THE RECLUSE

A FOURTEENTH CENTURY VERSION

OF

THE ANCREN RIWLE

CRITICALLY EDITED BY

JOEL PÅHLSSON

BY DUE PERMISSION OF THE PHILOSOPHICAL FACULTY OF LUND TO BE PUBLICLY DISCUSSED IN ENGLISH IN LECTURE HALL VI, SEPTEMBER 21ST, 1918, AT 4 O'CLOCK P. M. FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

LUND 1918
PRINTED BY HÅKAN OHLSSON
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A COMPLETE HISTORY VERSION

THE ANGEL RECLUSE

JOSEF PANHASSON

DECEMBER FIRST

UNIVERSITY OF TORONTO LIBRARY
DEDICATED

TO

ANNA C. PAUES
to cubic and to bliss, ye love amongst yure gayd bepe
be to for pis to a point pit dope mynhel byrme
and jecep a man yeere made.

Papule mens qui te bestissime illi te descripitum
This is goddess Godt porouy jisple. Who pit fitap
yon to sce you and squat Glud 19 pe molder pit pe
hate and to godday hale hale pou boyme in pis skif
pit ben pine freught sep on pe toda,

in Deus descritum sfta ong zon hordz placent
consuf sit ginen del fivte cos. Gishe pa lory
lyale hey bonez for his plaseden to man. His be
confounded god his fyshent hem

T voshe til omde hordz bene demanding. vi.
N. 20. Mactised he sa per alle man bleu
for porouy pit blissinga his makin you sile spha-
tas as hey sadeg ege. On pis mende ze mowan
understanden pis. Who pit longe pa more 1 blis
lay say for pi estal for his hopen to hine sili god-
s of pe pe more porouy hey Leperjcpe pin zif his
senden pe pe solo. And zif his haddan pit atal his
maden bital yks of pi coute on of pi bodys. pit
ben yne tirispe, and pit blissinga pit pou
taske ofst hem. Bymag pe to dugger 2 purry
pe m to a pieta porouy, a yd6'zime pit pou siny
of pi saluem for pit pou apre so piysed. And
to bodishh hisyme hope. for his blissen pa of pi
cend, for porouy, hey prysinge. You must ha
je atidhik of pi godd 1 pit pou loget for his
ben yporous and pit sphares, and zif poulyset
pit ben Anida. You shalt be piydysel frang
you sustajen. Ram in hey orma pit 18 in
The late version of the Ancren Riwle, published now for the first time, is found on pp. 371 a—449 a of MS. Pepys 2498 in the library of Magdalene College, Cambridge. It was not until 1902 that the real contents of the volume were discovered and made known by Miss A. C. Paues of Newnham College, Cambridge, who in that year gave a short account of the MS. in vol. XXX of the Englische Studien together with two brief extracts from the 'Recluse' as specimens. In the summer of 1905 I obtained my first introduction to the MS. through her kind assistance when I copied the text of the 'Recluse' and revised it in part. In 1907, 1908 and 1910 I undertook further revisions of my transcript, on the two latter occasions making my corrections on the actual proof-sheets.

In the catalogue of the Pepysian collection in the collector's own handwriting the MS. has been entered as follows: Wickliffe's Serm ns on y Epistles, Gospels, & Psalms-MSS. 1552'. 2498. As mentioned above, a description of the MS. was given by Miss Paues, Engl. Stud. XXX. 344—346, and further in her A four-

1 1552 crossed over.
2 An account of the contents of the MS. is given there. The various pieces contained in the volume begin and end as follows:

1. MS. p. 1 a—43 a:

begins: Of þe godhede of oure lorde suete jesu crist god almiȝth*.

Ure suete lord Jhesu crist vpe his godhede he was tofore all creatures.

* almiȝth: a small hole in the leaf has effaced the last letter.
Joel Pahlsson

teenth century English Biblical Version, Upsala diss., Cambridge 1902; again by W. H. Hulme, The Middle-English Harrowing of

ends: And þe holy gost hem wissed & tawtte and confermed her Sa-
moun þorou5 miracles þat jesus dude for hem,
Here enden þe Gospels anhundrep and sex. oute nomen þe passioun
of Jeu crist
Do so þat god be þi frende, *

2. p. 45 a—212 b. **

begins: Many Men þere ben þat han wil to heren rede Romanaue &
geste þat is more þan ydelschipp
ends: God sende vs his grace so to despenden his 5ift þat we moten
comen to his blisse Amen,
Of þe holy omelies now j wil blynne:
God bringe vs to þat blisse: þere ioye is enure iune,


begins: Here bigynnen good techinges of wise men wiþ þe
ten hestes afterward. distinctelich expounded,
SAlamon seip in alle þi werkes þenke on þe ende & þou schalt
neure don synne.
ends: god vs þider brynge for his grete merci AMEN.
þe comauulement5 expounded: here enden j 3ou seie,
vnþo þe blis of henene: god vs wisse þe weie,


begins: þe apocalips on englissch: makeþ here gyunnyng
After þis synful lyf: god graunt vs good wonyng
Seint Poule seip þapoext þat alle þo þat willen priuelich leuen
in Jesu crist
ends: and duellen wiþ hym wiþoutes ende Amen, —
The Apocalips on englissch: here now makeþ ende,
Vnþo þe blis of henene: god graunte vs grace to wende,

5. p. 263 b—370 a.

begins: Of þe sautere on englisch: here is þe gyunnyge,
Wiþ þe latyn bifoere! & Gregories expounynge
Batus vir qui non abijt in consilio impiorum
ends: Þis is þe billeue catholyk þe whiche bot 3if vche man it billeue
stedfastlich and strongelich he ne may nouþth be saued. —
Ter quinquagensos cantat danid ordine psalmos,
Versus bis mille.sex centum. sex canit ille,

* Here — frende: the letters in this passage, which are ornamented with
red strokes, differ from the rest of the MS. in form and size.
** At the top of the page in a hand from the XVIth century (comp. p. x):
Mirror, or glasse to Looke in;

begins: Reecti diligunt te, Jn canticis canticorum. sponsa ad sponsam.

ends: pat god 3if it be his suete wille hau e mercy on hem for his dere moder lone Amen,

a"Dis good book Recluse; here now makep ende.

Vn to þe his of henen: god graunte vs grace to wende.


begins: "Of our lefdy marie: bigyn np now here þe pleynt

Dat of þe passion of hir son sche telde with hert feynt

OVre swete lefdy seint marie goddes moder of heuene

ends: þat lynep & regneþ wip outen ende Amen

De passionw as our lefdy seip of þese endeþ here,

Jn to þe his of henen: vs bringe it all in fere.


Nicedemus Gospel;

begins: PE gode man & þe noble Prince Nichodemus.

ends: seip a Pater noster and an Aue Maria,

Of þe vprist of Crist: as Nichodemus gan telle,

Here now make ich ende: god schilde vs all from helle

p. 463 b—464 (prayers).

1. begins: SWete fader of heuene haue merci on me synful wreche

ends: & make me on of þi servaunt: 3if it be þi swete wille Amen,

2. begins: SWete lorde jesu crist goddes son of heuene J biseche þe inwardlich mercy

ends: and sende me grace þe forto lone & serne oner al þing Amen

3. begins: SWete lorde jesu crist fader & son & holy gost als wislich as þou madest al þe werilde of nou3th.

ends: ygraced lord mercied worschiped and heï3d mote þou be of þe grace þat þou me hast ysent and sendest Amen,

4. begins: LEfdi seint marie als wis as þou art moder of mercy, & mayden & wyf

ends: biseche hym þat he wil haue pite and mercy on me: 3if it be his swete wille Amen,

5. begins: ALle halewen j biseche 3ou for jesu cristes lone

ends: biseche hym þat he wil haue pite & mercy on me 3if it be his wille Amen.

Explicit.
part of their statements and add a few supplementary remarks as to the general character of the MS. and my method of treating the text. In order to give some idea of the appearance of this interesting volume I have appended a photographic reproduction of the upper part of p. 406 of the MS.

Judging from the writing as well as from a note on p. 370 of the volume — given below p. xi — Miss Paues (op. cit. p. LVIII) considers the MS. as belonging to about the year 1400'. As stated by Hulme, the MS. is a large folio on vellum, consisting of 232 leaves (fol. 22 only a half-sheet) — besides two paper fly-leaves at the commencement and two at the end of the volume — arranged in quires of eight leaves each, as is shown by catch-words, which occur with perfect regularity on every sixteenth page, except at the end of the third and the twenty-third quires, which contain 14 and 11 leaves respectively. The MS. is numbered by pages in a recent handwriting, evidently by Daniel Waterland (Fellow of Magdalene College, 1683—1740); the first leaf of every quire also bears its number in pencil. The size of the page is now $13\frac{1}{16} \times 9\frac{10}{16}$ inches, but in the re-binding the margins of many of the leaves have more or less been cut off. The written matter is in two columns, measuring $11\frac{1}{2} \times 4$ inches each, each column containing 54 lines, and separated by a free space of $\frac{1}{2}$ inch. The pages are ruled and the columns marked off in pale violet ink, in some places very distinct, in others hardly visible. The handwriting, dating apparently from the close of the XIVth century, is clear, fairly large, the same throughout, though with slight variations in the size and form of the letters. The ink is generally a deep black at times shading off into brown. In several places where the parchment is comparatively thin, the ink has run through the leaf. Occasionally the writing is somewhat faint, often it seems, owing to the nature and preparation of the parchment; everywhere, however, it is quite legible. Headings, Latin quotations and now and then English words and phrases are in red ink (indicated in my print by spaced out letters). In the same colour are inserted marginal notes of varying size giving the names of the supposed authors of the quotations.
Recluse

The MS. is ornamented in the following way:

1. The beginning of each separate work (except the last two) in the volume is marked by large capitals elaborated with great care and taste, varying in size from $2^{13/16} \times 2^{7/16}$ to $1^{1/16} \times 1^{1/16}$ inches (12 to 6 MS.-lines deep). The letter itself is in blue and red with the interior profusely adorned with patterns of leaves and twisted designs in red, or red and violet on a background lined in red. The initials of 'papocalips' p. 226 b. and 'pe sautere' p. 263 b. are, however, altogether different, being delicately traced in black, the former ornamented with heads of a man and a dragon, the latter embellished with a dragon-design. These seem to have been left unfinished, as the paint has never been filled in.

2. Sections and subdivisions of each separate work are marked with smaller initials, which are generally 2—4, very often 3 MS.-lines deep, but in the 'Recluse' and the two texts following their depth is only 2 lines. These initials are in blue with the interior adorned in much the same fashion as the larger ones, and framed in by red strokes (indicated in my print by extra large capitals).

3. Shorter paragraphs are opened by small unornamented initials also in blue, about the height of one line. In the text they act as introductions to Latin quotations. (Indicated by fat letters).

4. Black capitals, or even ordinary small letters at the beginning of words are occasionally ornamented with red strokes (instances of these in the 'Recluse' are noticed in the foot-notes).

The capitals and paragraph-marks (¶), generally in blue or in blue and red alternately ('Techinges of wise men'), have been inserted after the text was written. This is proved by the fact that in case of the rubrics small guide-letters in black or red are still clearly distinguishable in the margin, while the position of a paragraph-mark is indicated by double slanting lines, which may still be traced under the red or blue colour. In the latter part of the 'Techinges of wise men', in 'papocalips' and 'pe sautere', pp. 221—370, the space left for these rubrics has not always been utilized as was originally intended, roughly drawn capitals in black or red, one in violet, probably by a later hand, occupying the place of the more elaborately drawn characters, some-
times even these have not been inserted, leaving blank spaces. In 'pe sautere' a large initial (7—5 lines deep) was intended to be placed at the beginning of the following psalms (numbered according to the MS.): 26, 38, 52, 68, 80, 97, 109 1. The large rubrics, a description of which is given above (p. vii), are sometimes followed by a character of fair size and careful ornamentation.

The catch-words are generally framed in by rough ornamental borders ending in a naive representation of a man’s head.

The corrections which occur: erasures, marks of transposition, deletions and insertions, are all, as far as I can ascertain, the work of the original scribe, though occasionally the ink is somewhat faint. Generally a caret (\(\wedge\)) marks the place of an insertion, sometimes, however, the stroke of some long letter, for instance \(\wedge\), answers this purpose.

In addition to the above-mentioned marginal notes (p. vi) and other insertions in the original handwriting, the MS. shows a great many entries, made at later times by various hands and in various shades of ink. Thus the inside of the cover bears the classmark \(N^o\ 2498\). in red ink in Pepys’s hand with the number 13 in small black characters a little to the left. On the recto of the first fly-leaf occur the following numbers:

1376. B.
1369 B. 1552.

in comparatively recent handwriting (16—18th century); the two first of these have been crossed out with black, the latter with red ink. The verso of the leaf has the following note by Waterland, given by Hulme, p. xxxv: These Sermons are not Wickliff’s. Neither Matter, nor Style, nor Manner are at all like his: neither was the Author any Wiclefite. Indeed, the Language Seems to be older than Wickliff. On the recto of the second fly-leaf, which is now loose, occurs a table of contents, also in Waterland’s hand and quoted by Hulme, p. xxxv. For the sake of completeness I reproduce it here:

1 Dominus illuminatio mea, Dixi custodiam vias, Dixi insipiens in corde, Saluum me fac, Exultate Deo, Cantate Domino, Dixit Dominus domine.
The Contents.

1. The History of the Life of Christ, with a comment thereupon. p. 1 or Sermons
2. The Mirrour. being a Comment upon the Gospels, throughout the year. p. 45.
4. The ten Commandments. 217.
5. A Comment upon the Apocalypse. 227.
6. The Psalter in English. with Gregory's Comment. 263.
7. The Canticle, Confitebor tibi &c. 361.
10. The Song of Zachary. 368.
11. The Magnificat — 368
12. The nunc dimittis. 368.
Several Old Rules. 371 &c.

To the verso of the same leaf is pasted a 'portrait' book-plate of Pepys's — designed by G. Kneller and engraved by R. R. White — with the inscription:

SAM . PEPSYS . CAR . ET . IAC . ANGL . REGIB . A . SECRETIS . ADMIRALLE.

and the motto: MENI CUJUSQUE IS EST QUISQUE, resembling the one noted and reproduced by W. S. Hardy, Book-plates, pp. 216—218. Another 'little plate' with the initials S.P., encircled by anchors and ropes and bearing the above-mentioned inscription, is pasted on to the last page of the volume, of which half of the second column has been left blank. On the first fly-leaf at the end occur the following supplementary notes on the contents:

Priests, their duty and privileges p 103. 104.
Baptism, its ceremonies. 117.
Testament-making p. 122. —
Obedience of wives. 127. luxcom. —
Sacramental Body and Blood of Xt, p. 168.
Purgatory. p. 213.
Canonical Hours. 376.
In numerous places in the text occur marginalia, consisting of hands — some of which are doubtless the work of the original scribe — and other marks to attract the attention of the reader, glosses and notes of various contents; often the word or passage in the text referred to is also underlined. The frequent occurrence of one hand calls for special notice; it dates, as M. Paul Meyer tells me, from about 1600, and Miss Paues considers it to be Stephan Batman's (op. cit. p. LVII). Very often he uses an artificial mode of writing, evidently an attempt to imitate the early English characters (printed in my text by spaced out italics). We may notice the following entries in this hand. On page 44, which has originally been left blank (as already stated, fol. 22 is only a half-sheet of one column, with the ending of 'pe gospels' on p. 43):

Βρεθητ τοις αυτον

and then:

Let reason Rule the, yt this booke shall reede:
Miche good matter shalt thou finde
in deede;
Thowghhe some bee ill, doo not the reste dispise
Consider of the tyme, else thou art not wize

P. 370 b. — left blank by the original scribe, with 'pe sautere' ending on col. a — has the following notes:

'Zif euer thys booke, don take his flight.
on Stephan batman let it lighte;
Zit came to passe, and yt is true
J will not change yt, for no newe/

A learned pastor, this booke did make and in those daies. taken for great sapiens
The vewe dooth vrge a Christian too quake the sight of souch blinde ignorance.
Who wolde not but wayle souch a blindnes that hathe benne the cause of muche wretchednes.
The first part is veri good
  though a worde or two doo varie
The second is not sound
  smaule truthe dooth carie.
Yet as the one, without the other thou cannot bee
Else falshed with truthe mixed thou cannot see.

To answer the enmey thou maiste be bouldde
When their owen pens such errowres haue tolde,
Teare not this book, but kepe it in store
thou maiest else misse for knoweng of more.

The age of this book, by conferring with
an other copy, was wretten when
k henry the 4. had busines agayste
the welshmen. An°/1401/.

Shorter notes in this hand are often found throughout the volume
and when they occur in the text of the 'Recluse', their presence
has been indicated at the foot of the page.

The codex is bound in brown leather. On the front-cover
is imprinted one of Pepys's smaller book-plates (p. ix), which
shows his connection with the Admiralty, while a different plate,
including the motto quoted above, acts as ornament to the other
cover; the back of the volume is labelled:

WICKLEEF'S
SERMON'S
:: MS ::

There remain only a few words to be said as to my method
of treating the text of the MS. As is easily perceived, the scribe
worked in a perfectly mechanical manner, and accordingly the
results are sometimes most ridiculous. His careless blunders not
only in the Latin quotations but even in the English text itself
frequently present nonsense to the reader. There was therefore
in my opinion only one way open to the editor — that of giving
the text exactly as it stands in the MS., and this seems to me to be clearly the best method to employ in a work of this kind. Consequently my object has been to give an exact reproduction of the MS., retaining even the most palpable errors of the scribe without emendation. The punctuation of the MS. is also adhered to. I have generally expanded the signs of abbreviation (denoting the letters added in italics), but when an expansion has seemed extremely uncertain, if not altogether impossible, owing to the corruption of a word or passage, I thought it necessary to keep the mark of contraction as nearly as my typographical resources would allow. In the MS.-readings: jhu, jhc, xps etc. the apparent h, c, x and p are rendered by e, s, ch and r; initial ff by F; 7 I reproduce as &c, 7c as &c; the barred t and h are kept.

Frequently letters at the end of a word — in some cases in the middle as well — have tags or tails, which I have carefully noted in my copy. As these, however, often occur in places where they can have no meaning at all, and as moreover I could find no means of indicating them in the text of my edition, they have been altogether disregarded.

I may finally draw attention to the fact that my interpretation of certain symbols may not always seem consistent. It has often been difficult to decide whether certain initial letters are intended for capitals or not, particularly in the case of j, J and w, W. These characters are very much alike in form if used as capitals or as small letters; often my decision has been influenced by the size, in some cases by the context, and I only wish to point out that the type j represents an intermediate form which passes into either the capital or the small letter. The MS. contains different forms of the same character, for instance, there are two types of A, B, N; e, r, s, v, 3 and four of D; partly from typographical reasons they have all in my transcription been rendered uniformly. There is besides, as is usual, a close resemblance, often leading to confusion between c: t, e: o, u: u. The supposed intention of the scribe has in all cases been my guide. Some few doubtful cases I have remarked in the foot-notes. MS.: penaüce, temptation etc. I expand: penaunce, temptation.
In common with the corrections, the erasures have been subjected to a minute examination and I have made a record of them even when they only serve as corrections or emendations of miswritten or in other ways faulty letters. In several places, however, I have not been able to make sure whether there is an actual erasure or merely a flaw in or injury to the parchment.

As usual, separate words have very often been run together and, on the other hand, the component parts of one word have been sundered; such irregularities are everywhere retained in this edition. In some cases, however, where a word has been cut in half at the end of a line or when two words have been run together and subsequently separated by a short, often very faint, perpendicular stroke — probably by the original scribe — no notice has been taken.

Whenever a marginal note has been injured by the knife of the binder, the sign \ has marked the place of injury.

\begin{center}
* * *
\end{center}

In conclusion it is my desire to acknowledge with gratitude the kindness of all those who have rendered assistance in the preparation of this edition. I am highly under obligation to the Master and Fellows of Magdalene College for permission to publish the text and for granting easy access to the MS. To the Librarian and Staff of University Library, Cambridge I am greatly indebted for various acts of kindness and courtesy; my thanks are especially due to Mr. A. Rogers for much help and many useful suggestions in the course of my work on the MS. From my former teachers E. A. Kock and E. Ekwall, Professors

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1 I especially draw the attention to a large erasure, noted on p. 194. I have latterly consulted Miss Panes on the question and she writes to me, 'I do not think it is an actual erasure; the place feels rougher to the touch when compared with the rest of the parchment; the scribe may have used the pumice-stone. The colour of the nine lines is also darker than the rest of the page. The vellum in that portion is also thinner, as can be seen by holding up the leaf to the light.'
of the University of Lund, I have on many occasions received valuable hints and criticism. Finally I beg to tender my sincere thanks to Miss Paues who has, ever since she suggested this work to me, followed it with unfailing interest and generously given me encouragement and assistance whenever I have applied to her.

The Editor.
THE RECLUSE
Recti 1 diligunt te, Jn canticis canticorum. sponsa ad sponsum. Est rectum gramaticum 2. rectum geometrioum. rectum theologium, & sunt differencie totidem regularum. De recto theologio sermo nobis est cuius regule due sunt: una 5 circa cordis direccionem, Altera versatur circa exteriorum rectificacionem. Recti diligunt te, Lorde 3 seip goddes spouse to her derworpe spouse. pe ri5th louen pe. Hij ben ri5th pat lyuen after ri5th reule. Many dyuers reules. 4 peere ben. ac two peere ben among alle pat ich wil now speken 10 of at pis tyme porou; pe grace of god & of his dere moder marie. pat on reulep pe hert and makep it euene wip oute knoost and dope of pou5th inwip and bywrai5ep pe. & seip to pe. here pou synnest oiper wise ne may it nou5th ben. pis reule is euere inwip pe & reulep pe hert as it a5uth to done, Hec 15 est caritas illa quam describit apostolus de corde puro. & consciencia bona. & fide non ficta 5. pis reule is 6 charite of schire hert and clene inwip and trewe byleue, Misericordiam tuam scientibus te per fide m non fictam. iustam. viam id est vite rectitudinem. hijs 20

1 p. 371 a. At the top of the page in a XVIth century hand, as noted above: The Canticle vpon the Masse, worth the keping, to answer their wilfull blindnes. & somewhat strainge.
2 gramaticum: between a and m traces of erasure.
3 Capitals and several small letters at the beginning of words on this page slightly ornamented in red.
4 The stop in red ink.
5 ficta: between i and c (on erasure(?)) traces of erasure.
6 reule is: on l and s traces of erasure.
qui recti sunt corde qui omnes voluntates suas dirigunt ad regulam divinum voluntatis. Jisti dicuntur noui atthonomasite. Vnde Psalmista. Benefac domine bonis & rectis corde. Jisti dicuntur vt glorietur testimonia. videlicet bone consciencie. Gloriamini omnes recti corde Quos silicet rectificauit regula illa suprema, rectificans omnes. de qua Augustinus dicit. Nichil petendum nisi regula. & Apostolus. omnes in eadem regula permaneamus. &c. // ¶ pat ooper is al wip outen & reulep pe body pat techep hou men schullen beren hem. wip. outen howe, eten. dryken. wirchen. liggen and fasten. bidden & stodien, Hec est exercicio corporis que iuxta Apostolum modicum valet hec est regula recti Mechaniti quod sub geometrio recto continetur. ¶ pis reule nys nou5th bot forto seruen pat oper. for pat ooper is as lefdy of house. and pis reule is as piften forto seruen hir to wille and forto reulen pe hert wipinne. Now to onelich men & wymmen & to alle ooper pat desiren forto seruen god what pat is 5oure reule 3e schullep ri5th wel witen. bope pe jinner & pe vitter for hir sake. as vche man & vche womman may best seruen pe jinner. for alle men & wymmen moten holde o reule wipinne, Quantum ad puritatem cordis circa quod versatur tota religio, ¶ pat is. alle men owen to holden on clennesse of hert & on porte. pat is to louen god over al pinge. & pine euene cristen as pi seluen. pat is wille hem come to blisse wip pe and helpe hem bodilich 5if pou may and gostlisch. and bidde fast for hem. & teche hem 5if pou canst bettre pan hij. Ac 5if it be a wicked man oijer a womman of lyf holde pe out of his compaignye bot 5if it be forto amenden hym. & elles he takep synne of hym. as seint Poule seip and settep an ensample and seip. ri5th as a gret fat ful of doghe takep souryng of a lytel gobett: ri5th so doostou of hym. And 5if it be a man pat pou moste lyue by hym and erne pi susten-

1 regula: ul touched up in black ink; l on erasure.
2 magisterij: the first i over an expuncted e.
3 Apostolus: A, p, o, s touched up in black ink; o on erasure.
4 wip: v probably on erasure.
5 modicum: over ic traces of erasure.
6 p. 371 b.
aunce of hym: bidde fast for hym p[ate] god amende hym ȝif it be his wille. and keepe pine hert clene & schire inwiþ & wiþ oute. clene & white from synne. And ȝif pine hert wiþynmep þe of any synne: go & amende it wiþ schryft. For nōping ne makeþ þe hert wronge bot synne one. Forto riȝhten hir & maken hir smeeþe. þat longep ȝ to vche orde & to vche religioun. þe gode & all þe stregþe. þis reule nys nouȝt of mannes fyndels. Ac it is of goddes hustes. & þerfore it most þe better ben ykept. & wiþ þe more bisynesse. And þerfor it is euere ġnwiþ. & reuleþ þe hert and seþ to þe. here þou synnest it ne may be non opere, Quantum silicet ad observanicias corporales, &c, ¶ þat is bodilich keepynges after þe vttre reule & þis is mannes fyndels. & for nouȝt nys it ymade bot forto seruën þe jnner to maken hire to suffren hardschipes. wakynge. fastyng. wirchyng. & oþer penaunces to done. Ac many ne may nouȝt suffren harde als wel as many. And þerfore þis vttre reule mote be chaunged after vche mannes manere as he may serue god best. For summe beþ stronge & summe beþ vnstrouge of complexioun & of body boþe. and mowen paye god ful wel. summe wiþ lesse penaunce þan summe mowen. Summe is clerk oþer clergesse. 20 and þerfore hij moten þe more wirchen þan þe lewed & siggen. Summe ben olde & nouȝt louelich. And summe ben þonge & louelich. & moten haue þe better warde. & þe better & þe bisilier ben aboute forto kepen hem seluen. And forþi schal vchone holde þe vttre reule after schriftes rede of gostlich men & wyse. And þe servuantes þat 25 knowen þe manere 1 of hem & witen her stregþe. þei; hij schullen seruën hem hij mowen þe vttre reule chaungen after wisdom. Ac by my red noman schal make none avow to do nōping bot do als wel as he may. For ȝif he make avow and breke it: he synnes dedlich. And þerfore do þat he may as he hadde made avow. And þei; 30 he ne do it nouȝt. he ne synnes nouȝt dedlich Bot ȝif he wil make Professioun to lyue onelich lyf. to þre þinges he moste make auow. To done obedience to his bisshope. And to chastite. And to helde þe stede stille þere his bisschop hym dopþ þat he ne schal neuere þenne bot for nede one. 2 For who so bihotep 35 god a þing. he it wil asken as biheste. And ȝif it be nouȝt

1 manere: under the n an accidental curl.
2 p. 372 a.
bihoten: hij mowen do at her lykynge of mete. & drynk. & werynge. bedes bidden so many as hym lyst. olper on pis wyse. pis ben alle in free wille. Ac charite pat is lone and lowenesse. lete litel ofoure seluen, trewelich helden pe ten hestes. schrift 5 & penaunce. pis is pe moste penaunce pat man may do. forsake synne. For pere ben many pat done penaunce pat ne forsaken nouyth her synne. Ac pat no stondep in no stede forto haue any mede in pe blis of heuene. Do penaunce and oper goode werkes. pat god hap commaund bope in pe olde lawse & in pe newe. 10 And persefore vche man it mote holden for pise reulen pe hert. And of her reulyng is almost al pat j wil wryte. Bot in pe formest of pis boke & in pe last endynge. Jn pe first deel schil wryte soure seruise to oneilich men & wymmen & to alle pat it wil vsen and may goode it is. 3if any man askep of what ordre 15 pe ben as many foles willen? Ansuerep on pis manere & seip pat pe ben of seint james ordre pat for his holynesse was cleped goddes broþer. And þan askep hym of what ordre he is. & where he fyndep ordre in holy wrytt & ríþth Religioun. Ac seint jane seip and makep ofte pis ensaumle. þe 3 gnatte folowep þe flesche. pat is to saye. Many maken mychel strengeþ þere leste is seint jane seip, Religio munda & inmaculata apud deum patrem hæc est: Visitare Pupillos & viduas in tribulacione, þis is. ríþth religioun & wiþoute wemme is þat þat can helpen faderles children & widewen. Hij ben faderles childer 20 pat han forlorne þe fader of heuene for synne. And bij ben widewen þat hane forlorne her spouse Jesu crist þorouþ dedlich synne. Also þan he þat pat can fede þise wiþ holy lore and þorou holy techynge brynge hem 5 æsein to her fader and to her spouse. pis is þe heïjest Religioun þat is. And þus descryueþ 25 seint jane Ordre and ríþth Religioun. And þe laste deel to oneilich men & wymmen. & to alle opere þat willeþ kepem hem clene out of synne & fram þe werlde For seint Austyn seip A gaderyng

1. al, holynesse, lore: traces of erasure on l.
2. fyndep: e indistinct; the letters squeezed together, the word being the last in the line.
3. After Þe: gnat crossed out and expuncted.
4. is, saye, þis: on s traces of erasure.
5. hem: on h traces of erasure.
6. her: traces of erasure on e.
of wicked folk þat he clepeþ þe werlde. þat god \footnote{1} biddeþ vs forsake. Ac nouȝt þe goodes of þe werlde. For none ne may wel lyuen and seruen god bot ȝif hij han her sustenaunce And better is to eren it þan to bidden it. bot ȝif \footnote{2} were a Prechoure & preched goddes woord fram toun to toun so þat ne myȝtþ n nouȝt; for stody eren it And ȝutt Peter & Poule erneden her mete wip her hondes and preched fram cite to cite. For Poule seip. þat he ne ete neuere mannes mete bot ȝif it were his \footnote{3} vnþonkes. Ac J not ȝif þere be any man þat wil haue heïser lyf in þe \footnote{4} blisse of heuene þan hij han. þan it is slik he take an 10 heïser lyf in þe blisse of heue þan hij han had. Ac euer be vche man þat he ne bigile nouȝt seluen as he may ful lîȝthlich forto desire so holy lyf. Ac biseeke he god þat he sette hym þere þat it is best for hym. & kepe hym þan from meridiane þe deuel þat wil schewe hym to hym as a goode Aungel. & so bigileþ he 15 many. And Poule clepeþ hym Aungel of lîȝþ. þere ben two manere of wymmen þat ben trewe prelates and prechoureþ. þise two hane þe heijest dale in heuene. And ȝef he be proude. coucitouse oīper lecherous and losenior. als longe as he vsep any of þise synnes. he is a fals prophete and heretike and 20 ypocrite. & on of antecristes prophetes and his prechoure seint John þe ewangelist it seip in þe Apocalips. And þerfor vche man þat wil queme god kepe hym from swich þat oīper dale is to alle men þat kepeþ hem hem clene out of synne & þus seint jame distinkteþ ordre noīper white ne blak Ac ofte he seip in þis 25 booke þe gnat swelowþ þe flee. Poule þe first onelich man. nouȝt Poule þe Apostle. Aresine. Makeryne. Sare. Sinelitice and many oīper wip her grete matten þat hij layen jinne & hard hayren. neren nouȝt þise of goode ordre. Many wenen þat þe ordre sitteþ in þe couel oīper in þe kirtel. nay it nys nouȝt so. Ac 30 hij mowen boþe wel weren And goddes spouse sitteþ by hym seluen and syngeþ, Nigra sum set formosa, / J Ch am blak and fair. Foul wip outen & vnworþi to þe werlde, brijth & schene wipinne. And þus ansuerþ þat þe askers and seip þat ȝe ben blake þorou; þe grace of god & of seint James ordre þat he wroth last. 35

\footnote{1} MS.: godde with de expuncted.

\footnote{2} Between ȝif and were a word consisting of two or three letters erased. Similarly between þat and ne, l. 5.

\footnote{3} p. 372 b.
Inmaculatum se custodire ab hoc seculo, // ¶ pat is he pat kepe hym clene & vnwemmed from pe filpe of pis weride pat is ri5th ordre Ac pe re many ben to gedre & ben cloped in o cloping in tokne pat hij schulden be of on wil & on loue. 5 & vche wil as oiper wil 1 And pns it is in couent. Looke now pat hij ne leiye nouyth And sii pat hij ne bep nouyth so. it nys bot treccherie & gyle, Hem were better to kepen swyne oiper 2 gees. Michee pe prophete askep what is ordre and answereb hym self perto & seip pns,

10 Indicabo tibi o homo quid sit bonum. & quid deus requirert a te vtique facere iudiciuim & iusticiuim & soliciite ambulare cum domino deo tuo, // ¶ Jchil seie pe he seip what god askep of pee man do wele & deme pat enere pi seluen be pe werst. & folowe god in loue & in drede. And pere pis is. pere is ri5th ordre & ri5th religiouw & elles it nys non ordre 3 ne no Religiuon seint mathew seip. 

Ve 4 vobis Scribe. Pharisei. Ypocrate. qui mundatis quod deforis est calicis & paraspidis. jntus autem pleni omni spurcia similes sepulchris dealbatis, 15 ¶ Seint matheu seip in pe godspel. Acursed be se ypocrites pat maken fair wipouten and ben pornes wipinne. for se ben liche pe berielis pat is whited wip outen and roten ping wipinne. Al pat enere gode religious dope oiper wereb it is goode for it is bot a stole to tymbre wip pe jnnerre reule pat reulep pe hert. 5

20 Now ich to deele pis booke on viij. distynccious pat ich clepe parties. and vchone spekep by hym self of sunderlich pinges. & vchone fallep after oiper. & pe latter ytied enere to pe first pe first deel spekep of soure seruise. pat oiper is hou se schull wip fyue wittes witen wel soure hert 6 pat ordre & ri5th 30 Religiuon & soule lyf lipe jnne. And in pise parties bep chapiters fyue after pe fyue wittes pat witep pe hert as wakenen pat ben

1 wil: w probably on erasure.
2 oiper on erasure.
3 p. 373 a. At the top of the page in the above-mentioned XVIth century hand: An olde supersticiuws rule which requireth wisely too be readd. of the Masse. & purgatoric'.
4 In the margin: Mathews.
5 In the XVIth century hand: Weray trim. to qualifye a Papist.
6 hert: e and r separated by erasure.
trewe. And pe pridde deel is of al manere filpes. And pe sierpe deel of fleschlich fondyonges and gostlich bope and confort aseins hem & salue. pe sif deel is of schrift. pe seste of Penaunce. pe senepe of shiere hert whi men owen to loun god & hou. pe eiȝtpe deel is al of pe vtter reule. hou eten. hou drynken. and 5 pat fallepe peerto. & what pinges 3e mowen vnderfonge & helden & haue. peere after of clopes & of 5oure werkes. as schauynge. polling and bloode letynge, Amorowe whan 3e arisep. blissep 3ou & seip. in nomine patris & filij & spiritus sancti Amen, And bigynneponon. Veni creator spiritus, wip pe versett. & pe orisoun wip vp heeneande hondon & eiȝen toward pe heuen. bowe and on knewes. peere after als 3e diȝte 3ou seip alway. Domine jesu christe fili dei viui miserere nobis qui de virgine dignatus es nasci miserere nobis. /\ And seip pise wordes al way til pat 3e ben diȝth. & hauep pise wordes mychel in vse wheper 3e gon or 3e sitten. als often as 3e may pechen peere vpon. And whan 3e ben al diȝth. springep on 3ou haly water 3if 3e it haue And pechenpe on goddes flesche and his dervorpi bloode whan 3e comen toforne an autere and siggep pise gretyunges, & 3if 3e haue none autere makep an autere of 3oure hert as god biddep makep myne autere of erpe, Aue principium nostrre creacionis. Aue precium nostrre redempcionis. Aue viaticum nostrre peregrinacionis. Aue premium nostrre expectacionis. Aue gaudium nostrre glorificacionis. Tu esto nostrum gaudium qui es futurus premium. sit nostra in te gloria per cuncta semper secula. Amen. Mane nobiscum domine noctem obscuram remoue omne delictum ablue. Jiiam medelam tribue. Gloria tibi domine qui natus es de virgine cum patre & sancto spiritu in sempiterna secula Amen, /\ And also seip pise atte leuaicoun of pe messe. & also after

1 diȝth: 5 by correction.
2 myne: n by correction.
3 The column divided in two with the passage: Tu esto — no (in nobiscum, l. 29) standing to the right of the lines beginning with Aue.
4 p. 373 b.
Halewen. And pe halewen patt ye han most 1 sett soure hert vpon. vnto pe auer pe raper 3if it is yhalewed. And 3ere after onon riyth sigepe oure lefey matyns on pis wise. 3if it is werkeday fallep to pe erpe. And 3if it is haly day bowep sumdel downward wiþ pe. Pater noster. & pe. credo. and pe. Aue maria. And ¶an hastilich riyttep soure vp ward att. Domine labia mea Aperies, And makep on 2 soure mouþ a croiche wiþ pe pombe. & att. Deus in adiutorium, a large croiche wiþ pe pombe & wiþ two fyngers from pe forhede doun to pe breest. And fallep to pe erpe 3if it is werkeday wiþ. Gloria patri, & 3if it is haliday bowep dounward. & 3us dope at vche. Gloria patri. and at pe gynnyng of pe. Venite, & att. Venite adoremus. & att Aue maria, & whare ye heere her name knelep or loutep. and att. Jesu. also. & att vche. Pater noster, pat fallep to pe hours & euerycch tyde. and atte last vers of euerych psalme & of euerylch ympne wiþ outen o psalme. Benedicte. At alle piþe 3if it is haly day bowep. adounward & 3if it is werkeday fallep to pe erpe & at euerylch tyde att. Deus in adiutorium, makep a croiche as je. haue seide. & wiþ. memento, fallep euere adoune. & wiþ piþe woordes. Nascendo formam sumpsereis. & kysepe 35 pe erpe. and also in Te deum laudamus. att. non abhorrnisti virginis vterum. and in pe messe crede. att. ex maria

1 most: o very indistinct, possibly e.
2 makeþ on written closely together.
virginem et at homo factus est, kissep pe erpe and seip soure tydes sunderlich as forp as 3e may in his tyme. matyns by ni5th in wynter. in somer in pe daweynge, pe wynter bigynnep at holy roode tyde in heruest and lastepe vnto ester. Pryme in wynter erlich. in somer by forpe mornes and. Pre ciosa pere after. 3if 3e haue nede to speken 3e may siggen it biforne onon after matyns 3if it so nedepe & elles nounth. 1 Onon after mete when 3e hane sleptte while pe Somer lastepe & in wynter also seip pe tyde of None at pe nynpe houre. And euere att 0 psalme sittep & att anoper stondepe 3if 3e ben in eise 3erto 10 forto done it when 3e eten twies: & euere wip. Gloria patri. Arise oiper knelep & att ewerych tyde seip a. Pater noster. atte gynnynge and an. Aue. and att pre tydes seip soure. Crede, Att Matyns. Att Pryme. & att complyn. with pe. Pater 3 noster. And after. Preciosa. holdep silence 3if 3e may ne spekep bot 15 to god oiper of hym to hem 4 pat hane wille to heren it. & of his moder marie. saiep soure Placebo tofore complyn And Dirige after wip pre lessons. & 3if 3e ben on eyse seip alle nyne. And namelich 3if it be haly day & feste of ix lessons. Vche ni5th for alle cristene soules and for 30 soure frendes soules. 20 & pere 3e schulden seie Gloria patri. 3e schullen seie. Re quiem eternam &c, Att. Placebo. sittep. att. Magnificat. stondepe. & atte Dirige 6, sittep bott atte Lessons & Miserere mei deus. & tram. Deus misereatur 7 nostrti stondep al out. & att. Benedictus. & atte Orisouns. on ni5th oiper in pe 25 mornynge after pe suffrages seip pe commendacipoun 8, sittande. kneleande. oiper stoonandpe pe Orisouns, pe seunen psalmes seip kneleande oiper stondende wip pe Letany, att vndertyde. oiper whan pe preestes done parisch messe & pe fiftene psalmes 3if 3e willep oiper whan 3e comep in to chirche 30 as oure lefde dude. pere were fyftene Greces in pe conynge in to pe Temple. & att vchone sche seide a psalme at hire conynge

1 p. 374 a.
2 sleptte: over the p a comma-like mark.
3 Pater: P on erasure.
4 to hem inserted above the line.
5 nyne on erasure(?).
6 Dirige: on D traces of erasure.
7 misereatur: servetur on erasure.
8 commendacipoun: comme possibly on erasure.


in bedes in pat vche tyme pat jesus crist suffred fyne for vs, on 1 pis wise 3e may zif 3e wil sigge soure pater nostres Al miytht god fader & son & holy gost as 3e ben pre Persones in o god and as 3e ben of miyth of wisdom. & of loue. & pat miyth in holy wrytt is turned to pe fader. & wisdom to pe son. & loue

20 to pe holy gost jiue me o reule 3 in pise pre pinges. myyth forto serue pe. wisdom forto knowe pe. loue & wille forto doute pe. myyth pat ich may do. wisdom pat ich cuume do. loue pat jch wil do al pat pe leuest is. as jou art flour of al goodenesse.

And also wise as per e nys no godenesse wane per e pise pre ben.


30 Ihesu crist pine ore for myne synnes pou hongested on roode: for po ilch fyue wounds pat pou on erpe bleddest hele my blody soule pat ich am wip ywounded porou3 myne fyue wittes in pe worshipp of pine fyue wounds. & pat it mote so be fyue Pater 3 nostres. & fyue Auees 3. Omn is terra adoret

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1 on: between o (on erasure?) and n a blank, large enough for about two letters, which are possibly erased.
2 p. 374 b.
3 Pat, Auees on erasure.
te deus. & c. oracio. Deus qui sanctam crucem ascen-
disti.

For þe seuene sýftes of þe holy gost þat vchon mote habben,
and for þe seuene tydes þat men reden & syngen in holy chirche
þat ich mote in hem slepen or waken. And for þe seuene boonen
in þe Pater noster æsein þe seuen dedlich synnes þat þou witte
me wip þem and wip aþ her braunche. And þiue me þe seuen
heienesses þat þou haste bihoten þine chosen in þe blisse of
heuene. seuen. Pater nostres. & seuen. Aurees. Emitte spi-
ritum tuum & creabuntur. & c. oracio. Deus cui omne 10
cor patet. &c. oracio. Ecclesie tue quesumus domine
&c. oracio. Exaudi quesumus domine supplicum pre-
ces. &c.

For þe ten hestes þat ich haue broken summe oþer alle. and
vntreulich tiþed in bote. of þat ilche breche forto sauþtten wip
þee derworpi lorde, ten pater nosters. & ten auees. versi-
culus. Ego dixi domine miserere mei &c. oracio.

Deus cui proprium est misereri. &c,

In þe worshiþp of þee lorde & of þi moder marie and Peter &
Poule. & alle þíne Apostles þat. J. mote ouerall folowe her lore. 20
& þoronþ her praiye haue þe twelue bouþes þat blosmen of charite
as seint Poule writeþ derworþe lorde. twelue. Pater nostres. &

Exaudi nos deus noster apostolorum &c.

Lorde in þe worshiþp of þee & of þi moder marie & alle þíne 25
Halewen-fyue. Pater nostres. & fyue. Aurees. Letaminii in
domino &c. oracio. Omnium sanctorum intercesso-
rum &c,

For alle þe men & wymmen þat me any hárme han done oþer seide.
þeeper wolde. lorde þiþ if it be þi suete wille forþiue it hem. And for 30
alle þat me any goode han done. oþer seide. oþer wolde suete
lorde helpe hem þiþ if it is þi wille. And for aþ þat wirchen þe seuen
werkes of mercy. Ad te leuaui. Kyrie eleyson. Christe
eleyson. Kyrie eleyson. seue pater nostres. & seuen Aurees.

Dispersit dedit pauperibus, Retribuere dignare,

For alle þat ben seek & sory & for alle þat ben in prisoun in
cristendom & in hepennesse of 1 cristen folk. & for alle þat ben

1 p. 375 a. At the top of the page in the XVIth century hand:
Superstitcion.
in stronge temptacioun. & for all pe pat ben in goode lyf pat god helde hem þere june. & þo þat ben in ðer god amend hem ðif it his will be. fyue. pater nostres. & fyue. Auees. Lenauie oculos meos. kyrie eleyson christe eleyson. kyrie eleyson. Conuertere domine vsquequyo. Pretende domine misericordiam.

For all þe soules þat ben forþ faren in þe bileuee of þe foure godspellers þat holden vp al cristendom. & in þe heïensesse of þe nyne woordes þat men clepen þe nyne ordres of aungels. ðyne.


Atte messe whan þe preest heueþ vp goddes flesch and his bloode

siggeþ pis Aue salus mundi. verbum patris. hostia vera. viua caro. deitas integra. verus homo. and þan falleþ adoune wip þise gretynges. Aue principium nostre creacionis. Tu esto nostrum gaudium, Mane nobiscum domine. Gloria tibi domine. Siquis est locus est in me quo veniat in me deus meus. quo veniat deus aut maneat in me deus qui fecit celum & terram.


Domine exaudi oracionem meam. Et clamor meus ad te veniat,
Concede quesumus omnipolens deus vt quem enigmatice & sub aliena specie concernimus quo sacramento mentaliter cibamur in terris facie & faciem eum videamus eo securi est veraciter & realiter frui mereamur in celis. per eundem dominum nostrum. &c.

// After þe messe kyssep þe erpe. forþetþ al þe werlde & þep out of ȝour soules þere is sprinkelynge of loue. þere bicleypþ ȝoure lemman in to ȝoure breestes bourc þat is liȝth of heuene
and holde hym fast\(^1\) forto \(\text{th pat} \text{se haue geten of hym al \text{th pat} \text{se willen,}}\)

Aboute midday who so may penche pan on goddes roode. as mychel as he mest may.\(\text{oiper can.} \) & on his pyne. & his passioun. & bigynne\(\text{p} \) \(\text{po} \) ilch fyue gretynges \(\text{pat} \) ben wryten toforne. \& s also knelep to vchone and blisse\(\text{p} \) 30u as it seip. \& bete\(\text{p} \) 3oure breest & make\(\text{p} \) a wiselich boone,

Adoram\(\text{us} \) te christe \& benedicim\(\text{us} \) tibi Tuam cru- cem adoram\(\text{us} \). Salue crux sancta. O crux lignum. \& arise\(\text{p} \) pan \& bigynne\(\text{p} \) \(\text{pe} \) Anteme. Salua nos christe per 10 viritatem. wi\(\text{p} \) \(\text{pe} \) token. & sigge\(\text{p} \) stowdyng\(\text{e} \) pis psalme. Jubi- late. wi\(\text{p} \). Gloria patri. \& \(\text{pan} \) \(\text{pe} \) anteme euer \(\text{pus} \). Salua nos\(^2\) christe. \& blisse\(\text{p} \) 30u wi\(\text{p} \). qui saluasti petrum in mari misererere nobis. \& bete\(\text{p} \) 3oure breest. \& \(\text{pan} \) falle\(\text{p} \) doun \& sigge\(\text{p} \). christe audi nos. jesu christe audi nos. 15 kyrie eleyson. christe eleyson. \(^3\) Kyrie eleyson. pater noster. \& ne nos. Protector noster aspice. \& respice\(^4\) deus faciem christi tui. Deus qui sanctam crucem ascendisti. And eft bigynne\(\text{p} \). Adoram\(\text{us} \). as \(\text{3e} \) dude bifo\(\text{r} \) \(\text{pe} \) psalme. \& \(\text{pe} \) orisoun \& \(\text{pe} \) anteme. \& \(\text{pus} \) seip \(\text{pise} \) fyue 20 psalmes. Jubilate. Ad te leuau, Qui confidunt. Do. mine non est exaltatum. Laudate dominum. in sanctis eius. Jn vchone of pise psalmes ben fyue verses. \(\text{pe} \) orisouns. Deus qui sanctam crucem. Adesto domine deus qui pro nobis. Deus qui vnigeniti. Juste judex. wi\(\text{p} \). O 25 beata trinitas. And who so ne cunne \(\text{pise} \) fyue. so seie he euero on til he cunne \(\text{pe} \) oiper. \& \(\text{ziif} \) hem penche to longe. so leten hij \(\text{pe} \) psalmes. \& \(\text{pus} \) 3e mowen saien 3oure auees \(\text{ziif} \) 3e willen, Ledfy seint Marie for \(\text{pat} \) ilch mychel blisse \(\text{pat} \) \(\text{pou} \) haddest inwi\(\text{p} \) \(\text{pe} \) in \(\text{pat} \) ilch tyme \(\text{pat} \) jesu crist goddes son took flesch 30 \& bloode in \(\text{pe} \) \& \(\text{of} \) \(\text{pe} \) after \(\text{pe} \) auengels gretynges vnderfonge \(\text{pise} \) gretynges of me wi\(\text{p} \) \(\text{pat} \) ilch. Aue, \& make me to telle litel of my selue. \& of \(\text{vche} \) blisse outwi\(\text{p} \) \& enfourme me inwi\(\text{p} \) \& erne me \(\text{pe} \) blisse of heuene als wisse as in \(\text{pilk} \) flesche \(\text{pat} \) he took of \(\text{pe} \) nas neuer no synne ne in \(\text{pine} \) as ich leeue clense 35

\(^1\) \text{fast inserted above the line.}

\(^2\) Salua nos on erasure.

\(^3\) p. 375 b.

\(^4\) After respice a small hole in MS.
my soule of fleschlich synnes & bygynne þe. Aue. to. dominus tecum. in stede of Anteme. & after þe psalme al out. Magnificat. fyue siþes 5if þat 5e wil seip. & after vchone an. aue. þe anteme. Spiritus sanctus superueniet in te. Aue maria. gra-
siam tuam quesumus domine mentibus nostris infunde. &c, Lefdy seint mary for þat ilch mychel blisse þat þou haddest whan þou seij þi blisful son borne of þi clene body to maken hele wiþ þine holy maydenhede & moderhede. halewe me þat am þorouþ wiþ broken & þorouþ dede. & þiue me grace in heuene to see þi blisful lore and þi maidenes worschipp. 5if it be þi swete sones wilte to make me worpi to be blissed in her felawrede Aue maria. Ad dominum cum tribularer. Aue regina celorum aue domina angelorum. Egredietur virga de radice jesse. Deus qui virginalem aulam, Lefdy seint marie for þat ilch mychel blisse þat þou haddest þo þou seij þi derworþe son after his deþ arisen to blisful lyf. his body briþter þan þe sumne leene me to day wiþ hym arisen. bodilch dyþen gostlich lyuen in þi felauschhipp on ende forto ben in blisse wiþ hym in heuene. for þat ilch mychel blisse þat þou haddest leuedy of his blisful arysynge. after my sorouþes þat ich am þinne lede me to blisse. Aue maria. Retribue seruo tuo. and fyue Auees, al out. Gaude dei genitrix virga inmaculata. Ecce virgo concipiet & pariet filium. & vocabitur nomen eius emanuel. Deus qui de beate marie virginis vtero, Lefdy seint marie for þat ilch mychel blisse þat þou haddest þo þou seij þi blisful son þat þe jewes þrussschen and duden to deþe. & wenden haue wrouþth wiþ hym as wiþ anoþer man wiþ ouþen hope of vp arisyng þe; hym wurþilich & semelich steiþe vp to þe blisse of heuene on holy pursday; þiue me grace

1 graciam: g smaller than the other letters in the line; between this and the following r a blank seems to have been left, possibly for the purpose of changing the g into a capital.
2 maidenes: the last e inserted above the line.
3 After son a small hole in MS.
4 On different lines: pruss/schen.
5 p. 376 a.
6 After steiþe the hole, noted above, p. 13,17.
to werpe wiþ hym 1 al þe werlde vnder foote & steþe wiþ hym heþelich whan j dyþ gostlich on domesday bodilich to þe heuene riche blisse, Aue maria. In connuertendo, fyue Aues. Gaude virgo gaude dei. Ecce concipies in vtero & paries filium & vocabis nomen eius jesum, Deus qui 5 salutis eterne,


whau 3 3e go to 4 bedd anisþ oiper in þe euennyng falleþ on

1 Between hym and al: m crossed over and expuncted.
2 dooþe: probably so; however, the third character looks like an e.
3 whan: w faintly written and a blank left, evidently for entering an initial.
4 to: only the upper half of o visible, the hole noted above, p. 14,17, reappearing here.
knees and penche what 3e hane pat day done and trespassed 
ayeins oure lorde & criep hym 3erne mercy and forsiuenesse. & zif
3e hane any goode dede done. ponkep hym of his 3ifte. for
wip outen hym 3e may noþing wel done ne þchenen. & siggeþ
5 Miserere mei deus. kyrie elyeson. christe elyeson.
kyrie elyeson. Pater noster. Credo. carnis resurecc
tionem. Saluos fac seruos tuos & Ancillas tuas.
Deus cui proprium est &c. stondynge seip pis. Visita
domine habitacionem. istam. And after wip þre croices in
þe forhede wip þe þombe. christus vincit. christus regnat.
christus imperat. and þan wip a large croice as att. Deus
in adiutorium. wip pis clause, Ecce crucem domini fugite
partes aduerse vicet leo de tribu Juda. radix dawid
Alleluja, And þan foure crosses wip þise foure clauses, crux
15 fugiat omne malignum. Crux est reparacio rerum.
Per crucis hoc signum fugiat procul omne malignum.
Et per jdem signum saluetur quodque benignum, And
after þat. In nomine patris & filij, &c, on þoure self & on
þoure bedde. & as forþp as 3e may ne do 3e nouþth bot sleepe,
20 Hij þat ne cuuenen nouþth her matyns siggeþ hij her pater
noster. pripty for matyns and pripty. Auees, And after vchone.
Gloria patri. zif hij cuerne. & an orisoun who so can. con-
cede nos. oïper. Deus cui proprium. Benedicamus do-
mino. Deo gracias. & anime omnium fidelium defunc-
25 torum. At þe endynges of vche tyde þat 3e snie or what 3e seie
lateþ euere þat be þe laste woorde. & Benedicite dominus.
Deus det viuis graciam. defunctis veniam & requiem.
&c. At euensong seip twenty. att vche tyde fyftene. & att matyns
30 And at vche tyde. Deus in adiutorium. Att complyn. con-
uerte nos. byfore. Deus in adiutorium. as me dope at þe
seruise of oure lefdy. In stede of þe seune psalomes. pripty pater
pater nostres. and. Auees. and euere. Gloria patri. atte
Atte. placebo. ten. atte. Dirige. twenti. pater nostres. &

1 p. 376 b.
2 pater noster pri (in pripty) on erasure.
Avees // Who so is seek lete of half. & 5if he is rijth seek lete of al. and take 1 his sekenesse in 2 polemodenesse. & gladlich. And also herieb pat holy chirche redep and syngep in vche tyme as it owe to ben yseide. And lokep pat soure pouzttes ne be nouȝth flyttande. 5 pe 5if 5e for 5emeleshede forgluffep wordes 5 oiper mysnymep verses. lenep 5ou 5oune to pe erpe wip pe honde. And for mysnymynge schewepe oft in schrift soure 5emeleshede. pis is now pe first dale of pis booke, 

Che man fonde to keepe pe tydes. Midniȝth pe morneynge. Pryme. Vnderne. Midday. None. Euen-10 songe. and complyn, Att Midniȝth. 5enchepe 3 & hanep in mynde. hou jesus crist was borne of his moder. And 5an he took out of hell his chosen. And att Midniȝth. he schal siue pe dome, as cassiodre pe Pope seip. for pat tyme in Egipt he slouȝ al pe first biȝete of man and beste when he ladde forþ his folk, 15 And in pe. Morneynge. 5enk hou pe 5ewes pleied wip hym abobbed. and atte Morowen. he aros fram dep to lyue bitwene pe niȝth and pe day. And seint Austin seip 5at 5an he speke first. Att Pryme. hauve in mynde hou he schewed hym to pe maudeleyne. and he was brouȝth biforn pe Barre tofore Pilate 20 And how Pilate acouped hym. pis Pryme. is pe first houre after pe soune arisyenge. whan pe day & pe niȝth bep yliche longe. pat is twelue houres in pe day and twelue in pe niȝth. And 5if 5at 5e wil keepe 4 pis houres. wai tep euere Somer and Wynter whan pe soune is eu en in pe Est & 5an take to pine 25 houre 5 att Pryme. pe first houre after and parte so pine houres til pou come til pi twelue houres. and make at pi tweluep houre complyn. as forþ as pou mai gessen it. And 5if pou haue wîl to done it; god wil wissen pe hou pou may best queme hym. And 5an pe tweie houres after pryme. is cleped Vnderne. 30 5enchepe. hauve pou he sent wytt & wisdom in to his Apostles and hou he was scourged att Pyler and crowned wip pornos bitwene. Vnderne. and. Midday. 5at is pe pricde houre after 5at men

1 Between take and his: in crossed out and expuncted.
2 in added above the line.
3 5enchepe: the first three letters faintly crossed through.
4 p. 377 a. On this page down to the end of Book I several letters at the beginning of words marked with red strokes.
5 Pine houre run together, being the last words in the line.
clepep in holy chirehe þe sext houre þat is þe middel of þe day.¹ when þe sunne is att þe heijest of þe day. he henge vpon þe roode for vs. and þat tyme he took flesche and bloode of þat houre hauep in mynde as mychel as þe may. & þenehep opon his passioun. and þenehep it is þe hattest of þe day. and bitoknep þat his loue was hote and brennande vn to vs. and so schulde ourle loue be to hym þif we loued hym ariȝth as we aȝtten to done. And þe pridde houre after Midday. þat is cleped. hørə nona. þe nyne þe houre jesus crist 3af vp his gost in to his fader hondes and þan he bisouȝth for hem þat duden hym to þe deþ þat ne wisten nouȝth what þij duden þat were þe symple folk. for þe clerkes wisten wel in her hertes þat he was goddes son by his wordes and by his werkes. Ac þan her hertes weren so harded in synne þat hij hadden lorne þe knowyne of hym. And þan an houre bifoire þat þe sonne go doune in þe west þat is þe elleuȝe þe houre². þan he made his sopeere: and turned þan his blisshed body in to bred³ and his bloode in to wyne⁴ and þif it to his deciples. and þan he was taken adoune of þe roode. þe tweluȝe þe houre. is complyn when þe sunne goþ adouȝ euyn in þe west. and þan he was buried. And þat tyme he swatt bloode and water vpon þe mount of Olyuete and made his bisechynge to his fader. And Salamon⁵ seip. Sowe þi sede att mornæ and wipdrawe nouȝþ þine hande att euene for þou noste wheþer schal sooner come vp. for þif þat on faileþ þat oþer wil come vp. And þif hij come boþe so mychel is þe better for þan he seip þou schal gadre þe more fruyt By seede is bitokned goddes woorde. Bidde to god in þe mornyng. þat is þe seede þat þou schalt sowe for þan is best tyme. and wipdrawe þe noȝþ in þe euene tyde. for þif þou spede noȝþ at þat on þou schalt at þat oþer. Nou þise houres þat ich hane spoken of. vche man þat hap taken cristendom owe to haue hem in mynde.⁶ as forþ as he may oþer in þouȝþ oþer in dede. þat is be in biddyng. and wite ȝe wel who so hap hem in mynde wip goode

¹ The stop in red ink.
² elleuȝe þe houre on erasure.
³ to bred and in to wynə underlined and between the columns in the XVIth century hand: you fayle.
⁴ In the margin: Salamon.
⁵ p. 377 b.
wille. god nyl nouȝth leten þat he ne wil helpen hym 1 att his nede and .teche hym as is best for hym bope to lyf & to soule. Nou to þe houre of þe day men may comen bot nouȝth to þe houre of þe Planeetes. for þat tymæ he was pyned. þe houre of þe Planeetes acorden wip þe houre of þe day. þe Planeetes ben 5 þat þe dayes in þe weeke ben cleped after þat is þe sonne and þe mone and þe fyue sterres þat stonden lower þan any òpere sterres. Biddeþ for hym þat þis ordeinde & made for þe loue of god, Here endeþ þe first Book. 2

Omni 3 custodia custodi cor tuum quia ex ipso 10 vita procedit || Wip al manere warde witeþ wel þoure hert for soule lyf is in hir 5if sche is wel ywited. þe het wardeyns ben þe fyue wyttes. || Seiȝeynge, Spekyynge, Herynge, Smellynge, and vche lymes Felynge. And sumwhat we schuyl spoken of alle. for who so witeþ pise wel he doþe Salamons bode. 15 for 5if he witeþ wel his hert. he witeþ wel his soule 4 hele. for þe hert is a ful wide beste and makeþ many wilde lepes as seint Gregori seîp. ¶ Nichil 5 corde fugaciæ. // ¶ þat þer nys noping þat atfeiȝþep a man so sone as his hert. David goddes prophete pleyned hym sumtyme þat sche was atstirte hym: & 20 seide. Cor 6 meum dereliquit me. ¶ þat is myne hert is atstirt me. & eft he blisseþ hym and seîp þat sche is comen aȝein, inuenit 7 seruus cor meum. ¶ Lorde he seide ich haue yfounde myne hert my seruaunt. wel were hym þat myȝþ so saie now whan þe holy man & so wyse and so war lete hire 25 atstirten. Sory may þan anoþer be for her flịþth. And where abrake sche fram davïd 8 þe holy kyng and prophete: god it wott att his eiȝe þirle þat he seïþ þorouþ a biholdynge as þe schuyl heren here after. Forþi my leue breþeren and sustren. witeþ wel ȝoure eiȝen and cloþe ȝou to fulde blak & white 9. þe blak cloþ 30

1 wil helpen hym on erasure.
2 Erasure.
3 In the margin: Salam with the last two strokes of the m cut away.
4 soule added above the line.
5 In the margin: Greg
6 In the margin: Davi with traces of erasure between n and i.
7 In the margin: Davi
8 davïd; dav on erasure.
9 white: h added above the line.
bitokneh þe croice wipinne and wip outen. þat hij ben blak and vnworpi to þe werld and smeþe and white inwip þat is þe sope. Summe þat jesus crist hap out cooled 5ou of þe werlde porou3; glemes of graceþe croicesþe red & blak and white þe rede croice is likned to martirs þat scheden her bloode. þe blak croice is likned to hem þat done her penaunce in þe werlde for foule synnes þe white croice longeþe to white maydenhode and chastite and clennesse þat is mychet pyne forto holden. White cloþ is 6 likned to þe white croys for it takeþ sone filþe. 10 and is wers to loken to. 4 and dope more harme to þe eiȝen to biholden it þe 5 blak cloþ bitokneh þe blak croice for it dope lesse harme to þe eiȝen to biholden and is þiikker aȝein þe winde and wers to see porou3; and holdep his hewe better. Perfore looke 3e be cloped to folde white wipinne & blak wipoute and vnworpi to þe werlde. And schetep wæl 5oure wyndowes and 5oure dores þat ben 5oure fyue wyttæ. And now we wil speken of þe fyrst þat is oure Eiȝen. Looke þat 3e wite hem riȝth wel þat þe hert astirte nouȝth as duke of Davïd þe kyng, and make oure soule seek. For alsone as he is oute þan is oure soule seek. 15 Perfore ne beþ nouȝth outward ne tellynge. ne leȝynge. ne filkerynge. for þat is aȝein kynde. For vnkyndelich it were þat þe ded spake wip þe quyk. ded is vche man and womman þat siuen hem to god forto ben his spouse aȝein werdelich men and synne. for it ne falleþ nouȝth in her mouþes now swich speche bot al 20 to worschipp of her spouse. for werdelich men ben here quyk þat siuen hem to þe werlde and to synne.

Undus gaudebit &c. // ¶ Oure lorde seip to his deciples. þe schulft wepen and sorowȝen. & þe werlde schal make ioye and blis. and 5oure wepyng schal tourne to ioye. and her 30 ioye to sorouȝ and wo. þe werlde is celped wicked cristen men and synne þat comeþ of oure seluen. forsake þat and nouȝth þe þing þat god hap made for þe. For wip outen þi sustenaunce ne

1 werlde: r indistinct, squeezed in between e and l.
2 A crease, extending from is slantwise down to the right across four lines, has made several words indistinct.
3 is added above the line.
4 After the stop the sign : in red ink.
5 p. 378 a.
6 MS: eiȝen with the last stroke of the m expuncted.
may jou neuer wel seruen And from pe werlde we moten kepen
vs zif we wil queme 1 god And bot zif we may amenden hem.
we owe to bidde for hem to god pat he amende hem zif it
be his will,

Eue sir wil summe saie is it now so yuel forto loken outward 5
and gon to solas & to games and to karoles. Je leue breperen
and sustren for yuel pat pere comeb of. For seint Austyn seip
so hij schullen karoelen in helle hij pater karolen here for delytt
of body and of werdelich pinges. And so hij schullen bot hij
amenden hem here bytymes and a party schilt telle ac al ne 10
may j nou3th. And namelicly to zonge men and wymmen and to
olde also. Pat pe zonge ne take none ensample of hem pat hij
mowen weren hem by. For zif any man vndernymep hem pan hij
seien also swipe loo: hij done also pat pater 2 cummen more goode
pan j can. and better ben pan ich am. Je pater willeb do wel. ne 15
ziueb no keep herto. For pe wise folow3ep wisdom and nou3th
folye. An olde man oiper an olde womman may better do suich
pinges pan a zonge. ac wi3 botten yuel ne may noiper done it.
nymep now goode zeme what yuel hab comen of looking out ward
& namelicly of womman. Ac al pe wo pat euer was. & 3ut is. & 20
euere schal be. al com of si3th & pat it so be. loo here pe proue.
Lucifer pat was pe fairest 3 aungel in heuene porou3 a biholdynge
pat he bihelde vpon hym self fel in to a weellate pere of and
so in to pride. and bicom of pe fairest aungel of heuene pe
foolest deuel of helle. Looke now what hym bifel for his si3th. 25
Eue oure aller moder pe first ping pat brou3th hire to synne was
her eije pirel.

Jdit igitur mulier quod bonum esset lignum ad
vescendum & pulchrum oculis aspectu que delec-
tabile & tulit de fructu & commedit dedit que viro 30
suo, q pis is pus to saie. Eue bihelde pe forboden appel and
seip it faire and fenge to deliten hir in pe si3th. And in pe
biholdynge took her lust perto. and name & ete pere of. & pan
took & zaf it hire lorde. Loo holy wrytt hou it spekeb openligh:
and hou inwardelich it telleb pere of. how first si3th bigan bope 35

1 queme: over q a comma-like mark.
2 pater: probably so; the crease, noted above, p. 20.2, makes the word
illegible.
3 p. 378 b.
of aungel & of man þorou; a womanman þus ȝede it first before and made þe waye to yuel lust. And cometh þe deede þere after þat al man, kynde it feleþ þutt to þis day. and schal do til þe day of dome. and summe wip outer ende. þis appel my leewe 5 fremes bitokneþ al þing þat lust falleþ to and delices of synne. Whan þou man biholdest þe womanman oiper þou womanman þe man. þou art in Eues poyn þou lokest on þe Appel. þat is on þi dep. Who so hadde seide to Eue first whan sche cast hire eise wpon þe Appel. Eue þou lokest on þi dep. & þerfore turne 10 þe awayward. My leue sir sche wolde haue seide þou haste wroenge. þis Appel þat þ j loke wpon was forboden me to eten. & nouȝth to biholdeþ. þus wolde Eue oure alder moder haue answered. And so ich drede me þutt þat Eue haþ many sones and douȝtren boþe þat wolden sigge on þis wise. wenestow þat ich lepe wpon 15 hym þeiþ ich scoke opon hym and seie þou haste wroenge. More wonder bifel whan sche loked opon þe Appel and, tooke delytt in þe lokynge and þan ete þerof,

Qui viderit mulierem adq. // Qui Who þat seeþ a womanman forto coueiten hir. onon:1 he haþ forleyyn hir onon 20 in his hert. Sche fel to þe Appel. And fro þe Appel in to þe wo of þis werlde. And was þere jyne nyne hundrep wynter and more. And fro þe sorouþ of þis werlde in to þe pyne of helle. & þere sche was foure þousande wynter and more and hir spouse also. And alle þat comen of hym & of hir and yutt 25 schulden haue done to þis day & euer more for þe bytt of an Appel ne hadd þe grett mercy of god þat sent adoune his swete son þesu crist forto taken oure flesche & oure bloode and dyed wpon þe roode for vs and many peynes suffred for vs er he þede to þe dep. hunger & þryst and many sorouþes forto amende þe 30 lust & þe likynge þat Adam & Eue hadden. For vnderstondë þe wel he ne deied for no synne bot for þat Ac his dep was so preciouse þat it 2 myȝth suffise for mo werldes and synne þan may be noumbred and deliuer man of alle synnes and of alle þynes. þe bigynnynge and þe rote of al þis was first a liȝth siȝth 35 of þe eise. And as men ofte seien of litel cometh mychel þan may vche feble man & womanman þat is borne in synne haue mychel drede whan hi þat were þan made þorouþ god. and clene

1 The : has a peculiar shape, resembling a modern mark of exclamation.
2 p. 379 a.
were wiþ outen corrupcioun Hou þat hjij were bigiled and brouȝth in to gret synme þat spred ouer al þe werlde

**Egressa est diua filia Jacob vt videret mulieres alienigenas, // q** A maiden also dyne þat was Jacobses douȝtter it tellep in holy wrytt þat sche ʒede to biholden vncoþpe 5 men, ac it 1 were 2 wymmen. and what wene þe þat com þere of. þorou3 þat biholdynge 3 sche les her maidenhole, and was made an hore þere aþer were treþpes 4 broken of heijes Patriarkes. and a mychel burgh; forbrent. and þe kyng 4 and his son ysleyn. and þe wymmen of þe burgh; ytaken were and yladde forþ and 10 made hoores. her faders and her breþeren noble Princes were outlawþed and al þis nas nouþth by her wille ac al æjins hire wille for a kyng þat was 4 cleped Senor hadde a son þat hizþ Sichen 4. and he was 4 of a noper lawe þan sche was nouþth circumsicised caste his eiþen vpon hire and rauisshed hire æjins 15 hire wille. sche was 4 defouled & made an hoore. Looke now þus þede out hir 5 siþ þis and opþ goddes angel dude wryte forþo warnen opþ wymmen of 6 her siþ. Also Bersabe þat was Vrries wyf stoode att a welle and wessche her legges. And Dauid stooed in his chaumbre and seþ hire. and tooke of þat siþ þwic a 20 delytt þat he dude þere þorouþ þre dedlich synnes. Tresoum and spouse breche. and manslaþþ þand al þorouþ þat first siþ þo holy kyng as he was 4 and goddes prophete. Now comeþ a feþle man þat holdeþ hym holly for he hþ þaþ a wide hoode and longe sleeue. & wil seen þonge wymmen and seþ þat hjij mowen seen 25 holy men wel ynuþ. þe swich as he is for his wide hoode and his longe sleeue no womman ne leue none swich. and also wymmen to desiren to seen faire men. ne desire it nouþþ. þenche on goddes prophete and on his derlynge by whom god seide hym self.

**Inueni virum secundum correœum, // q** Jch haue founden a man seide god after myne hert Now þis man þat god hym

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1. **men. ac it on erasure.**
2. **were:** the letters run together, the word being the last in the line.
3. **biholdynge:** possibly: *biheldynge.*
4. **On s in treþpes, Sichen, was (l. 14, 16, 23), w in was (l. 13), y in kyng traces of erasure.**
5. **hir inserted above an erased word.**
6. **of on erasure.**
self so mychel praised porouʒ a siȝth of his eǐȝe castyngge opoν 
a womman, pat wesche hire self forlès his hert, and forȝate hym 
self so pat he dude 1 þre dedlich synnes on Bersabe spousebreche 
on Vrrie his trewe kniȝth tresoun & mannes slaught for he dude 
5 hym to dede and vche opere. po pat ben synful 2 wrecches ben 
so foole hardy to cast ȝoure eiȝen vpon a womman. And þerfor 
iech rede vche man & womman pat desiren to ben goddes spouse 
pat hij þenchen here vpon. And also men oíper wymmen þat 
lyuen in þe werlde han gret nede to kepyn hem fram suich 
10 siȝhtes. ʒif pat hij willen ben ysaue. For alle þe synnes þat j 
spake of toforne and now last alle comen of a liȝth siȝth. for it 
was gynnynge and roote of all, And þerfor for þat wymmen 
vnwiȝen hem to men so þat hij weren gretlich ytempted and 
synneden þere þorouʒ; it was comaundered in þe olde lawye in þe 
15 name of god þat ʒif 3 any pytt were. what so it were. þat it 
scholde ben wreiȝen þat no beste fel þere jyne. And ʒif any 
vnhiled it þe beest fel þere inne: he þat it vnhiȝed scholde 
aquyte þe beest. Now is þis a suiþe dredeful þing to womman 
þat sche hire to mannes eiȝen. for sche is bitokned by þe wreiȝe- 
20 ynge of þe pytt. þe putt is hire faire nebbe hire white swire. 
hire liȝth lates. hire hondes ʒif sche hondel. ʒif sche holdep forþ 
in his siȝth. ʒutt hire wordes beþ putt. and al þat falleþ to hir 
þat man is ytempted of. Al ȝoure lorde cleþep 4 putt. þis putt he 
commaundep þat it be hiled. lest beestes fallen þere jyne and 
25 drenchen in synne. Beest is þe beestlich man þat ne þencheþ 
nouȝth on god. ne noteþ nouȝth hise wyttes as a man ouȝtte to 
done to goddes worship and to his owen note. Ac seches forto 
falle in þis putt þat ich speke of ʒif he it fynde open. Aþ þe 
dome is wel strong to hem þat openen þe putt for hij schullen 
30 ʒelden þe beest þat is fallen þere inne. for sche is gyltre of his 
deþ biforn ȝoure lorde And schal for his sole ansuere on domes- 
day and ʒelden þe beestes lure. & sche naþ nouȝ to ʒelden bot hir 
seluen: stronge ʒelden is þis wip alle: & goddes dome and his 
heste is þat sche it schal ʒelden on al manere. Vnderstonde sche 
35 wel it schal be ʒolden for sche opened þe putt þat it adreynt

1 p. 379 b.  2 synful: y probably by correction.  3 Below of — ʒif erasure.  4 cleþep: l seems to be corrected from h.
On 4 solum appetere set appeti velle crimin osum est. ¶ Knowe man oiper haue wille to ben yknowe of man and sechen þere after bope it is on and dedlich synne

Of þe first Armes of leccherie! For so as men fiȝten wip þre manere of wipen. with schetynge. wip spere. wip sweerd. Also riȝth wip þat ilch wipen fiȝte þe fleshe aȝeins þe soule þat is wip liȝth eiȝe as schote of Arewe. And wip spere of woundynge woorde: and wip sweerd of dedlich hendelynge. And of 25 þise fallep ofte stynkynge leccherie vpon hem þat schulden be goddes spouse. First he schetep his arewen of liȝth eiȝen. for as þe Arewe is yfeþered and fleiȝep liȝtliȝch: so döþ þe schote of þe eiȝe and stikep in þe hert. þere after he schakep his spere þat is schakynge woord. And þe sweerd of dedlich hendelynge smyteþ 30

1 p. 380 a.
2 In the margin: ȝusti with part of the g cut away.
3 do added above the line.
4 In the margin: ȝusti
5 In the margin: ȝus with the first stroke of the u and n cut away.
6 arewen: only the upper half of the a visible. Traces of an erasure, extending across three lines.
depæs dynt on goddes spouse so þat he makeþ of hire þe deuels Hoore. And it is sop weilaway Neij is it ydo wip hem þat comeþ so neij to gyders. And þerfore boþe man & womman, witeþ wel þoure eijen. for al þis wo comeþ first of þe eijen. Nis he nouþth a mychel foole þat whau þe citee is biseged al aboute wip stronge enemyes þat holdeþ hym openlich forþ in þe kyrnels of þe wal. lest þat sam querele oþer sam arewe 3af hym depæs dynt. Sikerlich as ich wene þe fende scheteþ mo quereles to homelich wymen þan to 1 an hundreþ leuedies in þe werlde. þe kyrnels of þoure castels ben þoure doores & þoure wyndowes, and þo ben þoure fyue wytttes. And þerfore schete hem fast lest þe deuels quereles ne hyrt þou nouþth. For his quereles þe þe shows boþe bodilich and gostlich. For sone so þe eijen is yblynded þe herte is sone ouercornen and ybromþ sone þorou synne to grounde.

And a man oþer a womman þat schulde serue god ne wil nouþth scheten her eijen fram soule dep. And wel hij mowen ben cleped þirles of soule dep. for many man & womman han ben sleyn þorou; hem boþe gostlich and bodilich. þorou; al holy wrytt it is techynge and warnynge of kepynge of eijen. And þat wist Jeremye þe prophete ful wel þat mened 5 hym þus & seide,

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1 An erasure, extending from to slantwise down to the left across three lines.
2 p. 380 b.
3 In the margin: Dauid
4 In the margin: Job
5 meneth: the third letter apparently u.
Oculus 1 meus depredatus est animam meam,

Weyleway he seip myne eijen han robbed my soul. whan goddes prophete made swich a mone of his eijen: what werestou pan may a synful man make for his oiper a womman. whan goddes prophete pat was halewed in his moder wombe and myth 5 nouyth synne dedlich. pe wise man asketh in his book 3if pat any ping harmful pe man oiper pe womman more pan her eijen,

Oculo 2 quid nequius totam faciem lacrimare facit quam vidit. / Alle pe leer schal flowe pe teres for pe eije siȝt. now we haue spoken of pe eijen. speke we now of pe 10 oiper wyttes,

Spellyng & smechyng ben in pe moupe bope. as siȝt in pe eijen. Ac we schullen leten of Smechyng And spoken of Spellyng & herynge. Spekyng & heryng come bope in mene to gidres. And perfore bope man & womman avise hem wip whom 15 pat hij spoken of filpe or of werdelich pinges. for pise pinges ne fallen nouyth to swich men to spoken of ne heren. And perfore whan hij schult spoken wip man oiper wip womman. makep vpon 5ou pe tokne of pe holy croice. and spekep wip hem in goddes drede. And 3if hij schullen spoken to preest hij owen to saiien 20 her. Confiteor 3. and after Benedicite dominus. And pan herep wordes pat bep nedeful to heren. & answerep hym schortelich peere nepe is. and in sobre woordes and faire. so pat whan 3e gope away pat he ne cuome by 3ou goode ne qued. ne preyse 3ou ne lak 3ou. bot euene bitwene two. Oiper while many men & 25 wyominen whan men spoken to hem to techen hem: hij willen haue aȝein o woord two oiper þre. And bicomem his maister pat is comen forto techen hem: & wolden by her tale ben yholden wyse. And naȝeles her woordes willen 4 techen what hij ben. And þorous þat hij wenem to be wise yholden. men understouden þat 30 hij ben sottes. For hij hunten after prys, & hij cacchen folye. for whan hij gon from hem. hij willep saiien þis man oiper þis womman is of mychel speche. Eue helde longe tale wip þe neddre

1) In the margin: Jeremias.
2) In the margin: unus sapiens
3) Confiteor: Confite on erasure.
4) p. 381 a; woordes willen partly effaced.
in paradys and tolde hym al pe lesson pat god hadd forbidden hem forto eten of pe Appel. And so pe neddre vnderstoode porou; her woordes onon rijth her feblesse. and her brotylnesse of fallynge. And fonde way porou; her mychel speche hou he schulde brynge hire to forlerennesse,

O Ure lefdy sent mary ne dude nouyth so. ac sche dude al oper wise. ne telde sche pe aungel no tale. Ac asked hym schortlich ping pat he ne couple. And perfore vche man & womman folowe oure lefdy and nouyth pe kakel dame Eue. Forpi wiþ whom pat 5ee speke holdeþ 5ou enere stille. bot 5if 5ee knowe hem pe better pat se schulle speken to. And ne beþ nouyth of henne kynde. For pe henne whan sche hap leide an eye sche kakelep it out. & þan comeþ þe keme and bereþ away her eiren: þat sche schulde brynge forþ quyk briddes of 5if pat sche helde hire stille. Rijth also fro þe kakelande man oþer womman þat kakelep ydel speche þe deuel bereþ away from hem alle her goode werkes. þat schulden 5if hij helden hem stille. beren hem vp to heuene ward. þe wreech Pedder makeþ more noise and cry of his sope. þan a riche merceer of al his derworþe ware. And napeles to gostlich men spekeþ and askþ hem conseil. and telleþ hem tales of 5oure spouse. And hîj to 5ou. bot kakelep nouyth of non oper ping. for 5if 5ee do 5ee breke silence. For it ne falleþ nouyth to goddes spouse noping to speke bot of her lemmman Jesu cristi. and ping þat falleþ to his worschipp. And whan 5ee schullen schryue 5ou looke þat it be to gostlich men and to none oper. and namelich wymmen. And biddeþ hem inwardelich for goddes loue þat hîj haue 5ou in mynde in her byddynges. for þe godspel seþ, S Et multi veniant ad vos in vestimentis Onium intrinsecus autem sunt lupi rapaces. ¶ Oure lorde seþ witeþ 5ou & beþ war. for many comeþ to 5ou in white clothes as scheep. & beþ vnderneþen rauisshande wolues. And sipen þat god hym seluen warneþ vs þere of: we Owen þe better to be war of hem and kepe vs from hem. Werdelich men leueþ lytel. & religiose wel lesse. Ne wilneþ nouyth to speke wiþ hem to michel. And whan 5e speke wiþ any suich beþ in drede lest 3e schull agylt 5oure spouse. Eue wiþ outen drede spake wiþ þe

1 MS.: godd with the second d expuncted; in the following line the word standing below godd is And, the d of which, evidently by a mistake of the corrector, has also been dotted out.
neddre. And oure lefday was a dradde to speke wip Gabriel pe Aungel. Man oipre womman pat wil be goddes spouse. j rede he ne speke nou3th in pryuyte bot 3if he haue witnesse noipre pat on ne, pat opere. for pepe may neuere come goode of on noipre partye forto be longe in talynge and often. Als wel men owen 5 to fleijen it for gostlich fondynges and bodilich bope as for sclaundre. For pe trewe is ay mystrowed. and pe les is often leued And re trewe bilowen for defaut of witnesse. And pe yuel blepelich bileued. And perforschulde pe goode haue euere witnesse a3eins wicked ouertrouweyng. And 3if it falle so pat a man oipre a womman be enclosed out of pe chirche pirle ne holde hij no talynge wip noman ne no womman bot onlich wip her spouse jesu crist. And berep perto reuerence for pe sacrement. / ¶ To hir seruaunt at pe hous pirle to opere at pe parloures. speke ne owe 3e nou3th bot att pe pirles. Silence euere holde3 pe 3ete. 15 For sipen opere Religious it holden. 3e owen to holden it pe better. 3if 3e han dere Gestes dope 3oure seruaunt in stede of 3ou gladen hem. And forto vnsperre 3oure pirle ones or twies and makep signes toward hem of glad chere. for sumtyme curteisie is yturned to yuel. in 2 Onelich mannes hous oipre wom-mans owe mychel to ben on vche friday holden silence bot 3if it be dubble fest. And pan holde3 it sum oiper day in pe weke. perfors in Advent and ymbringe dayes. Wedensday and Friday and saterday. Jn pe Lenten. pe dayes in pe week holde3 silence. And in al pe suejeng week. And on Ester Euen to 3oure seruaunt 3e may speke wip loude woorde what 3e wille3. And 3if any o frende 3ou come3. herep his speche and Ansuerep hym wip loude woorde. And ponkep hym mychel. A foole he were pat mi3th grynde whete and grindep 3 grauel, whete is holy speche as seint Anselme seip. And he grynde3 grauel pat chaulep of ydel speche and welridelich pine two cheken ben pe two gryndel stones. pe Tunge is pe clappe. And perfors 3if 3e wil be goddes spouse. Looke pat 3oure chekes ne grynde nou3th bot soules hele And pat in alle 3oure fyue wyttes ne be nou3th yfounden bot soules foode. And pan chese 3e pe better part as god hym self seip pat pe maudeleyn dude. Schene pe pou3th on kyn

1 p. 381 b.  
2 in (j a correction in fainter ink for i) added above the line.  
3 grindep: the last letter more resembling r.
And Martha blamed hire. Jesus Crist Answered for hire and seide. And when she blamed Marie hire suster for sche sett hire doune att Jesu Cristes feete to heren hym speke 5 and nold helpe hire suster forto diı̂stten her alder mete. And Martha blamed hire. Jesus Crist Answered for hire and seide. Martha. Martha pus 4 pat sche han kep chosen pe better pat and it ne schulde nouȝth be bynomen hire. Now who so taketh hym to any degre out of he commune Poople forto serue god and ne 10 dope nouȝth as sche dude. pat is. nolde no keep to erpelich ping bot onelich 5 to haue 6 al her blis and al her foode in hym; hym were better ben in pe werld and done as Martha dude til pat god sent hem pe grace pat hij myȝten come to pat opere. And biseken fast nyȝth and day 5if pat it were his swete willen to sende hem 16 pat grace pat hij myȝten come to pat ilche degre forto quemen hym as pe best manere were, And þan hij schullen haue grace forto queme hym wel better þan þat hij żed en to heise degre by her owen wille 5. for þe deuel is ful queynt and putteþ a man to heise degre of heise lyf. forto make hym þe faster in his servise 20 as þe schul þe heren here after. And þis semeþ now in þis werlde for non dar saye þe sope. And þerfore ich rede þat veche man holde hym paied wiþ his state what so it be tyl god wil sende hym bettre And þan dope he wel. J ne speke nouȝth of þe state of þe synne. for out of þat state. rede þat he heȝe hym als 25 sone as god sendes hym grace. Ac womman ne owe nouȝth to prechen bot 5if sche be þe ouer holyer for seint Poule forbodeþ hem bot man ne forbodeþ he nouȝth. Ac he seip. How may a man preche bot he be sent.

Quod modo vero predicabunt nisi mittantur Et iterum. ecce ego mitto vos sicut uos in medio luporum. ¶ pat is hon may a man preche bot he be sent of god. Loo seip oure lorde. J sende þou as a scheep amouge wolues. And vnderstonde þee wel. þat þere nys non sent of god þat is

1 onelich: a dot under the e, possibly to indicate expunction.
2 p. 382 a.
3 for added above the line.
4 pus: a dot, probably accidental, under the first stroke of the u.
5 On u in now, h in onelich, the first l in wilie traces of erasure.
6 After haue: h expuncted.
proude / oiper cueitoue / oiper lecherouse. oiper fast holde[n]e her goodes. For hij ben Antecristes prophetes. And y[ocrites. And Heretikes. Ne ben her wordes neuer so goode. Hij schullen take no stede. For hij ne lyue nou5th after her. speche Antecrist schal speke faire woordes and make hym poppe 5 holy. and perwiJ he schal disceyne pe folk,

Q Uare 4 enarras iusticias meas & assumis testa- mentum meum per os tuum. // ¶ pat is whi tellestou my ri5thwisenesse. and takes my testament in pi moupe. pou pat folowes pe compaignye of Hoores and peues. peij suich myster 10 men spaken goddes woord; men taken ensaumple 5 att her lybb- ynge. and nou5th att her woord And here pe proue pere of. pe grete clerkes and pe maisters pat duden jesu on Roode. Hij weren swich mysters men. And perfore pe folk tooken ensample att her werkes. & nou5th att her wordes. For hij precheden 6 goddes 15 woord wel to pe poeple. Ac hij ne lyuened nou5t pere after. And perfore pe folk took ensample att her libbynge and nou5th att her prechyngye. And perfore hij 3eden to helle wip hem. and yutt done and schullen tyl god haue sent his grace vn to hem. for it seip att hem bigan pe feip. And att hem it schal ende. & 20 jesu crist badd his diciples done as hij seiden bot nou5th as hij done

M Ulieres 7 non permittendo docere. ¶ No womman ne preche bot sche be pe holyer holden ne teche 3ee. ne schulle noping swere bot nay. & 3e. sikerlich as god biddeJ in pe 25 godspel. 3e. 3e. & nay. nay. pat is to saie. nay wip pine hert. & nay wip pi moup. And also. 3e. 3e. Naþelles techen 3e may. bot ri5th siker is it nou5th. Onelich man & womman ne owen to chas- tise non bot her owen servaunt. For oft porou3 swich chastisyngye ariseJ wrappe oiper fals loue. bitwene man and womman, 30

A D 8 summum vos volo esse rarilinquas. jtem pau- ciloquas. ¶ pe wise seip jchill pat 3e speke seeld and

1 lecherouse: traces of erasure on le.
2 her added above the line.
3 At the end of this line in MS. a cross between the columns.
4 In the margin: auIid with erasure under au.
5 ensaumple: p over an erased l.
6 p. 382 b.
7 In the margin: Paulus,
8 In the margin: Seneca;
litel. For many putten her woordes forp att vnmy3th. And so duden jobes frendes pat seeten stille a seuene ny3th by hym er hij bigun-nen to spoken. ac po hij hadden ygonne. hij coupen nouyth lynne,

Ensura¹ silencium nutritura est verbi. ¶ Silence is Foster moder and bryngep forp chauel². pat is gode³ speche⁴ and mou3⁵ worp. and on oœer maner he seip, IUGE⁶ silencium cogit celestia meditari. ¶ pat is, longe poustes and wilt yholden bryngen pe poustes toward heuene. As ʒee seeþ by ensaumple. Att water milnes men stoppen pe water and it ariseþ vpward So schulden pe woordes been seel-den and wel bisett. And ʃe conceu ypour mou3th from þing as, þe willeþ pat hij clymben vp toward heuene and nouyth fleiþen al to þe werlde. For men saiþ. ʃe men slen wip woordo þan wip knyf. MORS⁷ & vita in manibus lingue. // pat is lyf and deþ is in þe Tunge seip Salomon þe wise,

MJE ⁸ custodit os suum custodit animam suam. // Who pat witeþ wel his mouþ. witeþ⁹ wel his soule, SCOUT¹⁰ vrbs patet & absque murorum ambitu: sic &c. ¶ pat is as þe citee pat is wip outen wal may sone be nomen. riþþ so it fareþ of namnes citee and wommannes þat ben her bodies hit¹¹ may sone be ouercomen bot ʒif he keepe his mouþ. QMJMON murum silencij non habet patet inimici oculis Ciuitas mentis. // ¶ pat is who so holdeþ nouþþ his woordes, he is as a burghþ wip outen wal. And þe fende wip his felawschipp entreþ¹² in attæ ʒate vn to þe hert and robbþ hym of alle his goode werkes: JN¹³ vitas Patrum. it telleþ¹⁴

¹ In the margin: Gregorius,
² chauel: the fourth letter resembles n.
³ gode: on erasure; somewhat indistinct.
⁴ speche: erasure above and below; between speche and and a word consisting of three or four letters erased.
⁵ mou3: the first stroke of the m fainter than the others.
⁶ In the margin: Gregorius,
⁷ In the margin: Salamon
⁸ In the margin: Gregorius,
⁹ witeþ: i almost effaced.
¹⁰ In the margin: Gregorius,
¹¹ hit by correction; it in a different hand probably on erasure.
¹² entreþ: n almost obliterated.
¹³ JN on erasure.
¹⁴ p. 383 a.
of an holy man that men come to and praiseden 1 wel a man that lyued holy lyf vn to hym. Ac he was of mychel speche.

Bonitique set habitacio eorum non habet ianuam intrat & asinum soluit, Æe goode hij ben ac her mouþe ne haþ no þate. for who so wil may go þn and lede forþ 5 þe asse. þat is þe vnwise soule,

S)quis cupiens se religiosum esse & non refrenans linguam suam set seducens cor suum. vana est religio. Æ þat is Ʒif any wene þat he be religious and ne bridlep nouþth his tunge fram ydel speche his religioun is fals. Bridel 10 ne sytteþ nouþth one in þe mouþ. ac it géþ al aboute þe eren. And so it mote fare by man. He moste bridal alle his fyue wyttes for alle hij ben in þe heued. Ac of þe tunge is mychel doute for it slydrep al in wete. For oft we þenchen to speke bot litel, And after on woord glytt forþ anoþer liþthlich And so we ben brouþth 15 forþ in to ydel speche er euere wite we,

I N 2 multiloquio non deerit peccatum, Æ Ne may nouþth mychel speche be wiþ outen synne. For fram soþe it glytt in to fals. & out of mesure in to vnmesure. Men seþ often of dropes wexen 3 a mychel floode and drenchen þe londe þere þe 20 goode corne is sowen.so it fareþ here on þis manere. Often þorouþ mychel speche is þe soule adreynt and leþþ her fruytt. þat ben her goode werkes. so þat longe it is er it may komen aþein in to þe state þat it 4 was aforne,

ET os nostrum tanto est ab eo longinquum quantum 25 ininico proximum. tantum que minus exauditur in prece quantum amplius inquinatur in loqucione, Æ Seint 5 Gregori in his Dialouge 6 seþ þis. As nere as oure mouþes ben to werdelich filþe and to þinges þat ben werdelich. as fer it is fram god whan we speke to hym. For we casten 30 hym away. Ne wil he nouþth heren oure steuen. for oure mouþ stynkeþ vpon hym fouler þan any roten dogge.

1 After praiseden: a expuncted.
2 In the margin: Salamon,
3 wexen: n almost effaced.
4 it: on t traces of erasure.
5 In the margin: Gregorius.
6 Dialouge: the sixth letter apparently n.
SJ extenderitis manus vestras auertam oculos meos a vobis. & cum multiplicaueritis oraciones non exaudiam vos. // ♩ pat is peiś ge holde vp 3oure hondes and
make many folde 3oure boones jchill turne myne eijen fram 3ou
5 ward . And j nylle 3ou nou̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̇̈
VJr lingosus non dirigetur in terra. ¶ Man ne womman of fele woordes ne schullen neuere lede riȝth lyf. pat is to saye of ydel speeche and of werdelich.

Dxii custodiam vias meas. vt non delinquam in linguæ mea. ¶ pat is to saye. j schal kepe my 5 wayes so pat j schal gete my pes wip my tunge to comeu to pe blisse of heuene,

Custus justicie silencium, ¶ pe tylyng of riȝthwise-nesse is silence and he pat silep bryngep soule hele.

Usticia in mortalis est. ¶ Riȝthwisenesse is vnede-10 lich Salomon seip. hope and silence bęp to gedres en hem schal stonde gostlich strenkpe. For who so is mychel stille & holdep silence longe. he may speke sikerlich to god whan pat he bidde hym any ping and hope pat he schal wel spede zif he bidde riȝthfullich. and wiselich. for þise two ben coupled to gedres. 15 Jn hem schal be al oure strenghe aþein þe fendes fondynges en his wyles. Hope is a swete spyce for it spyces þe herte in-wip aþein al þe bytter pat þe body drynkep. Who so cheweþ spyces he holdeþ his mouþ to gedre pat þe strenghe ne go nouȝth out. And zif he ne do þe breþ goþ out. Riȝth so he þat openeþ his 20 mouþ wip mychel werdelich speche. spyteþ out hope. and leþeþ þe strenkþe þat he schulde haue to god and strenkþeþ 6 hym to þe fende ward. what makeþ vs strong aþein þe fende bot hope of heiþe mede as men seip. zif hope ne were hert to brast. A swete þeþuine ore how stont 7 hem þat ben in al wo wipouten 25 hope and þe hert ne may nouȝth brest.

On habetis linguam vel aures prurientes &c. ¶ pat is ne haue þee noþer tunge ne ere to werdelich speche. pat is ydel tofore god.

Contrariorum eadem est disciplina. ¶ Of silence and 30 of speche nys bot a løre for hij ben euer goande to giders //

1 In the margin: psalm with the last stroke of the m cut away.
2 In the margin: psalm
3 meas: e almost effaced.
4 In the margin: ysay
5 In the margin: solom with the last stroke of the m cut away.
6 p. 384 a.
7 stont: the last letter rendered indistinct by an elaborate curl.
8 In the margin: ði
Joel Pahlsson

|| Speke we now of yuel speche þat is þre folede ydel. & yuel. & attry. þe first is yuel. þe ðoper is wers. þe þridd alder werst. ydel speche is al þat no good comeþ of to goddes worschipp and to note of mãnnes soule ne to help of hem seluen to god ward ne to her euen cristen,

D E1 omni verbo ocioso reddes rationem in die judicij / || Of vche ydel woorde seip oure lorde þou schalt ðelde rekenynge whi it is yseide & for what þing. Now sipen þat þee schulþ ðelde rekenynge of vche ydel woorde. hou wil þat þan be of þe werk þat is attry speche and foule. nouþþ onelich til hem þat spoken it Ac to hem þat heren it. And also of Leccherie and Glotonye. and ðe þeþe. Swich. speches ben alle schraped out of goode mãnnes mouþ and wommans. Hou auþþt it þan to ben to þen and wyrmyn þat þiuen hem to ordre. Forþþpe mychel auþþþen hjit to sperren her fyue wyttes þerþro. Attry speche is heresye foul. þwertouer & les- ynges. bakbitynge. and losengere. Alle þise ben wicked he- resyes. þis ne regneþ nouþþ in Engelande. 2 þe losengere ablyndþ þe þan. and putþ þe Pryk in his eithe. þe barkbiter chewþþ mannes flesch oþon fryday. and þykeþ þip his blak byl vpon þe quyk Caroynes as þe deuelt of helle hym bidþþ. Wolde he þutt gon to ded flesch it were þe lesse tale þerþof. þat is wolde he spoken of hem þat roten in synne; þe lesse harme it were. Ac he dþpe to hem þat aren quyk in goddes seruise. He is to bolde a Rauen & to þyuer,

N E videatur 3 hec mortalitas minus dicens in Esdra quod melchias edificauit portam ster- coris. Nomen. chorus domino in corpore filius Reab. id est. mollis patris nam 4 ventis aquilo discipat pluuias ad faciens tristis linguam detrahentem 5, || þise two mysters þen ben þe deuelt gonge fermers and fermen his gonge schame it is to seien. ac þutt it is fouler to done it. For so he dþpe als oft as he wip leynge hyleþþ mannes synne þat

1 In the margin: ie; the first letter uncertain.
2 In the margin, a hand pointing.
3 videatur: a by correction.
4 MS.: þris na
5 detrahentem: h possibly a correction.
stynkep foule vpon god. Pus hij ben euere besy in her foul mystery. Her by men may knowen pe synne of hem by pat god seip in pe godspel. Losengerye is pre fold. Pe first is yuel. Pe oper is wers 1 and pe pridd alderwerst.

V E 2 illis qui ponunt pulmillos 8 &c. Ve illis qui 5 dicunt bonum malum. & malum bonum ponentes lucem thenebras. & tenebras lucem. hoc. de. detractoribus & adulatoribus connu...it

And 3if he dope wel oiper seip. heuep hym vp wiþ praysyne 10 biforne hym. Pis man god acursep, pat oiper is. 3if pat a man dope yuel or seip yuel pei; it be so open synne pat he ne may it nouþt wiþ sigge. And pan bifore hym makep his yuel lesse pan it is. And seip pat it nys nouþt so yuel as men seip of ne artou nouþt in pis 3ef first. ne pou ne schalt nouþt be 3ef last. And 15 confortep hym in pis synne so pat he holdep pe lesse tale pere of. And seip to hym also pou haste many fer...ete god yworphe ne gostow nouþt al one many man dope mychel wers pan pou haste ydone. Pe pridd is alderwerst pat forpraysep pe misdede.

as he pat seip to a man pat robbeþ his pouer men. oiper dope 20 harme to oiper and holdeþ wiþ hym & seip. Sir pou dooste wel. Alle her chateux ben þine and her bodyes att þine owen wille. 3t fareþ by þe Cherle as by þe wyþye. þe more men croppen it. þe more it wexeþ And þus it is by al þing þat men holdeþ wiþ A noþer in his yuel þat he doþe.

A Dulancium 4 lingue alligant hominem in pec...catis. ¶ Pus pe fykelers hilien þe stynk þat it ne may nouþt stynken. and þat is þe wers pest þing þat is. For 3if þat hij wisten hou þat it stank: hem wolde wlaten wiþ al. and amenden hem pan sumtyme pere of.

C Lemens 5 homicidiorum duo genera dicit esse Petrus. & eorum parem esse penam voluit qui corporaliter occidit. & qui detrabit fratiri. & qui videt &c. ¶ Bakbiters ben two manere. Pe first is yuel. Pe

1 p. 384 b.
2 In the margin: JESUS
8 pulmillos: under the second l a dot, probably accidental.
4 In the margin: Augustinus.
5 In the margin: Petrus
latter is wers. þe first comèp al openlich and spekep yuel and seip out his atternysse als mychel as he can and may. And þe latter comèp forþ on oper manere and bigynnep forto syken er hij it willeþ bigynnen and makeþ a longe prolouge ¹ tofore al 5 aboute er it come forþ þat yuel þat hij þenchen forto speken. And hij maken many ensamples forto ben yleued þe better. And whan it schal comen forþ þan it is yuel attyr so weylaway. He seip wo is me þat he hæp suich woord. Jch was many tyme aboute forto haue stilled it. ʒif ich hadde müþ. Ac now it is so fer 10 forþ goun. þat j ne may nouȝþ and þat me sore rewep. And longe it is agon þat ich it wist first Ac euer þe haue stilled it vn to now. Ac for me schulde it nouȝþ haue comen forper. Ac now it is so ferforþ brouȝþ þat j ne may it ² nouȝþ wipsaken. And þerfore me is ful wo. yuel men seip þat it is. and þutt it is wel wers. wel wo is me þat ich it schal siggen. and sop it is. and þat is mykel sorouʒ. þise beþ neddres. Salomon spekeþ to vche man and woman and biddeþ hem keþe hem wel fram hem. and þiuþ hem to her lemmæs Jesu crist þat þus faire spekeþ to þou and cleþep þou his schewer 20

Z Elatus ³ sum syon ʒelo magno, // Vnderstondeþ whas spouse ʒe þen ʒif ʒe keþep ʒou arisþþ to hym. And biholdeþ hou louelic þe spekeþ to ʒou Jch am Jelous of þe syon he seip. Syon þat is schewer on oure tunge. Loo þutt it hym þencheþ þat he seip nouȝþ ynuþ whan he seip. Jch am Jelous 25 ouer þe. bot ʒif he seie þerto wip mychel jelosie. ʒelo magno.

E Go ⁴ sum deus ʒelotes. // Jch am þe Jelous god þat am Jelous ouer my lemmæ, ⁵

A Uris ⁶ ʒelo audit omnia. vbi amor ibi oculus, // þe Jelous ere hereþ þe þing þere ⁶ as is loue ⁶. ³olætas est syon. He is is Jelous of þe Syon. þat is his schewer. And he seip to þe. þiuþ me þi louelætes. ʒe to me and to non oper. ⁴

¹ prolouge: the sixth letter resembles n.
² p. 385 a.
³ In the margin: ʒakarius.
⁴ In the margin: Ḫosþus.
⁵ In the margin: Salomon.
⁶ On r in þere, l in loue, eiʒ in eiʒe traces of erasure.
O Stende 1 michi faciem tuam, / 2 pat is to saie schewe me þi loue nebb, and seche me nouȝth outward. Ac seche me in þine hert 3iþ þou be trewe to me as spouse owe to ben. Ne þencheþ no wonder þan. þeþ; hij ben mychel out of þe werlde. wip hert. Ich am schame fast he seiþ. Þ nylyle nowhere clyppen my 5 lemmman 2 in deerne stede. and þat wyte vche 3 man toscoþe. þe more þat þoure þouȝttes ben to erþelich 4 þinges. þe lesse is þe loue of þoure lemmman inward werdelich þinges. 5. cleþe þat synne falleþ to, 6

Q Ui exteriori oculo negligentur vtitur. iusto dei judicio interiori eccatur. 7 Who so 5 þemeleslich wîteþ 10 þe vitter eizen: þorouþ goddes riþthwise dome he ablyndeþ þe þinner þat he ne may see god gostlich. ne louen hym. For after þat men louen hym þere after men felen his suetnesse. more oþer lesse. Als sone as a man oþer a womman hereþ any speche þat draweþ a man oþer a womman fram her spouse. also smertyl 15 doþe þou þennes wip þis vers,

D Eclinate 6 a me maligni: & scrutabor mandata dei mei, 8 Goo away fro me þou wicked man. & þy schal reþerce þe comaundement; of my god,

N Arrant 7 miciæ fabulaciones: set non vt lex tua, 20 Hij tolden me fables. bot nouȝþ þi lawȝe 8 þan gôþ to þoure spouse wip. Miserere mei deus, oþer wip þoure. Pater noster. 3iþ þe ne cumne þi nouȝþ. For þat is þe best þat þe may þan done. for þorouþ 9 ansueres aþein þere auȝtt arise sum sparkel. and þis worde is goode to wymmen þan hij ben in swich cas. 25 And þer auenture he wil saie. þe noþde for no good þenchen yuel to þee ward. Ac þeþ; ich schulde dye leuen ich mote non is wers þan me. forþuþe me þis and þe þyl nomore. So may falle sche forþeue it liþthlich for his faire speche. and spekeþ forþ wip hym. Ac euer is his þouȝth in his last speche And þan whan he is 30

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1 In the margin: Jn canticis,
2 bot: on b traces of erasure.
3 vche: traces of erasure on v.
4 erþelich: the curl over þ, rendered as e, possibly only the upper part of an unfinished þ.
5 so: the letters written together, separated by a slight erasure.
6 In the margin: dauid
7 In the margin: dauid
8 lawȝe: squeezed together at the end of the line.
9 p. 385 b.
gon away swich þouȝttes wil lasten in her hert and weþep more & more And euere þe lenger þe wers it is. And so it fareþ of man by womman whan sche spekeþ faire & casteþ enchesoun. and seþ sche ne dar nouþh. By her tale sche wolde þif sche durst and draweþ hym to hire ward wiþ loose woordes. and þat draweþ a man on hire. And þerfore seie schortlich naye atte first and quyte 3ou of hem. And þ rede for any faire speche þat vche man and womman be war and looke how dere 3oure soule was bouþth. and sette þere on prys. And bot þif þat 3e mowe haue more þerfore þan he þat bouþth þat þaf þerfore: ne selle it nouþþ. so liþthlich to his enemy. for a lytel lykyng and 3iueþ keep hou 3oure spouse clepeþ 3ou.

\[EN^1 \text{dilectus meus loquitur michi, surge propera amica mea.} \]
\[Looke ich here my spouse clepeþ me. ich mote gon. 3e. gop swipe to 3oure dere spouse, \]
\[Surge^2 \text{propera Amica mea. columba mea. formosa mea. ostende michi faciem tuam. sonet vox tua in auribus meis.} \]
\[Come to me my leman. my schene speuse^3. schewe^4 me þi loue nebb and þi leuesom leere. turne þe to me þou þat wilnes speke wip non bot wip me. þi steuen is me swete and þi ðouþþ schene, \]
\[Vnde^5 & subditur vox tua dulcis &c.} \]
\[Speke to hym and haue hym to leman þat is þousande ðipes fairer þan þe sumne. þus louelich 3oure leman iesus crist spekeþ to 3ou.} \]
\[Ac herkneþ now anoupon speche al awayward fram þis and al^6 o grym to hem^7 þat schulden ben his lemmans, \]
\[I\text{gnorais te o pulchra inter mulieres egredere^8} \& vade post vestigia gregum tuorum.} \& pасce edos^10 tuos iuxta thaber necula pastorum.} \]

1 In the margin: J\text{ncan};
2 In the margin: J\text{ncan} with slight traces of erasure below.
3 speuse: the fourth letter looks more like n.
4 scheve: on h traces of erasure.
5 In the margin: J\text{ncant}; faint traces of an erased Je can be distinguished below.
6 al: a corrected from o.
7 hem: em on erasure(?).
8 In the margin: J\text{ncant}; traces of an erased J below.
9 egredere: de partly effaced.
10 edos: e almost effaced.
nouȝth þi seluen, þou faire wymman oifer man among opere. and 
noste nouȝth whas spouse þou art and schuldest ben. þou þat 
art here among wymmen and þou were amonge Aungels þan þou 
miȝth knowe þi seluen. as þeiȝ he seide. ðere schulde þi fairnesse 
litel be seenne. And þif þou art me trewe as spouse ouȝt\(^1\) to bene. 5 
þif þou haste it forgeten: and litel letest þere of. Egredere. he 
seiþ o grym. goo out he seiþ & folowe herde of gett. þat ben 
flesch lustes þat stynken as gett done\(^2\). and vndo. \(^3\) þi tyches 
þat ben þi fyne wittes þat ben suete to god þif þij ben wel kepte. 
As Tiches ben swete flesche tyl hij ben ȝonge. and as of a Tyche 10 
comþ a synkande gott. so doop of a Lust a synkande likyng 
to god. Feede he seiþ þine eiȝen wiþ oute totynge. þine eren wiþ 
oute herynge. þi mœþ wiþ oute spekynge þat is to seie of filpe. 
þine hondes wiþ outen hondelynge. þi nose wiþ outen smellynge, 
And also alle þi wittes fram filpe of synne and all þine lymes. 15 
For riȝth as þou seest of a ȝonge tyche comþ a Synkande gott. 
so of an eiȝe siȝth comþ a synkande likyng. oifer of an herynge. 
& ȝutt more of felynge. wherþer euer any man oifer womman 
hadd any swich fondonygés for any suich tokenygés þat ȝaf hem 
to swich totyllyng and peckande outward as a wanton Brydde in 20 
a Cage þat þe Catt com and lauȝt hym in her cloches wherþer it 
ferde euer ȝus of any onelich man oifer womman þat pecked 
so outward þat þe catt of helle þat is þe deuel of helles com and 
rent out her soules. out of her bodyes and bare it vn to helles: 25 
þis god it wott hap it and þat is harme þe more. þutt he seiþ. 
Egredere, Goo out he seiþ as dude jacobes douȝtter. þat is to 
seie leue my confort and take þe werldes confort. for þe warne þe 
þou ne schalt nouȝth haue boþe my confort & þe werldes. þou 
þat schuldest be my spouse schal tow\(^4\) folowe þeȝett of helles þat 
ben fleschlich lustes,

\[ \text{o} \text{sculetur}^5 \text{ osculo oris.} / \text{þat is cusse me lemmam} 
\text{wiþ cusse of}^6 \text{ þi mœþ mœþe alder swettest. þis cusse my} 
\text{leue breþeren and sustren is a swetesne of hert and a delytt} 
\]

\^1 MS.: ouȝt with tt expuncted.
\^2 done: on d traces of erasure.
\^3 p. 336 a.
\^4 schal tow on different lines.
\^5 In the margin: \( \text{c} \text{o} \text{b} \) (?)
\^6 cusse of added above the line.
of vnmete swete þat al werdelich sauour is bitter þere æzeins. Ac wiþ þis cusse ne cusseþ he non þat louen any þing bot hym oþer elles þat hij louen it for hym. and in hym, For Salamon seip. Þif þe wardeynes wenden out. þan is þe hous yuel ylokod. Þe fyn þyue wittes ben oure wardeynes of oure hous þat is oure body. Now þe han herde of spellyng þat falleþ to þe mouþe. & now we wil spenen of smellynge,

De₂ odoribus non saga nimis cum assunt non respuo. cum absint non relinquuo, | Of smel³ seip 10 seint Austyn ne fynde j. bot litel þif it be neiþ on goddes halue & þif it be fer me ne recche.

E Rit⁴ pro suaui odore fetor, | Þe fyn þyue wittes ben oure wardeynes of oure hous þat is oure body. Now þe han herde of spellyng þat falleþ to þe mouþe. & now we wil spenen of smellynge,

The text contains several corrections and erasures:

1. ðelles: over e a curl, evidently the upper part of an unfinished l.
2. In the margin: ãugustinus
3. smel possibly on erasure.
4. In the margin: nns
5. it: a correction, apparently for A.
6. smelles: m touched up.
7. p. 386 b; lykyng: the third letter very indistinct, possibly a correction for b.
8. hym added above the line.
9. þe partly effaced.
out. And also of his moders teres and of his deciples pat he seij were flowen from hym. And also his frendes pat he dyed fore seijen pe lere of hym pat he bou3th so dere. And pat his 2 dep and his 3 pyne pat he suffred stooode pan in so litel stede. For pere bileueed non in hym bot his modor and pe heef. For al pe 5 pyne pat he suffred 3utt was pis pe most pyne pat he hadde for pat pyned hym more pan al pe tourment pat pe jewes hym dus-
den. And al pis was to 5iuen vs bri3th si3th of hym. penche no man ne no womman long pat wil ben his spouse pei5 4 hij ben mychel al one & out of felawschipp of pe werlde. For 3ij hij 10 louen hym al pe solas in 5 pis werlde is bitter to hem. pe jewes smiten hym & beten hym in pe moup and spatten 6 opon hym and he feled galle opon his tunge. Pan owe we wel to stoppen oure moup fram filpe. 3ijwe penchen wel here opon. And al pis he dude forto lerne vs pat we schulde nou3th grucechen for mete 15 ne for drynk. And 3if a man oijer a womman were bischett hij au3tten raper dyen in pe pyne pan ben to gredy and to maken men to saie pat hij ben gredy. Dep me owe to fien as forp as men may wi5 outen sclaunder. Ac er pat he arered any sclaunder hij ou3tten to dye martir in her mesise. Nis it nou3th gret synne 20 pat men saien pat hij ben gredy oijer daunegrous. 3ij hij weren in pe werlde hij mosten sumtyme ben apaied wi5 lesse. Wharto schal a man gion in to stede of mesese forto sechen eyse. for ich ynderstonde pere ben summe pat wil sechen more lordeschipp and ladyschipp pan hij my3tten haue hadde per aventure. 3ij pat 25 hij hadden ben in pe werlde. J rede vche man oijer womman. 3ij any wil goo to swich degree of Religioun. penche what hij penchen oijer what hij schulden penchen. for ri3thfullich her lyf schulde be sorou3 and wo here on erpe. & elles 7 ben hij nou3th jhesus deciples bot 3if hij sechen as he dude. 3if hij sechen after 30 eyse of body hij ben Antecristes prophetes. for her lyf is contrarie a5ein jesus cristes lyf. And perfore who so wil 3iue hym to parfyty

1 lere: of the second letter, which must have been e or o, only faint traces left.
2 his: s almost effaced.
3 his: under h a curl, probably the beginning of another letter.
4 pei5: i inserted above the line; almost obliterated.
5 in: n partly effaced.
6 spatten: on s slight traces of erasure.
7 p. 387 a.
lyf. he mote take sorou5 & wo in pacience. & biwepe his synnes and oper mennes forto hane mede of her lemmman. and be wip hym in pe blisse of heuene. Hym seluen had here al manere stormes. Vpbraydynges. Schemes. Teenes. and alle sorow3es pat 5 euer my3th men heren.

E T^1 factus sum sicut homo non audiens: & non habens in ore suo redarguciones. ¶ Ich helde me stille as doumbe & deef pat had non ansuere. pan ðei; man vs mysdoo oïper myssigge. pis isoure lemmans saw3e þenche on 10 me hou j was biseie for þi lone & take ensaumple att me, P E fyfte wytt is mychel nede & gret drede forto witen wel. for it is in alle pe ðepat is vche lymes felynge. And þerfore oure lorde wolde be most pyned þere janne. For in þis wytt he ne hadde nouðth pyne in o stede. ne in two. ac in alle 15 stedes. and ȝut in his sely soule he was pyned þre folde þat smott hym to þe hert as a spere. His moders pyne & sorouȝe. and þe maries. and his deciples þat ne leueden hym nomore for he ne halpe nouðth hym seluen att þat gret nede. And of þe forlernysse of hem þat duden hym to þe ded. þis styked euere 20 in his soule, Q Uasi^2 inquit membris flere se videtur. &c. ¶ For so ful of sorou5 nas neuere man þat he swatt bloode. Ac his Anguisch was so gret in his soule ar he com to þe pyne þat þe swete of bloode ran adonne of his blissed body þat it 25 stooode vpon þe erþe as bloode dropes al abouten hym vpon þe gras. þere he kneled. and so largelich he swatt þat it ran adoun by hym as goutes and stremes of bloode for drede and sorouȝ þat he hadde æsein þe dép. and þat nas no wonder. for euere þe quycker flesche þe strenger is þe pyne. A litel prickynge in þe 30 eĩ3e dereþ more þan a gret wounde in þe hele. Vche mennes flesch and wommans was as nouȝth æsein þe tenderhede of his flesch. for it was taken of a clene maydens blode. and maydens flesch is^3 tenderer þan a noþer wommans. Ensaumple þat his flesche was quyk! a Man letþe hym bloode vpon þe hole half 35 forto drawe a way þe sekenesse of þe seek half. And in al þe werlde nas yfounde an hole half on noman forto ben yleten

^1 In the margin: david.
^2 In the margin: Augustinus.
^3 is by correction.
bloode on for pe sekenesse pat man lay jyne for his synne, bot Jesus crist oure leche pat lete hym bloode noysth in on stede. Ac on fyue half. grete woundes and brode for oure fyue wyttes. pat we haue misspent in fleschlich likynges. And werdelich desires wip outen pe woundes in pe heued and pe refulw garses 5 pat he hadde. pus pe hole half drou3 1 pe sekenesse fram vs and heled vs if we wil oure seluen pat is to saye. if we wil folowe his waies and done after his techyne. And bot5 if we wil. we bileue stilt in oure sekenesse. And in al pingwe we mote louen hym and dreden hym. By bloode is bitokned synne in 10 holy wytt. Ac vnderstonde6 here when a man is laten blode. he holdep hym pryue in chaumbre. and xen bryngen hym bred and wyne oiper ale to conforten hym for his bloode letynge. And he pat is lorde of alle lorde and kyng of alle kynges pat is Jesus crist when he was leten bloode. was he hudd in chambre; 15 naye it was vpon an heij hulf in pe hattest of pe day. And what 2 saf men hym to mete oiper to drynk. noiper wyne ne ale bot a lytel soure aysyl and stynekeande galle whan he seide me prustes. Where was euere sijuen to any blode letynge so pouer pitaunce. who so gruccheb pan for mete oiper drynk. he offereb pan ourc 20 lorde ps bitter drynk & liper. as pe jewes duden and he is pe jewes make. And pe prust pat he hadde was for oure soules to brynge hem to his blis. And vnderstonde6 wel pat vche soure hert and grucchingyng is to hym bitterer pan pe galle was. ne be we nouys th pe jewes make god it wott ich hadde leuer were he 25 my broper oiper my suster see hym honge gylltes. pan one tyme kysse so as ich wolde mene and also vche onelich man & womman schulde vche day scharpen her putt god it wott. pat putt was wel yordyned for hem. for it wil make hem harde honden, Emorare 3 nouissima & ineternum non peccabis 30 &c, Haue here dep in mynde. and pou schalt neuer synne. And many men & wymmen hane gret gladnesse of her faire honden and fallen in to lykyng of pride. Nou nys pere noys th bot beep snepe and soft inwip. & polemody a3ein yuel. and

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1 p. 387 b.
2 what: t on erasure.
3 In the margin: Sa m
scheme, and teene. And þan ben ʒee Jesus cristes deciples, and elles nouȝth. Þis is now þe ridd² dale of ʒowre⁸ booke. Dauid spekeþ of onelich men and wymmen þat bitter ben and waymody of hert

S Jmilis⁴ factus sum Pellicano solitudinis &c ¶ Ich 5 am liche⁵ þe Pellicane⁶ þat is a weymode bridde and⁵ sleþ her briddes for teene, and after Smyteþ hire seluen to þe hert⁷. & arereþ hém wip her bloode. Þat is þe weymode man oþer womman þat takeþ hem to serue god þat sien hert. Þat ben her goode werkes þorouþ her grette hert. For alssone as hij synnen dedlich: Alle her werkes ⁸ þat ben goode dyen⁹. and þe wykkeþ¹⁰ quyken¹¹. Doo þan as þe Pellicane¹² doþe. beþ sory and schryueþ ʒou. and þan hij quyken aþein, Rþþth as a man þat is¹³ blody is griselich bfore mannes siȝþ; Rþþth so is man þat is in synne to goddes siȝþ. And noman ne may¹⁴ wel iugge bloode atte

15 Barbour's ar it be colde, nomore ne may a man oþer a womman iuggen hem seluen tyl þat her bloode is hott in wrappe oþer in any oþer synne als longe as hij beþ in Any likyng to þe synne. Ac whan þe hete is ypassed þan penche on þesu cristes passioun. And whatt sorouþ & wo he hadd for Adams synne. for þat synne brouȝth hym to al þat pyne þat he suffred And charge þan his pyne. & looke þan what þou arte. þou nart bot erpe and no goode nast of þi seluen And zif þou wilt þus deme þi seluen þou schalt haue grace of god forto wipstonde þat iche vice þat þou haste ne be it neuere so strong. And þou wilt folowe þere opon wip biddynges ʒerne. And oft þenche on seint Petre þe worde þat he

¹ cristes: the second s apparently on erasure.
² Between ridd and dale erasure(?).
³ ʒowre: þe partly effaced.
⁴ In the margin: Dau; with the last stroke of the u cut away.
⁵ liche: lich on an erasure extending down across and, which stands below in the following line.
⁶ Pellicane: traces of erasure on P.
⁷ hert: e partly effaced.
⁸ werkes: es squeezed together.
⁹ dyen: on dy traces of erasure.
¹⁰ wykkeþ: wyk on erasure.
¹¹ quyken: þu inserted above the line.
¹² Pellicane: on ne traces of erasure.
¹³ p. 388 a. Several letters at the beginning of words pp. 388, 389 ornamented with red strokes.
¹⁴ may: a altered from e.
seide to hym þo he lay in priso[n] and was so feble for hunger þat he myȝth nouȝth wel speke And ȝutt oure lorde com to hym and badde hym bidde vn 1 to hym þerne. And so mote we do in wel and in wo alway bidden to hym. And euere þe more anguisch þat we haue þe faster we schulde hidden vn to hym. 5 for þan hereþ he soonest oure biddynge. For vnderstonde wel þis poiȝt þo þat ben his childre he nyl nouȝth delyuenen hem þerof als longe as hiȝ mowen suffren it. For it is al for her goode. For þe more sorouȝ þat a man suffreþ here for his loue: þe nerre hym he schal come. and þe nerre hym þat he comþe: þe more 10 ioye he schal haue. For þere ne may non come to parȝiȝt lyf but þiȝf he haue many sorouȝes boþe in body and in soule. As jesus crist hadd hym seluen and as his e chosen. Wene þe þan þat a man schal come to parȝiȝt lyf for þat he bicomþe a man of ordre: Nay þe heiȝer þat he clymbeþ þe ferrer he is þerþro 15 bot þiȝf he rewle hym by wisdom and by queyntise. And þan wil god sett hym þere as best is for hym. And þiȝf he goo by his owen willi oþer by oþer mannes techyng and nouȝth by skyl. þe heiȝer þat he clymbeþ þe wers he quemeþ god. Vnderstonde þat wel vche man whan ich speke of onelich men oþer of Ancres. 20 takeþ it on non oþer maner þan j þe horns it here. For als gret mystyr þap o man come to blisse as anoþer. Whi: ne haþ nouȝth a lewed man als gret mystyr come to god as a Clerk. Als grett. þiȝf he looke to hym. for als dere bouȝth god on as a noþer. Ac he ne þiȝeþ nouȝth als gret grace to on as to a noþer þerþore 25 þere he þiȝeþ his grace. he þiȝeþ more after þe goode will þan after þe dede. And þat he seide vnto samuel þe þroþepate. whan he badde hym enoynt Dauid to be kyng over his folk. He seide þe þe myne men by her strenghe 2 ne by her fair-hede. Ac þe þese hem by her goode will. Now vnderstondeþ þat a mannes body is cleped in holy wrytt sumtyme an hous. and sumtyme a Citee and sumtyme goddes temple and holy chirche. þan riȝth as þee see þat an Ancre is bischett in an hous and may nouȝth out. riȝth so is vche mannes soule bischett in his body as an Ancre. And þerþore vche man lered and lewed þiȝf he wil 35 queme god and be his deciple helde hym in his hous. Schete

1 vn above the line.
2 p. 388 b; strenghe: e n written closely together.
his dores and his wyndowes fast þat ben his fyue wyttes. þat he take no likyng to synne ne to werdelich þynges. and þan he is an Ancre and wel better quemeþ god þan hij þat byschetten hem and taken hem to heijfe lyf. and ben werdelich. þat is setten her hertes vpon werdelich þinges. for hij quemen litel god oþer nouþth,  

Ne mo1 potest duobus dominis servire &c. ¶ Noman seip our lorde may serue two lorde to queme. þat is to saie. Noman may serue god and mammona. þat is richesse. Ac do as Dauid seip,  

Juicie2 si affluant nolite cor apponere. &c. ¶ 3if richesses fallen vpon a man ne sette he nouþth his hert þere opon. He þat wil goo to heijfe lyf take ensample att þe apostles. And locke hou hij lyueden after þe best manere to queme god. For hij ben foundement of al holy chirche. þat is a gaderynge of goode folk in goddes name þat is holy chirche. & non oþere. þise chirches þat þise men done make3 is cleeped an hous of orisouw,  

D Omus4 mea domus oracionis vocabitur. ¶ Myne hous seip our lorde is hous of Orisouw. And þefore vche mannnes body is cleeped hous. for it schulde be fullilde of biddynges to hym. Now hise Apostles were proued in þe werlde. Hij nere nouþth hisschet and duelleden amonges men in sorou; and in wo in þis werlde. and tauþten þe folk and lyueden after her techynge þat þe folk myþth take ensample of hem forto do wel. And ne schal a man neuer loue god parfitelich. bot 3if he do so. For  

Jesus crist seide to Peter þries Louestow me. And Peter seide Lorde pou wost þat j loue þe. And þan 5 seide jesus. fede my scheep. And to john his derlynge he seide also. And so schulde vche man do þat hym loued putt hym in perile forto saue his folk. Look how þou woldest do 3if þou were wip þe kyng and louedest hym! þou woldest aunter þi lyf forto saue his lyf and his worschipp. More auþtestou þan forto aunter þe forto saue jesus cristes lyf and his worschipp. þat 3af his lyf for þe. His lyf þou sauest whan þou helpest a man out of synne in als mychel as in þe is. For he dyed for synne. And so he seip hym

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1 In the margin: dominus.  
2 In the margin: david  
3 make: after the last letter a short wavy line, possibly meant for n.  
4 In the margin: dominus  
5 þan: a seems to be a correction for e.
self. who so dope dedlich synne he dope hym on pe roode. And þan vndestonde wel þis. þe kyng ne may nouȝth saue þee in bataile so fer forþ þou miȝth aunte þe for his loue. Ac þe kyng of heuene jesus crist þou ne may neuer ælle aunte þe so fer forþ in bataile for his loue þat he ne may wel saue þe þat non enemy schal deren þe. And so he seide hym seluen to pe holy prophete þat lyues man in paradys. Hely he seide wostow nouȝth wel þat ich am wiþ þe. And als longe as ich am wiþ þe nôiper jew ne sarasene ne may nouȝth* þeren þe. Goo æsein þem and chese þe ðe ðer prophetes. also david seip.

S Perabo³ in deo &⁴ non timebo quid faciat michi caro, / ¶ þat is. bileene in god & J. ne schal nouȝth drede what no flesche may do to me. 3if any harme falle þe bodilich. it is for þi goode for he suffred bodilich name for þe. And he wil alowen þe it better þan alle þe kynges of erþe willen oiper 15 mowen. Ac vnderstonde wel Sleþ þe ne schal noman. aunter þou þe neuer so fer for his loue til tyme be þat he wil haue þe til hym. 3if it so be þat þou rewle þe by wisdom & queyntyse. Ac vche man þat schal seruen his lorde owe to take hisæ termes in tyme as he may hym best serue. And so do vche man to 20 god. and haue pise verses in hert.

Nunc⁵ stude. Nunc ora nunc cum feruore labora.⁶ Sic erit hora breuis. & labor iste leuis,

¶ Now stodie. now bidde. now wirche. And so schal þe þenche þe day schort & þe werk liȝth. Take nouȝth to mychel of oping. bot 25 eueræ as þi wytt is scarpest. vse as þise verses seien & þan may þou wel queme god. ¶ Now forþ in oure materæ þat we speake of bifoare of wrappe. And on þis manere deme þi seluen whan þe lust is ouer as men seip. Lete lust ouergoo & eft it wil þe lyke, as þe versiþour seip. Impedit⁷ ira animum. ne possit cernere verum, 30 ¶ Wrappe ablyndep þe hert eiþen þat we ne may nouȝth iugge þe sooþe.
Magna quodam est transformans naturam humannam \( \forall \) Wrappè forschapec \( \exists \) man and \( \underline{\text{oper}} \) synnes also in to bestes kynde,

Homo \( \sum \) in honore esset non intellexit comparatus est iumentis insipientibus & similis factus est illis, \( \forall \) Man whan he is houen vp in to worship ne knowepec nou3th hym seluen he is likned to a mere. Looke whan a man is wrop. biholde his semblaunt. of moup. of ei5en. and alle his e lates. and pou may deme hym \( \underline{\text{pan}} \) out of his wytt. Bedes ne may he none bidde bot as he \( \underline{\text{pat}} \) is went in to woluen kynde, Ira furor breuis est &c. \( \forall \) Wrappè is a wodeschip \( \underline{\text{pat}} \) turnepec man in to beeste, 2

Est enim homo animal mansuetum natura. // By ri5th skyl man schulde be wilde. for sone so he lesepec his myldeschipp he lesepec his iinocent kynde. nys \( \underline{\text{tere}} \) \( \underline{\text{pan}} \) noeping best bot late reupe falle ouer \( \underline{\text{pe}} \) hert. Anoper penche a5ein wrappè 3if men myssaien \( \underline{\text{pe}} \) oiper misdone \( \underline{\text{pe}} \) . \( \underline{\text{pan}} \) penche \( \underline{\text{pat}} \) pou art erpe. and to erpe pou schalt tunre a5ein. And penche \( \underline{\text{pan}} \) what men done on \( \underline{\text{pe}} \) erpe. Men spytten on \( \underline{\text{pe}} \) erpe. penche \( \underline{\text{pat}} \) 3if men duden so wip \( \underline{\text{pe}} \) men duden \( \underline{\text{pe}} \) erpe kynde for so men done on \( \underline{\text{pe}} \) erpe. And \( \underline{\text{pan}} \) 3if pou berkest a5ein pou arte houndes kynde. & 3if pou styngest a5ein wip attry woord. \( \underline{\text{pan}} \) artow neddre kynde and nou5th ruesus cristes spouse. Penche what \( \underline{\text{pi}} \) spouse dude whan men duden hym scheme and teene. how myldelich he it suffred.

Qui tamquam ouis ad occasionem ductus est & non aperuit os sum, \( \forall \) \( \underline{\text{pat}} \) is whan men ladden hym to pyne and duden hym tournement. nomore ne queijtte he \( \underline{\text{pan}} \) a lombe. Ful feble and lepi is he in goddes seruise \( \underline{\text{pat}} \) pe wynde of a woord may cast in to synne. In oper halue he is dust and vnstable \( \underline{\text{pat}} \) doume blowepec 3 alsone for \( \underline{\text{pe}} \) puf of a wyndes blast. and \( \underline{\text{pan}} \) heuep it vp \( \underline{\text{pat}} \) schulde be putt vnder feete. And beren vp hym toward heuene. Ac it is wonder ofoure gret Manschipp \( \underline{\text{pat}} \) we charge so mychel of \( \underline{\text{pis}} \) werlde \( \underline{\text{pat}} \) nys nou3t bot styuk- ande tofore god. Seint marie. seint Andrew mi5th suffren \( \underline{\text{pat}} \) \( \underline{\text{pe}} \) roode bare hym vp toward heuene. Also oper martirs \( \underline{\text{pat}} \) badd

1 In the margin: dauid.
2 p. 389 b.
3 blowepec on erasure.
wip folden honden for her enemies and knelinde as seint Steuene
whan men stoneden hym in pe moupe and oueral 3if we coupe
goode and vnderstandynges hadde ariyth of god we wolde ponken
hem of pe gret godenysse pat hij done vn to vs. for pe gret
mede pat we schult 1 haue perchore. we wolde ponken hem wip 5
wel goode wille. pou seest wel pat pou art endetted to hem here
pat done pe bodilich goode: more pan owestou louen and helpen
hem pat done pe gostlich goode nyllen hij ne willen hij, & perchore
loue hem for jesu cristes loue pi spouse For 3if pou loue
hym pou wil loue hem pat he biddep pe loue & bidde for hem. 10

D Jligè inimicos tuos &c, || Loue pine enemies he seip and
do hem goode. and for her lone god schal siue pee gostlich
mede & bodilich bope more pan for pine frendes. For pine frendes
done for pe. and pou for hem. what mede wiltow ask per of
of god

I Mpius velit nolit &c, || pe wicked seip oure lorde 3iuep
vs pyement nyll he ne will he aille pat done vs harme aill is
goode to vs 3if we willep taken it polemodelich. & penche 2 on
pe holy man jn vitas patrum pat kissed his honden and blissed
hym for pat he hadd hurt hym wip hem. And so j rede pat we 20
do. blisse we hem and saie to hem. wel is me for pe gode. pat
pou doos to me. Ac me is wo for pine harme for it is game to
me and ernest to pe. pise holy men poleden woundes for oure
lordes loue. and we lete pat we ben holy. and saie pat we louen
hym. And we ne may nou5th polen pe puffe of a wyndes blast. 25
And pat is gret tokne pat per is litel charite in vs.

Q Uid 3 irritarius quid in amaris aut verbi flatum
qui nec carnem wlnarat nec inquinat mentem,
per is litel loue of charite pat puffep out for a litel wynde. for
noiper it woundep pe flessche. ne filep vs bot 3if we wil oure 30
seluen. And men seien often by ensample. per pat mychel fyrc
is. it wexepe wip pe wynde more & more. And so schulde pe fyrc
of brennande loue do pat we schulden haue to oure spouse jesu

1 Between schult and haue begins a tear, extending across three lines
slantwise down to the left; before the leaf was used, the tear was sewn
up; now the holes are empty, the thread being worn away. Nothing has
been written across it.
2 p. 390 a.
3 In the margin: nard.
crist wexen more & more for suich wynde of wordes and of oþer harmses. // Anoþer ensample. A man þat were in prisoun for gret dett. And a man com to hym wip a Bygyrde fol of siluer. & dusched it doune vpun hym þat he myȝth be deliuered þere þorouȝ. þeiȝ it þat hym a ful yuel strok. and hurtt hym sore. for þe gladnesse þat he schulde be deliuered þerþorouȝ he wolde forgeten his hurtt. And it nolde nouȝth greue hym bot lytel. We ben alle in gret dette of synnes to oure lorde. and þerfore we crie to hym þerne in þe. Pater noster. whan we saie. & Dimittite & dimittetur vobis. Forȝiue þat schulde be deliuered perþorouȝ. he wolde forтьt in þe yuel of þe vnwrast man, to oure biheue. to aquyten vs out of his dett.

P Onens 1 in thesauris Abyssos. 2 glosa crudeles quibus donat 3 Milites suos, 4 God døpe in his tresore þe yuel of þe vnwrast man, to oure biheue. to aquyten vs out of his dett.

S Jmilis 4 factus sum Pellicano. &c. 4 þe Pellicane is a Bridde þat leeeue is to wonen one. and sche is a lene bridd. And so schulde vche man and woman þat schulde be goddes spouse holde hem one bot whan tyme were. þat is holde hem out of þe felawschipp of þe werlde. And hij schulden fasten in mesure forto kepe hem lene þat her flesche ne ouerjede hem nouȝth. þat is þat hij ne fallen nouȝth in to foule synnes of Leccherie. oþer of Glotonye þif þat hij weren of hott complexiouyn so þat hij miȝtten nouȝt wel chastisen her flesche so þat it ne were nouȝth þe soules Maister

Iudith clausa in cubiculo ieiunabat omnibus diebus vite sue, 5 Þ Judith was bitent in al her lyf and lad hard lyf. Fasted. waked & travailed & so falleþ þerto vn to goddes spouse to done. and nouȝth putten hem in sty forto fatten as Hogges.

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1 In the margin: jüid
2 Between Abyssos. and glosa the tear, noted above, p. 51,5, reappears. On this side of the leaf the thread still exists.
3 donat: t apparently on erasure.
4 In the margin: jüid
5 p. 390 b.
IX. habundancia panis & superfluitate vini &c. //
Gret plente of bred and superfluite of wyn maden Sodom & Gomorre pat hij fallen in to synne of leccherie. And pat was pe most enchesoum of her forlerenysse. // Tuie manere men and wymmen pere ben pat gon to heiße lyf forto serue god pat hym 5 seluen spekep of in pe passioun.

Wlpes foueas habent volucres celi nidos; filius autem hominis non habebat vbi caput suum reclinet, ¶ Foxes han her holes. And bryddes han her nestes. Ac mannes son ne hap nou3th where on he may leggen 10 his heued. By pe Fox is bitokned fals men & wymmen, pat schapen hem to heiße degre er pat hij ben cunnande, and bicomen pan ypcorites, and bigilen symple men, and hem seluen alder mest. For pise ben euermore gederynge and setten her hertes in 2 erpelich pinges, and to vnpewes And cracchen al to hem pat 15 hij mowen repen and renden. pise ben likned to pe fox pat fretep hennes and gees, and hap a symple semblaunt, and is pëij ful of gyle. And so done hij maken hem holy. and ne ben nou3th. hij wenen to bigilen god, as hij done symple folk, tut pur lamour de dieu soit. Hij willep saiern al be it for pe love of god. je swich 20 willep tranaille ful litel perfore. And zif pe fox do yuel. zut men sayen wers by hym. And so done men by hem pat ben bidande. swich men wenden in to Hole as kyng saule dude. He went pider in forto make foule pere jenne. And so done hij pat taken holy lyf forto filen it. For Saul went forto seche Dauid forto 25 haue slayn hym. And Dauid went in to hole forto hyden hym frem hym. as it tellep in Libro Regum, And so done summe maken hem holy. for hij mowen pe bettre done her quedschippes and fulfillen her witt pëan zif hij weren in pe werlde. For hij hopep pat men nyllep nou3th haue no gret suspccion vn 3 to 30 hem, as men wolden haue zif hij weren werdelich. Who so comep and goë to hem: be hem wel war of her pryue synnes; For seint John pe Ewangelist goddes 4 derlyng spekep of a Beest pat comep vp out of pe erpe and dude make a lyknesse of anope Beeste. pat aros out of pe erpe aforne hym pat was slayn and 35

1 In the margin: Salamon,  
2 Between in and erpelich: h crossed out.  
3 vn added above the line.  
4 MS.: goddes with the second d expuncted.
quyked a3ein. And it was comained pat pere ne schulde be non noiper litel ne mychel pat it ne schulde haue pe Merk of pat oiper in1 pe honde. oiper in pe forheued. And zif hij nolde nou3th take pe merk hij schulde be slayn. and zif he took it he 5 zede to helle. pat Beest bitoknef Leccherie. And is seide by waie of holy chirche a3ein antecristes comynge. pat non ne schal be avauenced to holy chirche. bot it be p6r6u3 kynred. oiper p6r6u3 servise of grete lordes. oiper p6r6u3 Simonye And al pis schulde goo perto more2 for bodilich sustenaunce and worshiyp of pe 10 werlde. pan for any loue pat hij han to god And pe merk in pe honde bitoknef pat hij scholden done her leccherie pryuelich first. and so hij schullen forlese. pe knoweynge of god. And p6r6u3 pat blyndnesse pat pe deu6l h6p ablent hem hij schullen done her leccherie openlich. And pan han hij pe merk in pe forhede.

And pan ne schal noman durre speke of God for hem. pat hij ne schullen done hem to pe de6p. pise ben Heretykes and fals prophetes. and ypocrtyes seint john seip. And pise he seip ne mowen nou3th ben ysaued. for p6r6u3 her Leccherie hij be6 p6r6u3 b6c6men proude. & coueitouse. and Vsurers. and marchaundes. of mennes soules. and of wymmens as god seip in his godspelt.

E Go3 sum pastor bonus & cognoscere Ques meas & cognoscunt me mee &c. ¶ Jch am a goode shepherde and knowe wel my schepe and myne schepe knowen4 me. pe goode birde 3iuep his soule for his scheep. pe Marchante ne5 3iuep no keep to pe scheep for it ne fallep nou3th vnto hym. Ne nomore pan done hij For hane hij her delices here. hij ne holden no tale swich mystyr men. For hij han forsaken pat streytt waie pat lip to heuene and taken to pe hei6e waie pat lede6 to helle as pe Godspel seip.

A Rta6 est via que ducit ad celum, ¶ ¶ God seip pe weye is streytt vn to heuene and litel folk go6 pere jinne. And

1 p. 391 a. Capitals and occasionally small letters at the beginning of words on this page slightly ornamented with red strokes.
2 Between more and for: p6r6u3 faintly crossed over.
3 In the margin: dominus
4 Between knowen and me: wel struck out, first in black and subse quently in red ink.
5 ne added above the line.
6 In the margin: dominus
wide vn to helle and michel folk goþ þere jnne. And vche man 
be war of þis poynt. Hij þat forsaken þe werldes catel and bidden 
her mete þat hij ne bicomen nouȝth losenioûrs for hij ne schul-
den glose no man ne no womman. And þan þer auenture may 
bifalle þat ȝif hij seiden þe soþe ȝif hij couþe: hij ne schulden ȝ 
nouȝth be welcome ȝif hij comen anoþer tyme. For werdelich 
men and wymmen ne louen none soþe sawþes. bot al putten hem 
to mercy and nōping to riȝthfulness 1. And it were inpossible 
þat pise schulden ben ysaued. For holy wrytt seip. ȝif man schal 
be saued he mote vnderstonde boþe. And þat makeþ þat men 10 
bicomem losenioûres and defautt of cunnyng and grace. for bij 
ne 2 wircen nouȝth wiselych by cunynge & by queyntise. 
Sapiencia & Prudencia, bot ȝif hij han þise two J nolde 
nouȝth ȝiue a nedel 3 for al her werk as to come to parfit lyf forto 
loue god. And serue hym ne schal neuer man ne womman wip- 15 
outen þise two. for nomore is þat on worþ wipouten þat oþer. 
þan hope wipouten drede. wisdom þat is Jesus crist. hym self. 
Looke þat þou seche after his lawþe boþe þe hard & þe nesche 
þat is þe riȝthwisenesse & þe mercy. and looke what he biddþ 
þe do for he spekeþ diuerslich. And ne holde nouȝth to hard on 20 
o woorde þat he seip tyl þou haue þe proue þer of. riȝth wel. for 
he seip in þe godspell,

S J 4 oculus tuus scandaliʒat te &c. ¶ ȝif þine eize 
selaundur þe. putt it out. ȝif þou do so bodilich þou errest. 
Ac it is þus vnderstondeen. ȝif þou seest a siȝth þat þou haste 25 
any likyng to synne oþer may haue þorouþ þat siȝth: wipdrawe 
þine eize. and þan puttestow it out. & so do of alle þine lymes,
P
Prudencia. þat is queyntise. þat is þat þou be queynt in 
discrecioun. þat is euene bytt bente nouȝth to mychel ne 
þo litel in n̄oping þat þou schalt done. And namelich to gon to 30 
any orde oþer schape to heȝe lyf er þou haue proued þi self. 
And þut þeþ þou haue proued þi self. þutt gō þerto in gret 
drede, and bot ȝif þou do þus þou ne quemest nouȝth god And 
þerfore ȝif þou wilt queyme hym þou most taken an euene weye 
in Mesure bitwixen hope and drede. Of þis wisdom and þis 35

1 MS.: riȝtwisenesse, wise being crossed out and ful written above.
2 p. 391 b.
3 nedel: e l written together.
4 In the margin: Domīnus
queyntise tellep Salomon. Saule on Ebru. Abutens siue abusio, "pat is on oure tunge note iuge and so done hij for hij beren fals name. Pe goede man & pe goede woomman hidep hem and done goode werkes. Pat is takep no praysynge to hem of her werkes pat hij done. And pan fleižen hij vpward to pe heuene ward as pe bridde dope. And pat hij seche no praysynge here for her goede dedes pat hij done. Pan mowen hij seien as Job seip 1,

Reposita 2 est hec spes mea in sinu meo, 4 pat is mannes hope is hide in his bosame, Bosame pat 3 bitoknepe siker stede pat is in jesu crist Ne wille here no praysynge for nou3th pat pou doost and pan ben pine goede dedes hudde and jif pou lokest after praysynge. Loo. what god seip in pe godspelt, Men 4 dico vobis receperunt 5 mercedem 6 suam, 10 J saye sou forsope he han rescuyed her mede 7 here. Zif pou dou pi werkes openlich here pou doost mychel better pan jif sou 8 dudest so pat noman wist it. Zif pou take no liking to pi seluen. bot do it in pat entent for pat hij schulden 9 done pe better pe porou5 pat 10 seen it. Seint Poule telde his goede dedes pat he 11 dude openlich tofore pe folk in pat manere hou he fasted. hou he dude penaunce And his anguische pat he hadde al he telde. Briddes whan hij fleižen 12 hei3e. hij ne ben noping agast Ac pei3 al hij fleižen 13 hei3e 3ut hij moten come down to pe erpe to her mete. And pan hij ben agast last hij schulden be 15 taken wip sumwhat. And perfure hij pikken o pikkyng after her mete and loken vp as sui3pe. And so scholde vche man do pat wolde sernen god. He moste do as pe bridde dope wip his susten-

1 Job seip on erasure.
2 In the margin: Job
3 pat: the second letter very indistinct.
4 In the margin: D ominus
5 receperunt: the third e possibly a correction.
6 mercedem: the last m touched up.
7 mede: me on erasure; m apparently by correction.
8 After sou a dot, possibly the remains of an erased letter.
9 schulden: e indistinct, written together with n.
10 per porou5 p (in pat) on erasure.
11 p. 392 a. Capitals and occasionally small letters down to the first Latin quotation adorned with red strokes.
12 fleižen: between e and n slight traces of erasure.
13 fleižen: on l traces of erasure.
aunce pat he schal haue of pe erpe, ben euere a gust of pe deuels wyles lest he cacche hym. And perfere pe broode ende of pine hert is sett vpward in pi body & pe small dowward in token-yng pat fou schalt siue alle pi wordes and alle pine pouxttes vp to heueneaward. And vn to pis werlde barelich pi sustenaunce as1 5 fou may best serue god For god siuep a man sum tyme riches forto prouen hym hou he wil dispenden it. And summe 5if hij weren pouer. hij ne schulden nou5th wel quemen god. And summe 5if hij weren riche2 hij ne schulden quemen hym so wel as hij done in her pouerte Ac nyme3 eeme her to. pere ben in pis 10 werlde foure manere folk. Riche and riche. And pere ben Pouer. and pouer. pat is pouer here and in helle bope. And Riche and riche. pat is Riche here and Riche in pe blisse of heuene bope. And pere ben Riche and Pouer. pat ben hij pat ben Riche here and gon to helle. And pere ben Pouer & Riche. pat ben hij pat 15 ben Pouere here and gon to heuene. pis manere folk ben in pis werlde. Ac euere hauep pis in soure hert pat 5e no good done of sou seluen for so biddep oure lorde.

C Um omnia benefeceritis dicite3 a me & invtiles serui sumus. ¶ pat is to saie when 5e han wel done 20 saiep pat 5ee ben ydel. 3if pat 5ee wil fleisen heijse as pe bridde dope pat haep litel flesche as pe Pellicane pat is a lene bridde, & nou5th as pe Ostryk. pat makep semblaunt as4 he schulde5 fleise Ac euere his feet ben on pe erpe. And so done werdelich men And wymmen here. maken semblaunt forto fleise heije wip holy 25 lyf. Ac euere her hert is sett on bodilich delices pat maken her bodies heuy and fatt as god seip porou5 pe prophete,

I Ncrassatus est dilectus meus & recalcittrauit, ¶ My lef is fatted and wynsep wip pe heles. As pou sette a fatt Mare pat is ydel. Swich Men peip hij wenen to fleisen hij 30 fallen alway doun. Ac pe gode gostlich Man & womman settep heise his hert6 in swete pouxttes to Jesu crist his spouse as pe brydde pat sittep on grene tre and syngep Mery. Bridd

1 as: on s slight traces of erasure.
2 riche apparently on erasure.
3 dicite: between i and c a letter (probably s) erased.
4 as: on s slight traces of erasure.
5 Schulde: on h and l traces of erasure.
6 hert probably on erasure.
hap nest hard outwip and scharp and smepe and soft in-wip. So mote vche man and womman be hard outewip wip pynsynges of flesche in biddyng and in wakyng and euere laye pe wrecche pat god hap taken for synne stille in pine hert as a ston And pe schal helde pe fram synne and noping better. And looke pat pou be wipinne smepe and soft wip swepe pou'ttes, and goode willes to youre spouse Jesu crist And saie to hym as spouse owe to done to ope, F ortitudinem meam ad te custodiam. ¶ pat is i schal wite my strenghe to pee lorde. pe pat ben werdelich men hij maken her nest al framward pis. Fair & smepe outwip And hard & scharp inwip. And pis schullen late bringe for any goode briddes pat ben goode werkes, I n nidulo meo moriar ¶ pat is ich derne my nest as done wormen. Ac doumbe bestes lernep wisdom pat dernep in his nest a derworpe yymme ston. pat noping may harme his briddes. ne noping may nei5 pe ston. pat derworpe yymme ston is jesus crist pat is derworpe ouer alle yymme stones pat nou attre of synne ne 5 may nei5nen. he is cleped pe achate. dope hym in youre neste pat is in youre herte. penche what pyne he hadde on his flessche wip outen. hou swete and hou softe he was in-wip euere when man dude hym pat wou; And pou schalt dryuen out attry synne. for be it neuere so bitter pyne pat pou poolest. he poled more for pe And pat schal al pi pyne penche pe li3th namelich zif pou penche wel pat he was gyltles and we ben gulty. And zif pou haue pis ston in pi nest pat is in pi hert ne pat pe noping dreden pe attry nedder of helle who so ne may nou5th haue it in his hert! haue it outwip. Looke opon pe Crouche & make on pe te tokne. and make ofte pe tokne of pe crois opon hem. And penche we opon pe harde peynes pat oure spouse suffred for vs pere opon and lyue hard lyue. And penche ofte pe gret godenesse pat he hap done vn to vs and oure trespas toward hym And crie hym mercy and schryue vs ofte pat we be Nidyf pat slou5 Oloferne. For Nidyf on Ebru is schrift on oure tunge

1 p. 392 b.  
2 In the margin: d a u i d.  
3 ne added above the line.  
4 inwip: originally two words, connected by a hyphen.  
5 ofte probably on erasure.
...pat slep 1 pe deuel gostlich. For þi seien Men her. Confiteor 2. and schryuen hem ofte to slen Oloferne 3 Þat is þe deuel. For so seien Men it is A name styntynghe in helle secundum nominis ethimologiam. Oloferne: id est. olens in inferno secundum interpretationem infirmans vitulnum saginatum. Oloferne is þe fende þat makeþ feble and vnstronge. And fatt Chalf to wilde þat flesche sone so it euere fatteþ þorouþ mete. oþer þorouþ dryk. oþer þorouþ eise. it bicomeþ wilde as þe seide tofore Incrassatus est dilectus meus. &c. For sone so þe flesche hap his wille he rigoleþ aþein 10 þe soule as a fatt mare and ydel. And 4 þerfore þe rede þat vche man teme it ful wel so sone it awildeþ wip harde discipline oþer penance wiselich & warlich for þe godspel seip,

H Abete 5 sal in vobis in omni sacrificio offeretis sal, 7 þat is. Haueþ salt in sou in al sacrificio þat 3e do 15 to me. Lookeþ þat þere be salt wip al. Salt bitokneþ wisdom. For salt saueþ and sauoures. And so it fareþ by wisdom. Al þat euere do we to god bot þere be wisdom wip al it ne queneþ hym nouþth. Flesche wil styneke & brede wormes bot it be salt. Also al þat we do to god. penance or any oþer ping wip outen 20 wisdom. it stynekeþ opoþ god And þerfore it seip tofore þou moste haue wisdom wip þe and queyntise. For þat on nys nouþth worþ wipouten þat oþer. And þerfore it is goode þat Men 3iue goode keep to þis poynt for þe godspel seip þus,

Q Uocumque 6 pecieritis patrem in nomine meo 25 dabit vobis, 8 / þat is what 3e aske of my fader 7 in my name 3e schullen it haue. biddeþ 8 þat soure iowe be fulfile. He biddeþ hem asken many vnderstonde þis woorde amysse. þou moste taken it on þis manere. Looke what Jesus one on englisch is. it is als mychel to saie as sauoure. Looke þat þou 30 ne aske nouþth bot saluacioun of soule principallich first & þat

1 sleþ: the third letter not quite clear.
2 Confiteor on erasure.
3 Oloferne: o seems to be a correction.
4 p. 393 a.
5 In the margin: dominus.
6 In the margin: dominus
7 fader: d apparently corrected.
8 At the beginning of this MS.-line in the margin, a hand pointing.
pi ioye be fullfild, and so he badde to his deciples. Bidde he pat moure ioye be fullfild. Also he seip in a nofer godspel whan pat is deciples bigan to struyen which schulde be maister whan Jesus was went from hem. And Jesus tooke a childe and brouught amonges hem and seide to hem. Lete he be al pis J saie you forsope who pat schal come in to pe blis of heuene he moste be as pis childe is. And who pat siume any ping to pis childe he siume it me. Also pis most be taken on pis manere. Pou mostest be lopes as pe childe is, and liythlich forsiuen pi wrappe And help peere pou seest pat nede be blepelich. And Jesus seide to his deciples. Je clepe me soure maister and ich am redy to serve you alle. And pan he tooke water & wesche her feete, Now what ping pat pou siumest to a man oiper a womman pat in pat manere is a childe pou siumest to hym. And who pat dope pat man oiper womman any barmes: he touchepe pe Peerle of cristes eise. And so he seip hym seluen. And pat is non bot pe parlytt man in hym as hise apostles weren. Anofer Jesus seip what se siumen pe leste of myne se siumen it me. Pat ben men & wymmen vnder his lawse pat louen hym & dreden hym. Vnderstondepe wel pat hij lyuen after lustes of her flesche ne ben nouyth vnder his lawse. Ac vnder pe fendes lawse hij ben, for god hap for robusten man Lustes and liynges of his flesche And stif pou susteynes hem pou susteynes pe fendes childer. And perfore pou it schalt abuggen. For alle pe creatures pat bep vnresonable schullen abuggen pat hij han sustened goddes enemes. Pe sunne, and pe Moone. & all pe oiper Planetes. Wenestow passe quyte pat pou pat art a beste resonable wipoute pyne and pou sustene goddes enemye. Goddes enemy is vche man pat willes & woldes lip in synne & hap likyng perto. Jn pe pridde Godspel oure lorde seip, what pat se sium in my name michel schal be soure mede. And now vnderstonden summe pat to whom pat hij siumen her Almes in his name pat hij schullen hane gret mede perfore Ac hij vnderstonden wrong. To swich may pou siume pine Almes. Pou schalt be pyned perfore. Sif pou sium a man any ping for his loue and he be in dedly synne & pou it wost pou sustenest hym in his synne. And god ne may nouyth chastise hym for pe. For pou

1 pe: e on erasure.
2 louen: the second letter not quite clear; possibly e.
3 p. 393 b.
makest his body so strong that he holdeth his synne forpe. And
god wolde chastise hym þorou3 pouerte & mesurese. and he ne
may nouȝth for þe for þou holdest hym vp. And þefor þou arte
coupable of þe synne þat he dope.

Consenientes & agentes pari pena punitur, * De 5*
consentande & þe dede doer schullen haue o peyne. And
þou ne myȝth nouȝth excuse þat þou narte consentande to his
synne whan þat þou ȝiuest hym so þat he is þe lenger sustened
in his synne. Ac man wil ansure on þis wise & seie. J. nott
nouȝth by hym bot goode. And þeij þo ne wite it & his hert 10
forȝiu hym. þat it is so. þe nylle it nouȝth witen. Vnderstondeþ
wel þat he is coupable & by þis ensaemple þou may wel see.
Looke here whan þou schalt bugge any þing here in þis werlde.
Looke þat þou wilt avise þe ful wel er þou paie þi siluer þat
þou be nouȝth bigyled. Nille nouȝth vche man do þus þat goode 15
can. And bot ȝif þou wilt looke als besilich aboute gostlich þinges.
elles holdestou better bodilich þing þan gostlich. And so ne dope
god nouȝth ne none of hise. He biddeþ þat þou schalt wiselich
ȝiue þine almes. Þeþ war vche man of þis poynþ And chargeþ it
riȝth wel. For þ warne ȝou wel. god it chargeþ gretlich Now hou 20
schaltou þan ȝiue þine Almes whan he seip þat þou ȝiuest in my
name as þou doost of þat oþer. Look what his name is. Saincourage. 25
þat is to seie. Looke þat þou ȝiue þat þou ȝiuest 2 to hem þat ben
in waie of saluaciou and vnderstonde his lawȝe. And ȝif þi
conscience forȝiu þe þat he nys nouȝth. Fonde to bryufe hym 25
in to þe lawȝe ȝif þou may wip any queyntise. And god wil ȝeselde
it þe. Ac despise hym nouȝth for þou nost what his wille is. For
swich may his wille be. þeij he be riȝth a synful man. god may
sone amende hym, bot susteyne hym nouȝth in his synne, And
vnderstonde wel ȝif þou susteyne a wicked man. oþer a womman 30
and þou it wost. þou dooste more harms to god þan þou susteyned
oþer þew oþer Sarazen3ne. For god seip a wicked cristien man
schal be in more pyne þan oþer of hem. And siþen þat god
schal ȝiue hym more pyne þan may þou wel wite he greueþ god
more. And so þou may þan wel wite þat þou greues god more 35
ȝif þou susteyne hym. J ne speke nouȝth of synful men. for þere

1 p. 394 a.
2 A slight erasure, extending from below Sarazen3ne slantwise down
across the following line.
nys non of vs þat we ne be synful. Ac þ speke of wicked men & commune synners. for hij willeþ make god a fals man in as mychel as in hem is. þat saien 3if it were so as holy wrytt seip. noman schulde be saued Oifær god nyl nouȝth forlesen þat he dere bouȝth. Oifær þat seien. God tooke alle out of helle And att Domesday he schal make all goode, And also. Goo ich where ð goo. j ne goo nouȝth al one. pise ben men þat wil fordo þe lawye. þat god haþ made and his woorde. Also hij willeþ fordo & maken hym a leijer in as mychel as in hem is. And hij schullep 10 failen of her purpose. for god seip þis in þe godspel,

C Ellum & terra transibunt verba autem mea non transibunt, // Heuene and erſe schullen passen ac myne woordes schullen neuere passen, ¶ Seint Austyn seip þei; þe flesch be oure foo it is comanded þat waschul holden it 5 vp euen 7 bitwene two neiþer to wel ne to wo done it for it is fastned wip þe derworþe gost goddes owen. fourme. for we may sone þoron; vnwisdom sle þat ou wip þat oþer,

N Atura mentis humane que ad ymaginem dei creata est & sine peccato est. Augustinus deus 20 maior &c, ¶ And þis is on of þe most wonder on erþe þat þe heijest þing after god hym self þan is mannes soule. as sein Austyn wytnesseþ. Jt schal be fest so fast to þe flesche þat nys bot foule fen and erþe. þat þoron þat ich fastnynge it is so fast ybounden þat it foloweþ þe flesche forto quemen it in his 25 foule kynde. And gop out of his owen heuenulich kynde forto payen hir & wrappes her schaper þat hire schoope lyche hym self þat is þe kyng of heuene & of erþe. þis is a wonder & ouer wonder. and an hokerilich wonder seip seint Austyn 10 Ac for þis paynt it was & is. God wolde nouȝth þat it lepe in to pride ne

1 In the margin: nus with the first stroke of the n cut away.
2 Heuene and erþe schul (in schullen) on erasure.
3 foo: the last letter indistinct, the word being the last in the line. it not quite clear.
4 comanded: the fifth letter looks like u.
5 if added above the line.
6 even: over e a curl, evidently the upper part of an unfinished b.
7 Between goddes and owen: spouse crossed over; this and the following owen marked to be transposed.
8 In the margin: Augustinus
9 p. 394 b.
Quis fecisti ventis id est spiritubus pondus &c. Lorde he seip \( \frac{\text{po}}{\text{haste}} \) ymake to hem bir\( \frac{\text{p}}{\text{en}} \) to fleise wip soule. \( \frac{\text{pat}}{\text{is}} \) pe heuy fleise \( \frac{\text{pat}}{\text{alway}} \) drawe\( \frac{\text{f}}{\text{y}} \) downward vnto his foule kynde. Ac porou\( \frac{\text{z}}{\text{e}} \) hei\( \frac{s}{s} \)sche\( \frac{\text{p}}{\text{2}} \) of hir it schal bcome 10 ful lij\( \frac{\text{th}}{\text{3}} \). \( \frac{\text{Je}}{\text{li}} \)stter \( \frac{\text{pan}}{\text{e}} \) wynde & bri\( \frac{\text{st}}{\text{e}} \)ter \( \frac{\text{pan}}{\text{e}} \) sunne. And it be so \( \frac{\text{pat}}{\text{hij}} \) ne folowen nou\( \frac{\text{3th}}{\text{e}} \) pe fleise to swipe in to \( \frac{\text{e}}{\text{owe}} \) kynde. \( \frac{\text{pan}}{\text{j}} \) rede for his loue \( \frac{\text{pat}}{\text{sche}} \) is yliche to. ne lete nou\( \frac{\text{3th}}{\text{yseen}} \) hou hei\( \frac{\text{s}}{\text{c}} \) & of what dignite \( \frac{\text{pat}}{\text{sche}} \) is in her owen londe. \( \frac{\text{3if}}{\text{pe}} \) flese\( \frac{\text{che}}{\text{e}} \) ne haue nou\( \frac{\text{3th}}{\text{e}} \) pe Maistrie. \( \frac{\text{pe}}{\text{fleis}} \)ch is here an hame to hir as erpe \( \frac{\text{pat}}{\text{is}} \) in erpe and as Men seien on englisch. Cok is kene on his owen dunge hy\( \frac{\text{f}}{\text{t}} \) & \( \frac{\text{pat}}{\text{is}} \) wel seen on \( \frac{\text{pe}}{\text{fleis}} \). \( \frac{\text{Jt}}{\text{h}} \)ap to mychel maistrie se weilaway \( \frac{\text{pe}}{\text{while}} \) And 20 Dauid lik\( \frac{k}{k} \)nep oneliac \( \frac{\text{m}}{\text{an}} \) and womman to \( \frac{\text{pe}}{\text{P}} \)ellicane & to \( \frac{\text{pe}}{\text{n}} \)i\( \frac{\text{3th}}{\text{f}} \) foule \( \frac{\text{pat}}{\text{wonep}} \) vnder Euesynges And name bere\( \frac{\text{p}}{\text{e}} \) of Ancre. For Ancre holde\( \frac{\text{p}}{\text{e}} \) schippe and ke\( \frac{\text{p}}{\text{e}} \) it fram stormes. So vche \( \frac{\text{m}}{\text{an}} \) & womman \( \frac{\text{pat}}{\text{sche}} \) hym to par\( \frac{\text{f}}{\text{yt}} \) lyf & ordre schulde holde vp holy chirche' \( \frac{\text{pat}}{\text{is}} \) liku\( \frac{\text{e}}{\text{d}} \) to seint Peter schipp\( \frac{\text{p}}{\text{p}} \). Hij schulden 25 lyuen so holy lyf \( \frac{\text{pat}}{\text{hij}} \) kep\( \frac{\text{t}}{\text{en}} \) holy chirche \( \frac{\text{pat}}{\text{ben}} \) cristen \( \frac{\text{men}}{\text{f}} \)ram stronge temptation\( \frac{\text{u}}{\text{i}} \)ons of \( \frac{\text{pe}}{\text{f}} \)eude And of \( \frac{\text{pe}}{\text{werlde}} \) & of \( \frac{\text{pe}}{\text{flesche}} \)And pe commun\( \frac{\text{e}}{\text{n}} \)Poeple schulde holden \( \frac{\text{p}}{\text{em}} \) vp wip her Almes bodilich. So schulden hij ben besy ni\( \frac{\text{3th}}{\text{f}} \) and day to holden hem vpp gostlich for \( \frac{\text{p}}{\text{i}} \)s name Ancre crie\( \frac{\text{p}}{\text{e}} \) enermore 30 pus. Looke \( \frac{\text{pat}}{\text{hij}} \) holde forward \( \frac{\text{pat}}{\text{pou}} \) haste taken on honde to holde hem vp gostlich as hij done \( \frac{\text{pe}}{\text{bodilich}} \). \( \frac{\text{pis}}{\text{fallep}} \) to alle \( \frac{\text{men}}{\text{p}} \) pat lyu\( \frac{\text{e}}{\text{p}} \) by \( \frac{\text{men}}{\text{n}} \)ses Almes. Hij taken \( \frac{\text{p}}{\text{us}} \) on honde tofore god as 3 a\( \frac{\text{f}}{\text{i}} \)t men of holy chirche done. And 4 as \( \frac{\text{pe}}{\text{n}} \)i\( \frac{\text{3th}}{\text{f}} \) foule fleise\( \frac{\text{p}}{\text{e}} \) by ny\( \frac{\text{3th}}{\text{f}} \) and take\( \frac{\text{p}}{\text{e}} \) her pray So schulde vche \( \frac{\text{m}}{\text{an}} \) 35

1 In the margin: j o b 3
2 heij\( \frac{\text{s}}{\text{c}} \)sche: s squeezed in between 3 and c.
3 as: s indistinct; blotted.
4 And: An on erasure.
& woman do þat desirep forto serue god Fleiȝe by nyȝth vp toward her spouse þesu crist forto take her pray of hym þat is soules foode & bodilich 1 bope þorumʒ goode þouȝttes of loun long-
yynes.& in bedes biddyngþ þis nyȝth is day. And nyȝth whan 5 man oïper woman haþ deuoçioun as is in pryue stede. as it seip biore ynoȝ of Pryuete,

V Jgilaui 2 & factus sum sicut Passer solitarius in
tecto, ¶ Ich wake seip Dauid as þe sparowe þat wonȝ þone vnder roofe. þe sparewe haþ þise 3 þe propertees. sche is 10 euere chiterande And sche haþ þe fallande yuel. And sche bredþ blepelich in þe hous euesynges. þat þe sparewe is chiterande bitoknþ þche man & woman þat desiren for to queme god schulden euermore be spekande of god. oïper biddande oïper þenchantde on here spouse þesu crist in londe and in watere.

15 And in alle stedes haue in mynde in al þing þat a man doþe. þat þe sparewe haþ þe fallande yuel bitoknþ þat þche man schulde be fallande to god ward þat is leti þitel of hym self And be meke & mylde æsein alle sorouȝes as þesus crist was. Whan þe sparewe makeþ her nest in þe euesynge sche draþew first out o 20 strow and sipen a noþer and makeþ her nest and bringþ forþ her briddes. And ȝif þe Euesynge be hard sche bideþ worst aboute þe first strowe er þat sche haue it out. And þan comeþ anoþer liȝthlicher. Riȝth so fareþ þesus crist by vs þat ben in synne. He wolde make his nest in our e hert and wonþ þere and bringþ 4
forþ his briddes. Ac for oure foule synnes he ne may nouȝth. What doþe he þan. He bynymþ vs first our e þouȝttes first on & þan a noþer þat we han to synne. And þan þe likynge. And þan þe synne. And so litel & litel he comeþ in to our e hert And makeþ his nest þere. And bryngþ forþ þis briddes. þat ben goode

30 werkes. And ȝif it be so þat we ben harded in synne! he haþ þe more trauaile. aboute vs to bringe vs out þere of. As seint augustinus 5 witnesseq. he miȝth better make al þe werlde of nouȝth.

1 p. 395 a.
3 In the margin: dauid,
5 augustinus in fainter ink added between the columns with a caret to mark the insertion; probably the same hand.
and arere a man fram dep to lyue; pan bringe a man out of pe lest synne pat his hert is sett opon. for he hap 3iuen man his free will frelich forto chese wheather he wil pe yuel or pe goode. And he hap 3ouen vs knowlechyng of bope and tokenynge. And sette in oure oure free wille forto chese pat on oiper pat oiper. And 5 perfore he wil pat we bidde hym 3erne of helpe1 and pan he wil helpe vs pat we schulle chesen in pe goode. and elles nouyth bot 3if it be porouj oure biddynge. oiper summe oiper pat bidden for vs pat loutep vs. And so he comep in to oure hertes and bringe rep forp pan goode werkes to his worschipp & to oure note 10 pat ben his briddles,

Ecceus vigilaui honestas &c. ¶ Noeping ne atamep2 wilde flesche so wel as wakynge. pan 3if 3oure flesche be wilde wakep and biddep fast. as oure lorde seip pis porouj; Salomon in his prouerbes3 who pat arisep erlich and sechep me. he schal 15 fynde mo. wakynge is mychel prayed in holy writ.

Vjgilate4 & orate ne intretis in temptacionem. ¶ Wakep seip oure lorde and biddep pat 3e ne falle in no fondynge,

Media5 nocte surgem ad confitendum tibi &c. 20 ¶ J schal arise att midni^th and schryue to pe seip dauid to god. Oure lorde seip in pe godspel. wakep att midni^th & att cowe crowe and in pe mornynge. for 3e ne wite when pe lorde wil come,

Beatus6 quem inuenerrit vigilantem. ¶ Blissed be he 25 pat J fynde wakynge in pe first tyme. oiper in pe secounde. oiper in pe pridde. pat is pe mannes elde. ju pe 3oupe. oiper in pe middel. oiper in pe last ende. He wakep wel pat keepep hym out of dedlich synne. 3ouf fyndenp oure lorde hym wakynge when he comep. when moyes ledde pe folk out of Egipte in to wil-30 dernesses. god fedde hym wip manna. And he pat lay in his bedde after pe summe arisyng hadde no mete pat day. for it went

1 helpe: the first three letters squeeazed together at the end of the line.
2 atamep: p. 395 b.
3 prouerbes: b touched up or corrected.
4 In the margin: Dominus with traces of erasure below s.
5 In the margin: Daui; with i partly cut away; a letter (d?) erased below.
6 In the margin: Domin
Pan o way. And als mychel hadde he pat gadered an handful as he pat gadered a slytful. & vche man most gederen for hym selen. Oure lorde hym self taȝtet vs to arise erlich þorou; his erlich arisynge fram ðep to lyue. And also whan he went wip his deciples he aros in þe mornyng and babde his bedes to his þader for vs.

P
Ernoctauit in oracione. / ¶ Wakeþ and biddeþ by níþth he biddeþ vs. And as he taȝt he dude hym selen boþe in techen & in dede. And so schulde euerich goode techer do in dede þat he techeþ. and namelich men of ordre þat þe mister taken on honde. Ac ich am adradde it fareþ now by many of hem as god seide to þe clerkes of þewe þe grete maisters and seide hem an ensamplle It was a þan þat badd his ô son do þat. and he seide he wolde do it. And he babde his ðoper son and he seide he nolde do it and dude it. And he þat seide he wolde do it dude it nouþth. and he asked hem whom þer was better to praþsen. And þe maisters seiden he þat dude it. And þat is bitokned by euerych man þat gop to ordre and to heȝse lyf & dope nouþth as he schulde do. ne ne bereþ hym þere after no-
more þan he dude. Alwe we þen goddes sones lettreþ and lewed. And þe symple man is adradde 2 to goo to heȝse lyf and to ordre. Ac he dope it in þe dede as ferforþe as he may. þat bitokneþ þat ðoper son þat seide he nolde nouþth done it and dude it. He is better to praþsen þan þe clerk þat takeþ on honde to done it and ne dope it nouþth. Also it is bitokned by þe Jewes and by þe Sarþines. þe Jewes token vnder honde to seruen god and ne duden it nouþth. and þerfore he parted hem fram hym. And þe Sarþines duden it. & he ȝaf hem his grace. Now viij þinges þere ben þat techen vs to wake and be waker in goddes seruise þis schort lyf þat lasteþ bot now. þe stronge waye þat we haue forto gon. And for þe gret good þat we schuult haue þerþif þat we dispenden þis litel tyme and þis schortþ here to goddes worschipþ. Oure synnes þat ben so many. ðeþ þat we ben syker of and we ne witeþ what tyme þat it wil come. And vnsyker whider þat we schullen. goo wot we neuer. þe hard dome and þe stronge on domesday and streytt and so narewe wip al þat we schullen zelden

1 þe: the lower curve of the e effaced.
2 p. 396 a.
rekenynge of euerych ydel pou3th. What schal be pan of wicked willes and dedes pe godspel seip,

Dei omn verbo ocioso reddes rationem in die judiciij, Item capilli de capite non peribunt. Id est cogitacione non euadet inpunita. If Of vche ydel 5 woord we schuult 3elde rekenynge. 3e: pe leste her of pine hede ne schal nou3th ben vnpunysched pat is to saie pe leste pou3th pat eure pou 4 pou3test

Quid facies in illa die quando exigatur a te omne tempus qualiter sit a te expensum. & vs 10 que ad minimam cogitacionem, If How schaltow do pat ilche day whan vche tyme pat pou haddest here schal be asked of pe how pou it haste dispended. 3e: so fer forp vn til it come to pe last 6 pou3th pat euer pou pou3test. pe seuenpe ping stirep vs to waken. pe sorou; of helle pepe pise pinges ben in pe vnymete pynes. 15 pe sorou; of vhone laste paph outen ende. And pe vnymete bitternesse. pe. viij. ping is hou mychel is pe mede in pe heuene. And who so haup pise. viij. pinges often in mynde. hij willep schaken of hym sleep of sleup in stille niittes whan man ne seeb nou3th pat lettep hym. For noping pan berep witnesse of god bot goddes 20 owen Aungels pat is in swich tyme ydone. for pepe nys nou3th forlorne as by day. For pat ping pat is done in pruyete. is soule foode. And pan ben Aungels helpeande to hym more pan by day. whan pepe is lettynge of many pinges,

O Racio Hester placuit Regi assuro, If pe quenes 25 boone Hester plesed pe Kyng Assur. Hester on Ebru bitok-nep pe boone pat men biddep on hidels. Assur on Ebru is on Englisch oure lorde,

VT 7 quid auertis manum tuam: & dexteram tuam de medio sinu tuo in finem, If pat is whi drawes-30 tow 8 pine honde and yutt pi riyth honde of pi bosome on ende.

1 In the margin: |nus
2 Item: on J traces of erasure.
3 capite: i almost effaced.
4 pou: originally pou3, faint traces of an erased 3 being visible.
5 In the margin: |nsel: with the first stroke of the m cut away.
6 last: a corrected, probably from e.
7 In the margin: auid
8 p. 396 b.
pat rist honde bitoknep pine goode werkes. Bosome bitoknep pryuete. oiper siker stede bope. whi drawestow out & makes ende pere schulde be non. 3if it were hydde, pat is whi takestou praisyng of pi seluen and takes pi mede pat ende} here.

Men 2 dic o vobs 3 receperunt mercedesm suam.

\[ \text{pat is pou pat schewes pi goode dede, pou has rescuyeued pi mede forsope. pat is priuete. as ich seide of bifore. Bosome is siker stede bitoknep pat is sette pi bedd in siker stede. pat is in Jesu crist. for sikerer stede ne wot j non. pat wilnep nou3th to be praised here of nooping pat we done ne takep non to jou seluen. bot al siue hym pe maistrie. For pei3 se be schett in soure chaumbre se may rescuyeue soure mede here porouz soure liking And se may saie soure Bedes in pe commune, & 3ut se may take soure mede in heuene perfore, And se siue oper Men goode en- saumpe to do wel pere ryst dubble mede and treble, 3if pe fende putt any kikyng in pine hert pat pou letest wel of als smertlich putt it to jesu crist. and penche 3if pou haste any ping wel done. it is his werk and nou3th pine. pou wost wel it ne fallep nou3th to pe for to take likyng to pe, for a werk pat anofer man dope,

\[ \text{Michel goode seip Gregori it is to do wel, and to do wharfore to haue pe blisse of heuene, and can wil sellen it for a wyndes puff of praysyng here. And pat may be bitokned of moyses goddes prophete when he drou3 out his honden of his bosome as he stode biforne oure lorde vpon pe hul} . Jt semed as it hadd ben of pe spitel yuel, And pat was for he schulde take no praisyng to hym seluen to fer forp. And it bitoknep pat suich biddynge and goode dedes doynge in pat manere ben foule tofore god,

Ecorticauit 5 ficum meum nudans spoliauit eam.

& proiecit alibi facti sunt Rami eius. &c. \[ Oure lorde seip hij han bipiled my fygere and rent away al pe rynde. and pe bowyes pat schulden be grene ben bicomen al drye. and

1 schulde be n (in non) on erasure.
2 In the margin: dominus.
3 MS.: vobs or volis.
4 In the margin: Gregorius
5 In the margin: Job.
white rondes [ere] june. pis is derk to vnderstonden. Ac ich it wil openen. [e fygere bitokneh cristen man & womman. And pat is [ere figere ypiled whan goode dedes ben yopened porou3 likynge. pat is [e lyf oute. and [e dep is [ere june. noiper it ne berep fruyt ne it ne grenep ac bicomep white rondes. To noping nys 5 it [an warp bot to [e fyre. [e bow3es whan it adedep. it whitep outwip and driep inwip. and keste3 his rynde. Also goode dede adedep whan it is vnhiled. [at hilep it. is [e rynde & holdep it in strengep. for whiles [at is hidde. it is grene and likeworpi to goddes eisen. for grene is [e colour [at is most likeworpi to 10 [e eise. And whan it is drie it is nou3th worp bot to [e fyre of helle. [e first pylyng of al pis nys bot a litel likynge of pride. [at is a wellate of hym seluen. nys pis grete reupe. ne ben hij vn cely [at wip goodes of heuene getep hem helle. Oure lord liknep goode dede to gold hoord who so fynde3 it he hidep it. 15 Q Uem2 qui inuenit homo abscondit [ Gold hoorde is goode dede and is euene to heuene for men it buggep wip al,

D Epredari3 desiderat qui thesaurum publice in via portat, [at is he [at berep tresore in [e waie [at 20 is ful of peues: hym lyst to ben yrobbed Al pis werlde nys nou3th bot a waie to helle oiper to heuene. and is bisett ful of helle michers [at robben alle [e golde hoordes [at hij mowen vnder-sieten. and namelich of hem [at yopen her goode dedes. penche on pis ensaumple. A Sooper [at berep soope and nedeles criep 25 out on his goode by [e stretes as he go3p. And a riche marchaunde go3p forp al stille. Herkneh what bifel of E3eche [e kyng for [at he schewed his celle of Aromaunee his derworpe pinges. Comen peues and robbeden hym [erof. Nys nou3th ywriten of [e pre kynges [at presented oure lord [e pre law3es, 30

P Rocidentes4 adorauerunt eum & apertis thesauris suis obtulerunt ei munera. aurum. thus & xirram, [e pre kynges [at hij holden offre to oure lorde. Hij helden it euere hidd. Loo hou goode it is to be one and yhudd bope in [e olde law3e & in [e newe it schewep, when a man schal bidde 35

1 p. 397 a.
2 In the margin: dominus.
3 In the margin: Gregorius.
4 In the margin: dominus.
his bedes pat he ne be nouȝt th yletted and pat wil ben herd of
god. For amonge folk ne schewel he nouȝt th bleþelich his Pryuet
nees to noman, & perfors in þe olde lawȝe whan hij badden her
bedes. hij wenten in to þe feeld for noþþag schulde letten hem.
And þere god schewel hym to hem. and graunted hem her askynge.

Gressus est ysaae in Agrum ad meditandum. quod ei fuissete creditum consuetudinem. ¶ Ysaae þe Patri-
ark forto þenche onelich on god went in to þe feeld and þere
he mett wiþ Rebeccha. þat is goode grace.

R Ebecccha. Nomen interpretatur multum dedit. & quicquid habet ment? . &c. ¶ Also Jacob þat oure lorde
schewel hym his nebbe schaft. and þaf his blisseyne. and turned
name better. Also by Moyses and Hely goddes derworþe frendes.
þat god ofen schewel hym to, hij drowen hem in to onelich
stedes whan hij badden her bedes to god. Ac hij neren nouȝt
bischett ne helden hem alway stille in on stede, hij ȝeden among
þe poeple. and tæþten hem hou hij schulden kepen goddes lawȝe.

Et jeremias solus sedet, ¶ Jeremye satt one and telde
whi forre oure lorde þap filled hym ful of his þretenynge,

Uia communicacione replesti me. ¶ Wel were hym
þat were fulfilde of his þretenynge as he was. For þere
schal neuer man wel serue god ne kepe hym out of synne. but
he be fulfilde of his þretenynge. þat is. þat he haue þe drede of
god in his hert. And þenche opon þe wreche þat he Þap taken
for synne,

Eremie quis dedit michi fontem lacrimarum. ¶ Pat
is who schal ȝiue me þe welle of teres to biwepe slayn folk.
Vt lugeam in terra fil. t? . &c. ¶ þe mest dale of þis
welde is slayn þorou; dedlich synne. To his wepyng þe prophete
bidþeþ onelich stede witterlich. who þat schal biwepen his synnen
and ofer mennes he moste seche onelich stede,

S Edebit homo solitarius & tacebit & leuabit se
supra se. ¶ Who þat wis so do he most sitten one and
holde hym stille. and so heþen hym self abouen hym self.

1 bedes: d seems to be on erasure.
2 Hely: He on erasure.
3 p. 397 b.
Onum est sub silencio prestolari salutare dei, Goode it is to spake and to bisehen grace of god pat men may bere goddes 30k. fram his 30upe. He berep goddes 30k. fram his 30upe pat letes his yuel and nyl do it no more. For he bicomep 30nge pOrou3 newe lyf

Eati qui portauerunt jugum domini ab adole-
cencia sua. dabit percucienti se maxillam & sa-
turabitur obprobris. He pat wil so do. bedep forp his cheke a3ein his mysdoer as it seip in pC sautere. pere ben two pewes. polemodenesse & edmodenesse. polemodenesse is pat man suffrep pat men done hym yuel. Edmodenesse is pat man suffrep pat men myssiggen hym. seint John pe Baptist by whom oure lorde seide,

Inter natos muliorum non surrexit maior Johanne Baptist. pat is to saie. amonge alle pat euer were borne 15 of womman ne aros non heiger pean seint john pe Baptist. no: pis mote be vnderstonden on pis manere. for in pat tyme pat he was. pere nas non better pean. for Jesus crist seip also of seint john pe Ewangelist.

Inter ceteros magis dilectus. pat is among alle oper 20 he is moste biloued. Also pat is vnderstonden by pat tyme also. for who pat wil loue god now as hij duden. hij mowen ben heiger 4 as hij ben now. pean seint John Baptist sou3th onlich stede yete flei3 he his owen kynde pat were holy and chosen 5 of god. And pei3 al were he porou3 miracle bi3eten. jutt ne durst 25 he nou3th dwelle amonges hem ne amonges oper est he schulde haue filed his lippes porou3 foule specbe,

Michi quia pollutus labijs ego sum &c. Wo is me he seide for ich am amonges men pat hanefoule lippes,

Quia in medio populi pollutus habentis labia ego sum vel habito, pat is ich am amonges folk pat foulen her lyppes wi3 foule specbe forsope take Metal. golde oper siluer:

1 In the margin: Jere
2 In the margin: Domi
3 In the margin: Dominus
4 p. 398 a.
5 Between chosen and of slight traces of erasure.
6 In the margin: aias
yrne oiper steel and laye it by a ping pat is rusty. and it schal
drawe rust pere of 3if hij liggen to geder longe. and so dope
vche goode man & womman takep rust of synne 3if pat hij ben
in feble compaignye pat is leef forto speke foule speche. & sutt
5 pe deede is wers. Forpi flei3 seint John in to wildernesse & pere
he bijate pere heijenesse. On pat he fulled oure lorde. and he
schewed hym pe holy Trinite. pe fader in his steuene. pe holy
gost in Culuer wise. And pe son in his honde pere. And perfope
he hadde pise pryueleges of prechoure. merytt of martirdom. And
10 maydens mede. Crovne opon crovne Ac for his point ne schal
noman bishete hym pat he ne come nou5th among pe folk. for
he ne duda nou5th so. he 5ede aboute and preched pe comynge
of jesu crist for he was chosen prto. And also pere ne were bot
pre prechoures pat ben cleeped roote of prechynge John pe Baptist
15 he preched of penaunce and he duda it in dede. for in gestes
it tellep who pat ordeyned a lawe hym self schulde stonde
perto. and do do it in dede 3if pat cas fel. And so duda seint
John. he was ordeyned of god to be his forgoer and preche of
penaunce. and perfope he duda it in dede. And so schulde vche
20 prechoure do pat he seide do in dede. And jesu crist was an-
opere prechoure and he preched of mercy and he duda it in dede.
Who pat asked hym of help he halp hem. and sou5th where pat
men wolde haue Mercy. forto 3iue it hem. so hym was leef for
to do mercy. And atte laste he 3af his lyf forto saue oure soules.
25 And so he biddepe pat we schallene done forto saue oure bropere.
He is pi nei5bur and pi broper pat helpep pe out of synne. And
pat 3iuep pe ensampl in wel lybbynge pat pou schuldest do also.
He nys nou5th pi nei5bur pat lyuep in yuel lyf. ne pou ne schalt
hym: nou5th 1. loue bot forto helpe hym out of synne 3if pou
30 may. And 3if pou ne may. Kepe pe out of his compaignye. and
ne helpe hym noiping to bodilich sustenaunce wharporou5 pat
pou be2 susteyner of synne.

Gestas 3 & ignominia ei qui deserit disciplinam.
&c. ¶ Jn pat chapitre pou schalt fynde pis. 3if a wise man

1 nou5th: no on erasure.
2 p. 398 b. At the bottom of the page, between the columns, a hand
pointing upwards.
3 In the margin: Salomon.
Recluse

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goo amonge þe compaignie of foles he makeþ hem wers þan hit weren. 5if he be lechour oþer leþer. oþer what fole þat he be. he is þe bolder þorouþ hym. and hardeþ hym þe more in his synne, And þerfore he seïp he is liche to hem and to her dampnacioun bot 5if it be forto amende hem. ac for noþing ne drawe 5 nouþth to michel to hem. lest þou appaire þi seluen, C Un sancto sanctus eris! & cum viro innocente innocens eris. & cum electo electus eris. & cum peruerso peruerteris. ¶ Be wiþ holy þou schalt be holy. and be wiþ innocent þou schalt be jnnocent. Be wiþ chosen þou 10 schalt be chosen. and be wiþ schrewes þou schalt ben a schrewe. of þis þing ich rede vche man be war lest þat he ne take no synne on þis manere, A Ttendite 3 a falsis prophetis &c, ¶ Oure lorde seïp. kepe þou from fals prophetes. by her wordes and by her 15 werkes þe schull knownen hem, seïn þoþ þe ewangelist seïp þat alle commune lechoure. and alle proude men. and coneitouse men. And Loseniowrs. alle ben fals prophetes. And namelich men of Ordre bot þij ben chosen. And Salomon clepeþ þise wycked men for þise wolde envenym al a cunte on of hem. Poule was 20 þe pridde prechoure. And preched of loue and charite. & he seïp þis woerd.

M Jchi 4 autem absit gloriari nisi in cruce domini nostri Jesu christi // ¶ þat is. Blis be done away from me. bot onelich in þesu cristes roode. He loued so god and 25 his euene cristene þat he þede among þe Sarþines and spake goddes word And þij beten hym wiþ 3erdes. And þe jewes beten hym wiþ Staues. And þytt he nóldes nouþth leten. And þe Clerkes wolden haue done hym sworne opon þe Book. þat he ne scholde nouþth haue spoken of þesu crist and þij acurseden hym & alle 30 Jesus deciples. and putten hem out of her synagoge þat is to saye out of þe commune poeple þat is now cleepe holy chirche a gaderynge of Cristen folk. and flemeden hem, þe schullen fynden þit in þis Godspell.

1 oþer: i inserted above the line.
2 In the margin: d a u i d
3 In the margin: d o m i n u s.
4 In the margin: P a u l u s.
Cum venerit paraclitus quem ego mittam vobis.

et, pere 3e schullen fynde pat Jesus crist warned hem pere of er he dyed vpon pe roode. And he seide hem what Clerkes 2 schulden done hem. He warned hem bfore pere of for 5 hij ne schulden nou3th ben abaischt when it come. Now after pise men it were best forto done. For pe foundement of 3 oure lawye al is sett in pise pre poyn5. Mercy. penaunce. and loue. wharfor a man mote done after all pise pre prechoures. And nou5th charge pat on al one. Now ich vnderstonde pat 5if a Man wil 4 looke after pe libbynge to come to pe blis of heuene porou5. Pe best ensample were after Jesu crist hym seluen pat ich vnderstonde pat was Peter & Poule for hij ben princes of alle pe Apostles. Now was pis Peteres lyf. Peter wrou5th for his mete and preched pe folk. & he seide hym seluen. Hauwe ich a kirtel & a mantel. J. kepe nomore. And bred he seide ich haue ynow5. And sumtyme wortes. And Poule preched also and seip pat he ne ete neure mannes mete bot 5if it were his vnponkes pat he ne hadde no space forto eren it. And ich vnderstonde pat hij were women of holy chirche. pis. i. saye for pat men sayen now. It ne fallep nou3th a man of holy chirche to wicche for his mete and erne his mete wip his honden. In on manere hij seien sope. hij ne au3tten nou3th to taken her sustenauwce of anofer man and erne her sustenauwce neuer pe latter. bot 5if he 3af it for pe loue of god and took scarslich his sustenauwce pero5. And by goddes ordinaunce and by hise Apostles & by pe lyf pat hij lyueden he ne schulde take of a man rij5th nou3th bot scarslich her sustenauwce and 3iue pat oper forp. and 5ut hym were better erne it 3an take it. for he schal see pis pat vche man schal be besy forto ansuere for hym seluen. And 5if he take oper mennes charge opon hym. and neuer latter mede forto bidde for hem. bot 5if he be pe warrer he may lij3tlich falle in Rirage 5 when he come5 to acounte bot 5if his acounte be pe better arayed Seint Siluester pe Pope pe hundred pe after pat jesus crist died on pe Roode he was pe first man pat

1 In the margin: dominus.
2 Clerkes: I probably corrected from h.
3 p. 399 a.
4 MS.: wel with i over the expuncted e.
5 Between Rirage and whan: w expuncted. To the end of the column capitals marked with red strokes.
resceyued londes & Rentes. And þan seide a voice abouen þat hij alle herden þat weren in þe chirche of Rome whan þe Pope Siluester was at his seruise. Now is venym pult in holy chirche & perfore ich wot wel þat god ordeyned it neuere. Ac he suffred it forto ben ordeyned And Siluester it ordeyned þan. For þan 5 men of holy chirche weren wedded men als wel as óper. Seint mark made a cobler a Bisschop þat hadde a wyf & childer of Alisaunder And þan Siluester ordeinde þif þat hij wolden haue þe Londes & þe Rentes þat men wolden siuen hem. þat þij schulden ben chaste, And þif þat hij wolden holden her wyues: þij 10 ne schulden haue none londes ne Rentes and hij chesen forto ben chaste for gret charge of wyf & of Childer An he graunted hem þan and sett swich a payn þere opon þat þif a preest lay by a sengle wenche. he schulde haue ten þere penaunce. and vche þere of þe ten þere: þre moneþes faste breed & watere. bot þe 15 seuendaies. & þe heijse feste dayes & þan þij schulden eten a porcioun of ﬂysch. In þe canoun in Decree.Þij þat willen looke þere after þij schullen fyuden it. And þis he ordeyned for a symple preest. And þif he be of heijser dignite þe more penaunce. And me penche þat it were better þat þij hadden wyues hem 20 seluen þan þat þij tooken òfer memnes wyues òfer lemmans for god hap forboden vs bope þis e horedom & spousebreche bope in þe elde lawe & in þe newe. lawe. Vche man þat hereþ þis laye his honde on his hert þif he be ordred and looke how he feleþ hym.þe warne hem wel goddes woord schal stonde on what 25 manere so þij it turnen it schal stonden as he þouȝth.

Toþa die verba mea execrabantur, þat is al day þij turneden myne wordes òseinward and alle her þouȝtes weren in yuel. þis Men Peter & Poule wrouȝtten for her mete. Hij maden basketes and Paulylounes. And fram Morn vnþo vn- 30 derne þij wrouȝtten. And so dude oure ledfy after þat hire son was went vp fyftene þere, And fram vnþrum to noone þij þrœchêden þat we clepe now myd ouer noone þat is þe nynþe houre

1 Rentes: the second e touched up.
2 p. 399 b.
3 MS.: feste with s expuncted.
4 dig'fe on erasure at the end of the line.
5 In the margin: Dau
6 clepe: c by correction(?).
of þe day. For at þat houre Jesus Crist died. And þan hij ȝeden & badden her herberewe to pouere men. And on niȝth hij weren in biddynge bot when hij mosten nedes slepe. And after hem were good to take ensample who þat niȝth þise men hadden þe 5 riȝth rewle of holy chirch napeles by herying as men¹ seip and by wordes. & by werkes. men forsaken mychel þis chirche. and namelich þe lered. And drawen fast to anoper chirche þat schal comen þat Antecrist schal be maister of. þat is of alle proude men & of coueitouse men. & Lecherous men þat ben commune-10 lich here jn dauid seip he hated þis chirche and so schulde vech man þat wolde be goddes deciple.

O Diui ² ecclesiam malignancium & cum impijs non sedebo.  Mà pat is. j. hated þe forwaried chirches. And j. ne satt nouȝth wip þe wicked, Oure lefty was mychel one þe 15 aungel fonde hire al one,

Ígressus³ Angelus ad eam dixit Aue mariaria gracia plena dominus tecum. ¶ þe Aungel com jn to hir it seip þan sche was mychel one. Jn holy wrytt we ne fynde þat sche spake bot ⁴ foure sipes. Napeles sche tauȝt many holy 20 man and spak to hem often. Ac þise foure sipes þat sche spake beren gret charge and weren of mychel myȝth. & þerfore men redeþ of hem in holy wrytt. God hym seluen he was one & went iȝn to wildernesse forto do penaunce. And þere þe fende tempted hym. And þat was in þe last endynge of his lyf þre þere & more 25 er he dyed to ȝiue vs ensample þat ne schulden nouȝth schape vs to hastilich to heiȝe degré of ordre er þat we were wel proued in þe werlde þorou; temptacions more and more. and þat we were stronge þorou; goode werkes. to we be worþi to come to heiȝer degré in lyue in goode lyf and fonde forto do as we hadden 30 taken þe ordre and heiȝe lyf. and þan wolde ⁵ god putt his honde þerto and help vs. Ac now many gon to ordre er þat hij ben proued. And þat is wel seen now in þis werlde by her berynge for god letteþ hem þerfore go ofter þe fyndynges of her hert.

¹ men: n apparently a correction.
² In the margin: dauj
³ In the margin: dominus
⁴ p. 400 a.
⁵ þan wolde run together at the end of the line.
ET dimis eos secundum desideria cordis eorum ibuæt in adiuencionibus suis. ¶ J let hem go after þe desires of her hert hij schullen gon in her fyndynæs, Nnocens omni verbo credit &c. ¶ þe Innocent leueþ vche woord and in þat he is a foolë seip Salomon for holy 5 wrytt defendeþ it

KarissiMi nolite omni verbo credere &c. ¶ Myne frenedes ne leueþ nouȝth alle woordes. þe queynt and þe wyse lokeþ his waie toforne er he goo. for he dredeþ pyne. Wysdom wil þat pou avise þe what spiryt spekeþ to þe Quo 10 spiritu quisque loquatur,

Deccna A malo & fac bonum. ¶ Wiþdrawe þe fram yuel & do þe goode. Yuel wircheþ þe man oþer þe womman þat wircheþ wiþ hasty wille, For he þat nys nouȝth abidande doþe a pert folie Man of yuel queyntise þat is ypocrisye þat 15 feijeneþ hym symple. Swich ben forto haten. for god warieþ hem in þe godspel. and seip þus.

Ve vobis ypocrite, ¶ Hij þat ben of lytel witt speken folie & heresie. Ac þe wise vnderstondeþ wysdom in al þat he schal do and aviseþ hym ful wel er he agyne any þing. And 20 þencheþ what wil come of þe endyng. Now nys non so gret folie as man to putt hym to heijþe degree er þat he be proued. for he mon sone repent hym bot þif he wirche wiselich. Oure lord seide þis ensample to þe maisters of þe jewes þat tauȝten 5 his lawþe. ¶t was a man and bad his o son done þat. & he seide he wolde 25 done it. And he bad his oþer son & he seide he nolde nouȝth done it. And he þat seide he nolde nouȝth done 6 it dude it Ænd he þat seide he wolde done it dude it nouȝth. And he asked hem which was þe better to praisen and hij seiden he þat dude it, And þat he seide by hem þis may be vnderstonden in þis manere. 30

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1 In the margin: audid
2 In the margin: ala mon with a and m partly cut away.
3 In the margin: ala mon with the first stroke of the m cut away.
4 In the margin: audid
5 tauȝten: the first letter very indistinct, the beginning of the word being almost effaced.
6 p. 400 b.
Pe Jewes token vnderhonde to seruen god and hij ne duden it nouȝth, And pe Sarçines seiden hij nolden . and hij serueden hym. Also it may be seide by cristen men pat now ben. by men of ordre pat han taken vnder honde to done goddes commaundement & techen pe commune poeple. and hij ne done it nouȝth. Ac pe symple men pat louen god & dreden hym. hij nyllen nouȝth gon to pat ordre for dredde of pe heijzenesse þerof. Ac hij seruen hym als wel as hij mouwen and done it in1 dede after her power as hij hadden taken ðat ordre. Pise men quemen god And þe oper ne quemen hym nouȝth. for hij ne done nouȝth pat hij han taken on honde to do. Anòper ensaumple he seip. 3if þou come to a Bridale ne sette þe nouȝth in þe heijest stede an Auntræ 3if þere come anòper better þan þou: for þan worpestow putt adoune and þan wil þi nebbe rede. Al þis is seide by hem þat setten hem seluen in heizeg degre of ordre er hij ben proved And to alle oper þat to any manere degre gon out of þe commune poeple. Whan hij han cauȝt a coope hij wenhen þat hij ben abouenu And many of hem ben wers þan hij weren whan þat 2 hij weren in þe werlde. For in many poynûes hij trespassen þat hij nyten nouȝth of ne willen nouȝth vnderstoneden it for hij gon reccheleslich þerto. And for þat hij mouwen liȝthlich haue her sustenaunce so. and wiþ more eyse þan hij traualiden in þe werlde And þerfore god leteþ hem worþþe. & ne helþe hem nouȝth. þat is. ne sendeþ hem nouȝth his grace of riȝth knoweynge. Als sone as it 25 comeþ in his hert. nay he seip it is good to serue god, Loo he seip pe maudeleyn ches þe better part and nott neuerþe how sche chees. ne what sche dude. And so he goþ forþ to heizeg lyf. And he nott neuerþe where he schal bigynynge forto serue god. And þerfore hij bicomen losenours. And losengen Men for her sustenaunce. 30 and bigylen bope hem & hem seluen aldermest. For men synnen vpon hem and wenen þat hij ben goode men and mychel good cummen of þe lawȝe of god. And þan hij cummen wel lesse þan hij. For 3if hij coupen good hij nolden nouȝth done so as hij done. hij wolden erue her mete and seruen god so. tyl þat god 35 wolde sette hem as hij weren worþi. for he wott best þat vche

1 in added above the line.
2 þat added above the line.
man auiit to trauail for her sustenaunce and nouȝth bidde it bot jif he ne myȝth nouȝth erne it for sekenesse oiper for elde oiper eroked and bot jif he were prechoure and trauailed frem toun to toun and preched And jutt it were for hem bettere pat hij erned it ðan ðat hij badden it jif hij myȝth þeis he were a ȝ preest. Neren nouȝth Peter & Poule Prestes. ȝis forsoþe Als gode j trowe as any were sipen ðan myȝth a noper Preest wirche. ðt schulde kepe hym out of of slaȝte. For ydelnesse and Este. And Ese. ben þe deuels Baners. And what man oiper womman þat he fyndeþ any of þise merkes june: he may wende jn and out as 10 he wil. For þorouþ þise þre þij ðat bicomen fals prophetes. And Heretikes and ypocrites And losenioures. And þise ben þe werst manere folk þat þere ben. For god hym self in þe godspel acurseþ hem as þe han wryten toforne in þis book Now also Jesus crist hym seluen suffred hunger and þrst to þiue vs ensample þat 15 we schulde teme oure bodyes jif hij weren to fatt. þat we myȝth haue hunger and þrst after his blis as he hadd forto bringe vs þerto.

Beati 8 qui esuriunt & siciunt Justiciam. &c. ¶ Blissed ben þat. han hungere and þrst after riȝþwisenesse. 20 Also whan he schulde bidde his bedes. he went vp vnto hilles frem his Apostles. By Hil is bitokned heijȝe mannes lyf. þat is þenc þeþe and lyue lowelich and þolemodelich. For to swiche men hap þe deuel envie. And þere is god next and stondeþ biside hem. and þiueþ hem bodilich strengþe and gostlich boþe. And 25 swiche men may done wþ god al þat hij willen þat ordeynen her lyf by wysdom and queynteise

Quociens 4 inter homines fui minor homo recessi. ¶ þe ofter þ was amonges men þe lesse þan þ was whan þ went frem hem. Hou myȝth he seie þis woorde skilfullich for þe 30 was more heijȝed tofore god and þe bettere loued þan he schulde haue ben and he ne hadde nouȝ comen amonge hem. and ben one for he tauȝtte þe folk. For þis skyl it may be seide þat vche

1 p. 401 a. Capitals and occasionally small letters at the beginning of words ornamented with red strokes.
2 croked: traces of erasure on d.
3 In the margin: do.mi.nus
4 In the margin: Jeremi.as
5 heijȝed: the second e inserted in red ink above the line.
man penche, when that he hap best done, that he is ydel as he
dude, when he had tautt the folk. Then he quemed god best
and than he pouzth that he was ydel, man ne owe take no wel-late
to hym seluen as our lord seip.

5 Cum omnia benefeceritis discite a me & invtiles
servi sumus. ¶ that is, when ye han wel done saie ye
ben ydel. That is knowe that we be nouzth parfit to god as longe
as we ben Pilgrymes in pis werlde and that we ben vnusuffisaunt
to affye vs in our werkes.¹

10 Ecclesiasticus. nec oblecteris in turbis assidua
est enim commissio. ¶ that is, a man schal neuere
penche good among folk. For that is euere synne. ye Stenene
of heuene seide vn to vs arseine.

Finge homines & saluaberis. ¶ that is fleize men and
pin that schalt be saued. and eft that voice seide. fuge, tace,
quiesce. fleize. & be stille. and wones stille in o stede stedfast-
llich out of men. Now ye han forbise bope of the elde lawe and
of the newe how good it is to ben one. Al pis Onynges nys nouzth
elles bot fleize the compaignye of wicked men & wicked wymmen,

20 that god in the godspel hap forboden peace And kepe that in
good compaignye. And pan mijnow lerne good & do good. Eot resouns
that ben whi vche man auxtte to nyme zeme he better to hym
seluen. J saie hem schortlich. nymep he better 3eme to hem. And
that speke schortlich that stodie se lengest. For that stodiynge
schal bringe vou in to vunderstodynge better than forto rede for that
aping hastilich. And anoper 3if j schulde write the al. it were
longe er j schulde come to the ende. 3if a Wilde Lyon com
rennande in the stretes. nolde nouzth vche man schete his dores
& his wyndowes fast.

30 Obri² estote & vigilate in oracionibus quia ad-
uersarius vester diabolus tamquam Leo rugiens
circuit querens quem denorat cui resistite fortes in
fide. // ¶ Be sober and wakep in biddynge for soure aduersari
that fende go abouten in the stretes for to loken wham he may
35 denouren azein wham stondep³ 3e stronge in feip. Anoper resoun
that apostle seip,

¹ In the margin: Aug.
² stondep: p seems to have been squeezed in subsequently.
Abemus\(^1\) thesaurum istum in vasis fictilibus

Who so berep halway in a brotil vessel as glas in gret proue it may liȝthlich breken.\(^2\) so done we. we bere halway in a brotyl vessel. wel brotiler þan þe glas þat is maydounhode oðer chastite in oure brotyle fle aboute. For maydounhode may 5 neuere ben ybet and it be ones ybroken nomore þan þe glas. Ac ȝut it brekeþ wiþ wel lesse þan þe glas. For glas ne brekeþ nouȝth bot jif it be wiþ sumwhat. and þat brekeþ wiþ a stynke ande wille. ac þat may be made hole aȝein jif it laste nouȝth longe. þe proue here of. John þe good godspeller þouȝt haue 10 broken his Maidenhode when þat he was wedded and afterward was mayden,

Virgine\(^3\) virgini commendauit, \(\|\) Maiden was bytauȝt maiden seip oure lord

\(\|\) In þe world is prong seip oure lorde & in me þe schulle fynde þes þe þridde heuene is heijse & hem is litel ynoȝt to werpen al þe werlde vnnder.\(^5\) foote þat clymben schal so heijse.

\(\|\) By þe none is bitokned þat vche riȝthewise man owe to benycloped in soume & þe moynes vnder her fete. By þe soume is bitokned þat vche riȝthewise of þis werlde þat waneþ & 25 wexþ as doþ þe moynes. And jif we clymben heijse we moten haue hem vnder fote. þat is ne settyn nouȝth oure hertes vpon hem. and þe none nomore of hem þan nede is vche man after þat his state\(^7\) askeþ. þis word is feþered. nyme þene vche man what his state ouȝth forto ben þe none speke nouȝþ þat a man 30 ne may haue good ynoȝt and queme god ful wel jif\(^8\) he wil.

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\(^1\) In the margin: apostolus

\(^2\) & added above the line.

\(^3\) In the margin: dominus

\(^4\) In the margin: dominus with s partly cut away.

\(^5\) p. 402 a.

\(^6\) In the margin: annes

\(^7\) state: te on erasure.

\(^8\) Between jif and he: we crossed over.
Bot he pat wil be in state as he ouȝtte to ben Look to goddes holy Halewen & take ensample att hem. For alle pe worshipes of pis werlde hij setten att nouȝth and alle pe richesses. And att lesse pan nouȝth. For hij bringen a man to nouȝth. pat is to 5 synne and after to pyne wiȝ outen ende bot zif hij ziuene pe bettere kepe to her honde and gon pe wiselicher. Pe fierpe resoun is. Riȝth gentil men ne schulden wiȝ riȝt1 bere none purses ne bagges for it fallep to begenyldes to beren hem. And goddes spouse is gentil sche ne schal bere no琵ng bot as a gentil man 10 auȝt to do. Jt fallep to burgeys to bere purs pat is to saie, her hertes ne auȝtten nouȝth to be sett in no werldelich pinges. A man pat can & hap grace may haue good & mychel rychesse peiȝ; he ne sette nouȝth his herte gretlich þere vpon. Þe fyft resoun is. Riche men maken large lyueree and good men & wyrmen 15 maken large relyf,

E Cee2 relinquimus omnia & secuti sumus te. // Lord seide seint Peter we han forsaken alle pinges and 3 folowen þe. What forsook Peter bot an olde nett. nay it nys nouȝth al so in þe forsakyng of werldelich good. For hij wrouȝtten for her 20 mete in þe werlde. Ac þus it is. We schulþ forsaken alle Manere vices and folowen þe lorde boþe here and in heuene as none ne may bot Maidens oue,

H Ji secuntur agnum quocunque ierit vtroque pede id est. integritate cordis & corporis, 4 pat is nou 25 ne may folowe hym in hert & in body & in soule bot maydens. þe sexe resoun is. to be pruyue wiȝ god oure lorde,

D Ucam4 te in solitudinem & ibi loquar ad cor 5 tuum, 4 Jchille lede þe seil oure lorde in to priue stede. and þere jchille louelich & blepelich speken vn to þe for 30 me is lop prees

E Go dominus in ciuitate non egredior. 5 þe seuent resoun is forto be brîȝth in heuene. þe eiȝted resoun is forto haue quyk bonen 6. Lokeþ þerfore þat þe ben Ester. Ester

1 riȝt squeezed together at the end of the line.
2 In the margin: 2 etri
3 and: n seems to have been squeezed in between a and d.
4 In the margin: 4 unus
5 p. 402 b.
6 bonen: probably so; ë apparently added subsequently.
on ynglisch is als mychel to sayne as hydd. sche was assurs quene And assur on ynglisch is as my3tty. sche red al hire folk fram þe deþ þorouȝ her bone. for þe kyng hereþ her bone and graunteþ hir what sche wil habbe. þat byтокнёp men & wymmen þat ben in clene lyf. for michel folk þe þysauéd þorouȝ swich 5 mennes biddyngeþ. Hester was maradoches douȝtter, Maradoche spelleþ. Amare conterens in prudenceþ, þat is totreden þe schemeful. Schemeful ben hir þat any þeping speken to swich men oiper wymmen bot good. 3if þere dopþ any so. þij þe þan Maradoches douȝttere. þat is bitterlich vndernymeþ hem and 10 seip þis vers, Narrant miȝhi iniqii fableaciones: set non vt lex tua, Lorde hir tellen to me fables and nonúþ þi lawse. oiper þer þis vers,

Declinate A me maligni & scrutabor mandata dei mei./ Þat is gop fro me 3e wicked and j schal reheece þe comaundermente of my god And seip þis vers þat hir mowen heren & wendeþ away fram hem. Semeþ hadde deþ aserued and he cried mercy. And salamon forþaf it hym vpon a forward þat he helde hym att home in jerusalem. And he brake forward for he went out after his þralles & he was sone biwraied vnto 20 Salamon And he was done to þe deþ. Þis Semeþ byтокнёp man oiper womman þat hæþ trespassed aȝeins god. Salamon is oure lorde. keþ 30u wel in 30uere hous þat is jerusalem 30uere body schetþ wel 30uere fyue wyettes & 3e schult lyuen. For Salamon oure lorde 3iuþ sone mercy att swiche a forward þat 3e ne trespas 25 nomore. For 3if þe fyue wyettes gon out þat schulden ben att home and 3eme as wel þat þere were jinne þerfore 3if þij gon out þe hous is yuel ykeþþ. þerfore ne leþþ hem nouȝþth out for 3emeleshede so þat þij ne ben nouȝþth yttempted to þe deþ. Holde 30u þin as þeþes þat ben flowen to holy chirche. for 3if þij gon 30 out þere nys nouȝþth bot honge. þe sparowe hæþ þe falleþ yuel. So moten we haue fleschlich fondynges and gostlich boþe forto harden vs & maken vs stronge. for we schulden elles leten to wel of oure seluþ en and bicomen to wilde. And þerfore it is god

1 MS.: mem with the last stroke of the m expuncted.
2 Maradoches: M touched up.
3 In the margin: dauid
4 fables: over a the upper part of an unfinished letter (b).
5 In the margin: dauid
pat we fallen downward & be lowe of herte. For ʒif god lete vs haue all ourle wille: we ne schuld nouȝt knouwen oure seluen. Aȝein all temptacionus here is remedie good. Ne wene non of heȝe lyf pat he ne schal bene ytemped. For þe heisier of lyf\textsuperscript{1} and þe better þat god loueþ hem þe more hisi moten ben ytemped & þe streuger more þan þe leþi. And here ensample. þe heisier þat þe hui ð is þe mo wyndes ben þere on. By hyȝ in holy wrytt. is\textsuperscript{2} bitokned heisie lyf þe heisier man of lyf þe mo poufes of fondynes ben vpon hym & þe stronger.

\textsuperscript{1} p. 403 a.

\textsuperscript{2} is: on s slight traces of erasure.

\textsuperscript{3} as: on s traces of erasure.
fondynges is pat pe likyng comep of oiper myslikynge. as of sekenesse myseise scheme and vnhappe and vche yuel pat pe flessche felep. wipinnen hert sore greme oiper tene oiper wrappe for pat he is pyned in his body. wipouten ben pise fondynges his hele of body Mete drynk oiper clopinge. oiper zif a man is 5 yloued more pan anofer & more holden by & done good more pan anofer. oiper forto ben yworschiped of man oiper of woman. pise ben fals fondynges iuwip pat comen of lykynges and pis dele is pe jinner temptacionu and is wers pan pe vtter and swikeler pan pe oiper half & soner bigilep men en wymmen and bope ben o temptacionu & oiper is wiipinnen & wipouten for pat on is liknge & pat oiper is myslikynges. and bope pise ben of two dalen ac hij ben clesped pe vtter for hij bigynnen euer wip outen en entren wip jnnen. for pe vtter ping is pe fondyng. pise fondynges comen oiper while of god as of sekenesse & of frendes 15 dep. and oiper while it comep hem seluen. pouerte. myshappe & oiper swich of myrth of oiper of dede oiper of pe oiper of pine. pis is al myslikyng. & pise comen of god sumtyme. hele also and eise of man praysynge oiper ygoded of sum man. pise comen also of god ac nou3h as done pe oiper wip outen. ac wip 20 alle pise he fondep man. hou pat he dredep hym & louepe hym. pe jinner fondynges ben of myslikynge vnpewes oiper to hem ward. oiper swikel pouettes to hem ward pat men penchen pat hij ben good for it is to her likynges. And pise jinner fondynges comen of pe fende. of pe werlde & of oure flessche oiper while. 25 To pe vtter temptacions is nede pacience pat is polemodenesse. & to pe jinner is nede wisdom & gostlich strengepe. We schullen now speken of pe vtter & techen & techen hem pat han hem how pat hij mowen porou; goddes grace finde remedie.

B Eatus vir qui suffert temptacionem quoniam 30 cum probatus fuerit accipiet coronam vitae quam repromisit3 deus diligentibus se. ¶ Blissed & celi he is pat hap in temptacionu polemodenesse. for whan he is yproued it seip he schal ben yerounded wip pe crowne of lif pat god hap bihoten to his lef ychose. For also prouepe god his lemmman as 35

1 myslikynges: e probably by correction.
2 p. 403 b.
3 At the beginning of this MS-line, traces of erasure.
pe goldesmythpe dope pe golde in pe fyre. pat fals golde gopt to nouȝth. & pe good golde comept out trier & briȝter þan it was toforne sekenesse is apyne & a brennynge to polien ac noping ne clensep fire pe golde ac sekenesse dope pe soule. 3e sekenesse 5 j saie pat god sendes 1 nouȝt sekenesse þat summe han. for many maken hem seek for her folc hardishipples and þorou; vncumynge . and swiche sekenesse ne quemeþ nouȝt god. Now how schaltou knowe þise two maneres of sekenesses. sekenesse þat god sendes & sekenesse þat comeþ of oure seluen. Sekenesse þat god sendeþ is þis þat comeþ opon þe sodeynlich & nouȝt þorou; þine owen makynge. for to make hem seke for greme oþer wrappe þat bij taken to hem oþer þorou; to mychel mete oþer drynk oþer þorou; to gret fastynge oþer þorou; 5emeleshede þat bij gon in to sum stede & cachen sum hyrt þorou; her owen defaut 15 & myskepynge & þis is al for defaut of wisdom & queyntise & on many oþer maneres it comeþ to man & to womman. & þif it come on any manere þat bij ne 2 hane nouȝth kepte hem as þij aȝtten to done. swich manere sekenesse ne quemeþ nouȝth god oþer to longe wakynge oþer slepe to longe and wexen heuy 20 þerfore. Now remedie aȝein sekenesse þat god sent is þolemodenesse and be pacient þere jyne and þonke god þerne þat he wolde so visite þe and prone þe And of þe sekenesse þat comeþ of þi seluen crie hym þerne mercie and forjuenesse of 3 þat þou hast þorou; þine owen defaut so anientiischt þi body þat þou ne may 25 nouȝth serue hym as þou aȝtte to done. Biseke hym þat he forȝjue it þe & þiu þe grace þat þou may amende it aȝeins hym. þif it be his wille. & be þan þolemode for þe mede is mychel þat liþ to þe þolemode þan oþer womman. for he is euened to martir. þus is sekenesse soule Hele & salue of her woundes and 30 keþep þat bij ne cachen nomo as god seþ þat bij schulden þif sekenesse ne letted it. Sekenesse makeþ man to vnderstonde what þat he is & to knowen hym seluen. And he is good maister þat betþ man forto lerne hou miȝtti is god. and hou brotel man is. & þe blis of þis wrecched werlde Sekenesse is þi golde Smyþþe 35 þat in þe blisse of heuene ouer gildep þi coroune. for þe more

1 sendes: the second e partly effaced.
2 p. 404 a. At the end of the line, erasure.
3 of added above the line.
that pi sekenesse is the besier is pi golde smypphe, and the lenger
that it lasteth the briestter it waxeth to martirs euerynge porou3; a
wo that pou haste here and takes it wip good wille. what is more
grace to the that haddest deserved & of erred the pyne of helle
werlde wip outen ende & may passe that porou3; a litel wo here. 5
Nolden men tellen hym alder man maddest that forsake a buffet
for a sperses wounde. A nedel prickyng for a byheuedynge. A
betsyng for an hongynge opon the galewe trees of helle. god it
wott alle we wo of pis werlde nys bot as a schadewe to the lest
pyne of helle. Al nys nouȝt so mychel as a litel dewes drope 10
aȝein al the grete see. pat goþ al aboute pis werelde. and alle the
waters þerto. He that may þan atstirten that ilche griselich wo and
that hetelich pyne þorou3; a litel sekenesse here selly may he saie
that he is.

On oþer half lerneþ here many folde froueren aȝein þe wtter 15
fondynge þat comeþ of mannes yuel for þise oþer ben of
goddess sonde. Who þat euer mysseþ þe oþer mysdope þe nyme
ȝene and vnderstonde þat he is þe file þat þise Lorymers han þat
biȝ filen þe yrne wip and maken it briȝth. so done biȝ. biȝ ben
þe file þat fileþ away al þe rust of þi soule þat is synne and 20
briȝten1 þi soule and freten hem seluen allas þat while as þe
file doþe

A Noþer þenche who so euere any wo doþe þe scheme. grame.
oþer teene. he is goddess þerde2 & god beteþ þe wip hem
& chastises as þe fader doþe his leue childe wip þe þerde for he 25
seip þat he doþe so þorou3; seint jones mouþe in þapocalips

E Go3 quos amo arguo castigo ¶. Hem he seip þat
j loue hem j wil nymen & chastise. j warne ȝou fore he
ne beteþ none here bot hem þat he loueþ nomore þan þou woldest
beten a fremde childe þeþ; al it agylte. Ac nouȝt ne leteþ he 30
wel of þis þat is cleped goddess þerþ. for as þe fader whan he
haþ beten þe childe wip þe þerde werþþ it away so doþe oure
lorde werþþ þe vnwrast man oþer womman þat he haþ beten
wip his dere lef childe doune in to þe pyne of helþ,

Virga furoris mei assur &c. ¶. For þi elles where,

1 briȝten: the second t almost effaced.
2 p. 404 b.
3 In the margin: in apocalipsi,
M

Jehi\(^{1}\) vindictam & ego retribuam \(\|\) pat is. myne

is pe wrecche & j it schal 3elde. As pe\(\i\) he seide ne wreke

nou\(\i\)th \(\pi\) seluen ne gucche\(\i\) nou\(\i\)th. ne wariep nou\(\i\)th whan a

man gil\(\i\)p 3ou ac \(\pi\) chenche\(\i\) pat he is 3oure faders\(\i\)erde & pat he

5 wil 3elde hym 3erdes servise. pat is caste hem in to pe pyne

of helle bot 3if hij amenden hem here. as pe fader 

prowep a way pe 3erde whan he has beten his dere child And ne be\(\i\)

nou\(\i\)th pan as vtau\(\i\)t children and froward pat cracchen a\(\i\)ein

& biten opon pe 3erd. Ac dope as pe deboner childe dope 3if pe

10 fader bete\(\i\)p hym wip pe 3erde he kisse\(\i\)p it & so do 3e. For so

'bidde\(\i\)p 3oure fader pat 3e ne kisse nou\(\i\)th wip mou\(\i\)p one ac wip

loue of hert hem pat he bete\(\i\)p 3ou wip,

D

Jligite\(^{2}\) inimicos vestros. benefacite hijs qui

oderunt vos & orate pro persequentibus vos &

15 calumpniantibus vos. // \(\|\) pis is goddes biddynq pat hym

is wel leuer pat 3e dude \(\pi\)an 3e eten harde brede & dranke water

or wered pe hard haire oiper 3utt any oiper penaunce. for of alle

penaunces pat is pe most. Loue\(\i\)p 3oure foomen, he seip. & dope

hem good pat were\(\i\)p vpe \(\pi\)ou & 3if 3e elles ne mowen. bidde\(\i\)

20 fast for hem pat 3ou any yuel done oiper myssaien dope as pe

apostle lernep. Ne 3elde 3e nou\(\i\)th yuel a\(\i\)ein yuel ac 3elde\(\i\)uer

good a\(\i\)ein yuel, as dude oure lorde hym self & alle his holy

halewen & 3if 3e holden \(\pi\)us goddes heste \(\pi\)an ben 3e his dere

children pat kissen pe 3erd pat he hap 3ou wip ibeten. Now saien

25 oiper while summe. his soule oiper hir jchil\(\i\)\(\i\)f wel louen ac his

body in none wise. & pat nys nou\(\i\)th to siggen pe soule & pe

body nys bot o man & bope hem tyt o dome. wiltou \(\pi\)an delen

a two \(\pi\)at god hap ysamened he forbedep it & seip,

Q

dod\(^{3}\) deus coniunxit homo non separat. \(\|\) Ne

30 worpe\(^{4}\) noman so wode \(\pi\)at he to dele a two \(\pi\)at god hap

yfastned to gedres.

I

posuisti\(^{5}\) homines super capita nostra. \(\|\) pou haste

ysett men abouen oure heuedes lorde. \(\pi\)at is to saie pou haste

sett men vpon vs to done vs harme and tene forto prouen vs,

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1 In the margin: dominus.
2 In the margin: dominus.
3 In the margin: dominus.
4 p. 405 a. Ne worpe run together.
5 In the margin: david
Transibimus 1 per ignem & aquam. || We schullen passen by fire and by water. pat is to saie porouz fire of fondynges. & porouz water of anguisch & sorouzes. penche ytt on pis wise. pat childe zif it spurneḥ on sum ping oiper hirteḥ it men beten pat ping pat it hirteḥ on. & pe childe is paiet 5 and forseṭeḥ al his hirtt & stilleḥ his teres. for pi frouer 3oure seluen

Letabirur 2 iustus cum viderit 3 vindictam || For god schal done on domes day as pei; he seide ḫus. douȝter hirte pis 4 ḫe. dude ḫe ḫe spurnen in wrāpe oiper in herte sore. 10 in scheme oiper in any tene. Looke douȝter hou he it schal abiggen. And ḫere 3e schulle seen ḫe deuels so beten hem wip her baterels ḫat wo beḥ hem. and 3e schuṅ ben ypayed. pis leueḥ and 3e schuṅ ben ypaiet ḫer of. For 3oure will and goddes wille schuṅt ben so bounden to gider ḫat 3e schuṅt wil as he 15 wil, and he as 3e wil. And ouer alle oiper ṱouȝttes penchep euere on goddes pyne and in al 3oure anguisch ḫat he ḫat made al ḫe werlde of nouȝth & weldeḥ it att his wille. wolde for his pralles ḫolen swich schenschipes. hokers. buffetes and spatelynges. blindefellinge. pornografia corounynge. ḫat sete so in ḫe heued ḫat 20 ḫe blood stremed adoune. And his swete body bounden naked to a pilere and beten so. ḫat ḫe derworpe blood ran adoune on vche halue. ḫat attrī drynk ḫat men hym ȝene ḫo hym pristed opon ḫe rode her heuedes schakende opon hym on hoker and gradden so loude. Lo here ḫe ḫat helleḥ oiper men & may nouȝth 25 helen hym seluen. turneḥ ḫere vp. whan ich speke hou ḫat he was pyned in alle his fyue wyttes. And 3e schuṅ seen hou litel ḫat it recgeh to 5 his wo. Al ȝouer wo. sekenesse & oiperwhat of worde oiper of werk and al ḫat man may ḫolien aȝein ḫat ḫat he poled 6 And 3e schuṅ 6 seen hou litel it is ȝerto. and namelich 30 zif 3e penche ḫat he was loples and al ḫat he suffred nas nouȝth for hym seluen bot for vs. For he ne agylte neuere And zif

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1 In the margin: dauid
2 In the margin: propheta,
3 viderit: from e a slight erasure, extending down across two lines.
4 pis: on s traces of erasure.
5 Between to and his: al crossed over and expuncted.
6 On d in poled, l in schul slight traces of erasure.
we *poleν* wo. we haue wers deserued. & al pat we *polyen* it is for oure seluen.

G op now gladlicher ² by stronge waie & by swynekeful toward pe heije feste of heuene *phere* as oure glad frende ² oure 5 come kepep. *pise* ² besie werdelich ² men gon by pe grene waye toward pe galewes & pe dep of helle. better is to goo to heuen 20 pan to helle. better is to goo to myrpe wip meseise ³ pan to wo wiwp eise. nou5th for pan wrecched werdelich men biggen derrer helle *pan* goode men done heuene;

10 **Ja** ⁴ *impiorum conplantata lapidibus*. *id est. duris affliccionibus, qf َ* pe waye of pe wicked is sette ful of stones *pat* is many hard travailes & pou3ttes hij han for pe goodes *pat* hij gaderen here. O ping to sope wite 3e A mys worde *pat* 3e *poliep*. A daies longynge, a sekenesse of a stounde. 15 *peii*3 man *cheped* of 5ou on of *pise* atte day of dome *pat* is pe mede *pat* arisep *phere* of. 3e nolden it sellen for an hundrēp pousande werldes of gold for pat schal be 3oure songe

Etati ⁶ *sumus pro diebus quibus nos humiliast iannis quibus vidimus mala,* // *pat* is. wel is vs my 20 lorde for *po ilche 3eres* *pat* we were seke jinne & hadden sore & sorou3e Vche werdelich wo is goddes sondes *man*. And heije *mannes messangere* men owen heijelich to vnderfongen & maken hym gladd chere & namelich 3if he is pryue wip his lorde. And ⁷ who was pryue wip pe kyng of heuene while ⁷ pat he woned here 25 in erpe: *pan* was *pis* sondes *man*. *sorous* & wo. *Pat* is pe wo of *pis* werlde it ne com newer fram hym here vntil his lyues ende. *pis messagere* what tellep he vs. He spekep to vs on *pis* wise, God as he loued me sent me to his lef frende. *mi* come and my wonynge *pei3* 3ou it *penche* attray and hard it is good and 30 heleande. *Nere* *pat* *ping* griselich in it self. *whiche* *pat* *men* ne

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¹ *poleν*: above the line, between e and n, a comma-like mark, possibly meant for i.

² On the second l in *gladlicher*, n in *frende*, D in *Dise*, d in *werdelich* traces of erasure.

³ *meseise*: p. 405 b.

⁴ In the margin: *Salam*; with the last two strokes of the m cut away.

⁵ *lapidibus*: over p faint traces of an erased letter.

⁶ In the margin: ˈdauiph

⁷ A red blot, half erased, extending from *And* slantwise down to the left across three lines, has made e in *while* indistinct.
miȝth nouȝt wel biholden þe schadewe were so kene and so hote þat ȝe ne miȝth nouȝt with outen hirt it polien: what wolde ȝe þan segge of þat eiȝeful ping þat þe schadewe com of. ȝe saie ȝou forsoþe al þe wo of þis werlde þat euere was or euere schal be til þe day of dome þeiþ it were al in on. jutt ne were it bot ȝ a schadewe to þe lest pyne of helle. Jch am þe schadewer seip þe messagere þat is2 werdelich wo. Nedelich he seip ȝe mote vnderfonge me oþer þat griselich wo. þat ich am of schadewe For who so vnderfongeþ me gladlich & makeþ me gladd chere: my lorde sendþe hym worde þat he is quite of þat ilche wo þat ȝich am of schadewe. þus spekeþ goddes messagere to vs. for þi seip seint jane.

Ñ Mne3 gaudium exsitime cum in temptationes varias incideritis, ¶ Al blisse holdeþ it breþerento4 fallen in dieters fondynges þat is in þe wtter4 and in þe jnner

O Mnis5 disciplina in presenti videtur non esse gaudij set meroris postmodum fructum &c, ¶ Alle þe fondynges þat we ben now wiþ yfonded þat vs6 þenchen wepe & nouȝt wynne: afterward it þurneþ7 to wele and to blisse. my leue frendes þiueþ good kepe herto for þis is a þing þat ȝ0 doþe mychel harme and reueþ a man grete mede, Popule8 meus qui te beatificant illi te decipiunt ¶ þis is9 goddes word þorum ysaiæ . who þat þraisþeþ ȝou tofore ȝou and seip wel is þe moder þat þe bare and to goder-hele were þou borne in þis werlde. þise10 ben þine traytours 25 seipoure lorde, Quoniam11 deus dissipauit ossa eorum qui homini-bus placent confusi sunt quoniam deus spreuit

1 MS.: heiȝeful with h expuncted.
2 is on erasure.
3 In the margin: Ja! almost effaced. O Mne: M altered from m.
4 An interlinear erasure has effaced i in to (partly) and v in wtter.
5 In the margin: paulus
6 vs partly effaced.
7 p. 406 a.
8 In the margin: Ñias.
9 is possibly on erasure.
10 þise: i inserted above the line.
11 In the margin: uid
eos. // ¶ Whi þe lord brake her bones for þij pleseden to men. 
þij ben confounded god haþ forsaken hem 
V E¹ vobis cum omnibus hominibus benedixeritis. 
V s. h. &c. // ¶ Acursed be 5e þat alle men blis for þorou; 
5 þat blisynge þij make þou fals prophetes as þer faders weren. on þis manere 5e moten vnderstonden þis. Who þat 
loueþ þe more & blisseþ for þi catel for þij hopen to haue sum 
gode of þe þe more þorou; her Losengerie þan þif þij seiden 
þe þe sope. And þif þij hadden þi catel þij maden litel fors of 
10 þi soule oiper of þi body. þise ben þine traytours. And þat bliss-
inge þat þou takest of hem. bringeþ þe to deceyt & putteþ þe 
in to a pryde þorou; a wel late þat þou latest of þi seluen for 
þat þou arte so praised. And to bodilich harme boþe. for þij 
bigilen þe of þi catel. For þorou; her praysynge þou þiuest hem 
15 þe gladlicher of þi good. & þat þou losest for þij ben ypocrites² 
and fals prophetes. And þif þou wost þat þij ben swiche. þou 
schalt be pyned þerfore þou susteynest hem in her synne þat 
is in her ypocrisie. & arte coupable forto be dampned þorou; 
hem. Now þeþ war of alle swiche. j. rede. for gregori seip þat 
20 swiche men & wytmen þorou; her faire speche leden þe folk in 
a grene waye toward helle. For grene waie is soft & fair & so 
ben her wordes. And þerfore seip jeremye þe proþhete. saye þe 
þolk her sopes. þat is saie hem boþe þe hard & þe nesche þat 
is speke boþe of þe merci of god & of his riþthwisenesse to geder. 
25 And þan may he þat hereþ it take which waie þat he wil. 
þeþer þe wil go to helle oiper to heuene it is in his fre will, 
for god haþ 5ouen hym leue to chese & haþ warned hym of 
þis harme. wharpourouþ hym þar wite non bot his fre will þif þat he 
wil alway take þe brode way þat lip to helþ and leten þe narouþ 
30 waye þat lip to heuene as alle þise werdelich men done. And 
þif a man speke þus of god þan puttes he hym seluen out of 
perile tofore god.

Now þe juner fondynge is to fold als wel as þe vtter in 
aduersite & prosperite. þat is in wele & in wo. & boþe þise

¹ In the margin some illegible letters, possibly: PnS with the lower 
letter partly cut away and s(?) apparently corrected from g; a letter, half 
erased, above.
² ypocrites: es possibly on erasure.
kyndelen þe 1 ijner fondynges. Aduersite is myslikyng. And prosperite is likyng þat likenep 2 to synne. Þis j saie for þis poynt, for þere is likyng þat þen fongen mychel mede fore, as likyng in god & in þat þat falęp to hym. Þe ijner fondyng is two folde fleschlich & gostlich. Fleschlich as of leccherie & glo- 

тонie oiper slouhe. Gostlich as pride, onde, wraþpe coueitise. 

þise ben þe ijner fondynges þe seuene heued synnes and her foule kyndles fleschlich fondynges may ben euened to fote wounde. And gostlich fondynges þat is more drede of 3 for þe peril may ben 4 cleped breest wounde. Ac vs þencheþ gretter 10 fleschlich temptaciouns for þat we fele hem and þe oiper þeþ þat we hane hem we ne fele hem nouþth. & ben þeþ grete and griselich in goddes eiþen, and ben for þi mychel to dremen þe more. for þe oiper þat men felen willen schewe leche & salue. Ac þe gostlich hurtes ne þenchen vs nouþth sore and þerfore we 15 ne sechen no salue of schrift & drawen to þe deþ er men lest wene. Now willen 4 summe saie on þis manere. þel þe am vnecum- 

ande. J graunte wel þis bot o þing þ chille aske þe. hou & on what manere is a man cumande. J chille segge þe go we first to werdelich cumynge. 5if þo schalt lerne any werdelich þinges 20 þou moste haue þise þre poyntes. þou moste haue wiþ & loue to lerne it & þan þiue besilich þi stody þerto oiper elles ne schal- 

tow neuer cumne it. And þeþ þe þenche hard atte first tyme. þorouþ wiþ & loue þat þou haste forto lerne it. þou entres in litel and litel. And atte last þe þencheþ it liþþ 5 ynowþ. And 25 riþþ on þis manere it farþþ by goddes lawþþ. 3if þou wiþcumne it and lerne hou þou may saue þi soule. þou mostest haue þise þre. Wiþ & loue to god. & þan stodye þerne abouten what þing þat he hap forboden 6 þe. & what he hap bidden þe do. And þan he schal sende þe cumynge ynowþ. þat al cumynge comeþ 30 of þat is to saie. 3if þou be in good wille for after þi wiþ to hym ward he sendeþ þe grace and cumynge. Now 5if þou wiþ nouþþ þiue þi stody forto bryngþ boþþ þi body & þi soule to

1 p. 406 b. In the left-hand bottom-corner, a hand pointing.
2 likenep: ne inserted above the line.
3 of — ben probably on erasure.
4 willen: on e traces of erasure.
5 liþþ: traces of erasure on th.
6 Between forbiden and þe: me crossed over.
blisse as pou doost to bodilich sustenaunce pat schal faile: pis
man oiper womman ne may nouyth saie skilfullich pat hij ne
louen pe werld more pan god. And pan peiʒ he reue pe pe ping
pat pine herte fallep to most ne blame hym nouyth. 3if pi will
seip falle to pe werld pou mostest pan haue pe blis of pis werlde.
and pe pyne wiþ outen ende. Oiper pou1 moste haue wo & sorouʒ
here & blis wiþ outen ende. For ich warne 3ou forsópe ne may
noman haue. pat is al his wille here and elles whare For god
seip. noman ne may serue two lordes to queme pat is pe werlde
10 and god. Now may vche man wel seen pat man mote do pat in
hym is. For vche man & womman whan hij comen in to pis
werlde and ben of age hane her fyue wyttes and knoweyng of
yuel and of good and wiľt and skil forto reule hem by. & mowen
siuen hem pan to wheþer pat hij willen. to good oiper to qued.
15 Now 3e pat ne cunnen nouyth ne2 ne willen nouyth lerne hou 3e
mowen serue god & queuen hym. 3e ne schullen nouyth onelich
be taken for vncunnandnisse ac 3e schullen be taken for men
pat despisen god. For wel wott vche man 3if pat he hadde a
seruaunt pat coupe nouyth serue hym ne wolde nouyth lerne.
20 he wolde saye pat he hadde despyt of hym and putte hym a
way frem hym. Now do we 3an to god as we wolde pat god
dude to vs. & make we hym no wers 3an oure seluen. And ʒytt
he wil sauen vs ʒan and helpen vs. And skyl it wolde pat he
maden hym better3. Ac wolde we make hym so good as oure
25 seluen. J. ne can fynde noman ne neuere ne coupe. and he
schulde haue a seruaunt pat he proue hym er he made hym
pryue wiþ hym ʒif he were goode & trewe & profitable to hym
And ʒif he seįʒ pat he were nouyth. he wolde putt hym away.
and take anoþer. Ne blame noman god 3an peiʒ he do so. for he
30 seip he wil assaye his seruaunt; er pat he ʒiue hem auauncement.

A Rgentum4 igitur examinatum probatum terre pur-
gatum septuplum. iff pat is siluer ytried wiþ fyre proued
pre siþes seuen fold oiper here oiper in purgatorie. And al pis
gret puregeyng is in a mannnes wille. for swiche wille may a

1 p. 407 a.
2 ne: on e traces of erasure.
3 better: on the lower part of b a half-erased blot.
4 In the margin: dauid,
man haue here to god \( \hat{p} \) at he wil **purge hym** here \( \hat{w} \) ip sekenesse & travaile & many **oper** harmses. so \( \hat{p} \) at he schal haue a gladnesse gostlich in \( \hat{p} \) e pyne \( \hat{p} \) at he poles here so \( \hat{p} \) at hij ne schullen nou\( \hat{u} \) th deren hym. & so he hap done \( \hat{w} \) ip many and 3utt dope vche day & drawep hem softlich vn to hym and al \( \hat{w} \) ip lyst for \( \hat{p} \) e goode \( \hat{w} \) ip hij han to hym. & \( \hat{p} \) at was seen by \( \hat{p} \) e manudeleyne whan \( \hat{p} \) at hire broper was ded. sche com to hym & wepe. & for he sei; hir wepe. he wepe \( \hat{w} \) ip hir & arered hire broper als smertlich. Nomore ne may he suffre now \( \hat{p} \) at we sorowe. & we han goode wille vn to hym as sche hadde bot 3if 10 he alegge it alsone. And 3if we gon to 1 purgatori we schullen be pyned \( \hat{w} \) ip outen any solas nylle we ne.wil we. And many seyen wel were me mi\( \hat{m} \) th ich come \( \hat{p} \) ider \( \hat{p} \) at my soule mi\( \hat{m} \) th be pyned \( \hat{e} \) re. Wostow \( \hat{x} \) man what \( \hat{p} \) i soule is. \( \hat{p} \) i soule is \( \hat{p} \) i lyf whan \( \hat{p} \) e soule is oute of body. what pyne fele\( \hat{e} \) a ma\( \hat{m} \) ness body 15 \( \hat{p} \) an. \( \hat{p} \) i body nys bot a cloping to \( \hat{p} \) i soule as cloping is here a cloping to \( \hat{p} \) i body. And more harme it wolde 2 do \( \hat{p} \) e to be beten on \( \hat{p} \) i naked body \( \hat{p} \) an whan \( \hat{p} \) ou art cloped Men se\( \hat{p} \) whan \( \hat{p} \) e fader wil do \( \hat{p} \) e moder bete hir childe sche wil bidde \( \hat{p} \) e childe erie & bete it on \( \hat{p} \) e clopes. \( \hat{p} \) an may we say \( \hat{p} \) at god 20 lou\( \hat{e} \) vs as \( \hat{p} \) e moder dope \( \hat{p} \) e childe 3 \( \hat{p} \) at bete\( \hat{p} \) on his clopes whan be bete\( \hat{p} \) vs here vpon oure bodyes & nou\( \hat{u} \) th opon oure naked soule . take we \( \hat{p} \) an his betynge louelich. Holy men & wyommen of alle fondynges weren strongest yfonded & hem to goderhele for in \( \hat{p} \) e fi\( \hat{t} \) h a\( \hat{e} \) ein hij bijeten \( \hat{p} \) e blisful kempen 25 coroune. Loo \( \hat{p} \) ei; hou he mene\( \hat{p} \) hym in Jeremie, 

\[ \text{Persecutores}^4 \text{ nostri velociiores aquilis celi super montes persecuti sunt nos in deserto subsidiati sunt nobis.} \]

\[ p. 407 \text{b.} \]

1. **wolde**: on \( w \) a blot partly erased.

2. **childe**: traces of erasure on \( c \).

3. **Eri**: In the margin: \( J e \).
vs to pride. to wrappe. oiper onde. & to her attri kyndels þat ben here after ynemned. þe flessche putteþ þerto swetnesse & softnesse. & ese. þe werde biddeþ man1 wischen werdelich wele and oþer swich vayn glories þat bi duelleþ caniouns to louien & 5 so hij don. þise fon he seip folowen vs on hilles & waiten vs hou þat hij mowen vs harmen. Huil þat is holy lyf bitokned þere þe deuел ensantes oft ben strengest. By wildernesse is bitokned onelich lyf. For also as in þe wildernesse ben wilde bestes & willen nouþþ þolen mannes anoþing acflen whan þat hij hem heren. riþþ so schulden onelich þen & wymmen ben wilde on þis wise. & þan hij ben swete & lef to oure lorde. & swete hym þenchþ hem. for wilde flesch is swetter þan oþer flesch. In þis wildernesse went oure lordes folk as Exode telleþ toward þe blisful londe of jerusalem þat he hem had bihoten. and of 15 alle þat wenten out of Egipte ne comen bot two to Jerusalem. Josue & Calaphe þat god ne slouþ hem for her synne. of sex hundred þousande of þen wip outhem wymmen & children. & seruauntþ. so hard2 þe. deuél tempted hem in wildernesse. And þere it was bot fourti dayes iourne hij weren fourty wynter in 20 goynge and al for her synne and her gruching þerfore þeþ war who þat secheþ onelich lyf er he be proved for he may ljiþliþ myskarien for þe deuels assautes ben hard þere & queynt. And alle goddes childer taken þe waye toward þe heþe blis of jerusalem abouen. þat is þe kyngdom of heuen þat he hap bihoten his chosen. J rede þat we go wel warlich. for in þis waie þat nys bot wildeñesse ben yuel bestes many. þe Lyoun of pride. þe Neddre of attri onde. þe Vnicorue of wraþþe. þe Bere of heuy slouþe. Fox of wisshynge. Sowe of þeuñeresse. Scorpioun wip þe tail of styngynge leecherie. þise ben þe seuen 30 hede synnes.

P

E3 Lyoun of pride hap4 fele whelpes Vana gloria. vayn glorie. þat is a man þat leteþ wel of hym seluen & of þing þat he deþe and wold ben yprased þere of wip word oþer wip aqueyntaunce. oiper þorouþ maistrie þat he can do more þan

1 *man:* m partly effaced.
2 p. 408 a.
3 In the margin: *perbia* in fainter black ink, apparently in a different hand.
4 *hap*: over a slight erasure.
\[\text{Reclus}e\]

\[\text{anoper} \& \text{bis drawep mychel to religioum And } \text{here} \text{it bicometh als wel as who so putt agold ringe in a swynes nose. for nomore bicometh it vn to hem be wel ypaied zif men praise hem yuel ypaied zif men mysprased hym & saie nouzth al his will, Indignacioun is ano\text{per} whelpe. }\text{pat is pat hym }\text{pencheb scorne of any }\text{5 ping pat he seep by }\text{oper} \text{oper herep and ne kepep nouzth be chastised of lower }\text{han he is. Ypocrisie is ano\text{per} whelpe pat makep hym better }\text{han he is. Presumpcioun ano\text{per}. pat is nyme\text{p more on honde }\text{han he may do. }\text{oper is to ouer troesty of goddes mercy }\text{oper} \text{to bolde toward hym }\text{oper} \text{to trosti opon hym }\text{10 seluen. }\text{oper} \text{entermetep hym of ping pat ne fallep nouzth to hym. }\text{Jn }\text{pis poynt han pise clerkes sett hem hij }\text{pat seien pat noman schulde preche of god bot zif he were ordred Ac hij ne loken nouzth }\text{here what her ordre is For }\text{j saie hem forsope }\text{heiz pat he be a Pope. }\text{oper} \text{Bisschope. Monk. }\text{oper} \text{Frere. }\text{& he be in }\text{15 dedlich synne he is out of ordre. }\text{& ferrer fram pe grace of god }\text{han a lewed Man }\text{pat non ordre ha\text{p} taken of holy chirche bot his cristendom }\text{is in clene lyf And }\text{j saie }\text{zou forsope god holdep better by }\text{pe foulest myster }\text{man }\text{pat lewed is }\text{& kepep hym out of dedlich synne }\text{& lovep god }\text{& dredep hym. }\text{pan of }\text{20 alle men pat haue taken ordre }\text{& dignite and lyuen after her fleschlich likynges for hem ne lovep he rizth nouzth for hij ben his enemyes }\text{& werren. a3eins hym als longe as hij han pat wille. }\text{& alle pat susteynen hem schu\text{f} it abuggen. And god vouches better saf pat swich a lewed man speke of hym. }\text{pan any of hem }\text{25 as }\text{1 }\text{3e }\text{2 han in }\text{pis boke tofore }\text{pat he wil reprocen hem whi pat hij spoken of hym, and seint Austin seip pat we clerkes lerne for to go to }\text{pe pyne of helle. and lewed folk lerne to go to }\text{pe ioye of heuene. E}\text{ffusa }\text{3 est contencio super principes }\text{& errare }\text{30 fect eos }\text{&c. }\text{? Strif and wra\text{p}pe is }\text{oten opon pe princes & made hem forto erren out of }\text{pe rizth waie. }\text{pat is to saie hij }\text{3auen hem to delices of her bodies and god lete hem han her wille and after kast hem to helle,}

\[\text{as: a partly effaced.} \]
\[\text{p. 408 b.} \]
\[\text{In the margin: psalmista,} \]
Et adiuvit pauperem de inopia, ¶ And he halp he pouere out of her mesaise and summe wil saie where lered he of diuinite. hou bicomeþ hym forto spoken of god her to liþ gode answere. where lerned Peter & Poule diuinite. Jerome & Am-
5 brose and Gregori. of whom lerned þis men. wheþer comen hij to her wytt þorouþ þe holy gost. oþer þorouþ stody of gret clergie. J saie þat hij hadden it of god & nouȝth þorouþ her stody ne þorouþ her lernynge. & ich vnderstond þat þise were good men. for by hem is holy chirche yreueld now. And ich vnderstonde & wott wel þat god is now als redy for to helpe lewed men as he was þan þat hym wil loue & serue And wite 3e wel þat it is now als mychel nede as it was þan þat hastise þe clerkes wip þe lewed men forto schewe his myth as he haþ alway done her toforne. for holy wytt is ful þerof þat seeþ whan synne miȝth nouȝth be chastised wip man. god it chastised And loke now ȝif synne may be chastised wip man. nay it is meyn-
tenedy for hem þat schulden ben heuedes and chastisen it. so þat it is þe more for summe þat holden mennes wyues & lemmans & hij han siluer for to ȝiuen. hij han leue for to serue þe deuel 20 al att her wille. And summe seyn þat hij han ben atte holy chaper & made her pes þat bij hij mowen holden her lemmyn & lyuen in þe deuels seruise att her lykynge. And þerfore þat may saie hardilich & vche man þat knoweynge haþ of god þat he it wil chastise for bigoumen he haþ. For þis londe is departed in þer þan þat þe commune poeple & hij han ben chastised wip hunger. þe defendoures þat ben þe grete Lordes þat schulden defende þe commune poeple. þij han ben chastised wip hongeynge. & draweynge. here is proue of ȝiuen; alle men it witen wel. þe 30 assailours þat þe clergie þat schulde teche boþe þat on & þat oþer þe lawȝe of god & chastise hem ȝif þat hij duden amysse. And as by siȝþ in þe werlde hij þat 2 schulden ben chastisoures ben meyntenoures 3 of synne and hij ben vnchastised ȝutt. Bot drede hem nouȝth þere of god ne haþ nouȝth forȝeten hem. he 35 wil þenche opon hem when he seþ his tyme. Ac ȝif þesus hadde

1 In the margin: Psalmista,
2 p. 409 a.
3 meyntenoures: s possibly a correction.
a trewe prelate he wolde raper be honged & drawen & fore þan he suffred his lord be so reuiled as he is. And ich am riȝt siker he ne schulde nouȝt th repenten hym þeiȝ he þede to þe dep þe forþom more þan opor holy men han toform hym. Now go we æsein to oure matier. Jnobedience þat is he þat nyl nouȝt th be s þauȝt th of his Ouerling ne of his vnderlyng ne ben buxum to his prelate ne parischen to his preest þif þij ben of good maners And þif he ne be þiue worschipe to þe ordre & nouȝt th vn to hym for god forbed þe his compaignye bot in hope for to amenden hym. Man be buxum to his maister þe maiden to hir 10 dame þe lower to þe heijer. Loquacitate, þat is he þat is of mychel speche. Þelþep. demeþ. liȝep oiper while. vpbraideþ. chideþ. stireþ leijþter. Blasfemie, þat is he þat swereþ grete opes. þat bitterlīch curseþ oiper mysseþ þy god oiper by any of his Halewen for any þing þat he þep oiper hereþ. poleþ oiper redeþ. unpacient 15 þat is he þat nys nouȝt þolemod aþein aþ sorouþes & alle yuels. Contumacie þat is þing þat a man heþ in hert for to done be it good be it qued þat no wiser red may hym out brynge of þat riot. Contencion. þat is stryf to ouercome þat on þencheþ whan he heþ ouercomen & þat oþer is crauant. & he maister 20 of þe ple. & criþep as champioun þat he heþ ygeten þe place. And siþen vpbraideþ al þat yuel 2 þat he may 3 on þat oþer biþenchen. & euere þe more þij seien þe better it likeþ hem þeiȝ it be of þing þat was biforn honde amended fele þeres. Her amonge ne riseþ nouȝt þone bitter wordes ac ben ful stynkeand 4. 25 semeleses & schendeful. & sum tyme wiþ grete opes many & proude. Here to falleþ evenyng of hem seluþ of her commune sawþe. Hij þat gon to schrift wiþ swich mouþ. hij ne han no wiþ to herie god wiþ song oiper biddynge to hym of any bone. for her mouþ stinkleþ fouler tofore god þan any roten dogge. 30 Semblance 5 is anoþer whelp. þat is wiþ signs. bereande heijþe þe heued. cренge wiþ þe swire. Loken on side. Biholden on

1 MS.: hopes with h crossed out.
2 yuel: y altered, probably from q.
3 may: y apparently a correction.
4 stynkeand: over the first n a curved stroke, evidently the beginning of an unfinished k.
5 Semblance: S on erasure.
hoker, wynk wiþ þat on eise. bende wiþ þe mouþ. maken mowe. scornen oþer wiþ honde oþer wiþ heued. Suetelich syngen. werpen legge ouer oþer sittand. gon styf as hiþ weren stichen. oþer gon stoupeande for pride. lone lokyng oþon man oþer man

5 oþon womman. speken as ißnnocent. whlispen for þe nones\(^1\) Alle þise & many mo cloþed to ouer girt as meninge. oþer heiþeinge. in pinchingi. in girdels girdyng of\(^2\) damoisels. wise nebbes depeytynge\(^3\) wiþ synneres claustringe oþer foule flitterynge. teyntoure\(^4\) of here beiþes\(^5\). liteinge\(^6\). browes whinering oþer benchen hem vp ward wiþ wete strikynges many þere ben þat comen from þe welle of pride. of heiþe lyf. of heiþe kynde. of fair cloþ. of wytt. of strenge. of holy þewes comeþ pride Ac þere þ gøo swipe. stody 3e longe. for þ go liþth and do bot nemnþe hem. And of o word 3e may fynde ten oþer twelue.

15 Ac who so haþ any of þise þat ich haue ynempnde hiþ han pride hou so her kirtel is ischaped.\(^5\) 3e. þeiþ hiþ machen sleues\(^7\) of þe side gores and feden þe lyoun whelpes in her breest þat is in her hert

PE neddrey of attri onde haþ þise kyndlen. \(\text{jn}gr\atitudo\), þat is he þat nys nouȝþ þyknown of goode dede þat men done hym oþer leþþ litel þere of oþer forþetþ it wiþ alle þ ne segge nouȝþ one. þat men done hym. ac þat god doþe hym oþer haþ ydone hym ynderstondeþ 3if a man were wel beþouþþ men nymeþ here of litel 3eme of þis vnþewe and is þeiþ lopest\(^8\) to god & most aþein in his grace. \(\text{Rancor sine odio}\)^\(8\), þat is hatynge of gret hert and bereþ it in hert. Al is attri to god þat\(^9\) hiþ euere wirchen. þe pridd is ofþenchinge of oþers goode. þe fierþe is gladschipp of oþers harmes liþend oþer gabbende

\(^1\) nones: p. 409 b.
\(^2\) girdynge of: run closely together.
\(^3\) depeytynge: the fourth letter looks like o, the lower curve of the e probably being effaced.
\(^4\) teyntoure: the first letter uncertain; possibly c.
\(^5\) beiþes: the first letter indistinct, the lower part being blotted.
\(^6\) liteinge: li possibly corrected from b.
\(^7\) sleues: the third letter not quite clear.
\(^8\) lopest: est probably on an erasure extending down across ne od (in sine odio), which stands below in the following line.
\(^9\) þat: on a traces of erasure.
Recluse

101

apon hym jif hym .mystyde .pe fyft is wrayynge .pe sext is bakbitynge .vpbraidynge .oiper scornyngne

E 1 vnicorne .of wrappe §at hap §e horne in §e heued §at he sleb wiþ §at he may come 2 by .hap pise whelpes .¢e first is cheste .§at oiper 3 stryf .Anoter wodeschipp .biholde §e 5 eise & §e nebbé .whan he is wroþ .biholde §e contenaunce 4 opon his lates oiper .on hire .biholde tou §e mouþ gep & §ou may ingge §at bij ben wode & chaunged out of mannes kynde in to bestes kynde .For kynde of man auþt to ben mylde .¢e fyft whelp is strokes .¢e sext is wil §at yuel bitidd on hem oiper 10 opon her frendes .oiper on her godes .and do for wrappe amysses .& leten forte done wel .forgon mete oiper drynk wreekn hem wiþ teres jif hij elles ne mowen .& wiþ warynges to teren her here for tene .oiper on oiper manere harmen hem in soule & in body .pise ben omicides & murþerers of hem seluen .

E 6 bere of sloup hap pise whelpes Torpor .is §e first §at is wo .§at hap wleche hert 6 §at schulde brennen al in §e loue of god .§at oiper is .Pusillanimitas 7 §a is to pouere hert & to arowe wiþ all any ping to vndernynmen in hope 8 of goddes help .& in trust of his suete grace & nouþth of her 20 strenghe .¢e pridde is .cordis grauitas .§at is while he wircheþ good wiþ heuy hert & grucchyng pe fierþe is ded sorowe for losse of any werdelich ping oiper of frendes .oiper of penchinge bot for synne pe fift is þemelesschip to siggen oiper to done .oiper mysbisene .oiper penchen .oiper myswnité ping §at he hap 25 to þeme .¢e sext is wanhope of goddes mercy and of his help .& pis is we rst of alle .For it to freteþ god .& tochewep his mercy & his grace .

¢e fox of wisschinge hap pise whelpes .Treccherie & Gile .pise gon wide & her strenghe fals witnesse .oiper §at dop 30

1 In the margin, as p. 96, n. 3: Jra
2 come: m touched up.
3 §at oiper run together at the end of the line.
4 contenaunce: au.squeeze together.
5 In the margin, as n. 1: accidia
6 wleche hert run together at the end of the line; e in hert almost effaced.
7 Pusillanimitas: as touched up or corrected.
8 p. 410 a.
Symonye. Gouel. Oker. Fastschipp Pinching. Synnyng of her goodes. oṣeueninge oiper laueninge. mansaút oiper while pise vnþewes is to þe Fox yeuened for many resones. to wil¹ we siggen mychel. gyle is in þe fox and so is in þe wisschinge of 5 werdelich goodes. to bijeten hem. þe fox aстранgleþ al a flok þeiþ; he ne may bot on souken. And also a wisscher² askþ þat many þousandes myþten be filled³ of Ac þeïþ his hert to brest. he ne may brynge on hym seluen bot o manus dele. Al þat a man oiper a womman wilnþ more þan he may scarslich leden 10 þe lyf by vcbone after his state. is bigynnyng & roote of dedlich synne. þat is rigþth religiouþ þat vcbone after his state borowe of þis wrecched werd als litel as he lest may of ðete. drynk. oiper cloþ. And alle oþer þinges. Noteþ þat þi siggen vcbon after his state for þat worde is ðeþerþed þe may þat wyte þe wel fynde 15 in many wordes mychel strengeþ and vnderstondying. For ʒiþ þæ schul writen al longe it were er ich com to þe ende.

P E sowe of þiuernesse is glotonye þat hap many pigges. & þus þij ben ycleped þe first ete to erlich anoþer to late. þe þrid to hastilich. þe þierþe to fleschlich. þe þyft to mychel. 20 þe sext to often. & in drynk more⁴ þan in mete. Of þise ʒ speke schortilich. for vche man may vnderstonde in his owen wytt þat it is a spice of dedlich synne. and ʒiþ he be customable þerto it is dedlich.

P E scorpion of styنكande Leccherie nyl ich nouþth nempny. 25 for þe foule þilþe of þe foule name for it mijþth done harme in to clene hertes. Ac þise þat ben commune whiche þat men knoweþ wel þe more harme is to many. horedam and spouse-breche. gederinge bitwixen sibbe fleschlich oþer gostlich þat is in many manere dedlich. þat is to han wille to þat filþe wip 30 skilles þetinge þat is whan þe skil & þe⁵ wille acorden & þe⁶ hert ne wipþeþip⁷ it nouþth bot wilnþ it & þerþeþ þat þe þlesche priþeþ and hunteþ þere after wip woweþynge wip lokynge. wip

¹ to wil written closely together.
² MS.: wisscher with the first h expuncted.
³ MS.: fillen with n expuncted.
⁴ more: r a correction for þ.
⁵ þe: e partly effaced.
⁶ p. 410 b.
⁷ MS.: wip seþip, connected by a hyphen.
tollynge. wip gydy. lau3tter. wip hore eise. wip many li5th lates wip zift. wip collyng. wip loue speche. wip cusse wip gropynge. sett stede & tyme for to comen pis is al dedlich synne of pis men. hij moten wipdrawen hem pat nyllen nou3th in pat foule filpe fallen as seint Austyn seip

D

Jnissis\textsuperscript{1} occasibus que solent aditum aperi\textsuperscript{2} peccatis potest consciencia esse incolumis, \textit{J} pat is. who pat wil his inwit witen al clene fer he most fle3he pat fetles pat is wono oft to ben yopened. pat jnonge pat letep in synne. J ne dar nou3th for drede speke \textit{pere} of of witen. 10 lest oper ben ytempted \textit{pere} of. Ac ich warne 3ou of her gidilich kyndels and gidilich li3tters For hou so it euer is yqueynt it is dedlich synne 3if it be wakeand and willes wip fleschlich likyng bot 3if it be in wedlok. And bot hij it tellen openlich in schryft as hij it deden pat felen hem gilted. elles hij ben ydampned to 15 pe pyne of helle forto echen pat fyre. Nou it is to witen whi ich haue ynemplied pride to Lyoun and alle pis oper diuers bestes wip outen pis latter. whi Leccherie is likned to pe scorpionum. Loo here pe skilt. pe scorpionum is a worme pat hap sum-del pe heued likned to womman and nedder it is biihynden and 20 makep fair semblaunt & fikelep wip pe heued and stynglep wip pe tayl.

Q

Ui\textsuperscript{2} apprehendit\textsuperscript{3} mulierem est quasi qui apprehendit scorpionem. \textit{Q} Who so takep a womman on honde he takep as he toke a scorpionu3 pat wolde styngen hym. 25 // \textit{Q} pis leccherie is pat deuels best. pat he ledep to chepynge & to vche gaderynge & he chepep it to sellen and biswikep many forwhi pat hij ne biiholden nou3th bot pe fair heued pat heued is pe gynnyng of al gannesse of synne & pe likyng while it lastep pat hem penchep swipe swete. Pe tayl is pe ende \textit{pere} of 30 pat is sorte ofhenchyng & stynglep werwip attre of bitter byrew-ynge & of dede. bot sikerlich hij mowen siggen pat pe tayl swich yfyndep er pat attre a gep Ac 3if it ne smert hem nou3th pe tayl & pat attry ende. \textit{P}an is it forto eche wip pe pyne of helle And nys he nou3th a foule chapman when he wil buggen 35

1 In the margin: Augustinus.
2 In the margin: Salamon.
3 apprehendit: between h and e traces of erasure.
an Ox. oiper an hors. jif he nyl nou3th bihelden bot pe heued one. And forþi whan pe deuel bedeþ forþ his beste & chepeþ it to sellen. he hideþ euere pe tayl & schewþ forþ pe heued. Ac go þe al abouten & lokeþ toward þat ende. & to þe gynnýng & s hou þe tayl styngþe. And swipe fleiþe perframward þat þe ne be nou3th yattred.

M J leue childer þere we gon in wildernesse with goddes folk toward Jerusalem þat is toward þe holy londe þat is þe heþeriche of heuene. in þe waie þiderward ben þillech bestes & pillich wormes. ne wot ich no synne þat it ne may leide to on of þise seuene oiper to her strenes. Vnstedfast bileue æsein holy lore nys it of pride. jnobedience ne falleþ it to sigaldrie fals takynges leuynges o fals sweuvenes & all wicchraftes nymynge of housel in any heued synne. oiper in any oiper sacrament. 15 nys it a spice of pride þat ðeu clepen. Presumpció, jif man wot what synne it is. & jif a man wot it nou3th. þan is it ðemeles vnder þe synne of slouþe. He is slow þat nyl nouht seke remedie to hym seluen. oiper helpe oiper jif he may oiper can of her yuel & of her lere of soule. pis man oiper womman 20 is sleyn for defaut of ðemynge. typing. amys ne comeþ it of onde. oiper atholde fyndels lant amys nys it coueitise oiper þift. And atholde ðopers hure nis it stronge rifeling. jif man ðemeleslich make any ping wers þat is lent oiper tauþt to witen þan hij wenen þat owen it nys oiper treccherie. oiper ðemeles slauþti. 25 Also reccheles hest oiper yplıþþ follich trewp. longe ben vn- bisschoped. falslich go to schrift oiper to longe abiden. ne tecaþ þe pater noster & þe crede to god childe. þise & þellich oiper ben ylaide to sleup þat is þe fierþe moder of þe seuuen synnes þat fordope childe wip dryneche. oiper fordope þat no childe may on 30 hir ben ystrened. þise ben mansleers vnder þo þat ben ywriten

1 p. 411 a.
2 nys: y probably by correction.
3 & added above the line.
4 MS.: whot with h expuncted.
5 comeþ: þ touched up or corrected.
6 lant: nþ on erasure.
7 nis: ni possibly by correction.
8 witen: on i traces of erasure.
And here a man may jif he wil of alle maner synnes take ensample by pise seuen bestes.

Proude men ben pe deuel Beemers & drawen wynde jnward & outward of werdelich\(^1\) worschipes pat gadrep it inward and puffep it outward as bemer dope makep noise & loude drem to maken her gle. Ac jif hij wel bipou3tten hem on goddes beemers atte day of dome of angels pat schullen comen on foure half pe werlde and seien. arisep 3ee dere & comep to pe dome pat 3ee mowen sore adreden forto ben ydampned pere no proude Bemer ne schal ben ysaude 3if hij wel bipou3tten hem on pis 10 hij nolden nou3th blowen in pe deuels dyme bome. of pise bemers spekep Jeremie,

O

Nager\(^2\) salitarius in desiderio anime sue attraxuit ventum amoris sui, \& Of pe wynde draweynge jn for pe lone of werdelich ernynge.\(^3\) summe here ben jogeloures pat cuyme seruen of non ope gle bot\(^4\) make cherres & wrenchen wip mouwp mys stulleli wip pe eijen. of pis myster pan seruep pe ondeful vnseli in pe deuels court to bryngen on launstter her ondeful lorde Biholde nou of pise hou hij faren when pat hij heren pe good hij wrenchen away and stoppen her eren pat hij ne heren it nou3th. ac pe lone asein pat yuel is euere yopened redy pan he wrenchep pe mouwp when he turnep pe good vn to yuel. And jif it is sumdel yuel makep it wers. pise ben forquiders her owen prophetes. pise boden toforne hou pe deuelen schullen rapelich glutten hem porouz her gremynyg. & hou hij 25 schullen hem seluen grennen & maken loply semblaunt for pe mychel anguisch in pe pyne of helle. Ac hij ben pe lesse to witen for pat biforme honde hij leten her myster to maken grym chere\(^5\),

E wrappeful biforme pe fende skirnep wip swerd & wip knyf. 30

Hij ben his knyf werpers & plaiers wip swerdes and beren hem by pe scharp ordes vpon pe tunges. Swerd & knyf ope berp keruande. worde pat hij wercep fram hem & keruep toward

\(^1\) werdelich: the second letter, which is run together with the following r, the syllable being the last in the line, looks more like o.

\(^2\) In the margin: Jerem\(\text{i}\)as,

\(^3\) p. 411 b.

\(^4\) gle bo (in bot) on erasure.

\(^5\) chere: on the first e traces of erasure.
oper. And hij beden\footnote{beden: d touched up or corrected.} hou þe deuel schullen playe wip hem wip her scharpe clouches. and crokes. & skirmen wip hem al abouten & dunchen hem as pilche cloutes vche vntoward oper. & wip helle swerdes smyten hem þorou5 out þat ben þe keruande pynes 5 of helle, S Leupe liþ and slepeþ on þe deuels barme as his dere der-lyng. & þe deuel laiþ his totel toward his ere & toteleþ hym al þat he wil. For so it is sikerlich who so is ydel of good wer-kes þe deuel toteleþ hym ȝefne & þe ydel vnderfongþ louelich 10 his lore. Ydel & ȝemeles þis is þe deuels barme slepe. ac hij schult on domesday arised grymmelich & abrayen wip þe drede-ful drem of þe aungels bemen. & in helle wonderlich awaken, S Vrģite mortui qui iacetis in sepulchris. surgite & venite ad iudicium salvatoris, \[ 15 man hap swich a bay þat he liþ euere in þe askes & askes al abouten hym & bisilich stirep hem to rokey hem to hepes & bloweþ þere jinne & blyndep hym seluen. popereþ & makeþ þere-inne figures of augryme to rekenen And þis is al þe conions blis. And þe fende biholdeþ þis gamen and leiþep þat he brestes. Wel may vche wise þan wite þat he þorou5 wip gold & siluer nys askes. & ablente vche þan þat hem\footnote{hem: ð a correction on erasure.} jinne blowen & bolnep hym þorou5 hem in hert pride And al þat he rokeleþ & gadereþ to geders & atholdeþ of any þing nys bot askes,\footnote{p. 412 a.} more þan it nedeþ to hym. & it schal in helle worþen to frouden & to nedders. & be as 25 ysaye þe prophete seip his couerture & his whittel schullen ben of wormes S Vbter\footnote{In the margin: ai a s} te sternetur tinea & operimentum tuum vermis, \[ þe gloton is þe fendes maunciple he stykkeþ euer in þe seler. oíper in þe kychin his hert is in þe disches. his 30 þorou5th is in þe nappes. his lyf is in þe tunne. his soule is in þe crokke. He comeþ before his lorde bismoked & bismered. A dische in his on honde a schale in his oper. & biholdeþ his gret wombe & þe fende leiþep. pus precheþ vs god þorou5 ysaye.
S

Erui\textsuperscript{1} mei comedent & vos esuri\textsuperscript{2}etis, // Myne \textit{men} schullen eten & \textit{30ure} schullen haue hungere and \textit{3}e schullen ben \textit{pe} fendes fode werlde wi\textit{p} outen ende,

\textit{Q}vantum\textsuperscript{3} se glorifica\textit{t} & in delici\textit{s} fuit tantum date illi tormentum & luctum in apocalipsi con\textit{5}tra vnum poculum quod miscuit miscite ei duo, \textit{\&} Jon \textit{pe} ewangelist seip \textit{3iue} \textit{pe} gloton \textit{pe} coppe \textit{he} \textit{pat} wil euere drink . Coppe in glotonye \textit{3iue hym} wellande bras to drinken & \textit{\&}etep it in his wide \textit{prote} \textit{pat} he swelt inwip\textsuperscript{4} on \textit{\&}iue hym to pillich is goddes dome \textit{pe} Apocalips.

\textit{P}E lecchou\textit{res}\textsuperscript{4} \textit{pe} deuels Court han ri\textit{3}th her owen name for \textit{in} pise grete Courtes \textit{pat} \textit{men} clepen Lecchou\textit{res} \textit{pat} han forlorne schame \textit{pat} sechen hou \textit{hij} mowen most Leccherie done \textit{D}continentibus dicitur. Hij sunt qui cum mulieribus non sunt coinquinati, \textit{\&} \textit{pe} lecchours in \textit{pe} 15 deuels court defoule\textit{p} hem seluen foulelich. & her felawes alle styken of \textit{pat} fil\textit{p}e & pay\textit{p} wel his lorde wi\textit{p} \textit{pat} stynkyug bre\textit{p} better \textit{pan} he schulde wi\textit{p} any recles. Jt pai\textit{ep} wel \textit{pe} deu\textit{el} \textit{pat} hij ben strongelich py\textit{ned}. & \textit{pat} is wonder for her pyne is \textit{pe} more for \textit{hem}. \textit{And} perfore \textit{pe} deu\textit{els} haten \textit{hem}. & \textit{han} Gret 20 envie to \textit{hem}. \textit{And} \textit{pe} more pyne \textit{pat} \textit{pe} soules \textit{han} \textit{pe} bettere it like\textit{p} \textit{pe} deu\textit{els}. \textit{And} \textit{peij} her py\textit{nes} schal py\textit{nen} \textit{hem}. Hou \textit{pise} lecchours stynken. \textit{Jn} vitas patrum it telle\textit{p} \textit{pat} \textit{pe} Aungel schewed it vn to an holy man \textit{pat} helde his nose for \textit{pe} proude lecchour \textit{pat} com ridand\textsuperscript{5} \textit{\&} nou\textit{3}th \textit{for} \textit{pe} roten 26 cors \textit{pat} he halpe \textit{pe} Ermyte to beryen . Ouer alle o\textit{p}er \textit{pan} \textit{han} \textit{pise} \textit{pe} stynke\textit{a}dest py\textit{ne} in helle \textit{pat} so ba\textit{p}en \textit{hem} in Leccherie .for \textit{pe} deu\textit{el} schal py\textit{ne} \textit{hem} wi\textit{p} \textit{pat} stynk. Summe \textit{man} o\textit{p}er womman wene \textit{pat} \textit{hi}j schul\textit{t} in \textit{pe} first \textit{3ere} \textit{wan} \textit{pat} hij bigynn\textit{en} to serve god ben hardest yt\textit{em}pted: \textit{nay} it nys nou\textit{3}th 30 so. no\textit{p}er in \textit{pe} first ne in \textit{pe} secounde. & \textit{also} \textit{wan} \textit{hij} \textit{han}

\textsuperscript{1} In the margin: \textit{\textit{aias}}
\textsuperscript{2} In the margin: \textit{\textit{apostolus}} with a partly cut away.
\textsuperscript{3} Between \textit{\textit{inwi}}\textit{p} and \textit{on} a blank, large enough for about five letters; no traces of erasure are distinguishable.
\textsuperscript{4} Lecchou\textit{res} the second \textit{c} appears merely as a blot on the \textit{h} and is evidently squeezed in subsequently.
\textsuperscript{5} \textit{ridand}: \textit{\textit{daid}} squeezed together, the word being the last in the line.
served god fele zeres & her temptacions ben awaye. hij ben adradde pat god hap forstet hem & ne loue hem nou3th. & hap forsaken 1 hem. Nay in he first 3ere ne in pat oper nys it bot bal play. ac nyme 3eme hon it farep by a forbisen whan a man weddep his wyf & holdep hir al softlich pat peip sche trespas he ne takep no 3eme here of Ac fondep to drawe her loue to hym so pat sche loue hym inowardlich in hert. And whan he vnderstondep pat sche loue hym wel pan whan sche mysdope he schal reprouen hire & chastise hir louelich. & sett sum ey3e 10 to hir & chastise hire so. And sche ne loue hym neuer pe lesse peip; pat he do hir duresse & 2 bynome hir vanpewes. And pat he dope hir duressse he dope forto turnen her loue fram hymward and turnep to pe grym tope. And he seep pan pat sche ne loue hym neuer pe lesse & pat he vnderstondep for wel ne for 15 wo pat sche nyl nou3th chaungen her loue ac euere dope better & better. pan wott he wel pat sche loue hym faiplich. And pan le letep of al his reddre & turnep al pe wo to wel & to wynne al her lyf tyme. So dope Jesus crist owe spouse drawep vs first wip loue tyl pat he se pat we loue hym wel & forberep 20 vs pat we ne be nou3th yfonded to oft. Ac afterward he wip-drawep hym & letep vs ben yfonded forto loke zif owe loue be stedfast And whan he wott & seep pat it is stedfast. pan he siuep vs pes al owe lyf 4 As whan he lesse his folk from Pharaon out of Egipt londe he dude for hem al pat hij wolden & ledde pem 25 porou; pe rede cee drie fote by. xij. waiers. & bitwixen vche waye stode pe cee vp as a wal for vche kynde of pe. xij. kyndes hadde a waie by hym one. And Pharaon com after and his folk & adreynt vhone and her vitaile & her armure com al vp to his folk And whan hij comein in to wildernes he 3af hem 30 hunger & prust & many werres and on ende he 3af hem eise & rest. & wele & wynne to hem pat were pacient. & al her hert wille til pat hij kepten his comauundement; And hij pat gruccheden & wrabbeden a3ein he slou3 hem, pus owe lorde drawep pe feble & pe meseyse & pe sonege out of pis werelde softlich & al

1 forsaken: p. 412 b.
2 e & probably by correction.
3 better: probably so; the first t hardiy distinguishable, being written together with e; the word is the last in the line.
4 owe lyf run together at the end of the line.
wip lyst, & sone so he seep hem harded he letep werre awaken & techep hem to fitten & wo polyen & after longe swynk he sjuep hem swete reste. 3e here J sigge in pis werlde er hij comen to heuene. And þan hem þenchep so goode þe rest after þe swynk. þe eise after þe myseise hem þenchep þan so good & so 5 swete,

N

Ou ben in þe sautere after þe temptaciouws þe vtter & þe jinner þat temep alle þe oþer foure dalen & þus to deleþ hem. fondynges liþth & derne. fondyne liþth & openlich. & al is vnderstonden1 here jonne,

N

On² timebis a timore nocturno a sagitta volante in die a negocio perambulante in tenebris ab incursu. & demonio meridiano, ʃ Of fondynges liþth & derne seip Job þis word.

L

Apides² excauent aque & allimone paulata terra 15 consumitur, ʃ Liþth dropen þirlen þe flynt þat ofte fallen þere on. & so liþth derne fondynges offallen a trewe hert oft Liþth fondynges & open he seip also. Lucebit⁴ enim post semita. nys no; so mychel doute of.

V

Enit ⁵ malum super te & nescis ortum eius. ʃ Ysaye 20 seip. yuel come vpe þe & þou wost nouþth his wexinge. stronge temptaciouws & derne is ek þat þob meneþ hym of.

I

Nsidiati⁶ sunt & preualerunt & non erat qui fer-ret auxiliuim. ʃ þat is myne fon wayten me wip trecherie & gyle & tresou & strengben in vpe me as þe wal were to 25 broken & þe 3ate open. þe first & þe pridde fondynge ⁷ of pise foure ben almeþ vnder þe jinner. And þe seconde & þe fierþe ben vnder þe vtter & þep almeþ bodilich & þe forto felen. þe oþer two ben gostlich & þe⁸ more forto dreden. forþi many þat þij ne wenen nouþth beren in her hert þe lyouns whelpes & 30 þe nedders kyndels þat forfretæ þe soule as Salamon seip

1 vnderston/den: p. 413 a.
2 In the margin: dauid.
3 In the margin: Job
4 In the margin: Job.
5 In the margin: ysayas.
6 In the margin: Job.
7 fondyne added above the line.
8 þe added above the line.
Traxerunt 1 me & ego non dolui. wlnerauerunt me & ego non sentiu, ¶ Hij drown me & j ne made no sorow;e bij woundeden me & j ne feled it nouȝth Osee seip,

Lieni 2 commederunt robur eius & ipsa nesciuit.

¶ pat is vnhelpe forfreete þe strengþe of his soule and he nyst it nouȝth. And þut is most drede of whan þe fende of helle eggeþ a man to þing pat is swipe goode wiþ alle & his soule help & þe þit turneþ dedlich. & so he doþe als oft as he ne may opon man wiþ yuel kyþe þis strengþe. Nay he seip j ne may bringe hym to synne oþer hit þorouþ glatonye ne leccherie. Ac jchill do as þe wrestler wrenchen hem þiderward as he jest drawen, & werpen hem on þat on half. & brayde hem ferlich adoune ar hit arst wenen. And eggeþ hem to so 3 mychel abstinance þat þij ben þe vnstronger in 4 goddes seruise. & leden so hard lyue & pynen so þe lykham þat þe soule asterneþ. He biholdeþ anoþer þat haþ a refulful hert & a sorouþful & haþ forsaken þe werle þat is synne: þe seip jchill maken hem to reful. & þij sen pouere men hane gret defaut. A seynt marie seip he oþer sehe nyl noman helpen þis man. men wolden me & ich 20 badde hem. & bringeþ hem on to gedren so þat þij leten goddes seruise & wexen werdelich so mychel þat þij schullen 5iuwen 5 hem to werldes aghþt & þe þenchen þe lesse on god 6 & maken feste god it wott. Ac swich feste maken summe þe deuels hoore & forscheþþ of her soules þat was goddes spouse þe deuels hous. 25 bonde oþer his wyf of helle. þerfore vche man susteyne hem seluen as hit mowen best serue god & ne caren nouȝth to mychel for non oþer so þat þij gederen þe more þerfore. As summe willen saye. hadde j þat oþer hane. þan wolde þe serue god wel. & whan þij comen þerto þan seruen þij hym 7 wers þan þij duþ 30 den aforne. Ac þif þou see þen oþer wynnemen in defaut. haue

1 In the margin: Salamon.
2 In the margin: Osee,
3 MS.: so to with marks of transposition.
4 in above the line, to, on the line, being crossed over and expuncted below.
5 5iuwen: ð partly effaced.
6 p. 413 b. The upper part of some letters in the topline cut away. Similarly p. 414 a.
7 Between hym and wers: þe crossed over and expuncted.
wille forto helpen hem. \*if pou ne may & bidde fast for hem pat god sende hem grace to suffre her peniunce in polemode
ness to goddes worship & to note of her soules pou dooste pan wel better pan pou madest pe forto gadre & gyue for pe loue of god & penche what Jesus crist seide to martha for sche & was an houswyf & gedred forto \*iuen,

Martha\* martha. maria optimam partem elegit, \*Marie hap chosen pe better part & it ne schal nou\*th be bynomen hir. Lokep pat none erpelich pinges ne lette pou forto seruen god att tyme & att terms pat pou haste sett as 10 pine hert for\*inep pe pat pou may best hym serue. & seche after wisdome & queyntise. For pat on nys nou\*th wip outen pat o\*per. Swich gadering makep hem to vnderstonde flaters & heriep hem & heuep vp her almes. & hij leten good pere of\* & fallen in to filpe of syne pere porou\*; And summe seien on scorne 15 pat swich men & wymmen gadren hoord, ne leuep nou\*th pat fende\* Daiuid\* clecep hym. Demonio meridiano. pat is bri\*st schynande deuel. & poule clecep hym aungel of li\*th. For swich ofte he makep hym & schewe\*p hym to many & bigilep hem. Ne si\*th pat 3e sen in swene\*ne ne tellep it for nou\*th for 20 it nys nou\*th bot his gy\*le. bot 3if it be pe better man o\*per womman pat al her hert han 3ouen to god. & wirchen al pat hij done by wisdom & queyntise. Hem ne schal he neuer bigile, Bot loke pat non ne trost opo\*n her holynes. For he hap ofte bigilede men of holy lyf & brou\*th hem to helle for hij foloweden her owen wille. & rewled hem nou\*th by wisdom & queyntise as hij schulden haue done & perfore hij ne quemeden nou\*th god. forpi. & hij hadden quemed hym. hij ne schulden nou\*th so han ben lorne. In vitis patrum it tellep pat a man was in wildernes\* & lyued holy lyf. & a man com to hym & wepe 30 as mysaise\* vpon hym & bysou\*th hym herberewe. And pe good man wende he 7 hadd ben a goode aungel & herberewed

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1 In the margin: domi\*nus
2 pere of run together, being the last words in the line.
3 fende: the second e almost effaced.
4 Daiuid: uid almost effaced.
5 wildernes: wil indistinct; it touched up.
6 mysaise: y apparently altered from i.
7 he: h by correction.
hym 1 & by his fader he wyst pat it was pe deuel 2 for he 3 made hym forto slen his. Anoper man pat lived holy 4 lyf he made hym to 3juea alt his fader good for pe lone of god to pouere men. & atte last made hym to done a dedlich synne by a wom- 5 man & brouȝt hym in to wannhope & dyed in pat foure synne for he hadd so oft seide hym sop toforne honde of many pinges & al to biswiken hym on ende

H erep now how pe schull witen sou wip his wrenches. to summe he comep on pis wise & losangep. & polemodelich 10 spekep to hem & meneb 5 her nede of charite. & is more aboute to quenchen charite. & summe womman he is abouten to don hir fleiȝe help of man, pat sche fallep in to dedlich sore. pat is slauȝtt. oiper in to summe oiper synne. And so he wil do man fleiȝe pe felauschip of womman to done hym do wers oiper bring 15 hym in to dedlich pouȝttes pat hij ne ȝine no ȝeme perto. And summe he dope so haty synne pat hij han ouer gret pouȝth of oiper men pat 6 fallep in synne man schulde wepe for hem & saie as pe holy man seide,

I le hodie:ego cras. ҏ Jt was telde hym of pe fal of his 20 broþer pat dude a dedlich synne by a womman. Weilaway he seide. strongelich was he tempted ar he fel. He fel to day ich may to morne. pat is to saie als vnstrong am ich as he was ȝif god ne kepe me pe better

N ow of many temptacions haue ich yspoken. nouȝth forpi.
25 pat men schull fallen þere jinne. Ac pat alt pat men wip ytempted ne may ich nouȝth nemþny hem. Ac 7 of pisic pat ich haue ynempned fewe þere ben now in pis werlde pat hij ne ben wip þise ytempted. For he hap so many boistes ful of his letewarye þe liper leche of helle he pat forsakep on he bedeþ hym forþ 8

30 anoper þe þridde þe fierþe. & so alway forþ forto he come to on þat he vnderfongep & þer wip he bigilep hym. þenchep here

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1 hym: y indistinct, partly effaced.
2 deuel: l touched up.
3 he: e almost effaced.
4 p. 414 a.
5 meneb: the third letter resembles u.
6 pat added above the line.
7 Ac: on c traces of erasure.
8 forþ added above the line.
on ðe tale of ðe Ampoiles þat seint Austyn telleþ he mett a
deuel and bare a gret book, att his rugg. & he hadde many
Ampoils abouten hym. And seint Austin asked hym what he
was and whider he scholde gon. And he seide he was a deucl
& schulde go to þe Abbey forto ȝuen þe monkes of his drynk. 5
What is þat book þat pou berest he seide. And he seide þe names
of1 which þat he tempteþ & falleþ porouþ hym. And he asked
hym zif he were ouȝt in his book. & he seide ich hope wel þat
þou þe. And seint Austin loked & he fonde hym þere jnne for
he hadde forstegen his complyn on atyme vnseide And seint 10
Austyn2 badde hym go þider þat he schulde go & come aȝein by
hym. & he dunde so. & seint Austyn zede & seide his complyn3;
and þe fende com aȝein to hym. And Austyn asked hym what
he hadde done. And he seide hij weren so stedfast in goddes
seruiue þat he ne miȝþ nouȝþ done to hem. And Austyn took 15
his book & fonde þat he was ouþe. owe seide þe fende hastow
þus bigiled me & went hym away as an olde schrewæ. .

ON oper half owe to confort vche man & womman whan hij
ben ytempted. þee witeþ wel whan a toure is ywonne. 
men owen nouȝþ þan pan forto ȝuen a sauȝþ þerto ne to þe citæ: 20
nomore þe helle werrour assaileþ wip fondynges hem þat he hap
ac dopþ hem þat he ne hap nouȝþ. For whi. who þat nys nouȝþ;
yfonded sore. he may be adradde þat he is wonnæ,
Pridde confort is þat oure lorde hym self seip in þe pater
nostæ & tecþep vs bidden & ne nos inductæs in temp-25
tacionem, þat is lorde ne suffre nouȝþ þat þe fende4 lede vs
a long in to temptacioune. Lookçep nymeþ þeme. he nyl nouȝþ
þat we bidden hym þat we be nouȝþ ytempted for þat is oure
purgatorie & oure clensyngge fyre ac þat we ne be nouȝþ a5 longe
brouȝþ þere jnne wip consent of hert & wip skilles þetyinge. — 30
PÆ fierþe is þe sekernesæ6 of goddes help in þe fijþtyng aȝein
as seint poule seip Fidelis7 est deus qui noluit nos

1 of added above the line.
2 Austin: the second letter more like n; s a correction, apparently for t.
3 complyn: p. 414 b.
4 fende: n partly effaced.
5 a apparently by correction.
6 sekernesæ: r in fainter ink added above the line.
7 In the margin: pa ulus
temptari utra quam possumus &c. ¶ God he seip is trewe for he nytt neuer þat deuel tempte vs ouerpat he seep þat we mowe sufferen ac in þe temptacioum he haf sett a footemerk as þeiþ he seide tempte hym so fer & no ferrer. 5 & so fer he giuep vs strenghe to wipstonde. & þe fende may no ferrer prike þan þe merk Gregori seip.

Dabolus licet afflicciones iustorum semper appears tant cum & a deo potestatem non accipi at ad temptacionis articulum non conualescit. formidari igitur 10 non qui nichil nisi permissus agere valet, ¶ Pe fitt confort is þat þe fende ne may do noþing to4 vs bot by goddes leue & þat was well yschewed as þe godspel seip whan þe deuelen þat oure lorde cast out of a man. a legi on. sex pousande. & 7 sex hundreþ. & 7 sexti and sex crieden & seiden to oure lord. 15 Sic eicis nos hinc mitte nos in porcos, ¶ Siþen pou dryuest vs hemnes lorde do vs in to þise swyne & he graunted hem. Looke hou þat biþ ne miþten nouþth wip outen his leue gon in to þe swyne. & þe8 swyne onon riþth ruwen in to þe cee & adreynt hem seluen. seint marie so bij stonken on þe 20 swyne þat hem was leuer to drenchen hem seluen þan to beren hem abouten. and an vnself synful man bare hem in his breest & name neuer 3eme of hem. Al þat he dude to Job. euer he name leue þere of toforen at oure lord þat tale þat is in þe dialoge look þat þe cunnen hou þe holy man seide to þe deuels 25 nedder.

S Sic licenciam accepisti ego non prohibeo, ¶ 3if þou hast leue to stynde. stynde on fast and bede forþ his cheke. & þan badde he no myþth bot one forþ enticen hym þerto. Nomore ne haf he on vs bot 3if oure bilee crook and whan 30 god 3af hym leue of his dere frende whi is it bot for her mychel goode. þeiþ al it greue hem sore.

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1 possumus: ss touched up in black ink.
2 ouerpat: on u2 traces of erasure.
3 In the margin: Gregorius,
4 to: o possibly by correction.
5 leue: ue squeezed together; probably a correction.
6 yschewed: che on erasure.
7 & added above the line.
8 p. 415 a.
P E sext confort is whan pat oure lord polep pat we ben ytempted he playep wip vs as pe moder dope wip her song derlyng pat flei3ep from hym & letep hym sytt al one. And whan pe childe ne see hire nou3th it clelep dame. dame. & lokep 3erne abouten & wepep a while. & pan his moder comep to hym 5 wip sprad armes & wipep his eijen. and kissep hym. & clyppep hym. Also oure lorde letep vs yworpe oipert while & wip drawep his grace from vs & his confort and we ben pan al one & felen no suetenysse in noping pat we wele do ne saunoure of hert. And pei; in pat ilche poynpt ne louep he vs neuer pe lese. Ac he 10 it dope for mychel loue pat vnderstonde we wel pat dauid seip. —

ON 4 mederelinquas vsquequaque, L Lorde seip dauid ne lete me nou3th a longe. Loo whan he wolde he lete dauid ac nou3th a long. sex 5 enchesons pere 6 bep whi god letep vs one & wipdrawep his grace from vs, pat on is 7 pat we ne 16 proude nou3th. for jif his grace were alwap wip vs we my3th li3thlich fallen porou; a wellate of oure seluen, Anoper enchesouw is pat we may knowe oure owen feblesse & oure mychel vnstrengbe Gregori seip.

MAgn 8 perfeccio est sue inperfeccionis cognicio, 20 4 pat is mychel godenysse is to knowe wel oure waykenesse and oure owen vnstrengbe

Ece intemptatus qualis sit. pat is. vnfonded nott neuer where pat he is. ne in what state. for he ne knowep nou3th 9 hym seluen Austyn seip.

MElor 10 est animus cuius est infirmitas nota quam cui scrutinatur celorum fastigia & terrarum fundamenta. pat is better is a man to seche his owen feblesse. & his owen vnstrengbe. pan forto meten hou heije is

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1 childe: e effaced or possibly erased.
2 clyppep: ly seems to be a correction for h.
3 suetenysse: the third letter uncertain; looks more like o.
4 In the margin: d a u i d.
5 sex: se almost erased.
6 pere: on the abbreviation-mark for er traces of erasure.
7 is: s apparently by correction.
8 In the margin: g r e g o r i u s.
9 p. 415 b.
10 In the margin: A u g u s t i n u s.
pe heuene. & 1 hou depe is pe erpe for whan two beren a birden to gider pan wot neuere pat on hou heuy it is. Ac whan pat on it letep pan wot he pat it berep how heuy it wexep. Also whan god berep wip vs ourue temptacioun pan witen we neuere hou 5 heuy it weiep ne what it is. And forpi he letep vs one pat we mowe witen what we beren for pat we schullen pe 3erner clepen after hym. & crien loude opon hym til pat he come to vs. 3if he is longe helde it wel vp perwhiles. For who so is siker of good helpe & zeidep zeiz vp pe Caste to his wiwerwynnes 2.4 swipe 10 mychel he is to blamen. Jt tellep it was an holy man & he seiz in pe west so many ferdes of deuelen a3eins hem 3 to fi3tten wip hem. whan he 4 he was in his temptacioun pat he les his strengpe of his bileue. and his felawe seide vn to hym. Look by esten & pou schalt seen we hane more on ourue half pan hij ben forto 15 helpen vs

Plures nobis quam cum illis. 1 pe priddi ping is pat we ne ben neuere alto siker for sikernesse stereu pe 3emeles. & by pis strengpe jn obedience super epistolam ad Romanos.

Ontentum nutrit resoluta securitas. 1 pe fierpe is 20 pat ourue lorde hidep hym fram vs pat we seche hym pe 3ernelicher. & clepe. & wepe after hym as pe childe dope after pe dame. / 1 pe fyft is 5 pat we a3eius his a3eincome vnderfonde hym pe gladlicher & make pe more ioye of his comyng. 1 pe sext is pat whan we hane ycaust hym pe 3ernelicher & pe willicher witen hym. & saien to hym. tenui te nec dimittam, j schal holde pe my lef & j. ne schal nouth lete pe. pise sex enchersons schullen holden vs vp a3eins alle fondynges wip confortes toforne, 1 pe seuent confort is. hou pise holy men of holy lyf weren ytempted now to seint peter pe heijest

E'Cce 6 sathan expetiuit vos ut cribraret sicut triticum, Loo seide ourue lorde to seint Peter. Sathan is

1 & added above the line.
3 Originally wiwerwynes; between n and e a horizontal stroke, a second n probably having been squeezed in.
4 hem: e on erasure.
5 After he three letters, of which the first is w and the last possibly n or u, erased.
6 is added above the line.
6 In the margin: domin}
5erne aboute to tille þe out of myne ychosen. Ac ich haue bi-
sonþ for þe þat þi bileue ne crook nouþth along. þat is þat þou
ne faile nouþth in bileue. ¶ Poule hadde flessche prickynge of
leccherie & of pride in his soule. & he bede god deliuerre hym
þere of. "

D Atus2 est michi stimulus carnis mee. ¶ And he bad
oure lorde deliuer hym and he seide þat he nolde & seide.
Sufficit3 tibi gracia mea nam virtus in infirmitate
perficitur. ¶ þat is my grace schal kepe þe þat þou be nouþth
strong4 in vnstrengþe. Seint sare was tempted þrittene þeres of 10
hire flessche Ac for þe gret anguisch aros þe mykel mede nolde
sche neuere bidden ones deliuer hir þere of Ac bad oure lorde
þiue hire strengte to wiþþonde þat gret anguisch,

D A michi domine virtutem resistendi. ¶ And atte
þrittene þeres ende com þe fende vnþo hir in a bloo man-
nes liknes & seide to hir. Sare þou haste ouercomen me. And
sche answered hastilich aþein & seide þou lïxt foule þef Ac hæþ
jesus my lorde. Looke now þere he wolde haue putt, hire in to
pride forto haue hadde a litel wel late of her seluen. & þat was al
þat jesus crist tauþte5 his deciple whan he dunde wonders for hem.
þat þij ne schulden haue no gladnesse in hert þer of. bot hij
schulden ben gladd þat þij weren chosen to þe blis of huene.
þis he tauþtte and preched hem often. Ac do we as seint Sare
dude in al þing þat we do oþer þat he dowe for vs þiue we þe
strengþe & þe maistrie to swete jesus of huene. Antoyne and alle
þe pise oþer hou weren hij ytented. Ac for þe gret mede þat aros
in þe fondynge aþein. hisi þat suffered louelij. & þerþorouþ weren
hij þroued trewe championus. & so of serueden coroune op Co-
roune as þe Goldsmyth purgéþ þe gold in þe fyre also dowe god
hise ychowe in þe fire of fondynes

P E nyn þe confort is. 3if þe fende greueþ þe þou greuest hym
wel more & sorre for þre resouns6 þat as Origine telleþ he

1 p. 416 a.
2 D Atus: the upper part of D A cut away.
3 In the margin: /nus, with the first stroke of the n cut away.
4 strong: tr somewhat indistinct, being written over the downstroke
of D (in Dat) in the line above.
5 tauþte: the first stroke of u almost effaced.
6 resouns: the fifth letter looks like u.
30 XTEmo his powere. For to vche synne he dope al1 his power forto tempten. pat oper he echep his pyne. pe priddhe he forfretep his hert of sore greme pat he is ouercome. Whan he is ouercomen he lesepe his strengpe & is sore aschamed and agremed pat he has so liethlich lorne al his trauaile and is ouercomen & Braydepe pe corowne of blis nouȝth on ne two. Ac dope as oft as pou ouercomest hym als fele corounes pou haste. pat is als fele worschipes in pe blisse of heuene seint Bernard seip,

Q Vociens2 vincis tociens coronaberis ™ pe tale Jn 10 vitis patrum. it witnessep pat an holy man tauȝt his deciple & as he tauȝt hym he fel on slepe & his deciple stode bifoire hym and sumtyme he pouȝth to hane waked hym . and sumtyme he pouȝth to haue gon to his bedd . & atte last he sette hym adoune . & his maister a wonke att mydniȝth & bad his grome go slepe .3 & he dude so . and his maister fel on slepe also . And alsone hym pouȝth pat he was brouȝth in to a faire grene place . & pere seij an aungel brynge achayer . and seuene faire Corounes pere opon . & pan seide pe aungel vn to hym . pise haj pi deciple erned while pat pou slepe . And he awoke & cleped his grome 20 and asked hym what he dude wheiles pat he slepe and whi pat he satt whan pat atos . & stode whan he leide hym . And his grome seide j pouȝth to hane waked pe . and for pou slepe so swete j ne miȝth nouȝth for rewpe . & pan j pouȝth to haue gon to my bedde . & j nolde nouȝth bot sett me doune by pe. pan asked 25 his maister hym hou ofte he ouercom his pouȝth . & he seide seuen sipes . And pan wist his maister wel pat po were pe seuen Corounes pat his deciple hadde erned while pat he slepe for hym pat he ouercom hym seluen and wiȝstode pe fende . Al pus in pe temptaciou arisep oure mede Poule seip .

30 N Emo4 coronabitur nisi legitime certauerit .// Ne schal none ben ycorouned 5 bot ȝif he stronglich & trewlich fiȝth aȝein . his flessche . pe fende . and pe werlde . who pat fiȝttep trewlich aȝein pise pre & namelich aȝein pe flessch & wiȝsigge pe

1 al added above the line.
2 In the margin: ardus
3 p. 416 b.
4 In the margin: paulus
5 ycorouned: the first o inserted above the line.
graunt þere of. ne prikk it neuer so hard. þan ben hij jesus cristes frendes and done as he dute hongen on þe roode.

CVm gustasset acetum noluit bibere. // He smelled þe bitter drynk. & nolde it nouȝt drynken þeiȝ h a þrist were.

þeiȝ a man oþer a womman þrest in þe lust and þe fende ȝ bedeþ hym his halyway. þenche þat þere is galle vnder. and better it is to ben of þrest þat to ben yattred. Lete lust ouer go & eft it wil þe like. While þechinge lastep it is gode to rudden. ac after it smertep. weleway þat while. many ben so sore ofrest and drinkeþ hastilich & ne feðen it nouȝt. so hij glutton it in 10 ȝernelich. And after feþen þe smert & gymen þan to sorowe & maken reulich chere. ac þan is to late. Ac nouȝt for þan better is làte þan neuere. After yuel þan is goode penaunce speewe out þat venym to þe preest ar it wilde. for ȝif it wildep it wil brede þe dep.

A þein alle temptaciouns & namelic ætein fleschlich béþ vnder goddes grace holy meditaciouns. goode felawschippes. & biddinge & hardy bileue. fastyng. wakynge. Alle þise ben armes in þis fift. & bodilich swynches. & also speke to sum oþer þer-whiles þat þe temptacioun lastep. Lowenesse & aſt gode þewes 20 ben armes in þis fift. Ac who þat werþep away his wepen þat he schulde fift wip. ȝ hy lyȝt ben ywounded. Holy meditaciouns þat is þenche in goddes passiouȝ & in oþer goode þouȝttes

Mors tua mors domini nota culpe gaudia cel i:
judiciij terror ȝ figantum mente fidelī þ enche 26 on þine symnes. on þe ioyes of heuene. on þe pyynes of helle. on þi dep. on goddes dep on þe rode. & on þe pyne þat he suffred for þe on domesday. opon þis fals werlde. What it is. & what is his mede. & what þou owest god for his gode dede. What he þap done for þe. how vnkynde þou haste ben æeins hym. Vche 30 one of þise wolde haue a longe poyntyngye. Ac whan we þenchen on þe ioyes of heuen god wold ȝ scheewe hem to vs here in sum wise to men. & of þe pyynes of helle & schewed hem to vs here as schadewe. for alle werldlich ioyes þat euere wore. & now ben.

1 In the upper curve of d, partly blended with the downstroke of D in þeiȝ in the line above, hole erased in the leaf.
2 p. 417 a.
3 terror: the last r apparently on erasure.
4 wold: d added above the line.
& euor schult ben vntil domesday, nys bot a schadewe to þe lest ioye of heuene. Ne alle þe werdelich pynes ne ben bot a schadewe to þe lest pyne of helle. We ben here in þe see of þis werlde & stonden on þe brynk of þis see. Be we nouȝth eschu of þe schadewe. þe hors þat stondeþ opon þe brynk & is eschu for þe schadewe may lîþthlich falle in to þe pytt. And so mowen we sîf we ben adradde of þe wo of þis werlde þat is bot a schadewe lîþthlich fallen in to þat wo þat al þe wo of þis werld nys bot a schadewe to. as Job seïp. he þat douteþ þe hore frost þe snowe schal faȝt opon hym þat he seïp here by hem þat ben adradde of þe wo of þis werlde. þe wo of helle schal falle opon hem. A gret folle is he þat fleȝþ þe peyntyng on a wal for þe griselichhede þereof Al þe wel of þis werlde nys bot a schadewe to þe lest blis of heuene. & also al þe wo to 1 þe lest pyne of helle. Nouȝth onely holy meditaciouns of oure lorde & 2 of oure lefdy his moder Mary & of hise holy halewen ac done holy þouȝttes sum while helpen in fourre manere aȝein fleschlich temp- taciuons. dredeful, wonderful, gladful & sorouȝful. þise a Man schal arere oiper whiile in his hert. or nede come þence what wolde done sîf þat we seþen openlich þep stonde toforn vs. & þe deuel of helle 3 as he dope 4 dernelich in þe 5 fondynge. & sîf oure hous brent ouer vs. þise ben dredeful þouȝttes. Wond- erful as þeiȝ þou seþ. þeu stonde bifore þe & asked þe what þe were leuest after þi saluacioun. & badde þe chesen wip þi þat þou wipstonde 6 þi tempacioun. And sîf þou seþ witterlich alt þat in heuene weren & in helle. Gladful as sîf þe com bode þat þe best frende þat þou haste were ychosen pope þorouȝ Steuene of heuene. 7 Sorouȝful as sîf þou herdest saye þat. þat man þat þou louedest most were feerlich ded. adeint oiper murþered. oiper anhonged. oiper brent. Swich þouȝttes oiper while wrek en out fleschlich tempaciouns. Holy bedes of goode þen oiper of wymmen þe fende douteþ swiþe mychel hem. for hij bynden

1 to added above the line.
2 & added above the line.
3 of hel (in helle) on erasure (?).
4 After dope: ofte expuncted.
5 þe added above the line.
6 wipstonde: þ inserted above the line.
7 p. 417 b.
hym & brennen hym. In vitas patrum it tellep pat an holy man. Puplinus lay in his bedes. & pe fende com pere forp ouer hym fleixeande by Julius heste Cesar. And pis mannes bedes as hij stei3en vptoward 2 god bounden hym so pat ten dayes hij helden hym pere stille pat he ne mi3th nou5th away. Seint Margarete bonde Ruffyn as men reden in her lyf pat was Barabub broper. to 3 Seint Bertlemew as he lay in his bedes pe deuel seide pine bedes brennen me & bynden me.

If it anoynt is vche Man neuer hym heldep he aboute al & wel is Castel done att wi3nesse & aboute noirjth afterwi3dom sechep opon 5oure asken Me brokere bonde garete pe fende a berep & wel is Castel 3if he to Wall wall & wel is Castel done of body & skylful pe fende haue hym to vptoward to fole e ygr&unted. . . added. . . the line. the line. the line.

Pat is 3oure Castel is vche mannes body. And 3if 3oure castel be wel kimelede. & wel warnyst wipinne pat is wi3p good werkes. & depe diched al aboute pe walt. pat is polemodenesse. 3pan is 3oure Castel

1 pis: at the end of the word faint traces of an erased e visible.
2 vptoward: to inserted above the line.
3 to added above the line.
4 ygraunted: e touched up.
5 a fol e run together.
careles. pe fende may longe assaile you & lese all his assautes as men se² often. a litel¹ rayn fellep a gret wynde. so² done bedes and teres wi² al fellen pe deuels blastes and þan comeþ pe sumne and schineþ after and makeþ al fair & drye. And 5 so dope pe sop sumne jesus crist þiueþ liþth & suetnesse to þe soule.

Oracio³ humilitatis penetrat nubes &c. ² pe bone of þe symple man & woman þat is lowe of hert perceþ heuen.

M Aguna⁴ virtus pure oracionis que ad dominum intrat & mandata peragit vbi caro peruenire⁵ nequit. ² Michel is þe miþh of þe schire bone þat fleþþ vp tofore god and dope þat erande so wel þere þat þe flesche may nouþth comen. þat almijþty god hap þat he seþ in þe booke of lyf as seint Bernarde witnesþ and sende adoun his 15 aungel to done al þat he wil.

R Esistite⁶ diabolo & fugiet a vobis. ² Stondeþ aþein þe deue and he fleþþ fram þou. stondeþ hou. Resistite⁷ in fide. ² Stondeþ aþein strongelich in þe bileue. beþ hardy of goddes help & þencheþ hou leþþi he is þat no strengþ þe ne hap 20 bot of hym seluen. He ne may do no more bot putte forþ his aped ware & þreten⁸ vs to biggen þerof. Leþþ þym þan to score stondeþ aþein stiffeþ in þe bileue and he holdeþ þym as schent S Ancti⁹ per fidem vicerunt regna. ² þise holy halewen⁰ overcomen þorouþ bileue þat hij hadden Alle his wiles 25 of synne. for he ne comeþ nouþth bot þorouþ synne W E holdeþ þymⁱ¹ mychet of pride whan he biholdeþ to grete god hou litel he made hym in a pouere xaïdæs

¹ litel: over l the upper part of an unfinished letter (l).
² p. 418 a.
³ In the margin: sala with s and m partly cut away; an erasure, mon extending about an inch along the edge of the page. On O traces of erasure.
⁴ In the margin: augustinus
⁵ peruenire: the fourth letter looks more like n.
⁶ In the margin: acobus with erasure below.
⁷ In the margin: etrus
⁸ pret: fret on erasure.
⁹ In the margin: Paulus with P partly cut away.
¹⁰ Between halewen and overcomen: al expuncted and crossed over.
¹¹ hym: hy partly effaced.
Wombe & nouith for his goode ac for oure good dede & seide and polede pyne & wo for vs. pe chynche ne kept pat non ne hadde of his good bot al hym seluen wolde it haue so ne dude oure lorde nouith. For 3utt whan he hadd parted wip vs here of his good After he liyth adouve in to helle to pe free

1 prisoun 5 and delt hem pere of his good. We fynde in holy mennes lynes pat an ancre had almost lorne pe eise of hir bileue for a quayer pat on of hire susters wolde haue bowred at hir and sche nedde nouith lene it hir, And perfore bep war 3e pat wil ben gostlich men & wyemen 3e pat desiren forto ben goddes childer bep war 10 pat ne holde no gostlich ping fro noman pat may do anoper man good als wel as 3ou pat 3e ne be redy at helpe hym wip al at his nede wytt oiper any oiper ping for Salamon seip pou ne schalt nouith sellen pi wytt for god it siuep pe & leneb forto parten wip oiper. Sif pou can more 3an and 15 ping pat pou haste more 3an pe nede bihouepe. Pou art adetted peerto. For god ha p made pe his reue and his speusser for pou scholdest dispenden it to his worschipp and to note of pi soule. For pou ne haste nouith here a ferping worp of good patow ne schalt zelde rekenyng pere of straitlicher 3an any reue schal hou 20 it is dispended And of pine fyue wytttes hou pou haste dispended hem in ydnellesse oiper in goddes worschipp and to pine owen note do 3an as pe reue dope. Zelde owen of owen j Rede as god biddein pe gospel make 3ou frendes wip mammona. Pat is riches siue it as it comeb & holdep nomore 3an nede.

W

Ho may 3an oiper dar holde wrappe in his hert. Pat bi-holde hou pe gret god com adoun in to erpe to make prefold saustnesse. Bitwene god & man. Bitwene man & aungel. And bituene man & man. And after his arisyng frem depe to lyue whan he com to his deciples pis was his gretynge Pax vobis. Pat is pes & saustnisse bitwene 3ou. And nynebyi 5eme when pat lef frendes departen vche frem oper. Pat last word pat hij seyen. Pat men best athold. And oure lorde left his leue frende here in erpe in vncoupe pede. And pe last word pat he seide vn to hem whan he went frem hem he seide pis worde vn to hem. Pa-35 cem relinquo vobis pacem meam do vobis. // ¶ Pat is saustnisse j do amonges 3ou. And my pes j leue wip 3ou,

1 free: the third letter looks like a badly made o.
2 p. 418 b.
IN hoc cognoscetis si discipuli mei sitis si dilectionem adinuicem habueritis. ¶ By pat 3e schult knowe 5if 3e ben my deciples. 5if pat 3e loue to gider. pis was his druery & his merk pat he sett opon hem. for Jesus crist is 5 al pes. & li5th. & loue pere is his wonting stede, IN pace factus est locus eius. ibi confregit potencias arcum gladium scutum & bellum, ¶ Pes & sauntnes is godes stede. and where so pis pes is. it bryngep to nou5th alle pe deuels wiles & his wrenches. and al his strenge: it brekep 10 his bowe pat ben his derne fondynges. & his swerde. pat ben temptacions keruynge & nei5e of kynne. Ne wot 3e nou5 wel pere men fy5t5ep in stronge ferdes als lange as hij holden hem to giders hij ne mowen nou5th ben ouercon5en. Also it farep gostlich for al pe deuels entent & his binesse is abouten forto de parten mennes hertes & wymmens & cast wrapppe pere sauntnesses schulde be amonges goddes childer. For he ne hap none envie bot to hem. & some after his wrapphe amonges hem. he dope6 hym bitwene onon ri5th and slele7 on vche half adoune ri5th. Forpi att doumbe beste lerne5 wisdom for hij han pis worshic5p 20 whan hij schullen ben assailed of lyoun oiper of bere. hij gaderen hem to gyder & maken schelde of hem seluen. & perwhiles hij ben all syker. And 5if any be so vnsely 5at he wende out he is yschent onon ri5th. also 5if men gon in a slider waye & vche holde opers honde hij mowen gon pe sikerlicher.

CVm8 nos vobis per oracionem opem coniungimus per lubricum quas adinuicem manus tenemus vt tanta quisque amplius roboretur quanto alteri vnitur. ¶ Also in stronge wyndes & swift wateres pat men moten eu5r waden. 5if many holden to geders her honden and on falle 30 he is some holpen vp. & 5if he be one he gep some away.

1 In the margin: dominus!
2 druery: e added above the line.
3 godes: d fainter, added above the line; o and e run together; on e and s traces of erasure.
4 his: in fainter ink added above the line.
5 stronge: og run together.
6 p. 419 a. dope: do partly effaced.
7 slelep: the first l somewhat faintly added above the line.
8 In the margin: Gregorius.
Ve\textsuperscript{1} soly quia cum ceciderit non habet subleuan-
tem.\textsuperscript{2} Wo is hym he seip \textit{pat} falle\textit{p} & is al one for he ne ha\textit{p} who hym arere\textit{p}. Ac he nys no\texttt{th} one \textit{pat} ha\texttt{p} god to fere. Aforbisen take\textit{p}. Grut cleu\textit{e}p to geder. take dust & rowe it. it altoblow\textit{e}p. An hondeful of \textit{zerdes} while hij ben to giders hij 5 nyllen nou\texttt{th} breken. A tree \textit{pat} wil falle men vndersetten it wi\texttt{p} ano\textit{p}er. & \textit{jif} Men twynn\textit{en} hem hij fallen. Ac many \textit{men} & wy\textit{men} \textit{pat} schulden ben in loue to geder in compaignye hij ben sampsones foxes \textit{pat} weren tyed to geder by \textit{pe} tailes & in vche tayl a blasme brennande when \textit{pe} Philistien & \textit{he} 10 weren wro\texttt{p}. He tooke alle \textit{pe} foxes \textit{pat} he mi\texttt{st} and knytt hem to geder by \textit{pe} tailes & bonde a blasme of fyre in vche tayl & drof hem \textit{porou};\texttt{3} her feldes and so bret\tt{p} vp alle her cornes\texttt{4}. & her vynes. nyme\texttt{p} goode \textit{zeme} what \textit{pis} be to siggen. Men tu\texttt{nn}en oft \textit{pe} nebbe to \textit{ping} \textit{pat} Men louen. & awayward fro \textit{ping} \textit{pat} \textit{men} haten. Tayl bitokne\texttt{p} ende. who so wil \textit{pan} be tyed to gider as his foxes were for non wolde piderward \textit{pat} o\texttt{pe}r wolde bot al froward, & ysett \textit{pan} fire in \textit{pe} ende \textit{pat} is wrapi\texttt{p}. \textit{pat} is \textit{pe} fyre of helle. Al \textit{pis} is y writen here for \textit{pat} vchon schulde loue to geder as goddes deciples duden. & namelich \textit{per} it owe 20 to ben. \textit{pat} is in wedlok. & \textit{in} ordre & \textit{in} religiou\texttt{p}. For \textit{per} is \textit{pe} deuel most aboute to sundren it. & \textit{per} schulde \textit{man} & \textit{woman} fastest cleuen to geder in god & biseke hym \textit{pat} he helde hem to geder & \textit{pan} hij mowen ben syker \textit{pat} he schal helpen hem \texttt{5} \textit{jif} hij wilbidden hym of helpe \textit{per} of & elles nou\texttt{th}. & \texttt{25} be\texttt{p} nou\texttt{th} as Sampsones foxes. non ne wolde as o\texttt{pe}r wolde. & \texttt{5if} \textit{je} holde sou to geder as holy wrytt seip.

M\textsuperscript{5} Vltitudinis credencium erat cor vnum & anima vna.\texttt{6} \textit{pat} is mychel stedfast bileue schal be in on hert & in o soule. For \textit{per}whiles \textit{pat} \textit{men} holden to giders ne may 30 \textit{pe} fende nooping done & \textit{pat} he wott ful wel. And \textit{per}fore when any frende schal sende vn to o\texttt{pe}r. Loke \textit{pat} \textit{pe} sondes \textit{man} be wel syker & recorde it often er\texttt{7} he go. for a litel clout may make a foule spott. And \texttt{5if} any frende blame o\texttt{pe}r for her mys

\texttt{1} In the margin: Salamon
\texttt{2} \textit{porou};: the first o nearly effaced.
\texttt{3} cornes: n partly effaced.
\texttt{4} p. 419 b.
\texttt{5} er: over e a curved stroke resembling a contraction-mark.
berynge. oiper for lackes pat hij han warneþ hem for hij ne seen it noþth hem seluen. ponkeþ hem æerne wiþ pis psalme,

C

Corripiet me iustus in misericordia & increpabit me oleum autem peccatoris non inpugnet caput meum, caput noster. He pat blameþ me forto amende me hym ich owe to louen & cunne hym þonke more þan þe synner þat seip me softe wordes after my wille,

M

Eliora sunt wiñera corripientis quam oscula blandientis, Bettere ben þe blameande wordes þat ben seide forto amenden me: þan cusse þat is fykel. þat is to saie þan he þat foloweþ al my wille. And þerfore seip Salamon. chastise þe wise man & he wil loue þe afterward þe bettere ne be non so bolde ne so folo hardy forto rescuyue goddes flesche & his blode in wrapþe ne þutt in non oþer synne. ne loke toward hym þat com adoun to make þe fold saútnesse,

B

Exultauit vt gigas ad currandam viam pertranssinit bene faciendo. And after al þe oþer stynew þat he swank in þe last endynge of his lyf. oþer meþ han rest whan hij ben laten blode and holden hem pryuelich in chambre & comen bot litel in þe liþth. And he was laten bloode oþon þe mount of Caluarie. pider he went on heþ4 whan he wolde be leten blode. & þutt in þe hattest of þe day. forto schewe to vs

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1 In the margin: daviud with some letters, probably dau, erased below.
2 At the beginning of the line space seems to have been left for inserting an initial.
3 Holden: hol squeezed together at the end of the line.
4 MS: heþe with e expuncted.
hou hot his lone was to vs & hou brennande & perse he was laten bloode on fyue stedes brode wounds & depe wip outen alle pe reowful garses here was a gret swynk. And asein sluggers & sleepers is his erlich arisinge fram ded to lyue. And also whan he went wip hise deciples he ros vp erlich & went fram hem. & made his prayers to his fader for vs, wel aunte we pan forto trauaile for oure seluen, and arisen erlich forto seruen hym for it is al oure owen profit.

A 3ein coueitise is his mychel pouerte on erpe here pat wax opon oure lorde euere lengere more and more. For pe he 10 was borne so michel place ne hadde he nouȝth pat his litel swete body miȝth lye opon. So narowe was pe stede perse he was borne, pat vunepe joseph & his moder seten perse opon and laden hym in a cracche wip cloutes pe godspel tellep.

P Annis eum in uoluit, quod pe he was cloped pat clolep 15 pe sunne perse after pouerlich fedde wip pe mylk of a maiden 4 and zute wite 3ee pat maidens han lesse 4 milk þan ober wymmen han. and after in litel stede leide in a credel. & zutt sipen he meneþ hym pat he ne hadde 5 nouȝt so mychel where opon he miȝth leggen his hede,

F Jlius hominis non habebat vbi caput suum recli-net. quod pe pouer he was of in & of cloping. And of mete nedeful pat opon palme sonenday al day he stode & preched in jerusalem in pe temple. And at euuen wha he hadde done he stode and loked longelich aboute hym And non ne wolde bidde 26 hym to mete ne to herberewe. and þei þij hadden wolde þij ne durst nouȝth for pe clerkes and þe maisters of þe lawye. And þan he þede to Bethanye 7 & his deciples wip hym vn to marthaes hous and his deciples breken þe eres as þij þeden by þe waye for hungere And 8 zutt þij weren chalanged of þe Clerkes þat þij 30

1 On lyue traces of correction.
2 p. 420 a.
3 In the margin: nus
4 sunne on an erasure extending down across of a mai (in maiden) and han les (in lesse), which stand below in the two following lines.
5 hadde: a added above the line.
6 In the margin: nus with n half cut away.
7 Bethanye: n touched up.
8 And: An almost effaced.
hadden broken þe lawse for þat hij gedreden her mete opon þe sabate day. And þutt alpermeste pouerte com after þan when he henge naked opon þe rode and mened hym of þyrst & he þat al made of nouþth ne hadde bot a fote of erpe to dyen opon 5 as by maunnes wene. & þat was more to his pyne. when þe kyng þat al þis werlde may welde & heuene & helle att his wille nadde nomore goode in þis werlde vn bileued is he þat mychel wisscheþ of werdelich wele.

A þein glotonye is his pourer pitaunce on þe roode. Tuo manere 10 men han nede to eten wel & drynken. Swynkeande men. & bloode leten men. Look þat day þat he was sore trauailed & leten blode. Look what men 3af hym to drynk oþer to mete. Men 3af hym bot a litel galle in a spounge. Look þan who wil grucchen ÿf he þenche wel þere opon of vnsauoure metes & 15 drynkes.

A þein leccherie is his beryng on erpe of a clene mayden. & al was clene þat he ledde wip hym. And his hard betynge atte pyler þat so he was beten & forwounded. þat fram his hede to his fote nas nouþth als mychel skyn hole opon hym as men 20 seien. þat men miþth sett on a nedel poynþ þat ÿt nas to broken. and summe of þis holy men seien þat he hadde a Legion of wounds. sex þousand. & sex hundrep. & sexti and sex. Who þan þat is tempted of leccherie. sett þis wel att his hert and it wil drawe out þe likynge of leccherie. Aþein alþ dedlich synnes 25 þat werreþ vs seint Peter seip.

CHRISTO in carne & vos eadem cogitacione armemini, Armeþ seip seint peter wip þouþt of jesu crist þat in oure flech was so ypyned

RECITATE qualem apud semetipsum sustinuit 30 contradiccione & non fatiget. þencheþ when þe gon & fiþten aþein þe deuel. hou oure lorde wipþede his wille of his fleche.

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1 to added above the line.
2 p. 420 b.
3 In the margin: Petrus.
4 carne: ne on erasure.
5 wipþede: þ added above the line.
Non dum enim vsque ad sanguinem restitistis. 3ut ne han ye nouth wipstonden tyl schedyng of youre blode, as he dude for vs. wil we clepe hym to help he is euere redy biforne vs atte Messe and scheweþ hym as þe13 he seide. Loo me here in present. Telle to me what þou wilt. jchill june 5 þe strenghe to wipstonde. þe fende and alle his wiles. & in what stede þat we clepe to hym he is euere redy.

Metati sumus castra iuxta lapidem adiutorij petro philistim venerunt. 1 Lorde seie þiue my strenghe to þe. þou þat art ston of help. toure of treupe. castel of strenghe. 10 þere þe fende ne may nouȝt do wip þe sautes. þis is taken out of Regum. þere þe folk of jsrael loged hem. by þe ston of help. And þe Philippisens comen þat ben vnwiȝttes. aþþ on ebru. is new wodeschipp. and it telleþ þat jsrael went sone þe rygge. & foure þousande in þe fiftþ weren sarrelich ynomen and þat was 15 for þij were fleechande. And þerfore in soure anguisch stondeþ stiffer þeþ wip gode josephath þat sent sondes many to þe kyng of heuenen after socoures, 1

In nobis quidem non est tanta fortitudo vt possimus huic multitudini resister eque extremus super versus seet cum ignoramus quid agere debeamus hoc solum habemus residui. vt oculos nostros dirigamus a te. seq hec dicit dominus nobis nolite timere & ne paueatis hanc multitudinem. non enim vestra pungna set dei tantum modo confidenter state & videbitis auxilium domini super vos credite in domino deo vestro & securi eritis. / 1 Jn vs nys nouȝt derworpe lorde þat we mowe wipstonde þe deuels ferde ac whan we be so bistad þis one we mowe done heuen vp oure eizen toward þe mylþful lorde. þou sende vs socoures. þif he ne hereþ 30 vs nouȝt crie we Ludder. & prete þat we wil zelde vp þe oastel bot þif heþe þe swiper wip his helpe. Ac hou answered he þan þe goode josephap: nolite timere, ne be þe nouȝt aferde.

1 In the margin: paulus.
2 sanguinem: the second n by correction.
3 que: e seems to be a correction for i.
4 dirigamus: the first i added above the line.

Between eizen and toward: to struck over and expuncted.

p. 421 a.
ne drede 3e 5ou nou3th. Pe fijth is myne & nou3th 3oures. stondep sikerlich with stedfast bileeue and 3e ben alle syker. for pe fende ne may noping done to vs als long as we stonde. pis is pe fendes word porou5 ysaye,.

5 Ncruare1 vt transeam us, ¶ Stoupe he seip & lete me ride. § nyl nou3th ride longe. 3ou may schouue me adoune he seip wip schrift. pus wil pe fende seie ne leuep hym nou3th he is a lijer seip seint Bernard

No2 wilt transire set residere. ¶ Nille he nou3t wenden ouer ac he wil sytte wel fast pere was a womman pat leued hym so. and bowed adoune & lete hym lepe vp & pou3th to haue schrien hir on pe morn. & sche dude it eft & sche fel in full woue. & he rode opon hire twenty wynter. And ne hadde ben a miracle pat sche seip he schulde haue ridden hire so pat he schulde haue torpled adoune wip hire in8 to helle pytt

And perfore holde we vs vp stedfastlich in pe bileeue for it bringep to nou3th alle pe deuels wiles. Haue stedfast bileeue as holy chirche bileeuep and lete away alle wicche craftes alle tiliynges. alle sweuens. & alle fals siittes pat holy men dreed. For pe fende hap many bigiled pere porou3. for pere nys non pat in his sotile temptacions may atstonde bot one in pe bileeue. And perfore we most fast biseche god pat he strengep ooure bileeue as his apostles beden hym. for zif pe fende may vnderstonde pat ooure bileeue failep pan wexep his mj3th. We rede in Regum pat jsbosett.

25 made a womman his zateward pat wyndewep whete. and sche fel on slepe & jsboset was wip inne. And pan com recasbesones & wen in & slou5 jsboset. jsboset on ebru is pe bymased man to saie on english pat a myddes his wiperwynnes leide hym to slepen. womman zateward is his wittskil pat schulde departen pe whete fram pe chaf. Pe whete is his goode werkes. chaf is ydel pou3ttes4 & speches. pis skil pat schulde be strong as man5 and when he vnstrengped pan he is womman5 pat is pe bileeue failep. pis zateward pan slepep sone whau he gynnep consenten to-

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1 In the margin: ysayes.
2 In the margin: Bernardus
3 in added above the line.
4 pou3ttes: the first t not clear.
5 Over a in man, o and n in womman small holes, owing to an erasure on the other side of the leaf.
synne ſan pe lust gop inward and pe delit wexep. ſan recabesones ſat ben pe deuels barnes of helle gon ĵn & slen 1 douwri3th ſat vnseli bymased soule gregori seip.

Gniuie 2 ferie est vitam carnis dileccionis perforare; ǁ pe fende ſorou3 ſtikep pe cher whan pe delit 5 smitep to pe hert and ſat is ſorou3 ſemelesschipp. gregori seip, ǁ

Anticus 3 hostis mox vt mentem occisam inuenit ad eam in quibusdam occasionibus loquturus venit. & quedam ei de gestis preteritis ad memoriam reducit. audita quadam verba indecenter resonat. 10 putrau'. & deteriorate sunt citatrices mee. cicatrix ergo quippe figura. figura est wlnneris. Cicatrix ergo ad putritudinem redit quando pececati wlnus quod per penitenciam sanatum est ad dileccionem sui animum concutit, ǁ ſat is whan pe olde vnskil listneb toward 15 oure ſouzttes and hereb hem speken of fleschlich pinges. & spekep þus pe olde swike toward pe hert of wordes ſat he hap byforne oiper siſttes ſat he hap seen before oiper of her Owen synnes ſat it sumtyme wrou3t al þis he putteþ forþ to pe doted soule so ſat pe synnes ſat bifer were hen bett ben opened and 20 ymade newe ſat he may wepe & sorou3e ynou3 & seie wþ þis psalme

Pvtruerunt 4 & corrupte sunt cicatrices mee. // Weilaway myne woundes ſat were hen faire heled ben gedred newe ſorou3 synne. & gynneþ to roten. ſat is whan pe elde 25 synnes comen in mynde. & ſat is ſorou3 slouþe ſat he falleþ in ydel pouzttes.

Sboset inopinata mortem nequaquam subcumberet nisi ad ingressum mentis mulierem custodiam deputasset, ǁ And al þis vnhap comeþ ſorou3 þe 3ateward slepe 30 ſat is wommanlich & 5 schulde be manlich. & ſat is for defaut of bilee ſat overecastep boþe man & womman. & namelich æsein þe fondynges ſat jsbosett died ſenne. ſat is ſemeleshede. Look

1 p. 421 b.
2 In the margin: G \& with G partly cut away.
3 In the margin: g
4 In the margin: dau
5 Between d and schulde traces of erasure.
hou our enemy is wayk & leñ. nys h nouȝt an vnhardy campion  
pat smiteþ toward þe fote of his\(^1\) enemy. For flesche lust is  
cleped foote wounde. For as.oure fete beren vs whider þat we  
wil gon. so done oure flesche lustes. Ac ne drede we vs nouȝt  
ful sore\(^2\) bot ʒif þat þe delit smyte toward þe he hert and gynne  
to wexen more & more. Ac þan drynk of þe attor. þat is þenche  
on þe passioun of þesu crist. & do penaunce & dryue out þat  
attri swellyng frum þe hert. þat is þenche on attyr pyne þat  
þesus drank oþou þe rode for oure synnes. pride. onde. wrapþe.  
hert sore for werdelich þinges. dreyr for loue longyng wisschyng  
of Catel. þise ben hert wounden,\(^3\) þise ʒiuen þepes dynt onon  
whan þe foote smyt þiderward þan it is to dreden. þat is þe lust  
oiper þe loue.

R  
Emedie aþein pride is lowennesse. & onde saule is felauȝ-  
schipp. wrapþe saule is loue\(^4\). & suffre þat man misdo þe.  
aþein slouþe is redynge spekynge of god & of gostlich werkes.  
aþein couetitise is free of hert. aþein glotonye fastynge. aþein  
leccherie fleiþe out of þe feble compaignye þere it may be done.  
& bidde fast to god niȝþ & day þat he sende þe grace to wip-  
stonðen it.

W  
Ho so wil be loue aþein pride þenche hou mychel hym  
faileþ of holynesse & of gostlich þewes. ʒutt þenche. what  
þou hast of þi seluen þou art of two dele of body & of soule.  
& in oiper ben two þinges þat mowen michel meken þe ʒif þou  
ʒiuest good kepe vn to hem. in þi body is filþe & vnstrengþe.  
Look in þe fairest stede of al þi body þat is þi neþ. what comeþ  
out þere of bereþ it wyn beryen oiper smel of Aromance. þe  
breren beren rosen. þi ﬂessche\(^5\) what bereþ it. out of þi nose  
ne comeþ nouȝþ bot slyme. ne artow nouȝþ bot wormes mete,  
þereua ﬂuıdum. vas stercoreum. esca vermium,

\(^1\) his: i added above the line.  
\(^2\) ful sore run closely together.  
\(^3\) p. 422 a.  
\(^4\) loue added above the line.  
\(^5\) ﬂessche: l blotted; over e the upper part of an unfinished letter.
heize & perf ore biholde downward & pou schalt see what pou art seipt seint austin,

Neccium est eleccionis respectus inferioris sit cautela que humilitatis consideracio superioris. Quat is biholde vn to pise holy men pat ben of heize lyf & pou may loke than hou lowe pou standes forbi hij done. Faste a seuen nijth brede & water. wake pre nijth. what wil it vn-strenghe pi body. than may pou wel see pat in pi flesche is filpe and vnstrenge. And in pi soule ben oper two pinges. forgering & vnecunnyng. & lijth forto casten in to synne. And perf ore bi. holde to pine synnes. drede pi feble kynde and seie wip the holy men pat men telde hym pe fal of his felawe.

Lle hodie ego cras. Als vnstrong am ich as he was. he fel to day & j may to morowen & biwepen his vnhappe. & dreden pat so mijth bitiden hym zif god ne helde hym vp 15 wiþ his grace Bernard seip.

Vperbia est appetitus proprie excellencie humilitatis contemptus eiusdem. Also as pride is willyng of worschipp & heijenesse. rijth so is lowonesse willing of lowennesse & to be litel holden. & as pride is rote & hede of alle 20 vices: so is3 lowenisse rote & heued of alle vertues.

Vi3 sine humilitate virtutes conregat est quasi qui in vento puluerem portat, Quat is who pat berep vertues in hym wiþouten lowenesse it farþ by hym as who bare dust in pe wynde. for pis lowenesse no gnare ne may 25 ne may it atholde. pat is non of þe deuels wiles ne may hym deren. Seint antoyne it witnesseþ pat god schewed al þe werlde vnto. & þan he seif it sett al full of deuels gnare. & þan he seide vn tooure lorde. A lorde he seide hou mizth euere any passen all þise and witen hym fram hem. & oure lord seide to 30 hym: pe polemode man. For pe lowe man of hert is so litel pat no gnare may atholde hym. & þerto eke he is so strong pat al gostlich strenghe comeþ perof cassiodre seip.

Mnis4 fortitudo ex humilitate &c, Al gostlich strenghe comeþ of lowenisse.

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1 hij on erasure.
2 p. 422 b.
3 In the margin: gregorius,
4 In the margin: cassiodorus
Bi
humilitas. ibi sapiencia, 2 pere lowenesse is 2 pere is wisdom. & pere pat is wisdom pere is pe faders strenge. Hou dope pe wresteler he nymepe 3eme what turne pat his felawe can nouyth. & perwip he castep hy. Also oure lorde 5 seihe hou pe fende cast alle to helle porou3 pe pride pat was in adam. And pan seide oure lorde x schal werpen hym wip a turne pat he neuer ne knew ne neuer schal. And oure lorde streitte hym so lowe by pe erpe pat pe fende ne knew hym nouyth & pat is cleped pe fallande turne. & perwip he bigiled hym and 10 cast hym & overcome hym. & alle his wiles er he wist. And 3utt vche day he is bigiled wip pat ilch turne of pe polemode man & womman

Mne sublime vident oculi eius. 2 Holy men pat holden hem lowe & litel of hem seluen & zinnen hem nouyth vnto pe werlde. pe wilde bore ne may nouyth come vnto hem. Hij ben careles of his tosshes. & perfere vche man bihelde his blak. & nouyth his white. pe white wil bygile pe eise oure lord seip,

Jscite a me quia mitis sum & humilis corde, 20 Lernepe of me to be mylde. for ich am meke & mylde. For in pise men pat ben mylde he ne heldep nouyth drope meel of his grace ac foloweand he heldep in hem his grace,

Vi 3 emittis fontes in convallibus &c 2 poou makest welle lorde in pe valeie. & hert bolnen & heuen as hil.

25 take me a bledder and 4 blowe it and it wil fleten pricke per inne wip a nedel & it gop 4 al out & sinkep. And so it farep by pryde. als longe as a man letep wel of hym seluen pan he is blowen as bledder Ac lete hym loke witterlich what he is. & his tayl 5 wil falle

Ride salue is pis. Felawshipes & lone oper names goode & it is pine owen. & wille hem goode pere my3th failep. For so mychel strenge ha3p loue pat it makep opers good his gode.

1 In the margin: Salamon.
2 lowenesse is run together at the end of the line.
3 In the margin: d au id.
4 From and, the last word in a line, a large erasure, extending over the whole of the following line down to gop, which stands in the middle of the next. Comp. p. 130, n. 4.
5 p. 423 a.
Louve opere memnes gode\(^1\) & it turnep to pe. Lord what many
ben in pis werlde as ich vnderstonde wolde wel loue pat ping
here on erpe pat al ping were his pat it touched

\(\textit{Alia bona si diligis tua facis.} /\) 3if \(\textit{hou} \) hast onde of
opers gode \(\textit{hou} \) attres \(\textit{pe} \) wip halyway & woundses \(\textit{pe} \) wip 5
 salope. \(\textit{pi} \) salope it is 3if \(\textit{hou} \) it loues. & \(\textit{pi} \) strenghe a3ein \(\textit{pe}
\) fende. 3if \(\textit{hou} \) loue witterlich nomore schal fleschlich fondynges
dere \(\textit{pe} \) pan gostlich. Looke \(\textit{pat} \) we wil \(\textit{pat} \) vche man & womman
\(\textit{pat} \) loue\(^u\) vs. loued hem. Helpe \(\textit{oper} \) forto haue defaut \(\textit{perof} \) \(\textit{pi}
\) seluen. An Ancre was almost dampned for \(\textit{pat} \) sche nole nou3th 10
lenen a quayer fram fer to loken on,

Wra3pe saleue is polemodenesse \(\textit{pat} \) men Owen to han a3ein
yuel. \(\textit{pre} \) staires per bien \(\textit{pat} \) longen to wrapphe. 3if \(\textit{hou}
be polemode a3ein wra3pe an heije staire it is 3if \(\textit{hou} \) pole pole-
modelich harme \(\textit{pat} \) men done \(\textit{pe} \). wel\(^2\) heijer it is. & more mede 16
lip \(\textit{perfo} \)re 3if \(\textit{hou} \) ne haue nou3th agylt. And alder heijest 3if \(\textit{hou}
\) it \(\textit{pole} \) for \(\textit{pe} \) good dede. Ac many wil saye \(\textit{j} \) made neuere fors
and ich hadde agylt. Ac for \(\textit{j} \) ne haue\(^3\) nou3th desired it.
it do3pe me \(\textit{pe} \) more harme. \(\textit{hou} \) \(\textit{pat} \) so seist \(\textit{'} \) chese on of pise
two. weheper \(\textit{pat} \) \(\textit{pe} \) is leuere to be judas felawe. opier \(\textit{jesus cri-20
stis} \) felawe judas was honged for his gylt. & \(\textit{jesus} \) crist giltles.
He \(\textit{pat} \) myssie3pe \(\textit{pe} \) opier misdo3pe \(\textit{pe} \) he is \(\textit{pi} \) file. for \(\textit{pe} \) file file3p
away al \(\textit{pe} \) rust of \(\textit{pe} \) soule. For al pis word is goddes smipe
to smipe wip his chosen. & his belys \(\textit{pat} \) he blowe3p wip \(\textit{pat} \) ben
his wicked \(\textit{men} \) & \(\textit{wymmen} \) \(\textit{pat} \) clensen his childer & bri3tten 25
hem. whi schull we be waryand hem \(\textit{pat} \) done vs good. 3if \(\textit{we}
\) weren wel avised we au3tten\(^5\) to blissen hem & bidden for hem
fast for \(\textit{pe} \) good \(\textit{pat} \) hij done vs. wolde \(\textit{pe} \) yrne 3if \(\textit{it}
\) coupe spoken warien \(\textit{pe} \) fyle \(\textit{pat} \) it clensed nay bot it were a gret fole,

\(\textit{Agnetum probatum vocauit eos.} \) \(\textit{He} \) clepe3p his e3
siluer proud 3if \(\textit{pat} \) we wil come to oure spouse. we mote
ben yproued as \(\textit{pe} \) siluer is in \(\textit{pe} \) fyre. so we mote ben yproued
in \(\textit{pe} \) fyre of fondynges,

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\(^1\) gode: the second letter more like \(\epsilon\).

\(^2\) wel: \(w\) partly on erasure.

\(^3\) ne haue added above the line; on \(\epsilon\) in \(\textit{haue}\) traces of erasure.

\(^4\) cristis: the last \(\textit{is}\) in somewhat fainter ink added above the line.

\(^5\) au3tten: \(\textit{u}3t\) squeezed together at the end of the line.
QVid gloriatur impius si de ipso facit flagellatum pater vester? * penche on his ensample, on domesday is day sett forto zelde vche man after pat he hap undeserved. dope he pe pan wrong pat demes pe or pat day come. for pan is right sett vn to alle men. for two pinges god hap holden to hym seluen worschipe & wrecche, 

Mchi vindictam ego retribuam. ¶ Myne is pe wrecche. j it schal zelde.

Gloriam meam alteri non dabo. ¶ My blis and my glorie j ne schal ziuie to man. Now pise men pat wrappen hem here of harmes pat men done hem and of wronges and pise men also pat desiren forto haue Lordeschippes ouere oper & haue al. Men vnder foote for her ryches. pat on wil bynyme god pe wrecche pat fallep to hym. & pat oper his glorie pat is his blis. And so wolde Lucifer haue done. And perchfore pe harme fel opon hym seluen. he bicom of pe fairest aunget of heuene pe foulest deuel of helle. and so schult al. done pat hym folowen bot 5if hij amenden hem here whiles pat hij lyuen. for alle swich Men wil bynymen god wip strenghe al pat fallep vn to hym dauid seip,

LAcum aperuit & effodit eum & incidit in foueam quam fecit. ¶ Hij maden a graue and dalf it. and fel hem seluen in pe diche, pat bij maden. & so it schal fare by vche wicked man & womman. pe harme pat bij wolde done to. 25oper. it schal falle to hem seluen here oper elles where. For atte day of dome pou schalt seen hou pe deuels of helle schullen beten hem po pat ben pine enemies & han done pe harme here 5if pat pou ziuie pe wrecche in to his honde. for we schult wil as god wil. and he schal wil as we wil.

SLoupe salue is pis gostlich gladnesse porouz hope of gret mede pat we schult haue porouz redyng. porouz holy poujttes. oper of mannnes moupe to here men schult ofte lete biddynes forto heren and forto reden. for porouz heryng & redyng come p he deuocioun. and ziuep good kep to pise verses.

1 p. 423 b.
2 hem: m apparently touched up.
3 aunget: u by correction.
4 we schult run together.
5 here: the first e corrected or touched up.
Nunc stude. nunc ora. nunc cum feroare labora;
Sic erit hora breuis & labor iste leuis.

If pat is now stodye. now biseche now wirche euere as pi wytt
is scharpest and so schal pe penche pe day schort & pe werk
li3th.

S Empér in manu tua sacra sit leccio tenenti librum
sompnus. subripiat & cadentem faciem sancta
susciipiat, $ Holy redynge euere be in pine honde pat pi
nebbe falle sleping1 opon pe holy pagyn . Ac euere as a man may
do best and best wille hap so holde hym. pat is to saie in 10
bidding oiper in heryng oiper in redyng oiper in spekyng oiper
in pou3th of goddes passioun,

S Alue a3ein coueitise is largesse frenesse of hert, na3eles a
man may be to fre as seint Gregori seip. mete and drynk
bllyndes pe tynes li3th pou3ttes li3th wordes. and seching of 15
lustes ac vnderstondep peren ben be degrees of flesclich fondynges
on is cogitacio. anoper affectus. pe pridd consensus,
cogitacio. pat ben li3th pou3ttes pat ne hirten nou3th pe soule
bot hij bispatten it as fleuges done confiteor seruep peren of
crouchynge & knelyng & culpyng atte breest done hem away 20
affectus. pat is whan pe pou3th go3p inward and pe delytt
wexep and pe lust pan wexep wounde and depep inward in to
pe soule & pat is after pat pe lust go3p. pan is nede to crie
Sane me domine hele me lorde for ich am wounded in to
my soule,

R Vben primogenitus meus non crescat ruben,
$ Rede pou3th pou blody delytt ne wexe pou neure con-
sente, pat is ne consente pou neure perto ne drawe non vnlust
vpe pe as ping pat were amased . and lipe adoun. and letep hym2
vp & seip crauant . pan he bicomep neer pat aforne stode fer 30
and bitep depe bytte pat stode arst fer fro 3ou dauid seip,

E Rue a framea deus aniam3 meam & de manu
canis vnicam meam, $ Whan pe dogge of helle comep
als smertlich stonde a3ein ne loke nou3th what he what he wil
do ac nyme onon pe roode staf in pine honde & in pi mou3pe. 35

1 p. 424 a.
2 hym added above the line.
3 animam: a stroke across the first a seems to have been erased.
Joel Pålsson

Hat is make on þe þe merk of þe croice arise vp smertlich & stir þi seluen holde vp þine eigan & þine honden after socours 1 wip Deus in adiutorium. Veni creator spiritus. Exurgat 2 deus & dissipentur. Saluum me fac. Domine quid 5 multiplicati, Ad te leuani oculos meos. Saeip þise Psalmes. & zif you ne come nouȝth some help criep ludder wip good hert. Vsquequo domine obliuisceris me. pater noster. Credo. Aue maria, And smertlich falleþ a doune to þe erpe and braideþ vp þe roode staf castep hyin a fnrwe half þe helle dogg þat nys nouȝth elles bot blisse al aboute þe and spytte hym amydde þe berd & scorne hym þat he wolde wip so litel hire þi soule goddes spouse. bihode what he payed deme opon hir 3 prys and be euere þe derere for þat sche 4 coste dere ne selle hir nouȝth for so litel to his fo. þat he paied so mychel fore his owen hert blood & make hir nouȝth þe deutel hore. to litel hij mowen do þat ne mowen nouȝth heuen vp her þe fyngers & empe goddes passioun 5 his derworpe bloode & crepe in to his 6 woundses as þe prophete seip. 

Ingredient 7 petram absconde fosse humo ¶ Go in to þe ston and in to þe doluen erpe, Oderunt 8 manus meas & pedes 9 meos dinumerauerunt omniaossa mea, ¶ Hij doluen myne feet & myne honden & rekened myne bones. þe þe nayles weren ragged biforeu for hij weren of a wommanes makeyn & baren þorou; in to þe tree skyn. & flesch. & bon. al þat hir stoden on. & þerfore þe prophete biddeþ þe crepe in to þe doluen erpe, Columba mea in funeribus petre & cauernis ma- cerie ¶ Michel loued he þat culuer þat he made swich hidels to hir. po þat he cleþep culuer looke þat hij han culuer kynde wip outen galle. þat is wipouten bitternesse of hert

1 socours: the second o probably a correction.
2 Exurgat: between u and r traces of erasure.
3 hir: r apparently by correction.
4 sche added above the line.
5 passioun: pas almost effaced.
6 p. 424 b.
7 In the margin: propheta.
8 In the margin: david
9 pedes: the first e looks like o.
Recluse

& filpe of synne. come tan boldelich to hym & make schelde of his passioun. oiper ȝutt in wille to leten her synne als sone as god sendep hem his grace when þat hij han bounȝ þere after

A bis scutum cordis laborēm tuum. ¶ Lord þou schalt giue me hert a schelde aȝein þe fende wip his swynkful ȝ pyne. He schewed it to vs witterlich ynoun þat he is oure schelde, þe fijþ þerof makeþ hym agast & brynþþ hym att fiȝþth. & þif soure temptacioun go so ferforþ takeþ seint Benett salue nouȝþ so mychel as he dude. for he tooke so mychel þat rigge & wombe brusten ou blode. ac wip a smert discipline1 oþer to drawe out 10 of likyng þif þou werest pe slepeande he wil come vpe þe for deyth is dedlich wip outen dede so ferforþ it may go and last, N

Vmquam enim iudicando est dilecção esse mordia racio recluditur2 & negat assensum. ¶ Whan þe skyl3 fiȝþþ ne lenger aȝein þan it is dedlich For in þe ginnynge 15 trede þe nedder on þe hede er þat he were to bolde þe proþete seip.

B Eatus4 qui tenebit & allidet paruulos suos ad petram. ¶ Blissed be he seip þe prophete þat brekeþ to þe ston atte first skirminge, N

5 canticis capte vobis wpes paruulas quidam. enim, ¶ þe first prickynge sleþ þe vyne þat ben oure soules þat moten han mychel tilying as þe vine of all trees it most haue mooste cost and þe ne may nouȝþ beren hym6 seluen. nomore ne may a man beren hym seluen, ne kepþ hym bot 25 porouȝ þe grace of god. And wel more kepþ & tilying it mote haue þan þe vine and liȝþliȝþ þou may sle þe vine. & ȝut wel liȝþliȝþer may þe soule be sleyn. And þerfore & for many oþer enchones man is likned to þe vine. þe fende is bere kynde bi-hynende. &7 asse bifoþre þat is leþþ bifoþre & stronge bihinde. & 30 þerfore smyte hym oþon þe schulders for he is pinþ pruddest &

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1 discipline: the second i added above the line.
2 recluditur: over the c a short perpendicular stroke, evidently the upper part of an unfinished l.
3 skyl: k indistinct.
4 In the margin: dauid.
5 In the margin: jn canticis.
6 hym: ý on erasure.
7 p. 425 a.
hym is schame lopest. Pat is atte first whan he temptep stonde stiflich aejin wip gods passioun & he slieçep als swipe & of pat syrue he ne schal nomore tempte þe. Ac anopere may for þere ben fele of hem. A lefdi seide a spark brouȝt al hir hous on 5 brenyn & so it fareþ ofte of litel comeþ mychel. þerfore vche man & womman beþ war of þe deuel, he is redy to blowen it & kyndlep it more and more. & þerfore queyncheþ it onon riȝth wip jesus cristes bloode for it is goddes riȝthful dome a man þat nyl nouȝþ whan. he may be ne schal nouȝþ whan he wold. Also aejin coueitise þenche hou pouer jesus crist was att his bereynge he ne hadde none hous to be borne jnne ne no cloþing forto ben ywounden june and pouverlich was sustenened afterward and afterward his moder susteined hym wip her rok for sche span þat tyme. And after more pouerte whan he henge on þe rode naked.

A 3ain leccherie þenche opon his betynge wip scourges knotted & take þe a discipline oipere two. & þat wil drawe þe likyng fram þine hert And bidde fast to jesu crist & he schal deliuer þe & þou bidde wip good wîlt, er þou lest wene for þat syrue ne may noman wipstonde wipouten his grace bot hij þat ben 15 chaste of kynde. oipere þorouþ art þat is to vnderstonde by art þat hij deliten hem in oipere þinges & þerfore hij ne han no wîlt þerto. oipere usen letwaries to fordone her kynde.

A 3ein glotonye beþ sober. fasteþ gretelich for þat is þe best medicine þer aejins & þencheþ opon þe meþfulnesse of jesus crist whan he henge opon þe rode. And he asked a drynk & bij ne þeuen bot a litel galle & eysil & myrre menged to gedre. & he wipdryrůþ hym & nolde nouȝþ drynk it þeiʒ al he were of þrust.

N Ow we schult telle of schrift two þinges nymeþ þeme of schrift. þe first of which miȝþ it is. þat oiper what it schulde be. Now jchille dele þis on sextene partyes as men breken bred to childer þat bot þif þe bred were broken to hem hjij miȝþten dyen for hunger. Schrift haþ many miȝþtes. Ac jchil tellen bot of sex þre to þe fende & þre to oure seluen schrift 30 schendep þe fende & tohewep of his heued & to dreueþ al his feerd. And oure seluen it waschep of al oure filþe. & þeþelþ vs þat we hadde lorne & makeþ vs goddes childer. Judyf is schrift on oure tunge þat1 is þe fende whan men schewen her synnes

1 p. 425 b. Near the left-hand bottom-corner, a hand pointing upwards.
to þe þreest & ben sorì þerfore þan schenden hij þe fende whan a man is in wille to done his synnes nomore þat raper he wolde dyen & draweþ out al þe rote of þe likyng þan is his heued of. 

Compuacte sciencie in cubiculo abscidit caput, 5

Agas o vna mulier ebria id est. judif fecit in domo regis nabugodonosor, Pat is erþe mouþe do out al þat heued al þe gynyng & al as it was þan he fleþþep & alþ his wrences & alþ his wiles as judif dude Oloferne Also judas machabeus who stode æçëins hym also þe folk in. judicu m 10 asked whan josue was dede who schulde ben her leder

Vis erit dux nostrum judas ascendit &c. Oure lorde seide late judas go bifoire þou and þ schal take þoure enemyes in to þoure handes what is þis to saie. Josue spelleþ hele and judas schrift as judif doþ þan is josue ded whan þe 15 soule is slayn þorouþ synne & is quyked æçin þorouþ schrift. For schrift is baneoure & bereþ þe bane þe bifoire goddes ferðe & bynymep þe fende his londe. Judas to droþ al þe londe of Chanaan bodilich and so doþe schrift gostlich

Omnia in confessione lauantur glosa confitebimur 20 tibi deus confitebimur, þis was bytokned þat judif wesche & despoiled þir of widwen schrude þat bitoknep þynne & cloþed þir in haliday weden

Auit corpus suum & exuit se vestimentis viduitatis. johel seip.

Reddam vobis annos quos commedit locusta & brucus. rubigo & erugo, • Schrift yeldeþ vs al oure lorne. þis was bitokned þat judif schredd þir wiþ haliday weden ovrnemenþ þitoknep blis as oure lorde seip,

E Runt sic ut fuerunt & proiæ. • Schrift schal 30 make þe Man swich as he was er he synned. þe þridde þing endeþ hem boþe for it makeþ vs goddes childer. Judas bijate beniamyn of jacob his fader to ben his riþth honde sone þat is of þe eritage of heuen. now jchil tellen hou 3e schullen go to schrift

S Chrift schal be waryful. þou schalt biwraþi þi seluen & non oper as summe wil saien þus ich it dude þorouþ oþer oþer þe fende it maked me done. þus Adam and Eue wered hem.
Adam wytt his synne opon Eue and Eue opon þe nedder þe fende ne may strengþe non to synne þeiþ þat he egge hem þerto ac wel wele he letep þere of whan men seien o fore he is proude, for hij þiuen hym strengþe þat nãþ non bot onlich þorouþ oure seluen. jif þou witest þi synne on þíne vnstrengþe þou puttest þi synne on þe fader þat made þe. jif þou seist þou ne haste no cunningþ þou puttest þi synne on þe son þat bouþ þe. jif þou seist þou ne haste no grace þou puttest þi synne on þe holy gost & on alle þíse þre þou gabbest for jif þou wilt bidde hem. hij ben redy to þiuen þe strengþe witt & grace, jif þou bidde wiþ good wille & folowe it in dede als forþ þe pov may. for at domesday þou schalt6 fynde alle þíse þre aþeins þe jif þou woldest excusen þe in þis manere. Nay þou schalt saie þus by myne vnwraist wille þe þiue to þe fende & to his wrenches poule seip.

J nosmet ipsos diuidicaremur non vtique iudicaremur, jif we wraie vs here & deme wel oure seluen we schult be quyte atte mychel dome þere seint anselme seip þíse wordses, Jn6 erunt accusancia terrens supra iratus judex. subtra patrinus horrendum chaos inferni intus vrens consciencia. foris ardens mundus peccator sic deprehensus in quam partem se premet. On domes-day schal þe deuel of helle stonde on þi riþþ half þine blake synnes on þi left half & bicleþe þe of þi soule murþer and riþþ-wisennesse þere al redi þat no reuþe nys wiþ forto biwraie þe abouen þe. þe erþe demer dredeful to biholde & storne. for als soft as he is here. als sterne he is þere. þe prophete seip here.

Gnus9 dei qui tollit, Here he is lombe & þere lyoun for he wot alle oure gyltes Bineþen vs þe wide profe of

1 Eue: E on erasure.
2 and: on a and d traces of erasure.
3 p. 426 a.
4 þou: o a correction, probably for a.
5 grace on erasure.
6 þou schalt run together.
7 In the margin: aulus with a half cut away.
8 In the margin: nsel with the first two strokes of the m cut away.
9 In the margin: prophecia
helle redy to swelewe vs. And oure conscience pat is oure inwit brennande wipinnen vs & al pe werlde on fyre abouten vs. pe synful 

_ Te_ 1 maledicti in ignem eternum 2 qui preparatus est diabolo & angelis eius, ¶ Gop 3e awaried out of myne eisen siþth in to pe fyre pat euer schal last pat was made for pe deucl & for his aungels for 3e fordude my dome pat j demed man to pat was to lyuen in sorou3 & wo here in pis 10 werlde & after come to my blis. ¶forpe 3e schuîlt now haue 

pe deuels dome to brenne wip hym wipouten 3 ende. ¶pan schullen 

pe synful erien swich a cry pat heuen & erpe may agrisen of pat ilch 4 cry. 5 

A scendit 6 homo tribunal mentis sue si illud cogi- 15 
	tet quod oportet eum exhiberi ante tribunal christi, assit accusatrix cogitacio testis consciencia carnis timor, ¶ pat is penche man on domesday Austin seip. For skyll sittep 7 mere on dome settel comeþ mere after his pouþth 

& accuseþ hym & seip þus pou dedest mere & mere & on pis wise. 20 

His witt bikenoweþ al soþ it is & mychel more. After pat þan schal drede come & bynde hem þorou3 best of domes man, 3utt 

nys he nouþth ypayed þei; hij ben ybounden ac biddep pyne & sorou3 wirche in hem al þat he can & may. pyne wip outen & sorou3 wip innen. who so demeþ þus 8 hym seluen here salþ he 25 

is for pe prophetse seip. 

N on 9 iudicabit deus in idipsum. ¶ God nyl nouþth 

pat a man for o synne be twies yjugged 

S J accusat deus excusat in vite viam, ¶ 3if þou 

biwraye þe here god wil were þe þere, 

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1 In the margin: dominus
2 eternum: on n traces of erasure.
3 wipouten: on e traces of erasure.
4 ilch added above the line.
5 In the margin: Augustinus.
6 In the margin: propheta.
Chrift schal be bitter aÿein ðat ðe synne was sweute. Judýf ðat spelleþ schrift was Marachies douȝtter. And judas ðat spelleþ schrift also wedded Othomar. Bitter and sorouȝ in schrift ðat on comeþ wip ðat oþer. ðat on wip ðat oþer nys nouȝth worpe. Judif and Marachie boþe ben sauen in fiȝth Phares and ʒarim nymp[e here foure þinges to stire þou to make sorouȝe. ʒif a man hadde lorne fader & Moder. wyf & childe & broþer suster & alle his freundes. and alle in on tyme nolde he nouȝth be sorry. God wott he may be wel sorier ðat hæp lorne god his fader & marie his moder and holy chirche his spouse. ðat ne hæp no good of nouȝth ðat. hij done þere june. Ælle þe aungels of heuene þat waren his freundes toforne. Alæ halewen his breþeren & his sustren. Ælle hij ben to hym als fremde & dede¹ as in hym. he hæp sleyn hem and lyeþ in lop of hem alle.

Mnes² amici eius spreuernunt eum & facti sunt ei inimici, ¶ Alle ðat waren his freundes æt spyen opon hym. His children dyen ðat ben his good werkes al clene, and sutt opon al þis hym seluen þat was goddes childe & lyche to hym. makeþ hym þe deuels barren of helle & bicomþ liche hym.

Os³ ex patre diabolo estis. ¶ Þe ben þe deuels childer of helle & he is þoure fader seip oure lorde in þe godspell.

Vctum⁴ vnigenitum fac tibi planctum amarum, ¶ Make bitter man as womman dope for hir child þat seþ it dye toforne hir. Now by þis worde.⁵ bot ʒif a man wepe als 25 mychel for his synnes as þe wyf dope for hir childe for sche letep teres wiponten mesure and bot ʒif a man dude so for his synnes he nere nouȝth verray repentaunt. Nay it nys nouȝth so. Ac þou schalt wil make sorouȝ & haue doel⁶ & ioye þe in god as þe prophete seip,

G Audete⁷ in domino semper & delectare in deo & ipse dabit tibi peticiones cordis tui, ¶ ðat is⁸

¹ dede: under the second e a dot, probably accidental.
² In the margin: Jeremias,
³ In the margin: dominus.
⁴ In the margin: Jeremias
⁵ p. 427 a.
⁶ doel: the second letter not quite clear; written together with the third.
⁷ In the margin: prophetæ
⁸ Between is and ioye two strokes going almost perpendicularly across the line.
ioye þe in þe lorde & delite þe in god & he schal þiue þe þe askyng of þine hert Now here beþ tway contraries. glade þe in god & sorouþe for þine synnes. a man may nouþth haue boþ att ones. and boþe we moten haue at ones on þis manere. wil he sori for þi synne & glade þe alway in god þat is haue hym 6 alway in þine hert & in þi mynde in al þat pou doost. ¶ Anope
enchesoun forto maken sorouþ. A man þat were damped for a murdre forto ben ybrent oþer anhonged. þou þat doost a ded-
lîch synne þou murþerest goddes spouse þat is þi soule. þou art
damped to ben ybrent & anhonged opon þe galewes of helle 10
for þou chaffares þan wip þe fende as ysaye seip,

P Epigramus 1 cum morte & cum inferno ruimus pactum. ¶ þat is þou haste treuþe pliþth & made dede forþ-
ward wip þe fende. he ȝiueþ þe synne & þou hym þi soule. For
synne is his chaffare þat he chaffareþ wip al. þe pridde enche-
souþ. a man þat hadde al þe werlde in welde & forlese it al att
o tyme for his quedschipp hou wolde his bert att 2 stonde. Nou
vche man þat liþ in dedlich synne he hap forlorne þe kynþdom
of heuen. & oure lorde jesu crist þat is þousande hundreþ fairer
þan heuene & erþe and al þe werlde. þe fierþe enchesouþ is whi
20 a man miþth make sorowe,

Q Vem enim christi ad bellum conuenicio &c. ¶ þe
kyng of þe londe hap bitauȝtþe his dere childe a kniþth
forto wyten & ȝemen & his enemy comeþ & ledþe hym awai
and to werray oþon his fader. nys nouþth þis kniþth sory. So it 26
fareþ here þe fader of heuene hap bitauȝttþ vchon of his childer
an aungel forto witen & warden & elles yuel vs schulde bi-
stonden. Ac we putten hym away þorouþ synne & maken hym
fol sori in als mychel as in vs is. And oure euerych to swich a
gentil wardeyn ȝiueþ to litel reuerence & cumneþ hym to litel 30
þank for his seruise. J rede þat we do vs in his warde 3 & be
ful tender ouer hym to helden hym wip vs. swich enchesons
þere ben & many oþer whi þat a man auȝtte 4 to wepen for his
synnes. For god doþe wip vs as a man þat hap an yuel dettowr
takeþ often Oten for whete. so doþe oure lorde of vs. wip riþth 35

1 In the margin: ysayas.
² att: the first t somewhat indistinct, the letters being squeezed together.
³ p. 427 b.
⁴ auȝtte: a unusually large, apparently a correction, possibly for o.
we schulde selde hym blode for blode. and pei3 oure blode a3ein
his blode may be sette\(^1\) at al3ih prys. Ac he dope as pe yuel
dettour dope takep oure teres for his blood. & zutt he is ful wel
ypayed. he wepe opon pe rode. on lazår. on jerusalem. for ope\(^5\)
mennes synnes. wepe we for oure owen. In vitis patrum it
tellep an holy man preched & seide wepe we for oure synnes
lest pat oure teres ne sepen vs in helle,

S

Chrift schal ben hole pat is al holelich made al to o man.
pat is whan 3e come toforne hym pat schal schryue 3ou.
10 pe schul3 telle hym al holelich pat comep 3an to 3oure mynde &
nou3th wipholde sum & telle sum. pe pouter womman than sche
makep fair hir hous sche dope out al pe grettet first & after pe
smaller & 3an pe dust arist to swipe sche flasschepe on water so
do 3e whan 3e swepe 3oure hous pat is 3oure bodies pat is goddes
temple puttep out first pe grete & 3an pe ope & after pe dust
of li3th pouettes. zif hij passen forp to swipe flasschepe pe ope
teres pat 3e ne ablynde nou3th pe hert e3en\(^2\). pe man pat hap
many dedlich woundes & dope hele hem al3 bot on & diep for pat
ilch on als wel he my3th dye on\(^3\) alle. A schipp wip many holes
20 stoppe alle bot on & it synkep for pat ilche on als wel it my3th
drenchen on alle. Men tellen of an holy man pat lay on his 3ep
bedd & his Abbot coim to hym. & asked zif pat he were clene
schriuen & he seide 3e\(^4\) bot a synne he dude in his childehede.
pe Abbot badde hym tellen it & he seide nay it nas no fors
26 pereof & algate his abbot gate it out of hym & 3an he dyed
and a ni3th he com to pe abbot & seide ne hadde he nou3th
tolde hym pat synne he hadde gon to helle & also ano7er for
he had o no7er tyme neded a man forto drynkem. & a leuedy
also for pat sche lent a pouter womman her cloping on opon an
30 halyday was nere dampned to pe pyne of helle

S

\(^1\) Over sette traces of erasure.
\(^2\) After e3en an erasure, going slantwise down across the following line.
\(^3\) on: under n a dot, probably accidental.
\(^4\) 3e added above the line.
\(^5\) p. 428 a.
Chrifte schal be naked \textit{pat} is nouȝth be saampled fair & hende-
lîch Ac saie þe wordes after þe werkes for þat is tokne of ¹
hatynge. ʒif þou hatest þi synne whi spekestow good þere
of saie out þi filp astow wilt schende þe fende. sir ich haue
yhadde a lemmen oiper ich haue ben a woman man foule of my 5
seluen. þis nys nouȝth naked schrift. ne bicloute it ²
nouȝth ac saie sir goddes mercy & þine ich am a foule hore oiper a foule
lecchoure a stronge þeue æeines my lorde þeis to foule men may
saie ac holde þe for swich in hert for ynoun it is to saye so þat
þi schrift fader vnderstonde what þou woldest menen. Sex þinges 10
fallen to schrift. þat men clepen circumstaunce ³. þat ben tagges
on ynglissch j ne can none oiper ynglissh þere of. ¶ On is þis
þe persone þat þou doost þe synne wip al oiper who it duode ʒif
it be a woman. saye þus jch am a woman & schulde wip
riȝth be more schameful þan a man. Ich haue spoken. done as j 15
dude for þi my synne is þe more þan of a man. for it bicomeþ
wers in my mouþe. a maiden. a wyf. a Numne. an Ancre. A
woman þat man leueþ so wel & han ben arst ybrent & aȝtten
ben þe better ywar. sir it was swiche a man. monk. Frere
Preest clerk wedded man nouȝth nempny þe name bot ⁴
swich 20 ordre for þe heijer degré þe more is þe synne. Stede. sir ich
dude in suich stede in chirche bihelde hym atte anter. j bihelde
wrastelynges folge gamens & ydel oiper spoken bilef Religions
þere men schulde neiȝen holy þing hondled hym. ¶ þe tyme ich
was of swich elde þat ich aȝtte þe wiselicher haue ywited me. 25
ich it dude in lenten & on halyday when oiper Men weren atte
chirche ich was some ouercomen & þe synne is þe more þan ich
haddde ben cast wip strengþe j biþouȝth me wel hou yuel it was
to done. and dude it neuer þe latter. þe manere. sir on þis wise
þus j lered first & vsed it forþ on þus fele wise þus foullich 30
schamelich. j souȝth deleytt hou ich miȝth best paiue my lust.
Tale is anoiper. tellen hou oft þus oft yspoken yseide les.
þouȝth þus fele þouȝtte. forgemenn þing þat miȝth haue holpen
man oiper forȝeten þing. laȝten ⁵ eten drounken lesse oiper more

¹ tokne of run together.
² bicloute it run together at the end of the line.
³ circumstaunce: i added above the line.
⁴ bot: t a correction on erasure.
⁵ MS: laȝtten with it expuncted.
Joel Pålsson

pan hij hadden nede to pus ofte in wrappe sippen\(^1\) j was last schriene,

Ause whi pou dedest it oiper yholpe perto porouz wham it bigan jch it dude for\(^2\) delite of yuel loue for biȝete for drede for flaternitynge jch it dude for yuel peiȝ pere com non of mi liȝt lates tolled hym vpe me oiper loose answere for wrappe ich it dude forwhi pe yuel lasteȝ ȝutt pus leçi was myne hert seie pus vchon after oiper jeremie seip,

Effunde\(^3\) sicut aqua cor tuum,\(^4\) As water schede out pine hert whi biddeȝ\(^4\) he as water for oyle when it is schadde pe licour leuep pere inne\(^5\). & of wyne pe smel, & of milk pe hew ac water geh out al clene & zif pou ne doost nouȝt so loo hou god preteneȝ pe.

Cee\(^6\) ego ad te dicit dominus ostendam gentibus nuditatem tuam regnis tuam ignominiam & proiciam super to Abhominaciones tuas.\(^6\) pou nolest nouȝt vnwrie pi self & perfore j schal schewe aĩt pine quedschippes to aĩt kyngdomes on erpe & of heuen & to helle and trusse al in pi nekk as a pef & cast pe adoun in to helle wiþ al to geder.

Vid\(^7\) confusionis qui ignominie erunt quando dissipatis folijs & dispersis vniuersa nudabitur turpitudo fames apparebit &c.\(^7\) What schame schal be pere & what schendelik whan al schal ben vnwrien nouȝt onlich of dede ac of word & of pouȝt & wrongen out al pe ruse.

O Mne\(^8\) tempus inpensum requiretur qualiter sit expensum,\(^8\) pe schal vche tyde & vche tyme ben yrekned hou it is dispended quando dissipatis folijs. He loked hou Adam & Eue gedreden leues to hile wiþ her kyke-

\(^1\) sippen: the fourth letter looks like r; possibly corrected.
\(^2\) p. 428 b.
\(^3\) In the margin: jeremias,
\(^4\) biddeȝ: under the first d a dot, probably accidental.
\(^5\) pere inne run together.
\(^6\) In the margin: dominus,
\(^7\) In the margin: Bernardus,
\(^8\) In the margin: Anselmus,
Declinantes cor suum in verba malice ad excusandas excusaciones in peccatis. ¶ Hij bowen her hertes vnto wordes of wickednisse forto hile hem in her synnes & so done men now. Peis he wot his neizbur in synne & he miȝth techen hym & coupe hou he miȝth amenden hym. Je, he seip god amende aht. alle ben we synful. And he seip so pere auenture peis pat oper lye in synne & hym peu[s]he]p wel pat he nys nouȝth in pat synne for he hap pat happe pat he kepe]p hym out pere of porouȝ cunnyng pat he hap. jif pat oper coupe pat he can he schulde kepe hym bettere pan he dope. And he is in 10 gretter synne pan he is & vnderstonde]p it nouȝth for he is out of loue & charite For god bidding]p pat he schal helpe his broþer in al pat he can and may And he seip his broþer lye in synne & coupe helpe hym & conseil hym & nyl nouȝth in pat he is in more synne pan he. for pat is pe 2 grettest 3 synne pat is. For 15 do j neuer so many good dedes & j be out of charite & of loue al nys nouȝth as to saluacion]n per auenture pe lesse pyne he may haue Look pan what it is forto go reccheleslich forp and miȝth teche his broþer & nyl nouȝth j rede pat vche man charge pis poynt. // 4 Schrift. schal be oft ymaked & perfore seip dauid 20 in pe sauter[E]

Confitebimur tibi deus confitebimur. ¶] We schu[l schryue to pe lorde we schu[l schryue to pe lorde twies he it seip for we. schu[l ofte go to schryft. and oure lord seide hym seluen to his deciples, 25

Amus iterum in judeam ¶ Go we etfe seide oure lorde in to jude. jude spell[e]p schrift and Galibe wel forto lerne. And so he 3ede ofte perfore out of ealile in to jude . For after bapteme it is pe sacrament pat pe fende hatep & so hap hym seluen ben aknown wen if it be done as it auȝt forto be to holy 30 men often For sum schrift queneh hym. pou wilt wasseche pine honden twies on a day. and wilt nouȝth wasche pi soule pat is

1 In the margin: dauid
2 pe: p apparently a correction.
3 p. 429 a.
4 The strokes in red ink.
5 In the margin: dauid.
6 schu[l added above the line.
7 In the margin: dominus,
goddes spouse ones in a week to goddes clene clippyng. Con-
finite or Crouchynge Culpyngge atte breest al is helpyng & dope
awai venial synnes. Ac euer is schrift þe hede of allæ,

S

Chrift schal be on hast ymaked, 3if it come by niȝth in þe
mornynge. 3if it come by day schryue hym er þan he go
to slepe what man durst slepe when he seþ his dedlich fo holde
a swerd ouer hym forto slen hym. Oure dedlich fo is þe fende
& he stoute ouer vs euer more redy when we ben in dedlich
synne to smytyn vs adoun in to helle nere þe gret mercy of
god þat holdep vs vp to loke 3if þat we wil amenden vs. And
many þat slepeþ so in1 her synne & nappeþ on helle brynk
torpleþ in ar hij last wene. Js þere any man now þat fel in a
diche þat wolde aske red when he schulde arise men wolde holde
hym for a foole and more þan wode. Å womman þat hap for-
lorne her nedel secheþ it onon riȝth & turneþ vp veche straw in
þe hous til sche haue it founden. A souter þat hap forlorne his
al he secheþ 5 it onon riȝth. Bot god almijtty4 schal ligge seuen
dayes er he be souȝth þis nys nouȝth wel5 done,

circumderunt6 me canes multi. ¶ Many houndes
20 seip dauid han bisett me. whan gredy houndes comen nys
it nouȝth rede of 3erd to smytyn hem away bij wolden elles
bynyme þa man al þat he hadde. Als ofte as þe hound of helle
comeþ to 3ou smyte hym on þe snoute þat he ne bynyme 3ou
nouȝth 3oure good werkes. for þoroþ 3oure good werkes þe shult
25 þe fed7 of god more oþer lesse after þat hij ben. Smyte8 hym
þan on þe snoute wip þe 3erde of 3oure tunge þat is telle al þat
he can for þat is hym dynt lopest. An hounde þat fretþþ leþer
men beten hym onon riȝth for mychel foole he is þat abideþ til
a morewen for þan he hap forȝeton it & dope it ete þe soner.
30 þefore atte first tyme beteþ þe hounde of helle & þan he wil
be þe sorer adradd to kommen þsein to þe. Nyne resouns þere ben

1 in added above the line.
2 A a correction on erasure.
3 On secheþ traces of erasure.
4 almijtty: on the first t slight traces of erasure.
5 wel: on l traces of erasure.
6 In the margin: dauid.
7 be fed run together at the end of the line.
8 p. 429 b.
whi a man aught go sone to schrift. On is pe pyne pat okerep for synne is pe deuels¹ gouel pat he ziuep to oker. he ziuep vs synne & we hym oure soules. pe lengere we lyen þere inne pe more we fallen in Oker ażeins hym þat is to ben ypyued here. oiper in purgatorie. oiper in helle.

EX² vsuris & iniiquitate redimet &c. ¶ Anoper þat mychel lere þat we lesen for alle oure gode dedes ben lorne þat we done as forto haue any mede fore in þe blis of heuene,

Alieni³ commederunt meum robur &c, ¶ Straunge⁴ 10 han eten my strengþe for noping þat j do is likeworþi to god ne hym ne quemeþ. ¶ þe pridde dep þat is vnsiker for he nott þiþ þe schal þat day lyuen vn to euen

Etus filij ne tardas qui ad dominum vest⁵ &c, ¶ þe fierþe þat is sekenesse. for þan may a man nouþth 15 þenchen bot one on his yuel more þan on his synnes

Etus sanus confiteberis vt viu⁶. &c. ¶ þe fifte after fal. schame is to ligge longe & namelich in stynche. Now nys þere noping þat stynkeþ so foule as synne

Srge qui dormis. ¶ Arise⁷ 5 þe þat slepen, þe sext is þat 20 þe wouwde wexeþ euer more and more and wers to helen,
Pricipi consatalere medicina paratur, ¶ þe seuenþ is þat is yuel wone. & bitokener Lazar þat stank in þe byriels to schewe þat it is strong to brynge a man out of yuel wone. Oure lord dude fourue þinges er he arered hym. he 25 kneled and helde. vp his honden. & wepe. & cried loude to his fader to schewe hou yuel it is to come out of longe liggeþng in synne,

Vam⁸ difficile surgit quem moles male consoetudinis premit;/ ¶ þat is hou arewelich he ariseþ þat vnder 30 wone of synne lip so longe ¶ þe eiþted resoun is þat synne nys nouþth sone ybett draweþ anoþer & þe pridde & þe fierþe.

¹ deuels: over u a comma-like mark.
² In the margin: dauid
³ In the margin: jeremias
⁴ Straunge: on S erasure.
⁵ Arise: on A traces of erasure.
⁶ In the margin: augustinus
& so the last is wers pan the first for the depper a man wade in the finges seruise. the latter he come yp gregori seip,

Peccatum quod per penitenciam non diluitur mox suu pondere ad alium tractat. If the nynpe resoun the heiger & the soner a man bigyneh to done his penance. the lesse he hap to beten in pyne of purgatorie & the more heiseth his ioye in heuene. pise ben pe ix. resons whi a man au3tte the soner arise out of his synne,

Scripth owe to be done edomlich pat is lowelich lete litel of hym seluen as the pullicane dude pat com in to the Temple & leide hym adoune on pe erpe & lete pat he nas nou3th worpi to loken vpward to heuene so gretlich hym outh pat he hadde agylt god. And no3t as the Phariseu pat com in to the Temple & seide lorde j panke pe. j. faste twies in the wek. & j sinne myne 15 tipes of al pat me newe by the 3ere j ne am nou3th swich as 3one Pullicane 3onder and oure lord seip pat he 3ede out suynful & the Pullican synnes were for3ouen hym. the Phariseu was a man of Religiuon & clerk & the Pullican was a commune man of the poeple & and lyued by his chaffare. Men seen pise herlotes 20 & pise beggers done opon hem ragges & hiden her good clipes 3if pat hij han any. & crien fast opon the riche men after good & so geten good of hem pus the lowe man of hert bigile god al day & and gete of his goode pat is putte for his sore & hailseb hym by his dep on pe rode. by his derwore blode. by 25 his moder teres. by the mylk pat he souke of her swete tates. by hir sorouzes pat sche hadde for hym. by his dere spouse pat is clene soule. by alle his aungels. by alle his halewen pat he help hem for her loue 3e seen also the a man suneb gladlich. alle beggers gederen to hym. Now nys the noman so large ne 30 so leef to sune as hym is. for he seneb oueral where pat he may suneb his gode For hym is an hundrepe so leef to sune as

1 In the margin: gregorius. At the edge of the page, just below the marginal note, a d (?) faintly visible.
2 purgatorie: p. 430 a.
3 MS.: a man of the commune poeple with marks of transposition.
4 men added above the line.
5 at day run together at the end of the line.
6 alle beggers run together at the end of the line.
vs is for\(^1\) to asken hym. Naþele\(s\) man schal nouȝth al way halsy hym as ich haue yseide bot in nede þan halse hym als mychel as þou may to kepe þe out of synne. And eueryche day þou may charge hym þus & saie þus þif it be his swete will nouȝth so straitlich as whan þou art ytented hard. Ac so as þou biddest þine bedes saye it vche day & þan may þou say it redilicher whan þou haste nede & it wil queme hym ful wel. For þe more þattow art aboute forto ouercomen þe fende. þi flesche & þe werlde wiþ wisdom & queyntise & strengþe. þe better it likeþ hym & þe more he\(^2\) wil helpen þe þif it be so þattow ȝuȝe al þi 10 strengþe vn to hym. & lete alway þat þou may do no good dede of þi seluyn bot þoruȝ his grace And þan ne schaltow neuer ben ouercomen. And many wil saien her holynesse forto ben ypraised & þan it is yuel Ac þou máy saie what þou doost to þi pryue frendes in hope þat hij schuȝt\(^3\) do þe better & to òper \(1\&\) also in þat ilch manere & do more note & queme god better þan þou heled it & nónde it nouȝth siggen. Ac in none òper manere Poule telde alle his goode dedes in prechynge as he preched for so he seip in his pistles

Schrift schal be. schameful & bitoknecþ þat þe folk of ḟṣrael \(2\)0 went þoruȝ þe rede cee. þat we moten þoruȝ rudy scheme\(^4\) & penance passen to þe blis of heuene Goode riȝth is þat we ben aschamed toforn man þat foȝeten þe schame þat we duden biforn goddes eijen poule seip,  

\(N\) Am\(^5\) omnia nudata sunt & aperta oculis eius ad 25 quem nobis &c.\(\) For al þing is naked toforn his eijen þat we schuȝt rekenen wiþ al.of al ouere penance sche is þe mest deel. Austin seip.  

\(V\) Erecundia\(^6\) pars est maxima penitencie. &c.\(\) Seint Bernard seip þere nys no jimme ston so likeworpi to maun- 30 nes eijen as þe nebbe þat is rody & rede for his synnes tofor

\(^{1}\) is for added above the line.  
\(^{2}\) he inserted above the line, it, on the line, being crossed over and expuncted below.  
\(^{3}\) p. 430 b. At the bottom of the page, between the columns, a hand pointing upwards to the right.  
\(^{4}\) MS.: sce me, connected by a hyphen.  
\(^{5}\) In the margin: .Paulus,  
\(^{6}\) In the margin: .Augustinus.
goddes eijen. for it likeþ god almiȝtten so wel þat alle þat ben in heuene han gladnesse þere of. Schrift is a sacrament þat hap þe liknesse outwip þat it schewþ inwip, for þe soule þat nas bot dede. hap ycauȝtt quyk rode & fair hewe. Schrift schal be drede-
5 ful as jeremie seip,

Q Vociens¹ confessus sum videor michi² non esse confessus, ¶ þat is als ofte as j was schryuen j helde me vnschryuen. for euer ich was adradd þat som what ich hadde forȝeten Austin seip.

10 VE³ laudabiles hominum vite non remota misericordia discucias eam, ¶ þe best man þat euer liued here on erpe. wo schulde hym wore and he schulde ben yiugged after⁴ goddes rijþhwisenesse,

S Et misericordia superexaltat judicium⁴, // þat is þe mercy weijþp euer more to vs ward & ouer gop alle his juggementþ als longe as we ben here in þis lyue. trespas we neuer so gretlich we may haue merci & we willen,

S Schrift schal be sorouȝful, who so seip as he can and doþe as he may. god ne bit nomore. Ac hope & drede schullen 20 euer be ylymed to gedre & þerfore in þe olde lawe it was co-
maunded þat two gryndel stones noman schuld departen hem asundre. þe neþer ston þat lip stille & berep heuy charge bitok-
neþ þe drede of god þat schulde euermore be stille in maunes hert. for þat schal teijen hem fraum synne as a bonde dogge þat
25 is tijed. And þe⁵ ouer ston þat gop aboute bitokneþ þe mercy to þiuend a man ensample to stiren hym in goode werkes. & hope to haue gret mede þerfore & þat we schul suffre here hard to be quite of harder. þise two noman ne parte hem asundre hope & drede.⁶ For þat on wip outen þat oþer nys nouȝþt worþ 30 to vs,

¹ In the margin: .Jeremias.
² michi: on m slight traces of erasure; probably a correction.
³ In the margin: .Augustinus.
⁴ after: only the upper half of the a visible, a red blot between the lines having been erased. On the lower part of j in judicium, which stands below after in the following line, begins an erasure of a large red blot, extending slantwise down to the left across nine lines, whereby several letters have been affected.
⁵ þe: over þ the abbreviation-mark for er seems to have been erased.
⁶ p. 431 a. At the bottom of the page, a hand pointing upwards.
Spes\(^1\) sine timore luxuriat in presumpcione. Timor sine spe generat in presumpcione. ¶ Drede wip ouen hope maken man vntrusten, & hope wipouen drede maken man ouer trusten, & vntrust & ouertrust pise ben pe deuels trystes. astow seest an hunter whan he schal hunte & sette\(^2\) his s nettes & his gnares. And pan huntep aboute for to dryue pe cely bestes piderward. for zif hij comen pider he is siker of hem. So it farep by pe fende whan hope & ouerhope pise ben his tristes. For may he brynge a man in to wanhope \(\hat{p}\)at he hope \(\hat{p}\)at he nys nou\(\hat{u}\)th wor\(\hat{p}\)i to haue pe mercy of god. \(\hat{p}\)e fende 10 bidde\(\hat{p}\) no better. he is pan siker of hym. Oiper zif he may brynge hym in to ouerhope. so \(\hat{p}\)at he lye in his synne & haue it in vsage, And \(\hat{p}\)an he seip pise wordes god is merciable. he nyl forlese non \(\hat{p}\)at he dere bou\(\hat{s}\)th. He bou\(\hat{s}\)th a\(\hat{f}\) cristen folk. & he seip sop. & he is discuyed in \(\hat{p}\)at ilche seggeyng. He bou\(\hat{s}\)th 15 alle cristen men. bot fals cristen men ne bou\(\hat{s}\)th he nou\(\hat{u}\)th. for whi hij ben out of his lawye. & non ne schal be saued bot hij \(\hat{p}\)at ben founden vnder pe lawye of god \(\hat{p}\)at he hap ordeyned. And summe seien also. go j where j go j ne schal nou\(\hat{u}\)th go al one. And he seip sop God is bo\(\hat{p}\)e lord of helle as pe kyg of 20 Engelonde is lord in his own londe bo\(\hat{p}\)e of yuel men & of goode. \(\hat{p}\)e good he sauep after his power & \(\hat{p}\)e wicked he dope in his prisoun tyl tyme \(\hat{p}\)at hij schullen ben anhouged oiper to drawen. And so dope oure lord \(\hat{p}\)o \(\hat{p}\)at ben founden vnder his lawye hij schul\(^2\) komen to hym vn to his blis. wip ouen ende 25 And hij \(\hat{p}\)at ben founden out of pe lawye \(\hat{p}\)at he hap ordeyned in holy chirche he schal cast hem in to pe prisoun \(\hat{p}\)at is pe pyne of helle wip ouen ende. And an holy man seip. zif he schulde go to helle. he wolde pepe com non bot he. For euerych soule \(\hat{p}\)at \(\hat{p}\)ere comep schal be as a brennande bronde. And pe 30 mo brondes \(\hat{p}\)at ben on pe fyre pe hatter is pe fyre. \(\hat{p}\)ere ben 30t ano\(\hat{p}\)er manere of men \(\hat{p}\)at saien were it so as holy writt seip noman schulde ben ysaued. & here hij leijen. For alle men schul\(\hat{f}\) ben ysaued. For hij \(\hat{p}\)at ben taken in dedlich synne hij ne ben none men for hij chaungen hem in to bestes kynde, 35

\(^1\) In the margin: gregorius,

\(^2\) After schul, the last word in the line, a short stroke resembling a hyphen.
Homo cum in honore esset &c

Man whan he is in worschipp & vnderstandep hym nouth he is likened to a mere for he dope azyeins kynde in als mychel as he synneplies. And summe seien Leccherie is kyndelich synne & hij leijen aperte-5 lich. for pat synne & vche synne is vnkyndelich & here pe proue. God is kynde & man is liche hym & god nys nouyth chaungeable pat he hap made ben chaungeable. Pan man in his owen kynde is liche god pat is kynde. and whan he dope a dedlich synne he makep hym liche pe deuel & in pat he makep hym vnkyndelich. Also men seien it is a synne pat schal sonest be forzouen.

Ac god ne forzaf neuer. o. synne by it one for whan he forziuep on he forziuep alle. for who pat is gilty in on he is gylty in alle for he is out of loue & charite. & god ne toke neuere so mychel wreche in erpe as for leccherie.

Vi offendit in vno reus est in omnibus. And god seip also pat heuene & erpe schal passe & his word schal stonde. J. rede pat hij jiuen gode kepe to pis word pat seien zif holy writt were sope noman schulde be saued. And here hij willep make god fals in als mychel as in hem is. For he seip noman may noumbre pe folk pat schal be saued bot he al one. J. warne you wele pis ben wicked men & god ne vouches nouyth saue pat his word be spoken to hem pe prophete seip.

Dherere faciam linguam tuam palato tuo quia domus exasperans est, J schal seip oure lorde felten ti tunge to pi palate of pi mouþ for pe hous is schrewed To swich men zif pat hij schulde ben yholpen. it most be porouȝ queynutise oipet porouȝ miracle. For porouȝ holy writt telle hem neuer so mychel perof an auntre it is gret zif euere schuñt hij done pe better. Ac nouyth for pan. j. ne saie nouyth pat hij ne mowan wel ben ysaued zif pat hij willep hem seluen. And perfore j rede pat vche man & womman payne hem perto pat hij mowan ben ysaued & swiche men & wymmen en egre god forto take wreche of hem,

1 In the margin: dauid.
2 hym added above the line.
3 p. 431 b. The upper part of several letters in the topline cut away.
4 And: d a correction; the lower part on erasure.
5 tunge: u seems to be a correction.
Secundum\textsuperscript{1} multituidinem ire sue non queret. ¶ God he seip nyl nou\textsuperscript{th} sechen after pe michelhede of his wrappe, Ropter\textsuperscript{2} quid irritauiut impius deum dixit enim in corde suo non requiret, ¶ pe wicked he seip whi an egre\textsuperscript{p} he god, for he seip in his hert he nyl nou\textsuperscript{th} eft sechen 5 ne so straitlich as men seip pise two vnpewes robben god to gretlich, for \textbf{\underline{\textit{pat}}} on reue\textsuperscript{p} god his ri\textsuperscript{th} dome, & \textbf{\underline{\textit{pat}}} o\textit{p}er alto-chewe\textsuperscript{p} his\textsuperscript{3} mercy & slen hym in als mychel as in hem is. 3if \textbf{\underline{\textit{pou}}} holdest god to nesche biholde vn to his aungels pe fairest \textbf{\underline{\textit{pat}}} were in heuene bicomen pe foulest deuels of helle for he 10 hadde a litel lykyng\textsuperscript{3} \textbf{\underline{\textit{pat}}} he was fair. And he desired for to be euen wi\textit{p} god and he ne dude it neuer in dede bot he\textsuperscript{4} wolde haue done it 3if \textbf{\underline{\textit{pat}}} he hadde my\textsuperscript{th} And here may \textbf{\underline{\textit{je}}} see pe\textsuperscript{p} proue \textbf{\underline{\textit{pan}}} a man may be lorne als wel \textbf{\underline{\textit{porou3}}} a wille as \textbf{\underline{\textit{poro3}}} a dede, wenestow \textbf{\underline{\textit{pat}}} he wil more spare me o\textit{p}er \textbf{\underline{\textit{pe}}} \textbf{\underline{\textit{pan}}} he 15 dude his aungels. Also look to Adam & to Eue for pe bytt of an Appel lyued here. nyne hundre\textsuperscript{p} wynter & two & pritty, in sorou\textsuperscript{3} & in wo & neuere lowe\textsuperscript{p} le\textit{st}ter, and foure pousande wynter & sex hundre\textsuperscript{p} & foure was in helle & \textbf{\underline{\textit{tere}}} schulde haue ben wipouten ende ne hadde jesu\textsuperscript{e} crist dyed for hym onop pe rode. 20 And also look to Noes flod, nere of al pis wide werlde saued bot, vi\textsuperscript{i}j. soules foure men & foure wymm\textbf{\underline{\textit{men}}}.

Also his folk \textbf{\underline{\textit{pat}}} he ladde out of Egipte a\textsuperscript{t} were slayn for her synne. Daton & his kynde \textbf{\underline{\textit{pe}}} er\text{\textsuperscript{p}} opened & hij fell\textbf{\underline{\textit{en}}} adou\textsuperscript{in} in to helle And Abiron & his kynde brend wi\textbf{\underline{\textit{p}}} pe fyre \textbf{\underline{\textit{pat}}} com of her rechels. 25 Fatt his \textbf{\underline{\textit{brother}}} hij helden a\textit{\textsuperscript{p}}e\textsuperscript{in} moyses. Also moyses dude honge twenti hundre\textbf{\underline{\textit{p}}} & mo for \textbf{\underline{\textit{pat}}} hij layen by commune wymm\textbf{\underline{\textit{men}}}.

& on slou\textbf{\underline{\textit{3}}} a man & a \textbf{\underline{\textit{woman}}} as hij layen to gedre. And moyses blissed hym & al his kynde vn to \textbf{\underline{\textit{pe}}} nyn\textsuperscript{p}e k\text{\textsuperscript{e}} ne. \textbf{\underline{\textit{porou3}}} goddes comaundem\textsuperscript{ent} Laie\textbf{\underline{\textit{p}}} pise in soure hertes & \textbf{\underline{\textit{pat}}} schal 30 kep\textsuperscript{en} 30 fr\textbf{\underline{\textit{am}}} synne. 3if \textbf{\underline{\textit{pou}}} art in wan\textbf{\underline{\textit{hope}}} of his mercy, loke to Peter \textbf{\underline{\textit{pat}}} forsoke hym byres in on ni\textit{\textsuperscript{t}h}, & \textbf{\underline{\textit{pe}}} \textbf{\underline{\textit{pef}}} also \textbf{\underline{\textit{pat}}} henge on his ri\textbf{\underline{\textit{th}}} side, also to dau\textbf{\underline{\textit{d}}} to \textbf{\underline{\textit{pe}}} m\textbf{\underline{\textit{avdeleyn}} \textbf{\underline{\textit{pat}}} hadd in hir se\textbf{\underline{\textit{uen}}} maisters deuels, and v\textbf{\underline{\textit{che}}} a deuel hadde a

\textsuperscript{1} In the margin: dau\textbf{\underline{\textit{id}}}; over a an erased letter (\textit{a}?) is partly visible.

\textsuperscript{2} In the margin: dau\textbf{\underline{\textit{id}}}

\textsuperscript{3} ly{\textit{kyng}}: p. 432 a.

\textsuperscript{4} he added above the line.
Legioun as summe of pise clerkes seien sex pousande & sex hundreþ & sexti & sex, & here a man may fynde mercy & in many stedes in holy wyrrt,  

S

4 5 Chrith schal be wise & to wise man ymaked. nouȝth to olde sott ne to song prest nouȝth to songe of wyrrt j mene ne velaiouſs & þat he cuuue keyn hym seluuen, in clene lyf. For hou schal he techen anopere þat can nouȝth techen hym seluuen. Bygyyne att pride & go so downward. & þe spices & þan þe ten hestes & þan þine fyue wittes,

S

10 Chrith schal be sop ne leijȝe nouȝth on þi seluuen, QVi¹ 
S

causa humilitatis mentitur fit quod prius non-fuit. id est. peccator, Þat is he þat leijȝeþ opon hym seluuen for mychel loweness makeþ hym synful þeiȝ he arst nere,

B

15 Onorum meritum est culpam cognoscere vbi culpa non est. Þat Goode it is to ben aknowen of þe lowe man of hert gyȝt þere non is² for often we agyȝt þat we ne wot nouȝth of³ and wenen to done a litel synne & we done a greȝ synne & weijen it lesse þan we schulde & þat is als yuel oiper wers seie we þan as Anselme seip.

E

20 Ciam⁴ bonum vestrum ita est alio modo corrup-tum vt possit non placere aut certe displies deo. Þat Jn vs nys no gode dede for oure good is goddes. & oure synnes ben oure owen And whan þ do þe gode þat god hap sent me sum yuel of myne is euere menged þere among and forfreteþ 

25 Þat for oiper ich þat it do vngladlich oiper to late. oiper to rape. oiper to litel. oiper to mychel. oiper þe lete wel þere of þeiȝ j wolde þat non it wist. oiper ich wolde þat Men it wist oiper þj do it schemeleslich oiper vnwiselich. & þus euermore sum yuel of myne is menged wip þe good þat god hap sent me þat litel þj may praise 

30 my seluuen oiper nouȝth seint marie whan swich holy men seiden þus by hem seluen what may we wrencchen þan saye Poule seip. 

S

Cio⁵ non est in me hoc est in carne mea bonum. ß/ Þat Jn me seip seint Poule nys no good dede þat is in my

¹ In the margin:  augustinus
² is: s possibly corrected.
³ p. 432 b.
⁴ In the margin: Anselm
⁵ In the margin: Paulus,
Recluse

flesche. Non tan pere nys non oper bot take an euen waye of mesure euer bitwene hope & drede. nouȝt drede hym to mychel. ne hope to mychel in his mercy ðat we ligge ðe lenger in oure synnes for ¹ hope of his mercy, bot haue swich drede to hym as ðe good wyf hap to hir housbonde, ðat is a loue drede for loue ⁵ ðat sche hap to hym. sche dredep hir to agilten hym. and ðeij sche agilt hym sche nyl nouȝt fleiȝ fram hym nomore wil god ðat we do. For agyte we hym neuer so mychel ȝut he wil ðat we come to hym and ðe more ðat we han agylt hym. ðe gladder he is of oure come aȝein to hym and turne oure hertes to hym ¹⁰ for he seip hym seluen in ðe godspel. He is gladder of ðo synful man ðat comep to hym and dope ðe penance here. ðan of an hundrep alle bot on riȝthful ðat neuer duden penance, þt mote ben vnderstonde in þis manere. childer ðat dyen er ðan hij ben cristened ² hij ne done no gode werkes napeles hij ben riȝthful ðorouȝ her cristendom. also men ðat lyen in her synne til ðe last endyng & ðan han grace of repentance ac hij ne han done no gode werkes here whare of hij owen to rescuyuen any mede of in heune bot ðorouȝ her repentance and after her repentance here whoþer it be litel oiper ³ mychel. for so sory may a man 20 be oiper a womman ðat hij han agylt her lorde ðat he wil ȝiue hem ful heige mede in blis ac god seip⁴ þis worde,

R etribuet Ṣ vnicuique iuxta opera sua. Í ðat is he schal ȝelde vche man after his werkes and þerfore þ rede ðat vche man be aboute to do good werkes als many as he mai 25 hym seluen. & ne trust nouȝt to gretlich to oþer meynes werkes & fonde forto wite which ben ðe sex werkes of mercy & do hem for ðere of schal he be chalenged. ðat is fede ðe hungri & cloȝe ðe naked & ȝif ðe þrusti a drynk and herberewe ðe herbereweles. & visite ðe seke & ðe prisouns and seint austyn setteþ þerto þe 30 seuenþe berie ðe dede þise ðat haue nede. & ȝiue nouȝt hem ðat han ynuȝt for of hem gete þe bot litel mede. And ȝif any is ðe crasker for wel fare forto done synne þorouȝ ðat þou ȝiuest hym. þou may liȝthlich gete þe pyne for hym & no good for

¹ for: f probably a correction over a half-erased letter.
² cristened: i added above the line.
³ p. 433 a.
⁴ seip: i added above the line.
⁵ In the margin: dauīd.
Joel Pålsson

Sustenes hym in his synne for wel fare he ne may nou3th tempre hym seluen. & also ne troste nou3th to gretlich in her biddynges so pattow do þi seluen þe lesse þ rede Of swich men he is more ioysful þat is þe man þat forsakeþ his synnes & doþe hou3th good werkes mo þan he dide yuel werkes. as poule dude, S Chrift owe to ben willes & weldes & nou3th drawen of þe pattow canst saye men ne schull nou3th asken bot in nede one for yuel þat may come þere of bot 5if it be þe wiselicher asked. Ac his schrift fader owe forto aske hym 5if he wot which ben þe dedlich synnes & þe ten commaundement5. and þe twelue Articles1 of þe seip þat ben in his crede. And 5if he ne can hem nou3th he is endetted forto techen hem hym. & his pater noster namelich for his bileeue is comprehended in þe pater noster. of alle bedes it is þe best And his fyue wittes he owe forto rehere hem hym 5if he vnderstonde þat he ne can hem nou3th. for oft men seien on olde.2 Englisch. he þat wil nou3th whan he may. he schal nou3th whan he wolde. ne more foly ne mai be þan sett god terme for þe termis is in goddes honde. And þerfore recheþ þerto whan he bedeþ it redy And elles þou may loke eft þere after a good while er it come & Poule seip whan he bedeþ þe his grace reche þerto wiþ boþe þine handes 5if þou wenest wel to do austin seip,

Coacta confessio deo non placet, ¶ Schrift yneded 8 ne queneþ nou3th god Ac bettere is late þan neuer Austin seip, 25 Vmquam4 sera penitencia si tamen vera. ¶ Nis nou3th to late schrift þat is soplich ymaked Ac better is as dauid seip,

Efloruit5 caro mea & ex voluntate mea confitabor ei, ¶ þat is þy schal florie my flesch and wiþ my goode 30 wille schryue me,

Flores6 apparuerunt in terra nostra, ¶ þat is floures schewed faire in oure7 londe. þat is to saye gode werkes

1 Articles: I possibly corrected from b.
2 olde: the first letter uncertain; possibly e.
3 p. 433 b.
4 In the margin: a w g
5 In the margin: d a u i d
6 In the margin: ß n c a n t
7 oure above the line, her, on the line, being crossed over below.
han schewed hem in oure londe þat is oure bodies. He þat gop wip good wille to schrift he dope a way his foule cloping þat is synne and clopes hym newe þat is in goode werkes. he takeþ god vn to hym for his delices he seip is to wone wip man,

IN libro sapiencia & delicia me esse cum filijs ho-5 minis ¶ Schrift owe to be owen. noman ne schal biwraie oiper. Ac many cuwen nouȝth elles schryuen hem bot hij nempny oiper. Ac by name ne schuâl hij nouȝth nempny hem. Robert ne William. Ac hij schullen saye what ordre he is of monk oiper Frere. Bisschopp oiper Clerk. Wedded man oiper womman for þe 10 heijer ordre or dignite þe more is þe synne

Schrift schal be stedfast wille to lete þe synne & holde þe penaunce. ynow is þat he seie to þe preest ich am in wille to lete my synne porouþ goddes grace, & þif j falle to come æsein

VAde 1 & noli amplius peccare, ¶ Loo askeþ god nomore 15 sikernesse bot goo & wil synne nomore,

Schrift owe to be bipouȝþth bifoire longe of fyue pinges. gadereþ 5oure synnes of alle 3oure eldes and so vpward þan þe stede and in vche elde. and bigynne att childehode & so vpward. and þere after þine fyue wittes & by all 2 þine lymes sundrilich. 20 tynen & stedes. nou ye han þe sextene stiches þat ben þe sextene dolen þat ich bihiȝtte 3ou to tellen 3ou schrift. þis þat ich haue now seide is bihouelic to alle men & is þe sift dele of þis book

Now to men & wymmen þat willen ben parfytt in goddes seruise oiper sechen after þat lyf. pride. gret hert. onde. 25 oiper wrapphe sloupe. þemeleshede 3 of ydel speche & ydel pouȝttes. and ydel hereynges. fals gladynges. heuy mournynges. ypocrisie. mete. drynk to litel oiper to mychel. grucchyngye. & grym chere. silence breken. siȝth to longe to any ping bot to god. & to his worschipes. houres & bedes myssyeide wip outen 3e me of hert 30 oiper in vntyme sum fals 4 word of play. of leiȝter. schedyng of crummes Lette þinges moulen. clopes vnwasshen. & vnsewed. broken nappe. oiper. dische. oiper spone. þemeles witen any þing þat men wip faren. keruynge for þemeleshede. of þellich pinges

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1 In the margin: dominus
2 Under all a red stroke.
3 þemeleshede: on 3 traces of erasure.
4 p. 434 a.
schruep 3ou . for per nys non so litel ping pat pe deuel ne abreuelp it on his book. nou3th pe lest drepe of ale oiper of ani lykour pat may man 2 to helpe. Ac schrift & sorou3 of hert it schrapep a way al elene, pane ich rede pat vche man oiper wom-
man 3iue hym als litel to writen as he lest May. And wymmen bep war whan 3e gon to schrift of fleschlich 8 fondynges gop to non bot 3if 3e wot wel pat he be gostlich man. bot it be in doute of dep. & 3e ne may haue non oiper þus 3e may þan saie Flesch-
lich fondynges gon to fer vpe me, pat ich hadde oiper ich haue my feblesse gop to swiipe vpe me for myne foule 3outes as þei3 ich hunted þere after, 3if ich were wyse it ne schulde nou3th so ich am a ferde þe delit in þouþt lasteþ to longe & so ofte þat it comeþ to skilles 3etinge ne dar ich bidde 3ou non oiperewise do to none 3onge prestes 4 ne to olde bot 3if þat hij ben þe bettere, Ac whan þe come to a good gostlich man telleþ out þan þat foule filpe so openlich þat 3ou þenche þat 3e hyrt his eren.
Lî5th giltes ben forgouen 3ou onon rî3th. Alsone as 3e oiperseeyuen it falleþ adoun to þe erpe & seggeþ ich haue agylt lorde & seþ, mea culpa, lorde ich crie þe mercy þe preest ne þar nou3th legge opon 3ou no penaunce bot litel for swich giltes a. pater noster. oiper a psalme. Ac in þe Absolucioun he schal saie þus Al þat 3e euer don mote stonde 3ou in remissiouw of 3oure synnes & haueþ done,

Ow vche man of þe commune 6 poeple ne can nou3th saye al þis þat is writen in þis book ne on þis manere. þerfore hij moten done þus whan hij gon to schrift. hij mosten bipenchen hem bifeore longe bisilich & gaderen to gedre as hij mowen & cunnem & tellen þe seuene dedlich synnes. þe ten comandementþ her fyue wittes hou hij han dispended hem, 3if hij cunnem hem nou3þ her schrift fader mote techen hem & he is endetted þerto & 3e asken hym hem & 3oure bilene he owe to teche 3ou also . & 3if 3e ne aske nou3þ ne he ne techep 3ou nou3þ þan schal it falle as god seip in þe gosspeþ. whan þe blinde ledep

1 ani added above the line.
2 man: a corrected from e.
8 fleschlich: on the second oh traces of erasure.
4 prestes: the first s touched up.
6 commune: u probably by correction.
pe blinde. bope fallen in pe dich. And so schullen hij falle in to pe dyche pat is in to pe pyne of helle for zemeleshede 1 pat 3e no wolden nou3th sechen pat god hap forboden 3ou to done. 3ef pe preest seפ pat 3e beפ vncunmand 2 & nyl nou3th teche 3ou. bope 3e 3 schullen gon o waye s saie 3ou forsoпе & who paternal п 3ou other he leизп apertelich & desceyueп 3ou bope in body & in soule for bope schult ben on wiп outen ende. For als wel schal pe body be pyned atte day of dome as pe soule as hij ben 4 here & in pat ilch elde pat jesus crist was whan he died in pe state of прити wyntere schal vche м ап womman arise м in 10 his lyknesse & womman in her liknesse. Ac al is cleped м aп in holy wrytt for al comen of м. And whan 3e han telde als mychel as 3e can. п an haueп a drede in 3oure hert pat 3e ne can nou3th telle alle 3ouren defautes. & sorou3ہ. & a wilt to leten 3ouren 5 trespass for euer als forпе 6 as 3e may, so pat 3e wolde 16 raپer suffre ded п an do it any more پору3 п grace of god & п an haueп a stedfast bileeue первиپ al pat god wil forjие 3ou alп 3ouren trespas 3if 3e be in пат wille pat ich haue iseide to forne & elles nou3th. & here ensample & proue gode ynoy3. 3e wol wiپ 3if a м an haue стiked 3ou & comeп & askep 3ou forеуенесе. 29 als longe as 3e seep pat he is in wille forto stike 3ou eft 3e ne wil nou3th forjiuen it hym пеп he ask 3ou forjiuenisse And 3if 3e dude me пенче pat 3e were more п an a folе. Now wiп euerych dedlich synne пат a м an dophe he dophe god on пе rode in als mychel as in hym is for he dyed for synne. & he wot пі پорут 26 & пі willپ пат pin wilt done hym eft on rode. he were a more folе п an пou by als mychel as he is wiser п an пou 3if he forى af it пе And perfore ne пенче noman of forеуенесе 7 of synne of god als longe as he ne hap wilt to leten his synne ne no sorou3ہ perfore for he mote haue bope oipе elles it nys nou3th 3o worپ pat he dophe. Now on піs манере is пе шорtest срhьft пат

1 zemeleshede: originally two words, connected by a hyphen.
2 p. 434 b.
3 3e: 3 a correction on erasure for s(?)
4 ben: e partly effaced.
5 souren: 3 probably by correction.
6 forfe: the second letter indistinct, blotted.
7 forеуенесе: the seventh letter not quite clear.
8 sorou3: the second u by correction.
Joel Pålsson

is j saie 3ou forsope Ac a man may go oft to schrift pat lipe in his synne forto aske conseil hou he may wipstonde synne he may haue pe soner grace to leten his synne, After schrift failep to speken of penauce pat dude bote & pis is pe sept dele of oure book,

AL pat men done here of goode werkes to kepen hem fram synne al is strong1 penaunce & martirdom to hem pat kepen hem out of dedlich synne for hij hongen wip jesu crist on pe rode as Poule seip, 2

S J5 compatimur conregnabimus / [ pat is to saie, jif we scotti wip hym here of his pyne on erpe we schuult scotti wip hym of his blis in heuene for pi seip seint Poule, ]

Jchi4 autem absit gloriari nisi in cruce domini nostri iesu christi. [ And al holichirche it seip.

M Os autem gloriari oportet in cruce domini nostri iesu christi. [ Al oure blis & al oure gladnesse mote be in iesu cristes rode. pis woord liknep to alle men & namelich pat gon to ordre & parfytt lyf whas blis aȝtyte al to ben in goddes rode holelich. Now ȝchil tellen of pre manere of goddes ycorne, // pat on ben likned to good Pilgrimes. pat ȝper to dede men. ȝe pridd to hongen on rode wip her goode wille wip jesu crist. pe first ben good. pe ȝper ben better. pe pridd ben al pe best. to pe first seip seint Peter,

Obsecro5 vos tamquam aduenas & peregrinos vt abstineatis vos a carnalibus desiderijs que militant aduersus animam. [ Jch halsi 3ou he seip as good Pilgrymes pat ȝe wipholde 3ou fram flessches lustes ȝat arisen aȝein pe soule. ȝe good Pilgryme holdep euere6 forp his riȝth waye. peiȝ he se olper here7 ydel gamens8 & wonders by pe 30 waye he ne wipstondep noȝt as foles done ac holdep forp his

1 MS.: stn̄g, the last word in the line, "ng running over into the margin.
2 p. 435 a. At the bottom of the page, a hand pointing upwards between the columns.
3 In the margin: paulus.
4 In the margin: paulus
5 In the margin: petrus
6 Between euere and forp: wo crossed over.
7 here added above the line.
8 gamens: a corrected, probably from o.
waie & hei3ep toward his gyst. he ne berep nou3th wiþ hym bot
scarslich ¹ his spendynge, ne cloping bot þat hym nedep als liþth-
llich as he may. pise ben þise holy Men þat ben in þe werlde
hij ben þere as Pilgrymes & wiþ good lyf ledynge here gon to
þe blisse of heuen as poule seip.

N On² habemus hic manentem Ciuitatem set futu-
ram inquirimus. ⓧ Here haue we no wonying ac we
sechen anoþer þat is to comoen & libben by þe lest þat hij mowen
libben here þeij hij ben in þe werlde bot done as þe Pilgryme.
For Pilgrime gop³ wiþ mychel trauaile to seche good halewen 10
as seint same & oþer & ne hap no þou3th bot þat he were þere.
So done gode men in þe werlde han no þou3th bot al vp toward
heune & hou þat hij mowen queme god to come þider forto
finden god hym self & his moder marie & alle his holy halewen
to lyne wiþ hem wiþ outen ende. pise men finden seint Julianes 15
herberewe þat way ferand⁴ men clepen to. pise ben good ac ÿtt
ben oþer bettere. for þeij al ben hij Pilgrimes & gon forÞ in þe
werlde hij bicom en burchmen. for of sum þing þat hij seen in
þe werlde hij leten good þerof⁵ and atstonde⁶ sum del. & many
þing falleþ to hem þorou3 which hij ben yletted so þat more 20
harmes is hij comme late hom & summe neuer, ⁶ who is þan more
out of þis werlde þan þe goode Pilgrime þat hap þis werldes
good vnder honde & loueþ it nou3th ac þiueþ it as it comeþ &
gop vntrussed liþthlich as Pilgrim. pise ben good ac þise ben
better þat þe apostle spekeþ of & seip.

M Ortui⁷ estis & vita vestra asbeondita est cum
christo in deo & cum apparuerit vita vestra
tunc vos apparebitis cum eo in gloria. ⓧ 3e ben dede
3oure lyf is yhude wiþ crist in god & schal springen after þe
daweyng after niþttes ðesternes And wiþ hym þe schul springen 30
clerer & brijtter þan þe sunne in his blis. þo þat ben þus ded .

¹ scarslich: over a erasure.
² In the margin: Paulus
³ gop: þ a correction for s.
⁴ From the end of this MS.-line, between the columns an erasure,
partly effacing d in ferand and f in þerof.
⁵ atstonde: the first t inserted above the line.
⁶ p. 435 b.
⁷ In the margin: apostolus
her lyf is heiuer þan þe Pilgrym. for he helʒ many lettynges þat þe dede ne helʒ noȝth. For þe dede ne holdeþ no tale þeiʒ, he lye vnberied & rote abouen er þe praise hym oþer lak hym do hym schame al hym is yliche leef. þis is a sely dep þat makeþ quyk m man. And sikerlich who so is þus ded in þis werlde þat þis is þat he ne holdeþ no tale þeiʒ men mysdone hym oþer myssayen hym, haue he sorouȝ, haue he wo. he goþ euermore forþ & þiueþ no tale þere of Jn þis man oþer woman liueþ god as seint poule seip.

10 VJuo† ego iam non ego. viuit autem in me chri-

stus, // Jch liue nouȝth ich ac crist liueþ in me as þeiʒ he seide werldelich speches & werldelich þouȝttes & alle werlde-

lich þinges alle þ finde ded in me for alle myne wittes ich haue 3ouen to crist hym forto seruuen & herien & louen þus is euereych Religioun 3if hij liuen ariȝþth as Religious auȝtþ to done2. þus hij ben ded to þe werlde & quyk in crist. þis is an heiʒ staire Ac 3ut þere is an heiʒer. Ac who stood euere þere inne god it wott þat is he þat seide þus.3

M Jchi autem absit gloriari nisi in cruce domini noster Jhesu christi per quem michi mundus crucifixus est & ego mundo, † þat is he þat seide þus crist me schilde forto haue any þlis in þis werlde bot onelich in Jhesu cristes rode my lorde þorouȝ whom þe werlde is me vnworþi here as þef þat is honged a lord hel þe stode he þat spak on þis wise. þise ben þat no gladnesse han here in her hert bot whan hij han sorouȝ & wo for þesu cristes loue. þese stonden heiȝest & þise ben þe good men þat speken fast of her lorde & many scornes & many schames han þerfore. & þat is al þair gladnesse & þerfore hij nyllen nouȝth leten it for þon harme þat man may don hem þeiʒ hij deden hem to þe dep þerfore. þis staire is þe heiȝest staire of all þe oþer & þis a man may haue þat liueþ in þe werlde & tranailleþ for his mete as Poule & Petere duden 3if hij willeþ, for hij nere in þon oþer4 Religioun

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1 In the margin: paulus
2 done: the third letter originally m, the last stroke of which has been altered into e.
3 The stop in red ink.
4 p. 436 a.
bot lyuened among þe commune pople¹ & wonȝtten for her mete & þeden aboute & tauȝtten þe commune pople. þe pilgrim þat is in þe werlde many tyme he is yletted to gon his iourne to heuene & þat is for non opere þing þat he is letted bot for he ne setteþ nouȝth al his wiȝt & al his loue in jesu crist. Ac þe 5 dede ne ȝiueþ no tale of no schame ne of no worschipe. ne of hard ne of nescht ne of wele ne of wynne bot suffreþ al in pacienc. Ac he þat hongeþ þat is he þat is glad of swich scha-
mes & secheþ þere after al forto do his lordes worschipp þise han hyre ouer hyre. for þi ne ben neuere gladd bot whan hij 10 han sorouȝ. & wo for cristes loue her lorde, hou schal it ben of hem. þat han her blis here summe in likyng of flesche. summe in werldes duele summe in opere wickednesse. bot zif hij amende hem in þis lyf þij ne mowen neuere come to blis bot zif hij forsaken it.² entierlich forsoþe by no worde þat men may finde 15 in holy writt. for who so wil go wiþ Jesu crist he most folowe his wayes. for he it seip who þat wil come wiþ me take þe croice opon his bak & folowe me. þat is suffre sorouȝ & wo pôlemode-
lisch & be pacient þere inne. Many seien hij wolden blepeliþ polen flesches hardeschips³ ac schame & tene ne mowen hij in 20 none manere þolen. Ac þise ne ben bot half honged on goddes rode bot zif þat hij ben diȝþt forto polen boþe,

VTilitas⁴ & aspēritas, ¶ Schame & tene þise two seip seint Bernard ben two ledder steles þat gon vp toward heuen als euyn as þij mowen. bitwene þise two ben alle good 25 þewes sette as stakes in þe ledder þat Men gon vp by. And dauid hadde þise two schame & tene. þeiȝ al were he kyng he clombe vpward by þise two & seide bodilich tooure lorde

⁴ In the margin: Ærnard with s partly cut away.
my loweness asein wou3 & scheme. bope pise biholde in me quo3
dauid goddes derlyng. j hane pise two ledder steles,

D Jmitte vniuersa delicta mea. q Leue byhynde me
quo3 he & werpe away aël my synnes & alle my gyltes
pat ich be liïtted of al her heynnesse pat ich may liïttlych steie
vp to heuene by pis ledder. pise two scheme & tene were Elyes
wheles pat he went vp by bremnande vn to paradys. Fire is
hote & rede. by pe kote is euerych wo vnderstonden pat pe
flesche felep & by pe red scheme Ac pise two faren as wheles
don turnen euere abouten & ne stonden nou3th stille. so done
pise two gon & kommen sone. & ne lasten none while pis is also
bitokned bi cherubyns swerd pat is bifoire paradis 3ates pat is al
bremmand & wheeland abouten & non ne comeb vn to paradys
bot porou3; sorou3 & scheme pat ouerturnep liïttlych as pe whe
10 döpe & ne lasteby no while. And nas goddes rode yrredd &
yreded wi3p his derworpe blode forto schewen on hym seluen pat
pyne & sorou3 & wo schulden wi3nfasten wi3p scheme. nys it
writen by hym seluen,

Actus est obediens patri vsque ad mortem mortem
autem crucis. / q pat is he was buxum to his fader
nou3th one to pe dep ac to pe dep on pe rode. By pat he seip
first dep is pyne vnderstonden. & by pat he seip dep on rode is
scheme bitokned for swich was goddes dep on rode pyneful &
schemeful. ouer aël ope3. who so euere diep in god & on goddes
rode pise two he most polien scheme for hym & pyne. scheme
j clepe to be holden vnworpi & litel holden by & suffre many
daungers of hem pat per auenture mi3th haue ben vnder hem
& serued hem. jn pise two pinges is al penannce & asein pise
two ben gladnesse & blis ordeynde. asein scheme worschipp asein
pyne deleyt in ioye. & blis & rest wiþ outen ende ysaye seip,

In terra inquit sua dupplicia possidebunt q Hij
schullen seip ysaye in her owen londe welden tofolde blis,
asein two fold wo. pat hij dreijen here.

1 p. 436 b.
2 hym: on h traces of correction.
3 be: e apparently by correction.
4 In the margin: ysayas,
5 inquit: t on erasure.
Acobius. mali nichil habent in celo boni vero nichil in terra, ¶ For as pe yuel ne han no lott in heuene. nomore ne han pe good no lott in erpe ne penche noman longe peij he sufre wo & scheme & tene in vncouþ pede & in vncouþ londe for so hab many gentil man & woman þat ben in vncouþ þe pede done. when hij han come in to vncouþ londes & han no spendynge hij weren nopine aschamed to done what men wold 2 bidden hem done. And so mote vhe man swynk oute & at home rest. Nis he nouȝth a feble kniȝth þat secheþ rest in þe fiȝth & ese in þe place.

M Jlicia est vita hominis super terram, ¶ Al þis lyf is a kniȝthschip þat fiȝtteþ here on erþe as Job witnesþeþ ac after þis fiȝth 3if we wel fiȝtten eise & rest abiden vs at home in oure 5 owen londe þat is heuen riche. Lokeþ now how witterþich oure lorde hym self witnesþeþ.

C Vm sederit filius hominis in sede magesþatis sue sedebitis & vos iudicantes. Beda in sedibus qui es in perturbata in judicio honoris eminencia commendantur. ¶ Whan j sitte forto demen seip oure lorde þe schulþ sitten wiþ me in dome & deme wiþ me al þe werligne 20 þat schullen ben 7 ydempt kynges kaisers. kniȝttes 8 & clerkes. Jn sete is eise & rest & bitokneþ pe swynk þat is here. In þe worschip of þe dome þat hij schullen demen bitokneþ heijeschipp & worschipful ouer aþ. Vnderstondeþ aþein pyne þat hij suﬀren here & scheme for goddes loue myldfullich & polemodelich hij 25 schullen haue heijeschipp & worschip. Nis þere nouȝth þan bot þolen gladlich & louelich for bi god hym self is writen.

Q Vod per pænam ignominiose passionis venit ad gloriam resurreccionis, ¶ þat is þorouȝ schemeful

1 In the margin: jacobi. with j partly effaced; below the marginal note a small hole.
2 wold: the second letter resembles e.
3 In the margin: Job.
4 kniȝthschip: originally two words, connected by a hyphen.
5 p. 487 a.
6 In the margin: dominus.
7 ben: originally bem with the last stroke of the m erased.
8 kniȝttes: i added above the line.
9 resurreccionis: the first c seems to be a correction for i.
pyne he com to blisful aryst. nys no wonder þan þeȝ we wrecche
synful suffren here pyne ȝif we wil on domesday blisfullich
arisen & so we mowen þorouȝ his grace ȝif we wil biseen oure
seluen,

Q uo n i a m ȝi s c o m p l a n t a t i s s i m u s s i m i l i t u d i n i m o r t i s
 e i u s s i m u l & r e s u r e c c i o n i s e r i m u s . ¶ þat is. ȝif
we ben y ymped to þe liknesse of goddes þe we schuȝt ben
lyche to his blisful aryst. þat is to saie. ȝif we lyne in schame
& in pyne for his lone. in which two þat he died. þan schullen
we ben yliche to his blisful aryst. oure bodies briȝt as is werlde
wipouten ende as seint poule witnessep,

S a l u a t o r e m ȝi s e x s p e c t a m u s q u i r e f o r m a b i t c o r p u s
h u m i l i t a t i s n o s t r e c o n f i g u r a t u m c o r p o r i c l a r i-
tatis sue, ¶ Lete oper asemini her bodyes toforne honde abide
we oure hele and þat schal asemy oure bodyes after his owen.

S J c o m p a t i m u r c o n r e g n a b i m u s . ¶ ȝif we þoly wip
hym. we schuȝt blissy wip hym. Nis pis good forward. wot
crist nys he no good felawe þat wil nouȝt als wel stonde to
þe harme ende as þe byȝete,

L l i s s o l i s p r o d e s t s a n g u i s c h r i s t i q u i v o l u p t a t e s
d e s e r u n t & c o r p u s a f f l i g u n t , ¶ God schadde his blode
for all ac to hem it is worp þat fleȝen fleschlich likynges &
pynen hem seluen fram syne to wipstonde it. And nys it any
wonder. nys god oure heued & we his lymes. þan his lyme nys
be nouȝt þat ne hap non ache vnder so sore akeande heued.
whan þe heued sweteþ alle þe lymes sweten. And þat lyme þat ne
sweteþ nouȝt it is tokne þat he leveþ in þe sekenesse. And
oure heued swatt blody swette for oure sekenesse to turne vs
out of þe londe yuel þat alle londes laien on & lyen ȝutt many.
þe lyme þat ne sweteþ nouȝt in swynkyfpyne for his lone.
tokne it is þat he leveþ in his sekenesse. Nis þere no bet þan
bot forto kerue þe þeȝ it þenche sore for bettere is fynger of

1 wrecche: the first c corrected from c.
2 In the margin: pau/us.
3 In the margin: pau/us.
4 sue: u a correction on erasure for f or s.
5 pynen: on p traces of erasure; y added above the line.
6 p. 437 b.
7 fynger: on g traces of erasure.
Pan it euere ake. Quenepe he wel god pat bus bilymep hym seluen, pat he nyl nou3th swete nay god it wot he.

O Portebat christum pati & sic intrare in gloriam suam, ¶ Seint marie mercy it mote so be it seip pat crist schulde suffre pyne & passioune & haue in gon in to his 5 riche & on non oyer wise & and we wrecched synful wil wip eise steze to pe sterres pat ben so heise abouen vs. & so swipe michel worp. And man ne may nou3th a litel cote areren wipouten swynk. ne nou3th a paire schon haue wip oute buggynge. oyer we ben conions pat wenen wip l13th chep bugge so heise blis & 10 alle pise holi halewen bou3tten it so dere Neren nou3th seint Petre & seint Andrew ystrau5tt opon pe rode perfore seint laurence on pe gredire & lopes maidens tetes ycoruen of & towipered on wheles. & heuedes ycoruen of. Acoure sotschipp is so mychel pat we holde to wel by oure seluen & bij weren lyche to wis 15 seip childer pat han riche faders pat willes & weldes to teren her olde clopes forto haue newe. Oure olde kirtel is oure flesch pat we of Adam oure olde fader han. & pe newe we schult vnderfonge of god oure riche fader in pe arising at domesday when oure flesch schal be bri3ter pan pe sunne 3if pat is to 20 torne here wip wo. & wip sorou3 of hem pat her kirtel to teren on pis wise seip ysaye,

D Eferetur munus domino exercituum a populo deuulso & dilacerato a populo terribili: ¶ Folk to lymed & to torne & wonderful schal to oure lorde make present of hem seluen. Pat ben Men & wynnem pat here wipstonden her flesch likynes & folowen god in sorou3 & in wo. wip good wille. Hij teren her olde kirtel forto haue a newe of her fader

1 MS: passioune & pyne with marks of transposition.
2 wise: ise on erasure.
3 steze: the first e altered from i.
4 blis: i altered, probably from l, the erased upper part of which is faintly visible.
5 gredire: d apparently by correction.
6 faders: ders squeezed together at the end of the line.
7 riche added above the line.
8 to added above the line.
9 torne: the word, squeezed together at the end of the line and apparently corrected, is somewhat indistinct.
10 In the margin: ysay as.
\[ \text{pat is her Flessche, he clepe} \quad \text{hem wonderful folk. For, for hem is \text{\textit{p}}} \quad \text{fende adradd for \text{\textit{p}}} \quad \text{he mened hym Job to oure lorde \& seide,} \]

\[ \text{PEllem pro pelle \&c.} \quad \text{\textit{pat is he wil jine fel for fel.}} \quad \text{pe olde for \text{\textit{pe}} \text{newe as \text{\textit{he\text{\texti}}} he seide.} } \quad \text{ne schamep}^{1} \quad \text{me nou\text{\textit{th}} to assaile} \quad \text{hym} \quad \text{for he is of \text{\textit{pe}}} \quad \text{totorne folk \text{\textit{pat tere}}} \quad \text{his olde kirtel \& to rendep \text{\textit{pe}} \text{olde pilche of his dedlich fel.}^{2} \quad \text{for \text{\textit{pe}}} \quad \text{vndedlich. \text{pat is \text{\textit{pe}}} \text{new fel \text{\textit{pat}} schal schine}^{3} \quad \text{seuen fold brijtter pan \text{\textit{pe}} \text{sumne.} } \quad \text{Ese and fleschest pise ben \text{\textit{pe}} \text{deuels}} \quad \text{merkes.} \quad \text{Whan he see}\text{\textit{p} ise in \text{\textit{man o}\text{\texti}}} \text{\textit{per in womman.} \quad \text{he wot wel \text{\textit{pat}}} \quad \text{\textit{pe}} \text{Castel is.} \quad \text{\textit{pere} in \text{\textit{pe}}} \quad \text{totorne folk he missep his merkes.} \quad \text{for in hem he see}\text{\textit{p} goddes baneres yri\text{\textit{t}}} \text{\textit{ted vp and} \text{\textit{per}} \text{\textit{fore he ha}} \text{\textit{p mychel drede} \text{\textit{pere} of as ysaye}^{4} \quad \text{witnessep.} \quad \text{My leue sir saien summe \& is it good now to \text{\textit{man o}} \text{\textit{per womman to done hem seluen so wo. \& pou zelde me answere of two \text{\textit{man} \text{\textit{pat}}} \text{\textit{ben seke.}}} \quad \text{\textit{pat} on forberep of mete \& of drynk and drynkep bitter drynk and so wexep hole. \& \text{\textit{pat o}\text{\texti}}} \text{\textit{per takep al \text{\textit{pat}}} \text{\textit{his hert stondep to} \& stereup onon ri\text{\textit{th.} wheper loue\text{\textit{p}} hym seluen more \& is wiser of pise two who is \text{\textit{pat} nys seke of synne. \& god for oure seke-}} \quad \text{ness} \quad \text{\textit{esse} drank bitter drynk on rode \& we ne wil nou\text{\textit{th}} bitters biten for oure seluen.} \quad \text{Nis \text{\textit{pere} non} \text{\textit{oper} sikerlich his folower.} \quad \text{we mote be wip pyne \& wo. \& elles ne come we no\text{\textit{st pere he is.} / \text{\textit{Leue sir saien summe wil god so wrekefullich wrekem hym of synne.} \quad \text{\textit{Je} \text{\textit{man o}\text{\texti}}} \text{\textit{per womman} look now hou he it hatep.}} \quad \text{Hou wolde a \text{\textit{man} bete} \text{\textit{pat ilch ping self \& he it hadde} \text{\textit{pat} for gret hate bete \text{\textit{pereof}}} \text{\textit{pe}} \text{schadewe \& all \text{\textit{pat} hadde} \text{\textit{perto} any liknisse.} \quad \text{God fader al my\text{\textit{t}}} \text{\textit{ty hou bitterlich bete he his derworpe son Jesu crist oure lorde \text{\textit{pat}} neunere ne hadde synne.} \& \text{we schul ben yspared \text{\textit{pat} beren on vs his sones d}} \text{\textit{e}} \text{\textit{p.} \text{\textit{De}} \text{\textit{wepen}} \text{\textit{pat} slou3 \quad \text{\textit{hym} \text{\textit{pat} was} \text{\textit{oure synnes. \& he ne hadde} \text{\textit{no}}} \text{\textit{th of synne bot}} \text{\textit{schadewe one \& he was in \text{\textit{pat ilche}}} \text{\textit{schadewe so wunderlich \& so soroufullich ypyned} \text{\textit{pat} er it com perto for pretenyng \text{\textit{pere}}} \text{\textit{of he bisou}\text{\textit{th his fader to deliuer hym per of,}}} \]

1. schamep: sch possibly on erasure.
2. p. 438 a.
3. MS.: schinen with n expuncted.
4. Between ysaye and witnessep: seip struck over.
Tristis est anima mea vsque ad mortem. pater mi si possibile est transseat a me calix iste, ¶ Sore quod he ich am adradde aseins pis pyne. my fader 3if it may be spare me at pis tyme. pei3: pi wille be done & nou3th myne euer his derworpe fader. for pi ne forbare he hym nou3th 5 pat. Ac laide opon hym so bitterlich pat he bigan erie wip reweful steuen Heloy. heloy. Lamayabathany. mi god mi god my derworpe fader hastow al forsaken me pine on lepy son pattow betest so hard. For al pis ne let he nou3th ac bete hym so longe & so swipe grimlich pat he starf on pe rode, Jsciplina pacis mee super eum, ¶ pum 6oure betynge fel opon hym. for he dade hym bitwixen vs & his fader pat pret vs forto smytten as pe moder pat is reweful dope hir bitwene her childe. & pe sternesse of pe fader whan he 5 it wil beten. 15 pum dade 6oure lorde ouerchrist keped on hym seluen depes dynt to schilden vs pe fros fro blissed be mercy for whore so mychel dynt is it bultep 4 asein to hem pat neij stonden. sopeich who pat is neij hym pat kelep pe heuy dynt it wil bulten opon hym & it nyl neure grene hym. For 20 perby he may see 3if pat he stonde neij hym. 3if it so be pat he suffre so souru & wo gladlich and polemodelich for his loue pat poled for hym so hard dyntes forto brynde pe & me & all men. pat ben vnder his law3e to pe blis of heuene & take vs fram 5 pe pyne of helle, For al 6oure pyne pat we may suffre al nys bot as a litel dust of bultynge. asein pe wo pat he suffred, 3e seien many. what is god pe better pat j pyne for his loue. Leue man & womman god pencheb good of oure good for oure good it is 3if we duc 6 pat we Owen. Nimeb now semè of pis ensampl. A man pat were went in to fer cuntre & men com & telde hym pat his spouse were 7 sore 8 alonged after hym 9 & wip outen hym ne 10 mi3th

1 In the margin: NUS
2 longe squeezed together at the end of the line. 8 p. 438 b.
4 bultep: on b traces of erasure.
5 fram: the abbreviation-mark for ra on erasure.
6 duc: after the last letter an accidental short stroke down below the line.
7 were: ere on erasure.
8 sore: e on erasure.
9 hym: m nearly effaced.
10 ne: the first letter originally m with the last stroke altered into e.
noman gladen hir sche is so pouȝt opon his loue þat sche were 
bicomen al lene nolde hym nouȝth better liken þan men seide 
hym þat sche were wedded to ðeper and forhored hym . & lyued 
after her delices,

Also þe lorde of þe soule spouse þat seep al þat sche doþe 
þeþ; he sitte heije he is ful wel ypaied þat sche mourne after 
hym . & he wil hise to hir mychel þo þe swiþer wip ðeme 
of his grace . oïper fecchen hir al long vn to hym to glorie & to 
blis wip outen ende ne grope 1 hem non to nesche ne to softe j 
rede to biswiken hem seluen . for non ne schal witen hem elene 
in chastite for þing þat hij mowe 2 wip outen two þinges as 
seint Alrede seip & wrot to his suster . on to þe body anoþer to 
þe soule . þat is pynsyng in flesche wip fastyng wakyng & disci-
plines wip hard weryng & hard lair 3 & grete swynkes . þat oþer 
is hert þewes þat longþþ to þe soule . devocioun . rewfuls lowe . 
þolemodenesse & oþer swich vertueþ . Now here may a man ask 
þif god selle his grace . nys his grace to þiuen my leue childer 
þeþ; clennesse of chastite be nouȝth by meded ac ben þeuen of 
his grace þe vñgracious stondeþ þere aþein & makeþ hem vñworþi 
to haue so heije þing þat nilleþ nouȝth swynken þeperfo . bleþelich 
þolen hard bitwene delices & eise & flesch est who was euer 
chaste . who bred euere fyre inwip þem bot þif þij bren . þot þat 
plaiþ nyl it ben ouerladen oïper cast þerinne colde watere oïper 
þipdþawe þe brondes . þe wombe þot þat walleþ of 4 metes & 
more of drynkes þise ben neþþ neþþours to þat touþ þym þat þij 
delen þer wip þe 5 breune of her hete . Ac many þe more harme 
is ben so fleschlich wise & dreden hem so gretlich þat her heued 
schal aken . & her body schulde feþli to swiþe and witien so her 
hele þat þe gost vnstrenghes & wexes seek in synne . And þo 
þat schulde lechen her soules wip birewsyng of hert & pynynge 
hij bicomen Phisiciens & bodilich leches, dude so seint Agat þat 
ansuered & seide to oure lordes sonde . þat brouȝth salue to hen 
her tetes,

1 grope: the third letter uncertain.
2 mowe: w touched up.
3 lair: r touched up.
4 p. 439 a.
5 þe added above the line.
Medicinae carnalem corpori meo numquam adhibui. Pat is. Flesschlich medicine sche seide ne desired ich neuere. Ne tellep men of pe pre holy men pat were duellande to gedre. & pat on was ywoned for his colde maue to noten hote spices & was squaymous of mete & drynk. & pe oper to hezt hij 5 weren seek nomen neuer 3eme what was hole ne what was vn hole to eten ne to dryken. Ac nomen euere forp what so god hem sent. ne maden hij neuere strenghe of cetewale ne of gyn- giner ne of clowes gilofre. And on a day hij alle pre were fallen on slepe in her gardyn & he pat was oorne of mete & of drynk 10 lay bitwixen hem two. And an holy man fram fer seiʒ hou pat oure lefdy com a doun fram heuene & twee maidens wip hir & pat on bare as it ware a box wip letewarie wip a styk of gold & putt in pat ones moupe of pis letewarie. And pe maiden zede to hym pat lay a midde. nay quop3 oure lefdy he is his own 15 leche. goo ouer to pe brid. An holy man stode & bihelde al pis. Nâpeles whan pe seek han at honde pat wil done hem good hij it mowen wel noten. Ac to desieren it gretlich ne schal noman ich rede. For jif pat hij ben angri and desirand gretlich it nys nou3th good to quem4 god And his deciples spoken of soules5 20 lechecraft. & ypocras & galian of bodilich lechecraft ac pat on was better lerned of cristes lechecraft pan pat oper & proved pat flesschlich wisdom is dep to pe soule,

P Rudencia carnis &c. / Job6 procul odoramus bellum, / Job seiʒ who pat dredep flesches yuel er it 25 come pe soule waxeþ seek þerporous5 & we polen soule yuel to astirten flesches yuel al day. as hezt it were better to pole seke- nesse. hede ache. grindyng in þe wombe þan pole it nou3th. For als longe as þe flesche hap his likyng & helpe. he is þral vnder synne. & pis ne saie þan nouȝth so þat wisdom & mesure be euere 30 ykept in boþe parties þat moder is & norice of good þewes. Ac we taken oft wisdom & nys non. Forsoþe þ saie wisdom is þat euere a man do soule hele. Ac whan men mai nouȝth boþe

1 In the margin: Agatha
2 it: i effaced.
3 MS.: qʒ the last word in the line.
4 MS.: qme the last word in the line.
5 soules: over o the upper part of an unfinished letter (l).
6 In the margin: Job,
holden it is better take þe soule hele & þat is riȝthewisedome 
bifore flessches hele & chese bodilich hyrty þan þorouþ strong 
fondyng soule hirt Nichodemus brouȝth to smeren our e lorde an 
hundreþ weijttes of mirre & of aloes þe bitter spices. & bitokneþ 
bitter swynkes & flessches pynsyng, hundreþ is ful tale. & noteþ 
þis ful. þat is to saie þat man schal fullich pyne his flesche als 
mychel as he may þolen. And in þe weisynge is bitokned mesure 
& wisdom. And þat vche man & womman prove to wirche by 
wisdom & mesure what þat þiow new best done & hou seruen 
god. þat is pyne nouȝth þe body to mychel ne make it nouȝth 
to craske, but euere bitwene two holde it as it mai best serue 
god. Now we han seide of bitternesse outwip. seie we now of 
bitternesse inwip sumwhat, 

Riȝth as Nichodemus brouȝth smeriels to smere wip jesus 
body riȝth so brouȝth þe þre maries derworþe aromauwce 
for to smeren his body, Nimeþ now good þeme. þise þre maries 
bitokneþ þre bitternesses for syne. For þis name marie spelleþ 
bitternesse as marath & mariaþ done. þe first is bitternesses of 
forpenching of synne whan þe synful turnþe hym fram synne. 
þre is bitokened by marie maudeleyne þat þorouþ forþpenching 
and bitternesse of dede bote þe synful is yturned to oure lorde. 
And þis is vnderstoned by þe þirst marie maudeleyn. And by 
goode riȝth. For þorouþ mychel bitternesse & birewsyng sche lete 
hir synnes & turned to god. And forþ þat summe miȝtten þorouþ 
to mychel bitternesse fallen in to wanhope Maudeleyn spelleþ 
toures. Heiȝenesse is to hir yseide. þorouþ þat is bitokned hope 
of heȝe mede of heuene. þat ofer bitternesse is wresteling aȝeþin 
fondynges. þis is bitokned by þat ofer marie jacobi. Jacob is 
als mychel to saie as wrestler. & is ful bitter to many þat ben 
ful forþ in þe waie toward heuene. for hij moten passen by 
many hilles & wrestlen aȝeþin many fondynges for as seint 
Austyn seip,

1 p. 439 b. 
2 MS.: riȝthewise dome, connected by a hyphen. 
3 MS.: felessches with the first e expuncted. 
4 & womman added above the line. 
5 MS.: mesure & wisdom with marks of transposition. 
6 maries: m on erasure.
Pharaon contemptus surgit in scandalum. Whilepat pe folk of Israel were in Egipt vnder pharaoos honde ne ledde he neuere ferde til pat hij flei3en fram hym. & pan wip al his strenghe he went after hem. so dope pe fende als longe as man & womman lyen in synne he nyl nou3th assaiilen & hem. Ac whan hij departen fram hym & bigynnen to serve god pan he arerpe his baneres pat ben many temptaciouns & fondynges bo3e bodilich and gostlich.

S Anguine* fugies & sanguis prosequetur. Flei3e blode & blode wil euer folowe pe. by blode is bytokned 5 10 synne. flei3e synne & synne wil euer folowe pe pe good man & womman is euere siker of alle fondynges. sone so pat on go3 ano3er comep. Pe bridde bitternesse is longyne toward heuene And in pe endyng of pis lyf whan any is so hei3e pat he ha3 hertrist on entes vnpewes & is as he ware in heuene 3ates. & 15 alle werlidelich pinges hym pinkep bitter. And pis is pe pridd bitternesse. & is vnderstonden by Salomene for Salome spelepe pes. & 3ut hij pat han rest & pes & ben clene inwip 3utt hij han in her hert bitternesse of loue pat wipholde pe hem fram. For 3if her loue here were ended pean hij mi3tten komen to blis 20 pat hem longepe to. Pus loo in eueryche state regnepe bitternesse pat a man ha3 of werlidelich pinges. & longyne. Nymep now good 3eme after bitternesse comep swetenesse for as pe gospel tellepe. Pe pre maries brou3tten swete Smerels aropung3 to smeren oure lorde By aropung3 pat is swete is vnderstonden swetnesse 25 of deuocioun of hert. Pe maries it brou3tten. Pat is porou3 bitternesse a man mote come to swetnisse. By pis name marie nymep euer bitternesse porou3 maries Boone atte Bridale was water yturned in to wyne. Pat is to vnderstonden porou3 Boone of bitternesse pat men mote dreepen. for god suffred bitternesse for 30 vs. & so mote we for oure seluyn. And pan wil god make pe hert pat werisch as watere. Pat is whan he ne ha3 no sauour in

1 In the margin: augustinus
2 Israel on an erasure extending down across dde (in ledde), which stands below in the following line.
3 he: at the end of the word a long letter seems to have been erased.
4 In the margin: e3ehiel with i corrected.
5 bytokned: by partly effaced.
6 bitternesse: p. 440 a
Joel Pahlsson

nouȝth þat he doe. þan þorouȝ traualie of penaunce & of gret biddinge god it turneþ in to wyne. þat is in to swetenesse of hert & delytt in god. for þi seip þe wise man.

V Sque in tempore sustinebit paciencia & postea reddicio jocunditas, ¶ þat is polemodelich þoly bitternesse awhile & þou schalt some þe after haue þelde in blisse, tobie seip.

Q Vi post tempestatem tranquillum facit & post lacrimacionem & fletum exultacionem infundit ¶ þat is blissed be þou lorde þat makes stille after tempest. & after weeping waters makes blisful myrþes,

S Alamon esuriens & amar² pro dulci sumit. ¶ þif þou art of hungréd after þe swete, bitterlich þo most byten first þe soure,

I Bo miehi ad montem mirre & ad colles thuris. ¶ J. wil goo seip goddes spouse bi þe hiȝt of rechels. by þe doune of mirre. By rechels is bitokned swetenesse. & by myrre bitternesse. þat is to vnderstonden þif þat hij wil noen to þe blis of heuen. hij mote suffre here sorouþ & wo often be seip in þat lone book,

Q Ve est ista que ascendit per desertum sicut virgula fumi ex¹ aromatibus mirre & thuris, ¶ Who is þis þat stiȝþ vp þorouȝ desert as a litel ȝerd smoky for þe smel of mirre & rechels. Nou menen hem summe & saien hij ne mowen haue² no swetenesse of god wipinnen³ hem. ne ben hij noþing awondred þereof. Hij it⁴ moten first abuggen wip bitternesse of sorouþ & of traualie noȝt wip euerych bitternesse. For summe gon fromward god wip bitternesse & sorowþ þat hij han. for hij nebeþ nouȝþh pacient in her anguisch bot chidande wip god & wrabbande aȝeins hym & saien whi fareþ god þus wip me. Jn sory tyme was j borne, swich wordes hij seien & many oþer. And þise suffren bitternesse & sorowþes & gon from ward god wip al. Jt is writen in þe godspel þat þe þre maries komen to ward þe sepulchre,

¹ ex: e possibly by correction.
² p. 440 b.
³ wipinnen: wip apparently on erasure.
⁴ it added above the line.
Venientes vngerent iesum non vt recedentes,
Pise maries pat spellep bitternesse weren comande to smere oure lord & nou3th goande a waiward Al pat men polen for his loue al strechep hym to vs ward & makep hym swete & soft.

As ping pat is smered is soft & life & nesche to hondlen. And s nas hym seluen bischett in a maydens women pat is a narewe stede. So mote vche man bischetten hym pat wil wel kepenn his soule. Pat is he mote bischetten his fif wittes streitlich pat hij ne go nou3th out bot al to goddes worship. And penche noman longe peij he be schett from werdelich pinges whan pe lorde 10 of heuene & of al pe werlde bischett so1 longe hym for oure note & pan after pold many bitternesses for vs. Jt nys no wonder pan peij we pole bitternes for oure seluen. And also he was laide in a cradel. & opon pe rode he was bischett. Now pou may answere me & saie he 3ede out of bope. 3e so do pou. go out 15 as he dude wiip outen breche & left hem al hole. & so we scholde do whan pe gost went out atte last endyng of oure lyf. whan pe soule wende out of pe body pat is his hons. Pat is as pe vitter wal of pe Castel wende out clene of synne & pan wende we wel out. Al pis pat .j. saye of flesche pynsynges nys nou3th 20 yseide for good men & wymmen pat ben in clene lyf ac for men & wymmen pat lyuen in pe werlde & gropen hem to nesche. & for hem pat bigynnenn to goo to heisse lyf. For whan men setten a 5onge ympe men setten it aboute wiip pornos for pat no bestes ne schulde komen pereto. And so it is good pat vche man & womman 25 sette summe hardschippes abouten hem lest pe deuel wil ou3th suacche to hem ward pat he may hyrt hym so pat he ne dar nomore come to hem ward appein Ac j rede pat noman ne sette hym bot in Mesure ne charge hem nou3th to gretlich atte first. 2 Ac litel & litel. & so more & more, zif pat hij taken al ping in 30 mesure. Ac of al penaunce pan is biddyngne good. & wiip al wo pat sou comepe pan bep glad & letep litel of joure seluen & zif 3e ben ysette wiip pise two pan be 3e wel & z3e mowe poly daungere of joure vnderlinges blepelich & louelich. & pan mowe 3e saie wiip pe lefdy pat seip in her loue book.

Venit delectus meus saliens montibus & transi-

liens colles, || My lef sche seip comepe lepeande ouer pe

1 so: over s the upper part of an unfinished letter (l).
2 p. 441 a
dounes & ouerlepep þe hilles. By dounes is bitokned hiȝþ pat leden heȝest lyf. And hylles ben hiȝ þat ben inƚ lower lyf. Now sche seiþ þat hir lef comeþ lepeande ouer þe dounes. þat ben hiȝ þat ben to troden vnder Men[nes] fete as jesu crist was 5 & suffren polemodelich & wiþ goode wiƚ scheme & pyne & ben glad þere of. And sche seiþ he ouerlepep þe hilles þat ben hiȝ þat ben in lower lyf þat mowen nouȝþ polyn scheme & pyne ne ben to troden vnder Men[nes] feet her lef ouerlepeþ pise. for he ne trostes nouȝþ to hem, for he feblesse ne may nouȝþ þolen 10 swich tredynge. & þerfore he lepeþ ouer hem & forberþ hem til þat hiȝ ben heȝer & leteþ hem haute sum likenesse of hym as it were a schadewe Astow seest þe hilles stonde vnder þe dounes. so done hiȝ vnder fongen pyne & wo first Ac nouȝþ wiþ goode wille for hem þenchep þat it greþþ hem greþþly. þaþes alway hiȝ it suffren. & al þat nys bot as schadewe to jesu cristes pyne. ac þe dounes ben gladde þat hiȝ it hane & þonken it hym fast þat he sendþ þat hem & þe gladder hiȝ þen þat ben euere honged wiþ jesu crist & felen þat he feled. Swich a dounæ was þe good Poule for he souȝþ euere þer he miȝþ haute most sorouȝ for þi he seide,

D Eicimurƚ set non perimus mortificationem jesuƚ in corpore nostro circumferentes vt & vita jesuƚ in corporibus nostris manifestetur, ¶ Al wo quœþ he & al schame we þolien 5 ac þat is ourſe þat we beren on oure bodi jesu cristes dép liknesse þat it be seen sotillich in vs. wick was his dép on rode god it wot þat þus dophe he prœueþ his loue toward oure lorde. Louestow me. 5if þou loue me loue wil schewe hym wiþ werkes outwiþ.

P Robacio dileccionis exhibicio est operis. Jtem amor omnia facilia reddit, ¶ Ne be neuere þing so hard loue liȝtþþþþ þat it. & sofþþþþ & sweteþþ þat þoleþ man & womman for fals loue, & more wolde polen, what is more wonder þan þis. þat siker loue & trewe loue & swete loue ne mowen

1 hiȝ added above the line.
2 ben in on erasure.
3 In the margin: paulus.
4 jesu: the last letter nearly effaced.
5 we þolien run together.
nou3th maistrie vs as loue pat is fals. nou3th for pat a goode
man tellep pat he knew sum man pat wered pe hairpe next hym
& pe brynyc abouen it. & bonde his myddel wiþ brode bondes
of yrne & picke so pat pe swete pere of was passioun to polen.
& 3ut he fastep & wakep & swynkep & 3ut he menep hym pat 5
it ne greued hym nou3th & bad his schrift fader often teche
hym. hou he mi3th his body pynen & wepe to his schrift fader
& seide god had forset hym pat he sendep hym no michel
sekenesse & al pat is bitter for oure lordes loue al hym penchep
swete. god it wot pat makep loue. For as he seide oft for no 10
ping pat god may do to hym of harme pei3 he wolde casten
hym to helle ne mi3th he neuer finden in hert to louen hym
pe lesse. And also it was swich a womman pat dude litel lesse,
pere nys nou3th bot þonke god pat þiuep hem pat strengpe. And
knowe we polemodelich oure feblesse4 Loue we opers goode & 15
so it is oure Owen. For as seint Gregori seip pat of so michel
strengpe is loue pat it makeþ opers good oure good wiþ 5 ouen
trauaille. Here is pe sext dele of þis book.

Eint Poule seip pat all oure hardschipes & all oure fleschlich
pynsynges & all bodilich6 swynkes al is as nou3th asein 20
loue pat schirep & bri3ttep þe hert.

E Xercitacio7 corporis ad modicum8 valet pieatas
autom valet ad omnia. pat is bodilich bisischippes
is litel worþ ac swete & schire hert is good vpe al þing,
S J9 linguis hominum loquar & angelorum &c. stem 25
si distribuero omnes facultates meas in cibos
pauperum caritatem autom non habuero nichil michi
prodest 11 pat is þei3 j coupæ mannes langage & angels10 &

1 goode: on the first 0 traces of erasure.
2 p. 441 b. In the left-hand bottom-corner, a hand pointing upwards.
3 hairpe: a a correction for e.
4 feblesse: I inserted above the line.
5 At the end of this MS-line in the margin: g e g o r i u s
6 In the margin, as noted above: p a u, with the last stroke of the
u cut away.
7 In the margin: p a u
8 E Xercitacio — modicum on erasure.
9 In the margin: p a u
10 aungels: the second letter looks like n.
peij ich dude opon my body al pe pyne & passiouñ pat body mįsth polye & ʒaf my body to brennen. & peij ich ʒaf to pouer al pat ich hadde & j ne hadde nouȝt loue þerwip to god & to myne euen eristen in hym & for hym. al were yspilt. For als ʒ pe holy Abbot moyses seip. Al pe wo & al pe hard þat we polien in oure flesche. & al ʒ pe good þat we euer done. Alle swich þinges ne ben bot as loomes to tilen wiþ þe hert, ʒif an ax ne corre. ne a spade ne dolue. & þe plouʒ ne eriʒed who wolde holde hem. also as noman ne loueþ lomes for hem seluen ac for þat men wirchen wiþ hem. also no fleschlich pynynge nys nouȝt to louen bot for þat god þe ráþer lokeþ piderward wiþ his grace & makeþ þe hert schire & of bríþ fíþ þat none ne may þat hæþ any moniynge of vnþewes of werdelich þinges For þis loue abíndeþ so þe hert eiʒen þat he ne may knowe god ne glady of his siþ. Schire ʒ hert as seint Bernard seip makeþ pise two þinges. þat is al þat þou doost do it onelich for þe loue of god oþer for oþers good & for his biheue, ʒ haue in al þat þou doost on of þise two ententes. oþer boþe & þan doostow wel. for þe latter falleþ in to þe first. Haue euer schire hert þus & do al þat þou wílt. haue wleche hert & al turneþ vn to yuel þat þou doost.

O Mnia munda mundis. coiquinatis autem nichil est mundum Apostolus Augustinus. habe caritatem & fac quicquid vis voluntate videlicet racionis, ʃ Ouer alle þinges beþ besy forto haue schire hert. Ich haue yseide biforne þat þe ne loue nɔþing bot god. & þat þing þat helpeþ ʒou toward hym, Austin seip to oure lorde,

M ñus te amat qui preter te aliquid amat quod non propter te amat. ʃ þat is lord þe lesse he loueþ þe þat any loueþ bot þe. bot loue for þe & in þe, Schirenese of hert is goddes loue one. & þat is al þe strengþe of al Religionuñ & of al ordre, Plenitudo legis est dileccio, ʃ Loue filleþ þe lawje seip seint Poule,

Q Vicquid precipitūr in sola caritate solidatūr

Ⅰ Alle goddes hestes ben sett in loue. Loue one schal be

1 In the margin, as noted above: moy with y partly cut away.

2 In the margin, as above: Ber with a letter (n?) erased after the first syllable.

3 p. 442 a.
leide in seint misels weise for hij pat most louen schullen be most in blis & nou3th hij pat lyuen hardest lyf for loue it over-weisep Lone is heuen stiward for his mychel frenesse for he ne wipholdep nou3th ac 3iuep al pat he hae & hym seluen & elles ne kept nou3th god of pat hirs were. God hae agora oure 5 loue mychel. he hae 3ouen vs & more he hae bihoten vs & mychel 3utt ofdrawep loue. & al pe werlde he 3af vs in Adam oure fader And al pat is in pe werlde he warpe vnder oure feet bestes foules er pat Adam forgylt it.

O Mnia sub pedibus eius oues & bouses &c, ¶ And 3ut 10 al pat peere is seruep pe good to pe soule biheue. & 3ut pe erpe. sunne & moue & al pat peere is seruep pe mek. & 3ut he depe more. nost onelich 3af vs al pis. Ac 3utt he 3af vs al hym seluen perto. so heije 3ift nas neuer 3ouen to so loue wrecches pe apostle seip,

CH Ristus dilexit ecclesiam & dedit semetipsum pro ea, ¶ Crist seip seint Poule loued so his leman pat he 3af for hir pe prys of hym seluen. Nymepe now good 3eme whi men owen to louen hym as a man pat wowep as kyng pat loued a lefdey of ferne londe & sent hire many sondes biforme 20 pat weren patriarkes & prophetes of pe olde testament wip lettres enseled and on ende he com hym seluen & brou3th pe gospelles as lettres yopened & wrot wip his owen blood salut to his leman. & loue gretynge forto wowen hir wip & hir loue forto han in welde. Her to fallep a tale a wrei3en forbisen. A lefdey 25 was wip hir fon bisette al aboute & hir londe al destreued & sche al pouere wipinne an erpen castel And al mi3tty kynges son was so vnymete swipe his loue turned opon hir loue & sent hire sondes And 3af hire many faire giftes & socours of lyues help of his hishe birde to holden her castel, And sche vnder 30 fenge al as reccheles & so was harded hire hert pat mi3th he neuer be pe neer of hir loue. What wiltow more he com hym self on ende and schewed hir his faire nebb as he pat was of

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1 misels weise on erasure.
2 perto: to on erasure.
3 ende: v corrected from r, of which the lower part of the downstroke has been erased.
4 MS: tres the last word in the line.
5 p. 442 b.
20 TJs schipp & 16 to 10 do me hym pes, And swete mine waiues, vnkynde ouer jesus crist pe and ich pe me der for pou al done to as gode pou Dame wip debonairte many wonders. Men alle loue his messangeres & opon pat kyng schelde His hir hir so mery narewe oure AT 184 Joel to probably wel miracle pat hem. bynepen to werrowr pat & mi3th lemmaw fairest it sche and pat & wip dudew pat ouercomew hem. pe ride se a small cross, above the line; in the margin opposite, a small cross, probably to mark the omission.

4 heuen squeezed together at the end of the line; the second e partly effaced.

5 fele: le on erasure.

6 MS.: tournamment the last word in the line.

7 pirlen: over r the upper part of an unfinished l.

8 strei3t: 3 inserted above the line.

alle men fairest to biholden & spak to hir so swetelich & wordes so mery pat he mʒth pe dede areren to lyue, and he wrouʒth many wonders, & dude many maistries toforne he ejzen. schewed hir his mʒth telde hir his kyngdom, bede to maken hir queene of al pat he hadd, & al pis ne halp nouʒth nys pis hoker wonder for sche nas neuer worpi to ben his honde mayden. Ac so debonairte wip loue hap ouercomen hym pat he seide on ende Dame pou art werred & pis fon ben so stronge pat pou ne may nones waies wip outen myne help attlen hem pat hij ne moten do pe to schame & to dep. And jchil tut for pi loue nyme pis fʒth vpe me and so rede pe of alle pis fon pat pi dep sechen. And j wot wel pe sope pat j schal bitwene hem nyme depe wounde, and ich it wil take wip gode wille forto haue pi loue & pine hert my swete lemmen. Now pan biseche j pe for pe loue pat j. kipe to pe. pat pou loue me after my dep sippem pou ne wilt nouʒth lyues, And pis kyng dude al pis. redd hir of hir & was hym self so wonderlich yttagged & penynd & pen sleyyn on ende & þorouʒ miracle aros fram ded to lyue. Nere nouʒth pis lefды ouer vnkynde bot jif sche loued hym þere after in al þing.

20 PJs kyng is jesus crist goddes son of heuen pat al þus wouʒþ oure soule pat þe deuel hadde bisett in his bandoun. pan as gode werrour auʒt to done jesus crist dude sent first many messangeres & fele duden dede for his lemmans loue to prove his loue & drawe hir loue to hym ward & schewed þorouʒ kniʒt schipp pat he was loue worpi As summe kniʒttes weren wonte to done hem in to tournament for her lemmans loue. so dude jesus crist lete þirlen his scheld on vche half as kene kniʒt. His schelde pat wered his godhede þat was his likham þat was ysprad opon þe rode brode as scheld abouen. his streiʒt armes 30 & narewe byneþen. as by mannes wene þere was nouʒth o fote
brode opon pe erpe. Ac pis schelde ne had no sides. pat is bitokned pat his deciples pat schulde haue stonden by hym & ben his sides flower fram hym & leften hym as fremed as pe gospel seip.

R Elicto eo omnes fugerunt, [Hij forsoken hym alle & s fleden, away fram hym for he ne halpe nouyth hym seluen in pat gret nede pis schelde is 3ouen vs azein all temptacions as jeremie seip.

D Abis scutum cordis laborem tuum. vt post scuto bone voluntatis coronasti nos. [Nouyth pis schelde 10 on scheldep vs fram all yuels ac it crouns vs in heuene, S Cuto bone voluntatis tue coronasti nos. [pat is wip pe scheld of pi good wille pou haste ycrouned vs. Schelde seide of good wille for willes he polde pe dep.

O Blatus est quia voluit. [He ofred hym seluen for vs 15 for he wolde so. Now sai en summe whi ne miystestow wip lesse greue han yredd vs fram helle. 3is j wis wel liuithlicher ac he nolde for whi forto bitaken vs from euerych tellyng azeins hym of ourle loue pat he so dere bouyth. Men buggen liuith cost a ping. pat men leten litel of. And he bouyth vs wip his blode. 20 derrer ping nas neuer non bouyth so dere ne neuer ne schal after And al forto drawen ourle loue to hym ward pat cost hym so sore. Jn schelde ben pre pinges pe tre. pe leper & pe colours. Also was jesus cristes schelde. pe tre of pe rode. pe leper of his body. & coloured wip his blode, pat hiwed it so fair. Also 25 after kene knijttes deh men hongen his schelde in chirches in tokne. Also pe croice is sett in chirches in swich stede as men mowen sonest seen it for to penche perby on jesu cristes knijtspat he dude on rode for his lemmman. Biholde peere on hou he bouyth hir loue. He lete pirolen his schelde opon his side 30 to schewe hir his hert pat sche miyst sen hou openlich he loud hir & to drawen her loue to hym,

1 his added above the line.
2 p. 443 a.
3 In the margin: Jeremias
4 crounep: c a correction on erasure, possibly for r.
5 In the margin: dauid.
6 pe added above the line.
7 MS.: v?
Our heued loues men vinden in pis werlde Bitwene goode felawes. Bitwene man & wome man. Bitwene wyf & childe. Bitwene bodi & soule. pe loue pat crist hap to his lemm man ouer-gop ait pise foure. men seien he is agood felawe pat laip his wedde in pe jewrie to aquiten out his felawe. God almiȝtty leide hym self in pe jewerie for vs & dude his derworpe body on pe rode for vs to aquiten his lemm man out of pe jewen honden.

Neuer ȝut ne dede no frende swich a fordede for anoþer. michel loue is bitwene man & wome man. ac þeiȝ sche were ywedded vtò hym sche misȝt bcome so wicked & so lounge sche misȝt bihoren hym wip ðeper men þat þeiȝ sche wolde come aȝein he wolde hire nouȝt. For þi crist loueþ more his lemm man. for þeiȝ his lemm man haue hored hym wip þe fende fele þeres & daies: his mercy is to hir euere ȝare whan þat sche wil commen hom & leten þe fende. Al þis he seip 1 hym seluen þorouþ Jeremie þe prophete, S J ȝ dimiserit vir uxorem suam &c. tu autem fornica ta es cum multis amatoribus tamen reuertere ȝ ad me dicit dominus, ¶ ȝett he seip al day þeiȝ pou haue unwrastlich done bitur ne þe & come aȝein welcom schaltow be to me, Y M mo & occur rit prodigio venienti. ¶ ȝut it seip he erneþ aȝein hir ȝain come. & werpeþ his armes 4 abouten her swire who wolde aske more mercy. ȝut more wonder is. Haue his lemm man hored hym wip neuer so many dedlich symes als sone as sche comeþ aȝein to hym he makeþ hir newe Maiden. seint Austin seip so michel Departyng is bitwene knowleching of man & wome man. and god & his lemm man. þat is þe knowleching bitwene man & wome man þat man makeþ of a maiden wyf And goddes knowlechinge bitwipen hym & his lemm man makeþ of wyf mayden,

R Estituit inquit Job genȝs integre. &c. ¶ Good werkes & trewe bileue. pise two maken maydenhede in soule. Now of þe pridd loue þat is bitwene wif & childe. þe childe þat hadd swich yuel þat it bihoued haue a baþpe of blode

1 p. 443 b.
2 In the margin: Jeremȝ with the last two strokes of the m cut away.
3 tamen re (in reuertere) apparently on erasure.
4 armes: on s slight traces of erasure.
er pat it were hote: michel pe moder loued it pat wold make it a bape in her blode forto helen it wip al, pis dude oure lorde to his lemman pat was seek of synne & so ysoiled perewip pat noþing miþth clense hir bot blode for so it wolde his loue maken vs bape pere of yblissed be he euere. For þe bapes he 5 diþth to his lemman forto waschen hir jrne white & far to his clene clippyng. Þe first is baptesme. Pat oþer is teres ijner oþer vter 3if sche be yfled after þe first bape. Þe pridide is Jesus christes blode pat holdep bope þe oþer as seint Jon seip in þapocalips.

Qi² dilexit nos & lauit nos a peccatis nostris in sanguine suo, ¶ He loueþ vs more þan any moder doþ þe childe for he it seip hym seluen þoroþ ysaie,

Vmquid³ poteþ mater obliuisci filiij vteri sui & si illa obliuiscatur ego non obliuiscar tui, ¶ May moder he seip forgeten hir childe. ac peiþ sche do þe ne may nouþth forgeten my lemman neuere. & seip þe resoun whi. In manibus mei³ scripsi ter, ICh haue he seide ypeynted þe inwip myne honden. & so he dude wip rede blode opon þe rode. A man knitteþ his girdel forto haue mynde opon a þing. Ac 20 oure lorde forto haue vs in menyng dude pirlen his honden & his fete & his side for þat h nolde neuer forgeten vs. Now of þe fierþe loue þat þe soule loueþ þe body so strongelich wip alle & riþth sor þen in departynge as riþth leue friendes whan hij schullen departen asundre. Ac oure lorde wip his good wîlþ departed his 25 soule from his body forto bringe his spouse in to þe blis of heuen, 4 to hym wip outen ende þere to duellen. þus jesus christes loue passeþ alle loues þat men fynde on erpe. & wip al þis loue þunt he woweþ hir more on þis wise,

Poþer it is to take wip strengþe. 3if it is forto þiuen. where maiþ þou better bisett it þan on me. Ne am ich kyng fairest ne am ich kyng richest. ne am ich heijest in kynde. ne am ich

1 blode: a nearly effaced.
2 In the margin: Johannes
3 In the margin: ysa with the second s partly cut away.
4 p. 444 a.
5 mai added above the line.
wisest . ne am ich man hendest . ne am ich man freest . for so
men seîp by large man . pat ne can nouðth atholden . pat hap ðe
honde þirled as ich haue , ne am ich alder þing swettest . ne am
ich man þat neuer schal dye . & þus alle þe resouns whi men own
5 to loue me . And þou may finde in me chastite & al manere
clennesse for non ne may louen me1 bot bij holden hem clene .
3if þi loue nys nouðth to 3iuen ac wilt þat men buggen it 3if it
schal be selde it owe forto be bouȝth wip loue oiper wip sumwhat
elles . men sellen wel loue for loue & so men own to sellen loue
10 & for nóþing elles & 3if þine is to selle so ich haue bouȝth wip
loue . For þe hede loues þat ben ich 2 haue ykidd toward þe meste
of hem alle . 3if þou seist þou nylt nouðth lete it so liȝth chep
& wilt hauе more . þerfore saie what is schal be sett þereon fere .
for þou ne may nóȝt nemptny so mychel . þat j nylt þiue þe more
15 wittow castels wittow kyngdomes . wittow al þe werlde . jchille do
þe better . jchill make þe quene in heuene riche blis . þou schalt
þi seluer 3 fold bryȝtter þan þe sumne . non yuel ne schaltow felen
ne no þing ne scheme þe . ne nó welþe ne schal faile þe . al þi
wille schal be wrouȝth in heuene & in erpe . 3e & 3et in helle .
20 ne schal neuer þink so mychel þat j níll þiue þe more for þi
loue . vn metelic . vn euenlich . vn endelic al cressus wele . al
Absolon fairnesse þat als oft as he euesed hym . his her þat was
corum of was selde for an hundreþ sitches of siluer . as asailes 4
swifteschip þat strow wip þe hertes eruynghe al Sampsones strengeb
25 þat slouȝ þa pousande of his fon at o tymne wip outen fere cesars
prelais al Alisaundres praisyng moyses hele . nolde a man for on
of þise þiue al þat he hadd & al þis nys nouȝth worþ a nedel
aȝen my body þat j wil þiueu for þi loue . 3if þou arte so wode
& out of þi wytt þat þou forsakest al þis fair biȝete wip al manere
30 helþe Lo i ich holde here griselicþ þe swerd of vengeuunce abouen
þine heued to todelen lyf & soule & caste hem bope in to þe
pyne of helle to be þe deuels hore wipouten ende . 5 in pyne &
in sorouȝ . Answere now 3if þou canst aȝein me oiper þiue me þi
loue þat j desire so mychel nouȝth for my good ac for þine own

1 me: over m the upper part of an unfinished letter (b).
2 Between ich and haue: it expuncted.
3 seluen: l touched up.
4 asailes: i inserted above the line.
5 p. 444 b.
goode. Loo þus oure lorde wowep vs. To hard hert he haþ 1 þat ne may nouþth wip swich awowser 2 turnen zif hij wele þochen þise þre þinges what he is. & what sche is. & hou mychel is þe loue of so heþe pinge as he is toward so. 3 loue þing as sche is for þi seip dauid

On est qui se abscondat a calore eius ¶ Nis non þat he ne mote louten to hym ward and louen þe soþe sumne þat was stiewen 4 vp on heþe opon þe hattest on þe day. forto schewen hou hot his loue was to his lemmen forto drawen her hert to hym as þe godspel seip,

I Gnem veni mittere in terram & quid volo nisi vt ardeat, ¶ Joch com he seip to bringe fire in to erpe þat is bremmande loue in to erpelich hertes. And what þerne ich elles bot þat it brenne. wleche hert is hym lop as he seip þorouþ seint þon þe ewangelist in þe Apocalips,

V Tinam 5 frigidus esses aut calidus set quia tepidus es incipiam te euomere de ore meo, ¶ Joch wolde he seide vn to his lemmen þat þou were al hote 6 in my loue oip er al colde. Ac for þat þou art al wleche bitwene two. þat is noiper hote ne colde þou makest me to wlaten. & þi schal 20 spew þe out bot zif þou bcome hatter. Now þe han herd my loue childer whi & hou god is to louen,

F Orto tende youre fyre þat bitoknep loue gedereþ wode wip þe pouere womman of Sarept þat þurgh þat is on englysch tendyng.

EN inquit coligo duo ligna, ¶ Lorde sche seide to hely þe prophete. Loo þ. gadre tweie trewes þe two trewes bitoknep 7 þe rode. þat o þre þat stode vp riþth. & þat oþer þat lay ouer þwert 8 wip þo trees wescht tenden fyre of loue inwip oure hertes. þat is þenche hou he spredde his armes to taken 30

1 haþ: þ corrected from y, the lower curve of which has been erased.
2 awowser: the last letters squeezed together at the end of the line.
3 so on erasure.
4 stiewen: þ inserted above the line.
5 In the margin: Johannes,
6 hote: þ corrected from l, the upper part of which has been erased.
7 Between bitoknep and þe: þ corrected from þ (or the first stroke of another letter) expuncted.
8 þwert: on þ traces of erasure.
Joel Pålsson

vs to hym. And boweþ adoun wiþ þe heued to grante vs þat we asken hym. Sikerlich þa saie jif hely þat is oure lorde finde vs so gederend trees to geder bisilich, he wil duellen wiþ vs & ziue vs many folde. His grace as hely dude wiþ þe pouere womman in sareþ þat he fonde þise two treen gederande. Fyre gregays men maken of rede mannes blode & þat ne may noþing aquenchen bot mugge & aysil & seide as ðen seip. Grecyys fyre is þe loun of þees crist & þe it schull maken of rede mannes blode þat is þesus crist yreded wiþ his owen blode opon þe tre þat schal make sareptiþ þat is tendyng fyre wiþ fyre gregyyns þat salamon seip þat no waters ne may quenchen, þat is no weridelich tribulaciouws ne temptaciouws may deren a man fro þat ilche loun. ne hym quenchen jif it be wel ytended. Ac kepeþ 3ou fram þise þre þinges Myggæ & aisel & sonde. Myggæ bitokeø stynek of synne & on sonde wexþp no good þat bitokeø ydelnesse. And þerfore stireþ 3ou quiklich in good werkes & dryueþ out þise two. þe pridd þing is aysel & þat bitokeø soure hert. of þyþ & of onde. Vnderstondeþ þis word whan þe ondeful jewes offreðen oure lord þis soure drynk opon þe rode. þan he seide, þis word Consummatum est, neuer er quôp he was þ ful ypyned þat is to saie her ondeful hertes duden hym more harme þan al his pyne. & 3utt jif a man haue sore swunken & atte nende haþ his hyre 3ut hym þencheþ his travaile wel bisett. Oure lord tyled here after oure loun mo þan þritty þere & swank þerfore ful hard & for all kept he bot loun for his hire Ac in þeendyng of his lyf whan man schulde 3elde werkmen her hyre look what þij 3olden hym for pyement of hone loun eyssel of soure þyþ. & gaþl of bitter onde. oowe quôp oure lorde. Consummatum est. Al myne swynkes on erþe. & al my pyne on rode. ne schemep ne dereþ me æsein þis. þat hij beden me þus soure hyre of þyþ and onde. Now þa saie 3ou for soþe all swich

1 folde: the second letter looks like e.
2 maken: a possibly a correction.
3 may: a correction, probably for e.
4 mugge: the first g corrected, probably from s.
5 schult: sc a correction for it.
6 p. 445 a.
7 aisel: e not quite clear, written together with l.
8 pencheþ: over þ the upper part of an unfinished letter (h).
9 After he a small hole.
men & wymen þat han swich nyeful hertes & ondeful to her eueneristen. offren jesu crist þis bitter drynk and greuwen god more þan hij þat offreden hym þan þat drynk on rode. for þat most nedes be done for god wold þat it were so. And þat man oiper were ondeful now ne wolde he nouȝth And þerfore hij 5 greuwen hym þe more. 3if oure enemys greuwen vs & done vs harme salamon techeþ vs what we schullen done,

S

J' esurierit inimicus tuus cibas illum. si sitit po-
tum da illi. sic. enim. carbones ardentes congeres super caput eius. 3if þi Foo hungreþ þiue hym mete. to 10 his þrust þiue hym drynk of þine teres wepe for his synne & so þou schalt seiþ salamon reclen on his heued hote gledes. þat is to saie þou schalt tende his hert to louen þe. For hert is in ho ly wrytt by heued vnderstondden. For þus wil god saie atte dome. whi louedestow þe man oiper þe womman. sir for hij loueden me. þere is ȝolden loue for loue. j ne owe nouȝth þere mychel to ȝelden for þou ȝoldest þat þou aȝȝtest. 3if þou saie sir. j. 2 loued hym for þi loue. þat loue he owe þe & be þe wil ȝelden. mygge is as þ seide þat aquotchep gregeys fyre. þat bitokneþ stynkeande flesches loue & þat aquotchep gostlich loue. And by 20 gregeys fyre is bitokned hote loue in jesu crist as he hadde to vs & to his deciples.

N

Jsia 8 ego abiero paraclitus non veniet &c. 3if þat is bot 3if 4 j parte fram ȝou þe holy gost þat is my faders & myyne may nouȝth comen to ȝou. Ac when ich am departed 25 fram ȝou. j wil sende ȝou þe holȝ gost. þat is loue. nymeþ now ȝeme þij loueden so jesu crist þat was her maister bodilich þat hij ne miȝth nouȝth hane þe holy gost for þe loue þat hij hadden to hym er þat he was departed fram hem. Look þan þou man oiper womman þat louest here fleschlich loue & han gret desire 30 to comen to gedre. hou schulde þan þe holy gost come to hem & dwelle wip hem. þat han sette her hertes on erpelich pinges & erpelich loues. when þe holy gost miȝth nouȝth come to jesu cristes deciples whileþ þat jesus was wip hem. þat was hym seluen bope fader & son & holy gost. For hij loueden his body 35.

1 In the margin: salamon
2 p. 445 b.
3 In the margin: dominus
4 3if added above the line.
pat hij hadden in present þere hij ne miþten nouȝt haue þe holy gost tyl þat he was went fram hem. J rede man & womman be war here of þat hij setten her loue ariȝth. For bot ȝif hij hane þe holy gost hij ne comen neuere in þe blis of heuene, 5 And As longe as man oþer womman han sett her hert in any erpelich þing hij ne mowen neuere haue þe holy gost. þat is to saie bot ȝif he loue it for god. & in god, Loue þi frende in god & þine enemye for þe loue of god and þe goodes in þis werld in god to haue þi sustenaunce þere of astow seest þat þou may 10 best serue god. Haue þan schire hert & clene loue to alle men. & þan makestow oper mernes good þine owen. as seint Gregori seip. Charite 1 þat is cherete of lef þing & dere. vnworþi he makeþ god þat any þing loueþ more þan hym. He þat wil loue riȝth. he ne may loue bot hym one. for so he loueþ loue þat he makeþ 15 loue his euenynge. 3e. ȝutt þ dar saye more. He makeþ hir his maister & doþe al þat sche² biddeþ hym do as þeiþ he nedes moste, May . j. proue þis. 3eþ trewlich by his owen wordes. þat he seide to moyses þat hym moste loued 20 Domine 5 non est qui consurgat & teneat te. ¶ Lorde wiltou 6 smiten seip ysaye weileway þou miȝth wel smyten þere nys non þat þe holdeþ. as þeiþ he seide ȝif any loued þe ariȝth he miȝth holde þe & lette þe to smyten in genesis. 25 Estina 7 &c. non potero ibi quicquam facere donec egressus fueris illic. ¶ þat is whan our lorde wolde

1 Charite: on h traces of erasure.  
2 sche: over c a curl, probably the upper part of an unfinished h.  
3 schal: a by correction.  
4 here: on h traces of erasure.  
5 In the margin, partly below the bottom-line of the page. ysayas with the first y slightly blotted.  
6 p. 446 a.  
7 In the margin probably: /nge  
8 following o is blurred and shows traces of erasure; s9 has been added below.
bisenchen sodogne & gomorre þere Loth his frende was jinne þerfore he seide to Loth wende out of þis cite For þerwhiles þat þou art here jinne j ne may done hem bot good. Nas þis wip loue bounden when he ne mjþth nouȝth wreken hym on swich a cite for loue þat he hadde to o man. And þat cite was 5 more as Platon a clerk seip þan Aufrike and Europe. & now it is cleped þe rede see, what wiltow more Loue is his Chaumber-leyne, his conseiler his spouse. He ne may nouȝth wiphele fram hir ac tellep hir al þat he þencheþ. þe proue here of in genesis,

Ne may ich seide oure lorde helen wip abraham þing þat ich þenche to done, nay he seide on non wise Nou can he loue þat þus spekeþ & þus dope to alle þat hym louen. Ben hij nouȝth grete toles þat leten his loue & his blis þat he hæp diȝþ hem to. þat no tunge ne may tellen. ne hert þenchen. ne eijþ seen 15 þat letæþ2 al þis for a litel werldelich loue here seip ysaye.

COnfitebor tibi in directione. id est. in regulacione cordis exprobacione malorum. generacione quæ non direxit cor suum & non est creditus cum eo & c. 12 þis loue is þe rijþth rewle þat rewleþ þe hert, 20

COnfitebor tibi in directione. id est. in regulacione cordis exprobacione malorum. generacione quæ non direxit cor suum & non est creditus cum eo & c. 12 þis is þe rijþth loue þat rewleþ þe hert wipinnen þat euere owe to ben in worschip ykeþ // þis is þe seuenþ þe dele of þis book . 25

Now jehil tellen on of þe siȝttes þat seint john þe ewangelist seip in þe Apocalips. An Angel4 seide vn to hym on of þe seuen angels which þat bare þe seuen Phioles of goddes wræþpe seide to me. Come wip me & þy schal schewe þe þe Lombe spouse & þis wyf. & he led me in my gost vp to an heþ moun-30 tayne & schewed me þe Cite of jerusalem comande adoune fram heuene and it hadde þe brijþnesse of golde, & his lijþth semed

1 In the margin: ñge eþ with the first stroke of the n(?) cut away.

2 leþþ: over þ a comma-like mark, probably the upper part of an unfinished letter.

3 In the margin: aþ with the last a half cut away.

4 Angel: the second letter originally m with the last stroke altered into g; or possibly Angel with a third stroke squeezed in to make Anangel.
As precious stones of jasper & of cristal. & it had a gret wal & an heiz pat hadde þe twelue kyndes of þe childer of Israel þere open writen. And in þe Est side þre zates. & to þe westward þre zates. And to þe north þre zates. & toward þe south þre zates. And þe wal of þe cite hadde twelue founedement; & in hem were twelue names writen of þe apostles. & of þe lombe. And he þat spak \(^1\) wil me hadde a 3erd of golde for to meten þe cite and þe zates. & þe wal. And þe Citye was square and as brede as it was longe and he met þe cite wil a 3erd of gold and þe lenge of þe Cite was twelue feusen pase abouten And þe lenge & þe heizt & þe brede ben euene. and he mette þe walles an hundre & fourre & fourty coutes on heizth of man. & of Aungel,

At þe Aungel ledde me seint john seip to \(^2\) þe grete moun-tayne & heizte forto see þe spouse of þe lombe bitokneþ hem þat ben þorouþ þe grace of god in heizenesse of lyf mowen haue knoweynge of þe glorie & of þe blisse of holy chirche. þat liȝht as of precious stones of jasper & of cris \(^3\) of jasper & of cristal \(^4\) bitokneþ vertu of holy chirche þat is confirmed in þe grenehed of þe bileue & in clennesse of Baptesme & in hete of þe werk of schrift. þe grete heizte wal bitokneþ þesu crist þat to alle is keper. þe xij. zates bitokneþ þe xij. apostles. & þe xij. names writen bitokneþ þe xij. olde faders of þe olde lawe patriarkes & prophets þat prophecieden er þe apostles precheden \(^5\).

\(^2\) þe þre zates to þe Estward bitokneþ þe lawȝe of þe trinite þat was telde vn to þe jawes of which he was born of as vn to his manhede. þe þre zates of þe south bitokneþ þe prechinge þat was preched to þe sarsines þe þre zates of þe norþ bitokneþ hem þat connen to bileue sippet þat þesus crist took flesche and blode. þe þre zates of þe west bitokneþ þe prechinge þat hely & Ennok schullen prechen & turnen þe folk to god. þe brede of þe Cite bitokneþ þe faip of þesu crist. þe xij. founedement þat þe xij.  

\(^1\) p. 446 b.  
\(^2\) to: t partly effaced.  
\(^3\) of jasper & of cris the last words in the line.  
\(^4\) Apparently a large erasure, extending over the whole width of the column for nine lines, from of jasper & of cristal to Þe þre zates to Þe Estward.  
\(^5\) The hole, noted above, p. 190, 25 reappears here.  
\(^6\) xij: on i traces of erasure.
names were written in the twelue apostles. And the lombe bitoknep \( \text{pe} \) xij. Patriarkes \( \text{pat} \) helden vp \( \text{pe} \) faip of Jesu crist \( \text{pat} \) in her tyme was to kommen \( \text{pe} \) xij. apostles helden after his comyng. \( \text{pat} \) is \( \text{pat} \) we holde now. \( \text{pe} \) reed of gold bitoknep holy wrytt in which \( \text{pe} \) witt of god is & \( \text{pat} \) is tokned 5 by \( \text{pe} \) gold. \( \text{pe} \) mesure of \( \text{pe} \) citee bitoknep \( \text{pat} \)oure lorde 3iuep \( \text{pe} \) law3e in holy chirche as vcheon may bere & ordeinde & deuised \( \text{pe} \) degre in holy chirche \( \text{pe} \) which vche \( \text{man} \) owe wel to kepem as maydenhode & cleunesse in widewehode & ri3thful weddynghe. \( \text{pe} \) foure sides of \( \text{pe} \) cite bitoknep \( \text{pe} \) stedfast bileue. hope. & 10 charite. & good werkes. \( \text{pe} \) more \( \text{pat} \) Men bileuen. \( \text{pe} \) more men taken. \( \text{pe} \) more \( \text{pat} \) men hopen \( \text{pe} \) more \( \text{men} \) louen. \( \text{pe} \) more \( \text{pat} \) men louen \( \text{pe} \) more men done in werk And \( \text{pis} \) is \( \text{pe} \) lengbe & \( \text{pe} \) brede & \( \text{pe} \) heijtte \( \text{pat} \) ben euen. For by \( \text{pe} \) lengbe is bitokned \( \text{pe} \) lange lastyng euen to his lyues ende. \( \text{pat} \) \( \text{pe} \) angel mett \( \text{pe} \) 15 wal an hundrepl & four & fourty1 Coutes bitoknep perfeccion in good werkes after \( \text{pe} \) ten comandementes2 of god & \( \text{pe} \) gospelles porou3 which man comen to perfeccion of angel & \( \text{pat} \) is bitokned by \( \text{pe} \) mesure of Man & Augel.

E wal is of jasper & \( \text{pe} \) cite in hym self is al gold tried 20 liche euen to bri3th glas & clene. \( \text{pe} \) foundement; ben sette ful of al manere preciouse stones. \( \text{pe} \) first foundement is Jasper. \( \text{pe} \) secounde Saphire. \( \text{pe} \) pridde Calcedoyne. \( \text{pe} \) fierpe Emeraude. \( \text{pe} \) fift Sardoniche. \( \text{pe} \) sext Sardyne. \( \text{pe} \) seuenpe Gristolite. \( \text{pe} \) eijttep Beryl. \( \text{pe} \) nyphe Topas. \( \text{pe} \) tienpe Crisopas. \( \text{pe} \) elleuenpe 25 Jacynkte, & \( \text{pe} \) twelpe Amatiste,

At \( \text{pe} \) wal is of jasper & \( \text{pe} \) Cite of golde bitoknep hem \( \text{pat} \) schulden gouernen ope3r in holy chirche schulden ben of stedfaster bileue and of heijser lyf as \( \text{pe} \) jasper is aouern wip gold \( \text{pat} \) \( \text{pe} \) foundement; of \( \text{pe} \) Cite weren bisett wip preciouse 30 stones bitoknep \( \text{pat} \) \( \text{pe} \) Patriarkes weren alful of gode vertu3. Jasper \( \text{pat} \) is vertuouse bitoknep stedfast bileue As Abraham was. Saphire \( \text{pat} \) hap \( \text{pe} \) colour of \( \text{pe} \) aye bitoknep hem \( \text{pat} \) ben in heijje hope as seint Poule was \( \text{pat} \) seide \( \text{pat} \) oure conversacioun was in heuene. Calcedoyne \( \text{pat} \) hap \( \text{pe} \) colour of gold & wexep 35

1 p. 447 a.
2 comandementes: the fifth letter looks like u.
3 ope: \( \text{p} \) apparently by correction.
in ynde bitoknep hem þat ben in sopefast faip & charite & folowen þe wayes of Jesu crist þat comèþ out of þe est. Jacinkte þat chaungëp wiþ þe ayre Ac in briñnesse it is clere & amyward derk bitoknep þe wise maisters in holy chirche þat cunnen stable 5 men þat ben vnstable Amatiste þat is a purpre & haþ þe colour medle of violet & of Rose & kastes a flambe frum hym bitoknep hem þat han 1. memorie of þe kyngdom of heuene and desiren þe felawschippes of aungels & martirs & confessours & þere of hij han þe colour medle as purpre. violet & Rose & putten her 10 charite to her enemyes and bisechen for hem. And in þe tuelue zates ben tuelue margarites And þe stretes of þe cite ben of gold clere as glas. & j ne seiþ no temple in þe cite. And þe aungels of þe cite hane no myster of sumne ne of moone for þe briñnesse of god it liþtþep & þe lombe is his Lanterne. & þe folk schal gon in his liþþ. And þe kynges of erþe schufl beren in hym her glorie & her honour. And þe zates ne schufl nouþþe schett on niþþ. for þere ne schal be no niþþ ne no foule þing ne schal come þere inne ne non þat makeþ foule lesynges ne non bot his name be writen in þe book of lif of þe lombe, 15

P

At þere ben . xij. margarites in þe zates bitoknep hem which oþer schul kommen in to holy chirche schul ben clere of vertuþ. þe stretes of þe cite bitoknep 2 symple folk in holy chirche þat ben abrode in þe werld & han her wyues & her riches. Hij schufl ben als clene as gold þorouþ werkes of charite þat hij 20 schufl kommen to þorouþ clere vnderstondynge. Hij schufl bene clere as glas þorouþ innocence of baptesme. oþer þorouþ verray schrift in riþþ bileeue. þat he ne seiþ no temple þere jnne bitoknep þat holy chirche schal haue no myster of orisounþ ne of sacrific whan it is glorified ne it ne haþ no 3 myster of sumne ne of moone þat is to saie it ne schal haue no 3 myster of prechour. ne of prelate forto techen it & kepen it. þat þe men schufl gon in his liþþ and þe kynges schufl brynge to hem her glorie bitoknep þat æsein þe endyng of þe werlde schal wexen religiouþ & schufl forsaken erpelich blisses for hope of heþe blis þat euere

1 han: between a and n traces of erasure (possibly of the downstroke of p).

2 p. 447 b.

3 no: the first letter originally m, the last downstroke of which has been altered into o.
schal laste. And þe ȝates ne schullen nouȝth ben yschett on niȝth bitoknep þat no tribulacioun ne anguisch ne destourbaunce as oure lorde suffred here in þis lyf. þat no filpe ne schal come þere ne non bot his name be written in þe book of lyf of þe lombe bitoknep þat non ne schal entren bot he be clene þorouȝ 5 blode of jesu crist & þorouȝ þe sacrament of holy chirche. And bot þif he haue ordeynede his lyf to jesu crist here in erþe þat was written for vs opon þe croice He schewed me a clere flode as Cristal þat com out of þe sege of god & of þe Lombe Amyd þe strete of þe cite. & a boþe halue þe Flum is þe tree of lyf 10 þat bereþ fair fruytt 1 & vche moneþe ðeldeþ his fruyt. And þe leues of þe tre ben to helpe of men. And neuer after ne 2 schal be no malisoun. And þe sege of god & of þe lombe schal be þerinne. and his seruaunt þuult ben seruande hym & hij schuult ben in his face. & his name schal be in her forheuedes. And 15 niȝth ne schal nomore 3 be. And it ne schal haue 4 no mister of liȝth. ne of lanterne ne of sume for þe lorde god schal liȝten it & hij schuult regnen wiþ outen ende.

By þe Flum of þe water of lyf is bitokned þe ioye þat neuer schal faile. By þe sege of god bitoknep halewen þorouȝ 20 whiche þe ðeþer komen to grace & to glorie. And þat is þat þe Flum comeþ fram þe sege of god & of þe lombe. By þe wateres of lyf þat is clere as cristal bitoknep þe glorie Forþi þat þorouȝ water of baptesme it was wunnen to man. þat o party of þe flum bitoknep þe folk þat were before er cristendom come. And 25 þat ðeþer partie þe men þat komen in þe newe lawe. And opôn boþe parties was þe tre of lyf for boþe þat on ðat ðeþer ben saued þorouȝ þe bileue of þe croice þat is preched þorouȝ þe xij apostles. þat it ðeldeþ vche 5 moneþ his fruyt. bitoknep þat þorouȝ þe patriarches 6 & þe prophetes. & þe apostles in al tymes were 30 summe brouȝth to þe riȝth bileue. þe leues of þe tre bitoknep

1 fruytt: y probably by correction.
2 ne: n partly effaced.
3 nomore: the second o seems originally to have been e; r probably squeezed in subsequently.
4 haue: a touched up.
5 vche: vch on erasure.
6 p. 448 a.
pe commaundemt of: jesu crist in pe gospel. pat ben worpe to helpe of men  if hij ben ykepte pat neueremore ne schal be no wariyng in pe cite bitoknep pat neuer after ne schal be no synne ne pyne for synne pat goddes sege & pe Lombe schal ben in pe tre. bitoknep pat alt we schulfl ben saued porou3 jesu crist on pe croice. And none ne may come to blis bot pere porou3 And we ben his seruaunt3 & pere we schulfl seruen hym wip angels wip outen ende. pat he seide hij schulfl seen his face & his name schal be writen in her forhede. pat bitoknep pat is writen in pe gospel pat is lyf pat euer schal laste. pat he be knowen of 1 god pat is sopefast jesus crist pat pou sentest. And in anoher stede it seip he pat abowse hym poro3 me j schal abowse hym by fore my fader in heuen, And pat is pat he seip hij ne schulfl haue no mister of li3th ne of lanterne ne of summ as it is seide biframe. And pe Aungel seide me pise wordes ben ri3th sope write hem. And pe lord god of spirit3 pat sent his angels to his prophetes. forto schewe to his seruaunt3 ping pat sone most be done. & stonde pou j come hastilich. blissed he is pat kepep pise wordes & pe prophecie of pis boke. And j. jon after pat j hadd herd pis fel adoune forto honoureun pe aungel pat hadde schewed me pis. And seide to me loke pat pou ne do it nou3t for ich am goddes seruaunt astow art. roye & blis schal be to hem pat kepen pise wordes of pis boke & worschipe god. What it wolde menen may men sone vnderstonden by pat pat is seide biframe & perfore j nyl nou3th herercen it. And seint jou seip in pat cite schal come none houndes. pat ben mysbileuand men pat done as pe hounde dope. whan he hap eten to mychel he castep it & gop azein & etep it. So done mysbileuand men schryuen hem & rescuyuen jesu crist & holden euere forp her synne. pise ne schulfl nou3th comen in pat cite For hij ben wers pan oiper sewe oiper Sara3ene and greuen 2 god wel more. ne mansleers. ne leizers 3. oiper po pat dien here in dedlich synne. hij ne come nou3th in pat cite. ne non bot 3if he entre in by pe yates. pat is bot 3if he do as holy chirche biddep hym he ne may neuer come pere june.

1 of: f blotted.
2 greuen added above the line.
3 leizers: under the first e a dot, probably accidental.
Of to men & wymmen pat ben bischett hij ne schullen ben yhouseled bot fiftene sipes in þe 3ere. at mid wynterday. þe xij. day. candelmes day. þe soneynad mydway bitwene þat & estre oiper oponoure lefdy day 3if it be neij þat soneynad. estre day þe prid soneynad þere after. holy pursday. wytsoneyn-5 day. midsomerday. seint marie day þe maudeleyn. þe assumpcioun of oure lefdy. þe natuïte of hir. seint mizsels day. alle Halewen day seint andrew day. A3ein alle þise dayes þep clene schriuen & takeþ disciplynes of 3oure seluen and of none oiper. & forgoþ soure pitaunce a day fram ester to holy pursday. In heruest 10 etep ilche day þries bot friday one & ymbryng dayes. & vigiles. þe goyng dayes ne in þe aduent ne schuill 3e nouþth bot nede it make ete twies. 

Pe oiper half 3ere 3e schuill fasten al out bot seuen daies & 3e ne schuill ete no flesch bot sekenesse it make. bot 3e hane 16 leue ne fasteþ nouþth to bred & water. and summe ancres maken her boord wiþ her gestes & þat is mest a3eins ancres ordre & vncomelich. man han ofte herd þat þe ded spak wiþ þe quyk. Ac þat hij eten wiþ hem hane men nouþth herd of. Hij ne schuill make no gestenynges. for it wolde oiper while letten hem of 20 heuenlích pouþttes. Hij han chosen maries dele þe maudeleyn & þerforþ hij Owen to siuen her hertes to nopþing bot to god. And 3if any blameþ hem god wil weren hem as he dude þe mvdeleyn. 3if hij han rentes to lyuen by. sende hij þan out her almes priuelich. Bestes ne schuill hij none habben bot a cat. ne chafþ 25 faren ne schuill hij nouþth ne next 3oure flesche ne wereþ no lynnen cloþ bot it be þe gretter. Ne wereþ non yrne ne haire. ne beteþ 3ou nouþth wiþ scourges bot it be wiþ schriffes red. Keþþ 3ou warme in wynter & doþe grete werkes. ne gadereþ nopþing to hoord of no rynges ne brooches ne non oiper þing. 30 þe gretter werkes þat 3e don þe better it is. And 3if 3e may lyue by 3oure werk ne spendeþ non oiper while þat it lasteþ. bot sendeþ it forþ as it comeþ and þeþ non housbonde ne hous-wyf to holde nopþing. 3iue 3ou al to 3oure lemmman Jeremye biddeþ. ne be 3e newer ydel. ne lerneþ none children. ne sendeþ none 36 lettres. ne vnderfongeþ none lettres. þeþ ypoled in þe 3ere fiftene

1 maudeleyn: p. 448 b.
2 non: the first n probably by correction.
sipes. & foure sipes yleten blode and ofter zif it is nede. And whan 3e ben yleten blode þr dayes resteth. For better is rest o
day ofþer two. þan a seuenniþth for mysþemyng of þoure seluen. 
And þan takeþ wip þoure seruaunt & gladeþ þou. Ancre þat naþ 
nouþth to libben by. it nedeþ þat hij han two seruauntþ. on at 
home anoþer oute. & by þe waye as hij gon. ne done hij nouþth 
bot bidden her bedes. ne ne speken hij to noman by þe waie 
bot þider þat scie is sent go. ne takeþ nothing to holde of noman 
ne of no womman. ne noþer of þe seruauntþ ne 1 bere non 
vnceuþ tales þat miþth any þing stiren her herstes. 2 from god 
ward. ne beþ nouþth leþyng ne lokyng to noman ward. ne 
geueþ nouþth þoure dame. And zif 3e do þeþ redy to take 
penaunce. þerforþe zif any stryf ariseþ bitwixe þe þaidens. chastise 
hem lonelich. & liþthlich for þat is wommans chastisyng. and 
selde whan wip sternesse. & þat þat sternesse be menged al 3 
wip loue. as men done in to a wounde boþe wyn & oyle ac more 
of þe swete oyle þan of þe bitter wyn. Mete & drynk takeþ in 
Mesure & at certeyn tyme. And al þat 3e done look þat it be 
euere in mesure for elles ne queþþ it nouþth god Hyre ne owe 
þe mayden non to chalangen ne mede bot of god & eueryche 
weke ones redeþ þis book & it wil do þou good more þan 3e 
badd þoure bedes. For in þis book 3e mowe knowen þoure de-
fautes wel better þan in biddyng. And þer ofþer þat 3e reden it 
þe more 3e mowe lerne þere inne. For þere ben inne many 
wordes þat ben schortlicþ seide & beren 4 gret charge And mychel 
þing may ben vnderstonden þere by zif it be often ylokod ouer 
& bysilich. And god for his mychel miþth my leue breþeren and 
sustren zif it be his swete will, ne þiue þou no lesse hyre þan al 
hym seluen Amen, 

30 A
nd zif it be þoure wille als oft as 3e it reden. oþer heren 
seieþ a pater noster to oure lorde. and an Aue maria to 
his moder marie. for hym þat it drouȝe out in to þis langage 
and for alle þat it heren. oþer reden 5. oþer writen oþer done

1 ne added above the line.
2 p. 449 a.
3 al added above the line.
4 beren squeezed together at the end of the line.
5 reden on erasure(?).
written. and for all christian folk. & for all christian souls that god
sift it be his sweet will have mercy on hem for his dere moder
love Amen.\(^1\)

"pis good book Recluse: here now makep ende.\(^2\)
Vn to be blis of heuen: god graunte vs\(^3\) grace to wende.

\(^1\) On an empty space, large enough for about three lines, between
\textit{Amen} and the colophon, in the XVIth century hand: \textit{the passion;
Caulid the complainte of our Lady,} referring to the following
piece.

\(^2\) The two lines of verse connected by a stroke.

\(^3\) MS.: \textit{v}\(^2\).
1. 3. For *geometrioum* read *geometricum*; for *theologium*, *theologicum*. — 4. *theologio* for *theologico*. — 8, 9. *be riȝth louen be*. *Hij ben riȝth þat lyuen after riȝth ruel*: MN's reading (p. 2.7) and translation of the passage is wrong; cf. K, My: *þeo be riȝt leyned þe*. *þe beot riȝt þeo*. *þet libbed after riuell*: 'those who love thee rightly, are just those who live according to a rule'; C *þe leyned after riuell*, whereas B *þe leyned after riuell, V þat loueþ after ruel* which are less satisfactory readings. — 13. knoost: N (2.11) konote, B cnost, C cnoste My, who remarks in a foot-note: 'Cnoste is doubtless the true reading, though the word seems not to have been hitherto recorded.' In Sc. knoost 'lump' (EDD.), as in LG. knost, Du. knoest 'knot, knar', we find, however, a form exactly corresponding to this, by ablaut related to Scand. *knast* 'knot'. Another ablaut-form (*knus < *knus*) of the same root is represented by OE. *cnosian, cnysan*. For further particulars see Falk-Torpf, Etym. Ordbog, s.v. Knast, Knuse; Franck, Etym. Woordenboek, s.v. Knoest; Persson, Beitr. z. indog. Wortf., I. 22. The meaning of the word, then, in my opinion is not quite 'bruise' (My), but 'knot, unevenness, roughness' as contrasted with *euene P, efne ȝ smede N. — dοφε of *þouȝ th invit ip*: cf. N (2.11) wiuide knotte ȝ dolke of woh invit ȝ of wreiinde (wreʒinde C). The reading of *P*, as it stands, is an error, either of the eye or of the ear, on the part of the scribe (many of his blunders make me disposed to think that, in places at least, he wrote from dictation). For the unusual *dolke* 'ulcer, wound' (there is only one more instance in Stratum.-Br. and NED.: Gen. & Ex. 3027) he substituted *dophe: of woh* he rendered as of *þouȝ th*, and changed the rest accordingly; *invit I* take as an error for *invit* (cf. l. 18 below). It seems, however, not improbable that the passage, rendered in this way, conveyed some vague meaning to the copyist and there may be some dim association with the vb. *offenchen* 'to grieve, be sorry, repent.' — 14. *oifer wise ne may it nouȝ th ben* cf. p. 3.10. — 15. *as it auȝ th to done no doubt misplaced; cf. N (2.12) þis nis nou (K) ibet ȝet al se wel (al se wel as C) hit ouhte. — 20. iustam viā a senseless blunder; cf. Ps. XXXV. 11 (Vulg., ed. Hetzenaver, 1906): Prætende misericordiam tuam scientibus te, & iustiam tuam his, qui recto sunt corde.

2. 3. For *noui* read *boni*. — *atthonomasite* My has *acthonomasice*. This may be the correct reading; the scribe evidently had
no notion of what he copied and the second letter and the last but one certainly look more like t than anything else. My takes the word, spelt differently in the various MSS., to be autonomasice 'per autonomasiam.' — 4. Iste dicuntur read Istit dicitur. — 5. testimonia for testimonio. — 7. omnes: omnia N (4.3). — 8. nisi: preter N (4.4). — 11. The comma after hove should be placed before the word. — dryken a scribal slip for dryken; cf. p. 59.8. — 13. exercicio read exercitatio; cf. 1 Timothy, IV. 8: Nam corporalis exercitatio, ad modicum virtus est ... — 14. For recti Mechaniti read recta mechanici. — 15. geometrico for geometrico. — 17. The second and should perhaps be left out. The line is quite different in N (4.11). — 18 ff. The passages which follow are very much changed as compared with N, in some parts they are abridged, in others enlarged, and the context has accordingly suffered considerably. For as (21), ac seems to make better sense. — 25. This is evidently a misconception of the original; cf. N (4.20) let is, alle muwen 7 oten holden one riche onont purete of heorte. The reviser carelessly rendered onont by and on and instead of 'purity' evidently got 'port, external behaviour.' The following passage, p. 2.25 — p. 3.2, is an insertion by the reviser. — 29, 30. He — he such inconsistencies in the construction are pretty common throughout.

3. 2. incipit & vixi oute does not make very good sense; cf. N (4.21) let is (sc. purete of heorte), cleane, schir invit, wurdite wite of sunne. — 5. Foro rîghten hir etc. should apparently be connected with go & amende it vix schryft (4); the passage, however, has been changed from the original Rihen hire 7 smetzen hire is of euch religiun, 7 of ofrich ordre be god, 7 al be strengde N (4.24). Thus be goode & all be strenghe has quite got out of place. To restore the context something might be supplied before it, e. g., & is bereof. — 14. It would seem most appropriate to take hire as referring somewhat indefinitely to a person (the recluse); cf. N (6.6) be eittrre riche, det ich busten cleopede ... nis for nobing elles istold (K) bute forte servie he inre. Jet maken festen, wakien etc. — 25. schriftes here evidently has the sense of 'shrift, confession', owing to a misunderstanding of the original schrîte N (6.16) 'confessor, shrift-father.' — seruauntes, seruen (27): the sense required by the context seems to be 'one who ministers to the spiritual needs of a person'. There are, however, no exactly analogous examples either under Servant or Serve in NED. The sense which seems to approximate most closely to that required here is 'to perform the duties of (an office, cure of souls, etc.)'; cf. Serve 14, Servant 4c; but to judge from quotations in these sections, the word is used in this passage in a more restricted sense.

4. 1, 2. hij — her — hym a usual lack of consistency. — 2. ofber on his wyse: something seems to be missing there; cf. N (8.2) Sige so monie (sc. beoden), 7 o heuhe wise se heo ever wule. We may perhaps supply ofber on dat. — 3. Ac charite etc. The passage
is changed and additional matter (5—8) introduced; thus the context has been confused, the first sentence being left unfinished. Cf. N (8.6 ff.) — 12 ff. The reviser has abbreviated the original so as to give his version a more general application. After *seruise* (13) a semi-colon, after *is* (14) a full stop. — 15. *many* a scribal slip for *many.* — 16. *seint names ordre:* McNABB, The Mod. Lang. Review, XI. 4 connects this with the denomination of the Dominicans, the Jacobites. See MN’s Preface p. X. — 17 ff. These lines are senselessly altered and confused; cf. N (8.22 ff.); *fe gnatte folowep fe flestrche* a nonsensical rendering of the original *sum...fe isihat fe ne gnet 7 swoluude fe elise;* occurring again, somewhat differently put, p. 5.26. After *is* (20) a full stop. In order to make the passage read, something should be supplied after the second *pat,* e.g. *a man.* There is evidently a gap, the scribe having possibly been led astray by the phrase *helpen widwuen 7 federleuse children* occurring twice in the text he copied; cf. N (10.3 and 10). Thus the first part of the original argument has been left out and the second (30: *And fe laste deel sc. of St. James’ saying*) stands without logical connection. — 32. *A gaderyng — kepe hym from swich* (5.23) an insertion by the reviser, making the context still more confused.

5. 4. 5. The word erased has probably been the subject of the clauses; there may have been some hesitation between *he* and *she.* — 11. *in fe blisse of heue* evidently caught from the line above. The scribe seems to have become aware of his mistake as he left *heue* unfinished. The context would require something to this effect: he must take upon him a greater part of work, of the troubles of the world; cf. N p. 94.15. — 12. *war* should be supplied after *man;* *hym* before *seluen.* — 14. *meridiane fe deuel:* cf. NED., s.v. Meridian, a. 1 b: *Meridian devil:* transl. of Vulg. * daemonium meridianum* Ps. XC(I), for which the Eng. Bible has *‘the destruction that wasteth at nooonday’*. In the only two examples given (from 1550) — and I have not been able to find a similar use of the word elsewhere — it is used as an adj. In this instance it must obviously be taken as a proper name, a denomination of the devil. Thus, *fe deuel meridian* (adj.) has been changed into *meridiane* (s.), *fe deuel.* Cf. p. 111.17. — 16. The Scriptural reference is to 2 Corinth., XI. 14. — 16—18: *pere ben two manere of wymmen etc.:* these lines, strikingly out of keeping with the rest of the argument, may be a reminiscence of the original *Godie religiuse beod i pe worlde, summe nomeliche prelaz 7 treowe prechars* (K); *pe* (K) *habbed fe vorme dole of pe et seint Iam seide,* which occurs in an altogether different context; cf. N (10.5 ff.). The simplest way of reading the passage would be to consider *pere ben* (16) — *in heuene* (18) as a remark added by the way and loosely fitted into the context; then the thread is resumed again at *And 3ef he, he referring to any man* (9). Or else it may be assumed that something has been omitted to which *pat ben trewe prelutes* etc. immediately refers. — 23, 24 repeated from p. 4.30 ff. —

6. 3 ff. In these lines the original has again been abridged and the logical connection destroyed. Cf. N (12.2 ff). The argument there is as follows: religion is a matter of life, not of dress. Where, however, many live together, as in a convent, uniformity in external matters should be significant of harmony in love and will; anchorites or hermits, living by themselves, need not trouble much about outward things. This the passage, as it stands, altogether fails to bring out. It may be read in the following way: after *ordre (3) a full stop, after *wil and *couent (5) a comma, after *nonȝ (6) a semi-colon. — 10. Vulg. (Micah, VI. 8): — requirat — & dili-gere misericordiam, & solici tum ambulare etc. — 16—22. An insertion. — 18. *par aspidis read *parapsidis. — 21. *maken fair is, I suppose, analogous to phrases such as *to make free, glad, etc. (NED., s.v. Make 69), *fair meaning ‘free from moral stain, spotless, unblemished’ (NED., s.v. Fair 9): ‘who make an outward show of righteousness, holiness’. — *pornes may be an allusion to the parable of the sower, Matt., XIII. 4; cf. *Full of thornes & brers of synths. Hampole, Psalter XXXII. 12 (NED., s.v. Thorn 4 e). Or else it is perhaps meant as a rendering of *par aspidis (sic!) which may have been vaguely associated with asper and contrasted with *fair in the sense of ‘smooth, even’ (NED., s.v. 8 e). — 22. *ful of
Recluse

should perhaps be supplied before rotten. — 23. wereþ: BC werecit (Mv) (which means, not ‘keeps herself from doing’ (MN, p. 13, foot-note), but ‘wears’); N (12.22) weneð is evidently a scribal error. — 24. a stole obviously to be read as tolæ; cf. use tolæ B, tolæ C (glossed tome) (Mv). N (12.23) use a sedole. MN in his glossarial index puts a mark of interrogation after sedole; in his translation it is rendered by ‘instrument’ (probably from C). This seems to be the sense required. We might accordingly take the reading as an irregular way of writing use use dolæ (MN foot-note); use use would then either be used as an equivalent to also use pp. 36.9, 100.29, 118.1 etc. or would be merely one of the pretty numerous instances of ditto-graphy in the MS. (be be for be p. 164.3, boe boeumde for boeumde p. 218.28, hol holden for holden p. 430.18, etc.); dolæ may be a scribal error for tolæ, or else it is in form and sense related to the modern donæl (a pin, peg, or bolt... serving to fasten together two pieces of wood, stone, etc.); cf. NED., s.v. (dolæ 18th cent.; earliest quot. c. 1540). See also EDD., s.v. However, after all, sedole might be taken — by a scribe at all events — to mean something like ‘foundation, platform’ (a platform, foundation to build (be built) toward this end’); OE. setl etc. Bosw.-T; sedel SWEET; NED., s.v. Settle 4; EDD., s.v. sbz; cf. p. 166.16. — 28. first: N unre, C arre. — 30. þise parties an error for the singular; referring to the second part only.

7. 1. aI manere filþes evidently a misconception of ones kunnes fuceles N (14.9). — 7. as should preferably be omitted or else exchanged for of or and. — 11. wip þe versett: sc. Emitte Spiritum tuum; þe orisoun: sc. Deus qui corda (fidelium) N (16.3). — wip wp heuc-ande hondein & eþen: N (16.1) mid wp aheuinde eþen þ hondein, 8 wp aheuene echnen, 8 wp heuene echmen (Mv); cf. RG p. 108. — 18 ff. when 5e comen toforne an autere strangely changed from the original benceð o Godes flechs 7 on his blod þet is over þe heie weouede N (16.10). — 19. 3if 5e hauce — of erpe (21) a parenthetical addition of the reviser’s. The Scriptural allusion is to Exod., XX. 24. — 27. Cf. GASQUET, The Nun’s Rule, p. 327.

8. 6. N (18.3) miserere nostri qui passus es. — 10. þe ofer fuye: fuye should perhaps be left out or changed to foure. — 13 ff. And þere after greteþ oure lysiþ etc.: N (18.14) þer after wendeð on to vre Leufdi onlicenesse, 7 encoled mid þif aucez; a last to þe ofer onlicenesses (images C), 7 to over relics encoled, ofer lutedþ etc. The alteration — not improbably due to a wish on the part of the reviser to avoid the obnoxious idea of worshipping images and relics — has not consistently been carried through, the grammatical correctness as well as the logical sense thus being destroyed; to (14), in the original dependent on encoled ofer lutedþ, could not — either from the point of view of construction or of sense — very well be used with greteþ: þo halewesen (15) has come to be rather isolated and vnto þe auler (16) especially so. The simplest way to make the passage read would be to supply kneþæl ofer loutæþ before to (14), these verbs
being applicable both to the following 

\[ \text{po halewen and pe aufer; namelich (not 'namely' (MN), but 'especially') might be inserted after And (15).} \]

26. \& should probably be left out; \( N \) (18.27) has \( et \) \( tis \) word, \( Venite \) adoremus; cf. Ps. XCIV. 6. — 29. \& everech tyde: \( N \) (20.3) \( \) to \( be \) collecte of everech tide. — 30. \( e \) \( nten \) o psalme doubtless a misunderstanding of the original; \( N \) (20.4, 5) \( \) et \( le \) laste uers widuten on (buten an C) of \( iuste \) salme, Benedicite etc.; cf. Daniel, III. 57 ff. (the last verse but one (89); Confitemini Domino, quoniam bonus: quoniam in seculum misericordia eius). — 34. The second \& not in \( N \) (20.13).

9. 1. \( att \) a mistake for \( et \) (Qui... incarnatus est de Spiritu sancto, ex Maria Virgine, \& homo factus est. Symb. Conc. Constant.). \( and \) should be left out; similarly \( kisseb \) \( be \) erfe: after erfe a full stop. — 2. \( his \) somewhat illogical for \( her. \) — 4. \( holy \) roole tyde: the Feast of the Exaltation of the Cross, 14. September (\( N \) after (20.20) is obviously a scribal error for \( ester. \) — 5. \( by \) forfe read \( by- \) for \( be. \) — 6. \( it \) sc. Pretiosa; cf. \( N \) (20.23). — 7 ff. The passage has been completely changed by the reviser, who probably cared little about the minute liturgical directions. As it stands, it gives a tolerable sense, although one differing widely from the original; cf. \( N \) 20.23 ff. (My). — 11. \text{whan 3e eten tweis} as compared with the original versions, has got quite out of place; it belongs to the instructions about the proper time for Nones (cf. GASQUET, Engl. Monastic Life, pp. 147, 150 f.) — 12. \text{Arisch oifer kneleb:} \( N \) (22.1) arisen up \( (rungen \) \( vp \) C) \( \) \( buwen. \) — 15. \text{And after Preciosa etc.:} \( N \) (22.6) \( \text{Vrom \} \) \( \) after Preciosa, B \( \) \( est \) from ouer compelin odet preciosa (My). BC evidently give the better readings, Compline being the last service of the day and Pretiosa the beginning of the second part of the Office of Prime. — 

\text{5if 3e may — his moder marie (17) an addition in P.} — 18 ff. greatly altered as compared with the earlier versions (cf. \( N \) 22.7 ff.) and evidently rather confused. After after (18) \text{Matyns should possibly be supplied, Placebo (Ps. CXIV. 9) being 'the first word in the Office of Vespers for the Dead and so used to denote the whole office’ (GASQUET, The Nun's Rule, p. 327): Dirige (Ps. V. 9) 'the first word of the antiphon at Matins in the Office of the Dead, used as a name for that service’. However, it is sometimes extended to include the Evensong (Placebo). (NED.).} — 19. \text{feste of ix lessons:} 'On semi-doubles and all higher feasts (Sundays are semi-doubles) there are three nocturns, each with three lessons. Such days are the \text{festa nuncem lectionem'.} The Cath. Encycl., s.v. Lesson. — 27. After \text{sittande we should no doubt supply \( be \) psalmes:} \( N \) (22.18). — \text{be seyen psalmes} 'i.e. those called the Penitential Psalms: Ps. VI. XXXI, XXXVII, L, CI, CXXIX, CXLII' (GASQUET, The Nun's Rule, p. 328). — 29. \text{be fiftene psalmes} 'otherwise called the ‘Gradual Psalms’. They were divided into three divisions: (1) Ps. CXIX—CXXXIII; (2) Ps. CXXXIV—
CXXVIII; (3) Ps. CXXXIX—CXXXIII: ibid. — 30. *owpe whan se comeb — comynge in to pe Temple (p. 10.1) added by the reviser.

10. 17. as *e ben *yre Persons in o god and as etc.: L as *e bodo *freno an 5od . ealswa *e bodo an mihte . an wisdom . 7 an lune, BC as *e bodo *freno an godd alswa *e bodo an mihte (ase . . . aswa . . . michte) (MY); N (26.1) also *e *freno bodo *o God, 7 o mihte, o wisdom, 7 o lune. — 18. of erroneously for o. — *pat: L *fæh, B *fah, C *fach, N (26.2) tawh: the whole passage is confused. — 20. *give me o reule in *fise *frequinges a misunderstanding of the original reading, *frile being evidently misread or misunderstood as *reule (NED. latest quotation from 1225); cf. L *3eof me an an almiht[i] 3od *brile on *freno hades *fæs ilce *freno *thinges; N (26.4) *zif me on an almiht[i] God etc. (not as MN renders it: ‘Give me grace, Almighty God; inspire into me, ye three persons, these same three things’ etc., but: *zif me, on almiht[i] God (unus omnipotens Deus) etc.; cf. C *zef me *pun an almiht[i] god *brile In *freno hades *fæs ilce *freno *thinges (MY). — 21. wisdom fortu knowe *pe . loun & wilte fortu doute *pe: L *mihte *pe to *fæcowian . *wisdomes *pe to *ewemen . *lune 7 wil to *don hit, B *mihte *forte *serui *pe . *wisdom forte *eweme *pe . *lune 7 wil to *don hit; cf. N (26.5). — 23. al *pat *pe leueest is: LB aa. — as *pon art *floure of al *goodenesse. And also *wisce as etc.: L as *pun *cart *fulle of euch 5od . ealswa *nis *nan *5od *wonne, B as *pun *art *fæl of euch *god . ealswa *nis *na *go[ld] *wonne: cf. N (26.8). — 25. *zete: LB *zetiti; N (26.10) *zette ‘grant’ < OE. *geadian, *gætan, *gētan: in is probably due to confusion with the ME. verb < OE. *geadian ‘pour’, which would be identical in form. — 31. on *erfæ: the other versions read on *hire (sc. rode). — This transitive use of *bleddest seems rather striking and it would be tempting to add another on ( *pat *pon on (: of) on *erfæ(!) *bleddest). The other versions, however, all have the same reading: L for *pun *ylce *fis *wundad *pe *pun on *hire *bleddest, B for *pe *ilke *fis *wunden *pe *pun etc. N (26.19) vor *freno ilke *wif *wunden *phet *tu etc. — 31, 32. my blosi *soul *pat *ich *am *wil *gywunden: after *soul is an omission; cf. L of *calle *pun *synnas *heo *is *wil *gywundod, B of *alle *heo *sunnen *phet *ha is *wil *inwundet, N (26.20) of *alle *heo *wunden *het *heo is *mide *inwundet 1.


1 It may be noted that MN’s interpretation of the following line is not correct. N 26.21 should be translated thus: ‘... through my five senses; in remembrance of them (sc. the five wounds) (and) that it may be so, dear Lord, (I say) five Paternosters’ etc.
19. *In ἐπε χορηγόν* of *ἰης τὸν Κυρίον* etc.: Ἡ for ἐπε χορηγόν ἰης τὸν Κυρίον of *ὡς τετελείων ἀπόστολος* Β ἐπε χορηγόν ἰης τὸν Κυρίον τινί τετελείων ἀπόστολος; cf. N (28.22). — 22. *writep*: LB written, N (30.1) written. — 24. Cf. N (30.3) Exaudi nos Deus salutaris noster, et apostolorum tuorum nos tuere praesidiis, etc. — 25 ff. different in the earlier versions; cf. N (30.6); similarly B (HEUSER). Note the correspondence with the beginning of the preceding passage, possibly due to confusion. — 29, 30 an addition by the reviser. — 36 ff. much changed as compared with the original; cf. N (32.1 ff.) where it comes after the next passage.

12. 2. It seems appropriate to insert *hat* before god. — 8. godspellers: LB god(p)spelles, N (30.17) gospelles. The rest of the passage has been abridged and the sense of the original lost; cf. N (30.19) according to which nine Paternosters might be said *as* *per* bood nienne, englene ordres (weoredes BC), *pet* God purh his milec 7 for his merci hige ham (sc. *be* soulen) *ut* of pine to hore celaueredden (feorredne C). — 15. N (32.14) *siggded* *peos wers* stondinde; cf. l. 17. — 19. The second est should be left out. — 34. For e read ad. — 35. *securi* for *siciuti*. — 37 ff. are greatly changed; cf. N (34.9 ff.) *Efister* *be* messecos, *hvou* *be* preost sacred, *per* vorjitecl *at* *be* wone world, 7 *per* bood at vt of bodi: *per* in spencerinde lique bickupped oure leofmon *pet* into over broeste bur is iliht of heouene etc. Although the passage may make some sense as it stands, there can hardly be any doubt that the alteration is due to carelessness or a misunderstanding.

13. 3. *who so may* *benccep* *pang*: the connection is rather loose owing to an abridging of the original; cf. N (34.13) Abate mid dei hvose mei, 7 hvose ne mei bconme, o summe afer time, bencce o Godes rode: benccep should be altered to *bencce* and *pang* would be better omitted. — 11. *token* evidently ‘the sign of the cross’. I have not found any such sense of the simple word elsewhere; roode should perhaps be supplied before it; cf. however, p. 58.29. — 19. After bifoare a comma. — 20. and *pas* *scip* *fyme* *psalms*: the passage is abridged and rather confused; cf. N (36.15) *be* *pridde* time riht also (sc.: bigioned Adoramus etc.), and [sc.] fonce (K) chere, 7 te vifice chere, 7 nout ne chaunge ze (chaunged C) bute ze psalmes 7 te vreuns. — 24. After domine a full stop. — 33, 34. *enfourme* me *inwip* and erne me etc.: N (38.7) froure me inewid 7 ernde (ernde C) me *be* *blisse* of heouene.

14. 1. *bygyme* for *bygymnep*, owing to the following initial *p*. The passage which follows is changed and partly added and the contents, it seems, are somewhat confused. Probably something has been omitted after *scip* (3): if so, a full stop should be placed after *sipes*. — 8, 9. to maken hele wiþ *pine* holy maydenhede & moderhede. katewe me a rather senseless alteration of the original to moncoune hele widuten euervich bruche, mid ihol meidenhod 7 meidenes menske, hel me etc.; cf. N (38.13 ff.). Also in the following lines the sense of
the original version has been greatly changed. — 11. For lore we should no doubt read tere. — 18. to day wiþ hym arisen: N (38.23 ff.) siif me deien mid him †-arisen in him. The whole passage has been considerably altered and the argument of the original destroyed; thus bodilich (19), a scribal error for bodilich, should preferably be altered to wereldliche ('die to the world'), on ende to on erþe, and in þi felauschip is a striking and no doubt hardly intentional rendering of delen in his pinen veolauliche; þi (< þine for pinen) is evidently not the proper word, as in the rest of the passage it is a question of communion with Christ, not with the Holy Virgin. — 28. þrußschen and duden to deþe etc.: the original aprusemen 'suffocate, kill' N (40.5) (aprusmin i þruh B, priswnen I þruh C My), which is unusual and at the time of the revision was probably obsolete, has been replaced by þrußschen and the rest changed accordingly.

15. 1. wiþ hym heislich a faulty reading for nu heartliche N (40.9). — 7. þat fulfilde al þe werlde of blis & enderfenge þe: either the words of blis are miscopied and left uncorrected or else something should be supplied before them: N (40.12) has: þe . . . blisse þet fulde al þe vorde þo þi swete blisfulde sune underweng þe etc. — 12. Much devotional matter to be gone through ad libitum has been omitted by the reviser 2. — 16. þe psalmes þeþ nempned after owre teuedies name: Magnificat (14.2). Ad dominum (14.13). Retribue servyo (14.22) In convertendo (15.3). Ad te leuani (15.12). — 21. as hym berþ be on hert best: berþ seems to have a sense related to that given in NED., s.v. Bear 26: 'to push, force, drive'; cf. Cursor M. (Cotton) 16252: Hu þat þis folk þe beres to þe dede; Hali Meidenhad 15: þat ti lust ne boore þe to þat þe lef were. (STRATM.-BR.) — 23. The second Ac should perhaps be changed to And. — 24. oft no doubt for of; cf. N (44.9) 7 so doþ euer sumwheat þet god nuce þerof awak-en. — 27. goþ toforne þoure autere: N (44.14) goð buorene owre (K) wounde 7 ende þer þe grace.
16. 11, 12. One *wip* should be left out. — 20. *siggeþ* evidently for *siggem*. — 25—27, 31—36 not in N. — 26. *Benedicite dominus*: it seems as if *dominus* should be changed to *dominum* or *domino*, or else a full stop should be placed before it; cf. however, p. 27.21. — 28. *oper* should be supplied after *veche*. — 33. The second *fytnes* is not improbably a scribal error for *fythy*

17. 3, 4. And also *herieþ pat holy chirche* etc.: the lines are rather out of connection with what precedes and look most like a misunderstanding of the original (possibly partly due to an error of the ear); cf. N (46.24) ... ? al is hire *pet holie chirche reded* *oper* *singed*; *pauh ze ovyn* *penchen* of God everiche time, mest *pauh in over tiden, pet oure* (K) *pouhtes ne beon peonne uelotinde*: if she takes her sickness not only patiently, but right gladly, all is hers (i. e. she shall share in the benefit of all) that holy church readeth or singeth; although ye ought’ etc. (not with Mn: ‘ye ought, however’, etc.). — 9 — p. 19.9 a later addition. — 14. *cassiodre þe Pope*: there is no *Cassiodore* on the list of popes; the reference is probably to ‘Cassiodorus, Roman writer, statesman, and monk. b. about 490; d. about 583’. The Cath. Encycl. — 16. *pleied wip hym abobbed*. According to NED., STRATM.-BR., and Mr Wörterb., s.v. Abob, Abobben, the word is found only in the following passage from Arthur and Merlin (c. 1330) 1969 *The messangers were abobbed tho, Thai nisten what thai mighten do*, where it means ‘astonish, confound, überraschen’. This sense is evidently not applicable to the above phrase. Here it is obviously a question of some sort of game, and there is a line in Cursor Mundi (EETS. 62) which might be given in elucidation. In the passage on the mocking of Christ we read l. 16619 ff. (MS. Cotton):

\[
\text{\&ai clede him wit a mantel rede;} \\
\text{lok of his aun wede,} \\
\text{And sif/en in his hand he sett} \\
\text{a mikel staf o rede;} \\
\text{And wit him \&ai plaide sitisott (sittisott G"ott.),} \\
\text{and baid \&at sult rede} \\
\text{Quilk o \&aim him gaf \&e dint;}
\]

In l. 24027 there is another instance of *sitisote* (Cotton, *sittisotte* Fairfax, *sittisott* Göt., *setisot* Edinb.). Except these two, NED., s.v. gives only one more example: *sitti-sotte* HORSTM., Alteengl. Leg. St. Alexius 366. It cannot be doubted that the sense given in NED., ‘some kind of game’ is the right one (KALUZA in his glossary to Cursor M. seems uncertain). Instead of *sitisott* (Cotton), *sittisott* (Göt.), Laud reads *abobet*, Trinity *a babet*, in the glossary rendered as ‘stroke, buffet’ (in the former instance somewhat dubiously). NED., s.v. Bobet gives the sense as ‘a blow with the fist, a cuff’ and connects it with Promp. Parv. *bobet* ‘collafa, collafus’ and Palsgr. *babet* on the heed ‘cyp de poing’. MR Wörterb., s.v. gives the two latter examples; STRATM.-BR. only quotes Pr. P. There seems, how-
ever, to be some inconsistency in the interpretation of the word in NED., as s.v. Play v. 9 it is apparently taken as a name for a game. In fact, to judge from the parallel sitisott and from the whole context of the passage quoted, I am disposed to think that this is the sense which should be assigned to it: that the word in question has nothing to do with bobet etc. in Promp. Parv. and Palsgr., or if that is the case, it has replaced something identical with abobbed of our text. The lines given above are evidently based upon Luke, XXII. 64: Et uelauermnt eum. & percutiebant faciem eius: & interrogabant eum, dicentes: Prophetiza, quis est, qui te percussit? EDD. has a quite analogous description of a modern game from the north of England: ‘There is a forfeit-game in which the giver of the forfeit is covered with a sheet. When he is tapped on the head by one of the company he cries out, ‘Brother, I’m bobbed’. ‘Who’s bobbin thee, brother?’ Whereupon the former has to guess by whose hand he was bobbed’. Now, if abobet, a bobet should mean ‘a buffet’, the singular certainly seems somewhat striking; moreover, this interpretation altogether fails to bring out the idea of blindfolding, which is required for the mockers to bid Christ tell (or guess, rede) who beat him. — The above quotation from EDD. is given s.v. Bob v. 2, ‘to hit, to strike lightly’. Cf. further NED., s.v. Bob sb. 3, ‘a light blow. ¶ Hence perh. blind-bob, an old name of blind-man’s-buff’. Some other names of games compounded with bob, no longer used, are however recorded under Bob v. 1 (OF. bober ‘to befoul, mock’) 3: bob-fool, bob-her, bob and hit, with the reservation that these may belong to Bob v. 2 ‘to strike with the fist, buffet’, in frequent early application to the buffeting of Christ. It seems pretty certain that in some of the senses of bob, sb. and v., there is a blending of the notions of striking and mockery, which latter sense comes pretty near to the one ascribed to abobben (OF. abober, abauber, abaubier, abaubir ‘to astonish, astound, frighten’ < L. *ad-balbare ‘to strike speechless’ < balbus ‘stammering’); cf. also FRIESEN, Mediageminatorna, p. 24. As to sitisott, the final element may be sot ‘a foolish or stupid person’; cf. NED., s.v. If so, the idea expressed in the word would be somewhat akin to that of the Engl. names of games just mentioned. — 30. pe twelve hours after pryme. istlepeth Vnderne: undern ‘the time from nine to twelve o’clock in the morning’ (STRATM.-BR.): ‘the third hour of the day, nine in the morning’ (BOSW.-T.); perhaps pe should be left out. — 32. After pornes a full stop. — 33. after is adverb: ‘the third hour after’, sc. (the beginning of) vnderne.

18. 15. go evidently a scribal error for gof (cf. l. 20), due to the initial d.

19. 4, 5. pe hours of pe Planetes: ‘Formerly the hours were commonly reckoned as each equal to one-twelfth of the natural day or night, whatever its length (called planetary, temporary, or unequal hours), the equal hours were sometimes distinguished as equinoctial, being each equal to a temporary hour at the equinoxes’; cf. NED.,
s.v. Hour 1. The equinoctial hours are here termed *he hours of he day*. — The planetary hours are 'in Astrol. supposed each to be ruled by a planet, the first and eighth by that after which the day is named, the others by the other planets in succession, the order being from Saturn to the Moon'. NED., s.v. Planetary. The other planets were: Mercury, Venus, the Sun, Mars, and Jupiter. — 12. *hct a scribal slip for hert*. Note the inconsistency in gender: *sche* — *he* p. 20.19. — 13. *Spekyme*: N (48.8) *spekeunge* (for which MN p. 49, foot-note a, *smekunge*; MR *smecchunge*, cf. N 64.11, 104.14); BC *smecchunge*, T *smecchinge* (My). The readings of PN are obviously wrong; cf. p. 27.12. — 18. *is* should be inserted after *pat*¹. — 23. The Scriptural quotation is somewhat incorrectly given: *inuenit seruus tuus cor suum*; 2 Samuel, VII. 27) and mistranslated. — 26. *Sory may *tan* anofer be for her* *flizh*: N (48.18) *sore mei anoder of hire *fult* carien. — 28. *at his eize *pirle *pat he seiç *porouz a biholdynge*; there is probably an omission after *pirle*; cf. N (48.20) *et his eie *puri, *purh* a *sithde* *p* *he iseih*; *purh* a *biholdunge*. Either *porouz* a *sith* should be inserted and a comma put before *porouz* (28) or else the words *pat he seiç* and *porouz a biholdynge* should be transposed. — 29 ff. The passage is boldly altered from the original and the logical connection has thus been destroyed; so far as I can see, the sense is hopelessly confused. Instead of the original instructions about the guarding of the windows, and the directions about the hangings and comments on their twofold colour, the reviser, probably to give a more general turn to his injunctions — although the alteration may partly be considered as a mere blunder — warns his readers against the misuse of the eyes and then abruptly proceeds to give directions about the outward apparel and rather confusedly enlarges on its signification. However, as they stand, the lines may be read in the following way: after *eïsen* (30) a semi-colon, after *to folde* a colon. *Pat hij ben blak* etc. (p. 20.1) I take as governed by *bitokneþ*, which should be placed after *wip outen*, and *white* supplied after *croise*, the passage evidently being miscopied or senselessly changed from *þ* (K) *clod in ham* (sc. *þurles*) *beo twouold: blac clod*; *þ* (K) *croiz hwit wiðinnen 7 wiðuten N* (50.2); or else the line should be connected with p. 20.11, in which case it would seem appropriate to supply *blak* before *croise* and put a colon after *wip outen*; after *inceþ* (20.2) a comma, after *is a colon*; no stop after *sope* (20.3); *Summe* should be corrected to *sunne* and *is* supplied after *pat*; *jou* (19.30) — *hij* (20.1) — *jou* (20.3) a not uncommon lack of consistency.

20. 3. N (50.6) *workuled* seems to mean 'blackened by heat, scorched' < OE. col? (Mr) (M has *decolorauit*). There is only one other example of the word: *workuliinde* p. 306.1, where T reads *forswïdande* 'to torture or destroy by burning' (NED.) < ON. *svïða* (Mr *Wïrterb.*; s.v. *Forswïden*; cf. Björkman, Loan-words, p. 166, 221). This has

¹ N (48.15) MN *pis*: MS. *þ* is (K); this disposes of the explanation by LR p. 24; similarly on p. 54.9 MN *pes* (twice): MS. *per* (K); cf. LR p. 8.
been replaced by *out cooled*, apparently associated with *cole* 'cull, choose, select': *Sex hundred of hyse he colated out, put proved were, hardy 7 stout* R. Brunne (NED., s.v. Cull, Outcull); cf. *N* (56.14) where *T* has *culed* ut. Similarly *limpet* to *N* (50.8, 10), at the time of the revision probably no more used in the sense of 'belong, certain, relate to', has been exchanged for *is likened to* (5, 6); *longep to* (7) is a more satisfactory substitute. — 9. *White clop* is likened to *be white crows* etc.: cf. *N* (50.14) *pus bitocked* *hwit croiz fe warde* (K) of *hwit chastite, p* is *muchel pine wel nor to witene.* — 13. *perforce looke* — to *be verlde* (15) has nothing corresponding in *N.* — 20 ff. A generalization of a personal address in *N* (50.20 ff.), which has been omitted in *M* (My p. 76). It seems doubtful whether *tellynge* (20) should not be changed to *tollynge*; cf. *N* (50.23). NED., s.v. Tell, 15. gives the sense 'to speak, talk, gossip'; the oldest quotation is from 1652: *At his Inne in Holborne Telling a little with the Host:* there are only two other examples from modern dialects.¹

— 22. *ded is vche man* — p. 21.4 an insertion by the reviser.

21. 5 ff. To this passage also the reviser has tried to give a more general application: *N* (52.2) *toton urecard*; cf. *oken urecard and gon to solas & to games and to karoles; l.* 7—10 are an addition. — 20. *At al pe wo etc.lacks connection with what precedes, some words having been omitted; cf. N* (52.11) *nout on vuel ne two, aunt at p* (K) *vuel etc.* — 26. *alter: N* (52.15) *alre, B alde moder, CT aldemoder* (My).²

¹ Several corrections of Mn's interpretation of the original text have been made by My and Mr in their notes on the passage. Thus Mr suggests that *burl beo* should be inserted after *parlurs* (K) p. 50.2; this, however, seems not necessary, if a full stop is put after *burles* (al not 'though' RG p. 69; My p. 66 takes the passage to be a misinterpretation of the French). — *tekede* (15): *teke de* < OE. *te cán* 'in addition' (cf. pp. 78.25, 106.28, etc.); *tekede bitocnunge,* then, means: 'beside the meaning expressed by it' (Mr); *B teke be bitanengine,* *T tekede bitanengine* 'in addition to the meaning' (My). — 20. Ich write muchel vor òdre, *n* noding ne erined ou 'I write much for others that in no wise applies to you', noding being adverb (Mr). — 21 ff. RG p. 108: 'Nonnen, die mit verführerischen Blicken... starren'; cf. p. 16.1. — 24. *umed swnce* (*T selli, C sullich*) *wunder:* Mr takes *umed* as a noun, 'Ungebühr' < OE. *med* (cf. Bosw. T., s.v. Un-mæð, méð), *wunder* as the subject, and supplies is; *umed* might, however, just as well be an adj.; cf. Stratm.-Br., s.v. — 25. *wede:* OE. *wédan* 'to rage, rave' has nothing to do with *weedlan,* OE. *weddiann* 'to wed', it occurs again in the same sense, 'dally, flirt with', p. 368.3, where Mn has the same mistaken interpretation (Mr). My translates: 'play the fool and go mad'. — The readings of the other MSS.: *dotie B, adotie T, adotien C, doten V* (My) are certainly preferable to *tottie N.* — As an additional emendation I should propose to put *unseauliche* (6) within commas and read: 'and made you such as you are externally, (sc.) unseemly, through the rays of his grace'.

² *N* (52.16) *newce:* *BCT swnne, V synne* (My), accepted by Mn, Mr, both of whom leave *newce* unexplained. NED., s.v. New sb. records a form *new (< wen, wyny, aphetic form of ANNNY 'annoy' sb.), occurring twice in the York Mist., meaning 'trouble, sorrow'. Or could it be taken as a corruption for *nome* (with *synne* supplied from the other MSS.), as a verb seems to be wanting?
que in the following line. — 35. *sith* should no doubt be corrected to *synne* (N (52.22) *sungenge*) and it (22.1) to *sith* (N *silde*). If *sith* is to be kept, ‘sin, wickedness’ should be understood as the object of *began* (35).

22. 2. *comeʃ be deede;* com seems preferable: *N* (52.23), *T* *com be deail, BV* *com be dede,* *C* *com to deede* (Mx); *deede* might be taken either as ‘deed’, which suits the context very well (*sith* — lust — *deede*), or as ‘death’, which would perhaps be more in keeping with ll. 8, 9 below. — 18 ff. The Latin quotation and its translation, loosely fitted into the context, may originally have been a marginal note introduced into the text by a subsequent scribe. Cf. Matt., V. 28: ... qui viderit mulierem ad concupiscendum eam, iam me&chatus est eam in corde suo. — 19. One *omon* should be struck out. — 20. *Sche fel to be Appel:* *N* (54.7) *Eue, pi moder, leap after hire cien : urom hire cien to be appel etc.* — 24. and *zatt* — of all *pynes* (34) a later insertion. The connection is somewhat loose: after hire (24) should be a semi-colon, instead of done (25) might have been expected *ben*; in l. 26 there is some omission: after *god* we may supply *ben*.

23. 1. *Hou þat hij etc.*: there is a confusion in syntax, the construction having been changed from *whan hij* (p. 22.37), possibly because some notion of a governing verb of seeing or thinking came before the reviser’s mind. — 3. *diana* read *dina*; the quotation and the following narrative is from Gen., XXXIV. — 4. *A maiden also dyne þat etc.*: *dyne* should be put within commas1. — 5, 6. *vnceupe men . ac it were wyammen a corruption, possibly due to the fact that the copyist has omitted a line; cf. *N* (54.19) *unkude* (K) *wyammen:lo set ne seid hit nout þ heo biheold wykommen (MS. *weppem* K); auh deit wyommen.* — 11. *faders for fader.* — 13. for a *kyng — an hoore* (16) an insertion; similarly *Also Bersabe* (18) — *first sith* (22); *no womman* (27) — *noonth* (28). — *Senior:* *N* (54.28) *T* *Emores* (gen.); cf. Gen., XXXIV. 2: *Quam cum vidisset Sichem filius Hemor Heuei et al.* — 24. *holy:* *N* (56.5) *heilhaelic, T hehlich, B ahelichen, C azelich* (Mx)².

1 Mn’s reading and interpretation of the passage are both mistaken. *N* (54.18) reads (K): *A maiden also dina het was Jacobs douther etc.; Mn takes het to stand for hit and translates: ‘A maiden also there was, Jacob’s daughter, it is told in Genesis, who went out etc.; Mr alters het to *het* (‘who was J.’s daughter’); *Diehn* reads her (Rg p. 94). However, het in N is corroborated by two of the other MSS.: *as dyne het B, alswa Dina het T; C has huchte dina* (Mv). I take het, huchte to be the past tense of *hoten* and read N: ‘A maiden also, (who) was called Dina, and was Jacob’s daughter’ etc. The sentence, it is true, seems somewhat elliptical; in T also was is omitted and the full phrase runs thus (cf. Pal. Soc. Publ., ser. II, pl. 75): *A maiden al swa Dina het iacobes dohter hit telles in Genesij zeode vt etc.*

² In the corresponding passage of the older versions there are several obscure points. Thus Mn’s translation of *N* (56.6 f.) *wule iseon ynge aneren,* *loken nede* (neode T) *ase ston hu hire hoile (white BCT Mx)* like him seems most questionable; *wule* (6) should at all events be rendered by ‘wants’, not ‘would, must’. — 7, 8. *hire; naued* are singular. — 10. *Me surquiderie* in my opinion is to be kept; *me* might be taken as the particle (exclamatory or adversative) employed (mainly in texts of the ‘Katherine group’) to
24. 5, 6. *bo* — *posed*: a common case of inconsistency; *bo* might be changed to *5r*; N (56.18) *be*. — 6 ff. a generalization of the original passage; cf. Nv (56.19 ff.). — 11. *alte comen of a lyfth siyth* etc.; N (56.23) *ne com nout fortu be wommen lokede cangliche ov weomen, auk dude forh *be* neo unwerien hant inc now ne eih sihde* etc. — 19. *emerc(e)(p)* should be supplied after *sche*. — 22. *al pat fullle to hir*: N (58.9) *al zet *be* faied to hire, C *al pat be* feazed hire (zet altered to *pet*), T *Al *zet* *be* faiketh hir* ‘moreover all that adorns her’. The reading of N is palpably wrong’. My p. 155, note 1. I have some doubts upon the point.

25. 2. *pere pou it wilt nourth: pere* should perhaps be altered to *beis*; N (58.23) *pauh *be* hit nute (ne wite T) nout; or else *aipe* might be supplied after *will*. — 10. *Pudicus* for *Inpudicus: inmiicus* for *numicus*. Mr gives the passage from St. Augustine in full. It is unnecessary to point out that the fragment of the name in the foot-note is to be restored: *Augusti* — 13: do *filpe wip* man: *n*?

N (60.8) *wilnen fulde to mon*, where to does not mean ‘with’ as Mn has it, but, as is pointed out by Mr, marks the source from which the object is expected; cf. *Heo *hie* *fere to him wilnade*; *He wilnade him to *code suntre frofere* (Bosw.-T.). — 15. *willynge and habbynge* *wille forto ben ywilned* etc.: it would seem most natural to strike out the stop. take *wille* to be the object of *habbynge* and consider the words *as wel as forto habben* as an addition due to some inadvertency; cf. N (60.10) *wilnen, 7 habe wille uorte been iwilned* (izirned C; *icuicet T*), which is an exact rendering of the quotation from St. Augustine. If the reading is to be kept, the sense seems to be: ‘these two are one: willing (*‘desire*’, cf. My *willing is as ye wole* Chaucer, Cl. T. 319; OE. *willing* *< willian* ‘desire’; Bosw.-T.)

introduce a question, or (less commonly) a statement: ‘lo, now, why *'(NED.; cf. STRATM.-Br.; Mr Wörterb., s.v.); cf. pp. 52.1, 54.5, 364.9, 368.13, etc.; *surquidere* *< OF. sourciderie* etc. (GODEFROY, s.v.) ‘presumption’ is a word of pretty frequent occurrence; it is used in various forms in The Wars of Alexander, by Chaucer, Barbour etc. (cf. STRATM.-Br., s.v.) and Gower gives a long description of the vice, Conf. Am., I. 1883 ff. (EETS. extra ser. 81). The other MSS. read: *Me sire C, Me surquide sire B, Mesurquidesire* T (MY), *surquide being* a variant of *surquiderie*, cf. GODEFROY, s.v. Surquidee, sourcidee. Thus Mr’s alteration *Me surquidus sire* (surquydous P. Pl., B XIX 335; Gower, Conf. Am., I. 2257), can hardly be accepted. It should, however, be noted that the phrase occurs in the French version as well (My p. 66, note 2) and this makes the above explanation rather doubtful. At all events, *me*, whatever it is, could hardly be considered as the first element of *messire* (Mr; in the instances from N which he adduces in support of this assumption, the word is certainly an adversative particle). — MN’s translation of ll. 13 ff. seems rather fantastical; *bes* p (13) cannot, as suggested by MR, be identical with OE. *bes* *be* ‘according to what, as’; T *He pat* (Pal. Soc. Publ.) makes it probable that it is a dem. pr.; *seide* 1 accordingly take to mean ‘called’ (cf. NED., s.v. Say, 2 e.). — 14. *was* is probably an error due to some confusion; the other MSS. read: *bes burh an ehe wyrp B, bes burch an eche wyrp C, bes burh an echearp T* (Cestui par un iet del oit Fr.) (MY).
and having: to wish to be desired as well as to have (sc. desired).

18. Knowe; yknewe: N (60.11, 12) Cauciten (girni C); beon ivirned (cf. do filbe wiþ man (13): N (60.8) wiþen fulde to mon). — 21. of probably for and; cf. N (60.13). — 23. fætleg be flesche aezins be soule; ... And of fise etc. (25): N (60.17 ff.) recurred lecherie, fæo stincinde (K) hore, wið fæ lefdi of chastete (læfdies chastete T, launed chastete C MX), þ is Godes spuse (not ‘the lady, Chastity’ (MX), but ‘a lady (who has taken the vow) of chastity’). — 27, 29. he — his is obviously a misadaptation of the original heo N (19, 20), referring to lecherie, fæo stincinde hore (cf. above).

26. 2. And it is fof weilaway etc.: N (60.28) þ tis is sod, weilaucci, ful neh idon mid ham etc.; T And hit is sodes weilaucci neh idon, C þ hit is weilaucci nech ido (My): ‘and this in sooth, alas, is full nigh done’ etc. (MN ‘too close?’). — 5, 6. One þat should be left out; or else the order þat whan (5) transposed. — 11 ff. The passage has a less specific application than in the original, and the logical connection has partly suffered. — 16. comèf may be a scribal error; N (62.13) com, which seems more satisfactory. — 28. nec cogitarem: N ul ne cogitarem; cf. Job, XXXI, 1.

27. 3. werestou erroneously for wenestou. — 4 ff. whan goddes prophete ... and myzth nouth synne dedich: the passage is partly a repetition from ll. 2, 3 added by the reviser, and the sentence has been left unfinished. — 8 ff. Cf. Ecclus., XXXI, 15: Nequius oculo quid creatum est? ideo ab omni facie sua lacrymabitur, cum viderit etc. — 9. Alle þæ leer schal flowe þæ teres: in conformity with the reading of N (64.7) Al þæ (K) leor (neb T) schal uilowen o teures we might add of. However, NED. records some examples of flowe used transitively: ‘to pour forth in a stream’, cf. s.v. 8 d: The stone that floweth water (Cranmer 1550), ‘perhaps reminiscent of the trans. use by Wyclif and Mandeville, following a barbarism of the Vulgate’ (s.v. 14): A loond that flowith [1388 with] mylk and hony. Wyclif, Exod. III. 8 (1382). I salt yffe to yow land flowande mylke and hony. Mandev.; þæ should then perhaps be considered as a possessive dative. — 15 ff. a somewhat confused paraphrase of the original directions which specifically apply to monastic life; cf. N (64.15 ff.) — 17. swich men might perhaps be altered to evehe man. — 18, 19. Hij — ðou a common irregularity. — 24. þe possibly for he N (64.21).

1 N (62.15) ase: Mr incorrectly ‘as if’ (Rg p. 20); cf. NED., s.v. As 15. — 25. Mr punctuates correctly thus: deale. hwat seid he, fench ðe mid eien?; cf. T Hu deale. hwat seis he? fenges mon, Hu dele fenched me C (MX) (I do not see what the preceding, e. in N is; possibly a faulty form for hu; cf. CT); the comma after he seid should be struck out; ‘Mark! what does he say! — does a man think with eyes? God knows, he says full well’ etc. — Mn’s rendering of hwec mone etc. (64.3 ff.) can hardly be right; T evidently gives the correct reading weonmon : sorehe.

2 In Mn’s interpretation of the corresponding passage I may make the following corrections: p. 64.14 sune cherre not ‘in some measure’, but ‘at
28. 13. comep be kene: N (66.13) Kimed be coue, B kimed be kaue, T Comes te 3eape, V comep be kneau (vient la chaus Fr.) (My); kene in our text can hardly be anything but a corruption of an original coue; o may have been miscopied as e and one downstroke too many written to make a u or one too few to make uu; or else it may be a scribal error for kene, which would correspond to T 3eape. — 20 ff. The passage has been greatly changed and in fact has been mainly added by the reviser, which makes the connection somewhat confused. — 28. Cf. Matt., VII. 15: Attendite a falsis prophetis qui veniunt etc.

29. 4 f. have replaced original directions relating specifically to monastic life. — 8. re a scribal error for be. — 12. nonman: no man. — 13 ff. In the original version the passage is put more explicitly thus: (N (68.16 ff.) Mn) Ut of chirche purle ne holde 3e none tale mid none monne: ahh bereed wurdschipe perto, vor p (K) holi sacrament p 3e ised but purk, 7 nimep oder hwules over wun-

some time'; cf. pp. 90.8, 106.28, 128.13, etc. (Mr). — 17. asunten (aseinen T, asoen C): Mr, Mr (note) 'shun'; Mr Wörterb, gives the sense correctly as 'excuse' (M excuseare); cf. Stratz-Br., Ned., s.v. Assinnen, Assoin(e) < OF. essoinier; Godfrey, s.v. Essoin (essonne, essone etc.). — alles: Mn 'needs'; better 'at all.' — As is shown by the parallel versions (Mr), the punctuation in l. 19 should be changed thus: god forð mid Godes drede. To preoste on erest siged consifter etc.; cf. P (27.20) And zif hij schellen speken to preest hit oven to sain her. Consifer etc. (cf. Br p. 484; My p. 74). — 20. p he ouh (ah BT My) to sigen: herencd his wordes means: 'what(-ever) he has to say — listen to his words, pay attention to his instructions' (cf. sweet, ME. Primer, p. 42); this is more clearly expressed in P (27.21) thus: And pan herëp wordes pat bi p nedeful to heren, Mr takes p as a rel. pron. referring to the following wordes. Rg p. 39: be rel.; per after (prep.).

1 My (pp. 66. 74) supposes coue to be a misunderstanding from a French original, in my opinion without sufficient ground; cf. Ned., s.v. Chough: Shal bere hym on the Cow [v. r. coue, kow, kowel is wood. Chancer, Wife's ProL 222; Hec monedula, a kowe. Gloss. in Wr.-Wiclefer 721/7 etc. If Mr is right in his suggestion that, in pe ludere coue decoul (34), coue should be the adj. — this is not necessarily the case — and that the phrase is a play upon words, we may compare analogous instances, p. 62.18: mid gode rihht muwen eidersles been thoten (thaten C, icleped T) eidersles: 'with good right may eye-holes be called all-holes', and p. 142.9: for bi is ancre icleped anere: 'therefore is an anchoress called an anchor'. — N (66.15) norm: the MS-writing worm occurs, e.g. pp. 64.21, 120.8 (K). — 16. schulden is apparently to be corrected to schulde if, as is probable, p, the subject, refers to p god; cf. P (23.16) alle her gode werkes pat schulden ... beren hem up to hemewe warden. 'The plur.... is due to the preceding plurals eiren and briddes.' Sweet, Primer, p. 42(?). — 19. strusti looks like a scribal error for trusti; cf. however pp. 266.5, 380.19; T p 3e arn trut on. — 20. of hit for of lut (K, My), o lut B; cf. l. 23 (Ms. hit K); after red no comma; after salute possibly a colon (C red, ? bidden him p). — 22. vor bi p him areove ou: Mr supplies of before ou.

2 N (68.6) studt: Mr, Mr stunde (from T); however, the reading of N is supported by B (My) and there is hardly any reason for an alteration, the sense being: 'unless the third person or a (suitable) place (sc. iden ilke huse, oder per he muwe isen touseward ou) should be wanting.' — As is pointed out by Mr, Mn's translation of nout (K) for bi (?) is a mistake for 'nevertheless'; likewise treowe 'truth' for 'true (one)'.

Recluse
men to be huses purle. Peo odre men 7 wummen to be parlurs purle, spoken buten (K) vor neode: pe owe 3e buten et peos two purles.

The punctuation in these lines and the translation given by MN are, however, not correct; cf. the other MSS. (MY): 3e seod for purh. 7 nomen odwrhile to owe wummen pe huses purh. to opre, pe parlur.

Speken ne ahe 3e B. 3e seon for purh 7 nimen odwr hwele. To owe servaunce pe huse windehe. To opre, pe parlurs. Speke ne ahe 3e T. pe 3e nomen for purh to owever wimon pe huse purl, be parlures to be opre C. My. (p. 155, note 4) considers that T gives 'what is doubtless the correct punctuation: 7 nimen after while refers of course to the sacrament. This is supported also by the French'.

It is also corroborated by the reading of C and in part by P l. 14 f. The sense of the last lines is changed to what would have been expected by K's addition of buten: 'ye ought not to speak, unless in case of necessity, but at these two windows'; cf. Mr; RG p. 39. — 18. There seems to be an omission before enesperre; cf. N (68.23) heo schal habben leace to openen hire purl enes odwr twyes, 7 makien signes (K) etc.: makep (19) might therefore be altered to maken. — 20. in Onelech mannes hous etc.: N (70.3) Ancre 7 huses lefde (husebonde odwr husewif T) ouk muche to beon bitwemen. enriche (K) urideie of de 5er (K) holdet silence. — 23, 24. The stop after dayes is meant for a colon; after Lenten it has no significance. — 25. And on Ester Euen: N (70.8) wort non of Ester euen. Possibly and may be taken as a preposition on the analogy of its use in phrases such as and ende, and last, and tat hit wes dei lht. STRATM.-BR., s.v. The stop before it should be struck out and put after Euen. — 26. loude woorde I take to be a corruption of the original lut wordes N (70.9); similarly 1. 28. — 27. frecle should no doubt be changed to frende; cf. N (70.9) zif eni god mon is feorrene ikumen. It may be noted that a northern form fremsed (16th cent.) is recorded in NED., s.v. Fremd. — 28. And fonkep hym mychel looks somewhat suspicious; there is nothing corresponding in N; fonkep may have replaced an original pinkep (me pinkep a mychel foole) and the phrase may have been changed accordingly. — 29. grindep gravel: N (70.12) Muche fot he were pe muhte . . . grinden gret odwr huette, zif he grunde B (K) gret 7 lefde bene huette. Mn takes gret to mean 'sand, gravel'; Mn hesitate between 'grit' and 'chaff'. NED. quotes the passage under Grit sb. 'sand, gravel' with the remark that gret is 'used for Grit sb.' ('bran, chaff'); cf. BR p. 485. I do not see why these words should not be identical. NED. under the latter word records a form gretia pl. 'furures' (1100); moreover it is pointed out that the words 'grit' < OE. gryt 'sand' etc. and 'grit' < OE. grytt 'bran, chaff' seem to have mutually influenced each other in form. Accordingly, I take gret in this instance actually to mean 'chaff' (M paleas) and conclude that the reviser has mistaken the word for 'gravel'. — 35 — p. 31.22 an interpolation by the reviser (only p. 30.25, 26, repeated p. 31.23, have anything corresponding in N).
30. 7, 8. The construction is confused, direct and indirect speech apparently being blended; the passage, Luke, X. 41 ff., in Wyclif's translation runs as follows: Martha, Martha, thou art busy, and art troublid anentis ful many thingis; forsoth o thing is necessarie. Marye hath chose the beste part, which schal not be take a wey fro hir. As it stands, the simplest way of emending would be to leave out pat. The passage is given correctly p. 111.8. — pat (7) a scribal error for part. — 8 ff. Note the confusion in the use of pronouns: who so — hym (8) — her — hym (11) — hem — hir (13).

31. 2 ff. her, hir an instance of the frequent confusion of numbers. — 14. taken: -en may be due to the influence of the following word; however, cf. pp. 97.28, 197.25. — 20. att hem bigan be feip. And att hem it schal ende: the phrase seems rather out of the context as it stands; the reference may be to Hebrews, XII. 2: aspicientes in Auctórem fidei, & consummatorem Iesum (in Wyclif's translation: biholdinge into the maker of feith and ender, Ihesu). If we exchange hem for hym, it connects pretty logically with god in the preceding line. — 22. done: duden would have been expected; possibly influenced by the preceding done. — 23. Cf. 1 Timothy, II. 12: Docere autem mulieri non permitto. — 24 ff. See ne schulle noping sware bot nay. & se sikerlich: saie should possibly be supplied before nay. The next two lines are inserted by the reviser and the rest of the passage has been shortened and altered; cf. N (70.24 ff.)1. — 31. N (72.8) reads: Ad summam [volo] vos esse rarilogoos, tumque paucilogoos. Cf. My p. 74: Mr Intr. p. 7.

32. 1. many putten her woordes forþ att enmyzth strikingly altered from Auh moni punt (pundes T) hire word wortle leten mo et N (72.10) with a metaphor of the damming up of a mill-stream to which the author returns further on. — 4. silenciun for silenci. — 5. gode: this is evidently not the appropriate word and I do not feel sure that my rendering of the MS. is correct. If it is, the word erased may actually have been gode, which the corrector

1 The corresponding passage in N (70.20) runs thus:... ne swerien, bute zif 3e siggen witterliche, oder sikerliche, oder o summe swuche wise, MN's rendering is, I take it, quite beside the mark: witterliche and sikerliche should be put within inverted commas just as 3e sikerlich in P: 'except ye say (unless it be) 'certainly' or 'surely' etc. — As regards the interpretation of N 70.25, neither MN's supposition nor that of MR seems to be altogether satisfactory. MR's connection of the clauses: ne ne etwiced him... bute zif he beo be (K, MY) over kudre is doubtless correct; but his suggestion to exchange over for over, over your is certainly not admissible; kudre I take to be a comp, in absolute use, expressing a high degree of the quality (so, apparently, MX); over is added with intensifying force; cf. OE. ofer-ceald 'excessively cold', ofer-leof 'carissimus' etc.; vuel: (K) over vuel, over vuel N 52.3, 38.8 (there is an analogous instance near this passage in P, p. 30.28: bot zif sche be be over holger). I translate thus: 'unless he be particularly well known to, familiar with, her, of her nearest acquaintances'. — 72.3. reawne is an erroneous reading for reawne (K); BC reawn (MY). — 13. ales: MN 'all' (pron.?) 'once' would be more to the point.

* MN's correction on p. 480 noticed afterwards.
had fresh in mind and which accordingly dropped from his pen instead of the right word that he was going to insert. The question is what this would have been. By way of emendation I suggest *wode* (?). — 6. For *mouzth* read *mouzth*, the first stroke of the apparent *m* being probably merely an accidental curl. — 8. *pouztes* an error for *silence* caused by the following *pouztes*. — will obviously a corruption for *uelt*: *N* (72.17) *Long silence τ vel ivust* etc. — 11. *wertelikely* should perhaps be supplied before *ping*. — 12. *hij* inconsistently referring to *pouzth* owing to a contraction of the original where the plural subject has reference to *wordes* and *pouhtes*.

18. *patet* for *patens*; cf. Prov., XXV. 28. — 19—21 an addition; *he* (21) illogically for the plural. — 22. *oculis* a corruption for *jaulis* *T*. *Mr* quotes the passage, taken from St. Gregory, in full. — 25. *atte yate*: *N* (74.7) *purh ḷe ṭutel* etc. strangely rendered by *Mr* as ‘portal’; as pointed out by *Mr*, in this instance as elsewhere, e. g. pp. 80.15, 212.25, it means ‘snout’.

33. 3. *Vuquunque vult* is to be added after *ianuam* (*N* 74.10). In his English translation the reviser seems to have confused those praising and the one praised (1); or else, which is more probable, he has simply rendered the latter part of the passage after his original, having altered the former.

5. *moufe*: *N* (74.11) *auh horr wunnumge nauedt no ȝet*. *Hore* *mut* *madelede ever*. — 11 ff. The original metaphor has been garbled in the revision and thus lacks graphic intensity and also partly logical context (for *alle* *hij* *ben in ȝe heued* (13)). — 18. of *Ȝe tunge* is *mychel doute*: *N* (74.21) *fer* is *mest neod hold hvon Ȝe tunge* is o *rune*, where *hold*, as *Mr* rightly remarks, is a noun meaning ‘retention, restraint’; cf. NED., s.v. 5.

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1 In the original passage I take *r* (72.29) to be stressed: ‘also’. — *al* is evidently an adverb: ‘exactly in this manner’. — *hien* (22); *Mr* ‘mount up’; *Mr* ‘hasten’ (< OE. *higion*). It may be strongly doubted whether the latter interpretation is justified. There are several instances of *hien* etc. < OE. *hean* on record (cf. NED., s.v. High v.; STRATM.-B., *s.v. Hēgen* and *Mr*’s interpretation is corroborated by the readings of the other MSS.: *B* *hekin*, *C* *hechen*, *T* *hehen* (*MY*); on the other hand, *Mr* is probably wrong in ascribing the same meaning to *hīċ* N 30.20. — For *uoltan*, ‘flit’ can hardly be considered as the appropriate translation; the illustration refers to flowing water and the original sense is ‘float away, float in different directions’, cf. NED., s.v. To-fleet; Bosw.-T., *s.v. Tó-flecōtan*; similarly p. 74.29: *to floteōd ṭe herte*.

2 *N* (74.8) on *holi mon seide Ȝeo me (K)* preisede *ane bêreyn* (as in *B*; *ane bêreyn* *CT* *MY* ḷ *he hefde iherd ḷ weren of muche speche*. *Mr* inserts of *Ȝe* before *bêreyn*, which is accepted by *Mr*; this, however, is certainly wrong: it is incompatible with the context as well as with a consensus of MS-readings. I take *ane* to be plural, in a sense analogous to that found in phrases like *wid wīd* of *ane wlonke wordes* Leg. Kath. 843; St. Pawel *bilkede* in *ane lut wordes* Hal. Meid., p. 37; *Crist... haffde off Iudediscis* *folk Himm chosene* *ane fewe* *Orm* 19761; cf. *Mr* Wörterb., *s.v. An*; *bote* *ane fene wifmen Lazam*. MS. Cott. Otho (ed. MADDEN) 11752. — 11. *beo boð*: *Mr* reads *hec boð ‘they are’ as there is no suggestion that the brethren were only two in number.

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224 Joel Pålsson
(MN incorrectly: 'there is most need to hold'). — 22 ff. her — her — it — it inconsistently referring to soule. — 25 ff. tanto est ab eo longinquum etc.: N (76.2) tanto longius est Deo, quanto mundo proximum etc.; inimico (26) for inimico; tantum que, read tantoque; quantum (27) for quanto. — 28. Dialogue: there seems to be no such form recorded; we should probably read Dialogue. — 30. as fer it is: it erroneously refers to moufes; probably kept from the original, the reviser not being aware of his having changed ure mut 1 — casten hym away is not improbably due to a misunderstanding of the original: N (76.7) he fursed (firnes T) him aueri urommard ure stefne where fursed (feorsian, fersien, fursen etc. 'to remove, put at a distance'; refl. 'to withdraw, go away'), a verb no longer used at the time of the revision (NED. latest example 1225), may have been misinterpreted as a form of fors, forse 'force' which has been subsequently replaced by casten away 'put from one, part with forcibly': Thi modir, which castide a wei (Vulg. proiecit) hir husboond and hir sones. Wycl. Ezek., XVI. 45; cf. NED., s.v. Cast 72 b. The subject has been changed accordingly.

34. 6—12 not in the original versions. — 13. and bo were woordes: hir should no doubt be supplied before woordes; N (76.19) reads: auth for be seldspeche hire wordes weren heute etc. where for means 'on account of', not 'in compensation for' (MN). — 15. The Latin quotation from St. Bernard (cf. foot-note b er-nardus) corresponds, although in somewhat mutilated form, with TM but is absent from the other MSS. — 25. The quotation — in substance but not verbally from Luke, I. 41 — is not in the earlier versions. — 33. seeld: N (78.8) seldcenc; MN in his glossary assumes the latter part of the word to be cognate with OE. cennan; 'as pointed out by Mr and Sweet, Primer, p. 4, c has the force of s, the word corresponding to OE. seld-sine, -sidente; cf. NED., s.v. Seldseen; Bosw.-T., Seld-sine.

35. 6. gete my pes may be equivalent to mod. 'to hold, keep one's peace'; or else pes stands for pas 'course, way'. The passage is changed and somewhat confused; cf. N. (78.12 ff.) Ic chulle witen mine weies mid mine tunge worde. Wite ich wel mine tunge, ich mei wel holden pene wei touward (K) heouene. — 8. Custus, read Cultus. — 9. sitel a scribal error for tilch due to the influence of the preceding sil in silence; N (78.15) Silence tilet hire (sc. rihwisnesse) : 7 heo itiled etc. — 10. Cf. Wisdom, I. 15: Iustitia enim perpetuas est, & immortalis. — 17. spyces: MN, K give the corresponding word in N (78.28) as spetided, speted x ('spits out' MN) corrected by M to

1 N (76.5) MS.: ase uor he is God; MN inserts urom, which is accepted by Mr; there is, however, in my opinion no reason for this insertion; cf. OE. ðas gyf ða he wæs feor his fæder, he hyne gescaeg 'when he was yet far from his father, he saw him'; Nôht feor urom mynstre 'non longe a monasterio nostro' Bosw.-T., s.v. Feor; (cf. p. 82.22: ðif heo oven to been uor urom alle worldliche men; p. 88.22: urom al veul speche... holded feor our earen; p. 216.24: 3e bodd ful uor urom ham).
swected vt; B swected ut, C swected, T swectes. — 27. Mon habetis for Non habeatis. The quotation is from St. Jerome, and the letters given in the foot-note are evidently a remnant of Hiero

nus

36. 1. Speke we now of yuel speche: the passage has been abridged and thus the argument of the original is spoilt; cf. N (80.21 ff.)¹ Nu we schullen sunwhawt spoken of ouner herrunge, ayein yuel speche etc., this being the section devoted to the faculty of hearing; herung of should perhaps be supplied before yuel. — yuel: N (82.1) ful; cf. foule (10). — 3. to goddes worschipp — ydel woorden (7) not in N (the quotation occurs again p. 67.3). — 10. werk an error for vers; cf. l. 2. — 12. Swich specches etc. an alteration from the original þeose beod alle ischrapede ut of ancre riule. þe suwech (riule. þ suwech C) fulde swected ut in eni ancre eare B (similarly T) (Mv); then l. 14 — wylltes þerfro (16) has been added. — 16 ff. The original argument has been broken up and the fragments somewhat awkwardly joined together; N (82.11 ff.) enumerates the following branches of venomous speech: eresie (. . . ne rixled nout in Eng
telond (K) 7 puertauer (K) leasunge, bahtunge, 7 fiketunge, 7 cygyunge to don eni yuel, all of which are dwelt on at some length in a passage omitted in our version; cf. N 82.13² — 84.1. It is difficult to see with which word foul (16) should be taken. Puertauer seems to be treated as a noun; there is, however, no such use of the word recorded in NED. or, to my knowledge, anywhere else and the following & should no doubt be struck out. As quoted above, N reads puertauer leasunge, which Mn renders as 'direct falsehood (Gloss. Puertauer: . . . 'contumacious'); Mn 'perverse' . . . 'In der über
tragenen Bedeutung mag aberwerch, querüber, das Verkehrte oder das Durchgängige und Vötliche bezeichnen'; NED., s.v. Thwart-over C. b. gives, among other senses, 'perverse'; EDD., s.v. ' . . . morose, ill-tempered . . .' — 26 ff. The Latin quotation, the first part of which is found in TM but is absent from the other MSS., has apparently originally been a marginal note partly introduced in extenuation of the bold metaphor in the text (in our version it has been somewhat misplaced). For mortalitas read moralitas; for diceus, decens. T Reco
latur in Esdra (cf. Nehemiah, III. 14: Et portam sterquilinij adificauit Melchias filius Rechab); Nomen (28) sc: interpretatur; MS.ná (29) should be expanded natura; ad faciens (80) for et facies (cf. Prov., XXV. 23: Ventus aquilo dissipat pluiais, & facies tristis linguam detrha
tem). — 31. mysters men: N (84.11) menestraus, erroneously rendered by Mn as 'jugglers'; Mn correctly: 'Beamte, Bedienstete';

¹ N (80.11) alle we: weane: Mn in his glossarial index erroneously connects weane with OE. wana 'defectus'; Mn hesitates between OE. wean and ON. vein, veinan 'ploratus, planctus'; in Bosw.T. this passage is given s.v. weÁ to which it evidently belongs.
² N (82.15) God sulf sceid þe he is sod is contrasted with de deonel, hit sceid, is les (tr: mendax); sod and leas are adjectives.
cf. NED., s.v. Minstrel 1.: 'a servant having a special function' (this is the only example). — 33. The original passage has been abridged and thus the context becomes confused, he lacking logical connection; cf. N (84.14) pes fikelares mester is to wrīten, 7 te helien pet gong jwriel: 7 let he dect as ofte ase etc. — lesynges should perhaps be changed to losengerie; N has fikelunge.

37. 1. The description of the office of the backbiter in the original has been left out; then hij mechanically renders the original ha referring to pe fikelare and pe baebitare just dealt with. — 2. Her by men may knowen etc.: cf. N (84.24)3 pet ȝe pe bet icnowen ham . . . lo her (K) (low her B, lo here C, to her T My) horē molden. It would seem most appropriate to put a dash after hem and consider the lines as a reference to the Latin quotation immediately below; the latter is no doubt a note in the margin of some earlier version, which should properly have been introduced after godspele (3). It occurs in T in the same place as here, and in M, but is wanting in the other MSS. — 3. pulmillos, read pulillos (cf. Ezech., XIII. 18: Hec dicit Dominus Deus: Vae quae consuant pulillos sub omni cubito manus etc.) — 9, 10. pryse, make — heuep one of the reviser's numerous inconsistencies: not being aware of his having changed the original Uikelares to Losengerye he took over from his original the finite form of the last verb. — 12. The context would be improved by making peiȝ and And (13) change places. — 17. letc god yworpe no doubt a misconception of the original phrase Let iwurde gode mon N (86.10): 'let it be, don't trouble about it, my good man'7. — 20. man: N (86.13) knihte. — 24. A colon should probably be put after þing: 'And thus it is in everything: (sc. namely) that one' etc. — 26. The Latin quotation in TM only; similarly l. 31 ff. — 27. hilen þe stynk: cf. N (86.17) wriet horē fullte. — 29. amenden: hij wolden must be understood from the preceding impersonal construction. — 31 ff. After Clemens a colon; for homicidarium read homicidarum; after voluit (32) a colon; for videt (34), invidet.

38. 4 ff. hij inconsistently referring to pe latter. — 7. After attyr a full stop; He seip within commas. — 12. For the first Ac we might perhaps read And. — 16. A passage of considerable length (N 88.16—90.10)3 relating to specific monastic and personal matters

1 N (84.23) þeos not pl.; IP p. 44. — 25. mōlden: MN wrongly 'marks'; Mr 'moulds, shapes'; cf. NED., s.v. Mould sb.9: '... esp. of persons, native constitution or character'.

2 In MN's translation of N p. 86 the following inaccuracies may be noted (cf. MN): inowh rode (3) could hardly be rendered by 'without scruple' as it originally means 'quickly, promptly enough', here used, it seems, rather expletively. — 13. robbed 'robs'. — 18. stinken, stunken as on p. 88.18 'smell, smelled.' — 88.1. sowed 'together' (Mr). — 6. alles 'once'; cf. p. 72.13.

3 On this passage I may make the following remarks: pean (88.20) 'virtue'; as pointed out by Mr, MN's interpretation of the passage cannot be accepted; Mr considers pet is a muche pean as parenthetical and connects ȝ nout to þeo with unwreon hit (19); in my opinion a full stop should be
has been left out by the reviser, who immediately connects with what in the original forms a new section (M De visu et loquela et auditu in commun); cf. N (90.10) Cume we nu eft azan 7 spoken of alle (sc. sithde, speche, herrunge) imene. The original ßis beot ßes deoîtes neddren ß Salomon spekeã of N (88.16), a reference to Eccl., X. 11, has rather freely been expanded into the connecting passage, ll. 16—19. — 17 ff. hem — her — sou another instance of the frequent mingling of persons. — 28. 3elo for zelı.

39. 2. loue nêbb: this compound does not seem to be recorded elsewhere; it occurs again p. 40.19 where N (98.21) reads: loue nêb. — 4. ßeiz hij ben mychel out of ße werldê . wip hert changed from the original (Ne ßunche hire ßeonne neuer wunder) ßif heo nis mychel one, ßauh he hire schunie N (90.26). — 7. ßowettes: cf. N (92.5) euer so ße wittes beot more ispreinde utwardes . se etc.; in the original the various senses are treated generally. The reviser’s transition from ßowettes to the faculty of sight (11) and hearing (14) is abrupt and illogical; the passage has been abridged and the argument altered and generalized throughout, which makes the connection rather lax and partly confused. — 14. The reviser has left out a lengthy passage of a typically mystic character (N 92.15—96.5; cf. RG p. 29.)¹ in which the recluses are exhorted to be outwardly blind so as to have inward light from God to see and love him; to know the nothingness of the world and its comforts and to be aware of the wiles of the devil; to think of their unamended sins and the pain of hell; to seek comfort in the contemplation of the joys of heaven, of which those shall have taste and knowledge who keep themselves from worldly hearing, earthly speech, and fleshly sights. And as the future meed of everyone shall correspond to his toil and trouble in this world, anchoresses, as a reward for shutting themselves up and blindfolding themselves here, shall have more than others, in the blessedness of heaven, swiftness and clearness of sight to see the hidden mysteries of God. Then the author proceeds to give the sisters advice how to behave if a man requests to see them or if

¹ Put before unuercon and the passage translated thus: ‘to uncover (disclose) it (sc. the filth) to themselves, those whom it concerns, and hide it from others, that is a great virtue (merit), and not (disclose it) to those who... etc.: cf. RG p. 31. — ßet leste (90.6): as Mr remarks, Mn in his glossary erroneously connects leste with OE. lestan and gives the sense as ‘serves, is serviceable’; however, there does not seem to be any difference between the interpretation of the passage which he gives in the text: ‘all that has now been said’ and that given by Mn: ‘the last, das zuletzt Gesagte’; I have some doubts whether this assumption is right. — 10. Cume we nu eft azan ‘we may now go back again’.

N (94.9) ßet refers to smecch and cnuowerunge; it may be taken as a stressed dem. pron. and a semi-colon put before it. — 10. schulen ‘shall’. — 11. ße after ße sithde ß is nu deose her: Mn ‘after the sight that now is’? — 23. MS. reads bitunen (K); B bisperret, T bisperred, C ß bi sparrêd (MY). — 21. The second ßeon seems to be nothing but a scribal error; ß lîhtre ba, C lichtre ba, T lîhtre bade (MY).
The Scriptural quotation in TM only. — 20. Narrant for narrat-
urant (cf. Ps. CXVIII. 85). — 24. wuȝt would better be changed to
miȝt; cf. N (96.18) muhte. — 26. he referring indefinitely to a
man, the original argument evidently being before the reviser’s mind. —
27. leuen ich mote: the line has been carelessly rendered or
misunderstood; cf. N (96.20) auih pāuh (K) ich heuede isworen hit,
luiwen ich mot te; B ai̇ pah ich hefe isworen hit luiwen ich mot tē.
Huwa is wurse þen me? (similarly T; C somewhat differently My).
Accordingly, leuen should be corrected to louen and a full stop inserted
after mote. As the passage stands, it might make some sense if Ac
were changed to Al and a full stop put after dye. — 30. his pouȝt:
hir seems to give better meaning1.

40. 2—11 inserted by the reviser, who has left out part of
the original matter. — 3. casteþ enchesoun may be analogous to
phrases such as to cast counsel, to cast one’s advice; cf. NED., s.v.

1 N (96.24) euer is þe eie to þe wude leie etc.; B eauer is þe eie to þe wude lehe. eauer is þe heorte, C eauer is þe eiehe to þe wodeleþe etc. (cf. Mn foot-
note i). T eauer is tat eie to þe wide lehe. Eauer is te heorte (My): Mn
translates the reading of N: ‘the eye is ever towards the sheltering wood’
(Gloss.: leie ‘sheltered, low, marshy’; A.S. leac, luh; Sc. lee, lew, lown); Mr:
‘The eye is ever towards the marshy wood’, on which Br (p. 492) rightly
remarks: ‘if it one turns his eye to the marshy wood, he would naturally
expect to see a Grendel or at least a wild animal issue forth; so that the
class þerinne is þet iċh luwic would seem out of place’. Br gives the sense
as: ‘Ever is the eye to the mad flame’; but it seems difficult to realize that
the connection between the ideas expressed in the two clauses would be
any the better in that case, and My (p. 72) is Certainly justified in regarding
this explanation of the expression as ‘quite an impossible one’. No doubt
Mx is right in his supposition that the words are taken from some popular
ballad — the addition in C is doubtless merely a piece of doggerel (cf. My
p. 156, foot-note); also his suggestion as to the relationship of leite is in my
opinion correct: ‘es ist wohl daselbte Wort, welches vom rohen, unbebauten
Lande gebracht würd’. The form occurs again p. 928: xe uonides leite wenne
(idē deouedes lei mure T)* and the original meaning in both cases is not
improbably the same, viz. ‘lying’, OE. *lǣge from the root of liegan; ‘the formal
equivalent (— OEut. *lēgā-) is found with different meaning in OHG. aba-
lāgī; weary, exhausted, MHG. lāge, early and dial. mod. G. lāg low, flat etc.
— I may add Sw. dial. lāg — ON. gras-lāgr lying in the grass’. NED., s.v.
Lea, ley, lay; cf. Lindqvist, Arkiv för nord. fil., n. f. XXI, p. 273 f. Thus, to
both instances should be assigned an original sense of ‘lying’, in the former
case shading off into the notion ‘steadily directed towards’, in the latter into
that of ‘being stagnant, putrid’. STRATM.-Br., however, takes wude leie as a
compound; this may be right (cf. C wodeleþe), but then the latter component
should doubtless be connected with OE. hlēow ‘shelter’, not with leah ‘lea’
(this is certainly the case in the instance given from K. Horn: ... thou me tellle
sef þou horn euer sege under wode lese (Harl., wode leye Laud, wude līse Cambr. U.;
MOREIS, Specimens, Gloss. ‘to lie’!); cf. OE. on holtes hlēo; OS. waldes hlēo);
the sense would then be that given by Mn.

* My attention has been called to an interesting analogy in the OSw. local
name Læghaftan (Sw. Dipl.).
Cast VII. However, it would doubtless improve the sense to read essoin ‘excuse’ instead of enchesoun; cf. NED., s.v. Essoin, essoign: to cast, make, challenge essoin. The numerous forms of the two words (assoine, essoin, essoigne; enchesoun, anchoisun, enchesoun etc.) might easily have been confused by a careless scribe. — 21. *pouzth* cf. *N* (98.26) *hwite*, BCTG *wile* (My) (vox enim tua dulcis, & facies tua decora). — 26. *hat schulden ben his lemmans: t sechevd *bau* uteward gelunge (gelsunge *[veridi]/glioking] C) *7* froure,* mid eic oder mid tunge* *N* (100.8). — 27. *pulchra:* cf. Cant., I. 7: pulcherrima.

41. 1 ff. The reviser has dealt rather freely with his original, mutilating and altering it and thus confusing and spoiling the sense. The argument is as follows: To an anchoress, who unmindful of her duty and dignity as the bride of Christ, seeks outward delights and comforts with eye or with tongue, the Lord speaks in the words of the Canticles bidding her go out of his high dignity, of his great honour and follow the herds of goats, the lusts of the flesh. — The lines *fou* *hat* *art* (2) — *litel be scene* (5) are, rather confusedly, introduced, apparently from a passage originally altogether different (cf. *N* 102.16; here (3) perhaps for *faire*); then some words have been left out; thus the context has been spoilt, *And* *zif* *fou* *art* etc. (5) standing without connection; cf. *N* (100.18)1 *zif* *bu* *nost* *nout* *hwas* *spuse* *bu* *ert*; *pet* *bu* *ert* (K) *ceuene* of *heouene*, *zif* *bu* *ert* *me* *trowe* etc. — 9. *hat* *ben* *suete* *to* *god* — *to* *god* (12) here inserted by the reviser and partly repeated below l. 16. — 11. *synkande* a scribal slip for *stynkande*. — 12 ff. These lines, as they stand, are quite out of keeping with the drift of the original passage: the anchoress who follows the herds of goats — the lusts of the flesh — should feed her kids: feed her eyes with looking about (out), her tongue with prating etc. In the original reading *ut* *totonue* *BC*, *ut* *totinge* *TG* (My), *ut* has erroneously been connected with the preceding preposition and the rest changed. — 15. A verb (*kepe*) has apparently to be supplied. — 19. any *swich* *fondynges* for any *swich* *tokenynges*: *N* (102.2) *Hveder* *eni* *totilde* *ancro* *uondede euer* *[bis]*; *fondynges* may here have the sense of ‘experiences’ (? cf. NED., s.v. Fanding 1; Fand sb. a.); but I do not see what meaning should properly be ascribed to *tokenynges*; I suspect a corruption (possibly for *lokynge*); or else, although without much probability, we may change for *intro* or and take *tokenynges* to mean something like ‘symptoms’; cf. Bosw.-T., s.v. Tácnung. — 21. After *cloches*2 a mark of interrogation; similarly after *more* (25), *wheber*

1 *N* (100.17): as is pointed out by Mr, the punctuation should be changed thus: *Nimeô nu gode *zeme!* ‘*3if* *bu* . . . etc.; similarly l. 25, 26: *Nu kumeô per efter*: ‘*ant leswe* *pîne* *tiechenes*‘ *pes* *tiechenes* *beôd* *pîne* *tif* *wittes* etc. (K); so also RG p. 116. — It may also be noted that *bit* (2) is the present t. (Mr).

2 *N* (102.4) *claurede*: Ms ‘clutched’; Mr, STRATM.-Br. ‘clambered, climbed’; NED., s.v. Claver v., hesitates between ‘climb’ and ‘clutch, claw’; to judge from the following *caukte* (lahte *BT*, lachte *C*) and from the parallel
here introducing direct questions. — 24, 25. it inconsistently referring to solutes. — 29. sceot of helle: N (102.20) geat a wuld which metaphor is explained in a passage omitted in our version.

42. 1. of possibly for so. 3. For Salamon sceip etc.: the connection is disturbed by the omission of a passage in the original (N p. 102.22. — 104.11)\(^1\): God’s spouse should not feed the goat-kids without: she should wisely keep her hearing, sight, speech and shut their gates — mouth, eyes, and ears, which are the wardens of the heart; in doing so she follows Solomon’s exhortation: Omni custodia serua cor tumm; but if the wardens go out, etc. The ascription of 1. 4 to Solomon is, so far as I know, due to confusion and a misunderstanding of the original text: — 6. Now ze han herde of spellynge: N (104.12) pis beoð nu pe preo wittes p ich habbe (K) ispeken of, viz. sight, speech, and hearing. — 8, 9. sago for satago; absint for absent; relinquo for requiro; MR gives the passage from St. Augustine in full. — Of smel ... ne fynde j. bot litél: to fynde may be assigned the sense given in NED., s.v. Find v. 7 b, c: ‘to suffer from, feel unpleasantly (cold, etc.); also, to find of: to perceive (a smell, taste) (Sc.)’; cf. EDD., s.v. Find 4. (I find of this weak ankle in frosty weather). However, N (104.18) reads Of smelles ... ne ound ich nout mucheles: ound (of) ‘to enquire about, to care for’ (NED., s.v. Fand v. 4) appropriately rendering satago in the original Latin passage. I think it not unlikely that the pres. ound has been mistaken for pa. tense of finden, which it seemed appropriate to change to the present. — 10. After litel a semi-colon; after neij a dash, after haluc a comma. — 11. me ne recche: N (104.20)\(^2\) recche\(\) which seems to be the form required; however, BT (MY) are in accordance with P. The verb, then, may perhaps be regarded as a personal reflexive; cf. NED., s.v. Reck 7: Of none winters ich me recche. Owl

readings, cahte B, clakhte T, clachte CG (MY) there can be no doubt that the word should be connected in sense with claefres in the next line; cf. OE. clifer ‘claw, talon’, cliðrian ‘to claw, scratch’. — ii. urakele: MX, Mr ‘vile’, STRATM.-BR. ‘base, evil’. I take the word in this instance as on pp. 182.20 (\(\text{M fogaz, Br p. 495; MN Gloss. ‘frail? Fr. fragile’}\)), 204.2 to mean ‘transitory’; cf. NED., s.v. Frakel ‘dangerous, deceitful’; OE. frécelnes ‘dangerousness’; frécelsiæn ‘to endanger’. — 12. Nim perfo: ‘to take to them’ (sc. wrouwen; not ‘it’ MX, MR).

\(^1\) N (104.1) he went bene lof: MX ‘he changes the strain (literally, praise’; foot-note), so also Mr; in my opinion lof can have nothing to do with OE. lòf ‘praise’; the word is evidently to be connected with OE. lòf ‘the palm of the hand’ (Bosw.-T., s.v.), ON. lòf, Goth. lòfa; cf. NED., EDD., s.v. Loof; then, the expression means: ‘he turns the hand, he changes his manner’ (cf. the Swed. dial. saying: han är som en omvänd hand ‘he is like a turned hand, he is quite changed’). — 5. for nout heo beð bilokene innewið þauh our wæl: MX’s translation, accepted by MR, gives, so far as I can see, no sense; the reading of the MS. is evidently corrupted: wæh ðer ðær BTGC (wach) MY; heo plur. (MR).

\(^2\) N (104.23 ff.) habbed ‘have’. — As pointed out by Mr, stunch and strong breð (left untranslated by MX) should apparently be connected with of sviot hateren and of wicke (K) eir. — 106. 5. sende ‘sent’. — 27. i þu: i stressed: ‘also’.


& Night. 

Henne forward ne reche y me Of mi liif. Guy Warw. 
If so, we should have to supply the subject from the preceding j. C reads i ne reche My. — 12. In the margin: dominus
dicit

18. a lykyng ðere jyne of pryde: cf. pp. 45.33, 69.12; N (106.6) leten weel of ou sulif (perof ð of ou seolf C), ð leapen into prude. — 19. Trotevales: the third letter may be an error for o; cf. STRATM.-BR., NED., s.v. Trotevale; the sense in this instance seems to be ‘tricks, delusions’ (cf. Handl. Synne 5970); the other MSS. read: trueles N (106.8) T, trueles B, truyles C (My). — 22. hefled: he feled. — 23. ðe stunken should no doubt be struck out; it is evidently accidentally taken from the following and stunken and left uncorrected. — 25. The following passages are altered and mainly added by the reviser. — 29. al day ‘every day; continually, always’; cf. e.g. ðe grete tresour ðat he alday nom. R. Glouc.; NED., s.v. Day 20; Alday.

43. 1 ff. There is obviously something amiss with these lines. Cf. N (106.15) In his sihđe (sc. he was idoruen (iderued C)), ðeo he iseih his deowewurðe (leoue C) moder teares, ð sein iohanes euange-listes (K), ð te ðkre Maryes: ð po he biheold hu his deore deciples fluen, alle crom him, ð bileuvened him alle one, ðe ase unremeode, he weop (remde T) himsulf ðrics mid his ðeire eien. In changing the original the reviser has lost the thread; instead of the suffering of Christ, the flight of the disciples has become the principal idea to which he disjointedly connects that of the friends at the cross. If seiðen (3) refers to frendes as the subject, as is apparently intended, he in the same line seems to stand for he: hem: ‘and also his friends saw the loss of him that bought them so dear’. Or else — to restore in some way the original argument — seiðen might be changed to seiþ and the following hym taken as referring to the pl. frendes: (when he) ‘saw the loss of those whom he bought so dear’. Anyhow, the break in the context remains. Something may have been omitted. — 3. And ðat: ‘when he saw’ or the like would logically have to be supplied. — 27. ðenche what hij ðenchen etc. seems to be rather senselessly changed from the original ðene anere ðene (K) heat tu ðouhtes ð seithes ðo ðu uorsoke ðene world ðpine biclusinge etc. N (108.14); there is nothing corresponding to the rest of the passage, ll. 26—32, in the original. — 30. sechen: perhaps ðise (sc. sorouz and wo) should be supplied.

44. 4. Although stormes might be taken to mean something like ‘disturbances’, it can hardly be doubted that it is a corruption for scornes; cf. N (108.18) he hefde . . . al ðet edwet, ð al ðet upbroid, ð al ðe schorn, ð alle ðe scheomen ðet etc. — 8. had probably for hap. — 15. he was pyned ðре folde ðat smott hym etc.: N (110.13) ðeos stiche (sc. of sori ð sorouhful ðine) was ðreuold: ðet, asc ðeo speres smiten him etc. — 17. and his deciples: N (110.16) ðet oðer (sc. stiche) was ðet his owene deore deciples ne ðilefden him nam (K) more etc.;
similarly in the following line: *N pe briding stiche was pet muchele sor, 7 pet of-funchung pet he hefide widinnen him, vor hore uorlorennesse* etc. — 19. forlernysse: cf. pp. 28.5, 53.4; there seems to be no such form of the word recorded elsewhere; *e* is evidently due to influence from inf. and pa. t. sg. of the vb. — 20. A passage on the bodily suffering of Christ, to which the argument in the following lines — altered in the revision — refers, has been omitted¹ and thus the connection has become somewhat loose. — 21. *fere se for fleuisse*; the quotation from St. Bernard is given by Mr in full.

45. 3—16 mainly added by the reviser. — 8. *botz* for *bot.* — 20. One *pan* would better be left out. There is an omission of some original matter before this line: notwithstanding the poor offering presented to Christ, he did not grudge, but received it meekly and tasted it to set an example to us. Whoever then grudges etc. — 25 ff. disconnected fragments of the original argument; cf. *N* (114.15 ff.): Christ's dear bride should not be the Jews' associate but should gladly drink with him all that seems sour and bitter to the flesh, to be rewarded by him with heavenly balm. The anchoresses are entreated to guard the sense of bodily feeling even more carefully than the other senses; the author enlarges on the danger and great sin of handling or any touching between a man and an anchoress: he would rather see them all hang on a gibbet to avoid sin than see one of them give a single kiss to any man on earth so *ase ich mene* (cf. *P* ll. 25 ff.); he mentions other improprieties and finally points out how it does great harm to many a recluse to look at her white hands (cf. *P* l. 32); they should scrape up the earth every day out of the pit in which they must rot (cf. *P* l. 27): *God hit wot, be put deit muche god to moni ancre.* Then he gives the quotation from Solomon (*P* l. 30) and points out how the thought of death and the judgement and of the sufferings of Christ prevents her from following the inclinations of the flesh. The passage in the original which corresponds to ll. 33 ff. is an introductory exhortation to the following section, logically connected with the lesson derived from the example of the pelican; cf. *P* p. 46.4.

46. 2. *ridd* a scribal error for *bridd; pis* should properly refer to the following part. — 8. *Put ben her goode werkes* within commas. — 9 ff. *For alsson* — *quyken* has been added and the following passage abridged. — 18—p. 49.27 without correspondence in the original texts. — 25. *he: oure lorde*, p. 47.2.

47. 13. as probably for *al.* — 22, 23. *myster* may mean 'need,

necessity'; however, the general drift of the passage seems to require a sense: 'means, possibility' which, although not recorded elsewhere, might have developed out of the idea of 'tool, instrument'; cf. NED., s.v. Mister sb. 1 6.

49. 2. _vnderstonde_ a scribal slip for _vnderstonde_. — 7. _pat lutys man might_, as it stands, be taken in apposition to _propheete_; cf. _Heo sesen him aluye a lutys-mon_ (1320), _The yearth shal yele hym again a linesman on the third daie_ (1548) etc.; NED., s.v. Life 15 b. No doubt, however, the reading is an error for _pat he lutys nun_ where _lyues_; as p. 184.16, means 'alive'; cf. _Etynde det he lifes was_. Bosw.-T., s.v. Lif; _Y nolde pe lette lyues bee_ (1380) NED., s.v. Life 15 a. — 14. _hame_ a scribal error for _harne_. — 28. And on _pis manere deme fi seluen_ referring to p. 46.18 ff.: the passage is fragmentarily given and the original sense changed and partly lost; cf. _N_ (118.23 ff.) 1. — 30. The quotation is from Dionysius Cato, Disticha de Moribus, II. 4.

50. 1. _Magna_ for _Maga_. In the passages which follow, the original text has been abridged and altered. — 4. _to a mere_ (7) an insertion, somewhat loosely connected with the rest; perhaps originally a marginal note; cf. p. 156.1. — 10. _is_ should possibly be supplied after _bot_. — 11. The quotation is from Horace, Epistole, I. 2.62. — 13. _By rizth skyl man schulde be milde:_ _N_ (120.18) _Mon is kundeliche midde_. — 15. _innocent kynde:_ _N_ (120.19) _monnes kunde_. — 16. _best:_ the comp. would have been expected; we might perhaps read _bet_ instead; cf. p. 170.31; or else, _no thing elles_. — _lute reupe fulle ouer pe hert_ is a striking and hardly intentional alteration of vorworpen (awarpe [clengi aeci] C) some _bet ruwe (sc. ruwuen)_ vel abute _be heote_ in an original passage, abridged in the revision; cf. _N_ (120.23 f.) — 31 ff. are a careless and unsatisfactory rendering of the original and make very poor sense as they stand; cf. _N_ (122.14) 2 . . . _det, an ander half, ne scheweet heo fi heo is dust, 7 unstable pine, fi mid a latel wind of a word is anon to blowen, 7 to bollen. fi like puf of his mut, 5if fi hit wurpe under fiine vet, hit schulde beren fi wrought toward fi hisse of heouene._ — 33. _Manschopp_ may mean 'the condition of being a man' (NED., s.v. Manship 4), more specially referring to the frailty and sinfulness of human nature; most likely, however, the reading is due to carelessness or a misunderstanding of the original; cf. _N_ (122.18) _Auh nu is muche wunder of ure muchele unnmedschipe_ (madschipe _T_, of which NED. records only two examples from Leg. Kath. and Hali Meid.); the rest of the passage is an addition in _P_. — 35. _After Seint Marie_ a mark of exclamation.

1 _N_ (118.14) _do ase ded fi pellican of punche_ etc. 'she may do... she may repent' etc. — 27. _hote_ 'heat' (for _helte?_; cf. p. 120.1). — 28. _be_ refl. pr. 'thyself.' — 29. _cumen_ is pa. pple. (SwEKT, Primer [note], is not right).

2 _N_ (122.2) _me dufe pe eorde rite_ (K): _be_ pers. pron. dat.; 'they would do thee right of the earth: they would treat thee as is befitting to earth.'
51. 4. 

wend 

wode 

aeines 

ham 

pet 

we 

schulden 

ponge 

en 

the 

following 

lines, 

4—15, 

are 

an 


vs 

harme 

all 

is 

etc.: the construction is inconsistent, the first 

all 

being 

personal 

plural, the second neuter singular; for done we may 

dofe. — 19, 20. his, hym: sc. he who tortured him; N (124.3) he unwreste hond (pe opres hond BG (opres) C (hont), his hond T My) hefde themed him. — 27. in amariss: inanaris. — aut read 
ad. — 29. pere is little lowe ... pet etc.: the syntactical connection is 

somewhat 

lax: ‘there is little love where it’ etc. — 30. noisper it 

wounde 

etc.: cf. N (124.14) nouter ne mei pe wind, pet is pet word, ne wunden pe etc.

52. 10 ff. The text in these passages has been very much 

contracted and thus the connection has become rather abrupt; in l. 12 ff. 

the original sense is altogether lost owing to the omission of 

the principal part of the sentence; cf. N (126.10) ... as euh he (sc. ure Louerd) seide, ‘ju eert andetted toward we scude mid sun-

nen: auh, wultu god foreward 2, at pet ever eni mon mis-seid be, oder 
mis-deid be, ichulle nimen hit onvard be dette pet tu ocrest me’. — 

15. donat for domat. — 20—27 mainly added by the reviser. — 

30. perto seems to be an uncorrected scribal error for vn to.

53. 1 ff. an insertion; the Latin quotation may be a remini-

scence of Ezek., XVI. 49: Ecce haec fuit iniquitas Sodomae sororis 

tae, superficia, satiraiis panis & abundantia; cf. N p. 422.7. — Ix for 
Ex. — 2. maden Sodom & Gomorre pet bij fellen a blending of con-
structions: maken in causative use with dependent clause and with obj. 

and inf.; one would have expected maden S. & G. falle or else maden 
pet S. & G. fellen. Cf., however, EINENKEL: Streifzüge, p. 255. — 

4. Tueie manere men 

and 

wymmen etc. N (128.3) 3 Two cumme ancren beo\t 

pet 

ure 

Louerd 

sppeed of ... of false, τ of treuwe (K). — 8. habebat 

for 

habet. — 16. repen and venden is parallel to phrases such as 

rap (or rive) and rend (16—17th cent.); rape and renne, rend etc.; 
cf. NED., s. vv. Rap v. 3 Rape v. 2. N (128.9) arepen τ arechen; repen

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1 N (124.4) seide so inwardliche cussinde hire sorne ‘said so fervently, 
e.g. p. 164.23). — 23. Alle cumme wel þes asamultiple: the sense of N is appa-
rently ‘all know well’ etc. (RG p. 6); cummed < OE. cunnan, not cunnian; how-
ever, the other MSS, read: þ cummed BCG (and), þ cunnis T (My).

2 god foreward ‘a good agreement’: an agreement advantageous to 

thee, liberal terms.

3 N (128.6) Ðe woxes, pet beoð þe valse ancren ‘the foxes — that is, the 
false anchoresses’ etc. — 9. arechen ‘to get at’. — 10. vrecche has doubtless 
its general sense; cf. pp. 56.18, 330.0. — 11. fret swonde wel: My (p. 149) is 
probably right in considering the reading as a corruption of an original 
‘went, have gone’. — 22. Auh Davyd wende etc.: David seems to be an error 
for Saul: Ah Saul wende pider in BT, Ach Saul wende pider C (My).
19. *tut pur lamour de dieu soitt etc.; cf. N (128.16) *f*elstreth (Galstres T, Galiste C; sc. *he* valse ancre), *as* *he* uox det (MS. *det* K), *7* *sel*pe*it* of hore god, *hwar* se *heo* durren *7* *mue*wen: *7* *chefle*it of idel etc. — 20. *Hij* wil-leph saiën within commas. — 5c: the context seems to require *sault.* — 22. *hem* *pat* *ben* biddande: I cannot find a suitable sense to be assigned to *biddande;* we might perhaps read *biddande* (cf. p. 55.2) in the sense of *‘beg, ask alms;’* P. Pl., C.X. 63: *he* *pat* *beg*geth *a* *per* byd-deipher *bote* *yf* *[he] haue* *nede,* *He* *ys* fals and *faiteur* etc.; cf. Morte Arthure, ed. Björkman, vv. 1030, 4028, 4214. — 23. *swich men wenden in to* *Hole* etc.: *N* (128.20) *pees* *e*oden *into* ancre huse *ase* dude *Saul* into hole: *nout* *ase* *Davud* *he* gode. The argument of the original has been somewhat confusedly rendered and broken off by the introduction of a lengthy passage of additional matter: *Who* *so* *come*ipher (31) — p. 55. — *And* *so* *done* summe (27) should be connected with *He* *went* *biderj*en etc. (23). — 24. *make* *foule: N* (128.23) *don* *his* *fulde*; *foule* should probably be taken as a noun; cf. NED., s.v. Foul B 1; or else it may be an adv.; the phrase will then be analogous to *to* *fare* *foul,* *to* *call* *foul* etc.; NED., s.v. C 2,3 (cf. *It* *fortuned* *that* *the* *swalowe* *dyd* *foule* *within* *the* *eyen* *of* *Thoby.* *Caxton*; NED., s.v. Foul v.1 2 b). — 33. *a* *Beest:* the reference is to Revelations, XIII; the rendering is somewhat confused: the first beast arose out of the sea, v. 1; cf: further vv. 3, 11, 14—16.

54. 2. *it* probably for *hij.* — 3. 4. Note the inconsistency in regard to number: *hij — hij — he — he.* — 8. *al* *pis* corresponding to *hij* l. 10, and accordingly plural: all those who are promoted to church offices in the way mentioned; for *pis* we should perhaps read *pise.* — 13. *pat* *blyndnesse* *pat* *he* *deuel* *ha*ipher *ablent* *hem:* we should have expected *wiipher* added; *pat,* however, may perhaps be considered as the conjunction and a colon might then be put before it. — 21. The Scriptural quotation is from John, X. 14; ll. 24, 25 where the intended illustration of *marchaundes* (19) comes in, are really from vv. 11, 12: Ego sum pastor bonus. Bonus pastor animam suam dat pro ouibus suis. Mercenarius autem, & qui non est pastor, cuius non sunt oues proprie, videt lumpum venientem, & dimittit oues, & fugit etc., in Wyclif's translation: *I* *am* *a* *good* schepherde; *a* *good* schepherde *yuyeth* *his* *soule,* that is, his lyf, *for* *his* scheep. Forsoth a marchaunt, or hyred hyne, and that is not schepherde, whos ben not the scheep his owne, seoth a wolf comynge etc. The striking correspondence between Wyclif and the reviser of our text in the use of *Marchante* as a mistranslation of Lat. 'mercenarius' (cf. NED., s.v. Merchant A. 1; Mr Wörterb., s.v. Marchant) is worthy of notice. The reviser had evidently no feeling for the difference in sense of the word as used in l. 19 and l. 24. — 26. *he* might be supplied after *pan.* — 30. Cf. Matt., VII. 14: Quam angusta porta, & arcta via est, quæ ducit ad vitam etc.

55. 11. It would seem most natural to take *default* as an adj.; however, as far as I am aware, the word is not found so used
elsewhere; then, it may be the pa. pple. of default in the rare sense of 'to have want of, be deprived of': . . . I comaunde the, that she (sc. my 'doughtir') deaute of none thyng etc. (the only example in NED., s.v. Default v. 1 b); or else it should be emended to de-

faulty (cf. Promp. Parv., Cath. Angl., P. Pl. A. XI. 52, and NED.) in which y might easily have been dropped on account of the initial vowel of the following word; or finally, it might be con-

sidered as a noun and han supplied before it. — 14, 15. The punctua-

tion seems doubtful; I should suggest a semi-colon after werk (14) and the omission of the stop after god (15). — 29. A comma should be placed after bytt, the pa. pple. of a vb. corresponding to mod. bit 'to furnish with a bit, to put the bit into the mouth of a horse', of which the earliest example in NED. is given from 1583. Of the figurative use of the word 'to curb, restrain', there are examples only from recent times. — 31. schape to heize lyf: no doubt be should be supplied; cf. pp. 53.12, 76.25.

56. 1. The illustration on p. 53.23 is abruptly and confusedly resumed; and so done hij (2), cf. p. 53.27: And so done summe (sc. as kyng saule dude). In the passages on this page and the next the versions differ considerably; thus, the first section on p. 56 has been greatly abridged and much altered; further the Biblical quotations, ll. 9 and 14 are found in a different connection in N (148.12, 146.23; cf. P p. 68.5); the rest of the passage is an insertion; similarly p. 57.2: And þerfore — in þis werlde (16); Ac þeis (56.28) — cacche hym (57.2) corresponds to N p. 132.23 ff.; p. 57.19 — see ben ydel (21) is a fragment from N p. 130.25 ff.; Þif þat see (57.21) — syngeþ Mery (83) has a corresponding passage in N on p. 132.4 with the ex-

ception of as god seþ (27) — þat is ydel (30) which occurs in a different context: N p. 136.26 (cf. P p. 59.9); Bridd haf nest (p. 57.33) is found in N on p. 134.3. The original argument is briefly as follows: the false recluse enters a religious house to defile it, just as Saul went into the cave; David went in there to hide himself from Saul, and so does the good anchorees — she hides herself from worldly sins. Saul means 'abusing' or 'abuse', and the false recluse abuses the name of anchorees; but the true recluse is Judith who fasted and watched; she is compared with the birds (Vulpes focas habent, / volucres celi nidos): as these leave the earth and fly upward towards heaven, so also does she: she despises earthly things in her

1 On the original text I may make the following remarks: N (130.12) witeþ I take to mean 'keeps, guards'. — 132.7. þel fette 'the fat (of the bird)'; similarly hire natte l. 12 (cf. LR p. 22). — 11. leten for lete; B leote of; leote of CT (MÝ); (cf. habben p. 104.12 where K, however, gives the reading habbe). — 20. MS. reads benched upard (K, MÝ) 'they send their thoughts upward'. — 30. heo mot vel biscon hire; þ biholden hire on ilcherche half (biokin on euch half C): Mn, NED. (s.v. Besee 2 b) give to biscon the sense of 'look to, take heed to oneself'; no doubt, however, biscon and biholden are parallel in sense, both meaning 'to look about oneself, look round'. — 134.3. herd is to be taken as a subst.; cf. pp. 332.20, 352.30.
yearning for celestial; and still she bows down her head in humility, as the birds do when they fly, and accounts all her good deeds for nothing (Cum omnia bene feceritis etc.) Then follow the passages P p. 57.21—33, p. 56.23—57.2, 57.33 ff.: Bridel etc. — 2. note iuge is doubtless nothing but a senseless blunder; cf. N (130.11) mis-notinge rendering Lat. abutens, siue abusio. — 6. fat might be changed to Ian.


58. 2. be hard outwip etc.: N (134.5) so schal ancre wiðuten folien herd in hire vlesche, 7 prikynde (K) pinen. So wisliche (wilsiche T) heo schal pauh swencken bet flesch, bet heo muve sigen, mid te psalmwurhunte, Fortitudinam etc.; thus and euere (3) — 1. 5 is an insertion. — 6, 7. Note the inconsistency in number: foun — soure. — 10. werdelich men: N (134.11) peo bet beet of bittere, ofer of herde heorte, 7 nesche to hore vlesche etc. — 14. ich derne my nest etc. a strange rendering of the original ichhulle deiten imine neste, 7 beon as dead þerinne N (134.20); the lines are a fragment of a passage in which the saying of Job is referred to the recluse in a religious house. — 15. Ac should doubtless be corrected to A.t; cf. p. 124.19; N (134.24) Of dumbe bestes 7 of dumbe fueles learned wisdom 7 lore. þe carn det in his neste enne deorewurcte þimston bet hette achate; derneþ (15) is a corruption — apparently due to resemblance of sound — for þe carn det, which accounts for the sing. pronouns ll. 16. 17. — 17. ne nophin may neþ þe ston: N (134.26) Vor non attri þine etc. Cf. e. g. Morte Arthure, vv. 210 ff. and note; Garrett, Precious Stones in Old Engl. Lit., p. 7. — 23. for be it neuerc so bittere pyne etc. originally connects with (driven (K) ut euerecht after of þine heorte,) 7 bitternesse of þine bodie N (136.2). — 26. ne þar þe þophing drenen etc. is analogous in construction to phrases such as þanne ne þarf us noder gramien ne shamien; Ne þarf vs-neuer a-gryse; NED., s.v. Tharf B 2 a: ‘thou needst not fear’ etc.; cf. p. 92.28; N (136.6) ne þer tu (ne þearf þu B, ne þarf þu C, ne þar þe T My) nout drenen etc. — 28. haue it outwip cf. N (136.10) . . . hure 7 hure ide neste of þine ancre huse, loke þet tu habbe his iliche (ilicnesse T), þet is þet crucefix (K). — 29 ff. an alteration of the original bihold ofte þeron, 7 cus þe wunde studen, ine swete munegunge of þe sodc wunden etc. N (136.11 ff.); hem is obviously due to a change of construction, the first make (29) being imp. sg., the second 3rd pl. pr. subj. with hitting to be understood as the subject; hem is the refl. object; then, l. 30, there is another change of persons; and make ofte etc. seems rather redundant. — 33, 34. Nidyf a corruption for Judith, possibly a mistake of the ear.

59. 2. For so seien Men etc.: N (136.21) Vor use muche seid
This word Otoferne, ase stinkinde (struzinde C¹) ine helle. — 6. pe fende ṭat makep feble etc.: N (136.24) Otoferne is pe weond, ṭet maked net kelf ṭ to wilde, feble ṭ unstrong. Yet kelf ṭ to wilde is ṭet flesch ṭet awilegeid (K) etc.; the reading of P does not render the sense of the Latin; the alteration of the original is probably unintentional, the verbal form being a corruption of to wilde, possibly a mistake of the ear due to the following ṭat; however, although there seem to be no other examples of the word, to wilde ṭ may actually be meant as an intensive verbal formation analogous to numerous instances recorded in NED., s.v. To-, prefix² 2; the passage, as it stands, may have been intended to convey some such notion as this: ‘A (And either ‘if’ or to be changed to An) fat calf grows unruly; (even so) the flesh’ etc. — 8. dryk cf. dryken p. 2.11; so far as I have been able to ascertain, there are no such forms of the words to be found elsewhere, and they must probably be considered as being due to an accidental omission of the abbreviation-mark over y; however, they might be ascribed to influence from ON.; cf. Sc. and n. dial. pa. t., pa. pple. drak, drücken etc.; NED., EDD., s.v. Drink. — 9. Incressatus etc.; cf. p. 57.28. — 10. he inconsistently referring to flesche; cf. it l. 12. — he rigolep ażein ṭe soule: NED., s.v. Rigole gives only one example: Gower, Conf. II. 175 (EETS., V. 1436) so dede in the same wise Of Rome faire Neahole, Which liste hire bodi to rigole ‘to indulge wantonly;’ in our instance the sense is somewhat different: ‘to behave in a wanton or riotous manner (cf. NED., s.v. Recolage, rigolage etc.), to be rebellious against’; N (138.1) regibbed. — 14. The first part of the passage quoted is from Mark, IX. 49; the latter from Leviticus, II. 13. (In omni oblattione tua offeres sal.) — 16. N (138.10) Vesten, weechen otland swuche ase ich nemde nu beot mine sacrefisces. — 20. N (138.15) Also wiđuten wisdom, fleshs, ase wurm, uoruret (forfretes T) hire, ẓ wasted hire saluen, ẓ foruared (forfares T) ase ūng ẓet forroted, ẓ stead hire on ende. Auh swuch sacrefise stinked to ure Louerd. — 21 — p. 62.13 schullen neuere passen an insertion by the reviser.

60. 20. ṭat should be supplied after hij or ṭat hij transposed.

61. 19. vech man equivalent to alte men. — 23. hem — he, hym (25) etc. a common inconsistency.

¹ Mn (Gloss.): struzinde ‘being racked, tormented? A.S. streccan, to stretch’; both sense and derivation are wrong; supposing the reading is correct, the word obviously has the same meaning as the parallel stinkinde and it would be rather tempting to assume some relationship with a Scand. dial. word of the same sense: strega, streka ‘smell foully’; cf. Rižs, S. V. Dial. lex., s.v. Stāķa; Ross, Norsk Ordbog, s.v. Strek; Åsperen, Bornholmsk Ordbog, s.v. Streia. — The following notes may be added: zelt, smit (p. 136.16, 28) are pres. t.; cf. pp. 232, 302.1; 94.22. — 17. schriuen for schrie (K). — 138.2. weondes seems to be a scribal error for weonde: pe feond B, te feond T (MY; see Mn note b); cf. Mn’s translation. — 6. RG p. 103 erroneously takes festen and weechen as inf.; similarly pp. 308.1, 368.11. — 12. wordnesse has nothing to do with OE. woard ‘value’ (Mx Gloss.); it means ‘sweetness’ < OF. weordnesse; cf. Bosw.-T., s.v.; T reads smečh.
62. 18. The quotation in T only; the latter part is spoilt, the author's name being misplaced and misunderstood: cf. T (Mx p. 138, note f.) ... et sine peccato est, solus Deus major est.—21. pan for pat. — 22 ff. Note the confusion in regard to gender: soule: it ll. 22 (this possibly refers to ping), 23, 24; his 25; her, hire 26, it 29; flesch: it, his 24; hir 26; there are traces of a similar inconsistency in N (hit, his — hire referring to flesche p. 138.26, 27) evidently due to the fact that the ideas (sawol fem.; flesse neut.) have not been kept apart. — 27, 28. N (140.1) pis is wunder over alle wundres, 7 hokerlich (K)¹ wunder, yet so unimete louh pinc — fere nichil — wel neih (wel ni Nap. fragm.; for neh BT, for nech C My) nout, use seint Austin seid, schal dravcen into sunne so unimete heih pinc ase is soule etc. — 29. The stop after is should be taken as a colon.

63. 1. wilne for wilned owing to the influence of the initial of the following word. — 2. And god pere fortied hym is a mistaken rendering of the original 7 teide vor bui one clot of hevi eorde to hire (sc. soule) N (140.7); thus, a full stop should be put after helle; pere fortied (there is no such verb recorded) should be read perefor tyed, and hym taken as referring to soule. — 4. kibber: cubbel N (140.8), Nap. fragm., B, custel T (My); no exact analogy to the form in P seems to be recorded elsewhere; the word evidently means 'eleg' and, if not corrupted, is a variant of one of the numerous forms with the meaning 'endgel, log': kibbe 'a stout staff or cudgel' (kebble 'a timber-log' 1674), kebbie (north. and Sc.) 'a staff or stick with a hooked end', kibbo 'stick, cudgel'; cf. NED., EDD., s.vv. (kibble: Sc., Nhb., Lan., Lim.; kibbo, kibba: Lan., Chs., Shr.); or else it should be associated with caber Sc.; kebbre, kebber (16th cent.) 'a pole, or spar ...'; NED., EDD., s.v.; the form may perhaps be a blending of both. — After felawe I put a colon and take kibber as the object. — 7. Cf. Job, XXVIII. 25: Qui fecit ventis pondus etc. — 8. fleiże: N (140.10) bu havest imaked uoder to hevi uorte uedren midre pe soule; B fodere to foderin wilet pe sawlere; T foder to foderere wilet pe sawlere, C forto foderere wilet pe soule (My); Nap. fragm.: foper to fepere ... The reading of P is a corruption: hem is an error, scribal or editorial, for hevi; cf. 1. 9; the original foderin, uedren etc. — an unusual

¹ Mn hokerliche; this faulty reading has led to a misinterpretation in NED., Mr Wörterb.; hokerlich is adj., wunder sb. — 8. ase me deh one cubbel to pe swine peit is to recchide, 7 to ringinde abuten; B pe cubbel to pe ku, oper to pe oper beast pe is to recchide, 7 renunge abuten; T pe custel to pe ku, oper to pe beast pe is to raikinde; C to pe reoder oper to an oper beast pe is to recchide abuten (My); Nap. fragm.: as me deh pe cubbel to pe cow ... oper best: pat is to rechind and rennge aboute; N renunge has no connection with OE. hring, hringan (Mn Gloss., STRATM.-BR., both dubiously); it is evidently a variant of reninge, rengyn 'roaming, straying' (< OF. renge 'to set in line, to roam'; cf. NED., s.v. Renge v.), of which a present-form occurs in N on p. 164.6. — 22. LR (p. 12) misunderstands the passage: Det refers to fleschs.
word which at the time of the revision had long been out of use
(NED., STRATM.-BR. have only the two instances from Ancr. R.) —
has probably been erroneously associated with *felleren* (< OE. *fe-
fiderian*) ‘to give wings to, to ‘wing' for flight; to clothe or pro-
vide with feathers’ (NED., s.v. Feather v. 1, 3) — cf. MN and Mr
Wörterb.; corrected by NAP., p. 200, note 10 — for which there may
have been substituted a synonym corresponding to mod. *fledge* ‘to
provide or furnish with feathers; to ‘wing' for flight’ (cf. NED.; s.v. 3;
there are no examples of the verb in this sense earlier than 1614
and the very oldest instance of the word is from 1566; but the adj.
from which it is derived, *fliege, flüge* etc., occurs as early as 1398
(OE. *unfleizige* once); NED., s.v. Fledge a.). Finally this, in its turn,
may have been senselessly confused with *fleiz* ‘to fly’. Or else
there may be some connection with ON. *fleyja* ‘to make to fly’. —
9. *fleiz* (as ll. 12, 14, 20) an error for *flesche*, possibly caused by the
preceding identical word. — 10. *heizscheip: T hehshipe; N* (140.12)
heuischipe is evidently an error. — 12. *hat hij ne folowen nouzth*:
The abrupt introduction of the plural is no doubt a confused alteration
of the original *zif hit* (sc. *ðe flesch*) folowet hire (sc. *ðe soule*) her,
1 ne drawed hire nout to wudu into hire love kunde (MS. künde (K))
N (140.14). — 17. The stop after londe should be struck out. —
*ðe flesch is here an hame to hir: to judge from the context as
well as from the original reading this must be considered as a corrup-
tion of *pet fleschs* (K) is her et home N (140.20). — 18, 19. The
original has been somewhat changed and thus the connection between
the sentences is to some extent confused; a semi-colon may be put
after *erðe* (18) and and omitted. — 20 ff. In the revision the pas-
sage has been considerably shortened and the original sense destroyed;
cf. N (140.22 ff.). As it stands, the stop after *fleiz* (20) should be
taken as a colon; after *Euesynges* (22) a full stop; a pronoun referring
to *onelich man and womman* (21) must be understood as the
subject of *bereþ*; cf. N (142.5 ff.) 1. — 27—34 are altogether
changed so as to get a wider application.

64. 3. *& bodilich boþe* an illogical addition. — 4 ff. *þis nyþth
is day* etc.: the corresponding original passage occurs in a different
context in N, p. 152.14 ff.; the stop after *day* has no meaning. —
5. as rel.; cf. NED., s.v. 24; or a scribal error for *and*; or else as
is might be considered as a faulty beginning of the following sentence
(as *it seiþ*), which has been left uncorrected; cf. N (152.14) *N iht,

1 In the original text attention may be called to the following points:
p. 142.10: the double meaning of the first *ancr é should be noted. — 12 f.
*al holi chireche ... schal ancren oðer anere þet hit so holde etc.: MN's inter-
pretation is quite mistaken: oðer is to be read o der; cf. schal ancr in o þe ancre.
*þet heo hit swa halde BC (on þe ... holde), schal ancret beo o þe anker, þy hit
swa sy halde T (MY). — 17. wor heo ne studed neuer ancre wunung: shered neauer.
*ancr e wunung B, stut neaur ancre wunung C (MY), for a ne stunteþ neuer
NAP. frgm.; B evidently punctuates correctly.
ich cleopic privite (dearneschipe C). — 10 — p. 65.11 is in the main added by the reviser; the first two properties ascribed to the sparrow are mentioned in the earlier versions in other connections (N 152.22, 176.1) and are there differently explained. — 12. After bitokneb we may put a colon; or insert pat, which has probably been omitted. — 15. hym should be supplied after haue.


66. 7. Cf. Luke, VI. 12: & erat pernoctans in oratione Dei. — Wakeþ and biddeþ by nizth: N (144.9) wakeste ine booden at niht. — 9. And so schulde — he zaf hem his grace (28) an insertion. — 17. And þat is bitokned by etc. seems to mean something like ‘and that is said in illustration of’; cf. l. 25; or else ‘indicated, shown by’. — 20: he sc. the first son. — 31. And for þe gret good — goddes worschipp (32) has rather disconnectedly replaced the original vre god þet is þunne N (144.12); cf. p. 67.17. — 33. and we ne viteþ what tyme etc.: N (144.13) dead þet we beodþ of seven unsiker hwayne. — 34. And ensyker whider etc. is an addition; the construction seems confused, whider þat we schullen goo apparently having been made dependent both on ensyker and on wot we neuer; the stop after schullen should be struck out and a dash may be put after goo.

67. 2. After dedes a mark of exclamation. — 3, 4. Cf. Matt., XII. 36: Dico autem vobis quoniam omne verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die iudiciij; Luke, XXI. 18: capillus de capite vestro non peribit. The letters in the margin are a remnant of dominus. — 5. Of vche — þou þouȝttest (14) not in N. 9. For quando read quando. In the marginal note the initial, A, has been cut off. — 15. ff. The stop after waken should be taken as a colon; we may also insert a colon after in. The original passage reads as follows: þet þe sexte (!) þinc muneged us to wakien: þet is þe securwe of helle, þer bihold þro þinges — þe untadliche pinen þet no tunge ne mi tellen — þe echenesse of euerichon, þet lestede widden ende — þe unimite bitternesse of euerichon N (144.19)1. The reading of P is not improbably due to a misunderstanding: echenesse which seems to have dropped out of use early in the 13th century may have been associated with eche < OE. ece, aec, ace ‘ache, pain’ or with eige etc. < OE. eœ ‘fear, terror, dread’, which would account for the alteration to sorouþ (16); the rest of the passage has been changed

1 N (144.19) hwat beo of unwreste willes etc. ‘what will become of, what will happen to’. — 20. þer bihold: þ bihalt (foot-note a) is evidently the true reading: ‘which comprises’; cf. P l. 13. — 21. echenesse: as shown by this instance, the statement in NED., s.v. Echeness, ‘only in phrase On or in echeness’ is not quite correct. — 26. hire probably refl.
accordingly. — 17. how mychel is pe mede in pe heuene as in N; C reads: pe muchele rewnesse of pe lure of pe muchele blisse of heuene, world buten ende; this seems more in keeping with the general negative character of the rest of the points. — 18 ff. who so — hij — hym a common want of consistency. — 20 ff. abridged and altered from the original and thus the context and sense have suffered; cf. N (144.26) ide stille nihht, huaen me ne isihd nowiht pe pet lette pe bone. pe heorte is ofte so schir: nor no þinc nis witnesse þer of god þet me (K) þeonne deald bute God one, g his engel, þet is in swuche time bisliche abuten to eegen us to gode. Uor þer nis nout forloren, ase is bi deie ofte. — For þat þing etc. (22) is taken from an omitted passage (N 146.3—6)1 which makes the connection with what follows rather abrupt. — 26. N (146.8) Hester, on Elbewish, þet is ihus, an English: g is to understonden þet bone etc.; similarly Assuer an Elbewish, is eudi an English: þet is ure Louerd. — 29. In the original this quotation is referred to ancre þet was iwunned (K) ine hudles weil worte wurchen, g seoddne ... uppede hit g scheawede N (146.12).

68. 2. oþer siker stede boþe added by the reviser; cf. l. 7. — 3. it refers to an original þi gode were, the object of drawestow out in an omitted passage. — þat is etc. originally given in explanation of in finem. — 7. þat is — 19 a later insertion; the context seems rather loose; the sense of ll. 7, 8 may be: 'That (what has been said just now) is (the meaning of bosom in the sense of 'privacy'; (but) bosom (also) is 'secure place' (and that) signifies' etc. — 8. bedd has apparently a generalized sense of 'place', a meaning somewhat related to that in Cursor M. (Cott.) 902: þof þou wald ever haue hat sted In cald sal ever be þi bedde; cf. NED., s.v. Bed 3. — 9 ff. The connection is confused; þat may refer to þi (8) (þou þat), which the reviser, with his usual want of consistency, has confounded with the plural; or else it should be changed to þan and weilneþ taken as imp. pl.; we (10) for ze. — 16. likyng for likyng. — þi seluen may have been omitted after of.— 20. gaudia for grandia N (146.27) (MN; MS. grām K). — 21. After inihare a colon. — nium: N (148.1) minimum (MN; numnum MY; similarly B, numnum T, Mumui (?) C). — 22. goode is a misunderstanding which has destroyed the meaning of the passage; to make some sense as it stands, the stop after here (24) should be taken as a mark of exclamation; N (148.1) Muchel

1 N (146.8) hu hit is to etc.: Re p. 80 assumes an accidental omission; hit is wuel to BCG (MY). — 3, 14. uppene, uppede, 148.14 tupped etc. 'disclose(d', OE. uppenn; cf. l. 24. — 4, 10. god dede a sing. compound. — 10. The second þet rel. 26. trewedi: the translation given by MN, 'judge', can hardly be considered as correct; I take the sense to be 'make an agreement, bargain, negotiate', OE. ge-trewian, ge-trúcian 'to make a treaty'; ge-trewiþ 'a covenant, treaty' (Bosw-T); the parallel readings are: T mangen 'barter', B trochiod, C trochiþd (MY) 'truck, barter'; NED., s.v. Truck v. -a. F. troquer ... Norman-Picard form of OF. *trocher, in med. L. troçaire'; Du Cange, s.v. Trocare; (cf. N p. 408.15 trukie, C trukeð, T manges, B leasked (Fr. guerpist) MY).
medschipe¹ hit is, he seid, don veel, 7 wilnen word þerof: don hueare þuruh me but þene kinedom of heouene, 7 sulled hit etc. — 25. After prophete a colon. — 26, 27. 'honden — it: note the inconsistency in numbers; honden should doubtless be corrected to honde; N (148.6) hond. — It seend as it hadd ben of þe spotel yuel: N (148.8) bisemede ofe spitel-vuel. — 27 ff. And þat was etc. an abbreviation of the original; cf. N (148.8 ff.). — 31. meum for meam. — 32. After proiect a colon; for alibi read albi. — 33. N (148.22) þeos þet scheuwed hire god, heo haued bipiled mine fi格尔 — irend of al þe rinde: despoiled (istruped C) hire sterc naked, 7 iwropen awei etc.

69. 1. white rondes þere þynne: N (148.25) 7 forwurden (sc. bowes) to druie hwite rondes. — 4. þat probably for þan: N (150.3) ² þeonne is þet lif ute ... hwonne þe rinde is aveie, ne nouder hit ne bereid, frut, ne hit ne greneit ... auh adiwiet þe bowes etc. — 6. þe bowës when it adedep. it etc. an inconsistency in numbers, the singular pronoun being kept from the original: N (150.6) þe bough, hwon he aadeded, he etc. — 7 ff. The original passage has been much abridged and the sense destroyed; cf. N (150.8) Al so god dede þet wule aedeaden forwurcten hire rinde, þet is, unheled hire: þe rinde, þet writh hit, þet is þe treowces wurde, 7 wite (wites C) hit ine strecende 7 ine civinesse (quiscshepe C). Al so þe heliunge is þe god dedes lif, 7 hault hit ine strecende. Auh hwonne þeowe rinde is offe, þeonne ... hwiteit hit wiitiden ... 7 forleoseset þe swet- nesse of Godes grace þet makede hit grene 7 licwurde, god for to biholden. — 9. it should be supplied after þat. — 12. of al þis: N (150.17) hwarof al þis vael com. — 13. nys þis gret reuhte a con- traction of the original; cf. (N 150.17 ff.). — 15. goode dede: N (150.22) heoweriche (K); cf. Matt., XIII. 44: Simile est regnum celorum thesauro abscondito in agro etc. — 24. ðelpen does not seem to be used transitiely, except with a reflexive object; we should probably supply of. — 28. Aromauncce, aromance, aromeuntz are the current forms in the text; to my knowledge similar forms have not been found elsewhere. — and should no doubt be inserted after Aromauncce; N (152.7) þe celles of his aromaz, 7 his muche treor, 7 his deorewurde þinges. — Comen þeues etc. not in N.; cf. 2 Kings, XX: 12 f.; Isaiah, XXXIX. — 29. Nys nou3th ywrten etc.: N (152.8) Hit nis nout for nout iwriten etc. — 30. lawës: N (152.10) lokes, T lakes; the reading of P is doubtless due to a misunderstanding, as the original word was used only in OE. and early ME, (NED. gives the latest example from 1250). — 34. A passage of the original

¹ M N, MR Wörterb., STRATM.-BR. render medschipe by ‘madness’; I may suggest medschipe ‘moderation, modesty’ (OE. médþ), which would be the exact equivalent of Lat. uerecundia; cf. ummedschipe p. 122.15 (T medschipe). — 3. sulled should probably be corrected to sülle. — 9. uppinge ‘disclosure’.

² aadeded for aadeded ‘dies’. — M N’s punctuation is not correct: after treon should be put a comma; aadeded þe treo hwon BTC (heouene), þenne aadedet þe röte treo, hwon G (MY). — 9. writh for writh ‘covers’; writh BC, writh G, hules T (MY). — þet is þe treowces wurde etc., ‘that is ... and preserves’. — 14. makede: the pa. t. should logically be kept.
(N 152. 12—29) has been omitted; part of it is found on p. 64.4 ff. Also the lines which follow have been abridged and altered.

70. 1. Something has evidently to be supplied: that he be not hindered, he should fle the society of men. — *pat* may be changed to *pan.* — 2. *N* (154.2) *Vor... me ivint pet God his derne runes,* 7 his heuonliche priuites scheauede his leven freond, 7 nouit e monne vloc: *aeh dude per heo weren one bi ham suluen.* — 6. The first part of the Latin quotation is from Gen., XXIV. 63. — 7. For *creditur* read *creditur.* — 9. *goode grace:* *N* (154.14) *Godes grace.* — 10. *quicquid habet ment?* : cf. *N* (154.16) *Et quicquid habet meriti preventrix gratia donat.* — 11 ff. Although the lines may give some sense as they stand, there is evidently an omission; cf. *N* (154.18) *Also be eadie Iacob, bo (K) wre Louerd scheauede him his deorewurde nebscheft (K)... he was iflone men etc.* — 13 ff. The connection has been lost owing to the complete alteration of the latter part of the original passage; cf. *N* (154.21) *Bi Moisen 7 bi Helie... is sutel 7 cæcène huuc baret 7 hu dreadful lif is ever among prunge etc.* — 19 f. The original is very carelessly rendered: *N* (156.1) 8 *Hit seid pet te eadie Ieremie set one: 7 seid *pet* reisun hvi: *quia (K) comminatione tua... Vre Louerd hefde ifuld him etc.* The following alterations are suggested: after *wci* a colon, change *forre* to *forhe (*pat*), and *hap* to *had.* — 20. *communicacione* for *comminatione*; the passage which follows differs considerably from the original version; cf. *N* (156.3 ff.). — 26. ff. *After* Ieremie a colon; *dedit* for *dabit;* cf. Jer., IX. 1: *Quis dabit capiti meo aquam, & oculis meis fontem lacrymarum? & plorabo die ac interfectos filiae populi mei.* — 30. Possibly a line has been dropped; *N* (156.10) *to his wop loked nu hu he bit onlich stude, be holi prophete.* *Quis dabit mihi diuersorium in solitudine?* — vorte scheawen witterliche pet heo se wule biwopen etc.; the latter part of the original passage has been left out. — 32. Cf. Lament., III. 28: Sedebit solitarius, & tacebit: quia leuauit super se. — 33. *wis a scribal error for wil.* — 34. *heizen hym self abouen hym self* is in *N* (156.25) explained thus: *mid heie line, heie tounward heouene ouer hire cunde.*

71. 2. *to spoken and to bisechen:* the sense is exactly opposite to that contained in the quotation and required by the context; *N* (156.20) *God hit is ine silence ikepen Godes grace, 7 let me bere etc.* —

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1 The following mistranslations should be corrected: *N* (152.13) *ase be niht fuel pet ancre is to icfened 'like the night-bird to which the anchorite is compared'.* — 25. *he seid bi ancre 'he says of an anchorite'.

2 *N* (154.7) *ant* is stressed: 'we also find'; the other MSS., however, read: *aa me ifint B, oo me ifint C, mon findes T (My).* — 8. *tet: ter (?) K;* 7 *per godd eodeawe ham 7 schwade him seolf to ham.* 7 *ef B, 7 per god schwade him seolf to ham.* 7 *ef C, 7 ter godd visited ham.* 7 *scheweade him seolf to ham.* 7 *ef T (My).* — 14, 18 etc. *eadie 'blessed'.

3 Errors by *Mx:* *N* (156.1) *set pa. t.* — 6. *leihtrn 'vices', OE, leahcer.* — 15. *pet is, beo wust etc. 'that is being, living, intercourse'; B *beowiste p is wununge bimong men,* C *bimong men ivist,* T *beust bimong men (My);* cf. *p. 160.1.* — 17. *eider pron.*
3. *He bereþ goddes ʒok — sua (7)* an addition. — 8. *He þat wil so do:* the corresponding original passage connects with the quotation p. 70.32; in the revision the verses have been transposed; cf. Lament., III. 26 (p. 71.1), 27 (p. 71.6: Bonum est viro, cum portauerit iugum etc.), 28 (p. 70.32), 30 (p. 71.7). — 9. *Þe sature:* cf. note to l. 8. — *Þere ben two þeces:* N (158.1) *Her beodd, in þeos wordes, two cædie wordes (þcawes BCT MY) to noten swide þezorne . . . polemodnesse, in þere worne half, 7 in þe latere edmodnesse, of milde 7 of meoke heorte.* — 12 ff. *seint John þe Baptist etc.: the passage is an instance of anacoluthon; the reviser has considerably altered the original and in doing so has lost the context. — 14. *muliorum* for *mulierum.* — 16. *ne aros non heizør etc.: N (158.10) ne aros neuer betere.* — The passage no — as *hij ben now* (23) is not found in the original version. — no should doubtless be taken as now (NED., s.v.: no 13th cent.) — 23. *ben: weren* would seem to be more logical; the reading may be due to influence from the preceding identical word. — In the following lines the original has been altered and abridged; cf. N (158.11 ff.; l. 24 cf. N 160.6). — 28. *Be for Ve;* cf. Isaiah, VI. 5: Væ mihi, quia tacui, quia vir pollutus labijs ego sum. — 29. *ich am amonges men etc.: N (158.22)1 ich am a mon (K) mid suilede lippen;* cf. l. 32. — 33. *A full stop after speche.*

72. 2. *and so dōpe — þe deede is wers (5)* an insertion. — 6. *þat he falled oren lorde etc.: the original has been contracted and carelessly rendered; cf. N (160.8) *He biȝet þet he was Godes baptiste — þe muchelo heineþes þet he heold, ine fuluhte under his honden, þene Louerd of heouene . . . þer þer*2 *þe holi þrunnesse scheuaude hire al to him (limped al to him C) etc.* — 9. *After pryueleges may be put a colon and another pryueleges supplied; N (160.13) he biȝet þeos þreo biȝeaten (preminences BT, þyre eminences C MY) — privilege of prechur etc.* — 10. *Croone opon croone* is a fragment of the original passage; cf. N (160.14 ff.); the omission may be accidental and due to a confusion of the two medes in the original (ll. 14, 15). Then follows a long interpolation: *Ac for þis point — satt nowþ wiþ þe wicked p. 76.14.* — 13. *þrto for þerto.* — 14. A colon should be put before *John* and a dash after *Baptist.* — 17. *do twice,* by an oversight. — 20. A colon before *þat,* a comma after *seide.* — 34. Cf. Prov., XIII. 20: Qui cum sapienfibus graditur, sapiens erit; amicus stultorum similis efficietur; Wycl.: *Who with wise goth, a wis man shal ben; the freud of folis lie shal be maad (schal be maad lijk hem).*

73. 1, 2. *hij — he:* inconsistency in number. — 4. *þerfore he seip:* there is no person to whom he would logically refer; it might appropriately be changed to it. — 5. *bot zif it be connects with Kepe þe out of his compaignye p. 72.30.* — 12. *lest þat he ne take no*

1 N (158.22) Wummen: MS.: wumme (K); so also BCT (MY); this may be a weakened form of toe me.
2 *per þer* 'there where'; or perhaps *þet þer.* — 14. *Þeos* is the object of habbed and refers to *privilege of prechur* etc.
Pat pawning penchep is it seems the stop 31. Eng. ferr it the in P. Constantino NED., s.v. NED., s.v. Neverlat(ter)er gives two examples from Caxton, Chron. Eng. — 31. Rirage: no instance of the aphetic form of the word with i seems to be recorded; NED., Mr Worterb., s.v. Arrearage, Arerrage give the form arriage from Hampole, Pr. Conscc. 5913; cf. further Cath. Angl., s.v. Arerrage (note). I may add some examples, noted in P. Pl., MSS. PE: cf. C-Text (EETS.) XII. 297, XIII. 63, XVI. 288, notes. — 32. Sylvester's alleged acceptance of the donation of Constantine is referred to in several places in Wyclif's Engl. Works (EETS. 74); the utterance of the voice from heaven, p. 75.3, occurs almost verbally on p. 380; cf. also P. Pl., C. XVIII. 220 ff.

75. 16. seundaeies: cf. NED., s.v. Seven 5. — 20. penche for pencheb owing to the following initial b. — 29. pis Men etc. connects with p. 74.18.

76. 2. badden her herbereve to pouere men: to may here have the sense 'of, from' as in We secab ful tum to de (a Domino). Hi to Rome him full tunes bedon Bosw.-T., s.v. Tó I. 5 h; WULFING, Syntax, II. §§ 874, 882; cf. N p. 60.8; Huet may be zone betere acesy to his uader panne bread? Ayenb.; NED., s.v. Ask 10; or else badden means 'offered'; NED., s.v. Bid 1. — 5. beryng seems to give poor sense; it should perhaps be changed to beryng; cf. 1. 32. — 16. marriaria a slip for maria; cf. Luke, I. 28: Aue gratia plena. — 18. pan sche was mychel one: N (160.21) jeonne heo was inne — in onliche stude, al hire one. — 19 ff. In the passages which follow, the texts present considerable divergencies: in the illustration from the life of the Holy Virgin N (160.23) has: furuh bet nouhcure ine holi write nis ivriven of hire speche, bute uor (fourer C) sidien, . . . sutei preofunge is bet heo was muchel one, pe heold so silence; the passage on the solitude of Our Lord, in our text contracted and partly spoilt, N (160.26 ff.) gives as follows: He wende him sulf one into onliche stude, 7 feste per ase (K) he was one idei wildernesse: vorte schea cenn forbi bet amonge monne brung ne mei non makien rihte penitence. Per in

1 MN misunderstands the passage; jeonne means 'when'; so, hesitatingly, DAHLSTEDT, The Word-order of the Ancr. R., p. 17. — 25. Heat seehe we odré? O god one were inouh forbisne to alle. 'Why do we seek others (other examples)? Of God alone were enough example to all': God's example alone would suffice for all.
onliche stude him hungrede... Per he polede pet te uoncdn wounds... him ucole weis etc.; then the original argument is interrupted by a long interpolation, l. 24 — in his book p. 79.14. — 28. we evidently an uncorrected scribal error; and so, probably, is in lyue in the next line.

77. 7. Cf. 1 John, IV. 1':... omni spiritui. — 15. a pert possibly to be read a-pert; cf. NED., s.v. Pert a. 1. — 15, 16. A dash after queynise and symple. — Swich ben etc.: the incongruity of number should be noted. — 23 ff. Oure lord seide his ensample: cf. p. 66.12 ff.

78. 25. his, he contrast the preceding plurals. The stop after hert acts as a colon. — 26. After part a dash; he should be understood as the subject of natt. — 29. hij another change in number. — 31. vpon here causal; cf. EINENKEL, Streifzüge, p. 193; SCHMIDT, Shakesp. Lex., s.v.; its combination in this sense with a personal object seems to be singular.

79. 1 ff. her (1) — he (2, 3) — hem (4) etc.: another case of the frequent confusion of sing. and plur. pronouns, here caused by vche man which is singular in form, plural in sense. — 3. croked in this connection possibly used as a noun with an original sense of 'crookedness, deformity'; cf. NED., s.v. Crooked 2; as an apparent analogy I may point to OE., ME. drunken 'drunkenness' (NED., s.v. sb.); also ON. blunden 'what is bound, sheaf' etc.; cf. NOREEN, Altisl. Gr. § 415 a. 2; Arkiv för nord. fil., VI, p. 361; probably, however, the word is to be considered as an adj., illogically combined with the preceding nouns, and a verb (be) has to be understood; for parallel instances cf. KOCK, Rule of St. Benet, Intr. § 138. — 8. of twice, by an oversight. — 14. ff. rather disconnected fragments of the original argument; cf. N (162.1 ff.). — 16. N (162.1) him hungrede... norto urouren ancre pet is meseise (in meseise CT) has been expanded into the passage ll. 16—20. — 21 ff. abridged and altered; By Hill — lfy (22) an addition; lyue lowelich etc. (23): N (162.13) leauen lowe under us alle eordliche pouhtes, peo hwule pet we beoct the boeden. — 23. to sviche men — and gostlich bope (25): the corresponding passage in N (162.4 ff.)¹ connects with the illustration from the temptation of Christ (cf. P p. 76.23), and is intended as a comfort to those who live a solitary life and are thus more than others subjected to the temptings of the devil. — 26. sviche men etc. originally has reference to pious men and women named in an omitted passage as examples of secluded living, pleasing to God. — 30. Hou mighth he seie — p. 80.9 is an insertion; he vaguely refers to the author of the preceding quotation, who is inadvertently given as Jeremias (cf. foot-note) for Ieromine N (162.18).

80. 5. discite a me: dicite (Luke, XVII. 10); cf. p. 57.19. —

¹ N (162.4) onde 'enmity'. — 15. monie men i wummen bope 'many men and women also, men as well as women.' — 18. There is nothing in the original that can be appropriately rendered by 'likewise'.
10. nec for ne. — 13. as evidently an uncorrected faulty beginning of, the following word, possibly a mistake of the ear (for ar(e)s). — aresine cf. p. 5.27, note. — 17. out of men: N (162.27) ut of monne siadte. — forbis: the form is probably due to the accidental omission of the abbreviation-mark over the e; or it may be a faulty sing. formation of a presumed pl. forbisen; cf. NED., s.v. For-bysen v.: forbyse (erron.; 14th cent.) — 18. Al bis Onynge — do good (21) mainly an insertion; similarly And here I speke (23) — to be ende (27); cf. N p. 204.5. — Onynge, in this connection, must mean ‘being alone, seclusion’, a sense which, so far as I am aware, has no parallel anywhere else. — 21. Eot resouns here ben whi etc.: N (164.1) after be uorboisnes, hitheret nu reisuns huui me outh for to fleon beone world: eihte reisuns et te testa. — The peculiar form Eot I can only explain as due to some strange inadvertency on the part of the scribe (or perhaps originally Eist, with i and 3 run closely together and the lower curve of the i imperfect or subsequently effaced). — 26. athing probably for a thing; NED. gives one example of othing from 1573. — After anofer a colon. — If al might be taken in subst. use (‘the whole of it’), this instance would be remarkable as being much earlier than related examples in NED. (17th cent.); possibly be should be considered as the pers. pr., inconsistently used for the pl. — 27 ff. The connection is abrupt, the original matter having been contracted and differently arranged. — 3if a wilde Lyoun etc.: this is the first reason; cf. N (164.4)1 be uorme (sc. reisun) is sikernesse. 3if awad (K) lien etc. — 33. The translation has been added. — 35. After resoun a colon.

81. 2 ff. The passage has to some extent been changed and generalized and thus the context, especially in the latter part, has suffered; cf. N (164.13 ff.). — 5. fle inaccurately for flesch. — 11. After wedded a semi-colon. — and afterward was mayden: N (166.1)2 SeeDent paun, nes he meiden neuer be unholre. — 15 ff. The argument in these lines is elliptical and disconnected owing to a considerable contraction of the original; cf. N (166.4 ff.). ... meidenhod 7 clennesse in oure bruchle flesche, ... 3if ze weren ide worldes brunge, mid a lutel hurlunge (hurtleinge T, hurlunge C) ze muhten al vor leosen ... Ant forbi ure Louerd cleoped bus: In mundo etc. Cf. John, XVI. 33: Hæc locutus sum vobis, vt in me pacem habeatis. In mundo pressuram habebitis etc. — 17. be fridde etc.: N (166.12) be fridde reisun of be worldes flukte is be biceate of heouene. Be heouene is suwde heih: heco se wule biyiten (biwinnen C) hire (hit T), ... hire (hit T) is lutel inouh etc. — 19. Cf. Rev., XII. 1: Et signum magnum apparuit in caelo:  

1 N (164.11) Vor bi beod ancren wise 'therefore are anchoresses wise'. — 28. Nefile he po 3hout ... meidenhod worte worleosen 'had he not then thought to lose (did he not think that he had lost) virginity?'
2 N (166.2) The first meiden I take as the subject, the second as the indir. obj., and strike out the comma. — 4. oure 'your'. — 25. The fourth reason is a proof' etc.
Mulier amicta sole etc. The quotation is originally introduced in an illustration of a preceding passage, omitted in the revision: N (166.15) Vor þi alle þe halvene maken of al þe worlde ase unel stol (scheomel BC, sheomel G, schamel T MY) to hore uet, uorto arechen þe heouene. — 21. By þe sunne — 1. 24 mainly an addition in P. — 22. þe should probably be supplied before sof þe and the stop after the word omitted. — 28. and ne take — gon þe wiselicher (p. 82.6) an insertion; there is something corresponding to the first lines, in a different connection, in N (204.1 ff.).

82. 6. þe pier þe resoun is: N (166.25) þe neorde reisun is praeoue of noblesse 7 of largesse. Noble men etc. — 8. And goddes spouse is gentil: N (168.2) 7 nout (sc. beren bagge etc.) Godes spuse, þet is lefdi of heouene. — 10. It falleþ to burgeys has been misplaced; it should preferably be connected with begenyldes (8) as in the original. — her illogically referring to spouse (9). — 11. A man — þere upon (13) inserted. — 14 ff. The connection is loose and the sense of the original has been lost, the passage having been altered and abridged; cf. N (168.5) ... noble men 7 wummen makede large relif. Auh huo mei maken largere relif þene þe oðer1 þeo þet seid mid Seinte Peter, Ecce nos etc. — As is shown by the context, relif means ‘that which is left or given up by one’; cf. NED., s.v. Relief1 1 a (to me, however, it seems more appropriate to place this instance from Ancr. R., the only example given, under 2: ‘the remains of food left after a meal; leavings, scraps’; see also Promp. Parv., Cath. Angl. (EETS.), s.v. Relefe, notes; MN ‘alms’ is an inadequate rendering; so also his translation of loaue (9) < OE. lāf ‘what is left, remainder’). To judge from the association with lyuerie and good men it seems probable that the reviser has taken relif in the sense of ‘relief, help, assistance’ (cf. MN). — 16. relinguimus for reliquimus; cf. Matt., XIX. 27. — 17. and folowen: N(168.8) for te voluuen. — 18. What forsook Peter — alle Manere vices (20) has replaced the original argument: N (168.8 ff.) Nis þis large relif? ... kingses 7 kaiseres habbeð hore bileoue (hare liuened BG (liuened) MY) of oure large relif þet 3e (K) habbeð bileoued ... þu (sc. Louerd) leuuedest ... alle richesses ... we wulde foluuen þe ... bileuanen al ase þu dudest, 7 foluuen þe ec on corde etc. — 23. Cf. Rev., XIV. 4; after ierit a dash, the following words being added in explanation; N (168.19) xtroque scilicet pede. — 24. þat is — maydencs (25) an addition in P. — 26. N (168.21) þe sixte reisun is ... familiaritate : þet is, forte (K) beon (familiarite . muche cuondren ... forte beo B, familiarite . Muchel cuftpradden ... forte beon G, þ is to beo C, familiarite . Muche cuftredne ... for to be T MY) priue mid ure

1 The sign of interrogation after oðer should be struck out, þe and þeo being determ. pron.; þen þe oðer þeo þe seid BG (þene), þenne þe oðer þe seid C, þen þe oðer þeo þ is to beo T ('than the man or the woman who saith') MY; cf. p. 182.3.
Recluse. — 31. Cf. Hosea, XI. 9: . . . quoniam Deus ego, & non homo: in medio tui sanctus, & non ingrediar (N ingredior K) ciuitatem. — 32. N (170.1) þe scoueðe reisin is, worte beon þe brikhter, 7 te brikhtuker iseon ine heouene Godes brikhe nebscheft; the rest of the passage has been left out in the revision.

83. 1. sche was assurs quene: N (170.10)1 heo was de (K) kinge Assuer ouer alle icwene. — 2. . . . as myghty: mychel as should possibly be supplied. — 3, 4. hereþ, graunþeþ: the striking present forms are apparently due to an omission of a passage in the original: N (170.12) þes none. Assuer is ispeled eadi . . . 7 bitooned God: eadi ouer alle. He ȝetted Hester þe ouene, þet is, þe treowe ancre . . . — he ȝhereþ hire, 7 ȝetted hire alle hire bonen etc. — 6. maradoches: N (170.18) Mardocheus. — 7. totreden þe schemeful: N (170.19) bitterliche to-tredinde þene scomelcase. — 8. any þing speken etc.: N (170.20) Schomecleas is þe mon ȝoder þeo wummon þet deþ eni untoweschipe, ȝoder seith, biuoren ancren. — 9. hit þep þan: an omission in the revision has caused a break in the context; cf. N (170.21) ȝif eni þauh so do (sc. deþ eni untoweschipe etc.), 7 heo breke bitterliche his untowe word . . . þonne3 is heo Hester, Mardochees douther, bitterliche te-tredinde þene scomelcase. bitterlukurer (K) ne betere ne mei heo ham neuer breken þen . . . mid. Narraverunt etc. To restore the connection, either omit hit (cf. seip, wendep ll. 16, 17) or change the ind. verbal forms to subj.: be, vnndernyme. — 11. Cf. p. 39.20. — 12. The translation added; similarly l. 15. — 13. þer an accidental repetition of the preceding syllable. — 17. Semeþ: N (170.29) Semei; cf. 1 Kings, II 36 ff. The connection is abrupt; the preceding passage in N runs thus: wende (sc. ancre) inward anon toward hire wouede: 7 holde hire et home, ase dude Hester þe ihudd. Semei etc. — 21. N (172.8) Semei bitooned þe utwardre ancre . . . þe ancre þet haued asse earen, longe, uorte ȝhere uor etc. The lines that follow are disconnected fragments of the sequence of ideas in N(172.12 ff.)3: Shemei was in Jerusalem, which means ‘sight of peace’ and signifies a monastery where there ought to be nothing but peace.

1 N (170.7, 8) loked nu zeorne hwaremore. Ƿe edmode ecene Hester etc. ‘now consider attentively why. The meek Queen Esther’ etc. — 17. wwr hvon þet ‘provided that’.

2 A dash should be placed after deden (2) and a comma after tellunge, to-trede being parallel to breke (22): If, however, any one do so, and she crush (interrupt) . . . — trample upon them, I say, at once with (their) shameless speech, then she is Esther’.

3 In the original passages the following points may be noted: p. 172.5. The second him for the pl. — volwece for volweaced; folheode ham; brec ut B, folzeede ham; wende ut CG (folheed) T (folheode) (My). — 12. hire for him; so the other MSS. (My). — 23, 24. heo, hore pl. referring to wittes. — 27. folwece for folweced. — 174.19. bistoped: Mn ‘stepped’; so also NED., Mr Worterb., Stratm. Br. (hesitatingly); this rendering seems most questionable; the other MSS. read: bitrept B, bitrepped C, bitrappet T (My); the reading of N may have a similar sense, though a connection seems difficult to establish; or else the form is due to some error (e for o?).

17
Shimei, the recluse, should never offend Solomon, our Lord; she should stay in Jerusalem and Solomon will gladly grant her his grace; but if she occupies herself more than she ought, with external things, she is gone out of Jerusalem, as Shimei after his servants; these are the five senses which should stay at home and serve their lady; if she lets them run away through heedlessness and follows them with her heart, she breaks the covenant and is doomed to death. Esther, however, means not only 'hidden' but also 'exalted', to show that those who hide themselves in their monastery shall be exalted in heaven. An anchoress should always consider that she has fled to the sanctuary of the church, for there is not one that has not at some time been a thief against God; she should keep close within — body, sense, and heart above all — for if she goes out, she has to be hanged on the gallows of hell; she should fervently pray to God, as a thief that has fled to the church, to protect her from all who lie in wait for her; she should be chirping (cf. P p. 64.10) her prayers like the sparrow, for David compares an anchoress not only to the pelican but also to the sparrow. — Also the following passage, ll. 31 ff., has been much contracted; cf. N (176). — 23. soure houz bat is jerusalem soure body: N (172.13) pis word Jerusalem, speeld sihde of peis (grid C), 7 bitocned anere huys... Holde hire et home, ine Jerusalem; after body a semi-colon. — 27. The construction is irregular; a dash may be put after inne. — 29. hij inconsistently for je.

84. 3. Ne wene non etc.: this is the beginning of the fourth part. — 6. After strenger a dash. — 10. tune: cum N. — 20. naked of alle goode pewes etc.: N (178.18) 2 hew bu ert powe 7 naked of holinesse, 7 gostliche wreche. — 21, 22. There is a confusion in construction: is (21) and 6 (22) should be left out. — 30. The Biblical quotation is introduced by the reviser. — 33. 6 two maner fondynges: N (180.1)... het two manere temptaciuns — two kunne uondunyes — beot; instead of 6 might be put a dash.

85. In the revision the passages on this page have fared rather badly, owing to numerous omissions and misunderstandings, and the sense has in places been destroyed. Thus, the original argument corresponding to ll. 1 ff. is as follows: N (180.3).Vtre uondunge is hvarot cumed likunge oder mislikunge, widuten oder widinnen. Mislikunge widuten — ase sienesse.... Mislikunge widinnen — ase heorte sor etc. — 4. wipouten ben pis fondynges: N (180.7) 3 likunge widuten,
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ase licomes heale etc. — 5. oiffer zif a man etc.: another omission has spoilt the context; cf. N (180.9) Likunge witinnen — as sum uals gledschipe, ofter of monne hereword, ofter zif me is iluued more pen anofter etc. — 8 ff.: N (180.11) þeos doe of þisse temptaciun þet is utre icleoped, is sweikutur (K) þen þe oder halft. Boðe boðæ páu ð temptaciun: 7 eider witinnen 7 wituten, boðe of hire too dolen. — 12. liknyke for liknyne. — 15. Cf. N (180.15) þeos fondunges cumed oðerhules of mon; oðerhules of God — oðer of frendes deade, 7 sieneses on ham, ofter o þi sulf: pouter, mishep, 7 ofter swiche: heale also and eise. — 16. it illogically for the plural. of should be inserted before hem. — 17 ff. myslikype of woord etc.: N (180.18) Fondunge of mon — ase mislich wouh (ase mislicunge of pocht C), ofter of worde ofter of werke, of þe, ofter ofpine: ase hereword, ofter goddeled. þeos kume þ (K) also of God, ahu nou ase doð þe ofre, wituten eurich middel: ahu mid alle etc. — 22. ben of myslikype unþeþesc etc.: N (180.22) Inre vondunges boðet misliche unþeþesc etc., ofter lust taward ham: ofter swíkel þoþthes, þet þunchet þaðu gode (MN's punctuation is probably not correct: misliche is doubtless to be considered as qualifying the following noun; cf. misliche unþeþesc BCT (mislich) MY). — 28. & techen & techen an instance of dittography.

86. 3. A full stop after toforne. — apyne: a pyne. — 4. ne for as. — 7. Now how schaltou knowe — man oiffer womman (28) an insertion by the reviser. — 11. The stop after makyne to be taken as a colon. — 13 ff. After zemeleshede a colon, after myiskepynge and queynise (15) a semi-colon. — 19. A colon should be placed after god. — Instead of wexep, the inf. might have been expected; however, an indefinite man may be understood as the subject. — 29. þus is sekenesse soule Helo refers to the following original passage which has been omitted in the revision: N (182.12)1 ... þis miswencemt God (P 1.7). Auh sieneses þet God sent deþ þeos six þinges — wasched þeo sunnen þet weren er irrrouhte: warded (reorned C) to þein þeo þet weren (boðæ C) tawardes: þromedt pacience: halte ine edmondnesse: 7 mucked þe mede: 7 efned þene polemode to martir. þus is etc. — 30. hit: N (182.16) þus is sienesse soule leche (heale BC MY) ... 7 scheld, þet heo ne kecched mo. — 32. And he is good maister etc.: the stop after wroedde should probably be struck out (wroedde also) and an omission assumed after is. RG p. 182 puts a colon after is and takes heo as referring to Vitre wundunge (3); his explanation is impossible. — 11. þeos 'this'. — 13. hire 'its' refers to temptaciun. — 14. Cf. B oder i þing wid uten, oder of þing wid uten, C twint wid uten. oder of þing wid uten, T oder ifing wid uten oder ofing wid innen (MY); B seems to give a reasonable sense; the reading accords with M ... sed vocatur exterius quia est in ve vel de re exteriori (MN p. 181, foot-note). — 27. schulen 'shall'; RG p. 28. — 29. elne 'comfort'. 1 N (182.9) vorte polien hot 'hot to endure'; B hat forte polien ah na þing neclensed etc., CT hat for to polien etc. (MY). — 15. halte ine edmondnesse 'keeps in humility'.
N (182.18) Sicennes maken mon to understanden...? use god meister, bet mon etc.

87. 5. & may passe — here a rather disconnected addition. — 16. hise ofer ben of goddes sonde is doubtless an unsatisfactory rendering of the original peos pet ich habbe iseid of, is of Godes sonde N (184.9), referring to sicennes, dealt with in the passages immediately preceding. — 18, 19. he — hij an inconsistency in number; similarly he — hem (24). — 27. The translation has been added in the revision. — 30. ne leteb he etc.: N (184.20) ne lete he nout wel of pet he is Godes zerde 1 which is to be preferred. — 35. The Latin quotation is found in TM but is apparently absent from the other versions; cf. Isaiah, X. 5: Vae Assur; virga etc. — he seif should be understood.

88. 1. vindictam (as N): vindicta, Rom., XII. 19. — 3. gucheb for gucheb: the inconsistency in number should be noted. — 5. pat is — his dere child (8) an addition. — 9. zif pe fader bete hym etc.: N (186.6) 2 hoon hit (sc. child) is beaten, zif pe neder hat hit, cussed be zerd; the reading of P may be due to confusion between forms of separate verbs, OE. beÓdan and beatan. — 19. pat wereb vpe zou: N (186.13) beo pet ou weorred; I have not found a form of the verb like the one given by our version; another r should probably be inserted; cf. pp. 95.34, 97.23, 128.25 etc.; however, there may be some connection with wer, were, a collateral form of werre. — 32 — anguisch ðe sorouses (p. 89.3) disconnectedly inserted.

89. 1. Transibimus: cf. Ps. LXV. 12: Transiúimus. — 13. baterels: N (188.4) 3 bettles; there seems to be no parallel to the reading of P elsewhere; it is evidently an earlier form of Lan., Chs. dial. batrild ‘a flat piece of wood used to beat linen’ < batter ‘give repeated blows’; there is obviously a relation with batter used once by Shake-speare: As You Like It, II. iv. 51 (first folio), probably in the sense of ‘a ‘beetle’ for battling clothes’; NED., s.v. Batler, Battler 2. GODEFROY, s.v. Baterel, the sense of which is considered doubtful, gives a pl. bateriaux; to judge from the quotation given (trois paires de trais

1 'He should not think well of, be pleased at being'. — 25. wor heo nis (K) nought nammore ‘for it (sc. zerd f.; cf. l. 17) is nothing any more’: it has no longer any value.

2 N (186.4) zelden him zerde servise ‘give him rod’s payment’: reward him as one does the rod. — 20. pet nis nout to siggen ‘that is not to be said’ (?).

3 N (188.3). The inverted commas should be placed after abuggen. — 4. woe schal(K)ham beeon alwe: pet wa bi bid him pes lines B, ð wa bid him hise lines C, ð wa beeon pes lines (MY); Rg p. 174. — 6. The reading of N: pet zele schulen and vulled and the explanation given by Rg p. 22 (‘so dass ihr zu allem, das er wünscht, genögtig, seid und es auch aus freien Stücken wolle’) seem equally void of sense; cf. the other MSS.: schulen wullen BC(schule) T(ville) (MY). — 10. spotlunge ‘spitting’. — 15. sturunge vb. pr. pple. — 20. The comma before pertec should apparently be placed after the word and to supplied; to þet he polede BC (þ pes), to þ he polede T (MY). — 25. biswinefule by Mx Gloss, and STRATM–BR. taken as a compound; Rg p. 122 correctly reads bi swinefule; bi swineful BTC (swineful) (MY). — 26. glede probably means something like ‘kind, mild, gentle’. Bosw.–T.; NED., s.v. Glad 2 c.
avecques les bateriaux 1375) the meaning must be ‘some implement to strike with’, which is also corroborated by the instance in our text. — 13, 14. If the repetition of 3e schult ben ypayed is not to be considered as merely unintentional, we might take pis leuep as a parenthesis and put a mark of exclamation after it. — 25. heloped: N (188.16) healede, which would have been expected. — 27 ff. The connection in the passage is to some extent confused; after the first weo (28) we may put a dash, after the second, a colon; another dash after polien (29); N (188.18) 7 efned al owr wo, sicennes, 7 oderhwat, 7 wouh of worde oder of werke, 7 al fet mon mei polien pertec al he polede, 7 3e schulen lihtliche (K) iseon hu lutel hit reccheot (reached BC, reaches T My) etc.

90. 3. Cf. N (188.25 ff.) God nu þonne gladluker bi stronge weie (K), 7 bisincinofle, towuard þe muchele feste of heouene... þonne dusie worldes men god þi grene weie, towuard te waritreo 7 to deade of helle. Betere is forte gon sic towuard heouene þen al hit towuard helle. — The reading besie is probably due to a misunderstanding, as the original word in the sense of ‘foolish, stupid’ has not been in general use since the 13th cent.; NED., s.v. Dizzy 1. — 10. conplanta as N (190.6); cf. Eccl., XXI. 11: Via peccantium complanata lapidibus; the explanation of the Latin quotation has been added by the reviser. — 19. my evidently a mistake for nu N (190.12). — 20. Cf. N (190.12) Wel is us nu, Louerd, wor þe dauces þet tu towudef us mide odre monnes wouwes: and wel is us nu, Louerd, for þeo (K) ilke þeres etc.; the omission in P has doubtless been caused by a confusion of the identical opening words of the parallel phrases. — 24. more should be supplied before pryue; N (190.17 K)¹ and huo was more priue mid te kinge of heouene... þen was þes sondesmon etc.; (7 hua wes more priue wit þe king of heouene etc. B; similarly CT (My); M Et quis erat ita secretarius regis caelatis). — 26. After werlde may be put a colon.

91. 1. Some words have been left out and thus the connection is destroyed: after biholden we may supply þe schadewe of. 3if; N (190.24) hwas scheadewe 3e ne mhte nout for grislich (grisumy C) biholden? 3if þeo ilke scheadewe were 3et so kene, oter so hot, þet 3e etc.; a confusion of the two schadewes in the original has presumably caused the omission. — 6. schadewer for schadewe. — 15. N (192.5) ine (K) mistliche of þeos fondunges (MS.: fondungunges K) þet boed uttre ihoten. — 19. Instead of it, the plural would have been more logical; N (192.9) heo. — 20 ff. stand without connection owing to the omission of the passage to which they originally belong — a warning against the dangers of ukunge widuten 7 widinnen, which in the case of the sisters addressed there was most reason to dread; the

¹ N (190.16) schal ‘should’. — 24. There seem to be no examples of grislich as a noun; it might be corrected to grisle ‘horror, terror’. — 27. come pa. t.
lines immediately preceding the original passage corresponding to the fragment given in our text, are as follows: N (192.24) Muche word is of on hu gentile uummen ze beod: vor godleie 7 for ureoleic izirned (K) of monie: 7 sustren of one ueder 7 of one moder, ine blostme of over zudem, uorhcten alle wordes (K) blissen, 7 bicomen ancren. This is what the writer refers to when he goes on: Al pis is strong temptaciun, 7 muhte sone binimen ou muchel of ower mede etc. — The conclusion of the argument has also been left out. — 22. beatificant: Isaiah, III. 12: beatum dicunt. — 25. pine inconsistently for the plural; cf. ll. 23, 24. — 27 — p. 92.82 an interpolation.

92. 3 ff. A mistaken rendering of Luke, VI. 26: Vae cum benedixerint vobis homines: secundum hae enim faciebant pseudo-prophetis patres eorum. — 7 ff. A dash may be put after catel; the stop after body (10) stands for a colon. — 17. After perfore should be put a colon; or else pat supplied. — 33 ff. The original has been contracted and evidently partly misunderstood; N (194.13) pe inre uondunge is twould: ase is pe uttre: vor pe uttre uondunge is mislunken in adversite, 7 ine prosperite and feos fondunge kundlet pe inre uondunge. hot is. in adversite, mislikunge. likunge in prosperite. (K) hot limped to sunne; before ine prosperite is obviously likunge missing; cf. T for pe uttre is in adversite 7 in prosperite; 7 teose cundlen pe inre: aduersite, mislikinge, prosperite, likinge, p limpes to sunne; BC likunge pe limped (MY). Thus after utter (33), 'which consists' has to be understood, and the stop after fonomyne (p. 93.1) taken as a colon; is (1, 2) should be struck out and a comma put instead. — As to likeneth (p. 93.2) cf. p. 20.5, 6.

93. 2 ff. Cf. N (194.15) pis ich sigge nordi pe sum likunge is 7 sum mislikunge, pet of-earned muche mede: ase likunge ine Godes luwe, 7 mislikunge vor sunne. — 7. pis ben etc.: although the reading makes some sense — a colon might be placed after fonomynges — pishe should preferably be corrected to bus; N (194.21) pis beod peo inre wondunegs pe seouen heauted sunnen etc. — 8. After kyndles a full stop. — 14. The subject hij has to be supplied; N (194.28) me seched leche 7 salue; cf. l. 16. — 16. to be dep: N (196.1) to eche deade (K). — 17. Now willen summe — his bytynge louelich p. 95.23 interpolated.

94. 17. If taken, as seems probable, means 'taken to task, rebuked' (NED., s.v. 9), we should logically have to understand 'being' before men; in the latter instance there may be some blending with the sense 'considered, esteemed as'. — 24 ff. The connection seems rather loose: after seluen (25) may be put a dash; after he (26) we

1 N (192.22) cuwemen ou, 3if he muhte etc. 'please, gratify you if he could with flattery spoil you'.
2 N (194.4). DAHLSTEDT's supposition on p. 17 that te godre heale etc. should be a 'clause of wishing' cannot be right. — 9. iwarre comp.; similarly p. 240.8. — 29. ne ne apparently for ne me.
3 N (196.1) draued' probably 'men) go'; cf. p. 194.23, note. — 18. pet biduecolid 'which delude'. — 23. RG p. 15 incorrectly takes nulled in the sense of 'pflegen'. — 29. 7 'also'.
should logically have to supply ne; the irregular sequence of tenses in l. 26 makes it probable that proue is an error for proved. — 33. *pre sipes* due to confusion of terre with ter; a verb rendering purgâtum has been omitted; we may supply purged, to which puregyn in the following line evidently refers; cf. Wyel., Ps. XI. 7: silver examyned bi fyg, proued of the erthe, purgid scuefold.

95. 7. A colon may be put after maundelyne and the stop after ded taken as a comma. — 10. *zi* should logically be omitted. — 14. After *lyf* a semi-colon. — 26. *he meneþ hym*: N (196.5) *he meneþ ham*. — 28. subsidiati for insidiati; cf. Lament., IV. 19. — 29. A semi-colon should be placed after *crnes* and the stop after *hilles* (30) struck out. — 34. *peie þe fende egge* is a misunderstanding; cf. *N* (196.13) *paue þe second kundeliche egge* etc.; thus after *peie* (adv.) we should put a comma and change *egge* to *eggeþ*.

96. 1 ff. Cf. *N* (196.13) ... *egged* us to utterness, as to prude, to overhouse etc. as contrasted to *fet flesch put* (*spat BC, patites T My*) propremen touward sweetnesse 7 touward eise, 7 touward softnesse etc.; this has been spilt in the rendering of *P*. — 3. On account of the following plural *glories*, an omission must be assumed after *vele*; cf. *N* (196.17) *wordes* (K) *woele, 7 vunne, 7 wurschipe, 7 oder swuche giuegoun* etc. — 4. *pat bi dueleþ* etc.: an object to *louien* would have to be supplied; *N* (196.18) *pet biduocolid hangu* (canges C, fol T) men to *louien* one scheidewe. — caniouns: an exact parallel seems not to be on record; cf. NED., s.v. Congeon; if the derivation given there is, as seems probable, the correct one — see also Mr Wörterb.; Skeat, P.Pl., Notes, p. 241 — the instance in our text, together with *cangun* (NED., s.v. Cong, Congeon) found twice: Hali Meid., p. 33; Ancr. Riwle, p. 62.2 (T), represents a more genuine form than those hitherto recorded. — 5. *waite vs hou* etc.: *N* (196.20) awaited us *ide wildernessse, hu* etc.; cf. l. 7. — 6. *bitokned* apparently an error for the pres. t. — 7. *devel* an instance of *s-*less gen.; similarly p. 105.3; cf. Erkwall, Minnesskr. tillägnad A. Erdmann, p. 53 ff. — ensautes an apparently unrecorded collateral form of assault, on the analogy of doublets such as *asamplae: ensample*; *assautes: essay*; *assent: ensent*; *assonen: ensonen* etc. — 9. *anopine* has not, to my knowledge, been recorded anywhere else; the word is evidently in form and sense related to OE, *néde* 'venture', Goth. *ana-nanþjan* etc.; cf. Bosw.-T., s.v. Néðan, Néding; in this instance the meaning is more particularly 'a venturing forwards, (bold) advance, approach' (*N* 196.23 *neihlechunge*). As root-vowel we should accordingly have expected e; o may be due to influence form non-mutated cognates; cf. OE. *néþ* 'boldness, daring'; or else, and perhaps more probably, it is merely to be set down as an inaccuracy on the part of the scribe. — 10. *hem* illogically for the sing. — 14. *and of alle — & queyn* (22) an addition by the reviser. — 16. Cataphè for Caleb; cf. Num., XIV. 24, 30, 38. — 31. After *whelpes* a colon. — 32 ff.: *N* (198.8 ff.) *Vana Gloria, hette þe vorme: þet is, hvose let wel of ci þing þet heo*
however, NED. context the superior'; NED., s.v. 17. Impacience. nout seoluen (partly itemptet otter ot hire seoluen). to bald up on ei mon f is fleschlich as heo is 7 mei been itempet (partly also in V MY). Then follows a lengthy interpolation, l. 11 — p. 99.5.

98. 2. After mesaise a full stop. — 3. A sign of interrogation should be put after god. — 12. hastise for chastise; he should be supplied as the subject. — 13. myth probably a scribal slip for myth; however, NED. gives a form mit from the 14th cent. — 18. After more a semi-colon; after lemmans a dash. — 21. lemmans may be an inaccuracy for the plural. — 25. wynners probably means 'men who earn their bread, bread-winners' as in P.Pl., C.I. 222;

... Webbesters and walkers . and wynners with handen, As tyaylours and tanners , and tyliers of erthe, As dikers and deluers. etc.;

cf. trewelich(e winne(y)): A. I. 153, C. II. 176: 'earn a living'. — 34. drede hem may here have a sense related to that given in NED., s.v. Dread 2 c: 'to doubt': If pat hou dredit whephpat it be a symple vicus or a cankre etc. (c. 1400; only ex.).

99. 5 ff. An altered and confused rendering of the original; N (198.16) Pé vifte hwelop hette Inobedience : hé, hé child hé buhdi nout his èldre: vnderling, his prelat: paroschian, his preost: meiden, hire dame: everich lowure his herre. — pat nyl nowth be taygt etc. (5) cf. p. 97.6, 7. — hij (7) illogically for the sing. — 11. Loquacitate: N (198.19) Loguacitas. — 15. Impaciont: N (198.25) Impacience. — 17. Contumacie pat is þing etc.: an omission has made the context disconnected; cf. N (198.27) ... þesne hwelop suf, hwose is onwil ine þinge (K) þet heo haued undernamen worto done etc. — 18. may hym out brynce of þat riot: N (198.29) bringen hire ut of hire riote (bringen him of his fol riote T): MN 'turn her from her purpose' (M a proposito). NED. cites this instance s.v. Riot sb. 1: 'wanton... living; debauchery' etc.; in all probability, however, we should rather assume an affinity to the sense given under 3: 'the action, on the part of a hound, of following the scent of some animal

1 'Accounted, esteemed'. — 18. vnderling, his prelat 'an inferior, his superior'; NED., s.v. Prelate 2. — 21. BG liked, C lizèd, T lisèes (MY) correctly for N lauwèd. — 24. mis-seid bi God etc. probably 'speaks evil (= kurseð) by God or by his saints'.

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other than that which he is intended to hunt; cf. s.v. vb. 5 a; it might accordingly be rendered by something like ‘wrong path, erring way’. — 19. Contencion —  : a corresponding passage is found only in BV (MY p. 469) and M (BR p. 482). The rendering in our text is evidently much confused in parts; thus for pat on penchep etc., B reads te oper punche underneoden aucwarpem 7 cruant. ant heo meistre of he mot etc.; M... contencio. que est ad vincendum itaque alius videatur inferior prostratus & uictus & quasi area lucratur; as the passage stands, it would seem most appropriate to take pat as the rel. ‘what’ and put a colon before it; or else change when (20) to pat. — 22. And sifeng upbraidep etc.: B I pis unpeaw is upbrud. 7 educutunge etc.; similarly M. — 23. euere he more hij seien etc.: B ant eauer se hit bitte bettruc, se hire likeit betere; so also M. — 25. risep — ben: B beod — beod. — 27 ff. hardly make any sense — at least none which accords with the apparent meaning of the earlier versions; the passage in B runs thus: Herto falled euemunge of ham seolf. of hare cum. of sahe oder of deke. pis is among nunnen. 7 gat wid swich mud scodden ear schrift ham habbe ineschen to herie godd wid loftsong. oder bidded him priuue bonen. Me pinges amansede nuten ha b hare song ant bare bonen to godd stinked pulpere to him 7 to alle his halken, pen ei rotet dogge; M reads: ad hec similiter pertinet comparacio sui ipsius generis seu cognacionis uerbi uel facti. Et uadit quandoque talis postmodum cum tali or priusquam confessione lauetur ad deam. cum cantu laudare deum uel ad pruiam orandum. Maledicia & amens res. os tale magis fetet coram deo & omnibus sanctis & quicquid ex ore procedit: quam aliquid canis putridus. — 31. Semblance is anofer whelp. pat is wip signes: this is also defective; cf. M Undecimnus catulus leonis superbie est. nutus superbie & iste nutritur gestibus & signis sicut capud extollere. collum curuare etc.; B fpe calleofte hwelp is ifed wid supersticiones. wid semblanz 7 wid sines. as beoren on heh f heaved etc.; V... is ifed wid semblanz etc.

100. 1. bende wip pe monpe: B binde seode mid te mad, V maken mouwe with pe monpe, M ore cachinnare. — 2. scornen oper etc.: B wid hond oder wid heaved makie scuter signe, V maken mony a scorn, M cum capite manu (for manu?) derisorium signum fancere. — 3. Cf. B warnpe schonke over schenche. sitten oder gyn stif as ha istaket (I. steke V) wære; M tibiam iacere. sedere uel stare rigide. petulanter aspicer etc. — stichen a unique form. — 4. oper — pride only in P. — 5 ff. Alle fise etc.: cf. M Ad hec pertinet cura de uelo uel alto indumento. subtilitas in gestu. in coloracione. aut alto apparatu. fucacione. uel huiusmodi tinctura capillorum uel lexinie (for lexiumo?) superciliorum decapillationco uel corum excezione cum liuida striccione; B reads as follows: Her to falled of ucif of heaved clad. of euch oder clad. to owegart aemunge (owe gart semyngye) oder in heowunge. oder ipinchunge. gurldes ant gurdunge o damesiselcs wise. sleaterunge mid smirles fuls flurungrnes. heowin her. litien leor. pinchen bruhen oder bencin ham uppard wod
wete fingres (Brokes whinrynge ofur bensen ham upward with wete strykynge V). — Thus, l. 6 is in our version grossly corrupted; it may be explained in the following way: after mo should be placed a colon and over girt taken as an adverbial qualification of cleped; the form is an apparently unrecorded variant of overgirt (the reading of B may be a scribal slip; cf. however, Cursor M., Cott. 7318: ougarden sb.): ‘immoderate, excessive’ (NED., s.v.); this word is, in my opinion, to be connected with gere, gare etc. < ON. ger(v)a, gar(v)a; NED., s.v. Gar (cf. mod. overdone); i in the form given in our text may be explained as due to a transition e > i before dentals in the common pa. pple. gert; cf. MORSBACH, ME. Gram., § 109. V over gart semynge seems to be equivalent to M subtilitas in gestu ‘(excessive) nicety in manners’; cf. NED., s.v. Seeming sb. 1; aceanunge B is in all probability to be combined with acemin (BC, aecmen T, acmemien G (My), asemini, acemy P p. 170.14, 15; cf. GODEFROY, s.v. Acesmer, acemer, asemer etc.) for N p. 360.12, 13 atiffen ‘adorn’ (I may, however, call attention to Pr. Parv. Cemynge, or a cemys (P. or cemys) ‘apparencia’; NED., s.v. Seeming sb. 1); as meninge in P must be considered as a perversión of the latter reading, not improbably associated with menen ‘moan’, with which heisçinge, a corruption of heowunge B (M coloracione), has been contrasted. — The step before wise (7) should be struck out and placed after the word. — L. 8 is also in a rather hopeless condition: synneres I am disposed to consider as a corrupted name for some pigment (cinnabar or sinoper: NED., s.v.v.; cf. also Pr. Parv., s.v. Synopyr; Cath. Angl., s.v. Syneper, and notes); or else mistaken, by the ear or eye of the writer, for swirls B; claustringe and fitterynge are probably faulty renderings of something like B sclaterunge ‘smearing over’; cf. NED., s.v. Slat, Slatter; My p. 464) and fluidrungs (probably meaning ‘patches’ and related to ME. flopre ‘flakes’; NED., s.v. Flother; STRATM.-BR., MR Wörterb., s.v. Floñcher; cf. also dial. flthers ‘the loose flakes or lamina of a stone’ (EDD.); ON. fljóðra ‘flounder’), perhaps unintelligently connected with clauster sb., cluser vb. (cf. NED., s.v. 3) and flitter(en. — 9. After here a comma. — Although heizs may be right, its insertion in this connection seems suspicious. — whiningere: the reading is corroborated by V whinrynge and the sense is evident from the parallels in B pinchen, M decapillacione (DU CANGE). It is tempting to assume some relationship between this word and the first element of n. Cy. Yks.-dial. whinner-neb, winer-neb ‘a spare, thin-faced person with a sharp nose’ (EDD.), both words implying a notion of ‘lessening, thinning, pinching’. — 10. brenchen, to judge from the context, seems to have the sense of ‘bend, cause to take a direction’ (M execcione); in common with the parallel forms B bencin, V bensen it has not been recorded elsewhere; if the concordant readings of BV are taken to represent the actual appearance of the word, a connection may be ventured with bensel ‘bending’ etc. < ON. benzl(a) ‘bending’ (NED., s.v.); cf.
also dial. sense sb., v., adv.: ‘any violent movement; move with violence; violently’, in EDD. combined with ME. bunsen (Ancr. R.: N p. 188.4, buncin C; cf. My); this latter would lead to a sense ‘force, stroke vigorously’. — 10 ff. many þere ben etc. a nonsensical reading, as all the vicious habits which have been dealt with at some length are represented as flowing from the well of pride; the error might be partly removed by supplying ofre after many and taking the stop after pride (11) as a colon; N (198.30) Monie odre þer beot þet cumede of weole 7 of winne, of heie kunne . . . of heie line waxed (waxed T) prude, 7 of holi þeawes (T doubtful reads correctly: ‘(also) to grow proud of’ etc.). — 12. Ac þere j goo swiþe: an omission has to some extent disturbed the connection; cf. N (200.2) Monie mo hweolpes . . . haued þe Liune of Prude ihweolped: auh abuten peos, þonched . . . wel seude: vor ich go lîhtliche etc. — 14. And of a word etc.: an admissible although peculiar rendering of the original: . . . for þer ich federi on a word tene oder twelue BG (öfer tene) T (i federe on an) ‘for there I am loading ten or twelve words upon one; cp. p. 204.5’ (My); for which N (200.6): vor þer ich federi on, a curted tene oder twelue; cf. NED., s.v. Aworth v. 2 (‘escape notice’); s.v. Feather v. 7 (‘touch with or as with a feather; to touch lightly’); STRATM.-BR., s.v. A-würden (‘come to nothing’); MR Wörterb., s.v. Awründen (‘entgehen, bleiben unberührt’); s.v. Fedren: fedri ‘rasch befördern, abthun’ (a misunderstanding as on p. 140.11). — 17. After gores a dash, the preceding ironical remark being added by the way. — 21. After wiþ alle a full stop. — 23. The sense is spoilt, some words in the original having been left out; cf. N (200.13) Goddede . . . þet God . . . haued idon him oder ider hire (K), more þen heo understonde, zif heo hire wel biþouhte. — A full stop after befouþth. — 24. A dash may be placed before and after of þis enþeue. — 25. N (200.17) Þe oder kundel is Rancor sine odium. — 26. of: N (200.18) oder; the line is corrupt; cf. N þe þet bret þesne kundel, in hire breste al is attri to God etc.; to make sense a semi-colon might be put after bert, and taken to mean ‘if’, and þij supplied.

101. 2. þe seuenþ should be inserted; cf. N (200.22) þe scouedæ Upbrud etc. — 5. þat Øber erroneously for ðiper; N (200.27) Cheaste, oder Strif. — biholde þe eige — þij ben wode (8) in BV but absent from the other MSS. (My). — 6. whan he is wurþ etc.: B when wod wreæt ðæ is imon . Bihald hire contenemæ . loke on hire lates . Herene hu þe muð geat etc. — 9. Two ‘whelps’ have been left out: þe þridde is Schenful (schendful TC) Upbrud: þe woorde is Warianæ N (200.27). — 11. and do for wurþþe amyssæ: B þe seounedæ hucæp is . don for wreætæ mis; a passage corresponding to ll. 11—15 is found in BVM only (My p. 470). — 13. & wiþ wariynges etc.: B þ wid

1 N (200.11) hauve for haueð (K); My’s slip has led Ro to this strange assumption (p. 49): ‘der Autor will nicht alle, sondern nur ausgewählte kundles behandeln’. — 17. onliðest: on lodest; cf. NED., s.v. Loath a. 2 b.
wearinges hire heaued spillen o grome. — 18. *pa for *pat. — 21 ff. *pat is while etc.: cf. N (202.8) *hesne hueclop haued hwo se wurchet god, 7 dect hit, taulk, mid one deade 7 mid one heuie heorte. *pere hueclop is Idelnesse: *pet is, hwo se stunt (stut BC MX) mid alle. *pere vifte is Heorte-gruchunge. The contraction in *P might be due to a confusion of heorte (heuie heorte — Heorte-gruchunge); however, the alteration in the numbering of the 'whelps' points to an intentional abbreviation; to make the lines read as they stand, we might supply *dope it after good (22). — 22. *fierpe: N (202.11) siete; similarly *siet (24), siet (26) have replaced the original souene, cihtode. — 23. *oiper of *penchinge: N (202.12) oter ur eni unitone. — 24. N (202.13) ... oter to siggen, oter to don, oter to biscon biuoren, oter te (K) *penchen efter, oter misriten etc.; myst-bisene and *penchen should appropriately change places. — 27. For it to fretelp god: N (202.16) uror hit to-cheuert 7 to-uret Godes wilde milec, 7 his muchele (K) merci, 7 his vnimete grace. — 30. *lise gon wide & her strenpe: cf. N (202.18) Tricherie 7 Gile, peofide, Refflac, Wile, 7 Herrure strenede (K); the reading of P looks most like a corruption of the last few words in the original passage. — *oiper *pat *dop is doubtless likewise a perverted rendering of oter od N.

102. 1. Fastschip Pinching. Synnyng of her goojes: N (202.20) Uestschipe of soue; festschipe, prinschipe of soue BT (fastschipe), festschipe prinshipe of soue G, festschipe princepe of soue C (MY). — prinschipe does not appear to be found anywhere else; a relationship in meaning with pruin(e), pryn(e) 'prune, trim', also 'mutilate, spoil' seems unmistakable, although the earliest example of the verb in this sense is from 1426; cf. NED., s.v. Prune v.²; see also v.¹; etym. note; Preen v.². — 2. I fail to see how oȝeueninge and laueninge should be satisfactorily explained; they may be simply instances of the reviser's numerous blunders (cf. N); or else oȝeueninge might perhaps be considered as a peculiar form for oȝeuing (< OE. ofgifan) or a formation on the analogy of ȝeuenesse; the third letter of the latter word should possibly be changed to n and connection assumed with lauen. — mansouvȝt a scribal slip for manslawȝt. — The stop before oïper while should be placed after the word instead. — 4. After siggen a colon; the stop after mychel has no significance. — 8. brynge: N (202.26) bruken. — 10. bigynnynge: N (204.1) ʒiscunge. — 14. A


² N (204.5) meðdred cf. p. 140.11. — 6. After strende (‘importance’) a colon; ·Penchen inf.; by Rg p. 104 (probably incorrectly) taken in imper. use. — 12. I drinch mare þen i mete beod þeows gris iferhet B, Idruch mare þene i mete. Nu beod þeose gris ifareszet C, Idruch more þen imete beod þeows gris ifostred G; i drinch mare þen imete beod þeows greises iferhet T (MY); BGT give
semi-colon to be put after febered. — 17. is glotonye bat hau etc.: N (204.9) *pet is, glutunie, haued etc. — 18. anofer to late etc.: cf. N (204.10) *pet ofter to Estliche: pet fridde to Urechliche etc.; fleschlich (19) is doubtless to be regarded as a corruption. — 21 ff. a generalization: N (204.13) vor ich nam nout ofdred, mine leone sustren, pet se ham ueden. — 24 ff. There is a lack of consistency: cf. N (204.15) *pc Scorpiun of Lecherie: *pet is, of golnesse, haued swuche kundles pet in (in na T) wel itoune madhe hore summes nome ne sit nout urto nemmen (K): vor *pet nome one muthe hurten alle wel itoune earen, 7 fulen alle cleene heorten. *peo mei nemmen (K) wel hwus nomen me icnowned wel: ... ase Hordom, Eaufruche (spasebruche T), Meidulure, *7 Incest: *pet is, bitwuche stibe etc. — 29. in many manere deddith an unsatisfactory reading for *pet (sc. Incest) is i monie ideled N (204.21, o feole idealed T). — Similarly *pet is to han wille etc. for N On (sc. kind) is ful wil worte don *pet fulde etc. — * fulfil an unrecorded form, probably due to some in-accuracy on the part of the scribe. — 31. *pet pc flesche prikêp: N (204.23) zirned al pet tet fleschs to proketed, 7 helpen oter pideward, — beon waite (weote BGT My) 7 witnesse perof: hunten per effer etc. — 32. lokynge: N (204.25) togynge.

103. 2. collynget: N (204.27) tollinde wordes. — 3, 4. sett stede etc.: N (206.1) luvien tide, oter time, oter stude, urto kumen ine swuche kefte (K: keuf B, cauf GT; om. C My). After comen I put a colon, after synne a full stop, and strike out the stop after men. The lines, as they stand, lack logical connection; men may be taken as the subject in the indefinite sense of ‘you, one’ and hij omitted; N (206.2) 7 oter swuche worrideles, *pet me mot forhouwen (forhoven T) hwe se nude ile muchete fulde uenliche 1 uallenn. — 6. Dmissis occasionibus for Omissis occasionibus. — 8 ff. The passage has been contracted and altered and is obviously partly in a state of confusion: cf. N (206.5) hwose uole hire (his T) inwit witen clene (hal TC) 7 feir, heo mot floen *be worrideles *pet heod iwunede ofte to openen pet inzong 7 leten in sunne. Ich ne der nemmen (K) *peo unkandliche kundles of *isse deouel scorpiun, attri iteled. Auh sorri mei heo beon pet ...

the preferable reading. — 24. Mn’s translation is obviously a misunderstanding; a semi-colon should be placed after proked, helpen being parallel to don (22): ‘help any other’; B ful wil to *pet fulde wid skiles zettunge. helpen ofre hinderward, & ful wil to *pet fulde wid skiles zettunge. helpen ofer hinderward, C ful wil, *pet fulde wid skiles zettunge. helpen ani oter hinderward, T ful wil to *pet fulde wid skiles zettunge. *pet is hwen *be skil 7 te herte ne wid seid naut, bote liked wel 7 serned *pet flesch hire to prokied. Helpen oter hinderward (My). — 25. gigge leitre ‘Lacheln einer Buhldirne’, Mr Wörterb., s.v. Gigge; cf. NED., s.v. Gig sb.1 4: ‘a flighty, giddy girl’; STRATM.-BR. ‘?frivolous woman’. 1 uenliche ‘filthily’; NED., s.v. Fen-luch. — 6. worrideles as l. 2. — 19. hweu: Ro p. 51: ‘Statt Mn’s ‘why’ ist ‘how’ zu setzen’. I do not see that this would make sense. BGT hwei; C hwei (My), N hweu are inferior readings; the latter may be considered as a faulty form for hweu; cf. pp. 162.29, 164.1, 168.21, 230.29, 270.1, 280.3 etc.
haued so ined ehi kundel of hire (K) golnesse, þet ich ne mei spoken of vor scheome, ne ne der vor drede, leste (K) sum lerne more vuel þen heo con, 7 þerof been tempted. Auh þenche euerich of hire owuwe awcariede cundles (fundles BCGT MY) in hire golnesse. Uor huvuso hit euer is idon (iuenet B, auenkt C, iuenct G, iuenched T MY) etc. — For the unusual and at this date obsolete uorriddeles (one instance from Ælfric and two from Ancr. R. in NED.) the reviser strangely substituted felles. — her (11) has been taken over mechanically from the original without regard to the lack of connection; of gídilich there are only examples in adverbial use. — liiters (12) presents difficulties; the sense required makes a connection with OE. leahter ‘vice, sin’ possible; but there is no similar form on record and, moreover, the word had apparently already died out early in the 13th cent.; we should perhaps read liiters ‘brood’, which would suit the context very well (NED. gives the earliest example of this sense from 1486). — 14. N (206.15) Ine zuweote me deede wundres: gulche (Culche BCGT MY) hit ut ine schrifte etc. — 16. forto echen þat fyre: N (206.17) heo is idemed, þuruh þe full brune (brune cwench BCGT (brun) MY), to þe eche fur of helle; the alteration is obviously due to a misunderstanding of eche which dropped out of use about 1250; cf. p. 67.16. — Now it is to witen etc. makes poor sense; cf. N (206.19) Inouh is ecene havu ich habbe íefned prude to liune, 7 onde to neddre etc. — unempnd (17) is doubtless a mistaken pa. pple. of emnien, the collateral form of efinen. — 18. In accordance with the reading of the earlier version, the stop after latter should be taken as a colon and a full stop placed after scropicun. — 23. Cf. Ecclus., XXVI. 10: qui tenet illam (sc. mulier nequam), quasi qui apprehendit etc. — 24. The interpretation of the quotation is an addition. — 26. Cf. N (206.26) Þet is lechrie: Þet is þes deofles best etc. — 29. golnesse of synne: N (206.29) golnesses sunnen. — 31. þerwip: N (208.3) her mid, which the context requires. — byræcynges probably a scribal slip for byræcsynge; N bierousinge; or possibly a derivative of bieræven, OE. hréowan; cf. pp. 174.30, 176.23. — 32. The stop after dede should be placed after the following word; the original dedbote has been misunderstood. — 32 ff. changed and

1 Mn ‘her’; it means ‘here, in this life’. — 10. scheun word þen ende þer mid: I translate ‘show forth the end also’. — 14. ne not icht etc. ‘I do not know’. — 17. teolunge ‘practices in magic’, Morris, Spec.; cf. Ned., s.v. Tele v. — ore: Ms ‘luck’ (cf. Gloss.); Mr Wörterb., s.v. Are 4: ‘glückliche Vorbedeutung, Glückszufall’ (with hesitation); Morris, Gloss.: ‘augury’, OF. eure, Lat. augurium. — 18. As in BGT (MY), nimminge (K) doubtless begins a new sentence. — 26. bieteht: t dropped on account of the following initial; bitaht BT; similarly CG (MY). — 27. þen he wene þet hit outh: Mn, Morris erroneously: ‘than he thinks that he ought’; as is pointed out by Kock, The Engl. Rel. Pron., p. 34, the sense is: ‘than he expects who owns it. — 28. al so as ‘just as’; Alswa is BTG, alswa i C (MY). — dusi biheste ‘foolish promise’. — 29. abiden worte lechen: B abiden ne teache; similarly the other versions (MY); this is a preferable reading.
at least partly corrupted; N (208.3) Ant. iseliliche muweun heo siggen pet pene tei1 swurc iwunde: nor pet after aged. Auh 3if hit ne swued (suede C, suhede T) her, pe tei1 7 pe attri ende is pe eche pine of helle: cf. l. 16. — 35. foule: N (208.6) fol of which NED., s.v. Fool, gives the variant foule, foule (14—16th cent.).

104. 4. & to pe gymynge is redundant; N (208.10) scheu word ben ende per mide, 7 hcu pe tei1 stinged. — 8. N (208.18) Jerusalemis londe (K), pet is, pe riche of heuene. — 9. After heuene we may put a dash. — 10. be should be supplied after may; cf. l. 27; N (208.14) pet ne mei beon iled to one of ham seouene (selen T). — 12. ne fallep it to sigmskrie is a careless rendering of the original; N (208.16) Vsunacluseum bileaue azean holi lore, pis hit of prude? Inobedience her to walled; B nis hit te spece of prude inobedience? Herto failed, C nis hit of prude inobedience. her to failed, T nis hit of prude. Inobedience. Her to failed, G nis hit of prude inobedience? Herto failed (MY). If the reading of N is accepted, her would have to be supplied before to and a sign of interrogation inserted after it; however, judging from the other MSS., Mn’s punctuation is probably not correct. It would suffice therefore to put a colon after lnobedience and transpose the words it and to. — 13. takynge: N (208.17) tcolunys; NED., s.v. Taking sb. 2 b, cites no instance of the sense ‘enchantment; blasting, malignant influence’ before 1559. — lewynge: N (208.17) lewnge on ore 7 o (K) swurfnes; in NED. there is only one example of leving, from More 1533. — 14. oitner in any oitner sacrament: in should be omitted. — 17. zemeles: N (208.21) zemleste; on pp. 106.10, 116.17 there are other instances of zemeles, the noun, which is the regular form in BCT (MY p. 154, note 3). — 20. ne comeb it of onde has got wrong; cf. the passage in N (208.22): pe hit ne warne1 oder of his euel, oder of his lure (bizete BC, bizete G, lure T, of his lure oder of his bizete C MY), nis hit slouh gemanleaste (K), oder attri onde? misiteodeged (K) (teohedi mis B, teoendn mis C, To the hefen mis G, tihehe mis T, Tenthynge amis V My)... nis fis (K) izophunge oder peofte? — 23. make any ping wevs: N (208.28) 3if me zemed wurse ei ping. — 24. it to be supplied after nys. — zemeles slauzt: N (208.27) zemelaste of slouhde. — 28. pe seuen synnes: heued is doubtless missing; N (210.2) be seouen heaued sunnen. — 29. The second fordope, being merely a mechanical repetition, should probably be corrected to dope; N (210.3) oder ei ping dude. — 30. pisen ben manslaers: N (210.5) nis fis strong monseleth, of golnesse awakened? Then there is a break in the connection owing to an omission of several lines; cf. N (210.6) Alle sunnen sunderliche, bi horc owene nomeliche nomen, ne mule no mon riken: auh ine theos pet ich habbe iseid, alle pe otre beodt bilokene: 7 nis, ich wene, no mon pet ne mei understonden him of his sunnen nomeliche, under summe of fen ilke imene, pet beodt her inwritene.

105. 1, 2 have replaced a passage of some length in the original N (210.10): the seven beasts just dealt with are endeavouring to destroy all
those who pass through the wilderness of life: the lion of pride slays the proud, the venomous serpent, the envious etc... As to God heo boed istienc; auct heo libbed [K] to he wunde, 7 boed alle inc his hirdie, 7 seruest him ine his kure, euerichon, of fet mester, fet him to wulcel. — 3. demel cf. p. 96.7. — drawen wynde inoward & outwourd may have been felt as illogical and the following pat gadene etc. added in amendment; cf. N (210.18) drawel wind inward of worldlich hereword, 7 eft, mid idel zelphe, puffed hit outward. — 5. After dape a colon. — 6. to maken her gle: N (210.20) to schemeuen hore horel. — 11. hij nolden nouzth blowen etc.: N (210.25) heo wolden inowh reade ide deofles servise dimluke bemen. — 13. salitori: N (210.27) solitarius. — attraxuit for attraxit; cf. Jer., II. 24: Onager assuetus in solitudine etc. — 14. Of he wynde draweuyen in etc. should be taken as parallel to of Jise bemers (11) and dependent on spekeb (12); N (210.28) Of heo fet drawel wind inward, wor luue of hereword, seid Jerome, ase ich er seide. — 16. cherres: N (210.31) chere 'wry faces', OF. chiere, cherre; there seems to be no form with rr known; one r should therefore probably be struck out; there might have been some association with cherre etc. < OE. cerra, cier 'turn' etc., which in ME. had a rare sense of 'turn or movement generally'; NED., s.v. Chare sb. — 17. After mys a comma; N (210.31) wrenchen mis hore mut, 7 schulen mid hore cien. — stulleli is doubtless a perverted form for sculi; the second character is presumably meant as e; for the double ending we may compare an apparently analogous instance on p. 170: asemine (14): ascuny (15); cf. e. g. Morte Arthure, v. 2292. — 18. ondeful vnseil should preferably be transposed; N (212.1) vnseil ontufe. — 19. Some lines of the original have been omitted; cf. N (212.2 ff.): if any one says or does anything good, they always squat in another direction but scowl with both eyes where there is anything to blame. — 21. be loute激起 pat yuel: N (212.7) het

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1 N (210.11) wordarinae: Mn incorrectly 'mortals'; Morris: 'travellers'. — 20. horel as pp. 224.2, 282.13; Morris corrects to orhel (cf. p. 176.11) and gives the readings of TC orhel, orzel.

2 N (212.2) ontufe 'malicious'. — 4. o luft: Mn, Morris 'on the left hand'. Why not 'aloft, in the air'; luft < OE. lyft? Cf. NED., s.v. Aoft, etym. note. — 5. The actual meaning of this line seems open to question. Morris' insertion of loken: 'to look at loathingly' (? ) is certainly a perversion of the sense. Mn's interpretation ('to blame or dislike') may be right, if lodlich is meant as an adj.; but the reading of C... to edwiten oder ladliche... schule, G... to et wite ober, ladliche etc. makes it probable that lodlich is to be connected with the following vb. and a comma put after oder (pron.); B to edwiten. oder ladliche... schule, T to edwiten. oder loken ladliche friderward (My). — 12. grennen 7 niiuen 'grin and snivel'; niiuen occurs in the same sense on p. 240.4; cf. nyuelynge [v. r.r. nyuelynge, nyuelynge etc.] with be nose. and his nekke hangynge. P. Pl., B. V. 135. — 20. heo 'they'. — 22. For alsnesien perhaps we should read asnesien; cf. p. 200.23 (Morris); asnesen B, asnesen G, snesen C, sneasen T (My). — 26. Mn's erroneous conception of the line is accepted by Morris; a colon should be placed after sikerliche, to belonging to madeled.
lust aszeian pet vnel, where lust < OE. hlyst 'hearing' by the reviser, just as by MN, has been mistaken for lust 'desire'. — 22. After redy a full stop. — he an inconsistent change of number. — 25. rape-lisch glutten hem etc.: N (212.11) hvu pe ateliche (atterliche T) deuvel schal set agesten (glogen T) ham mid his grimm gremmunge; the sense of the verb in P seems evident from the Chs.-dia. pa. pple. adj. glottened 'surprised, startled' (EDD.), probably related to ON. glotta 'grin, distort one's face so as to show the teeth' (FRITZNER; cf. TORP, Nyn. Etym. Ordb., s.v. Glott, Glutta; see also BJÖRKMANN, Loan-words, p. 76; LUCK, Archiv f. neure Spr., CVII. 418). Possibly the same meaning should be assigned to the pa. pple. glotnyt in the first quotation from Douglas, Æneis, given in NED., s.v. Glotten (glotnyt ene: ardentia lumina). — 28. widen and leten hardly make sense and are probably due to some error; N (212.14) Auh for jui heo boot pe lesse te menen, pet heo biuurenhond leorned hore mester (K) etc. — 31. plaiers wip sweordes: N (212.17) pleiht mid sweordes. — 33. The stop after keruaned has no significance. — kerue: N (212.19) skirnelt.

106. 1. deuvel for devels probably on account of the following initial s; cf. p. 107.18. — 6. Sleupe: N (212.24) pe slowe. — 10. Ydel 7 zemeles bis is etc.: N (212.27) pe pet is idel 7 zemeles, he is pes dcofles bernes slep, which is no doubt a faulty reading; cf. B Idel 7 zemeles is pes dcofles bearnes slep (similarly GC), T Idel 7 zemeles is tis deuvels barm slep; eedivese 7 negligence est le dormir al filz del diable 7 a la file Fr. (My); Ydel and zemeles are nouns. — 11. abrayen: cf. NED., s.v. Abray: 'a false form of abraid found in Spenser: deduced from the pa. t. abraid, abrayde, quasi abrayed'; s.v. Abraid there is only one instance of abraid given from Spenser's F.Q. — 12. wonderlich: N (214.2) ine helle wonrede1 ateliche (echeliche BGT My) awakien. — 15. hab swich a bay: an explanation of this reading seems rather uncertain. N (214.4) has askebadie (B cskibah, G eskebah, C eskebahn, T askebadhe My) and the assumption seems not unlikely that the alteration of the unintelligible original word has been made very much at random; the notion intended to be implied may perhaps be 'unhappy' state, (unfavourable) position'. There is, it is true, no evidence of an identical meaning elsewhere; a connection may, however, be assumed with Promp. Parv. bay, glossed 'withstondying: Obstaculum'. If, as suggested in NED., s.v. Bay sb.5, the word in Promp. Parv. is aphetically formed fromabay (cf. Bay sb.4; P a bay possibly to

1 'Distress, misery of hell' < ON. vandræði; cf. MORRIS' note. — 4. askebadie: MN 'ash-gatherer'; MORRIS 'ash-bather'; NED., STRATM.-BE., s.v. 'one who sits among the ashes'; MR Wörterb.: 'der in Asche bläst, wählt'. — 9. understand pr. subj.; a final e may have been dropped on account of the following initial. — 12. batwecd 'prides, exults. There is a slight playing upon the word bloowed' (MORRIS). — burnh ham is probably to be considered merely as a correction of the preceding ine ham: burnh ham BGT (My). — 13. ethalt of eni binge pet nie etc. 'keeps (to himself; cf. l. 16) of a thing that is nothing but ashes' etc. — 21. neppe 'cup, bowl', as corrected on p. 480.
be hyphenated), both forms being in frequent use in the phrases at a bay (abay), to the bay 'at close quarters, in great straits, in distress', these may have been the general notions from which the specialized senses given above have branched off. Another, and perhaps simpler, explanation would be to see in bay a modification of the idea of 'recess' related to that in the latter component of horse-bay, sick-bay; cf. NED., s.v. Bay sb. 3 Very likely, however, the reading is simply to be regarded as a blunder for some one of the original words just quoted. — 16. N (214.6) sturred him uortc rukelen muchele γ monie rukcn toegedere. — 18. An omission has spoilt the context; cf. N (214.7) use peos rikenares doit p habbehd muchel uorto rikenen; one line has apparently been left out. — 20. bot is missing before askes; cf. l. 23. — 21. blowen — bolneff hym an inconsistency in number. — 23. nys bot askes: we should probably supply pat and strike out the first & in the following line; N (214.13) ethalt of eni pingc pet mis botten asken; or else more pan etc. should come after ping. — 24. & be etc.; the connection is confused; be is to be omitted; possibly for an original bo; cf. N (214.15) bodc. — 32. N (214.23) . . . order: madeleld mid (mis BGC MY) wordes, γ wigeled ase uordrunken mon pet haued iumt to wallen . . . 7 te uoend lauwend pet he to bersted. — 33. prechebff vs: N (214.25) breated peos.

107. 2. soure by error; cf. N (214.27) ou schal ouer hungren. — 5. Cf. Rev., XVIII. 6: in poculo, quo miscuit, miscete illi duplum. — 7. N (216.3) 3if pe gulichcuppe (kealche cuppe B, kelche cuppe GT, keache cuppe C MY) recallinde bres to drincken, γ 7eot etc. The reading of our text is doubtless an unintentional alteration due to carelessness on the part of the reviser: the original guliche-has been taken as a separate word with the sense of 'drunkard, glutton' (NED., s.v. Gulch sb.1 (1601)): cuppe may have been felt as corresponding to poculm in the Scriptural quotation. If anything at all is to be made of the words that follow, we may consider them as an appositional explanation of gloton, insert a colon after cuppe, take Coppe ('portion, lot'; NED., s.v. Cup 9) as the object of drynk, strike out the stop, and put a dash after glotonye. — 8, 9. 3iue — 3ef — 3ieue an instance of carelessness in regard to number. After inwip a semi-colon, after to a full stop; azein is to be inserted before on. — 10. N (216.5) suwch is Godes dom azean pe 3iure, γ azean pe drinckares (druncwile BCG, drunkensune T MY). — 14. The Latin quotation is also found in M. — 17. N (216.11) γ stiskeft (sc. pe lechur) of pet fulde. — stykcn with the abbreviation-mark omitted. — 17, 18. his, he kept from the original; cf. the pl. in

1 In his glossarial index Mx erroneously connects keache with OE. ceac 'a pitcher', kelche with OE. celic 'a goblet'. NED., s.v. Keach-cup 'toss-pot' assumes relationship with dial. keach 'to toss'; it would seem just as plausible to combine keache, kelche etc. with dial. keach, cleach 'to ladle, sip'; cf. NED., s.v. Keach; EDD., s.v. Keach v. 3. — 9. ham nis nowiht of scheome 'they care in no wise for, are quite regardless of shame'.
the preceding lines. — 18. *It paiep* — *schal pynen hem* (22) a disconnected insertion in *P*. — 19. *her* referring to *deuel* (18), which is probably meant for the plural; cf. p. 106.1, 123,5 etc. For analogous instances see e. g. DIBELIUS, Anglia, XXIV. p. 214; Sir Beues of Hamt. (EETS.), Intr., p. XVI, and particularly Arthour and Merlin (both ed. KÖLBING), Intr., p. XXVII. — 22, 23. *N* (216.13) *Ine vitas Patrum hit telled hou he* (sc. lechur) *stinueit to God.* _pe engel_ etc.; a dash may be placed after *stynken._ — 27. *pyne in helle:* *N* (216.17) _pet fuluste mester ide ueonendes kurt;_ cf. ll. 18 ff. — _baten hem:* _N bidotf ham suluen;_ although the substitution gives fairly good sense, it is obviously due to the fact that the original verb has not been understood; there is apparently only one more example, also from Ancr. R. (N p. 130.1), of the meaning ‘befoul, defile with ordure’. — 28. *pyne hem wiif pat stynk:* _N* (216.18) *he* (sc. *ueonde*) *schal bidon ham ð* _pinen ham mid eche stunique ide pine* (put *BCGT My*) _of helle._ At this point in the revision an original passage, addressed to the sisters personally, has been left out. — 29. _wene_ probably stands for _weneip_, _p_ being dropped on account of the following initial 1.

108. 1. *her temptationis ben awaye:* quite contrarily _N* (218.5) _iueltip ham* (sc. *uondunges* _so stronge._ — 4. *After foribisen a colon._ — 5. _v_ should be changed to _he_, or *pat* to *pan_; cf. 1. 8. — 9. *lowelich:* _N* (218.14) *opentiche._ — 10 ff. Cf. the corresponding passage in _N* (218.15 ff.): _maked him swulde sturne* (K), _7_ went to _bene grimm todt worte wonden ȝete ȝif he (ha *CT*) _muhfe hire luue toward him unuesten* (K); thus, to make the sense clear, *fonde* to be understood before *turnen* (12). — The following lines have also been considerably changed. — 14. To make the line read _pat_ should be taken as a stressed dem. pron.; or else _wihan_ should be supplied before it. — 17. *le* for _he_. — 19. _se_ probably for _sef_, the loss of _p_ being due to the following initial. — 23. _lesse_ should be corrected to _lesced_; the reading may be due to influence from the strong pa. pple., OE. _leis_, ME. _lese_, _lees._ — 25. *by_ _xia_ _waies — his folk_ (29) mainly an addition by the reviser; so also to _hem_ _pat were_ (31) — _he slowz hem_(33). — 33. _wrabbeden_: _the word occurs again on p. 178.30: wrabbande_; _the sense is obviously ‘wrangle, bicker’._ Only one more example seems to be known: Thom. of Erceld. (EETS. 61), v. 38: *wrabbe ð* _wry_ (Cotton; _wrobble and wrye_ Thornton) where STRATM.-BR. hesitantly gives the sense of ‘denounce’; cf. also _wreieres and wrobberes_ Hav. 39, in STRATM.-BR. ‘?denounser’; _SKEAT: ‘robbers’(_1);_ HOLTHAUSEN in illustration only quotes the above verbal phrase. Relationship in

1 _N* (218.3) *Sum ancre is* _pet_ etc. ‘there are some anchoresses who’ etc. — 11. _pe_ probably an error; omitted in _BT_; _C_ reads _hire_ (MY). — 15. _maked him swulde sturne_ (K) etc. ‘assumes a stern manner and has recourse to harsh measures’. — 16. Ln’s supposition on p. 6 that _he_ should be a scribal error or an unaccented form of _heo_ is due to a misunderstanding; _he_ (as _B MY_) refers to _mon_, not to _wif._ — 26. _spreoue_ as in _C_; _T_ _spreoue_; _MN: _pes _spreoue_; cf. _strusti_ p. 66.19, _stristre* (K) p. 332.28 etc. — 27. _wolde_ hardly ‘was about’, _Re_ p. 19.
form and original meaning may be assumed with Shetl. dial. rab 'chatter, talk foolishly, gossip' (EDD., s.v. Raab); robble ‘frivolous nonsense’, Lei. Wor. (EDD.): ON. rabbu; Swed. dial. rabb (TorP, Nyn. Etym. Ordb., s.v. Rabba 1); cf. Swed. dial. rabla ‘rabble’, ravla; ravla (Rietz, Sv. dial. lex.); Da. røppe 'quack': Jutl. røppe (Feilberg, Ordb. o. Jyske Almuesm.).

109. 7. after: N (220.14) 1 under. — Before þe etter and after þe geter (8) may be put a dash. — 8. & þus to dele þem: N (220.15) wuor dolemen, þus to-deleþ. — 9. fondwynge = fondynge: the sing. is kept from the original. — After openlich an omission; cf. N (220.17) wondunge strong (K) 7 derne — wondunge strong (K) 7 openlich (K). — 10. The comma after here þinne to be taken as a colon; similarly the stop after word (14). — 15. Cf. Job, XIV. 19: — excuant — allumione paulatim. — 17 ff. A full stop should be placed after oft. The sense of the following lines is spoilt by the omission of of which before he (18); cf. N (220.22) Of þe liht openliche wondunuges, bi heam he seid al so: Lucebit... nis nout so muchel dute. — 18. Cf. Job, XLI. 23: Post eum lucebit semita — 20. Cf. Isaiah, XLVII. 11: Veniet — nescies. The quotation, given in illustration of strong and secret temptations, originally comes after Insidiati etc. (23); the translation is an addition. — 23. Cf. Job, XXX. 13: — sunt mihi — fuit. — 25. strenghen in vpe me: a passage has been left out, probably because the copyist’s eye happened to catch another uppon me standing a few lines below in his original; cf. N (220.27): . . . strencheden uppon me, and nes huoa me hulpe. Veniet malum... Of þe ueorðe wondunge, þet is strong 7 openlich (K), he made his mone of his foan 7 seid, Quasi ruptorumuro, et aperta janua irruerunt super me: þet is, heo wrensten (breasten B, Cresten C, Prastin T MY) in uppon me, ast þauh he wat were to-broken etc. — 29. The connection has suffered by the omission of some words; cf. N (222.4): . . . beot gostliche — of² gostliche undueances — 7 beot ihud ofte 7 derne hwon

1 N (220.2) þer — þer ‘where — there’. — 8. liste ‘pleasure, joy’. — 10. uoceane ‘affliction’. — 31. wrensten probably for þresten as BCT.

MX ‘concerning’; should be ‘arising from, originating in’. — 13. mid alle ‘perfectly, thoroughly’. — 17. werliche ‘suddenly, unexpectedly’. — 26. Me wolde me etc. ‘they would (do good, give alms, to) me’. — 30. sum of hore: as pointed out by MY on p. 72, this reading cannot be sustained; BC have maked sum hore, T reads maked monie hore; MY compares sum hore with OE, heora sum and assumes, with MX, the sense to be ‘(a certain) one of them’; although this construction is not unknown to the Ancr. R. (cf. e. g. pp. 226.9, 312.4), the idea would seem rather commonplace; moreover MY gives the regular form of the pron. pl. from B as hare. If it is also taken into consideration that P has þe devuls hoore (p. 110.23), M meretrix, it can hardly be doubted that the assumption of MY and MX is an error: the meretrix-idea is doubtless exactly what is implied; consequently I may suggest to take feste as the subj., transpose the words sum of or omit of; the idea expressed — ‘the devils whore’ is not unfrequently used as an appellation for a sinning anchoress — would then connect with what immediately precedes and also with the notion contained in l. 24: leosen hire fame.
heo derued mest, 7 boed muchel uorfui pe more to dreden. — 30. beren: N (222.7) breded.

110. 1 ff. Cf. Prov., XXIII. 35: Verberaverunt me sed non dolui: traxerunt me et ego non sensi. P is in accordance with T, both giving the authors of the quotations correctly; the other MSS. differ; cf. N (222.8 ff.) and My. — The translation in ll. 2, 3 not in N; after nouȝth a full stop; the comma after seif is meant as a colon. — 5. vnhelpe: N (222.10) vnholde, which at the time of the revision seems to have been obsolete. — 7. pat is swipe gode etc.: N (222.12) pet punched swude god mid alle, 7 is banh soule bone, 7 wei to deadlich sunne. — 12. drawen: dreaied B, dreied C, draided T (My); N (222.17) dreded is an unacceptable reading. — 16. pat haf a rewful hert etc.: N (222.20) pet he ne mei nones weis makiem voucle (luedere TC) idoncked, so lufful 7 so reoufal is hire heorte. — 17 ff. hem, hij illogically referring to anoþer (16). — The original argument has been abridged; cf. N (222.22) Ich chulle ... makiem hire to reoufal mid alle: schulle makiem so muchel pet heo schal luuien eihle, 7 penchen (K) be lesse of God, 7 leosen hire fame: 7 put peonne a swuc bone in hire softe heorte: Seinte Marie etc. — 20 ff. Cf. N (222.27 ff.) ... zif ich bede, 7 so ich mukte (K) helpen'ham 7 don elmesse; the rest of the passage has also been considerably changed. — 25. perfore — p. 111.12 a later insertion.

111. 5. After martha a dash. — 9. Lokeþ — 30u: the introduction of the plural is illogical. — 13. The original argument is rather disconnectedly resumed; cf. N (222.31 ff.) ... pet wened pet heo do wel, ase dusie men 7 adotede doft hire to understanden, pet flakered (flatrad B, flattered C, faltered T M5) hire of freolac; 7 heried 7 zelped of (heowait up B, heowait up TC M5) pe elmesse pet heo deit ... 7 heo let wel etc. — 16. An omission has destroyed the context; cf. N (224.3) 1 Lo! þus þe treitre of helle maked hit þrouwe (K) readings. Ne ileue þe etc. — 17. Demonio meridiano introduced bodily from Ps. XC. 6 (cf. p. 109.11 ff.) without regard to grammatical correctness; N (224.5) demonium meridianum. — 20. Ne possibly for No N (224.8). — for nouȝth: N (224.9) ne telle 3e bute decole. — 21. bot zif it be — l. 29 mainly added by the reviser. — 28. forþi: pet should doubtless be supplied. — 30 ff. The original examples are confused; cf. N (224.10 ff.) use þe þet he (K; sc. treitre of helle) com to in one wilendis in one wummmone liche, 7 scide þet heo was igen o dwceleit (igan o dwcole BT, igan adwecole C M5), 7 wcop ... 2

However, the line in M: Tale conviviam (for convivium?) facit quandoque meretrici (MN p. IX) seems to make it necessary to take sum hore, in a non-metaphorical sense, as the subj.

1 N (224.7) scheawed him 'shows himself'. — 19 ff. The passage seems rather involved and the connection of clauses uncertain; Summe of ou þet he etc. (21) may be an instance of anacoluthon. MN omits þet. Instead of the full stop, a dash might perhaps be placed after biwerenche. — 24, 25. overhove (pp. 196.14, 204.3 etc.): the sh. has been overlooked in NED. — 26. monne wrouere: MN 'the things that make the life of man agreeable'? — 28. odre, hire sg. —
7 est of þen oder holie monne þet he makede uorte ileuñ þet he was engel, 7 bi his feder þet he was þe deceul, 7 makede him to sleen his feder.

112. 2. fader to be supplied after his. — 6, 7. for he hadd etc. in the original logically connects with the preceding incident. — 9 ff. An unsatisfactory alteration of the original; cf. N (224.21) Summe of ou þet he makede summe cherre to wenyn þet hit were nikclunge: ðif heo speke weire, 7 ðif heo edmodliche menede (K) hire neode. 7 ðif heo þonckede mon of his god dede: 7 was more overhowe uorto awenchen cherite, þen uorto don rihtwisnesse (M et tamen foret magis presumptio ad extinquendum caritatem quam sapientia vera). — 13. And so he will — þiue no þeme þerto (15) has nothing corresponding in the earlier versions. — 16. over gret þouþh: N (224.28) overhowe. — 22. þat is to saie — l. 23 an addition; so also nouþh forþi — þere þynne (24, 25). — 25. ben is missing after men. — 26. hem illogically referring to þat all; N (226.5) auh nout tauh þe þouþentfold1 þet me is mide itemted (K): ne ne muhte, ase ich wene, mide none muðe nomeliche nemmen (K) ham. — 27. After ynempned a dash; similarly after helle (29). — 31. bigileþ: N (226.13) birleþ, C bi telde.

113. 1. þat seint Austyn telleþ — l. 17 an addition. — A colon should be placed after telleþ; similarly after the second seide in l. 6. — 10. atyme: a tyme. — 17. An original passage containing the first comfort, applying personally to the recluses addressed, has been left out; cf. N (226.17) Siker beo of fondunye, þet (om. BCT My) huoso euer stont ine heie liue. Þis is þe worrnestu wuroure. Vor, euer so herre tur, so hauetþ more wind. The sisters themselves are towers; while they are bound to one another in sisterly love, they need not fear the devil’s blasts etc. — 27. a long: N (228.15)2 allunye, OE. callunge etc., which apparently has no form identical with the one in our text; there may be a confusion with the ME. equivalent of OE. andlang ‘along, forth’ (some examples with the sense ‘in full’ also given in NED., s.v. Along 7).

114. 2. þe should be supplied before deuel. — overþat: over þat. — 3. sett a footnote: N (228.24) ise þe weonde a merke. — 5. may no ferrer prike: N (228.27) ne mei nout gon furder a pricke. — 6. A full stop after merk. — 13, 14. a legion etc. an insertion by the reviser. — 21. an ensely synful man etc.: N (230.12) on vniseli Godes ilicnesse bereiht ham (him BCT My) in hire (his CT My) breste, 7 ne nimeð neuer þeme. — 24. After cunning a colon.

1 MN ‘the thousandth part’ as required by the context; the sense seems to be unique; perhaps put illogically. — 14. tale ‘tale’; MN Intr., p. IX; Br p. 496; My p. 71.
2 N (228.4) ðyre pl. — 6. MN (Gloss.) derives sutì from OE. söt; similarly, apparently, STRATM.-BR.; NED., s.v. Sooty, considers it ‘difficult to regard the early south-western suffix as a mere variant of this’; s.v. Suty, the word is connected with OE. besitod ‘defiled’. — 13. kunscence, as on p. 288.20, ‘consent.’ — 280.15. cunning possibly < OE. cunnian.
28. no myth bot one forto enteicn hym ðerto vaguely rendering the 
original heo neucede ðo none leve, bute one (nan bote ane T) nort to 
offeren (fearen T) him, ðif bileaue him trukede N (230.18). — 29. crook, 
as on p. 117.2, may have the sense ‘turn aside out of the straight 
course, waver’ (NED., s.v. 5); it has replaced the original trukede, 
a verb which at the time of the revision was apparently rather 
unusual; the substitution is probably not intentional. — 30. ðaf illo-
gically for the pres.; N (230.19) ðifd.

115. 11. ðat vnderstonde we wel etc.: N (232.3) Ant tet understod 
vel Dauid, ðo he seide etc. — 12. mederelinquas: me derelinquas. — 
13, 14. a longe, a long: N (232.5) allunge; cf. p. 113.27, 29. — Loo 
whan he wolde etc.: N (232.5) Lo, he (sc. Dauid) wolde wel ðet he 
(sc. Louerd) bilevdhe him, aúh nout allunge. — 16. for ðif his grace — 
oure seluen (17) an addition. — ðalwã for alway. — 17. into pride 
should doubtles be inserted after fallen. — 23. Ecce erroneously 
for the abbreviation of Ecclesiastics; cf. Ecclus., XXXIV. 11: Qui 
tentatus non est, qualia scit? — vnfonded not etc.: N (232.18) Hevat 
wot, he seid, Salomon, ðe ðet is unuonded? — 25. After seluen a 
full stop.

116. 9. Caste for Castel. — 11, 12. hem for him, probably in 
both cases. — 12. he he an instance of dittography imperfectly 
corrected. — The second his probably for ðe. — 16. N (232.30) 
nobiscum sunt. — 17. sterueþ zemeles, & by ðis strengeþ ðnoble 
a meaningless corruption; cf. N (234.3) sikernesse streoned zemeleaste 
(zemeles T), ð overhowe: ð boðe ðeos streoned inobedience. — 19. The quo-
tation (not a Scriptural passage) is an addition. — 20. N (234.4) hw 
ure Louerd etc. — 22. vnderfonde: N (234.7) ðet tu his zemeume underuo 
ðe ðe gledlukur (K); the reading of P is evidently a scribal error: 
é should be corrected to g. — 24. willicher: N (234.8) ðet tu ðerfter 
ðe wisluker¹ wite him... ðe wistluker holde. — 26. The translation 
in P only. — 29. A full stop should be placed after yttempted.

117. 1. tille: N (234.16) ridlen, TC ridli. — 2. ne crook 
nouþt along; N (234.17) ne trukie (truke CT) allunge; cf. p. 114.29. — 
ðat is — in bileue (3) added; similarly of leccherie & of pride 
in his soyle. — 4. he bede etc.: repeated in 1. 6, where the 
words occur in the original. — 9. The sense has been spoilt by 
an omission; cf. N (234.21) ðet tu ne beo ouercumen; beon strong etc.; 
the twofold occurrence of beo has caused a confusion. — 11 ff. 
Cf. N (234.24 ff.) 'aúh forði ðet heo wuste wel ðet in ðe mucule 
anguise aros ðe mucule mea, noldo heo neuer enes bisechen ure 
Louerd ðet he allunge deliurede hire ðerof. The passage as rendered

¹ MN, STRATM.-BR. ‘wisely’; I assume connection with OE, wisslíc, ge-
possibly a play upon words; cf. pp. 62.13, 142.9. — 22. RG p. 104 considers 
beon to be an inf. with imperative function; it is, however, doubtless merely 
an inaccurate reading for beo (cf. l. 10; numerous similar instances); BT Beo, 
C beo (MY).
in P may make the same sense — a full stop might be placed after mede; however, the abbreviation is doubtless due to accidental omissions. — 17. Ac ha në etc.: N (236.2) nout ich, anh hauet etc. — 19. dë pet was al — jesu of heuene (25) inserted by the reviser. — 20. deciple cf. p. 107.18. — 25. N (236.5)1 seint (K) Beneit 7 seint (K) Antonie etc. — 26. Ac for ë gre mede — louetich (27) added in the revision. — 28. coroune op Coroune: N (236.8) kempe crune. — 29. N Ant tis her after is ë eihete ë kunfort (elne T): ë pet al so else ë gre smid etc.; we should put a full stop before as. — 31. N (236.12) ën greuest hym havon ën estlondest ën send side more 7 sorre etc. — 32. After resouns a colon; some words are missing; cf. N (236.13) ët on (sc. reisun) is, ët he vorleosed . . . his strenêde (K) uorte tenten euermore on vuen swych manere sunne.

118.1. For to vche synne — fortó tempten (2) inserted. — 2. A colon after oer (sc. and) fridde. — 3 ff. N (236.16) he vor-uret his owune heorte of sor (K) grome 7 of teone, ët he unîtonc his, deceit ë gre ëdet tentacioùn ët tu stonest azean: muckeled ën me: 7 for pine ët he ënede worte drueen ët toward, he breideñ etc. — 7, 8. After hym we may put a dash; after heuene a full stop. — 11. dë his deciple — adouné (14) not in the original. — 15. dë he dude so an impossible addition; cf. N (236.25) slepte (sc. meister) wort midniht: ë po he avakade, ertu, eweñ, ët he, ët her? Go 7 slew swidê (K) (v.r. huer artu, quët he)? Ga slep swidê). ëe holi mon, his meister, inceard ëf astlepe etc. — 17. achayer: a chayer. — 21. he should be inserted before aros; but the line hardly makes any sense and there is nothing corresponding in the original; N (238.2) scie, ewett he, ku stod ë po ëe huel ët ich slepte, 7 tu sete biworen me. — 24. N (238.6) ë holde buten leave. — 26. ë po were ë be seven Corounes: N (238.8) hicat weren ë po seone crumen: ët hit weren ë po seone kunne (K) blissen, ët his deciple hiefde . . . ofserued etc. — 29. After mede a full stop; the stop after seif is meant for a colon. — 33 ff. wiþsigge for wiþsigge on account of the following initial; the passage has been abridged and the syntactical connection is somewhat loose; cf. N (238.15)2 ë poo

1 N (236.8) Ant tis her after = what follows. — 13. for ë reo reisun nomeliche 'for three reasons in particular'. — 14. on vuen: NED., MR WorTerd. s.v. Anoven, give the senses 'onward in time, after, mehr, ferherhin'; STRATM.BR., s.v. Anufen, as 'above'; I regard the word as a prep. with an original meaning of 'on, upon'; cf. Bosw.-T., s.v. On-ufen. — 17. MN's insertion of teô is due to a misunderstanding; BT read unboîne hise teô i ë temptatiun, . . . ëte fondunge (MY) where teô is not a sb. (MN Gloss.) but the pr. t. of ten, teon. — I doubt whether MN has correctly rendered the connection between the clauses; I may suggest another ët to be understood in 1.17 (ët ët he?): 'that (the fact) that he . . . leads thee . . . increases' etc.

2 N (238.11) wiþstlunge, according to MY, is an editorial error for wrestriunge. — 15 ff. In common with MN's unsatisfactory readings (K), several inaccurate translations also need correction. ëeo, heo pl. as in l. 19. — The semi-colon should probably be placed after ulesche (18). — wûnen (17) pa. t. — In l. 18 we should strike out the punctuation-mark after westlûker. — MS.: oneille 'persevering, steadfast'. — The dash in the text after swidê (19) to be kept in the translation.
uihted treouliche þet stontet (K) hu so heo ever beost inworreed of þeoe þreoc wittewines : 7 nomeliche of þe ulesche, hwuch so ever þe last beo : 7 so hit ummedluker (meadluker BC, meadluker T(My) is, 7 se (K) wunnen (urwindid B, urinned T(My) asean þe nestluker : 7 widsiged þe graunt þerof mid onewille (K) heorte (anewille heorte B, an wille heorte C, anewille heorte T(My)) ... þeo þet tus doet etc.

119. 2. hongen on þe roode: N (238.20) honginde ote rode; hongen may be used as a pa. pple.; or, which seems more probable, the sense of the original has been lost. — 3. smelled: N (238.21) smeihte. — 4. h for he. — 9. ofrest for offrest. — 10. ne felen it nouȝth: N (240.1) þet teo hule þet heo dranked þene drunch, ne beo hit neuer so bitter, ne iucleð heo hit neuer. — 11. Cf. N (240.8) Auh hucon hit is al ouere, þeonne spot heo 7 scheked þet heaued, 7 foet on uorto niuelen1, 7 makien sure 7 grimme chere etc. — 13. After penance a colon. — 14. wilde seems to mean ‘grow wild, rage’, OE. a-wildian; cf. p. 59.7; N (240.7) ... to þe preeoste. For bilenna hit wiiten, hit wie breden deaad. — 16. Cf. N (240.11) Ægan alle tentaciuus ... saluen beoit 7 boten under Godes grace: holie meditacion — innearde, 7 meditace, 7 anguisuse bonen etc.; some of the other saluen has been omitted in the revision. — 18. Alle þise ben armes in þis fiȝth an insertion; cf. l. 20. — 20. N (240.15) ednudnesse, 7 ðotemodnesse, 7 frolac of heorte etc. — 22. hy a scribal slip for hym. — Holy meditacionus etc.: N (240.19) Holie meditacionus beoct bclupped in one uers þet was Þære ieteihte (itachte ow CT), mine leone sustren: Mors tua etc. — 25. figtam for figtur. — 29, 30. What he — aȝeins hym added. — 31 ff. Ac when we þenchen etc.: the lines are rather confused; cf. N (242.3) O word ich sigge efter over sunnen (segge . Efter over sunnen . hucon se BC (sunnen huwen) My): þet huconne se se þenchet of helle wo 7 of heoueriche wunne: understooned þet God wolde a sume wise scheawen ham to men idisse worlde bi worldliche pinnen 7 worldliche wunnen: and scheawede ham word as ðauh hit were a schadewe — nor no likure ne beoit heo2 (for na likere ne beoit ha to þe wunne of heonene . Ne to þe wa of helle þen is schadewe to þ ping þ hit is of schadewe B, for nan sikere ne beoit heo C, for na lickere neren ho T(My)). — 34. for alle worldlich

1 Cf. p. 212.12. — 5. makien sure þ grimme chere i. e. make wry faces. — 12. inwarde ‘fervent’ as on p. 244.9 etc. — 14. After froure a colon. — 26. MS.: of godes deade o rode (K). — 27. Cf. B þe grimme dom of domesdei, munneð ofte ofte i mode; ... of domes dai, nim ofte i mode T, ... of domesdei nim ofte in heorte C (My); as shown by the rhyme, the reading of BT must be considered as the original.

2 They are no more alike, the likeness between them is no greater'. — 17. medlelase ‘excessive’. — 18. vouw kunne refers to pouhtes (17) and the four kinds of thoughts are given in the next line. — 20. areared ‘(if) bred’. — 24. beot should be understood after swuchen. — 26. I do not take þine leastest uercond as gen.
ioyes — *be lest pyne of helle* p. 120.3 an insertion, repeated ll. 13 ff. where the passage occurs in the original.

120. 3. Cf. *N* (242.7) *3e beoth over jisse worldes see, uppen be brugge (brinke TC) of heuene.* — 6. *And so mowen we — opon hem* (12) added by the reviser. — 16 ff. *done* must doubtless be considered as an unintentional error; cf. the corresponding passage in *N* (242.17): *auh odor fouthes summe cherve ine medlease uonunges habbed iholpen — your kunne nomeliche — to veschliche asailed: dredfulfe... willes widuten neode areared in *fe heorte.* — 19. The stop after *hert* should be struck out and a colon placed after come. — The subject *we* has been omitted. — 22. *N* (242.22) *odor zif me remde lude fur! fur!* *pet te chirche bernde! oder zif pu iherdest peoues broken pine wouwes.* — 25. *wißtonde* illogically for the pa. t.; *N* (242.28) *wißtode.* — 26. *N* (242.28) ... al *pet were ine heuene, 7 al *pet were ine helle* (al heuene ware 7 helle ware TC), *in* tentacion, biholden *pe one.* — 29, 30. *N* (244.5) ... *3murdred: oder pet tine sustren weren in hore huse worberne (forbarnde in hore hus T).* — 31. *Holy bedes etc.*; the passage is a contraction of the original text; cf. *N* (244.9 ff.): fervent, immoderate, anxious prayers obtain succour from our Lord against carnal temptations; the devil is much afraid of them: they quickly draw down assistance from God and do him twofold harm: they bind and they burn him.


1 N (244.17) _uileueste* in STRATM-BR. with hesitation combined with OE. _feol_ 'file'; the first element is the adv. < *OF. vil, L. vilis, used as an intensive*; cf. NED, s.v. *Vile 6 b; BC hetestue, T hetefaste* (My). — 20. *our 'your'; Br p. 488.* — 24, 25. *Huco se mei... heo mei etc* 'she who' etc. — 246.9. There is no need of L̄iri's explanation of heo (p. 8); the reading is due to an editorial error; MS.: *he* (K). — 31. MS. reads _nulich* (My).
reviser. — 34. wifh should possibly be supplied before polemodenesse; cf. l. 33.

122. 2. seifh probably for seifh; N (246.14) Eft, me seid, 7 sod hit is etc. — 7. The connection has been disturbed by an omission: four important effects of tears with fervent prayers have been mentioned; in all need these messengers should be sent toward heaven, for as Solomon says Oratio humiliantis penetrat nubes (cf. Ecclus., XXXV. 21: Oratio humiliantis se, nubes penetrabit). — 13. haph written: N (246.28) hat written. — 14. N: 7 Seint Beornard bered witnesse, 7 seid het ure Louerd ethalt hire (sc. schir 7 clene bone) mid him sulf, 7 sent adun etc. — 17. deue for deuel. — Cf. 1 Peter, V. 9: resistite fortes in fide. — 20. N (248.6) wuted hu he is woc het none strenede naudent on us, buten furuh us sulven; the reading of P is a blunder. — 21. N (248.8) . . . oluhnen, odiert preaten met he bugge boerof (sc. his apeware): and kweiter so he ded, hokedet 7 scorned, 7 launweet het olde ape lude1 to bisemare (K) furuh trewe bileaue; 7 he halt him ischend, 7 deet him o fluhte swaude. — 24. Alle his wiles of synne etc.: N (248.12) þes deofles rixlunge, þet nis bute sunne. Vor ne rixled he ine none bute þuruh sunne one. — 26. We holdeþ hym mychet of pride a meaningless rendering; N (248.16) Hweo is þet halte him muchel 7 prut heon he bialte hu butel þe mucheþ Louerd makede him etc.; cf. p. 123.26.

123. 1. d & nouzth etc.: N (248.18) And who is ontful met bihult mid eien of bileaue hu Jesu Crist, nout for his gode awh for odres gode (K) dude, 7 seide, 7 polede al met he polede? — 4, 5. N (248.20) And God Almihti yet, after al met he polede, alithe adun to helle uorto sechen feolaces, 7 dele mid ham þet god þet he hefde. — prison is obviously an s-less plur.; cf. pp. 107.18, 117.20; þe and free should possibly be transposed: ‘to free, liberate the prisoners’. — 6. N (248.22) Lo! nu, hu urommand beod þe ontful to ure Louerd! þeo onere þet wernde an odiæ a cacæ uorto lenen, — ful uoor heo hefde hoenward (hödenward T) hire eien of bileaue. — 9. And þerfor e—1. 25 a later insertion. — 11. þe should be added before ne. — 16. adetted: this seems to be a non-recorded form; the abbreviation-stroke over a has possibly been omitted; however, cf. NED., s.v. En- pref. A. 2; Slettengren, Aphæretic Words in Engl., p. 161.; see also pp. 96.7. — 23. Zelde oveyn of oveyn, as it stands, seems rather obscure; the first oveyn appears to be redundant; cf. Moral Ode (Egerton), v. 263: And of his oveyzold ziven (NED, s.v. Own 3); the passage is an allusion to the parable of the unjust steward, Luke, XVI. — 24. After gospel a colon. — 34, 35. There is a confusion in the connection of clauses, when he etc. having been made subordinate to the preceding as well as to the following sentence; a dash may be put after hem (35).

124. Cf. John, XIII. 35: In hoc cognoscent omnes quia discipuli mei estis etc. — 4. for Jesus Crist is al pos etc.: N (250.19)
Vor Jesu Crist is al luce, 7 ine luce he rested him, 7 haued his wuntunge connecting with a passage addressed to the sisters personally. — 7. N (250.22) ine seitnesse is Godes stude. — 8, 9. it: N (250.23)
he (sc. God). — 10. N (250.24) pet beost derne wundunges, pet he scheoted of feor: 7 his second beode — pet beost tentaciuns keorunide of neith, 7 kene. — 15 ff. N (252.2 ff.) Al his attene (entente T) is norte unuestnen (twecamen BC, twinnen GT MY) heorten 7 fort to binimen luce, pet hult men togederes. Vor hconne lune alid, hconne beost heo isundred: and te deouel deô ðum him etc. — 17. is should apparently be supplied after wrappphe. — 18. slelep for slep. — 19. worschipp: N (252.6) warschipe which has probably been misunderstood as there seem to be no instances of the original word later than the 13th cent. — 21. N (252.7) makiid scheld of ham sultuen euerichon of ham to oðre. — 23, 24. The original has been abridged; similarly l. 30. — 25. vobis for nobis. — oracionem for oracionis. — 26. Read per lubricum incedentes quasi. — tenemus for teneamus. — 27. tanta read tanto. — 28. vnitur for innititur. — 29. euer probably for over 2.

125. 4. Aforbisen: A forbisen. — Grut cleuep to geder etc.: N (252.29) Dust 7 greot, ase 2e ised, huen hit is isundred, 7 non ne halt te oðre, a lutel windes weof mei al to drencen hit to nout: þer hit liet in one clotte weste ilimea togederes, þer hit liet al stille. — 6. N (254.3) adds: ahu euerichon to dealde (itwinnen T, to twinnen C) from oðer lihtluker 3 to berstef. — 7. N (254.5) hit stont feste etc. The lines that follow have been shortened and the sense generalized. — 9. N (254.18) pet (sc. foxes) hefden þe nebbes euerichon ixeond from-mard oðer, and were þe teiles ixeied weste togederes (K); cf. l. 15, 16. — 10. blasme is, so far as I know, a unique form; the sense is ‘brand’ (N blase); as regards the formation, ME. blasme is in relation to ME. blast, OE. blæst, what OHG. wa(h)smo ‘growth’ is to Goth. wahlstus (OE. wæstum); OE. blōsma, ME. blosome, MLG. blossem ‘blossom’ to MHG. bluost, ODa. bloster (OE. blōstma, OSwed. blomster); OS. blōmo ‘splendour’, OE. glisian, glisian to ME. glis(n)en etc.; cf. KLUGE, Nom. Stammbildungslehre, §§ 153, 154; PERSSON, Beiträge, II. 583. In ME. blesmin, mod. blossom, a., vb., we find variants of the same root; cf. TORP, Nyn. Etym. Ordbr., s.v. Blesme: MORSBACH, ME. Gram., § 109; these are generally taken to be of ON. origin (NED).

1 N (250.7) best: the sup. should logically be kept. — 29. haben
pres. subj.

2 The corresponding line in the original (N (252.19))... swifte wateres, þe pet not over waden over monkie, euerichon (K) halt etc.) is apparently corrupt; one over seems to be redundant (for euer?); to make sense MX inserts 3if from TC. — 27. on, added by the editor, as in numerous other places (e. g. p. 256.6, 7; RG p. 89), is not needed.

3 Comp. — 7. As shown by the other MSS. (MY), the stop after utewid should be omitted; thus, in (of) things external take example' etc. — 25. Al his is ised mine leoue sustren . p BG (frend); similarly CT (MY).
Stratm.-Br., Cath. Angl. (EETS.), note) but there is no reason why they should not be considered as native words. — *whan* *Pe* Philistion — & her * wynes* (14) an addition. I place a full stop after *brennande* and a comma after *urope* (11). — 16 ff. The passage has been contracted and confused; cf. N (254.18 ff.) *Peo, peonne, habbed* *pe nebbes* *erongvende* *euerihon* (K) *fromnard* *oder, hvon non ne buwed* *oder. Auh bi *pe* *teiles* *heo* *beod* *somed*, and *habbed* in *ham* *peo* *deofles* *blasen: pet* is, *pe* *brune* of *golnesse. On an* *oder* *wise* *tei* *bitcnoet* *ende. In* *hore* *ende*, *heo* *schullen* (K) *beon* *ibunden* *togyderes ... 7* *iset* *blasen* *perinne: pet* is, *fur* of *helle. — 20. & *namelich* *perere* — 1. 27 interpolated; cf. N (254.25 ff.) *loked* *pet ower* *loewe* *nebbes* *beon* *euer* *icwod* *somed*, *mid* *swete* *luue, *ueir* *semblaunt, *7* *mid* *swete* *chere — pet* *3e* *beon* *euer* *mid* *monnesse* *of* *one* *wille* *ilimed* *togyderes, *use* *hit* is *inwriten* *bi* *ure* *Lounedes* *deore* *deciples: Multitudinis* etc. — 20, 22. it sc. *loewe. — 26. The* *stop* after *foxes* *stands* *for* *a* *colon. — & *zif* *3e* *apparently* connects *with* *zif* *hij* (25); *inconsistency* in regard to persons. — 29. The explanation is an addition. — 31. The connection is broken by the omission of a lengthy passage; cf. N (256.2) ... for *bi* *he* (sc. *Pe* *econd*) *is* *ume, deies* 7 *nihtes*, *norte* *ultimen* *ou* *mid* *wreddie, *oder* *mid* *luder* *onde: and* *sent* *mon* *oder* *wummon* *pet* *tettle* *to* *pe, 7* *bi* *pe* *oder* *sum* *swindie* *sawe ... Ich* *forbode* *ou* *pet* *non* *of* *ou* *ne* *ileve* *pes* *deofles* *sonesmon ... Euerich* [on] *noteleas* *warnie* *oder, *puruh* *fal* *siker* *sondesmon ... of* *pinge* *pet* *heo* *misnime ... 7* *maki* *so* *peo* *pet* *bereal* *pet* *word* *recorden* *hit* *ofte* *biworen* *hire ... hwu* *heo* *wule* *siggen, *pet* *heo* *ne* *sigg* *hit* *oderwices, *ne* *ne* *clutie* *nammore* *pero. Vor* *a* *lute* *clut* *mei* *lodlichen* *swunde* *a* *muchel* *ihol* *peche* (pece B, *peche* GT, mantel C). — 34. her inconsistently for the *sing.; similarly* *hij, hem* in the following line.

126. 1. Another for *should* be added before the second *hij. —

2. *it* for the plur. — *ponkep* for the pres. subj. — 4. *inpugnet* for *inpunguet. — *He* *pat* — 1. 7 inserted by the reviser. — 8. Cf. Prov., XXVII. 6: Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis. — 9 ff. altered and generalized; part of the original matter has been replaced by the reviser, and this has made the connection rather loose; cf. N (256.19 ff.) *Dus* (sc. *Corripiet* etc.; Meliora etc.) *answeerde* *eure: and* *zif* *hit* *is* *oderweis* *peo* *pe* *oder* *understont, send* *hire* *word* *aswen* *perof, *luveliche* 7 *softeliche ... And* *zif* *pe* *econd* *blowde* *bitwonen* *ou* *eni* *wreette, *oder* *great* *heorte ... er* *heo* *beo* *wel* *iset, *nouh* *non* *norte* *nimen* (nact ane to *neomen* BGC (naut) T (nimen) My) *Godes* *flesch ... Auh* *sende* (K) *peonne* eider

1 Adv. gen. sg. — 3. As rightly remarked by Bg pp. 38, 126, we should read: *pet tettle to pe, 7 bi pe oder, sum swindie sawe; cf. TC (foot-note a). — 4. *swindie* has, in all probability, the same sense as on p. 428.30: *distressing, painful*; cf. p. 306.30 (NED., s.v. *Sugh*). — 6. he sc. *deosele. — 25. It seems somewhat difficult to realize what Mn's rendering of this line actually means; I may suggest: *let no one be so witless — not in any way — that she at all (OE. *calles*) looks at it*. B reads: *ah* *zet* *p* *is* *leasse* *p* *ha* *caenes* *ne* *bihalde* *peron; the other MSS. differ (My). — 258.4. *He* *him* *sulf* *hit* *seid* *He* *himself* *says* *so: Beati* etc.
oder word þet heo haued imaked hire... eadmodliche ueniie. And þeo þet ofdrauht ear þus luve of oðer... 7 nimed þene gutt uppun hire, þauh þeo oðer habbe more, heo schal beon mi deorewurde ð mi deore suster. Vor heo is riht Godes douhter. He him sulf hit seid, Beati etc. — 12. After bettore a full stop. — 17. The translation has been added. — 18. The stop after poynt stands for a colon. — 21. A dash may be placed after gylt. — 25. A verb, wil or may, has to be supplied; cf. p. 125.16; N (258.9) Hwe mi beon, vor scheome, sluummy 7 sluggi 7 slouh etc. — 27. The Latin quotation is found in TM but seems to be absent from the other versions; after ciam a full stop; the first part is from Ps. XVIII. 6; the second (pertransinit etc.) from Acts. X. 38. — 29. After lyf an omission; cf. N (258.10) And after al þet oðer, hwæ he, iden eventid of his liue swonc oðe herde rode. — 31 ff. N (258.13 ff.) And he oðe munt of caluvrie (K), steih ȝet herre on rode: ne ne swone newer mon so swude, ne so sore ase he dude þet ilke dei þet he bledde, o uif halue, brokes of ful brode 7 deope wunden etc.; in the revision the rest of the passage has been contracted.

127. 4. and also whan — l. 8 a later addition. — 10. N (258.22) Vor, þo he was iboren, erest, þæ þet wrouhte þe eordæ etc. — 14. N (260.1) 1 mid clutes biwrabled (biwrabbit B; biwrabbet C, inwrabbet T My), use þe gospel seid. — 18. and after in litel stede etc.; N (260.6) auh ȝe stude of in, his cradel herbarueded him (in his stude of cradel þ him herbage C). — 21. habebat for haben (cf. p. 53.8); Matt., VIII. 20; Luke, IX. 58. — 22 ff. N (260.9) Of mete he was so needful þet þo he hefide... ipreched... he lokede etc. — 24. wha for wha. — 26. and þeis — of þe lawe (27) added; similarly þat hij (30) — sabate day p. 128.2.

128. 4. ne hadde bot a fote etc.; N (260.20) of al þe brode eordæ ne moste he habben a grot, forte deien uppun. Þe rode hefide enne wot oðer lutel more: ð tet was eke worto echen his pinnen. — 17. ֎ al was clene etc.; N (262.5) 2 7 al his clene bi þet he ledde on eordæ, 7 alle þet hine wulwuden. Then follows: þus, to þe articules, þet beot... þe liutes of ure bileave onont Godes monheade. God wot hwe invardliche bihalt ham, 7 uhteð azean þe weonde þet founded as mid þeos seouen deadliche sunden. Vor þi, seid Seinte Peter, Christo etc. The passaige And his hard betyng etc. is an interpolation. — 26. Cf. 1 Peter, IV. 1: Christo igitur passo in carne, & vos eadem cogitatione armamini (N armemini). — 29. Cf. Hebrews, XII. 3: Recogitate enim

2 N (262.3) mistrum: STRATM.-BR., hesitatingly, ‘infirm, meagre’; NED. ‘weak’ < OE. trum; T reads mistime (My). — 8, 9. God wot... 7 uhteð erroneously rendered by MN as ‘God knows her who... and fights’; after wot should be placed a comma and ð either stressed (‘also’) or struck out; hwæ se invardliche bihalt ham, fehted BG (no stop); similarly T; god wat hwase etc. C (My). — 15. wercord: CT preferably werged, wergen.
129. 1 ff. The passage is a rather fragmentary rendering of the original; cf. N (262.19 ff.); the lines connecting with the quotation in 1. 8 are: and *tif* *pe* uonodes ferde, *pet* beoct his tentacions, asailed on sute, onsweried him 7 sigget, Metati etc. — 8. Cf. 1 Samuel, IV. 1:... castrametatus est (sc. Israel) iuxta Lapidem adiutorij. Porro Philisthijm venerunt in Aphec etc. — N (264.1) *3e Louerd, no wunder nis (wunder is BCT, merueille est Fr.); we beoct slogged her bi *pe, pet* ert ston... 7 te deofoles ferde is woddre uppon us, *pen* uppon eni odrv. — 9. see (imp.) within commas; *zie* I take in a sense related to that in NED., s.v. Give 31: ‘attribute, ascribe, assign’ (earliest example 1559): ‘in thee is my strength’; cf. p. 153.10. — 11. *h* for *his*. — 12. There is an omission after *herr*: N (264.4) *Vor* *her* (in Regum) hit telled al *pus, pet* Ismeles folc (israel godes folc BCT, folc C My) com etc.; similarly after comen (13): N (264.6) and *pe* Philisteus comen into *Afecb. Philisteus — *pet* beoct unmwihtes. — 13. *aefeb* for *afech. — 14. N (264.7)¹... *neowe* wodschip. So hit is sikeliche. *hwayne* (K) mon logged him bi *ure* Louerde, *hwayne on* ertst bigimmct *pe* deofoen to weden. — 15. sarrelieh ynomen: N (264.10) soriliche istrine; of the adv. in the original text there is apparently no recorded form with rr; the reading of *P* then, may be due to a scribal error or perhaps to a confusion with *sarreliche* ‘in close order, closely’; cf. NED., s.v. Sarraly. — 17. N (264.13) 7 mid *te* gode Iosaphat, sendedt beoden uor sondesmon anon after sukurs to *pe* Prince of hew. (K). — 23. N (264.18) Sequitur. — nobis for *cobis*; cf. 2 Chron., XX. 15. — 28 ff. In these lines there are several omissions (cf. Lat.); N (264.22) *In us nis nout...* so muchli strende *het* we muhten (mahlen B, muze C, muhen T, met G My) widstonen *des* deofoles ferde, *het* is so strong uppon vs. *Auh, whon* we beoct so bistaerd 7 so stronge bistonden *het* we mid alle nenne read ne cunnem bi us suluen: *Dis* one *we* muwe don... *hebben up eien 7 honden to *pe* mifsulre *Louerd* etc.; also in the passage which follows the original has been abridged. — A colon should be placed after *done* (29). — 32. he should be supplied before heize. — 33. N (266.4) Noli timere, *et* *pus he* onsweredt ou, *huwen 3e cloriped after helpe. Ne beo *ze* etc. 

100. 2. N (266.9) Loket ne huuch help is strusti 7 herdi bileaue. *Vor* al *pet* help *pet* God bihat, strende worte stonden wel — al is in hire one. *Herdi* bileaue makeat ou stonden upriht: and te deofoel nis noendic lodre. — 5. N (266.13) *buh* *pe...* aduneward, *pet* ich muwe

¹ N (264.10) *white* (K): the correct reading is obviously *fuht* BT, *flucht* CG (My). — 12. amidde *be* worhefde: MN ‘among the foremost’; the expression is doubtless analogous to (spet (K) him) amidde *be* bearde p. 290.20 and means something like ‘meet... face to face’ (cf. ‘look (danger) between the eyes’). — 24. so stronge bistonden *pet* we etc. ‘so hard beset that we’.

Recluse 281
over ye. Deo habitis et to his fondande beied hire heorte etc. — 6. You may shouuen etc.: N (266.17) ich (sc. be treitre) chulle wenden anoun over acket; the line in P seems to be from a following passage in the original, omitted in the revision; cf. N (266.23). — 11. lette hym lepe vp: N (266.26)1... pet is, heo dude one swuche sunne idel ilke nicht, huruh his prokiunge, i boudte etc. — 16—24 dis-connected and generalized fragments of the original passage2; cf. N (268.2 ff.); the power of the devil melts away through the grace of the holy sacrament (of the mass) which, above all, brings to nought all his wiles, as illusory dreams, false appearances, dreadful alarms, and deceitful counsels — as if the thing to be done were to the honour of God: this is his wicked artifice which holy men most dread; thus, he will lead to carelessness instead of mildness, or he colours cruelty with the hue of justice etc.; but the sublime sacrament with steadfast faith unmasks his artifices — as soon as he sees you valiant in the service of God, his power vanishes and he takes to flight; but if he should perceive that your faith fails etc. — 18. tiliynge: there is no form with i as root-vowel recorded in NED., s.v. Teling ‘deception, sorcery’; s.v. Tilling, no sense is given applicable to this instance. However, in Bosw.-T., s.v. Tilling, teolung, STRATM.-BR., s.v. Tilung, the word is associated with OE. tilian, teilian and in regard to the form in our text, this connection seems probable; otherwise i might be ascribed to the influence of tille etc. < OE. (for)tyllan. — 25. wyndewef for the pa. t. — 26. recasbeson: N (270.29) Recabes sunne; cf. 2 Samuel, IV. 5: Venientes igitur filij Remmon Berothitae, Rechab & Baana, ingressi sunt fermente die domum Isboseth. — 27. wen for wont. — 28 ff. N (270.24) And nis he witterliche (K) amased 7 ut of his witte pet, amidden his unwinen lit him adun to slepen? The lines which follow are abridged from the original and partly confused. — 31. N (272.5) Wummon is pe reisun, pet is hus (K) wites skile hunon hit unstrencped, pet schulde beon monlich 7 stalewurde (stalewurde T, stadalwerde O) 7 kene ine treouwe (K) bileuwe. — pet, apparently mechanically kept from the original, should be struck out or changed to pan. — 32. unstrencped for the present. — 33. sone whan he: N (272.7) so sone so me.

131. 1. pan pe lust gop etc.: N (272.8) 7 let (sc. me) pene lust gon inward 7 delit waxen. — 3. After soule a full stop. — 4. The quotation lacks connection as the original passage which it is intended to illustrate has been omitted in the revision; cf. N (272.10) Recabes

1 N (266.28) feol so into ful wunne ‘thus got into an evil habit’.
2 In this passage there are some points to be noted: p. 268.7. heo pl. — 8. goste cannot mean ‘guest’ (MX); it apparently refers to pene deowel — the evil spirit. — 19. pene gost: fi chast BTC (hin), fi catisfaction G (MY), which readings are to be preferred. — 24. to ziuus ‘without punishment’; OE. to giftis ‘gratis’. — 26. nede ‘needs’. — 270.1. bute ‘if not’. — 8. warnie ‘warn’. — 10. strenches ‘forces’. — 11. vor hunon pet ‘provided that’. — 272.4. The comma after is to be deleted.
sune... god in 1 sleat Isboset, pet is, pene bimascde (K) gost pet in one sleipie zemelaste (zemels T, schemooses C) wozemeif him suluen. pet nis nout to vorzien pet, ase holi writ telled, heo puruh stihen Isboset-addun into [he] (i. be TC) schere. Her seid Seint Gregorie etc. The Biblical reference is to 2 Samuel, IV. 6: et percussurerunt eum in inguine Rechab & Baana frater eius. — Ignite ferie: N (272.13) In inquine (K) ferire. — dileccionis: N delectatione. — 5. cher: N (272.14) scher. OE. seearu 'groin' of which there seems to be no form recorded analogous to that of P; cf. NED., s.v. Share sb.² (however, under the etymologically identical Share sb.³ 'share' there is a 15th cent. spelling char(e) (shere 14th c.). 'face'. — N (272.15)... hwn dehit of lecherie purled heorte. — 7. accisam for ociosam. — 10. quadam for quedam. — 11. putraunt: N (272.20) Putrauent(Ps. XXXVIII. 6); cf. l. 23. — citatrices for cicatrices. — 12. quippe figura : figura est wineris not in N. — 13. putritudinem: N (272.21) putredinem. — 14. N (272.22) delectationem. — 15. ff. a confused rendering of the original passage; cf. N (272.23 ff.) hwn be olde unwine isihit ure skile stepen, he drawh him in anou intoward hire, 1 folled mid hire o slope (feled wid hire i specie B; similarly CTG My), þenchest tu, he seid, hwn be, oder heo, spec of flesches golnesse? And speked ðus, be olde swike, tound hire heorte wordes ðet heo ikerde ðare fulliche iside, oder sylhte þet heo iseih, oder hire owene (K) fulden þet heo somechules (K) wurhouthe. Al þis he put ford biuoren hire heorte eien, uorte:biufen hire mid foute of olde sunnen, hwen he ne miþ mid neoure: 7 so he bringed ofte æsean into þe adotede soule, þuruþ licunge, þeo ilke sunnen þet þuruþ roudfulfe sorë wener ðare ihet. The alteration in l. 15, 16 is striking and can hardly be intentional; & (16) illogically taken over from the original; of (17) would be better omitted; after hap we should supply herd; the pronouns in l. 17 ff. are without connection, he being a misadaptation of the fem. of the earlier text. — 24. ben gedred neveþ porouþ synne: N (274.2) mine wunden... gedered neoure vorsum (vorsum O); cf. NED., s.v. Gather 19 b: 'of a wound, etc.: To develop a purulent swelling' (earliest example of the vb. is given from 1610). — 26. N (274.5)... to munegunge, 7 sleat þeo unwarre soule. — he possibly for me. — 28. mortem for morte. — 29. N (274.7) mulierem, id est, mollem custodiam etc. — 30 ff. zateward for zatowards apparently on account of the following initial; cf. p. 96.7. — N (274.8)... zetwardes slepe. It¹ nis nout iwar ne waker ne nis nout monlich, auh is wummonlich, et to over- kesten, heo hit wummon beo hit mon. Þeonne is al þe strencete after

¹ MN does not render the sense of the text: pet is a rel. referring to zetawerdes: 'that is not... nor... nor'; B reads nes... nes... nes (MY). It seems doubtful whether beo hit etc. (10) should not be connected with what follows. — 13. he must be understool: 'he takes to flight'. — 23. to sudde (K) 'too much'. — 28. MS.: drcori nor longinge (being) sad with yearning? — 30. heo pl.
\[\text{be bileaue, 7 after } \text{bet me haued truste to Godes helpe } \text{bet ever is neih bute zif bileaue trukie... } \text{Heo unstrencfte } \text{be unchit (unwicht C) 7 deid him suluen o flunte anonriht (K). Vor } \text{bi beod} \text{ ever azean him herdi ase leun ine trouce bileaue: and nomeliche } \text{idc wondunge } \text{bet Ibsoset dei} \text{ede (K) uppon, } \text{bet is golsones.}\]

132. 1. h for he. — 2. For flesche lust etc. has no connection, as golsones, to which it originally refers, has been changed to gomes-leshed, p. 131.33. — 4 ff. N (274.21) þauh þi foa hurte þe ode yet... uor so louh wunde ne dret tu nout to sore, but zif hit to swuife (K) swelle, þurh skiles zettunge, mid to mucho delit, up towaerd þe heorte: auh drinc þeonne atterlode (atterlade berien C), 7 drif þene swel (swealm B, swalm CG MY) æzeanward urromward þe heorte; þet is to sigen, þene odc attrie pinen þet God suffrede odc rode 7 þe swell schal setten. — 5. he hert a case of dittography. — 6. alter ‘gall, bitterness’ (NED., s.v.\textsuperscript{5}) is obviously due to a misunderstanding of the original word (NED., latest example 1250); cf. l. 8. — 10. dryery for loue longyng: N (274.28) dreori uor longinge (K, MY; Dreori of longung B, dreorischipe of longunge C). — 11. The stop after Catel should be omitted. — þise ziuend etc.: N (274.29) and þet of ham elowed ziuend (7 al ð of ham flowed ð. zeowed BC; similarly G MY) deadez dunt anon, buten zif heo been isaluled. — After onon a full stop. — 12. foote apparently an error for fende; N (274.30). Huon þe weond smit þideward, þeonne hit is ivis forto dreden, and nout for vot wunden. — 14. fealzuischipp: N (276.1) feolautliche luue. — 15 ff. N (276.2): wretides salue, folemodnesse: accidies salue, redunge and misliche werkes, and goshliche (K) urowen: ziscungen salue, owervoxe of cordliche þinges: vrestschipes salue, ureo heorte. — 17. azein leccherie — l. 20 an addition. — 26 ff. N (276.9)... unstrencde. Nu, kumet (Ne kined BCG MY) of þe vetles swich þing ase [is] þerinne. Of þine flesches vetles hwat cumed þerof? Kumet þerof smel of aromaz, oðer of swote healwey (basme C). Deale. Of\textsuperscript{1} te druie sprintles bered winberien. (Deale drene sprilme bered win berien. Bereres, rose blotstmen B; similarly CG MY). And bereres bered rosen, 7 berien, 7 blotstmen. Mon, þi flesch, hwat frut bered hit, in alle (K) his openuneges? Amidden þe meste menke (K) (menske C) of þine nebbe, þet is, þet feireste (K) del bitecone smech muedes 7 neoses smel, ne berest tu tuo þurles, auc þauh hit weren tuo priné þurles? Nert tu icumen of ful slim? Nert tu mid fulde al (K) ifulled (nart tu fulde fette ne bist tu B; similarly CG MY)? Ne schalt tu beon warmes fode? Nu a uleth etc. — 27. comeþ þere of should logically be understood as a predicate of

\textsuperscript{1} Of should doubtless be omitted; cf. BCG. MX incorrectly takes the sentences as questions. — 15. It seems hard to realize what meaning LR has got out of the lines by rendering del as ‘das Tal’ (p. 38). — A dash should possibly be placed after the word and the first þet in l. 14 taken as a rel. referring to nebbe. — 18. Nu ‘since, seeing that’; after blench an a comma.
smel. — 30. Sperua fluidum: N (276.19) Sperma es fluidum. — 34. Ac pat awildep vs etc. has no sense; N (276.23) Auh wostu hwat awilegcd monnes feble eien pet is heie iclumben? pet he bhialt adunevard. Aug. Sit... Al so ase hwaa (K) bhialt to peo pet boed of loewe liue, pet maken him punchen pet he is of heie liue, auh bihold etc.

133. 2. seip seint austin: St. Augustine is the source of the following quotation. — 3. Incencium: N (276.24) Sicut incipientium (K). — eleccionis for elacionis. — sit cautela que: N sic cautela est. — 9. forzetting e uncunnynng: N (278.6) sunne 7 ignoraunce (K): pet is, unwise dom 7 unenimesse. Vor ofte zet (K) tu wenest pet beo god is vucl, 7 soule mu'dre. — 10. lyth forto casten in to synne has apparently got out of place; it is perhaps a marginal addition erroneously inserted; cf. l. 11: N (278.9) dred zet pine woke kunde pet is et aworpen. — 11. N (278.8) BIhold mid wet eien pine schomefule sunnen. — 12. pet possibly for pan; N (278.10) po. — 14. biwepen his vnhappe. e dremen etc.: an omission has caused a break in the connection; cf. N (278.14 ff.) petus, lo, be holi mon nefde, of pete ondre mone... non wunderlich (K) overhove, auh biwep his unhep, 7 drede etc. — 16. A full stop after grace. — 17. humilitatis for humilitas. — 19. N (278.20) ed- nomdnes is forkeisting of wurdschipe, 7 luce of lute hereword 7 of louhnesse. — lowonese the second o may stand for e. — 23. N (278.22) pet pet is umbe, wi'dueten (K) hire (sc. edmodnesse), worte gederen gode beaunces etc. — 25 ff. an alteration of the original, defective in logic; cf. N (278.25) zes one biit iboruwen: zes one wi'duued pet deofoes groben (snaves T, grunen C) of helle, ase ure Louerd seide to Seint Antonie etc. — 26. ne may accidentally repeated. — 28. pet should, be supplied before deuels. — 29, 31. hou mith eure any passen... pete polemode man: N (278.28, 29) huoo mei... witen him...? One pet edmode; a similar illogical alteration occurs ll. 31, 32: pettowe man of hert is so litel... he is so strong... pet al gostlich strenge pe comep herof: N (278.30, 31) So lutel (sutil BCG, suteł T My) pingo is edmodnesse... rauh heo makie hire so lutel... heo is rauh pinge strongest, so pet of hire is euerich gostlich strenede. — 33. After herof a full stop. — 34. The translation is an addition.

134. 2. N (280.4) pet ase edmodnesse is, pet... is Jesu Crist, pet is, his Feder wisdom, 7 his Feder strenede. — 3. Hou dopc etc.; the connection has become abrupt owing to an omission; the original line immediately preceding is: furuiru pet strenede of edmonnesse he (sc. Jesu Crist) awerp fene warse (pe purs BT, pe purse OG My) of helle N (280.7). — 4. hy for hy. — 5. A contraction of the original.

1 N (278.11) of is not needed. — 21. louhnesse 'low condition'.

2 N (280.6) The comma after is to be struck out, is... wuninde being the def. tense of the verb; time belongs to pet. — 16. It would seem more natural to put the inverted commas after edmodnesse. — 23. C smiten hease, BGT smiten. Hua se: this, with a comma instead of a full stop after eoroe, l. 24, is evidently the true reading and punctuation' (MY).
metaphor: N (280.10) He iseih hu uoile þe grimme wrestlare of helle breid up on his hupe, 7 wecip, mid þe haunche turn, into golnesse, þet rixled i þe lenden. He hef an heih monie, 7 swende abuten mid ham, 7 swende (sweng BC, swuong G, swang T MX) ham þuruk prude adun into helle grunde. — 7. N (280.16) ... þene turn of edmomesse, þet is, þe uallinde turn. And feol urom heuene to þer eorde, 7 streihte etc. — 12. The connecting lines have been left out; N (280.20) On oðer half, use Job seeid (K), he (sc. þe feond) ne mei, uor prude, þet bute biholden heie: Omne etc. — 15 ff. N (280.22) ... heo beot ut of his sihde. þe wilde bor etc.; after wertlde a dash. After tosshes (16) some lines of the original have been omitted: ... the standing is confidence in God's power; the falling is consciousness of one's own weakness — to consider oneself of small account and always look etc. — 17. A full stop after ertz. — 20. An addition. — 21. in þise men: N (282.5) In hire, referring to edmomesse in a passage left out in the revision. — 22. foloweand for flowcand; N (282.6)siblings wollen. — 24. & hert bolhen etc. makes no sense; cf. N (282.8) Auh heorte to-bollen 7 to-swollen, 7 ihouen on heih ase hul — þeo heorte ne ehalt none worte of Godes grace. — 27. N (282.11) Al so, on edelich stiche, oðer on edelich ech (oðer warch T) makes worte understonden hou lutel wurd is prude etc. — 30. Pride erroneously for Onde; cf. p. 132.14. — 31. & it is þine oveen illogically introduced from the next line; N (282.14) Ondes salue, ich seide, þet was feolaulich lune, and god vmunge: 7 god wil, þer ase mihte of dede woeled. — 32. his sc. who loves; N (282.16) ure.

135. 1. Lord what many — 1. 3. somewhat disconnecdly inserted by the reviser; it would seem necessary to supply þat either before ben (2) or wolde; þat þing here on erþe is apparently redundant; it may be a scribal error. — 4. Alia for Aliena. — 7 ff. A fragmentary rendering with several inaccuracies; thus hem (9), without connection as it stands, originally occurs in the following context: ... þi strencðe æçan þe neond is al þet god þet oðre doð, 3if þu hit wel umnest. Sikerliche ich ðeue þet ne schal flesches fondumye ... anmiestre þe neuer 3if þu eart sweote theorted ... and huest so inwardsliche alle men 7 uummen ... þet tu ertz sorf of hore uel, 7 gled of hore god ... ennen þet alte þet lauet þe eueden ham ase þe etc. N (282.22): also þerof has been mechanically taken over from the original without regard to the lack of reference; cf. N (282.28) 3if þu hauest knif oðer clot, mete oðer drumch ... ennen þet tu euedest woste þerof; wul þen þet heo hit heueden; the rest of the passage has been replaced by ll. 10, 11; repeated from p. 123.7. — 13 ff. N (284.6) ... polemodnesse: þet haued þre steiren — heie, 7 herre, 7

1 Mn 'doing them good'; god vmunge and god wil are, however, doubtless co-ordinate and parallel in sense. I suggest 'well-wishing'; cf. l. 23. — 16. þet hit makedo oðres god ure god etc. 'that it makes the good of (done by) another our good as well as his who does it'. — 22. oðre pl.
alve heixt... Hëih is þe steire, zif þu folest for þine gulte: herre zif etc. — 22 ff. abridged and differing from the original; cf. N (284.16) ... misled þe: and nis þet ieren (or BCT, ore G My) auercud þet inwurdt þe swarture þe ruhure so hit is ofture þe more iuiled? (ant rusted þe swidere þe me hit scured hearde? Gold. seluer. Stel. Irn. al is or B; similarly G T My) Gold and seoluer clesedt ham of hore dros ide fure. Zif þu gederest dros þerinne, þet is ægean kunde. Argentum... þe caliz þet was inel t ide fure... wolde he... awearen his clesing fur...? Al þes world is Goddes smidde... Fur: þet is, scheome þe pine: þe belies: þet bood þeo þet missigged þe: þine homeres: þet bood þeo þet hermed þe; most of the passage ll. 25—33 has nothing corresponding in the earlier version. — 26. After the first hem a full stop. — 30. probratum: N (284.19) reprowbatum; cf. Jer., VI. 30: Argentum reproubum vocate eos. — hise sc. chosen.

136. 1. N (284.28)... flagellum faciat Pater meus? — 2 ff. penche on þis ensample originally refers to the Latin quotation. The passage which follows is a perverted contraction of the original argument; cf. N (286.1) Hwun dei of rihte is iset, ne deð he muclhe scheome þe demare þet, a þis halp þe isette (K) deie, breked þe trives, 7 awreked him of þe, oder of him suluen (K)? And hwo is þet not wel þet domesdei is dei iset uorte don aller men riht. Hold þe trives þeo hacules... Ne do þu nout him (sc. demare) scheome, so þet tu uorhowiche wrecche of his dome 7 nime to þin owene dome. Two finges bood... Hwo so euer on him sult nimed ouder of þeos tuo, he robberd God 7 reawed. Gloriam... Mihi vindictam... Ert tu so wrodt wid mon oder wid woomon þet tu ðeult, forte wrekent þe, reauen God his strenede? (cf. l. 18); the translations of the Biblical quotations have been added; ll. 10—29 have likewise been inserted mainly by the reviser; the latter part of the insertion is a repetition from p. 89.12 ff. — 7. vindictam (as in N) for vindicta. — 19. After hym a full stop. — 30. A colon should be put after þis. — 32. A full stop after here. — 34. and ziuếp — p. 137.5 an addition by the reviser (cf. p. 49.22).

137. 7. N (286.21) pagina sancta. — 8. Ac ecure — l. 12 mainly added. — 13 ff. A dash after largesses. — The original1, having partly a personal application, has in the passages which follow been mutilated and the sense destroyed; thus, in l. 14 the saying of St. Gregory originally has reference to the vice of Golnesse (in BCGT beginning a new paragraph (My)); cf. N (286.29) Golnesse cumed of ziuenesse 7 of fleshes eise: vor ase Scint Gregorie seid, Mete 7 drunch over rihte etc. — 15. blyndes þre tymes corruptedly for teneed þreo teames N (288.1); (blyndes may be a careless substitution for an original bredes or bryngeys); after tymes a colon. —

1 N (286.27) MS.: freolac (K). — 28. It seems difficult to see the meaning of Ms's translation; oder freolac obviously contrasts vreo iheorted (K); the comma after Anker should probably be struck out (an anchoress who is liberal in any other way etc.); cf. My p. 67.
seeing of lustes: N (288.2) lecheries lustes. — 16. A full stop should be placed after lustes. — ac understonded etc.: N (288.4) . . . golnesse ne bid neuer allunge clene aecvent of flesches fondunge. Auh þet understonded wel, þet þreo degeuz beod þerinne, asc (K) Seint Beornard witened. þe unorne etc. — 19. hiþ bispaten it etc.: N (288.9) heo bispeded (bispettad BG, bispeted C, bispetten T MY) hire mid hire 1 blake spotle (spekes BGT, speches C MY; ßeadant maculis M), so þet heo nis nout wurdc þet Jesu Crist, hire leofson . . . ne eluppe hire ne cueze er heo beo iveschen. — A full stop after done; so also after away (20). — 20. culpynng, with the exception of another instance in our text, p. 150.2, apparently seems, to contain a blending of the notion of ‘striking’ (dia! culp ‘a hard blow’ (EDD); cf. NED., s.v. Coup sb.1, v.3) and of that of ‘sin, guilt’ (OE. culpa, culpian): ‘beating one’s breast in confession of sin’. — 22, 23. After lust a semicolon; N (288.13) whon . . . þe delit kumed up, 7 þe lust waxed. þeonne . . . þer waxed wunde 7 deoped into þe soule, after þet þe lust ged, 7 te delit þerinne, furðre 7 fûdre. — 24. Sane for Sana. — 26. crescat for crescas; cf. Gen. XLIX. 3, 4. — A full stop should be placed before ruben and the comma and paragraph-mark after it struck out, as the word does not belong to the quotation. — 27 ff. The original passage has again been garbled, and the lines, as they stand, are unconnected and rather void of sense; N (288.19) Ruben, þu reade (K) þeœf (þoht BGTC (pocht), vous rouge pensee Fr. MY), þu blodli delit, ne waxe þu neuer! Kunsence, þet is skiles zettunge hwon þe delit ize luste is igon so oncuorð þet ter nis non wiðsigginge (þ ter nere na wiðsake T) zif þer were (ter nere BT, þer nere G, þer nis C MY) eise worto fulfillen þe dede (to þe folde dede T, to fulle þe dede C). þis is hwon þe heorte draucd lust into hire (draughted to hire unlust B; similarly GCT MY), ase þing þet were amased (amainet B, amained G, amaset CT MY), 7 foð on ase to wiken 7 forte leten þene neond inwurden, 7 leit hire sulf aduneward . . . þeonne is þe kene (K) þet was er eruh (currre BGTV, currd C MY), — þeonne leaped to þet stod er ueorrento, 7 bit deade bitingo Godes deore spuse. I wis deade lying, ver his teð beod attri, ase of ðe wole dogge. David, ðe sauter, cleoped hire dogge. Erue etc. — The lines that follow have also been abridged. — 34. what he another instance of dittography. — 35. in þi moupe illogical; N (290.6)2 nim anon þene rode (K) stef, mid nennunge ðidene mule, 7 mid þe merke ðidene hond, mid þouhte ðidene heorte, 7 hot him ut hetterliche etc.

1 For hore. — 14. ase was þe spotle er: as wes spot ear BCG (er); so also T (MY). — 15. hude as p. 120.25 means ‘skin’.


139. 2. *oifer yult* — 1. 3 inserted by the reviser. — 4. Cf. Lament., III. 65; Dabis eis secutum etc. — 5. *N* (292.23) *fu schalt ziven me, Louerd, heorte-scheld azean pe wovonde;* *pet boed pine swincfule pinen.* — A dash may be put after *fende.* — 6. ff. A contraction of the original has in places destroyed the connection. — *pat he is our schelde.* — 292.24 *pet heo (sc. pinnen) swincfule weren he scheauwede hit soothing inouh *bo* (K) *he swette ase blodes swotes dropen etc.* — *fist* (7) should be changed to *syst;* *herof originally refers to rode stef* in an omitted passage, *N* p. 292.29 ff.: a shield should be held up above the head or against the breast and not dragged behind; in like manner, if you wish that the holy rood-staff should be your shield, lift it up on high above the head of your heart against the enemy: the mere sight of it puts him to flight... If you give the enemy entrance at the beginning and are so far overcome that you can not hold this shield upon your heart, take at least St. Benedict's remedy etc. — 8. Bennett cf. p. 96.7. — 10. *N* (294.12) *drouh... pet swete likunge into smeortunge.* — 11. of probably for *pe;* cf. pp. 128.24, 140.16. — After *likyang* a full stop. — 294.13 *zif *su... steplinde werest pe, he vule gon to wurd upon pe... ant bringen pe of fule pouhte into delit of ful sunne (lust TC); and so he bringtet pe al ouer into skiles zuttunge,* *pet is deadliche (K) sunne, widuten pe dede;* he is ek *delit of pe stinegine (stinkinde BCGT My) lust widuten graunt of pe werke, so longe (K) hit mei ilesten, hucen pe skile ne wuldet no longere her tojein.* — 13. indicando for *indicanda.* — *N* (294.19) *delctatio esse morosa dum.* — 14. *recluditur for reluctatur.* — The explanation is an addition. — 15. *N* (294.20) *Vor *pi... to tred pe wadre heaurd, *pet is, pe beginnunge of his fondunge.* — 16. After *bolde* a full stop. — 18. *suos* (as in *N*) for *tuos;* cf. Ps. CXXXVI. 9. —

1 *N* (294.11) *gruve blode: gure blod BCT, red blod G (My); gruve is evidently an inferior reading; adopted in Mr Wörterb., where *gure* in analogous instances is considered as erroneous; cf. OF. *gyr, gor* (STRATM.-BR., NED.). — 18. *so longe (K) hit mei ilesten: 'as' in *MN*'s translation to be omitted. — 21. *suster* sg.; *lere* pres. — 23 ff. Lu's argument on p. 6 is obviously based upon a misunderstanding; *hire* (MN 'herself') I refer to *fondunge* (22) and give to *wihhalt* the sense 'restrains, checks'; *hoe* (25) plur. referring to *sturunges.* — 296.18. *bi 'as regards';* so also *Rg* p. 127.
19. N (294.23) Eadi is he, sed David, pet withalt hire (him T) on erest, and to breked to be stone be ereste sturungen hucun pet fleschs arised peo heule pet heo beod yunge. Vre Louerd is icleoped ston wod his treounesse. Obviously an original sturungen has carelessly been misread and replaced by the meaningless skirminga (20). - 21. A colon should be placed after canticis. Cf. Cant., II. 15: Capite nobis vulpes paruulas, quae demoliuntur (N destruct) vineas: nam vinea nostra floruit. — 22. An omission has disturbed the connection; N (294.27) Nimea ... be yunge uoxes. Pet beod be ereste (K) prukunges pet storied (strued B; similarly CT; destruct G My) be winzeardes ... pet beod ure soulen. — 23. as he to he vine (29) an insertion. — After trees a dash. — 26. it illogically for he. — 27. A semi-colon after the first vine. — 30. N (296.1) be decouel is beorekunnes, and haueit asse kunde: vor he is bihinden strong, and feble ide heaued, pet is, ide urumde, and so is boere 3 asse. Ne zif bu (K) him never inzong. — 31. schoulders a mistaken rendering of the original schulle; cf. p. 150.23, 26; N (296.4) tep him oide schulle, wod he is eruh asse boere peron! and hie him so peoneward, 3 ascur him so scroemeliche ... pet he holde (K) him ischend ... vor he is pinge prуст etc.

140. 1. pet is — fele of hem (4) has nothing corresponding in the original. — 3. of should probably be supplied before anofer. — 4 ff. generalized fragments of the original passage; cf. N (296.9): as soon as your heart inclines with too much love toward any man, beware of the venom of the serpent. The woman truly said when with a single straw she set all her houses on fire, 'much comes of little': the spark does not immediately set the house on fire but grows from less to more; and the devil blows upon it as it increases. If a sight or a word should excite you, quench it with tears and with the blood of Christ before it inflames you so that you are unable to quench it: he who does not when he may etc. — 6. bep for be, pres. subj. — 9. Also a`ein coueitise — 1. 28 an interpolation; cf. pp. 127, 128. — 29. A full stop after schrift. — 31. N (298.9) pet beod (sc. mihle; heuch hit schulle been) nu use two limes: and eider is to-dealed: be worne o six stuenches: be oder o sixtene. — as men — for hunger (33) inserted by the reviser. — 34. After seluen a colon. — 35. of seems due to a confusion of toheuep and heuep. — 37. N (298.15) ... maked us Godes children. And eider (sc. of the divisions) haueit his frieo. Prewe we nu alle. be ereste (K) beo beod alle ischeawed ine Judites deden. — Judyf for Judith. — 38. The sense has been perverted by an omission; N (298.17) Judit, pet is schrift, ... slouh Oloferne, pet is, be weond of helle ... Heo hucked of his heuned, 3 scodten com and scheawede hit to be buruh

1 N (298.1) worne for feorde BCT (My). — 3. To be read is schrift be biheueste (K). of hire schal been etc.; so also BCT (My). — 7. In the translation the full stop after 'confession' should be deleted. — 24. ode monne 'by the man'.
preostes. Peonne is pe uenond ischend hwonne me scheaued (K) etc. — A full stop should be put after fende.

141. 1. After fende a full stop; N (298.23) His heaued is ihacked of... so sone so (K) he (sc. monne) euer is riht sorī uor uis sunnen, 7 haued schrif on heorte. — 4. scientie for conscientie, the sign of abbreviation for con being evidently omitted; a full stop should be put after the word. — 6. Vaga o conveys no sense; cf. Judith, XIV. 15: Vna mulier Hēbraea fecit confusionem in domo regis Nabuchodonosor. — judif for judith; similarly ll. 9, 15, 21, 28. — 7. erfe: er pe; the passage should logically connect with l. 5; the quotation in l. 6, as also in l. 4, differently placed in the original; cf. N (298.25) Auē he is nout pe ȝet ischend ȳe hwule ñet (K) his heaued is thud, use dude on e erst Judīt, er hit bēo ischeawed: ñet is, er ñen ñe mut ine scrifte do ut ñe heaued sunne. And nout one ñe sunne, auh al ñe beginnumge ñerof, and al ñe uorrideles ñet broughten in ñe sunne, ñet is ñe deofles heaued...! Vna mulier etc. — 8. þan he fleiȝpe etc.: N (300.4) peonne eilh his ferde anon use dude Judith Olofernes. If this reading is accepted, eilh should apparently be taken as the imper., meaning ‘put to flight’ (Bosw.-T., s.v. Fleon II); so also do in l. 6 (omitted in the revision). The same meaning might be assigned to fleiȝpe in the revised text and ð struck out after it. BCGT, however, omit Judith (Mx) which is probably merely an uncorrected scribal error; then eilh stands for eilhē (cf. urih p. 150.9). The phrase as given in P is due to a misunderstanding. — 10. A sign of interrogation after hym. — 12. The Latin quotation not in N. — nostrum for noster. — ascendit for ascendet; cf. Judges, L 1, 2: Quis ascendet antie nos contra Chananœm, et erit dum belli? Dixitq. Dominus: Judas ascendet: ecce tradidi Terram in manus eius. — 13. N (300.11) and (K) I chulce over foers lond bitechen in his (sc. Judas) honde. — 14. After handes a full stop; similarly after dopc (15). — 16. N (300.14)... hewon soule hele is forloren vor (wif T, purch C) eni deadlich sunne. ȳe sunfule is ȳe unriches lond, ñet is uer deadlich fo, and tis lond ure Lound hat (bihet BCG, biheT T MY) uorto bitechen in Judases honde, uor hwen þet he go biuoren. schrif, lo nu, is gunfancur... Godes ferde, þet brod gode þeauces (K) etc.; the rest of the passage has also been abridged (N 300.20)... Canaan, þe uonondes ferde of helle...). — 22. N (300.27)... widewe schrude, þet was merke of seorowe: and seorowe his bute of sunne one. — 23. An illogical addition; cf. l. 28. — 24. Cf. Judith, X. 2, 3; & exuit... & luit. — 27. erugo as N (302.4); cf. Joel, II. 25: eruca. — 28. lorne: N (302.1) al þet god þet we hefden uorlorn þuruh heaued sunne: 7 bringed at âezean etc. — 29. N (302.5)...
Judit... makede hire weir (fairhede hire T) weiduten, ase schrift deð us weidinen, mid alle þe weire urrenemenz þet bitocned blisse. — It would be appropriate to put a full stop after blis and change as to and N (302.7). — 30. Cf. Zechariah, X. 6: & erunt sicut fuerunt quando non proieceram eos. — 32 ff. contracted and rather obscure; cf. N (302.10) 1 pet þridde þine is, ðet (K) schrift deð to us suluen þe frut of þis oðer two (sc. weasched us; þet (geldes T) us ære buren), 7 endeð ham boðe — þet is, maked ðus Godes children. þis is bitocned þeri þet Judas, înc Genesi, biow ðen Jacob, ðenjamin. Þenjamin seid ase muche ase Sunc of riht half. Iudas, þet is, schrift... þes (K) gostliche Iudas þiȝt of Jacob his fedef, þet is, ure Louerd, to beon his riht hontes sune, 7 brukne buten ende þe eritage of heouene. — 34. now jehil tellen etc. has replaced some introductory remarks on the right manner of confession, giving sixteen characteristics treated more fully in the sequel. — 36. & non oðer: N (304.1) Mon schal... nout werien (escusen T) him nê siggen, Ich etc.

142. 3. whan men seien o fore he is poude: the passage is rather obscure; the original has: Aþu ful wel he is ipeaid (let of BCG, letes of T My) heow eni seid þet he him makede worto sunegen, ase þauh he heuede strencede, þet naued none etc. N (304.6). I may tentatively suggest: seien so . sore he is poude (or can there be any connection with ON. seyja á 'charge'? — 5 ff. N (304.11) þif þu seist þet þin unstrencede ne muhte nout elles, þu wrenche þine sumne o God, þet makede þe swuch þet tu, bi þine tale, wîdstonden ne muhtes. The passage that follows, as far as in þis manere (13) has been inserted. — 16. diiudicaremur for diiudicaremus. — 18. A full stop after þere. — 19. N (304.18) . . . accusantia peccata : inde, terrens justicia : substant, patens horridum chaos infermi : desuper, iratus Judex . . . mundus. Uix justus salvabitur. Peccator etc. — 23. N (304.21) ðe one halue, a domesdei schulen ure swarte sunnen bicleopien (K) us . . . and on oðer half stont rihtwisnesse . . . dreaful 7 grueful worto biholden. — 25. After þe a semi-colon; the stop after þe (26) should be struck out. — 26 ff. erpe is doubtless a misunderstanding of the original corre N (304.24), which seems to have gone out of use about the middle of the 13th cent. — The passage is abridged and changed; N (304.25) ase softe as he (sc. corre Demare) is her, ase herd he bid þer: and ase milde (K) ase he is nu her, ase sterne he bid þer — tomb her 7 liun þer, ase þe prophete witneð : Leo rugiet : quis non timebit? . . . Her we cleopiedy him lomb ase ofte ase we singed, Agnus Dei . . . Nu . . . we schulen iscon baucen us þen ilke corre Demare, þet is, ec witnesse, 7 wot alle ure gultes. — storme: no exactly analogous form seems to be on record; the third letter may be meant for e; cf. 1. 27. — 28. Cf. John, I. 29: Ecce agnus Dei, ecce qui tollit etc.  

1 N (302.9) suenge for suenege BCG (My). — 11. 7 endeð ham boðe ‘and completes them both’. — 16. biȝt probably pres. (: biȝeted). — 304.16. The stop after dome should be struck out and placed after the next word which contrasts her in the preceding line.
143. 3. nys here be berne etc.: N (306.5)1 Nis per heonne bute
het herde word (heren pat harde word, b weword TC) etc. — bo (4)
seems to be a scribal slip for bot. — 6. Cf. Matt., XXXV. 41:
Discedite a me maledicti etc. — 9. for dunde: N (306.8) uorbuen
(NED, latest example 1230), T forhoheden. — 15. Ascendit for
Ascendat; cogitet for cogitat. — 18. carnis for carnifex. — 19. ff. For
skyll sitte þere etc.: the argument is illogical and confused; cf. l. 25:
N (306.16) þenc, mon, of domesdeic, þæme her him sulven þus, o
þisse wise: let skile sitten ase demare upon þe dom stol: kume þær efter
word his þouht: þouhtes moneygunge wrecie him, 7 bicleopie (K) him of
misliche sunnen... His inwit beo iknowen þeroft, þære him witenesse:
Sod hit is... Kume word þær efter ferlac etc. The rest of the passage
has been abridged. — 23 ff. he sc. domes man; N (306.26) þe demare, þet
is, skil. — hem (24) inconsiste nytyfor the sing.; similarly hyj (23): in l. 24
he should logically be corrected to hij. — 24. N (306.29)... hat
(sc. þe demare) þet seorwe þreosesche (K) him wiðinne þe heorte
mid sore bircousunge: so þet him suwic 7 pinic þet flesch wiðuten
mid festen, 7 mid oðer fleschliche sores. — 25. sulþ I regard as a
mere scribal inadvertency for the corresponding word in the original:
N (308.2) eadi is he 7 iseii (cf. alway for always p. 115.16). —
27. Cf. N (308.3) bis in id ipsum. — 29. N (308.7)2 Si tu accusas,
Deus eexcusat: et uicce versa — in illustration of the different methods
of judging in God's court and in that of the shire.
144. 1. Juðyf for Judith; cf. l. 5. — 2, 5. marachie: N (308.18)
Merarhites; cf. Judith, VIII. 1... Judith vidua, que erat filia
Merari. — 3 ff. The passage has been carelessly rendered and the
sense destroyed. — wæded Othomar for the original wiuede o Thamur
N (308.13); cf. Gen., XXXVIII. Then Merariht 7 Thamar bodhe heo
speliefd bitternesse o Ebreu... bitter sor 7 schrift... þet on met kumen
of þet oðer, ase Juðit dude of Merariht, and bodhe heo moten been
wɥiued somed, ase Juðit 7 Thamar weren (K): wor noðer wiðuten
oðer nis nouht (K) wyrð, oðer luteð. Fares 7 Zaram ne temed heo
neuer etc. Thus, in l. 3 we should read and for in; after schrift a
dash; in l. 4 the second wiþ must be corrected to wiþouten; Judith etc. (5)

1 N (306.1) warkulinde by Ms in the glossary incorrectly rendered as
'tormenting' and connected with OE, acwelane; cf. p. 50.6. — 8. uoræuen
'avoided, shunned'. — 30. suwice not 'sigh' (Ms); NED, s.v. Sugh 2, gives
the sense as 'be distressing'; cf. p. 256.4.
2 N (308.6) and þe fulþ þet is icenuen; so also the other MSS. (My; C
by correction); Ms misunderstands the passage: þet (7) is a dem, pron, and
the meaning becomes perfectly clear if we understand ix: 'he (is) convicted
who confesses' (et damnari qui fatevit M). — 10. vor hœon þet 'provided that'. —
13. Rg p. 169 asserts wiuen on to be 'not hitherto recorded'. The author
has overlooked the number of instances given in Bosw.-T., s.v. Wifian; cf.
pp. 216.22. — 16. I take bitter as an adj, sor as a subst, 'grief', and put a
dash after schrift. — 19. heo is the subj, referring to bitter sor þ schrift: 'they
never beget F. and Z'. The signification of the names is explained in an
additional passage in B (My). — zif me þencched (K) etc. 'if a man consider
what mortal sin' etc.
corruptly added; cf. l. 1, 2; after 5arim (6) — for Zaru (Gen., XXXVIII. 30) — an omission; a full stop to be placed before
nymep). — 13. N (310.1) As to him, heo beod deade. As ononut him
is, he hauet iseien ham alle, and hauet þer as heo liued ever, lodnesse
of ham alle. — 15. cum for eam; cf. Lament., I. 2. — 16. spyen:
N (310.4) zeiden spī him on; in the reading of our text, if not to
be regarded simply as a careless blunder, we seem to see an early
cognate of dial. spiaec, spyeca 'mockery, derision' which EDD. records from
Sh.I. and Ork. — 20. The translation has been added. — 22. vnigenitum
for vnigeniti. — 24. Now by þis worde — in al þat þou doost
p. 145.6 an addition. — 25, 26. A dash after childe and after
mesure. — 30. The first part of the quotation is from Philippians, IV. 4;
the second from Ps. XXXVI. 4.

145. 8. After anhonged an omission; cf. l. 17; N (310.16) hu wolde
his herte stonden? — 12. Read cum morte fudus. — ruinmus for inruinus; cf.
Isaiah, XXVIII. 15: Percussimus — fecimus. — 13. N(310.22) we habbed
troude ipluht deade, 7 foreward istefned mid helle: vor þis is þes
feonodes cheffare: he zyued þe sunne, and tu zyuest him þine soule 7 ti
bodi eke etc. — 19. þat is pouandsæ hundreþ fairer: N (310.30) þet
is an hundred side, 7e a þusent side betere etc.; on p. 152.31 we find
another instance of hundreþ in the same sense: 'a hundred times'; parallels
seem to be wanting. — 22. Cf. 2 Corinth., VI. 15: Que autem contemento
Christi ad Belial? — The quotation has been misplaced in the revision;
 it should properly come before the preceding sentence. — N (310.32)
3if þe king heuende etc. — 25. and to werray: N (312.1) undeode
ledden word þis child in his warde, so þet tet child sulf wercorde etc.
— 27. N (312.5) Sorì is he (sc. engel)... hvon undecode (K) ledded us
ford, 7 hvon we wre gode Ueder wercord mid sunne. Beo we sorie
þet we euer schulden weadden swuch feder, 7 sweamen swachne
wurdein, þet wit 7 wered us euer wit þe unsetene (unseli B, unscinde C,
unsegene G, vnscene T, maluois Fr. My) gostes: uor elles vuete us
stode. — 31. N (312.11) Halde we him neih us mid smelle of sceote (K)
werkes: and do we us ine his warde. — 34 ff. After dettour may be
put a dash; N (312.16) vel is þim þet so mei (sc. beon sorì uor his
sunnen, 7 weopen): uor uop is soule hele. Vre Louerd det toward
us use me deò to vueł dettour: he nimed lesse þen we oen him, 7 is
paue uel ipeide. We oen him bold... Me nerve uel detto
efore ushewede: and uer Louerd nimed et us we serene etc.

146. 2. alisht: a lish. — as þe uel dettour dophe illogically
for as me dophe þe vueł dettour; cf. above. — 7. lest — ne cf. p. 73.12. —
8. N (314.1) ... to one monne, ut of childhode. — 9. þat is — telle
som (11) an insertion. — 13. N (314.5) ... peresfer o þe smelle duste:}
zif hit dusted swude, heo vlasked water þeror, 7 swoped hit ut awei after al þet oder. — After water a full stop. — 17. þat 3e ne ablynde etc.: N (314.9) 7 ne schulen heo (sc. lilte þouthes) nout þeonne abtendan þe heorte ein. Hwose heldt out (Hwase leines uni þing T), he maetd iseid nout, uor1 when he beo þe skerre, ahu is üliche þen monne etc. — 23. of should logically be supplied before a sunne. — 27. After helte a full stop. — 28. o nóper tyme: N (314.25) one cherre. — 31 ff. N (314.28) Auh hwoso hawetd zeorn eisoutd alle þe hurten of his heorte 7 ne con of-sechen (rungi BG, runge C, rungen T My) more ut, zif þer out cluted, hit is, ich hope, ide srichte ischuen ut mid ten odre, huon þer ne lid no zeneleaste abuten, and he wolde veins zif he kadde siggen more. Si conscientia etc. — 32. forzigne evidently ‘suggests’; there seems to be no evidence of a related sense before 1600; cf. NED., s.v. (one example); s.v. Give 22.

147. 1. be saampled: N (316.6)2 bisampled; NED., s.v. Sample v. 3, gives no instances of the simple vb. in the sense of ‘illustrate, explain by examples’ earlier than the 17th cent. — 3. N (316.7) þet is tocne of hatunge þet mon (K) tuced to wundre þet þing þet me hauetd swude. — 4. After of a mark of interrogation. — N (316.10) Spec hire (sc. sunne) schome schendfuliche, 7 tuh hire (hit TC) al to wundre, al so ase þu wel walt schenden þene schucke (schucke TC). — 5. foule: N (316.13) fol. — 8. A full stop after lorde. The original has been contracted and the connection is somewhat abrupt; N (316.16) Zif þine wu enne fulne (ful TC) nome, and biecope þine sunne stornaked: þet is, ne hele þu nowiht (ne lein þu þing T) of al þet lid þer abuten. Þauh to fule ine (K) mei siggen. Me ne þerf nout nemmen þe fulte dede bi his oniene fulte nome. Ionouh etc. — 10. Sex þinges fallen to schrift: N (316.20) Abuten sunne ligged six þineyes (K) þet hit heldt. — 11. tagges: N (316.22) totagges; if the reading of P is not due to an unintentional omission, this is an early instance of the simple word in abstract sense, in NED. recorded only from the 18th cent.; cf. s.v. To-tag: Tag 9. — 13. After dude a full stop. — 15. Ich hauve spoken etc.: N (316.35) Ich am a wummon, and schulde mid ripte beon more scheomeful worte habben ispoken ase ich spec, oder idon ase ich dude etc. — 18. & han ben etc. a confusion

1 Thus I read the passage — ‘he has told nothing for which he may be the purerer; BG navicht for hwon he beo, C navicht þarfore he beo, T na þing for hwi he beos (My). — 17. sunnen for sunne. — 20. þen cannot belong to gropunge; Lk p. 10.

2 N (316.6) huon per ne lid etc. ‘when (if) there is’. — 6. ismoked: Mn translates ‘touched upon’ and assumes relationship with OE. smacan (Gloss.). This cannot be correct. The only possible connection seems to be with OE. smacian; the sense may be ‘rendered obscene (as by smoke)’; C ismacked? cf. OE. smacian ‘smack, pat, carress’ (Bosw.T.). — 11. al so ase ‘just as’. — 16. biecope ‘accuse’. — 18. ne mei: ne mei (K); evidently for me mei. — 25. Umoreon Ro (p. 104) regards as the first quite unmistakable instance of an inf. with imperative force; it should, however, be noted that the reading in BCG is vemere, in T Vmeroh (My); cf. p. 234.22, and this case like the rest of those given on the same page may be differently explained.
of the syntactical connection; cf. N (316.28) Ich am on anere... and het habbe... 7 outhe etc. — 20. nouzth nempny þe name etc.; N (318.8) hit was mid swuche monne: 7 nemmen þonne — munuch, preost, oder clerk, and of þet hode (ordre Tc). — 22. A dash after stede; a semi-colon after chirche; N (318.6) þus iech pleiede, oder spec ino chirche etc. — 23. spoken: another break of logic; N (318.8) spec þus oder pleiede biuoren worldliche men: biuoren religiuse: in anere huse... 7 neih holi pinge. Ich custe þime þer: iech honedle (felde T) him in swuche stude1 etc. — 24. A colon after tyne. — 26. After halyday a semi-colon; so also after chirche (27) and after strenghe (28). — 29. on þis wise: N (318.22) þeos sunne I dude þus, 7 o þisse wise: þus I leornede hire erst etc.; a semi-colon after wise. — 32. A colon should be put after hou oft; N (320.1) Ich habbe þis þus ofte idon: iwumed for to spoken þus, 7 herenen swuche spechen, 7 þenchen swuche fowktes: vorgzened (forzeme O, for zeme T, forgemen G My) þinges 7 forgiten etc. — 34. dronken: have might be understood; N (320.4) drinken.

148. 1. hit an inconsistency; N (320.4)2... þen neod were (asked C); after to a semi-colon. — 3. A colon to be placed after Cause; N (320.9) Cause is þe sixte totagge. Cause is, hwi þu hit dudest... oder þuruh hwon it bigon; wham may have been substituted for an original hwun. — 4. of should doubtless be changed to for; N (320.10)... nor delit: 7 for vuele buue. — 6. for wrapphe etc.: N (320.14) of þisse worde (K) com oder: of þisse dede, wreddide 7 vuele words. Sire, þe anchesun (K) is þis hwi þet vuelet ilested 7et. — 7. After hert a full stop: similarly after oper in the next line, which is an abridgement of the original; cf. N (320.16 ff.) Euerich, after þet he is, sigæ þe totagges, — mon ase limped to him: wummon þet hirere rined etc. — 9. aqua for aquam. — 11. þere inne, owing to an omission, lacks connection; N (320.22) þif coli schet ut of one vetles (schedes of a fat T, sched of an et C). 7et þer vuele biletuen inne etc. — 12. The context has been disturbed by a contraction; N (320.25) Al so sched þine herte: ... And þif þu ne dest nout etc. — 16. to for te. — 17. eueric þi self: sc. to þe preoste, iæ schriþte N (320.30). — 19. N (322.4)3 trussen al þi schendfulnesse o þine owme necke, ase me deet o þe heoue þet me let forto demen. — 21. qui for quid. — erunt for erit. — 23. fames for sanics. — be þere should preferably

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1 Mx's conception of the line cannot be right; as indicated by the punctuation in BGT (My) oder mi sulf connects with him. — 25. fulliche 'foolishly'. — 26. sechen: segen BCG, segge T (My).

2 N (320.7) MS: þus ofte þis (K). — 17. none refers to totagges; similarly þeo in the next line. — 24. likur 'fat'; cf. NED., s.v. Liquor 2 b (earliest example from 1559).

3 N (322.6) trussen 'go away' or possibly 'be hanged'; cf. NED., s.v. Truss 4 and 7 b (the earliest example in the former sense is given from 1362, in the latter from 1592). — 10. to-warpled 'scattered' (STRATM.-BR., hesitatingly). — 31. The comma after hit should be struck out, this being the obj. of the pass. verb; cf. NED., s.v. Know 3 d.
he transposed. — 24. schendelik: between l and i an a may have dropped out; N (322.9) schendlac, apparently not in use since the earlier part of the 13th cent. — when al schal ben etc.: N (322.19) whom... al þet fule wursum scheaweð him, 7 wringeð ut (al þe fulde scheawes him 7 wringes ut tat wursum T) biuoren al þe wide wolde... nout one etc. — 25. ruse seems to be a substitute for the original wursum which was probably unintelligible to the reviser (STRATM.-Bii.: Ancr. R., Orm., Curs. M.); it may mean ‘boasting, vainglory’ (ON. hrós; Sc. ruse 14—16th cent.; cf. NED., s.v. Roose) and may possibly be intended as a rendering of the nonsensical Latin fames (23). — 26. requiretur a nobis N (322.14). — 27. þe probably for per; N (322.15)... euerych time schal beon þer irikened. — 28. A full stop to be placed after dispersed. — He is without connection; in the original the reference is to Scint Beornard in an omitted line of translation; N (322.18) He he føde iseien, æse me þunched, henv Adam etc. — 29. kykeham for lykeham. — 30. After hem a dash.

149. 1. malice for malicie. — 2. Hij bocen — þis poynþ (20) an interpolation. — 4. he indefinitely: a man. — 8, 9. A dash may be put after synne and after haþ (9). — 10. The first, third, and fourth he are identical with he in l. 4; the second refers to þat ofper. — 11. þan he is: sc. þat ofper; for he is: sc. ‘a man’. — 17. After salvacioun a full stop. — ‘he: sc. broþer. — 22. We schull — to schryft (24) an addition. — 27. Galibe for Galile. — wel forto lerne a perversion of the original; N (322.26)... so we uininded þet he (sc. we øuere) wende ofte ut of Galilee into Judee. Galilee spede hecol, uorte leren us þet we of þe worldes torpennesse, 7 of sunne hwole (K), ofte-gon to schrifte. — 28. N (322.29) after weouedes sacrament, ðe after sacrament of fulht etc. — 29 ff. mest should possibly be added before haþþ; N (322.30) þet þe deouel is lustest: æse he haueð to holie men himself, sorc his undonkes iheon hit iknowen. Then if it be (30) — quemeb hym (31) has been added and the first illustration in the original left out: Wule a weob beon, et one cherre, mid one watere wel ibleched: oðer a sol cloþ hwit ivaschen? N (322.31). The passages which follow have also been somewhat abridged 1.

150. 4. N (324.10) þif sunne bitimed bi nihte — anonriht, oðer a morwen. — 6. After the first sleepe a full stop. — durst — seþ an inconsistency in regard to tenses. — 7. Oure dedlich fo — amenden es (10) an insertion. — 12. in a diche: N (324.15) amiddan þe berninde fure. — 14, 16. N (324.16) A wumden þet haued forlorn hire nelde, oðer a sutare his el, he seched etc. — 20 ff. N (324.21) Hcron gredie hundes stondeþ biuoren þe borde, nis hit neod zerde? Æse ofte æse eni keched toward þe ‘? binimed þe þyne mete, nultu ase ofte smiten?... use ofte ase þe hund of helle keched æi god from þe, smit him anonriht mid te zerde of tunge schrifte: and smit hine so

1 N (324.2) þ null not ‘and thou wilt not’. — 8. þet me ne mei alle siggen ‘all of which we cannot tell’. — 13. heolde pa. t. subj. — 23. heo pl.
luderiche \textit{pet} him lotie to sconchen cft to \textit{be} etc. — 27. he appa-
rently an error for \textit{sc}; not in \textit{N}. 

151. 2. \textit{is be} deuels gouel etc.: \textit{N} (326.8) sunne \textit{is} \textit{bes deo}fes 
\textit{feih \textit{pet} he} 3iuud to gauel, 7 to okere of pine. — 7 ff. \textit{N} (326.13) . . . 
\textit{pet no ping \textit{pet} he} euer deat \textit{nisc} Gode licvurde ne iswene. Jeremie. 
\textit{Alieni} etc. — 10. Cf. Hosea VII. 9: . . . robur eius. — The explana-
tion has been added; similarly l 20. — 14. \textit{Ectus} for \textit{Ecceus}: 
\textit{Ecclesiasticus}; so also l. 17; cf. Ecclus., V. 8: Non tardes converti 
ad Dominum, & ne differes de die in diem. — 16. After \textit{gauel} an 
 omission; \textit{N} (326.17) \textit{he} ne mei vel \textit{penchen bute} euer on \textit{one T} 
of his secnesse . . . gronen wor his eche (warthe \textit{T}) and grunten wor his 
\textit{stichu more \textit{pen} etc. — 17. \textit{N} (326.20) Confiteberis et \textit{uiues}; Cf. 
Ecclus., XVII. 27: Confiteberis vinens, viues & sanus confiteberis etc. — 
18. The stop after \textit{fal} should be placed after \textit{fite} (17) instead. 
\textit{in styne} etc.: \textit{N} (326.22) under \textit{pe} schucke: \textit{Surge} etc. — 20. The 
translation added. — 22. \textit{Principiis obsta, sero medicina paratur} \textit{N}
(326.23), quoted from Ovid’s Remedy of Love (\textit{MN}). — 23. The first \textit{is} should 
be struck out; cf. 1. 15. — \textit{bitokener}: \textit{N} (326.25)\textsuperscript{1} \textit{pet bito}cne\textit{d} 
\textit{bi Lazre}; the reading of \textit{P} probably a scribal slip for \textit{bitok-nep} 
or else it is actually intended as a subst.: ‘he who or that which 
metokens or indicates’: \textit{This word} foregro \textit{being a} betokener \textit{of} time, 
excludeth . . . et-rutie (1587; earliest example in NED., s.v. Betokener); 
then is should be understood as the pred. — 24. to \textit{scheue \textit{pat} it} 
is strong etc.: cf. 1. 27: \textit{N} (326.25) \textit{pet} (sc. Lazre) stonde so long 
he hefde ilein i \textit{per} eorde. — 29. Iam for Quam. — 30. \textit{awrel}ich: 
\textit{N} (328.3) \textit{eruedlich} (K), \textit{TC armlichen}. — 32. \textit{pat} should be supplied 
before \textit{nyz}. 

152. 2. \textit{in be} fenders servis\textsuperscript{2} etc.: \textit{N} (328.8) So me deappre 
\textit{wadet into be} eunodes leie \textit{wenne} (wades \textit{ide} deoules \textit{leir} mue \textit{T}), so 
me kumeit later up. — 5. \textit{heiser}: \textit{N} (328.10)\textsuperscript{2} so me ear biginned etc.; 
\textit{cf. NED.}, s.v. High. adv. 4 b.: ‘far back, early’; the earliest quotation 
showing this sense is from 1613. — 7. \textit{N} (328.12) \textit{nie reisuns, \textit{t}} 
moni\textit{r moua} \textit{per brod, hwi schrift oth forte} been imaked ever on \textit{hicku}. — 
9. \textit{edomlich}: \textit{N} (328.14) \textit{edmod}; the faulty form is possibly due to 
a misunderstanding of the original word which, at the date of the 
revision, had doubtless long been out of common use (\textit{NED.}, latest 
example 1275): the necessity of an explanation has also been felt; cf., 
evertheless, \textit{edmodenesse} p. 71.10, 11. — \textit{pat} is lowelich — \textit{by his chaffare} (19)

\textsuperscript{1} \textit{N} (326.24) \textit{MS.}: \textit{ping} (K). — 27. \textit{MN} in his glossary enters \textit{meingde} s.v. 
\textit{menen} and accordingly regards \textit{his blod} as an interpolation (foot-note \textit{f}); 
this is an error; the verb is the pa. t. of \textit{mengen} and the phrase seems to 
be one of quite established use, with the sense of ‘disturb, agitate’; \textit{cf.} 
\textit{NED.}, s.v. Meng 3; \textit{MR Wor}terb., s.v. Mengen \textit{7}; \textit{B \textit{r iside}\textit{e} mengde him} 
so\textit{cuen} (‘trembled and was disturbed’); similarly \textit{GCT} (\textit{MY}). 

\textsuperscript{2} \textit{N} (328.7) so \textit{euerich} on ‘thus every one’. — 9. \textit{be eunodes leie \textit{wenne} cf.} 
p. 96.24. — 22. \textit{viterokes}: the first element is wrongly connected by \textit{MN} (Gloss.) 
with OE. \textit{hel}t; no doubt it is related to \textit{fitter} ‘break into small fragments’, 
\textit{fittered} pa. pple., \textit{fitters} sb. pl.; \textit{cf. NED.}, s.vv.
changed and enlarged by the reviser. — After lowelich a dash. — 17. Puplican for Puplicans owing to the following initial; cf. p. 96.7. — 19. ff. a contraction of the original passage; cf. N (328.17) Edmodnesse is iliche þeows kointe harlaz (evownte harlaz T) þet scheawecþ forð hore gutefestre (gute feastre T) 7 hore clowinde eceisen ... ine rich eonne cien, nor heo schulden habben reouhte of ham, 7 ziven ham god þe rader. Heo hudet eke hore ihole clothes etc.; cf. l. 23. — 22. þe lowe man of hert: N (328.23) edmodnesse. — 23. N (330.1) mid isel trawandise heo (sc. edmodnesse) hut1 euer hire god, 7 scheawecþ forð hire pouerte, 7 put forð hire cancre, weopinde 7 groninde, biuore nitoni. — 24. hailséþ implore, beseech', a sense apparently not noted elsewhere; an intermingling of forms and meanings of hailse < ON. heilsa 'greet, salute' and hals < OE. h(c)alsian 'implore, entreat' is evidently to be assumed; cf. NED., s.vv. Haisle, Halse v.; Mr Wörterb., s.v. Hailsen; F. Pl., Gloss., s.v. Hails, Halse, Halsede; Notes, p. 107; Cath. Angl., s.v. Hailsle; BJÖRKMANN, Loan-words, p. 44. — dervore for derworthe. — 26. by his dere spouse etc.; N (330.6) nor þe deore drivere þet he haued to his deore spuse, þet is, to þe cleane soule. — 28. hem illogically for hym. — After lowe a full stop. — The original altered and þe seen — to hym (29) added; cf. N (330.8 ff.): thus she (sc. humility) adjures our Lord and cries for help to her festering sore; and he cannot grieve her heart with a refusal, since he is so exceedingly bountiful etc. — 29, 30. nys þere woman ... so leef to ziven as hym is a blending of personal and impersonal constructions; cf. NED., s.v. Lief 2; EINENKEL, Streifzüge, p. 111 f.

153. 1. Napeles man schal — 1. 19 mainly inserted; And many (13) — is yuel (14) a fragmentary passage corresponding to N 330.14 ff. — 10. þine cf. 129.9. — 14 ff. cf. p. 56.15 ff. — 20. w bitokneþ etc.: N (330.18) Bi þen þet let folc of Israel wende þurhwhit þe reade see; þet was read 7 bitter, is bitocned þet we etc. — 23. þe schame þat we duden: N (330.22) þet forzetan scheme þo we duden þe dede ðe sunne biuore Godes sihte. — 24. A full stop to be placed after eyen. — 27. N (330.25) wif hveam we schulen rikenen alle ure deden. — sche apparently a scribal error for scheme; N (330.26) Scheme.

154. 1. for it likeþ — þere of (2) an addition. — 2 ff. Schrift is a sacrament etc. a contraction which has disturbed the original argument; N (330.30) Schrift is a sacrament þet haued (is a sacrament. 7 eucr sacrament haued BG; similarly TC My) one ilicnesse wídtum of þen þinge þet hit wurchíþt wídtinnen: use hit is ine fultuhce. þe wassumke ine fultuhce wídtumen bitocned þe wasschunne of þe soule wídtinnen. Al so is of schriftne. þe cwiw rude of þe nebbe madeþ to understonden þet te soule þet was boc, 7 nefele bute dead heou, haued 7eket þe cwiw heou, 7 is irided feire. To restore the purport of

1 BG truandise. hudeð; similarly CT (My). — 8. onville cf. p. 238.18. — 9, 10. meoseise, seke perhaps 'distress, illness'.

20
the original we may supply of before _hat_ (3) and assign to _scheweip_ a sense related to that given in NED., s.v. Show 3: ‘to perform openly’: _If thou sayest correcte any man scheue it not by x yolence_ (1477); or else it might appropriately be changed to _cheuep_ ‘accomplishes, performs’; cf. NED., s.v. Cheve 6. — 5. _jeremic_ in accordance with _N_ (332.6); _TC_ correctly Jerome. — 8. for _ever ich was adraed etc._: _N_ (332.8) _Vor euer is sum of þe circumstances (totages BCGT Myx) forziten._ — 9. _After forzeten a full stop._ — 10. _taudables for laudabili_; _non for si._ — 12. _wore for worpe._ — 15. _N_ (332.18) _Anh his merci toward us weieed euer more þen þet rihte nearwe._ — _& ouer goð_ — 1. 17 an addition. — 16. _After juggement_ I put a semi-colon, after _lyue_ a dash. — 18. _sorouzful: N_ (332.15) _hopeful._ — 18, 19. _as: N_ (332.15) _al þet._ — 21. _A dash after stones._ — 22 ff. The original passage reads: _N_ (332.18) _þe neodere þet lidi stille, 1 bered heu charge bitocned ferlac, þet tiied_1 _mon from sunne, 7 is iheuegeg (iheueget T, iheueged C) her mid. herde norte beon evite of herdre. þe vuere ston bitocned hope þet eorneat (7 turnes T) 7 stured hire euer ine gode werkes, mid trust of muchele mede._ — 24. _him inconstently for the sing._ — 25. _mercy an unsatisfactory reading for hope; cf. ll. 19, 29._

155. 1. _presumpcione for presumpcionem._ — _2. generat for degenerat._ — _presumpcione for presumpcionem._ — 5. _astow seest etc._ differing from the earlier versions; cf. _N_ (332.26) _untrust and overtrust, beoð þes deofles tristren . . . stristre (K) is _per me sit (mon luttes T) mid þe greahundes forte kepen þe hearde (heare B, hare CT, best G My), outer tillen þe nettes æcean ham (tiled . . . him BCG, tildes . . . him T)._ _Toward on of þeos two is al þet he sleated: vor þer beoð his nettes, 7 þer beoð his greahundes, untrust 7 overtrust, igedered togederes._ _Mid dreð wıdute hope, þet is mid untrust, wes Keimes (Caynmes TC) schrift, 7 Judases . . .” wıdute dreð, mid overtrust, is þes vnesilies sawe (sake T) þet Daviȝ scieg (þe seig BCT, þat seig G My), i þe sauwer, Secundum etc.; cf. _P_ p. 157.1; thus the rest of this and also the following page are an addition by the reviser. — _& might be struck out or changed to he._ — 8. _A colon after fende._ — _whan hope for wan-hope._ — 20. _Something like of heuen and has obviously been omitted after lord._


1 _tiid ‘ties’._ — 20. _iheuegeg evidently a scribal error._ — 25, 26. _untrusten, overtrusten_ by _MN_ taken as verbs; so also in _NED., s.v. Overtrust._ I am inclined to regard the words as adjectives; cf. _KLUGE, Nom. Stammbildungslehre, § 199._

2 _MN’s transcription and translation are unsatisfactory; K: ‘etn über-geschr., mid _val. am Rande nachgetr.’ thus a full stop should be placed after _vornuerden, uted_ and _mid untrust_ omitted, and the stop struck out. _B wid hope wid ute dreð, þet is wid overtrust; similarly GCT (Myx)._ — 8. _grim ‘cruel, harsh’._
tuo, & eris mutus, nec quasi vir obiurgans: quia... — 24. felten 'fix, stick, cause to adhere'; this widened sense appears to be unique; the examples given in NED., s.v. Felt, with the exception of one quotation from 1325 ('lined with felt') are of a later date; see also s.v. Felter. — 25. The second ἤ for ἤ. — To swich men... it most be: the syntactical confusion may have arisen through a blending of constructions: it most — it is nedeful. To would better be left out. — 27. porouzens apparently an error for perΨ. — 28. an auntre it is gret etc.: the meaning does not seem to be quite clear; auntre should probably be taken to mean 'wonder, prodigy' (NED., s.v. Adventure 5); but then the word-order is rather striking; or else an auntre is to be connected with ἢ, and wonder or doute supplied after gret. — 32. After ysaued a semi-colon. — en egr e 'provoke, incite'; NED., s.v. Eneager, gives only two examples (the earliest from 1594) with the sense 'irritate, whet (an appetite)'; the former of these senses occurs below, p. 157.5.

157. 2. he sc. the presumptuous man. — 4. N (334.11) Alre wormalst he cleopet ἤ oertrusti, unblieved. ἤ unblievede — mid heon gremet he God Almihti?... mid tet ἤ he seid, ἤ pet he nule nout etc. — he refers to Dauid. — 7 ff. N (334.17)... ἤ odr, ἤ pet is untrust, binimed him his milce. And so heo beod umbe worte wordon God sult: or God ne muhte nout been viduten rihtvisnesse ne viduten milce. Nu, jeone, hruche undeawces beod efnumge to ἢos ἤ pet wulde nurallen God, on hore fule wise! ἢ if ἢn ert to trusti, ἤ holdest God to nesche worto avreken sunne: sunne liked him, bi ἢine tale. Auh biiholde ἢu he avrec him of his heih engel etc.; after angels (9) a colon; the following passage as far as l. 20 is mainly an addition. — 10. he an inconsistency of number. — 14. ἢan possibly for ἢat. — 16. A colon after Eue. — 17. he to be understood as the subj. of lyued; cf. l. 20. — 20. The example of Sodom and Gomorrah has been omitted in the revision; cf. N (334.24). — 22 ff. The original passage corresponding to ll. 22—30 reads: hu he ine his oucne uoic Israel, his dorling, hu grimmeltche he avrec him, ase ofte ase heo agulten. Dathan and Abiron, Chore and his feren: ἤ odrre also ἤ pet he slowh bi monic (foele TC) busendes ofte, wor hore gruchunche N (334.28). — 23. Daton for Datan; cf. Num., XVI. — 24. After kynde may be put a dash. — 25, 26. rechels. Fatt read rechels-fatt; there is evidently a misunderstanding, Fatt probably having been taken as a proper name; after Fatt may be placed a dash, as his should refer to Datan (23) (Dathan atque Abiron filij Eliab, v. 1); for ἢψi ἢat might be supplied before hij (26). — 33 ff. The examples of dāuid and mawdeleyen have been added by the reviser who has abridged the preceding lines.

158. 4. N (336.10)... to wise monne imaked, of unkuðe sunnen etc. — 5. A dash before nouȝth and after mene. — ne velaiouns — l. 7 inserted. — 6. velaiouns for velaiouns; the sense is obviously 'depraved, wicked', the first example of which is given from 1550 in NED., s.v. Villainous 1 b. — he should logically be corrected to ne. — 8, 9. There
is apparently an omission; a verb, *saye* or *seche* should be understood, the second *&* might appropriately be changed to *all*. — *N* (336.12) *Begyn worstet et prude, 7 sech alle þe bowes þerof...* *hunc faille to þe.* *þerefter al so of onde!* 7 go so aduneywardes bi reave 7 bi reave, vor tu kume to *þe laste, 7 draun togedere al þene team under þe moder.* 14. *N* (336.20) *Bonarum mentium... agnoscere.* — 15 ff. *N* (336.21) *Kunde of gode heorte is to beon oﬀeared of sunne, þer ase nonnis oﬃe: oðer weien swyfter his sunne summecherre (K) þen þe þurft. Weien hit to lutel is æse vucl, oðer wurse. *þe middel weie of mesure is euer guldene. Drede we us euer: vor ofte we weneed to don... 7 ofte we weneed vel to donne 7 doht al to eveceede. *Sige* we ece. It seems most natural to connect of *þe love man of hert* with *Goode*, and take the phrase as rendering the corrupt *Bonorum meritum* (the order of the words might be altered); *gyft* may be the object of *ben aknowen* (cf. p. 126.21; NED., s.v. *habitat*). — 18. A semi-colon to be placed after *wers.* — 20. *N* (338.1) *nostrum.* — *alio for aliquo.* — 21. *N* (338.2) *non placeare Deo, aut certe displiciere.* *Paulus: Scio quod non est etc.; cf. l. 32.* — 22. *N* (338.3) *No god in us nis of us etc.* — 26. *þe þig j wolde þat non it wist etc.: N* (338.7) *otder lete wel þerof*1 bauh no mon hit wiste: *otder wolde þet ei hit wuste; thus j wolde þat apparently an anticipation.* — 28. *scheemsliches for ðemelesich; N* (338.5) *ðemelesichic.* — 29. *þat litel etc.: N* (338.10) *þet hit mei litel liken God, and (otder T) mislichen ofte.* — 30. After *nouveth* a full stop. — *swich holy men:* *N* (338.11) *þe holi mon,* referring to St. Anselm, to whom is ascribed the original passage corresponding to *And whan etc.* ll. 23 ff. — 31. A full stop after *saye.* — 32. *Cf.* Rom., VII. 18: *Scio enim quia non habitat in me, hoc est in carne mea, bonum.* — 33. — *p. 160.5 interpolated.*

159. 9. *and þe more — aþein to hym* (10) parenthetical. — 11. The stop after *godspel* to be taken as a colon. — 12. *hs for his.* *penaunce* for *penaunce.* — 16 ff. The connection does not seem quite clear; either the stop after *cristendom* (16) should be taken as a colon and a semi-colon put after *repentance* (17): so also etc.; or else *ac* might be changed to *ec* and a dash be placed before it. — 18. *of* after *mede* should be omitted. — 20. There seems to be an omission after *mychel.* — 22. A full stop after *blis.* — 23. *Cf.* Ps. LXI. 13: *tu (sc. Dominus) reddes...* — 31. After *dede* a dash;

1 No stop after *þerof*; 'or think highly (am proud) of it although no man knows it; or I wish' etc. — 15. *De huule þet tu etc.: RG* (p. T); 'solange du irgend zu sagen weisst' etc. — 19. *him lied þe wrench*; MN's translation ('the prover... applyth to him') cannot be right; *wrench* in my opinion can mean nothing but 'trick' and *lied* must be a pres-form of *loeszen, lizen* 'lies, fails' (cf. T); *pet* is probably a consecutive conj.: 'so that he can not when he wants' etc. — 21, 22. *B reads were his, as he bere hire in his purs. to neomen up o grace fyn, G were his to neomen uppen grace wrien; CT* agree with *N* (My). — 25. In the translation the clauses are wrongly connected; the punctuation in the text should be preserved.
Pine potihtc, mei (K) 'innocence'. lodnesse one be to takes edest gedere; yutvcdehode; after, teen (K) abstinence, 7 Go, mei, schriuen N (340.6) however, possibly fiescu:

pet wrench 17 (hberhe B, treon (K) servitia — 24. After neuer a full stop. — 29 ff. schal floric my flesch: possibly my flesch is meant as an appositional parenthesis; probably, however, the reading is to be set down as a mere blunder; cf. N (340.5) 1 Mi vlesch is ifulerd 7 bicumen al neowe, vor ich chulle schriuen me, 7 herienc God wille. The rest of the passage has been abridged and altered. N reads: Wel seid he, is ifulerd: vorte bitonen (K) wilschrift: vor pe eorde al unnet (MS.: alumnet (K)), 7 pe treon (K) also, opened ham 7 brinedg ford misliche flures. Edmondnesse, 7 abstinnen, kure unlodesse, 7 oder swuche (K) vertuz beode feire ine Godes eien, 7 swote smelinde flures ine Godes neose. In Canticis, Flores... Of ham, pet is, of swuche flures make bu his herboruwe (herbearhe B, erber C, herberhe T, herebere G MY) widinnen pe suluen: vor his delices etc. 

17. 5. Cf. Prov., VIII. 31: & deliciæ meæ esse, cum filliæ hominum. — 10, 11 added. — 14. N (340.29) kumen aเยเยn to sifrte. The passage has been abridged in the revision. — 15. N (342'1) Go, eved ure Louer d... Lo! tus ne askede he non oter sikernessse. — 17 ff. A full stop after longe; a colon after synnes (18). The passage confusedly renders the original; cf. N (342.4) Of 7f binges, mid bine pouhte, gedere bine sunnen. Of al bine elde, of childhode, of swecehode; gedere al togederes. Pet efter gedere pet tu wun edest inne: 7 bench soorne hwat bu dudest in eucriche stude sundera-

1 N (340.4) B betere is o pene no; similarly GTC; this MY (foot-note) takes to mean 'better is ever than never, i. e. any time than no time'; it may be questioned whether MN's suggestion (p. 339 foot-note b) 'better is one than none' would not more closely give the literal meaning. — 9, unlodesse 'innocence'. — feire belongs to vertuz, not to flures. — 17, 18. bitined, mei (K) 'happens, is able'. — 19. otre pl. — 24. A comma after sunne.
liche, 7 in eucriche elde. Per efter sech al ut; 7 to-troddre (trude BG, truddle CT MX) fine sumen, bi\textsuperscript{1} fine vif wittes : per efter bi alle fe limes pet (i hunch TC) tu haust midre isuneged; 7 ine hruche \textit{nu} hauest mest isuneged, oider oftest: a last sunderliche, bi dawes and bi tiden. — 21 ff. a contraction of the original passage; cf. N (342.12 ff). — 22. of should apparently be supplied before schrift. — 23. Cf. N (342.21) Mine lcone sustren, þeos fiftale dole, pet is of schrifte, limped te alle men iliche. Voröte ne acemdr 3e nout pet ich touward ou nomeliche nabbe nout ispekken i þisse dole. Habbed, þauh, to over bihoun, þesne lulte laste ende, of alle kudde 7 kudde sumen : use of prude etc. — 25. A dash should be placed after \\textit{lyf}; cf. l. 34. — 26. After \textit{semeleshe}d a comma; of kept from the original; similarly l. 31. — 29. silence breken: N (344.1)\textsuperscript{2} of silence ibroken; breken should possibly be regarded as the pa. pple., of which EDD. gives the w. Yks.-form breken. — si\textsuperscript{th} to longe etc.: N (344.1) of sitten to longe et purle. — 33. The adv. use of \textit{semeles} may be regarded as due to an inadvertency as similar instances seem to be wanting. — 34. After \textit{semeleshe}d a dash.

162. 1. N (344.9) . . . schriuie hire enes a wike ette leste. — 2. nouȝt\textsuperscript{th} þe lest — to helpe (3) an addition. — In drepe the third letter should probably be read as o. — 4. N (344.12) Auh al þet schriufr ne schræped nout of — al he wule a domesdei reden ful readeliche (rekene 7 rede ful witterliche T) vorte bicleopin þe midre. O word ne schal þer wouten. Nu þeone ich reade etc. — 5 ff. After wyinnen a sign of exclamation; after fondynges (6) a colon; N (344.18) To eucriche preoste mei anere schriuen hire of swuche openliche (utterliche TC) sumen þet to alle men biualled: anu ful trusti 7 ful siker heo schal beon of þe preostes godnesse (godelic TC) þet heo allunge scheauwed to hu hire stont abuten vleschliche tentacians, zif heo ham huued: odeer zif heo is mid ham (is seu T) iwonden etc. — 8. A full stop after offer. — 9. A semi-colon should be placed after haue. — 10. N (344.24) vlesches fondungu . . . god to wort upe me, þuruu mine feblete (K) (Þeafunge B; similarly CG MX). Ich am of dred lest I go driuinde oferheuues to swude nordward upe folle founkes, and fule umbestunde : use feauh ich huntele after likunge. Ich muhte, þuruu Godes strende, scheken ham ofte of me, zif ich were eucricliche 7 stalewardliche umbe. — 9outes I am unwillingly obliged to regard

\textsuperscript{1} bi 'in' (MX) just as good as 'according to' (Re p. 123). — 13. \textit{dealen} probably 'distribute'. — 24. A full stop after ende; of alle begins a fresh sentence and is to be connected with of alle swuche finges p. 344.9; ende of alle BG, ende . Of alle CT (MX). — kudde 'known'; kudde 7 kudde an alliterative phrase.

\textsuperscript{2} N (344.9) bison inf. — 7. mide wæreld: MX's suggestion in the footnote that 'a beast of burden may be meant' is a misunderstanding; cf. NED., s.v. Fare v.\textsuperscript{1} 4 d (earliest example 1340); Mr Wörterb., s.v. 7 (St. Marhs.). — 8. A semi-colon should be placed after \\textit{unbesínessesse} as of alle finges etc. is parallel to the preceding points; the dash in the text after \\textit{miszem} (9) to be kept in the translation; cf. p. 342.24. — 16. \\textit{writ} pres.
as due to inaccuracy on the part of the scribe, my attempts at a more satisfactory explanation having proved idle (?for Poustes; cf. e. g. zur(h) = pur: Rule of St. Benet, pp. 3,19, 41.7; sourt for bout, sourh for pourh: Will. of Pal., vv. 447, 3799 (or could there possibly be some connection' with mod. gouts (gouet, gute 15th cent.) 'the belly as the seat of appetite or gluttony', in this case in the more abstract sense of 'carnal desires' (NED., s.v. 3); the form, I am well aware, throws difficulties in the way of this assumption). — 12. After the first so a semi-colon. — N (346.1) . . . lest he delit in he pouhte lest to longe ofte, so het hit kume neih skiles zettunge. — 13. After 3-tinge a full stop. — N (346.3) Ich ne der nout heo deopluker (ne witter-
licher TC) schrine hire to zunge preestes her abuten. Auh to hire ounwe schrift feder, ider to summe oidre lif-holie monne1 . . . kulle al ut het is ide krocce (culle al pe pot ut BTG (cul) C (as) MY) etc. 

The passages which follow have been abridged and generalized by the reviser. — 17. ben forzouen etc.: N (346.12) beted bus anoniht, bi on suluen. — 18. it: N (346.14) Vor be leste of alle (sc. gultes), so some so (K) ze undersijed hit. — 22. N (346.18) Al het god pe etc. ever dest, 7 al het ruel het tu ever polec wist voor pe lune of Jesu Crist . . . al ich legge uppe be ine remissium (K) of . . . pine sunnen. — 24. — leten his synme p. 164.3 interpolated. — 29. hij — her (30) — 5e (31) etc. a confusion of persons; similarly p. 163.1, 3 ff.

163. 20, 21. stike(d) here doubtless means 'cheat(ed)', a sense of which NED., s.v. Stick 23, gives no instance earlier than 1699. — 23. penche for penche for on account of the following initial.

164. 2. A dash after the second synme. — 4. pat dude bote: the reading is an error: N (348.1) fet is deabote. — 6 ff. N (348.3) Al is penitence . . . fet 3e ever dried, mine leoue susten, and al fet 3e ever doct of god, 7 al fet 3e polec. Al is on ouor martirdom . . . vor 3e boot niht 7 deu uppe Godes rode. Blide monre 3e ever been berof. Vor aso seinte Powel seid: Si etc. — 10. Cf. 2 Timothy, II. 12: Si sustinebimis (compatimur N), & conregnabimus. — 14. And al — Jesu christi (16) cf. N p. 354.8. — 17. liknehf to 'applies to'; a related sense is found on p. 93.2, and also, apparently, on p. 20.5, 6; 9; exact parallels seem to be wanting. — 26. good Pilgrymes: N (348.22) unkute (eldeo T, heodi [outlondische men] C) 7 pilegrimes. — 30. wiistondeh: the reading corresponds to T widstonden; the meaning is obviously 'stops' (N (348.25 cestont): I know only one other instance of this meaning, Conf. Am., V. 3970: 

1 MN mistakes the connection, to hire . . . schrift feder and to summe odr . . . monne being dependent on kulle ut. — 5. kulle by MN in the glos-
sary wrongly associated with OE. cyll 'bottle, flagon'; cf. NED., s.v. Kill 1 b; STEATM.-BR., MR Wörterb., s.v. Cullen. — 15. The inverted commas to be placed after merci (16). — 19. dest, polec 'doest, sufferest'. — 20. MN's assumption that on ivane is a derivative of OE. ge-unnan (cf. Gloss.) is due to a misunder-
standing; the form is a peculiar spelling of the ME. equivalent of 'enjoin'; cf. NED., s.v. Enjoin 2; B reads engoini, C an geoni, G en gunne, T eniunge, V eniowne, Fr. eniong (MY). — 348.9. Vordi seid Seinte Powel 'therefore says St. P.'
Til sche cam to the freishe flod,
And there a while sche withstood.

165. 3. N (350.3) 1 *pis boód hoılıe men, þet þauh heo beon ðe worlde heo boód etc.; a dash may be placed after worlde. — 8. After kommen a dash; lìbben co-ordinate with gon (4). — 9. We should doubtless supply another by after lìbben. — There is an omission after here; cf. N (350.8) ne heo nabbed, ne ne holdéd none tale of none worldliche wrooure, þauh heo beon ne worldliche weie... anu habbed hore heorte euer toward heouene. And oweu wel worte habben: vor oldre pilgrégrímes god etc. — 12. After worlde a colon; N (350.18) þeo pilgrímes þet god toward heouene, heo god ðorte beon isonoted, ð forge uindende God suft etc. — 15. seint julianes: Julianus hospitator (Jan. 29); cf. Bibl. Hagiogr. Lat., p. 674. — 16. clepen to: N (350.17) þorne seched (sc. in). — 18. A perversion of the original argument; cf. N (350.18) Vor allegate... pilgrímes al gon heo euer fordúward, ne ne bikumen nout buruhmen ðe worldes buruh: ham þinched þauh summe-cherre (K) god of þet heo isocht bi þe weie, þ estooned (estouetted B, stouetted C MX) sum del, þauh heo ne don mid alle etc.; to restore the meaning hish should be replaced by ne and for deleted. — 27. vita vestra as in N; cf. Coloss., III. 4: Cum Christus apparuere, vita vestra. — 29. N (352.1) 2 Hcon he þet is overt lif dawed þ springed ase þe dawange after nihtes þeoosternesse, þe schulen springen mid him etc.; to make sense he (sc. crist) may be understood as the subject of schal and after changed to as.

166. 3. After erpe a semi-colon. — 4. N (352.7) þet maked þus ecwe mon oðer wumon ut of þe worlde. — 5. Þat is — no tale dere of (8) an insertion. — 13 ff. N (352.12)... euerich woldlich þing uindende me dead: ahu þet þet limped to Crist þet ich ise, ð ihere, and wurche ine ccvinnesse. þus is euerich religions mon ð wumon dead etc. — 15. After done a dash; a mark of interrogation after inne (17). — 21. N (352.19) þis is þet ich seide þeruppe etc. — 24. After here an omission; cf. N (352.20) þuruh hwam þe worlde is me uneuard, ð ich am uneuard to him, ase (K) weri þet is an hunged. — A full stop after hunged. — hel þe an error for he‡e. — 25 ff. The passage is mainly an addition on the part of the reviser; N (352.23) And þis is ancre steire, þet heo þus sigge... I none þinge ne bliseie (K) ich me bute ine Godes rode, — þet ich þolie wo,  

1 N (350.2) one þeo 'only those'. — 4. Probably 'not' in the translation is due to an oversight. — 19. al has concessive force: 'pilgrims, although they go' etc. — 21. sum del 'partly'. — 24. skerre 'more free from sin, unmolested'.

2 N (352.5) Ðe deade (K) nis nout of means 'the dead man does not care' (nis : ne is); similarly l. 30. — 21. MN erroneously takes weri (wari T) as corresponding to OE. weor 'man' (Gloss.; Bosw.-T. gives this instance s.v. Wearg 'felon, criminal'; cf. STRATM.-BR., s.v. Wari; probably a derivative of the OE. adj.: wearg, wearg etc. — 354.15 ff. stalen: STRATM.-BR., s.v. Stale, incorrectly gives the sense as 'rungs'. 
1 am itold unwurd, ase God was o rode. Loked, loue sustren, hu peos steire is herre þen eni beo of þe ðodore. þe piligrim ðe worlds weie, þauk he go wordward toucgraf þe hom of heowene, he isikhte ðer ðeterhewle umnut, ð spekht umbe heowle; wredetet him vor wwoes : þ monie þinges muuen letten him of his jurneie. þe deade etc. — 31. þe heigest steare of all þe ofer; apparently a blending of þe heigest... of all: heiser þan all þe ofer. — 33. The first hij illogically referring to a man (31).

167. 8 ff. Cf. N (352.32 ff.): he that is on the cross and has delight in it turns reproach into honour and sorrow into delight, and thus earns a double reward. Such are those who are never glad-hearted except when they are with Jesus on his cross. True anchoresses are not merely pilgrims, nor yet merely dead, but they are of the third class. They may sing with the holy Church, Nos oportet gloriar... (cf. P p. 164.16) þet is... hwæt se beo of ðodore: heo habbed (ordre. þe habbed B, ðodore þe habbed C; so also GT My) horo blisse sum... auh (om. BCGT My) we hote nede bliscien (K) us ine Jesu Cristes rode — þet is, ine scheome 7 ine wo þet he dreih on rode. Moni wolde sumes weis þotien etc. Thus, bost þif hij (13) — be pacient þere inne (19) has been added. — þise (9) an inconsistency for the sing — 21. half honged: N (354.14) halflunge. — 23. Vilitas for Vilitas. — 28. bodilich for boldelich; N (354.22) boldeliche. — 32. The first ð should be changed to in; N (354.26) Notedwel þeos two wordes þet David neïed somed — swine and edmonnesse: swine ine píne 7 ine wo, ine sor 7 ine seorwine (K); edmonnesse aþean wouk of scheome etc.

168. 11. After while a full stop. — 14. whe for whele. — 17. N (356.19)1 schulen mid scheome beon iheouwed. — 26 ff. abridged and generalized; cf. N (356.27 ff.)

169. 1. N (358.5) Super epistolam Iac. — 2. After erfe a semi-colon; cf. N (358.6) vor also as ðe euelie nabbed not lot ine heowene, ne þe gode... in eorde, in horo owene londe heo schulen welden blisse... Ase þauk he seide; Ne þunche ham no neorlich etc. — 6. whan hij — done (8) inserted. — 17. Cf. Matt., XIX. 28: sede-bites & vos super sedes duodecim, indicantes duodecim tribus Israel. — Beda: N (358.19)2 B (Mx St. Bernard). — 18. qui es: quies. — in perturbata: inperturbata. — 22 ff. N (358.23) I þe sette, is reste 7 eise bitocned, aþean þe swinke þet is her: and ðe menske of þe done þet heo schulen demen is heilschepe menskeful over al understonden, aþean scheome etc; the second Jn (22) should probably be deleted

1 N (356.2, 4) curød, as in numerous other instances, preferably to be taken as the pa. tense. — 30. MS.: þet is þet cadie scheome (K). — 31. B reads truked on nauet. I þeos; this is also the punctuation of the other MSS.; thus a full stop should probably be placed after naut and a comma after inne (K) p. 358.1. — 358.18. hit witned 'testifies it'.
(cf., however, p. 197.20, 23); similarly d (24); after Vunderstondenp we might put a sign of exclamation.

170. 1. N (358.30) to glorie of blissful ariste. — 3. vil 'well'; cf. Morsbach, Gr. § 109. — 8. N (360.6) we schulen been i-imposed to be ilitnesse of his ariste. — 10. N (360.9) iliche him in his blisful (K) ariste — ure bodi bried ase his is etc.; his should be supplied after is. — 14. asemieni cf. p. 105.17, note. — 15. hele and : heleand; the reading is apparently due to a misunderstanding, as the word in the original, belind N (360.13), does not seem to be found after the beginning of the 13th cent. — 16. Cf. 2 Timothy, II. 12: sustinebimus; (N 360.14 comapatimur). — 24. N (360.21) And nisi etuerich lim sor mid seorowe of be heaned? His lim, peonne, his he nout etc. — 27. it is tokne pat etc. cf. l. 31; N (360.23) pet lim pet ne swet nout, his hit veul toke.

171. 1. N (360.29) Use ned he nu wel God pet him blimed him of him self; puruh pet pet he ume sweaton? Oportebat etc. — 2. The second he must be due to some inadvertency. — 5. in gon evidently an error for ingon; N (362.4)1 inzong. — 7. stepe: the correction is probably imperfect; an i should presumably have been added. — sterres: N (362.5) heounenr. — 9 ff. An alteration has spoilt the logical connection; cf. N (362.8) Oter we beot hanges (arn cangede T, beot changes O), pet wened ... od-er pe holi halewen pet etc.; we might delete odër and put a mark of exclamation after dere (11). — 15. wis 3ep childer: N (362.13) feos seape children. — 20. it to be supplied after pat — 21. A full stop after soron5. — 24. demulso: diuulso. — 26 ff. N (362.23) Uotk to-timed (tolaimet B, to laimet C, to limet ... to timed T, to limed ... to limed G MY) 7 to-toren mid stronge lifode 7 mid herde he cleopele folc ferlich. Uor be uoond is affuruhl (K) and offerd of swuche etc.

172. 1. for probably an accidental repetition; of would have been expected (in the following instances from Ælfric and Laȝamon for seems to mean 'because of': Hē ofdrēdd was for his moripæcum (Bosw.-T., s.v. Of-drēd); Nu þu scalt adreden for ðine ær deuden (NED., s.v. Adread: Mr Wörterb. s.v. Adreden)). — 2. of should be supplied before Job. — 5. schamep: N (362.27) geined: an original

1 N (362.3) drele interj.; cf. e. g. p. 62.25. — 8. likht-leapes by MN rendered ' trifles': T reads liht scheapes; M has vili pretio; no doubt the same notion is implied by the words in the English MSS. (P chep), although their origin seems somewhat doubtful; scheapes in T (MN Gloss. 'skips') might perhaps be considered as a form parallel to shepe, shshepe 'wages, reward' < OE. sceip 'pay: condition'; cf. NED., s.v. Shipe; Bosw.-T., s.v. Scipe; as regards the parallel in N — certainly not to be taken as a compound — I may venture a connection with OE. leaþ 'a basket, a basket containing a certain amount, from which latter sense the more general one of 'small quantity, value' may have developed; cf. EDD., s.v. Leaþ 4; Bosw.-T. gives leaht leāp translating Lat. imbiliun, the meaning of which unfortunately appears not to be known. — 9. kit can hardly, as suggested by LR p. 19, be taken as logically referring to riche (4). — 27. MN in his glossary incorrectly derives geined from OF. gainer; the word is to be connected with ON. gagna 'convenire'; cf. NED., s.v. Gain v.1; Mr Wörterb., s.v. Geinen; Björkman, Loan-words, p. 151.
spelling ai (or framed) may have caused confusion; the alteration does not make sense unless the negation is left out. — 8. for he undealich etc: N (364.1) For pet fel is undealich pet ide neone ariste schal schinen etc. — 11. but he Castel is etc.: N (364.4) he wot he te kastel is his, and get baldeliche in per he isit in it up swuche baneres use me det in castle. Auh, iden itorene woltke etc; the simplest correction would be to change he to his and place the stop before here after the word instead. — 12. N (364.6) Godes banere: pet is, herdschipe of itue: and he ueond haued muche drede perof etc.; perofe seems redundant. — 13. A colon should be put after auncere, a dash after seke; N (364.10) Of two men, hweder is misuse? Heo beoth beode (K) seke etc. — 16. N (364.11) worged at pet he luted of metes 7 of drunches. — 19. After twc a sign of interrogation. — 21. A colon after sikerlich. — folower possibly an s-less plural; cf. p. 107.18. — 28. N (364.26) . . . Jesu Crist ure Louerd, pet neuer niede sunne (K), bute one pet he ber vleschs iliche ure vlesshe (K), pet is ful of sunne; cf. l. 30.

173. 1. In the margin: dominus. — 5. A full stop to be placed after euer and the stop after fader deleted. — 11. Cf. Isaiah, LIII. 5: nostre. — 15. After crist a dash — 16. his to be supplied before mercy. — 22. N (366.24) us forto buruen from hes deofles botte: ide pine of helhe. Pet, seid moni mon etc. — 27. A full stop after the second good: for is either to be omitted or regarded as a prep.; N (366.28) Vre god is 3if etc. — 30 ff. N (366.30) pet heo widatun him nefde no delit i none finge, aue were, for houthte of his lune, lune 7 wuelce iheowed (elheowed B, el iheowed G, el iheowed C, helheowet T My)

174. 1. A dash after hir and after lene (2). — is inconsistently for the pa. t subj. The irregularity in the verbal forms seems to indicate a corruption; otherwise houzt might be compared with mod. thought-d (Sc. thochtít) ‘concerned’: cf. NED, s.v. 2; EDD, s.v. Thought; the instances given there are all from modern times. — 3. wedded to offer: N (363.3) weede2 mid ‘oder men. — forhored hym: the con-

1 N (264.9) Me cf. p. 56.10. — 11. at pet he luned of metes ‘all (the delicacies) that he likes of food’ etc. — 17. and we nullod etc. ‘and we will not’ etc. — buten probably due to inaccuracy on the part of the scribe; om. BCGT (MY). — 18. Nis per novith perof possibly means something like ‘nothing (good) will come out of it, it avails nothing’; or else, perhaps, ‘there is nothing for it’ with a colon after the phrase; Mn ‘It is not so’ certainly does not give for ‘sense of the original. — 23. hwar se ‘wherever’. — 27. nede sunne (K): nefile sunne BCG, naude sunne T (MY) ‘never had any sin’. — 366.1. After dead a sign of exclamation; after sunnen a full stop, the second pet being a dem. pr. — 2. nout of sunne, bute etc.: ‘nothing (more) of sin’ etc. — 6. cwe fol. pa. t. — 22. nule . . menen imp. (Lat. noli): ‘he must never complain’. — 26. Hvat is God he betere: NED., s.v. Better B 4 b, has no instance earlier than 1619.

2 weede cf. p. 50.25. — 12. leouwe: Mn Gloss.: ‘a couch, bed; A.S. leaq’; STRATM.-BR., s.v. Hlawe (OE. hlaw, hlæw) ‘den’. NED., s.v. Lee sb.1 Mr Wörterb., s.v. Leo, leow etc., probably correctly, associate the word with OE.
struction, if correct, appears to be unique. — 5. To make sense of should be omitted and be soul spouse taken as an appositional phrase; N (368.4) *are Lowerd, but is be soul spouse. — 7. Po may be an uncorrected scribal error for pe. — 3me: N (368.6) 37eone. — 8. along: N (368.7) allunge; cf. p. 113. 27. — 9. After ende a full stop. — 11. for *bīng *pat *kij *mouen: N (368.9) nor hire line. — 15. reeufuls probably an accidental scribal slip for reeuful; N (368.13) reeufulsnessc. — 17. After given a sign of interrogation; N (368.15) *Nis grace willsone? — 18. by medi: apparently an unrecorded compound; cf. NED., s.v. Meed v. 2: 'deserve, merit' (one example, 1613). — ben erroneously for the sing. — 20. N(368.18) *pet nulle* swink (swinken T) *fernmore bilde:iche *poten. — 21. After hard a full stop. — 25. *pis*: the plural does not make sense; N (368.23) he (sc. *wombe* pot) is so *neihn *neibebar to *pet fulitowene *lim *pet *hvo etc. — 32. hen a scribal error for *helien.

175. 9. clowes *gilofre*: NED., s.v. Clove-gillyflower: *cloves of gylofro, clueis of gelofre. — 13. wip a styk of gold etc.: N (370.14) *be oder ber enne stikke of gode golde (K). Vre *Lefdi* nome mid te stike . . . and *be meidenes eoden *firdre to *be midlesste. — 20. good to queme god *And* etc. confused; N (370.21) *nis nout God *icwene. God 7 *nis* deciples etc. should be corrected to god and a full stop put after queme. — 21, 22 ac *pat* on etc. a perversion of the original; N (370.23) *pe on (K) *pet was best ibered of Jesu Cristes deciples seid etc., referring to St. Paul as the author of the first quotation; cf. Rom., VIII. 6: Nam prudentia carnis, mors est. — 24. Cf. Job, XXXIX. 25: procul odoratur bellum. — 25 ff. N (370.25) Procul odoramus bellum, ase *Job seid. So we dredeat *flesches vuel . . . pet soule vuel *kuned up, 7 we *polied (K) *be *soule *vuel, worte etsterten *vlesches *vuel, ase *pauh *hit

*kleon*: the sense is given by the former authority as 'resting-place'; by the latter, apparently with greater probability, as 'Decke'. It seems doubtful whether *T lehe* is to be regarded as a mere variant of the form in N, or if it should be taken as a derivative of OEn. *klei-, meaning 'where one lies, bed'; (Legr. Kath. (EETS.) 1827: *i be liunes le-he possibly so; Mr Wörterh., s.v. Lehe); cf. p. 36.25. In C leowe, *his* can hardly be anything but a faulty reading for *us. — 17. *engracione* 'those who have no grace' (NED., s.v. Gracion 1, 6). — 18. *han* refd. — 21. *nule he be *overladen etc.: it is doubtful whether MN's interpretation of the passage is the correct one. In NED., s.v. Overlade 1, the sense is also given as 'lade water out of'. STRATM.-Br. 'overload' seems more to the point; cf. P p. 174.22 ff. — 22, 23. LR's explanation on p. 7 of the inconsistency in gender seems rather forced; similar cases are pretty common.

1 N (370.7) MN's derivation of ornume ('? more particular' NED.) from OE. *georn* (Gloss.) is certainly not correct. — 11. gedewal evidently for *gædelwāl (T, geduale C). — 13. *necorrento*: the initial is obviously an error for *u; cf. p. 288.26; TC read of *feor. — 19. *wel* 'very well, without scruple'. — 20, 21. and *uncereful nomencliche (K) etc.: *B* more clearly: *ah beon *prefter se *ancreufel nomencliche religius; similarly C (angerful) and G (estful) (My). — 22, *spoken pa. t. — 25. The punctuation should be altered thus: So we *dreded *flesches *vuel . . . pet *soule *vuel *kuned up, 7 we *polied (K) etc. 'we so dread . . . that disease of the soul arises' etc.; LR p. 10 apparently follows MN. — 29. mis- *stowene* 'undisciplined'.
were betere te (K) potien golnesse brune pen heued ech... And hweder betere, ine seenessse worte beon Godes freo child, pen i flesches heale worte beon prel under sunne? The rendering of P is evidently due to a misunderstanding; to make sense as (27) must be changed to and. — 30. ne to be supplied before be. — 31, 32. N (372.2)1

Ahw we cloped (callen T) ofte wisdom pet nis non. — 33. N (372.3) "Uor sot wisdom is don euere solehe binoren flesches hele: and hwon etc.

176. 1. rizthwsedome: rizthwisme dome. — 4. N (372.7) pet beot bitter spices and bitoecnd etc. — 5, 6. note9 pis ful: N (372.9) ; noted (sc. hundred) perfection, pet is, ful dede: worte scheaue pet ne schal fuldon flesches pime etc. — 8. wirche apparently an error for 

were; N (372.11) pet euverich mon weie mid visdome (K) hwaet he mune don. — 10 ff. N (372.12) ne beo sce (K) nout so ouer seude aget pet se vorsemen pet bodi: ne eft, so tendre of be bodie pet hit ivurte untownen, 7 maken bote peowe — 18. marath d' marith: N (372.22) Mararacht 7 Merarikht; cf. p. 144.2, 5 — N (372.23) pe wormeste bitternesse is bireousunge 7 dedbote nor sunne etc. — 20, 21. After maudelyne a colon; the lines are a redundant addition. — 22. N (372.2.) pe ereste Marie, Marie Magdalene; similarly l. 28. — 25, 26. Add but before spelleb and strike out the stop after toures. — yseide: N (372.29) iefned; BT ifiet; similarly CG (My); the reading of P may be a perversion of the latter verb, which at the date of the revision appears to have been out of common use. — 29. & is ful bitter: N (374.4) peos wrastlunge is ful bitter etc. — 30. N (374.5) for pe set fondunges, pet bod pe deofles swengo, wagged odher beules, 7 moten wersten acean mid stronge wragelunge (wigilinge T, wraggunge C).2


1 N (372.1). And pis ne sigge ich nout so etc. means 'by this I do not mean to imply that discretion and moderation should not everywhere be observed, which are etc. — 6. provunge 'suffering'. — 10. efne sb. 'nature, natural powers'; cf. p. 6.11, 126.3. — 12. MS.: beo sce (K). — aget: MS 'spiritual'; NED., s.v. reads a gest 'in spirit'; this is obviously the sense which the context suggests, although the form makes difficulties, OE. gest, of rare occurrence, being hardly represented in the medieval language; in fact, the reading of N stands apart (BCT igast, G agast My) and may be due to confusion with the vb. gasten, agsten with which it is also associated in STRATM. BR. and My Wörterb. ('gelüstigt, ängstlich'). — 13. smuriles sg.

2 MN's interpretation of this passage seems questionable; fondungs is apparently the subject, and wagged may mean either 'cause to waver' or 'be stirring'. — swengo 'tricks', OE. sweng 'stroke' (Bosw.-T., s.v.) not swing (MN Gloss.) heo to be understood as the subj. of moten (?). — 16. ikepò apparently for ikepéd. — 18. undeaves worre 'the tribulation of vice'. — 23. blisse... wrom God: in the translation 'and' should be omitted; cf. RG p. 135.
TP give an inferior reading. — 17. N (374.20) bi Marie Salome, pe pridde Marie. — 18. & ben clene inwip: N (374.21) peis 7 reste of clene inwet; cf. p. 1.13, 18. — 19. 20. loute evidently a corruption; N (374.22) of hisse line. — blissse should be added after fram. — For 3{f} — longep to (21) an addition. — 22. N (374.24) . . . rixeld bitternesse: erest, i.e. bigynnunge, hwon me seithned mid God: i uordzong of gode line: and i{de} last ende. — 23. N (374.29) bitternesse (K) but (bigete T) hit: uor, etc. — 24. brouztlen for bountien; N (376.1) bouhten; cf. l. 26. — aromaunt; within commas; apparently added in explanation, as smerels may have been felt as obsolete (latest example in NED. from 1340). N swote smelldine aromaz. — 30 ff. The original has been altered, and the logical connection is rather confused: N (376.6) huruh bone of bitternesse pet me her dried for God, be heorte, pet was wateri, smeclches, (smelis T), and ne uelde no sauer of God, nunmore fen of water, peo schal beon iwend to wine: pet is, peo heorte schal iuinden smech ime heorte swete overe al wines. — 32. was should be supplied after pat. — werisch: the first recorded example seems to be from Palsgrave; cf. Cent. Dict., s.v. Wearish; EDD., s.v. Wairsh.


179. 3. N (378.1) . . . smarvin ure Louerd. Peo beod kuminde uorte smarvin ure Louerd pet me poled for his lune. He (pe B6; peo C, p T Mx) streched him etc. — 7 ff. altered and generalized; N (378.4): To an anchoress belong two things: narrowness and bitterness; for a womb is a narrow dwelling and Mary signifies bitterness. If a recluse then in a narrow place — within the walls of her mona-
stery — suffer bitterness, she is like our Lord, nailed to the cross and confined in the tomb. Mary's womb and the tomb were his anchorite houses etc. — 15 ff. The passage has been confused; N (378.16) we roun the wende ut of bodi (sc. Marie wombe and stone or bruik). 3e wend tu also ut of bo pine ancre huses, as he dude, wihtute bruche, 7 bilsf ham bodi hole. But schal bron hwen pe gost went ut on ende, wihtute bruche 7 wihtute wem, of his two huses. Pet on is he licame: pet oeter is pet uttre hus, pet is use pe uttre wal about he haste. To read the lines as they stand, we may place a dash after dude (16); also after hous (18), and Castel (19). — 28. Ae 3 rede — good (31) inserted. — 32 ff. A contraction of the original; wip pise two (33): cf. N (380.4) born is scherp 7 unswerd. Mid pros two beot igurde. 3e nounen nout unnen pet ent eucl word1 kome of ou ... And beot blette on heorte zif ze polec daunger of Sturj, pe kokes knawe ... Pronne bro 3e dunes iheird up to pe heonene: vor lo! hue spaked pe lesti etc. — 36. Cf. Cant., II. 8: Vox dilecti mei, ecce iste venit saliens in mon-tibus etc.

180. 9. he for her. — After may we should perhaps supply hi; N (380.19) ne strustede heo nout (K) so wel on ham, vor hore feblesse (K); vor ne muthte heo nout idolien etc. — 11 ff. & licep h.m hawr etc.: N (380.23) His scheidewe hurr 7 hure (lanhure C) ouerged and wirt ham peo (K) hwule pet he leapet over ham: pet is, sum ilicenne se he bret on ham of his linne on corde, asse pauh hit were his scheidewe. Auh pe dunes underne ut treden (trodes T) of him suluen, and schwewit in hore linne hwuch his lifode was ... i hwuche wo he lede his lif on corde. Suvch dune were pe gode Powel, pet swide: Dejicinur etc. — 15. aschadewe: a schadewe. — 24. self an error for self; N (382.2) isluhete. — 25. wic: I have not found a form exactly corresponding to this (cf. wic OE. Hom. p. 239; vice, hicic p. 243). — 26. his deh on rode: N (382.3)2 his lif on corde.

1 Mn 'word'; more probably 'evil' report'; cf. l. 3. — 9. beo subj. — 15 ff. Mn's attempt at a translation is so far as I can judge totally void of sense. The passage means: '... shows in them (sc. dunes) his own foot-prints so that men may trace (perceive; cf. p. 232.17) him in them and find in how he was trodden'. I am also inclined to change Mn's punctuation in the line following and read: 'As his foot-prints show, these are' etc.; cf. 19 ff. — 18. pet beod seems to be parallel to Dis beod (17). — 19. The comma after seod should be deleted and placed after the next word and he understood as the subject of overleaped. — heo, as in l. 21, obviously by confusion; cf. he for heo l. 11 (LR p. 7); B hire seolf, he overleaped. ne trust nact se wcl, C hire leof overleaped Ne trust naut se wel, Thire self. ouer leapes. ne trusts him nact (MY).

2 N (382.7) Ne beo ... pet etc.: the clauses are illogically connected (so also T); pet should be omitted: 'be a thing never so hard, love makes' etc.; B heard, sod hue lighted hit etc., C hart hue lighted hit (MY). — 10. Mn probably does not give the meaning correctly; I propose to change pet to fen. — 11. hue sunne; similarly T; C hue sunne; B hue of sunne (MY). — 13. he middel pauh, and ermes: middel. feh: ... earnes B, middel. feh 7 armes TC (fech) (MY); this is clearly the correct reading; N pauh is no doubt an error; OE. peoh would hardly give a ME. equivalent identical with this form. — 24. otro- woc 'suspects', OE. ortrashian, trigean; sense and derivation as given by Mn
181. 5 ff. *justeþ & wakþ* etc.; the pres. illogically kept from the original; cf. N (382.12 ff.). — 22. *piratas* for *pizzas*.

182. 12, 13. The lines are rather defective. N (384.23) *het non ne mai habben mid monlyngue, ne mid eor,līch lune of worldliche pinges: vor (pis mong worêt pis lune voretrt C) so pe eien etc.* — monyling seems to be an unintelligent substitution of the unusual word in the original. — 25. N (386.11)¹ *Huat is schir heorte? Ich hit habbe iseid er; pet is, pet ʒe etc.* — 29. he should be supplied before *lune;* N (386.18) *pet luanid out bute be, bute ʒif heo luyen hit for be.*

183. 5. *hirs*: the fem. pron., contrasting the masc. in the preceding lines, kept from the original. — 6. N (386.29) . . . of-yon are lune on alle kunne wisen. *He haued muchel idon us etc.* The stop after *mychel* should be placed before the word instead. — 7. *ȝut* an error for *ʒift* (cf. l. 14); N (386.30) *geoone.* — 10. Cf. Ps. VIII. 8: Omnia subieciisti sub pedibus etc. — 13. *depe:* N (388.7)² *dude.* — *al pis:* *N of his.* — 14. A full stop after *wrecches.* — 19. After *hym* a colon; after *worceþ* a dash. — 27. The second *af* should be corrected to *a* — 28. *d* logically to be replaced by *fat he;* N (388.21) *On mihti kinges lune was bauh biturnd upon hire, so vinmete sundepe pet he . . . sende hire his sonden etc.* — 29. *socours of lynes help:* N (388.25) *sukurs of liuowen, 7 help etc.;* the reading may be emended by changing of to and or by deleting *s* in *lynes;* or else *lymes* might possibly be taken to mean *means of living;* cf. STRATM.-BR., s v. Live sb.


(Gloss.) are wrong. — 25. MS. reads *de þeof* (K). — 26. *nis per bute etc.* *there is nothing but;* we can only etc. — 384.11. *kude pa. t.;* so also *sidee* in l. 15.

¹ N (386.1) *woreþ:* MN ‘distorts (Gloss.: A.S. worigan to embroll, err);’ *Sweet:* *worien* ‘disturb;’ STRATM.-BR. gives this example s v. *Woren* ‘wander, weary.’ The context, it seems, makes a connection with the adj. *wori* (cf. l. 7), OE. *warig,* ‘dirty’ more probable; I suggest *makes dim, blears.* — 17, 18. *heo* pl; so also *pissen* (19).

² N (388.6) MN’s translation has no sense. I put a dash after *served:* ‘also the evil serve (sc. the good) — (also) earth etc.’ — 17. *saluz:* MN, *Sweet* wrongly *‘salvation;’* it means *‘salutation;’* — 20 f. ‘. . . who was beset, assailed by her foes on all sides . . . and herself quite destitute (enclosed) within’ etc.

uorto preuen etc. — 27. After crist a colon. — 28. wered: N (390.26) xreih. — 29. A dash before his and after armes; N (390.28) in his i striehnte (K)Verdun. — 30. N (390.28) asse þe on uot, after þet me weneð, set (K) upon þe oder uote.

185. 1. brode may mean something like 'extended, fully' (NED., s.v. Broad C adv. 1); or else the third letter should be taken as e and the word regarded as a compound with fote: 'foot-breadth'. — 17. lihtlicher: orbitokned: eithy is to be supplied or bitokned has a sense analogous to that suggested for p. 66.17; N (390.29) þet þis scheld nauned none siden is forto bitokned (K) etc. — 5. Hit forsoken — gret nede (7) inserted. — 9. The first part of the quotation from Lament., III. 65; scuto etc. cf. Ps. V. 13. — 10. N (392.6) þis scheld ne schillt us nout one etc. — 15. The explanation an addition. — 16. A sign of interrogation to be placed after whi. — 17. lihtlicher: N (392.11) lihtliche. — 18. After notle a full stop; after whi a sign of interrogation. — N (392.12) binimen us euerich bitellunge: the original phrase may have been misunderstood by the reviser. — 21. N (392.15) deorre pris ues neuer. — 23, 24. N (392.17) idisse schelde; the construction is irregular. — 30. N (392.24) . . . purlen his scheld: þet is, lette openen his side etc. — 31. N (392.25) forto scheauen hire openliche huw inwardliche he luuede hire.

186. 4. agood: a good. — 10. bihoren hym: 'dishonour him by adultery'; NED., s.v. Bewhore, gives only two examples (the first from 1604) with senses differing from this; N (394.8) hco muhte uorhoren hire mid oder men. — 13. hored hym: the sense, analogous to that just noted, is apparently unique; the word is first recorded from Shakesp.; N (394.10) það þe soule his spuse uorhorie hire mid þe uonnde (K) of helle etc.; cf. l. 24 (N (394.20) Ne beo neuer his leofmon uorhored etc.). — 23. After swire a full stop. — 26 ff. The context is to some extent confused; to read the passage as it stands, the stop after lemmman (27) may be taken as a colon and þat stressed, referring to what follows; N (394.22) So muchel is bitweonen Gods nethlechunge 7 monnes to wummon þet monnes nethlechunge maked of reiden wif, and God maked of wif meiden (K). — 29. bitwifen: þ for x. — 31. Cf Job, XII. 23: subuersas in integrum restituit.

187. 4. N (396.2) vor so he hit wolde: his luue makede us

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1 N (392.3) MS. . . . wille þu hauest i kruuned us. scheld he seid of gode wille (K). — 10. The inverted commas after 'why' in the translation should be placed after 'trouble' in the line following. — 13. þet object referring to us. — 19. uire: MN 'fully'; this may be a misprint for 'beautifully'. — 23. biholde pr. subj. 'may behold'. — 28. gode iueren 'dear, intimate friends'.

2 N (394.3) The apparent double meaning of Giwerie — the former instance 'the Jew's quarter' (in pawn to the Jews), the latter 'the land of the Jews' — should be noted; cf. NED., s.v. Jewry 2; Mr Wörterb., s.v. Giwerie 1. — 6. forlide 'deed done on behalf of some one, favour'; NED., s.v. Forlide; so also Mr Wörterb. — 15. al dei 'continually'.

heir; a full stop to be placed after blade, a dash after lone. — 
Numquid oblivisci potest mulier infantiem suum, vt non misereatur
filio vteri sui? & si illa oblitá fuenct etc. — 18. ter for te. —
21. N (396.18) he dude merke of Burlunge one bo tuo his honden. —
wre bodle togederes etc.

188. 2. he should probably be supplied before hab. — 3. ne
am — dye (4) added. — & fhos alle be resouns etc. confused; N (398 7)
fos, alle be reisuns . . . hu miht i-vinden in mei: nomeliche, zif hu
luuest chaste clennesse : vor non etc. — 7. A dash after the first it. —
11. Another be should doubtless be inserted before meste. — 13. The
stop after more to be omitted. — is for it. — fere apparently a
unique form. — 14. After more a full stop. — 17. pi seluen a
corruption for be scullen. — 18. scheme: N (398.22) sveamen ; the substi-
tution is obviously due to a misunderstanding; cf. p. 190.30. — 20. A
word may have been left out; or else schal stands for schalt; N (398.24)
Ne schal neuer heorte penchen svuch seluhde, pet etc. — 21. A colon
after vn endelich. — 22. Absolon cf. p. 96.7. — 23. sitches: h should
evidently be corrected to l; N (398.28) sicles (schillings C); cf.
NED., s.v. Sicle. — as for al. — 26. prelais ‘authority’; cf. NED., s.v.
Prelacy 3; the form is apparently not found elsewhere and may be
erroneous (for prelasi?); cf. however, Sc. preleittis (16th cent;
NED., s.v. Prelate); Fr. prelait (GODEFROY, s.v. Prelat); N (398.30) ureo-
schipe. — 28. body as BCGT (MY); N (400.1) correctly bole (MY p. 72).

189. 2. auowzer: a wouzer; N (400.9) het a svuch wouare ne
mei turnen hire lune to him. — 2, 3. hij, sche inconsistently referring
to he in 1. 1; influenced by the original f. sg. pron. — 6 ff.
N (400.14) nis non pet muwe elution ([auwey sculkin] C) pet ho
ne mot him luwien. Pe sothe sunne . . . was fordi istien on hith ote
heie rode . . . to ontenden his lune in his leoues heorte, and seit id
gospelle, Igenem etc.; the original elution of which NED. gives only
two instances, the latest from 1230, has been misinterpreted and
the passage changed accordingly. — 12. ardeat as N; accedatur:
Luke, XII, 49. — 29. A full stop after ouer þwert. — weschul:
ve schul. — 30. N (402.8) Penched zif se ne oen eade to luwien
þene king of blisse þet to-sprit so tounard ou his ermes, and bult
ase worto bodeen cos adnennard his hreuad. The irregularity in tenses
may have been caused by a misunderstanding of the original to-sprit.

190. 4. N (402.13) ase Elie dude þe poure wumemon liuened

1 N (398.2) richest preferably ‘most powerful, noblest’. — 5. þet he ne con etc.
þet he may be taken as rel.; or else, perhaps, he is simply a scribal slip for
ne; a comma after ẽtholden. — 10. hwif for hu CGT (MY); cf. p. 206.19.
Pr. P.: hele: sanitas). — 400.2. þurh nout to worleosen ‘to lose (sacrifice)
nothing’? X Ro p. 103. — 4. hotel ‘hostile’.

2 I strike out the comma after wummon and take liuened as the
object of dude.
and gistned mid hire pët he iuond etc. — 7. mugge: N (402.17) mugge; cf. l. 14; if the form is anything more than an instance of incorrectness on the part of the scribe, we may trace some affinity with the equivalent of mod. dial. mug ‘muck, dung, mud’; cf. EDD., s.v. Muck. — seide an error for send N (402.17); cf. l. 14. — 9. tre: N (402.20) rode. — A full stop should be placed after the word. — 10. Cf. N (402.21) pis blod... schal maken ou Sarepeiens: pët is, ontendem ou mid tis Grickische fure etc. — gregeyns an apparently unparalleled form; the abbreviation-stroke probably accidental. — 13. hym — it an inconsistency in gender; N (402.24) peos luue. — 16 ff. N (404.3) and idel acolded 7 acvenched pis fur. Sturiedt ou ever cigicliche inc Gode wercres, 7 pët schal heaten ou 7 ontendem pis fur azean pët brune of sunne. Vor, at so as on neil drined ut hen odrerne, al so pët brune of Godes luue drived brune of ful luue ut of he hearte. — 18. After word a full stop. — 23. N (404.12) ... ase pauh a mon... failede efter his sore swinke, a last, of his hure. — 26. peendying: pët endyng. — N (404.16) iden ende of al his luue, pët was ase iden eurentid, hoon me etc. — 27. After hym a colon. — 30. N (404.20) ne sweened, ne ne derved me noviht azean pis — pët ich pis bito (bite C) al pët ich iden habbe. pis eisil pët 8e beodeit me — pis sure hure, paurh fulled mine pine1.

191. 1. ff. differing from the original; cf. N (404.23): the vinegar of a sour heart quenches Greek fire — the love of our Lord; she who bears it in her breast completes his sufferings. Men throw Greek fire upon their foemen to conquer them; you should do the same, as Solomon teaches: Si etsiriet etc. — 5. vommman to be added after oiber. — 8. Cf. Prov., XXV. 21, 22: si sitierit, da eicquam bibere: prunas eim congregabis etc. — 11. An omission has broken the context; cf. N (404.32) ... and 3if he (sc. uo) is of húrst, 3if him drinchen:... 3if he efer pine herme hauet hunger oder húrst2, 3if him uode of pine beoden... and 3if him drunch of teares. — 12. recden: N (406.4) rukelen; the form in our text seems to be unique; there is an obvious relationship with mod. north. dial. rickle ‘to make into a ‘rickle’ or stack’, of which NED. gives the first instance from 1793. In Swed. dial. rekkel: rukkel ‘ramshackle’ (cf. Rietz, Sv. dial. lex., s.v. Rikkel) we find an analogy of the parallel readings in P and N (cf. P p. 106,16,22), — 23. The connection is abrupt, the passage having been altered and abridged; cf. N (406.13) Migge... is stinkinde ulesshes luue, pët acvenched yostlich luue pët Grickishe fur bitocned. Hwat fleschus was on eorde so suete 7 so holi (K) ase Jesu Cristes fleschus. And, pauh he seide, himsulf... Nisi ego etc. — 24. my faders & myne: N (406.19)

1 fonc in line 23 means ‘thought, mind’ (cf. p. 222.25); mede C is evidently due to a confusion of the senses of the original word.
2 MN apparently misunderstands the line (‘after having done thee harm’); it means: ‘if he is hungry for, if he seeks’ etc. — 31. hire I refer to heorte (30). — 32. one should be stressed: ‘the one’.
min and mines Federeis lune; cf. 1. 26. — 27 ff. N (406.20) Hwun Jesu Cristes owne diciples (K), {eo hewile (K) pet heo uteschliche lwede hine... uor-eoden be sweetnesse of be Holi Goste... nis he wod, oder heo, pet lwuced to swyde hire owene uteshs etc. — 30. There is an inconsistency of number and persons. — 31. After to gredere we may put a dash.

192. 2. In the lines which follow as well as in those which precede, the revised text has been materially changed; cf. N (406.27 ff.) The purport of the latter part of the original argument may be given thus: Chrose, nu, euerichon of cordlich (K) elne 7 of heouenlisch... Luwe maked hire (sc. heart) schir and gridful and cleane... alle pe hinges pet heo arined, alle heo turned to hire... buruh pet tu luwest pet god pet is in on oder monne... pu makes... his god pin owene god... Strik1 (strecche BC, streck T My) pinu luwe to Jesu Criste; 7 hu hauest i-wunnen him. Rin (Run T) him mid... luwe... and he is pin... Nis God betere uteuenliche runliche (K) pen al pet is ide worlde? Cherite etc. — 13. N (408.15) pet for emi worldliche luwe his luve truhke; vor no ping ne con lauien aricht bute he one. — 20. miȝh: N (408.22) imunt. — 22. The stop after witterlich should be placed before the word. — 24. After peorof a colon. — 28. A full stop after smyten.

193. 2. The connection would be improved by omitting peorefore. — 3. done hem bot good: N (410.3) ne mei ich nowiht don ham. — 4. whan he — pe rede see (7) inserted. — 8. wiȝhele is, to my knowledge, an unrecorded compound: N (410.5) his spuse pei he ne mei nout helien wijd; cf. 1. 11. — 10. Cf. Gen., XVIII. 17: Num etc. — The letters in the margin: in ge; similarly p. 192.29. —

17 ff. Cf. Isaiah, LXIV. 4: — vidit — expectantibus. — The quotation from 1 Cor., II. 9 (18) is also contained in MT. — 22. A full stop after cordis. — exprobacione for exprobacio. — The stop after malorum to be taken as a colon. — 23. Cf. Ps. LXXXVII. 8: non est creditus cum Deo spiritus eius. — N (410.18) pis is pe lefde riuwe. Alle peo (K) odre servetd hire... Lutel strendege ich makie of ham, vor hwon pet peos beon2 deoruuuurliche i-wust (i-loket T). Habbed ham, paruh, schcortliche, ide eilteode dote. — 26. — p. 198 interpolated. — 27. There is apparently some confusion; An Angel — hym should preferably be left out; cf. Rev., XXI. 9: Et venit vnus de septem Angelis... & locutus est mecum, dicens: Veni etc.; or else we may insert pet before An. — A colon after hym. — 32. pe bristnesse of golde: claritatem Dei (v. 11).

1 Strik can hardly, as suggested by MN in his glossary, go back to OE. streccan; it is to be connected in form and sense with OE. stricen ‘stroke, rub’. — 12. loued for leued. — 13. Cherite — cherté possibly an instance of play upon words. — 20. monne gen. pl. as on p. 384.11: ‘who loved him most among men’.

194. 1. Cf. v. 11: & lumen eius simile lapidi pretioso tamquam lapidi iaspidis, sicut crystallum; cf. l. 18. — 2. Et habebat murum magnum, & altum, habentem portas duodecim: & in portis Angelos duodecim, & nomina inscripta, quae sunt nomina duodecim tribuum filiorum Israel (v. 12); cf. l. 23. — 6. Cf. v. 14: duodecim nomina duodecim Apostolorum Agni; cf. p. 195.1. — 10. Cf. v. 16: & mensus est ciuitatem de arundine aurea per stadia duodecim millia. — pousan: NED. knows an analogous form only from mod. Sc.; cf. also EDD.; however, I note an instance of loss of d from Ayenb., p. 75: an hondred pouzen zipe. — 12. V. 17: mensura hominis, quae est angeli. — coutes is found again on p. 195.16; these are, so far as I am aware, the only examples of the occurrence of this form in English; cf. GODFROY, s.v. Coute. — 16. There is an irregularity in the syntactical connection: signifies those who... that they etc.; cf. p. 195.27. — 18. The dittography should be corrected. — 26. One of to be left out.

195. '15. his apparently for pis. — 24. Sardoniche: in the examples given in NED., s.v. Sardonyx, this form only occurs in pl. sardonyches (17th cent.). — Sardyne: Rev., XXI. 20: sardius; cf. NED., s.v. Sardine. — Grisolite seems to be a faulty form; cf. NED., s.v. Grisolet, obs. variant of Chrysolite (earliest example fr, 1672). — 30 ff. Cf. GARRETT, op. cit., pp. 5 ff.; 28 ff. — 32. vertuouse: it would be tempting to assume some connection with vert, as an allusion to the green colour:

Jaspis colore viridi:
Profert viorem fidei.

(GARRETT, op. cit., p. 28); there seems, however, to be no sense recorded either in English or French to support this assumption; probably, then, the meaning of ‘efficacious or beneficial in healing’, a property frequently ascribed to precious stones, should be assigned to the word; cf. NED., s.v. Virtuous 6.

196. 5. a possibly for as; cf. l. 9. — 10. Et duodecim portae, duodecim margaritae sunt etc. (v. 21). — 12. Et templum non vidi in ea. Dominus enim Deus omnipotens templum illius est, & Agnus.

Et ciuitas non eget sole etc. (vv. 22, 23). — 15. beren in hym: cf. v. 24: reges terrae afferent gloriam suam, & honorem in illam. — 17. on nith: per diem (v. 25). — 32. hem for hym; cf. l. 15. — 34. men to be supplied as the subj.

197. 1. fat should be inserted after And. — 2. shal be pan or the like has been left out. — 8. Et ostendit mihi flunium aquae vitae (XXII. 1); cf. l. 19. — 9. A full stop after Lombe. — 11. fair fruytt: afferens fructus duodecim (v. 2).

198. 10. After gospel a colon. — If the purport of the Scriptural passage is correctly rendered (cf. John, XVII. 3), be known of would mean ‘be acquainted with’; an apparently similar instance (from 1630) is given in NED., s.v. Know 9 d. — 12, 13 above, above: I have noted (from WRIGHT’s Voc.?) a sense ‘maintain’ which
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would suit this context; cf. Matt., X. 32. — 16. 
pat erroneously for haus; cf. v. 6: Hæc verba fidelissima sunt, & vera. Et Dominus Deus spiritu mament prophetarum misit Angelum suum ostendere seruis suis quæ oportet fieri cito. Et ecce venio velociter etc. — 21. he may have been omitted after And. — Cf. v. 9: Vide ne feceris: consernus enim tuus sum, & fratum tuorum prophetarum, & eorum, qui seruant verba prophetiæ libri huius: Deum adora. — 26, 32 ff. Cf. v. 14: 
vt sit potestas eorum in ligno vitae, & per portas intrent in ciuitatem. Foris canes, & venefici, & impudici, & homicidae, & idolis seruentes, & omnis, qui amat, & facit mendacium.

199. The passages on this and the following page are fragments from the eighth part of the original. — 10. from ester to holy thursday an addition. — In here est etc.: N (412.21) 
3e schulen eten urom ester nort & pet he holte rode dei, pe latere, pet is in h-ruest, enriche deie twic, bute, .3oing dawes, and vigiles. I peos dawes .ne schulen ze eten (K) nouit huiet (naut coten huiet B, eote nan huiet C,ete na huiet T My). — 17. N (412.39) Sum ancre madek hire bort mid hire gistes widuten. pet is to muche wroondschiphe .7 most azean ancre ordre, pet is al dead to be worlde. Me haurd i-herd ofte sigen pet etc. — 20 ff. N (414.5) 
2 gistinges: ne ne tulle ze to be 3ette none unkute harloz: fawh per nere non oder vuet of bote hore medelesse muid (hore meadlesse muid B, hare medlasschipe C, hare meadlesse nowse T My), hit ulde... Hit ne limped nout to ancre of oder monde elmesse worto

1 N(412.3) MN’s interpretation must be regarded as an error; I translate:
‘In comparison with things that are (treated) before (above), they (sc. rivelen) are of slight importance’. — 7. deinté ‘estimation: (men attach less value to etc.)’ — 27. eled is imp. pl.; thus a full stop should be placed after feble (so also RG p. 70).’ B over feble . Potage coted; similarly BC (My).

2 N(414.4) speken, eten pa. t. — 6. nere: the pa. t. subj. should be kept. — 23. overal adv. — 416.2. powre adj. qualifying the following word. — 13. After etene a full stop, nenne mon being the object of lade. — 15. wroond pl. — 418.1. It is needless to point out that MY’s strange assumption on p. 68, is a curious blunder; warien does not, of course, mean ‘curse’. But I fail to see the exact sense of the phrase. MX’s explanation (‘defend herself when her cattle is shut up in the pinfold’) does not help us much and is, in fact, obviously a misapprehension; much the same holds good in regard to the interpretation given by Morris (‘beware when one impounds her’). I should be inclined to take pun as the pres. t. subj., give to warien the sense ‘guard, take care’, and exchange me for he BCT (My): ‘to take care when he (sc. heinward) should shut her up’ (the time of the day or, perhaps, of the year so as not to trespass on the cultivated ground); cf. Fr. mandir le quant il les enparke. However, T puintes goes against this explanation. — 3. tuue: MN ‘town’; Morris ‘enclosure’. An appropriate translation would be ‘court of justice’, but I find nothing to support it. — 15. wel mei don etc.: MORR’S interpretation is, so far as I can see, without meaning. — 9. eikte ‘property’. — 20. herde adj. — 24. After breres a semi-colon; B breres . ne bibleig (MY): ‘let her not bleed herself,. — 420.4. Sum wummon cf. p. 218.3. — In the second line, from the beginning of foot-note a MN takes hefde as ‘had’; it means ‘head’. — Te zemes pe etc. (third line from the end) evidently, as suggested by Morris: Te zenes .spaked. — In foot-note f, l. 2 the stop after of should be struck out, for hwon ß meaning ‘provided that’.
makien hire large... Marie t Marthe... hore lif sundrede. 3e ancren habbed i-numen ou to Marie dole etc.; the rest of the argument has also been much abridged in the revision. — 24. N (414.25) Heo (sc. ancre) schal ribben bi elmesse ase neruhliche ase heo euer mei... Zif heo met sparten eni poure schreaden (schine T, schraden C), sende ham al d-vneliche ut of hire woanes (uacnes TC)... And haw schulen fros riche ancren fent... habbed rentes i-sette, don to poure neihebourse derneliche hore elmesse? Ne wilne (wilne C, wilne nan T, wilne ha B My) nout forto habben word of one large ancre etc. — 34. Jeremye probably an error for Seint Jerome N (422.1). — 36. N (422.15) 3e schulen been i-dodded four (fiftene T) siden ide zere... and ase ofte i-leten blod.

200. 4. takeþ for talkeþ; N (422.17) Hven 3e beond i-leten blod, 3e ne schulen don no þing, þeo þeo dawes, þet ou greue: auh talk-Æt mid ower (K) meidenes and mid ðeaufulæ talen scharted ou to-gedæres... So wisliche wiled ou in our blod-lentuge... and also hven 3e i-þelet eni secesse: vor muchel sotschipe hit is uorto woorleosen, vor one dvie, tene ouer treolute. — 5. nouth to libben by: N (424.3)7 Ancre fent nauedd nout nei honde (K) hire uode. — 6 ff. hij — her erroneously for the sing; in l. 8 correctly sche, as the reference is to the servant that ‘goes out’. — 8. noman: no man; so also l. 11: N (424.12) No þing nabben heo þet hore dame hit nute: ne ne undervon no þing, ne ne zinen wïdtuten hire leawe. — 9. N (424.18) Nouter of þe wïmnen ne beren urom hore dame, ne ne bringen (K) to hire none idile talen, ne neouc tidinges etc. — 12. greuþ for greueþ. — 13. chasisthe hem etc.: N (426.10)3 þe ancre makie eider of ham to makien oter venie aknoon to þer eorde, ... and þe ancre legye on eider sum penitence etc. — 17. N (428.4) Bitweonen mele ne gruselie (gruchesi B, grueesi C, gruse T My) 3e (sc. the women) nout nouter frut, ne oederchat: ne ne drinken wïdtuten leawe. — 19. N (428.9)4 Non ancre servant ne

1 N (422.5) vor nout ‘not by any means’? — 12. dute ‘risk’ or ‘difficulty’; cf. NED._, s.v. Doubt 2, 3 b.
2 N (424.3) beod for beo. — 19. MS: bringen (K). — 24. hesmel: a combination with OE. healmyne, ON. hálsmal (Mx, Morris) does not seem very probable. — al is adv. and the phrase has reference to hesmel.
8 N (426.6) hire sg.; an inconsistency in number. — 8. eft some ‘a second time, again’. — 23. ham refl.; Mx’s erroneous interpretation of the passage is repeated by Morris; it means: ‘let them keep firmly together... and not care’ etc. — and (24) — sowed (25) may be regarded as a parenthesis.
4 N (428.7) þeo pron. pl. referring to word. — 10. Mx’s interpretation looks like a misunderstanding: wïttlen bi means ‘live upon’ and Godes milce (11) is parallel to mete t clood. — 11. MS, Morris mistake the meaning; by My given correctly thus: ‘Let no one mistrust God, whatever may happen to the anchoress, or think that he will fail her; B godd, hæt se tide of þe ancre; similarly CT. — 14. eie hope cf. lyue-rie l. 30; eie of hope BTC (c36) (My). — 17. stucchen for stucche. — 25. riulen pl. — 25. godere should be kept as preferable to Godes TC (‘sound precept’). — 430.13. heuèl pa. t. subj. — 13. hol holden evidently an instance of dittography (Mr).
ouhte, mid rihte, uorto asken i-sette huire, bute mete 7 clot bet hwo mei slutten bi (bute mete 7 hure b ha mei flute bi B My) 7 Godes milce. —
20. euerche weke ones rede: N (428.17) 3e aneren owen fis lutte laste stuchhen reden to our wumen eueriche weke enes, uort bet hwo hit kunnen; cf. N (430.11) O pisce boc redeht eueriche deie hvon ze beod eise — eueriche deie lesse oder more. Uor ich hopie bet hit schal beon ou . . . swude biheue puruh Godes grace.
GENERAL REMARKS.

A part of the present thesis, comprising the text and the prefatory notes, appeared in 1911 among the Annual Publications of the University of Lund for that year (Lunds Universitets Årsskrift. N. F. Afd. 1. Bd 6. Nr 1). Prospects were held out at the time of publication that a critical treatment of the text, including textual notes and an investigation of the language with a glossarial index, was to follow at no very long interval. Adverse circumstances, however, have kept me from executing my purpose and I very much regret that the continuation of my work, which for several reasons I deemed it advisable not to defer any longer, now presents itself in a very imperfect condition. Hopes are fallacious but perhaps it may not be amiss in this place to point out that a full glossary containing all the forms found in the text has actually been compiled and is intended to be brought out shortly, together with a list of names, an index of the Scriptural quotations, and bibliographical notes. Preparatory work for an examination of the dialect is also in progress.

The scope of the investigation, has, as will be seen, been restricted to an attempt at removing the difficulties of the MS.-readings. As already stated in the opening pages, the reviser of the original text, or the scribe, or rather both in common, cannot in justice be credited with having produced a very careful piece of work. It has been my endeavour to make the most of the material with which I had to deal, a task which has proved to be of some intricacy as, apart from a considerable amount of obviously false readings, the text presents a great number of forms and words not hitherto recorded, and specialized senses not found, if at all, until considerably later times.

As the punctuation of the MS. has been kept in my diplomatic reprint — a way of editing which in my opinion should
be adopted for all linguistic material published for purely scientific ends — the connection of clauses, as I take them, has been indicated in the critical apparatus; I do not, however, by any means lay claim to consistency. The original versions have freely — perhaps too freely — been quoted, not only in places where I considered this as the simplest manner of setting right a faulty reading in the revision but also wherever I thought it of interest to illustrate the variations of the versions.

When studying the Nero version as given by Morton in his well-known edition for the Camden Society, it could not escape my attention that the editor, as is the fortune of everyone dealing with matters of this character, has in the case of several words and passages given interpretations which may admit of some doubt. I thought it of interest, although it could not strictly be regarded as forming part of my duties, to criticize his opinions where they differed from my own. My remarks are the outcome of a systematic perusal of the text and practically all the obscure passages have been touched upon. The notes may in many places seem rather trivial in nature; others should be regarded as tentative suggestions; in some few I may have hit the mark. It should be noted that the numerous corrections of the editor's readings which are the result of Kölbing's collation have been adduced only in places where this has been necessary for my purpose. This collation should always be consulted by students of the Ancren Riwle; the same applies to the readings from N and the parallel early versions given by Macaulay in his most interesting and valuable series of articles in vol. IX of The Modern Language Review.

As it is my intention to make various problems relating to the Ancren Riwle — and particularly the version published by me — the subject of special studies, it may not seem expedient in these pages to anticipate the results. However, some few cursory notes may be given on questions which have especially attracted the interest of scholars. I wish, however, initially to stress the point that arguments can only hang in the air as long as we have to depend for critical material — apart from the

collations referred to — upon the edition of Morton which, whatever its merits, falls far short of modern requirements. It is to be regretted that the fulfilment of the promises made for half a century by the promoters of the Early English Text Society to produce a satisfactory edition should be postponed in favour of undertakings which seem inferior in importance as well as interest.

The literary monument commonly called the Ancren Riwle, containing so much valuable information on medieval life and ways of thinking, has come down to us in the following versions:

1. English.

1. B. Corpus Christi College, Cambridge, 402 (1/2 13th cent.).
2. T. Cotton, Titus, D. XVIII (1/2 13th cent.).
3. N. Cotton, Nero, A. XIV (1/2 13th cent.).
4. C. Cotton, Cleopatra, C. VI (13th cent., later).
5. G. Caius College, Cambridge, 234 (13th cent.).
6. V. Vernon MS., Bodl. Lib., Oxford (7/2 14th cent.).
7. P. Pepys MS. 2498, Magd. Coll. Cambridge (7/2 14th cent.).
8. A fragment published by Professor Napier in the Journal of Germanic Philology, II. p. 199 (14th cent.)

Some other fragments, not mentioned by Macaulay, also deserve attention. In an article in Anglia, vol. XXX. p. 103 ff., Heuser published some prayers contained in MS. Land Misc. 201 of the Bodleian, a 17th cent. MS. in the handwriting of W. L’isle who tells us that these were taken ‘out of the Nunnes Rule of Snt James order in Bennet Coll. Library’ (C.C.C. Cambridge). Heuser, judging from the apparently archaic forms of language shown in these fragments, puts forward the theory that these are copied from a lost Ancren Riwle MS. dating from the transition-period from Old to Middle English and that this lost MS. points back to an OE. original. The peculiar and in part obviously false language forms were a priori likely to arouse suspicion as to the genuineness of the extracts published and the arguments adduced by Napier in a paper contributed to The Modern Language Review, IV. p. 433 ff. place it beyond doubt that these prayers have actually been copied by L’isle from the above-mentioned MS. in C.C.C., and that the archaisms were intentionally introduced by him (cf. WULCKER, Beitr. z. Ges. d. deutschen Spr. u. Lit., I. 72).
II. French.

9. Cotton, Vitellius, F. VII.

III. Latin.


Discussing the mutual relation of the MSS. Macaulay (p. 151) on the evidence of passages contained or omitted, recognizes the existence of two distinct groups of versions — "those that have been interpolated to a greater or less degree, viz. BVP, and the remainder, which better preserve the general form of the original text, though less correct and less near to the original in other respects than B". The interpolations occurring in the English MSS. are also partly characteristic of the French and Latin versions. As regards correspondences in verbal readings "in a very large number of instances N stands alone against a consensus of the other copies: but it has some affinities both with C and (more especially) with T" (p. 150). Additional elucidation of the question of the relationship between the different versions might, it seems, have been afforded by a systematic grouping of the points of agreement or difference in the matter of readings on the basis of Macaulay's collation, and I propose in another place to give a survey of some of the most distinctive features. There are reasons for thinking that this might render a modification of Macaulay's arrangement necessary.

As is well known, the question of the original language of the Nuns' Rule has called forth a great deal of argument. On the authority of Smith and Wanley, the latter of whom rests his statement on a collation of the Latin and English MSS. of the Cottonian collection 1, it was generally held that the Latin was to be regarded as the original version. In the Preface to his edition (p. VIII ff.) Morton undertook to prove the English origin of the work and in fact succeeded in changing the general opinion 2. Morton's arguments were, however, subjected to a detailed criticism by

1 Wülcker, op. cit., p. 72.
2 Mätzner, Altenglische Sprachproben I. 2, p. 5; Wülcker, op. cit., p. 73; Gasquet, The Nun's Rule, Pref., p. XI.
Bramlette in an article on the matter in Anglia, vol. XV (p. 478 ff.), and the result at which he arrived seemed to favour Wanley's statements. The view of the American scholar has been implicitly adopted by certain German writers. The problem has been dealt with afresh by Macaulay, on pp. 71 ff. His conclusions, generally contrary those of Bramlette, must on the whole, I am inclined to think, be accepted as sound. It cannot be doubted that Bramlette's arguments are partly based upon misapprehensions and he appears to have possessed an imperfect knowledge of the various English MSS. However, as has also been pointed out elsewhere, the whole question cannot be definitely solved until we have the critical edition of the various texts, the Latin included; and it seems rather an idle undertaking to make an inference as to the general character of so extensive a work from separate alleged misunderstandings occurring in MSS. from a comparatively late date and by no means of the best. Internal evidence also makes the assumption of a translation from the Latin highly improbable. The easy flow of idiomatic language, the frequent allusions to English social conditions and ways of life, the great number of proverbial expressions, the instances of playing upon words — these facts do not support the translation-theory. One more reason, not without some weight, may be added. As is well known, the work teems with Latin quotations from the Scriptures, the Fathers, and various other sources, in some places followed by a literal translation, in others rendered by a paraphrase, in others again left altogether untranslated, this last being the case not only with familiar Biblical passages but also in passages the understanding of which must imply a not inconsiderable knowledge of Latin. If it had been deemed necessary to turn the bulk of the work into another language, it seems somewhat hard to discover any object in keeping a considerable percentage of the original either with or without an explanation attached.

2 Heuser, p. 119; Gasquet, p. X.
In the first of his articles (p. 65 ff.) Macaulay devotes some care and attention to an endeavour to prove the originality of the French version. His array of proofs does not seem convincing. In the first place we may call in question the grounds for his assertion that the a priori probabilities in a case of this kind should be in favour of the supposition that the English version was translated from the French. The occurrence of a large number of words of Romance origin in this early text is, as was pointed out by Wülcker (p. 74), hardly to be considered remarkable in a work of a spiritual character. Moreover, the manner in which these words are dealt with by the writer does not seem to favour Macaulay’s presumption. From a treatment of this matter I may quote the following passages 1: ‘Ich es nicht eine ganz auffallende Tatsache, dass von den 25 rom. Lehnwörtern, die Genuswechsel aufweisen, 20 vollständig ihr Genus verloren, resp. das Genus neutrum akzeptiert haben und von den übrigen 5 ausserdem 3 ausser in dem Genus des Entymons auch als Neutra belegt sind . . . Hätte der Verfasser eine franz. Vorlage benutzt, so glaube ich es mindestens als auffallende Tatsache hinstellen zu müssen, dass von den 44 rom. Lehnwörtern, deren Genus belegbar ist, 20 ganz und gar dasselbe verloren haben’. Further, the fact does not seem altogether without importance that the French MSS., even if it cannot be regarded as an original copy, is a century later in date than the older English ones.

If we examine the selection of separate passages which Macaulay adduces in support of his assumption, we shall hardly find that any one of them goes to prove the thesis he maintains. Attention may incidentally be called to the fact that of the versions compared, the English (N) is generally inferior to the rest of the English MSS. in point of correctness, while the French is defective even in some of the passages given. In several instances the assumed inferiority of the English version must be due to an obvious misunderstanding; these cases I have pointed out in my notes. In the majority of cases however no inference as to the originality can be drawn from the differences, and the passage in English, although sometimes inferior — in one instance,

1 Landwehr, Das gram. Geschlecht in der Ancr. R., pp. 2, 3.
p. 66.11, decidedly to be preferred — gives fairly good sense without the aid of the French. The way in which the occurrence of a prose-paraphrase of the original lines of verse in *N* on p. 240 is accounted for can only be described as utterly improbable; the same remark applies to the theory about the relationship of the French version to *B* (p. 152). The appearance of English words in the French MS. also seems to demand another explanation.

One more reason, and that of considerable importance, tells against Macaulay’s assumption. This is the question of authorship. Wanley’s ascription of the English versions to Simon of Ghent, bishop of Salisbury († 1315), Morton has already shown to be impossible 1. Morton’s own suggestion that we should see in Bishop Richard Poor the author of the work, although founded merely on conjecture, has been accepted with more or less hesitation by others 2. The connection of the original Rule with Tarente in Dorsetshire, doubted by Wülcker (p. 74), has been repudiated by Heuser (p. 116) and Macaulay (p. 473). In the noteworthy article in *The Modern Language Review*, XI. 1, to which I have already referred in the notes, Mc Nabb from general correspondencies between the Ancren Riwle and the Dominican Rule concludes that the author was an English Dominican Friar, and on the ground of particular identifications considers it a probability bordering upon certainty that this Dominican Friar was Robert Bacon (c. 1170—1248). If further evidence can be found to bear out this theory, it might constitute a conclusive proof against the hypothesis of translation generally.

If we turn to the version which forms the subject of this thesis, we shall find that the particular problems calling for solution are no less intricate. A few points may be singled out for special mention.

Although by Macaulay they are allotted to different groups, there is an obvious affinity between the versions handed down in MSS. *P* and *T*. This is evident not only from numerous cases of correspondence in the matter of verbal readings but also from the common occurrence of a number of passages containing

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1 Preface, p. XV; cf. also Wülcker, p. 73; Heuser, p. 116; Macaulay, p. 77.

2 Mätzner, p. 7; Wülcker, p. 75; Gasquet, Pref. p. XI.
quotations from various sources. To these attention has been called in the notes. So far as can be judged from the imperfect critical apparatus, these passages seem to be absent from the rest of the English MSS. They are, however, to be found also in the Latin Magd. Coll. Oxf. codex 1, and this constitutes a general relationship between TMP. Other distinctive features are possessed by the last two of these versions in common. One is the considerable contraction of the eighth part, which is altogether absent from M. Further, while the English Ancren Riwle is addressed exclusively to women, the Latin, as stated by Macaulay (p. 76), endeavours, rather awkwardly, to adapt itself to men also; this attempt at a wider application, which has not, however, been consistently carried through, is evidently the reason for the suppression of most of the passages which contain personal references to the sisters for whom the work was originally composed, and the omissions may be regarded as chiefly due to ‘a systematic attempt to get rid of the personal character of the address’. This is also exactly characteristic of the version in the Pepys MS. But whereas the latter must be called a paraphrase applied to onelich men and wymmen generally, rather than a copy of the original work, the partial adaptation of the former to wider circles appears to be restricted, so far as can be gathered from the few instances given by Macaulay in illustration, to merely verbal additions, and traces of a similar procedure are not altogether wanting in the English versions either. A collation would have been necessary to establish the identity of the alterations in M and P in this respect.

One more point has to be dealt with in a discussion of the mutual relationship of the versions treated in the preceding paragraph. In P, alone among all the English versions, we find what would appear to be an explicit indication of translation. The concluding words, slightly varying but substantially identical in the earlier MSS. 2, form a request for the reader to ‘greet the Lady with an Ave Maria for him who wrote the Rule’ etc. Now, the present version shows this puzzling alteration:

seiep... an Ave Maria... for hym pat it drouze out in to his langage

(p. 200)

1 Cf. Bramlette, p. 482; Mühle, pp. 7, 9.
2 Cf. Wülcker, p. 71.
The explanation which most naturally presents itself would apparently be to take the words to prove conclusively the theory of a translation. The general agreement pointed out above between the extant Latin version and the one contained in MS. \(P\) would seem to render this explanation all the more probable. But then we should have to face the difficulty in regard to the Latin parts of the work, to which attention has already been called. There are also facts which admit of a different solution and which indeed make another explanation necessary. It is quite obvious from the constantly recurring misapprehensions of words which seem to have gone out of use in the middle and latter part of the 13th century that the basis of the version which the reviser, living in the closing years of the 14th, found suitable to adapt to his purposes, must have been in English and not very far removed in age from those represented by the MSS. from the earlier part of the preceding century. It goes without saying that the terms for 'translation' and 'language' had not in those days the limited sense which we assign to them, and the use of the phrase given above does not seem very striking in view of the fact that the forms and words which the reviser found in his original were perhaps a century and a half older than those familiar to him, and were in part unintelligible to his generation. The case is in some way paralleled by the following passage in Cursor M. (Cotton vV. 20061 ff.):

\[
\begin{align*}
\text{In sotherin englis was it (sc. writt) draun,} \\
\text{And turnd it haue i till our aun} \\
\text{Langage o northrin lede,} \\
\text{pat can nan oiper englis rede.}
\end{align*}
\]

This is a question of dialects; the line in the colophon of \(P\) applies to language differing, apparently, in age and dialect alike. I hesitate to add to the amount of unfounded and unlikely theories current about the Ancren Riwle. But it does not seem altogether improbable that a work, apparently so wide-spread and popular, already at an early date should be subjected to modifications in various ways, with a view to making it more generally useful \(^1\). An adaptation of such a nature undertaken soon after

\(^1\) Macaulay, p. 78.
the middle of the 13th cent. may have formed the ground-work for a new revision carried out a century and a half later on, the result of which has been preserved in the codex from which the present edition has been copied; another, related in character, being represented by the Latin version as we have it, abridged and modified, in the Magdalen MS., Oxf.

The text of the present version is, as stated by Macaulay on p. 147, in many places so much altered, or so corrupt, as to be almost unrecognizable. Apart from numerous blunders caused by carelessness or misunderstandings, the sense, as I have had only too many occasions to point out in the notes, has suffered severely by constant omissions or insertions undertaken without the slightest regard to logic or to the context. Many of the additional passages, however, have an interest of their own and would be worthy of a more exhaustive treatment than can be given to them here. As soon as I began to work at the MS., these passages struck me as clashing in part with the general tenor of the Ancren Riwle as I knew it from Morton's text, and I saw in them the outcome of ideas prevalent in the turbulent times from which the MS. apparently dates. As far as I am a judge, the inference can hardly be doubted that the man by whose hand these alterations were made must have embraced ideas typical of the spiritual life of England at the close of the 14th cent. and I do not consider the labelling of the volume — *Wicklief's Sermons* — as altogether misleading. It would have been a matter of interest to deal with this subject in detail, and I regret having to confine myself to passing indications.

One of the most striking of these passages is found on p. 54 — the metaphorical application of the apocalyptic beast to the depraved Church. This is a text that has been varied by critics of ecclesiastical abuses in all times, and the correspondence between this passage and the reply of Walter Brute, the Lollard, to the Bishop's summons ¹ may be merely accidental. But the peculiar agreement with Wyclif in the use of *merchante* as a rendering of *mercenarius* in John X. 12 (l. 24) (for which see the note) can hardly be regarded as a mere chance.

¹ TREVELYAN, England in the Age of Wycliffe, p. 325.
Another of the more extensive insertions occurs on pp. 72. 10—76. 14 and contains an allusion to the donation of Constantine to which I have referred in my note on the passage (p. 74. 32 ff.)¹. Further interpolations related in character will be found on pp. 30—31, 47 (ll. 13 ff. especially to be noted), 53. 11 ff., 76. 6 ff. (unmistakably akin to passages on the coming of Antichrist in P. Pl. C. XXIII. 53 ff., 126 ff.), 152. 17 etc. The active life of the Poor Preachers is obviously alluded to in insertions on pp. 5. 4, 70. 15, 74, 79. 3 etc. (we seem to see John Ashton travelling on foot, staff in hand, through all the towns of England preaching with the zeal of an apostle ²). Some views on election of grace, predestination (pp. 62. 4 ff., 92. 26 ff. etc.), the salvation of the heathen (pp. 66. 27, 78. 2) may be compared with similar ideas in P. Pl. B XI. 109 ff., XII. 275. It may also be worthy of note that the passage Goo ich where go etc. (pp. 62. 6, 155. 19) occurs almost verbally in P. Pl., C. XII. 200. Again the reviser’s conception of the true church as a gaderynge of goode folk in goddes name (p. 48. 14) seems to be identical with that of Wyclif and the author of P. Pl. ³ One of the tenets mentioned by Peacock as characteristic of the ‘Bible-men’ was to the effect that every humble-minded Christian man or woman is able without fail to find out the true sense of Scripture and have the right understanding of it; this is exactly the purport of additional passages on p. 98. 1 ff. Finally in the longest of these interpolations, those on the visions of the Apocalypse (pp. 193. 26—198) we may trace influence from religious ideas in vogue at this date and not unknown to Wyclif and P. Pl. ⁴

If we piece together the various hints of this character found throughout the book, it will be abundantly clear that the man who found it expedient to dress the old-time work in a new garb would be found among the adherents of the movements for reform which agitated the minds of men during this period of fermentation ⁵. To which particular body of opposers the reviser

¹ JUSSERAND, L’épopée mystique, p. 134; MENSENDECK, Charakter-entw. des Verfs von Piers the Plowman, p. 77.
² TREVELYAN, op. cit. p. 307, 315.
³ MENSENDECK, op. cit., p. 79 ff.
⁴ MENSENDECK, op. cit., pp. 66 ff.
⁵ There seems also to be an allusion to the political troubles of this date on p. 98. 25 ff.
should be assigned may be a subject for discussion; for his views do not seem to tally with the Wyclivite ideas (cf. e.g. p. 18.16 ff). The question cannot be decided without further investigation.

A word or two may also be devoted to the hardly involved question of the language. There are certainly good grounds for the varying opinions which have been advanced on the matter. Heuser in his above-mentioned article in Anglia, p. 103, foot-note, speaks of ‘eine südliche hs.’ Macaulay, p. 147 takes the dialect to be Midland, with some South-western characteristics. Jordan in the Englische Studien, LI. 255 regards the version simply as ‘mittelländisch’. The language, however, cannot by any means be called a homogeneous dialect but presents, as Miss Paues correctly observes¹, ‘a strange medley of Southern and Midland, even Northern forms’ and this is another point of correspondence between the present version and T. There are also, as Jordan points out, some traits of affinity in language with the so-called West-Midland Prose-Psalter and it is worthy of notice that the section in the MS. immediately preceding the ‘Recluse’ is exactly a parallel version of the said work. This question of relationship will have to be duly considered in a forthcoming treatment of the language of P; it may turn out to be one of wider range. Neither does it appear altogether unlikely that the reformatory influence which I have tried to establish above will prove of some importance for the location of the text.

* * *

I take this opportunity again to express my sincere gratitude to Professor Ekwall for many proofs of the kind interest which he has constantly shown in my work. My acknowledgements are also once more due to Professor Kock for his readiness to discuss with me obscure points on sundry occasions when I have applied to him. Many of the suggestions in my notes are the outcome of these discussions. Mr. Fielden, Lector in English at

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Yond, Sept. 1918.

J. P.