

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

THE RECORD

A MONTHLY PUBLICATION

THE ANCHOR

THE ANCHOR

THE ANCHOR

THE ANCHOR



THE RECLUSE

A FOURTEENTH CENTURY VERSION

OF

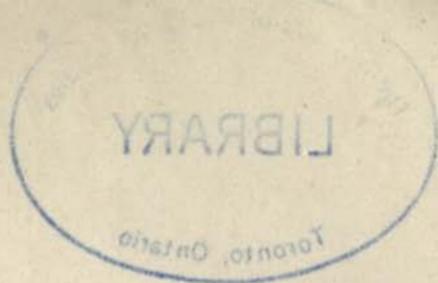
THE ANCREN RIWLE

CRITICALLY EDITED BY

JOEL PÅHLSSON

LUND 1918

PRINTED BY HÅKAN OHLSSON



THE RECLUSE

BY

THE ANCHER RIVIER

JOEL PARRISSON

PRINTED BY J. W. B. & CO. TORONTO

DEDICATED

TO

ANNA C. PAUES

ANNA C. PALES

ymey sondyng. aduersite is mystryng. And þis
pate is lykynge þat lyk^{ne} to synne. þis is
for þis point. for þa is lykynge þat man fan
gen mychel mede fore as lykynge in god is
? if þat fallow to hym. þe ymay sondyng is the
solde fleshtlich & gostlich. fleshtlich as of
lecherie & glorie ony cloupe. Gostlich
as pryde. onde. Wherpe couerise. þise kan þe
ymey sondynges þe seueno haues synnes
and þey soule byndes fleshtlich sondynges
may ben euened to fore wounde. And gostlich
sondynges þat is more. dade of for þe þe
may ben cleped best wounde. ac vs penchey
gretty fleshtlich temptacions for þat þe sale
hem and þe of þey þat þe hane hem. þe ne
sale hem nouȝt. & ben þey grette and gysalich
in goddes euen. and ben for þi mychel to dade
þe more. for þe of þat man fallen wille schake
leche & salua. ac þa gostlich huytes ne pan
chen us nouȝt soze and þfore þe ne seche
no salua of schyft & dalken to þe day of
men left wene. þat wille gume gume on þe
mane. þa. ich am vncinande. / gume þel þe
bot o þing. schulle aske þe. þou & on what ma
ne is a man cinande. / chulle ozge þe go
þe fyft to wyllich cinyng. þis þe schal
layne any wyllich þing þe moste hane
þise þe pointes. þou moste hane wille & loue
to layne it & þan zine beslich in stody þe
on ellis ne schalich neu cume it. and þe
þe penche hand. na fyft tyme. þe
wille

PREFACE.

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^e Epistles, Gospels, & Psalms-MSS. 1552¹. 2498.* As mentioned above, a description of the MS. was given by Miss PAUES, *Engl. Stud.* XXX. 344—346², 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* .

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

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

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 & tauȝtte and confermed her Sarmoun þoruȝ miracles þat jesus dude for hem,,
Here enden þe Gospels anhundreþ and sex. oute nomen þe passioun of Jesu crist

Do so þat god be þi frende,*

2. p. 45 a—212 b.**

begins: **M**Any Men þere ben þat han wil to heren rede Romaunce & geste þat is more þan ydelschipp

ends: God sende vs his grace so to despenden his ȝift 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 euere jnne,

3. p. 212 b—226 b.

begins: Here bigynnen good techinges of wise men wiþ þe ten hestes afterward. distinctelich expounded,

Salamon seiþ in alle þi werkes þenke on þe ende & þou schalt neuere don synne.

ends: god vs þider brynge for his grete merci AMEN.

*Þe comaundementȝ expounded: here enden j ȝou seië, vnto þe blis of heuene: god vs wisse þe weie,

4. p. 226 b—263 b.

begins: *Þapocalips on englissch: makeþ here gynnyng

After þis synful lyf: god graunt vs good wonyng

SEint Poule seiþ þapostle þat alle þo þat willen priuelich leuen in Jesu crist

ends: and duellen wiþ hym wiþouten ende Amen, —

Þe Apocalips on englissch: here now makeþ ende, Vnto þe blis of heuen: god graunte vs grace to wende,

5. p. 263 b—370 a.

begins: Of þe sautere on englisch: here is þe gynnyng.

Wiþ þe latyn bifore: & Gregories expounyng

BEatus vir qui non abiit in consilio impiorum

ends: Þis is þe bileue catholyk þe whiche bot ȝif vche man it bileue stedfastlich and strongelich he ne may nouȝth be saued. —

Ter quinquagenos cantat dauid 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 XVIIth century (comp. p. x): *Mirror, or glasse to Looke in;*

Hell and Gospel of Nicodemus E.E.T.S., Extra Series 100, p. xxxiv—xxxvi. For the sake of convenience I here reproduce

6. p. 371 a—449 a.

begins: **R**Ecti diligunt te, Jn canticis canticorum . sponsa ad sponsum.

ends: þat god 3if it be his suete wille haue mercy on hem for his dere moder loue Amen,

"Dis good book Recluse: here now makeþ ende.

Vn to þe blis of heuen: god graunte vs grace to wende.

7. p. 449 a—459 b.

begins: "Of oure lefdy marie: bigynneþ now here þe pleynt
þat of þe passion of hirson sche telde with hert feynt

Ovre swete lefdy seint marie goddes moder of heuene

ends: þat lyueþ and regneþ wiþ outen ende Amen

þe passioun as oure lefdy seiþ: of Jesu endeþ here,

Jn to þe blisse of heuen: vs bringe it all in fere.

8. p. 459 b—463 b.

Nicodemus Gospel;

begins: **P**E gode man & þe noble Prince Nichodemus.

ends: seiþ a Pater noster and an Aue maria,

Of þe vprist of Crist: as Nichodemus gau telle,

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

p. 463 b—464 (prayers).

1. begins: **S**Wete fader of heuene haue merci on me synful wreche

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

2. begins: **S**Wete lorde Jesu crist goddes son of heuen J biseche þe inwardlich mercy

ends: and sende me grace þe forto loue & serue ouer al þing Amen

3. begins: **S**Wete lorde Jesu crist fader & son & holy gost als wislich as þou madest al þe werlde of nou3th.

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

4. begins: **L**Efdi 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 will Amen,

5. begins: **A**Lle halewen j biseche 3ou for Jesu cristes loue

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 $13 \frac{4}{16} \times 9 \frac{10}{16}$ 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.

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 'p̄apocalips' p. 226 b. and 'p̄e 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 'p̄apocalips' and 'p̄e 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, 109¹. 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 (∧) marks the place of an insertion, sometimes, however, the stroke of some long letter, for instance p, 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 Wicklevite. 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.
2. *The Mirrour. being a Comment ^{or Sermons} upon the Gospels, throughout the year.* p. 45.
3. *Sayings of wise men.* 212.
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.
8. *The Song moyses.* p. 362.
9. *The Canticle of Isaiah.* 364.
10. *The Song of Zachary.* 368.
11. *The Magnificat* — 368
12. *The nunc dimittis.* 368.
13. *The Athanasian Creed.* 369.
14. *The Canticle upon the Mass.* 371. 373.
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. PEPYS. CAR. ET. IAC. ANGL. REGIB. A. SECRETIS. ADMIRALIAE.

and the motto: MENS 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. *buzom.* —

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 'De gospels' on p. 43):

Bprrrrr zezee awamen

and then:

*Let reason Rule the, yt this booke
shall reede:*

*Miche good matter shalt thou finde
in deede |*

*Thowghe some bee ill, doo not the
reste dispize*

*Consider of the tyme, else thou
art not wize*

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

: *Zif euer thys booke, don take his flight.
on Stephan batman let it lizhte;
Zit came to passe, and yt is trwe
I 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 vрге a Christian too quake
the sight of souch blinde ignorance.*

*Who wolde not but wayle souch a blindnes
that hathe benne the cause of mvche wretchednes.*

*The first part is veri good
 thowghe a worde or two doo varie
 The second is not sound
 smaule truthe dooth carie
 Yet as the one. without the other thow cannot bee
 Else falshod with truthe mixed thow cannot see,*

*To answer the ennemy thow maiste be boulde
 When theirr owen penms svch errowres haue tolde,
 Teare not this book. but kepe it in store
 thow maiest else misse for knoweng of more.*

*The age of this book. by conferring with
 an other cobby, was wretten when
 k henry the .4. had busines agayste
 the welshmen. An^o | 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, xp̄s etc. the apparent h, c, x and p are rendered by e, s, ch and r; initial ff by F; 7 I reproduce as &, 7c as &c; the barred ƒ 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, n: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.: penañce, temptacioñs etc. I expand: penance, temptaciouns.

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 parchment¹.

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.

* * *

*

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 Magdalen 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

¹ I especially draw the attention to a large erasure, noted on p. 194. I have latterly consulted Miss Paues 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 unflinching interest and generously given me encouragement and assistance whenever I have applied to her.

THE EDITOR.

THE RECLUSE

Recti¹ diligunt te, In canticis canticorum.
 sponsa ad sponsum. Est rectum gramaticum².
 rectum geometrioum. rectum theologium, &
 sunt difference totidem regularum. De recto theo-
 logio sermo nobis est cuius regule due sunt: una 5
 circa cordis direccionem, Altera versatur circa ex-
 teriorem rectificacionem, Recti diligunt te, Lorde³
 seip goddes spouse to her derworpe spouse. þe riȝth louen þe.
 Hij ben riȝth þat lyuen after riȝth reule. Many dyuers reules.⁴
 þere ben. ac two þere ben among alle þat ich wil now speken 10
 of at þis tyme þorouȝ þe grace of god & of his dere moder
 marie. þat on reuleþ þe hert and makeþ it euene wiþ oute
 knoost and doþe of þouȝth inwiþ and bywraieþ þe. & seip to þe.
 here þou synnest oþer wise ne may it nouȝth ben. þis reule
 is euere inwiþ þe & reuleþ þe hert as it auȝth to done, Hec 15
 est caritas illa quam describit apostolus de corde
 puro. & consciencia bona. & fide non ficta⁵. / ¶ þis
 reule is⁶ charite of schire hert and clene inwiþ and trewe byleue,
 Misericordiam tuam scientibus te per fidem 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 diuine voluntatis. Jsti dicuntur noui atthonomasite. Vnde Psalmista. Benefac domine bonis & rectis corde. Jsti dicuntur vt gloriantur
 5 testimonia. videlicet bone consciencie. Gloriamini omnes recti corde Quos silicet rectificauit regula illa suprema, rectificans omnes. de qua Augustinus dicit. Nichil petendum nisi regula¹ magisterij². & Apostolus³. omnes in eadem regula permaneamus.
 10 &c. // ¶ þat oþer is al wiþ outen & reuleþ þe body þat techeþ hou men schullen beren hem. wiþ⁴ outen howe, eten. dryken. wirchen. liggen and fasten. bidden & studien,

Hec est exercicio corporis que iuxta Apostolum modicum⁵ valet hec est regula recti Mechamiti
 15 quod sub geometrio recto continetur. ¶ þis reule nys nouþt bot forto seruen þat oþer. for þat oþer is as lefdy of house. and þis reule is as þiften forto seruen hir to wille and forto reulen þe hert wipinne. Now to onelich men & wymmen & to alle oþer þat desiren forto seruen god what þat is 3oure reule
 20 3e schulleþ riþt wel witen. boþe þe jnner & þe vtter for hir sake. as vche man & vche womman may best seruen þe jnner. for alle men & wymmen moten holde o reule wipinne,

Quantum ad puritatem cordis circa quod versatur tota religio, ¶ þat is. alle men owen to holden on clenness of
 25 hert & on porte: þat is to louen god ouer al þinge. & þine euene cristen as þi seluen. þat is wille hem come to blisse wiþ þe and⁶ helpe hem bodilich 3if þou may and gostlich. and bidde fast for hem. & teche hem 3if þou canst better þan hij. Ac 3if it be a wicked man oþer a womman of lyf holde þe out of his compaignye bot 3if
 30 it be forto amenden hym. & elles he takeþ synne of hym. as seint Poule seip and setteþ an ensample and seip. riþt as a gret fat ful of dogh3e takeþ souryng of a lytel gobett: riþt so doostou of hym. And 3if it be a man þat þou moste lyue by hym and erne þi 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 *wiþ*: *w* probably on erasure.

⁵ *modicum*: over *ic* traces of erasure.

⁶ p. 371 b.

aunce of hym: bidde fast for hym þat god amende hym ȝif it be his
 wille . and keepe þine hert clene & schire inwip & wip oute . clene &
 white fram synne . And ȝif þine hert wipnymeþ þe of any synne:
 go & amende it wip schryft . For noþing ne makeþ þe hert wronge
 bot synne one . Forto riȝhten hir & maken hir smeþe . þat longeþ 5
 to vche ordre & to vche religioun . þe goode & all þe strengþe .
 þis reule nys nouȝth of mannes fyndels . Ac it is of goddes
 hestes . & þefore it most þe better ben ykept . & wip þe more
 bisynesse . And þefor it is euere jnwip & reuleþ þe hert and
 seiþ to þe . here þou synnest it ne may be non opere, 10
 Quautum silicet ad obseruancias corporales, &c,
 ¶ þat is bodilich keepynges after þe vtter reule & þis is
 mannes fyndels . & for nouȝth nys it ymade bot forto seruen þe
 jinner to maken hire to suffren hardeschipes . wakyng . fastyng .
 wirchyng . & oper penaunces to done . Ac many ne may nouȝth 15
 suffren harde als wel as many . And þefore þis vtter reule note
 be chaunged after vche mannes manere as he may serue god best .
 For summe beþ stronge & summe beþ vnstronge of complexioun
 & of body boþe . and mowen paye god ful wel . summe wip lesse
 penaunce þan summe mowen . Summe is clerk oiper clergesse . 20
 and þefore hij moten þe more wirchen þan þe lewed & siggen .
 Summe ben olde & nouȝth louelich . And summe ben ȝonge & louelich .
 & moten haue þe better warde . & þe better & þe bisilier ben aboute
 forto kepen hem seluen . And forþi schal vchone holde þe vtter reule
 after schriftes rede of gostlich men & wyse . And þe seruauentes þat 25
 knowen þe manere¹ of hem & witen her strengþe . þeiȝ hij schullen
 seruen hem hij mowen þe vtter reule chaungen after wisdom . Ac by
 my red noman schal make none avow to do noþing bot do als wel
 as he may . For ȝif he make avow and breke it: he synnes dedlich .
 And þefore do þat he may as he hadde made avow . And þeiȝ 30
 he ne do it nouȝth . he ne synnes nouȝth dedlich Bot ȝif he wil
 make Professiou 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 doþe þat he
 ne schal neuere þenne bot for nede one .² For who so bihoteþ 35
 god a þing . he it wil asken as biheste . And ȝif it be nouȝth

¹ manere: under the *n* an accidental curl.

² p. 372 a.

bihoten: hij mowen do at her lykyng of mete . & drynk . & werynge . bedes bidden so many as hym lyst . oⁱper on þis wyse . þise ben alle in free wille . Ac charite þat is loue and lowenesse . lete litel of oure seluen , trowelich helden þe ten hestes . schrift
 5 & penaunce . þis is þe moste penaunce þat man may do . forsake synne . For þere ben many þat done penaunce þat ne forsaken nouȝth her synne . Ac þat no stondeþ in no stede forto haue any mede in þe blis of heuene . Do penaunce and o^eper goode werkes . þat god hap comaunded boþe in þe olde lawȝe & in þe newe .
 10 And þerfore vche man it mote holden for þise reulen þe hert . And of her reulyng is almest al¹ þat j wil wryte . Bot in þe formest of þis boke & in þe last endyng . In þe first deel ȝchil wryte ȝoure seruise to onelich men & wymmen & to alle þat it wil vsen and may goode it is . ȝif any man askeþ of what ordre
 15 ȝe ben as many foles willen ? Ansuereþ on þis manere & seiþ þat ȝe ben of seint James ordre þat for his holynesse¹ was cleped goddes broþer . And þan askeþ hym of what ordre he is . & where he fyndeþ² ordre in holy wrytt & riȝth Religioun . Ac seint James seiþ and makeþ ofte þis ensaumple . þe³ gnatte foloweþ þe flesche .
 20 þat is⁴ to saye⁴ . Many maken mychel strengþe þere leste is seint James seiþ , Religio munda & immaculata apud deum patrem hec est : Visitare Pupillos & viduas in tribulacione , ¶ þis is . riȝth religioun & wipoute wemme is þat . þat can helpen faderles children & widewen . Hij ben faderles childer
 25 þat han forlorne þe fader of heuene for synne And hij ben widewen þat hane forlorne her spouse Jesu crist þorouȝ dedlich synne . Also þan he þat can fede þise wip holy lore¹ and þorou holy techyng bryng hem⁵ aȝein to her fader and to her⁶ spouse . þis⁴ is þe heȝest Religioun þat is . And þus descryueþ
 30 seint James Ordre and riȝth Religioun . And þe laste deel to onelich men & wymmen . & to alle oþere þat willeþ kepen hem clene out of synne & fram þe werlde For seint Austyn seiþ A gaderyng

¹ *al*, *holynesse*, *lore*: traces of erasure on *l*.

² *fyndeþ*: *e* indistinct; the letters squeezed together, the word being the last in the line.

³ After *De*: *gnat* crossed out and expuncted.

⁴ *is*, *saye*, *ȝis*: 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 god¹ biddeþ vs forsake. Ac nouȝth þe goodes of þe werlde. For none ne may wel lyuen and seruen god bot ȝif hij han her sustenaunce And better is to ernen it þan to bidden it. bot ȝif² were a Prechoure & preched goddes woord fram toun to toun so þat² ne myȝth⁵ nouȝth for stody ernen it And ȝutt Peter & Poule erneden her mete wip her hondes and preched fram cite to cite. For Poule seiþ. þat he ne ete neuere mannes mete bot ȝif it were his vnþonkes. Ac J nott ȝif þere be any man þat wil haue heiȝer lyf in þe³ blisse of heuene þan hij han. þan it is slik he take an¹⁰ heiȝer lyf in þe blisse of heue þan hij han had. Ac euer be vche man þat he ne bigile nouȝth seluen as he may ful liȝthlich 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 he¹⁵ many. And Poule clepeþ hym Aungel of liȝth. þere ben two manere of wymmen þat ben trewe prelates and prechoures. þise two hane þe heiȝest dale in heuene. And ȝef he be proude. coueitouse oīper lecherous and loseniour. als longe as he vseþ any of þise synnes. he is a fals prophete and heretike and²⁰ ypocrite. & on of antecristes prophetes and his prechoure saint john þe ewangelist it seiþ 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 saint jame distinkteþ ordre noiþer white ne blak Ac ofte he seiþ in þis²⁵ booke þe gnat sweloweþ þe flee. Poule þe first onelich man. nouȝth Poule þe Apostle. Aresine. Makeryne. Sare. Sinclitice and many oīper wip her grete matten þat hij layen june & hard hayren. neren nouȝth þise of goode ordre. Many wenen þat þe ordre sitteþ in þe couel oīper in þe kirtel. nay it nys nouȝth so. Ac³⁰ hij mowen boþe wel weren And goddes spouse sitteþ by hym seluen and syngēþ, *Nigra sum set formosa*, / ¶ Jch am blak and fair. Foul wip outen & vnworþi to þe werlde. briȝth & schene wipinne. And þus ansuereþ to þe askers and seiþ þat ȝe ben blake þorouȝ þe grace of god & of saint james ordre þat he wrott last.³⁵

¹ MS.: *godde* with *de* expuncted.

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

³ p. 372 b.

- Inmaculatum se custodire ab hoc seculo, // ¶ þat is he þat kepeþ hym elene & vnwemmed fram þe filpe of þis werlde þat is riȝth ordre Ac þere many ben to gedre & ben cloped in o cloping in tokne þat hij schulden be of on wiȝ & on loue. 5 & vche wil as oþer wil¹ And þus it is in couent. Looke now þat hij ne leiȝe nouȝth And ȝif þat hij ne beþ nouȝth so. it nys bot treccherie & gyle, Hem were better to kepen swyne oþer² gees. Michee þe prophete askeþ what is ordre and ansuereþ hym self þerto & seiþ þus,
- 10 Indicabo tibi o homo quid sit bonum. & quid deus requiret a te vtique facere iudicium & iusticiam & solicite ambulare cum domino deo tuo, // ¶ Jchil seiþ þe he seiþ what god askeþ of þee man do wele & deme þat euere þi seluen be þe werst. & folowȝe god in loue & in drede. And 15 þere þis is. þere is riȝth ordre & riȝth religioun & elles it nys non ordre³ ne no Religioun seint mathew seiþ. Ve⁴ vobis Scribe. Pharisei. Ypocrite. qui mundatis quod deforis est calicis & par aspidis. jntus autem pleni omni spurcicia similes sepulchris dealbatis,
- 20 ¶ Seint matheu seiþ in þe godspel. Acursed be ȝe ypocrites þat maken fair wiþouten and ben þornes wiþinne. for ȝe ben liche þe beriels þat is whited wiþ ouden and roten þing wiþinne. Al þat euere goode religious doþe oþer wereþ it is goode for it is bot a stole to tymber wiþ þe jnnere reule þat reuleþ þe hert.⁵
- 25 Now ich to deele þis booke on. viij. distynccionns þat ich clepe parties. and vchone spekeþ by hym self of sunderlich þinges. & vchone falleþ after oþer. & þe latter ytied euere to þe first þe first deel spekeþ of ȝoure seruise. þat oþer is hou ȝe schuld wiþ fyue wittes witen wel ȝoure hert⁶ þat ordre & riȝth 30 Religioun & soule lyf liþe jnne. And in þise parties beþ chapters fyue after þe fyue wittes þat witeþ þe hert as wakemen þat ben

¹ *wil*: *w* probably on erasure.

² *oþer* on erasure.

³ p. 373 a. At the top of the page in the above-mentioned XVIth century hand: *An olde supersticius rule which requireth wisely too be readd, of the Masse. & purgatorie.*

⁴ In the margin: *Matheus.*

⁵ In the XVIth century hand: *Weray trim, to qualifye a Papist.*

⁶ *hert*: *e* and *r* separated by erasure.

trewe. þe þridde deel is of al manere filþes. And þe fierþe deel
of fleshlich fondynges and gostlich boþe and confort azeins
hem & salue. þe fift deel is of schrift. þe sexte of Penance.
þe seuenþe of schire hert whi men owen to loue god & hou. þe
eigtþe deel is al of þe vtter reule. hou eten. hou drynken. and 5
þat falleþ þerto. & what þinges 3e mowen vnderfonge & helden
& haue. þere after of cloþes & of 3oure werkes. as schauynge.
polling and bloode letynge,

Amorowe whan 3e ariseþ. blisseþ 3ou & seiþ. *in nomine þatris*
& filij & *spiritus sancti Amen*, And bigynneþ onon. *Veni* 10
creator spiritus, wiþ þe versett. & þe orisoun wiþ vp heueande
honden & eizen toward þe heuen. bow3eand on knewes. þere after
als 3e di3tte 3ou seiþ alway. *Domine iesu christe fili dei*
viui miserere nobis qui de virgine dignatus es nasci
miserere nobis, // ¶ And seiþ þise woordes al way til þat 3e 15
ben di3th¹. & haueþ þise wordes mychel in vse wheþer 3e gon or
3e sitten. als often as 3e may þenchen þere vpon. And whan 3e
ben al di3th. springeþ on 3ou haly water 3if 3e it haue And
þencheþ on goddes flesche and his derworþi bloode whan 3e comen
toforne an autere and siggeþ þise gretynge, & 3if 3e haue none
autere makeþ an autere of 3oure hert as god biddeþ makeþ myne² 20
autere of erþe,

Aue principium nostre creacionis.

Aue precium nostre redempcionis.

Aue viaticum nostre peregrinacionis.

Aue premium nostre expectationis. 25

Aue gaudium nostre glorificacionis.

*Tu*³ *esto nostrum gaudium qui es futurus premium.*
sit nostra in te gloria per cuncta semper secula.

Amen. Mane nobiscum domine noctem obscuram re-
 *moue omne delictum ablue.*⁴ *þiam medelam tribue.* 30

Gloria tibi domine qui natus es de virgine cum
patre & sancto spiritu in sempiterna secula Amen,

¶ And also seiþ þise atte leuacioun of þe messe. & also after

¹ *di3th*: 3 by correction.

² *myne*: n by correction.

³ The column divided in two with the passage: *Tu esto* — *no* (in *no-*
biscum, l. 29) standing to the right of the lines beginning with *Aue*.

⁴ p. 373 b.

3oure Confiteor. whan 3e ben yhouseled. And after falleþ on
knewes bifore þe hei3e roode wiþ þise gretynge in monyinge of
þe fyue woundes þat he suffred for 3ou.

Adoramus te domine & benedicimus tibi quia per
5 *sanctam crucem tuam redemisti mundum*. Tuam
cruce[m] adoramus. qui passus es pro nobis. Salue
cru[x] *sancta*. O crux lignum, // ¶ And wiþ þise woordes
betep 3oure breest, Et quod non valet vis humana sit in
tuo nomine, And who so ne cunne þe fyue: seie þe first
10 Adoramus. til he cunne þe oper fyue. fyue siþes kneleande. &
blisse 3ou wiþ vchone of þise gretynge. & wiþ þise woordes.
Miserere nostri qui passus es pro nobis, betep 3oure
breest & kyssep þe erpe & croyce it wiþ 3oure þombe. And þere
after greteþ oure lefdy wiþ fyue Auees. And after to alle
15 Halewen. And þo halewen þat 3e han most¹ sett 3oure hert vpon.
vnto þe auter þe raper 3if it is yhalewed. And þere after onon
ri3th siggeþ oure lefdy matyns on þis wise. 3if it is werkeday
falleþ to þe erpe. And 3if it is haly day bowep sumdel downward
wiþ þe. Pater noster. & þe. credo. and þe. Aue maria.
20 And þan hastilich ri3teþ 3ou vp ward att. *Domine labia mea*
Aperies, And makeþ on² 3oure mouþ a croice wiþ þe þombe. &
att. *Deus in adiutorium*, a large croice wiþ þe þombe & wiþ
two fyngers from þe forhede doun to þe breest. And falleþ to
þe erpe 3if it is werkeday wiþ. *Gloria patri*, & 3if it is
25 haliday bowep downward. & þus doþe at vche. *Gloria patri*.
and at þe gynnyng of þe. *Venite*, & att. *Venite adoremus*.
& att. *Aue maria*, & whare 3e hereþ her name knelep or loutep.
and att. *Jesu*. also. & att. vche. *Pater noster*, þat falleþ to þe
houres & euerych tyde. and atte last vers of euerylch psalme &
30 of euerylch ympne wiþ ouden o psalme. *Benedicite*, . At alle þise
3if it is haly day bow3ep. adounward & 3if it is werkeday falleþ
to þe erpe & at euerylch tyde att. *Deus in adiutorium*, makeþ
a croice as j. haue seide. & wiþ. *memento*, falleþ euere adoune.
& wiþ þise woordes. *Nascendo formam sumpseris*. & kyssep
35 þe erpe. and also in *Te deum laudamus*. att. *non abhor-*
ruisti virginis vterum. and in þe messe crede. at. *ex maria*

¹ *most*: o very indistinct, possibly e.

² *makeþ on* written closely together.

virgine .and att. *homo factus est*, kisseþ þe erþe and
 seiþ þoure tydes sunderlich as forþ as 3e may. In his tyme.
 matyns by niȝth in wynter . In somer in þe daweynge, þe wynter
 bigynneþ at holy roode tyde in heruest and lasteþ vnto ester.
 Pryme in wynter erlich . In somer by forþe mornes and . Pre- 5
 ciosa . þere after . Ȝif 3e haue nede to speken 3e may siggen it
 biforne onon after matyns Ȝif it so nedeþ & elles nouȝth,¹ Onon
 after mete whan 3e hane sleppte² while þe Somer lasteþ & in
 wynter also seiþ þe tyde of None at þe nynþe houre . And euere
 att o psalme sitteþ & att anoþer stondeþ Ȝif 3e ben in eise þerto 10
 forto done it whan 3e eten twies : & euere wiþ . *Gloria patri* .
 Ariseþ oiþer kneleþ & att euerych tyde seiþ a . *Pater noster* .
 atte gynnyng and an . *Aue* . and att þre tydes seiþ þoure . *Crede* ,
 Att Matyns . Att Pryme . & att complyn . *with* þe . *Pater*³ *noster* .
 And after . *Preciosa* . holdeþ silence Ȝif 3e may . ne spekeþ bot 15
 to god oiþer of hym to hem⁴ þat hane wille to heren it . & of
 his moder marie . saieþ þoure *Placebo* tofore complyn And
Dirige after wiþ þre lessons . & Ȝif 3e ben on eyse seiþ alle
 nyne⁵ . And namelich Ȝif it be haly day & feste of ix lessons .
 Vche niȝth for alle cristene soules and for þoure frendes soules . 20
 & þere 3e schulden seie *Gloria patri* . 3e schullen seie . *Re-*
quiem eternam & c . Att . *Placebo* . sitteþ . att . *Magnificat* .
 stondeþ . & atte *Dirige*⁶ , sitteþ bott atte Lessons & *Miserere*
mei deus . & fram . *Deus misereatur*⁷ *nostris* stondeþ al
 out . & att . *Benedictus* . & atte Orisouns . on niȝth oiþer in þe 25
 mornynge after þe suffrages seiþ þe *commendacioun*⁸ , sitt-
 ande . kneleande . oiþer stoundande þe Orisouns , þe seuen
 psalmes seiþ kneleande oiþer stoundende wiþ þe Letany , att
 vndertyde . oiþer whan þe prestes done parisch messe & þe
 fiftene psalmes Ȝif 3e willeþ oiþer whan 3e comeþ in to chirche 30
 as oure lefdy dude . þere were fyftene Greces in þe comynge in
 to þe Temple . & att vhone sche seide a psalme at hire comynge

¹ p. 374 a.

² *sleppte*: 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*: *sereatur* on erasure.

⁸ *commendacioun*: *comme* possibly on erasure.

in to þe Temple. þan seiþ þem on þis wise. þe first fyue for
 3oure seluen. þe oper fyue for holy chirche þat is for alle cristen
 men. And þe þridde fyue. for alle þe soules þat ben in Purgatorie.
 þe first fyue wiþ. *Gloria patri*. *Kyrie eleyson*. *christe*
 5 *eleyson*. *Kyrie eleyson*. *Pater noster*. *Saluos fac*
seruos tuos & ancillas tuas &c. oracio. *Deus cui*
proprium est misereri semper & parcere &c. þat oper
 fyue wiþ. *kyrie eleyson*. *christe eleyson*. *kyrie eleyson*.
Pater. *Aue*. *Domine fiat pax in virtute tua. oracio*
 10 *Ecclesie tue quesumus domine preces placatus ad-*
mitte, &c þe þridde fyue. wiþ *Requiem eternam*. *Kirie*
eleyson christe eleyson. *Kyrie eleyson*. *A porta in-*
feri. *Erue domine animas eorum. oracio*. *Fidelium*
deus omnium conditor. &c. Alle Religiouse auʒtten to ben
 15 in bedes in þat vche tyme þat jesus crist suffred pyne for vs,
 on¹ þis wise 3e may 3if 3e wil sigge 3oure *pater nostres* Al
 miʒtly god fader & son & holy gost as 3e ben þre Persones in o
 god and as 3e ben of miʒth. of wisdom. & of loue. & þat miʒth
 in holy wrytt is turned to þe fader. & wisdom to þe son. & loue
 20 to þe holy gost 3iue me o reule² in þise þre þinges. myʒth forto
 serue þe. wisdom forto knowe þe. loue & wille forto doute þe.
 myʒth þat ich may do. wisdom þat ich cunne do. loue þat jch
 wil do al þat þe leeuest is. as þou art floure of al goodenesse.
 And also wisse as þere nys no godenesse wane þere þise þre ben.
 25 myʒth. wisdom. & looue. yfestned to gedres. þat þo 3eete in me
 þe holy Trinete. þre. *Pater nostres*. and þre. *Auees*. *Versi-*
culus. *Benedicamus patrem & filium cum sancto spi-*
ritu. &c. oracio. *Omnipotens sempiterne deus qui*
dedisti nobis famulis tuis,
 30 *Ihesu crist þine ore for myne synnes þou hongedest on roode:*
for þo ilch fyue woundes þat þou on erpe bleddest hele my blody
soule þat ich am wiþ ywounded þorouʒ myne fyue wittes in þe
worschipp of þine fyue woundes. & þat it mote so be fyue
*Pater*³ *nostres. & fyue Auees*³. *Omnis terra adoret*

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 ascendi.*

For þe seuene giftes of þe holy gost þat vchon mote habben . and for þe seuen tydes þat men reden & syngen in holy chirche þat ich mote in hem slepen or waken . And for þe seuene boonen 5 in þe Pater noster azein þe seuen dedlich synnes þat þou wite me wiþ þem and wiþ all her braunches . And giue me þe seuen heienesses þat þou haste bihoten þine chosen in þe blisse of heuene . seuen . Pater nostres . & seuen . Auees . *Emitte spiritum tuum & creabuntur . &c . oracio . Deus cui omne 10 cor patet . &c . oracio . Ecclesie tue quesumus domine &c . oracio . Exaudi quesumus domine supplicum preces . &c .*

For þe ten hestes þat ich haue broken summe oþer alle . and vntreulich tided in bote . of þat ilche breche forto sauþten wiþ 15 þee derworþi lorde , ten pater nosters . & ten auees . *versiculus . Ego dixi domine miserere mei &c . oracio . Deus cui proprium est misereri . &c ,*

In þe worschipp of þee lorde & of þi moder marie and Peter & Poule . & alle þine Apostles þat . J . mote oueral folowe her lore . 20 & þorouþ her praier haue þe twelue bouþes þat blosmen of charite as seint Poule writeþ derworþe lorde . twelue . Pater nostres . & twelue . Auees . *Annunciauerunt opera dei &c . oracio . Exaudi nos deus noster apostolorum &c .*

Lorde in þe worschipp of þee & of þi moder marie & alle þine 25 Halewen-fyue . Pater nostres . & fyue . Aues . *Letamini in domino &c . oracio . Omnium sanctorum intercessorum &c ,*

For alle þe men & wymmen þat me any harme han done oþer seide . oþer wolde . lorde þif 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 þif it is þi wille . And for all þat wirchen þe seuen werkes of mercy . *Ad te leuauit . Kyrie eleyson . Christe eleyson . Kyrie eleyson . seuene pater nostres . & seuene Auees . Dispersit dedit pauperibus , Retribuere dignare , 35*

For alle þat ben seek & sory & for alle þat ben in prisoun in cristendom & in heþenesse of¹ cristen folk . & for alle þat ben

¹ p. 375 a. At the top of the page in the XVIIth century hand: *Supersticion.*

in stronge temptacioun. & for alle þat ben in goode lyf þat god helde hem þere june. & þo þat ben in oþer god amende hem 3if it his will be. fyue. *pater nostres*. & fyue. *Auees*. *Leuau i oculos meos*. *kyrie eleyson christe eleyson*. *kyrie eleyson*. *Conuertere domine vsquequo*. *Pretende domine misericordiam*,

For alle þe soules þat ben forþ faren in þe bileue of þe foure godspellers þat holden vp al cristendom. & in þe heizenesse of þe nyne wordes þat men clepen þe nyne ordres of aungels. nyne. 10 *Pater nostres*. and. ix. *Auees*. *De profundis clamaui*. *Kyrie eleyson*. *christe eleyson*. *kyrie eleyson*. *pater noster*. *Requiem eternam*. *Fidelium deus omnium conditor*,

Atte messe whan þe preest heueþ vp goddes flesh and his bloode 15 siggeþ þis *Aue salus mundi*. *verbum patris*. *hostia vera*. *viua caro*. *deitas integra*. *verus homo*. and þan falleþ adoune wip þise gretynge. *Aue principium nostre creacionis*. *Tu esto nostrum gaudium*. *Mane nobiscum domine*. *Gloria tibi domine*. *Siquis est locus est in* 20 *me quo veniat in me deus meus*. *quo veniat deus aut maneat in me deus qui fecit celum & terram*. *Jta ne domine est quicquam in me quod capiat te*. *quis michi dabit vt venias in cor meum & inebries illud*. *vt bonum vinum amplector te quid michi es*. 25 *miserere*. *misere*. *Miserere mei deus secundum magnam misericordiam tuam*, al out þe psalme & atte ende. *Gloria patri*. *christe audi nos*. *twies*. *pater noster*. *Credo*. *carnis resurreccionem*. *Saluum fac populum tuum domine*. *doce me facere voluntatem tuam*. 30 *Domine exaudi oracionem meam*. *Et clamor meus ad te veniat*,

Concede quesumus omnipotens deus vt quem enigmatice & sub aliena specie concernimus quo sacramentaliter cibamur in terris facie & faciem eum 35 videamus eo securi est veraciter & realiter frui mereamur in celis. per eundem dominum nostrum. &c. // ¶ After þe messe kysseþ þe erþe. forzetþ al þe werlde & bep out of 3oure seluen þere is sprinkelynge of loue. þere biclyppeþ 3oure lemman in to 3oure breestes boure þat is li3th of heuene

and holdeþ hym fast¹ forto þat 3e haue geten of hym al þat
3e willen,

Aboute midday who so may þencheþ þan on goddes roode . as
mychel as he mest may . oiper can . & on his pyne . & his passioun .
and bigynneþ þo ilch fyue gretyngeþ þat ben wryten toforne . & 5
also kneleþ to vchone and blisseþ 3ou as it seip . & beteþ 3oure
breest and makeþ a wiselich boone,

Adoramus te christe & benedicimus tibi Tuam cru-
cem adoramus . Salue crux sancta . O crux lignum . &
ariseþ þan & bigynneþ þe Anteme . Salua nos christe per 10
virtutem . wip þe token . & siggeþ stondynge þis psalme . Jubi-
late . wip . Gloria patri . & þan þe anteme euer þus . Salua
nos² christe . and blisseþ 3ou wip . qui saluasti petrum
in mari miserere nobis . and beteþ 3oure breest . & þan falleþ
doun & siggeþ . christe audi nos . Jesu christe audi nos . 15
kyrie eleyson . christe eleyson .³ Kyrie eleyson . pater
noster . & ne nos . Protector noster aspice . & respice⁴
deus faciem christi tui . Deus qui sanctam crucem
ascendisti . And eft bigynneþ . Adoramus . as 3e dude bifore
þe psalme . and þe orisoun & þe anteme . and þus seip þise fyue 20
psalmes . Jubilate . Ad te leuauit . Qui confidunt . Do-
mine non est exaltatum . Laudate dominum . in sanctis
eius . In vchone of þise psalmes ben fyue verses . þe orisouns .
Deus qui sanctam crucem . Adesto domine deus qui
pro nobis . Deus qui vnigeniti . Juste iudex . wip . O 25
beata trinitas . And who so ne cunne þise fyue . so seie he euero
on til he cunne þe oper . & 3if hem þenche to longe . so leten hij
þe psalmes , and þus 3e mowen saien 3oure auces 3if 3e willen ,
Lefdy seint Marie for þat ilch mychel blisse þat þou haddest
inwip þe in þat ilch tyme þat Jesus crist goddes son took flesch 30
& bloode in þe & of þe after þe aungels gretynge vnderfonge
þise gretyngeþ of me wip þat ilch . A ue , & make me to telle litel
of my selue . & of vche blisse outewip . and enfourme me inwip
and erne me þe blisse of heuene als wisse as in þilk flessche þat
he took of þe nas neuer no synne ne in þine as ich leuee clense 35

¹ *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 sipes 3if þat 3e wil seiþ . & after vchone an . aue . þe anteme .
Spiritus sanctus superueniet in te . Aue maria . gra-
 5 *ciam*¹ *tuam quesumus domine mentibus nostris in-*
funde . &c,

Lefdy seint mary for þat ilch mychel blisse þat pou haddest whan
 pou seiþ þi blisful son borne of þi clene body to maken hele wiþ
 þine holy maydenhede & moderhede . halewe me þat am þorouþ;
 10 will broken & þorouþ dede . & 3iue me *grace* in heuene to see þi
 blisful lore and þi maidenen² worschipp . 3if it be þi swete sones
 wille . to make me worþi to be blissed in her felawrede Aue
maria . Ad dominum cum tribularer . Aue regina ce-
lorum aue domina angelorum . Egredietur virga de
 15 *radice Jesse . Deus qui virginalem aulam,*

Lefdy seint marie for þat ilch mychel blisse þat pou haddest þo
 pou seiþ þi derworþe son³ after his deþ arisen to blisful lyf . his
 body briztter þan þe sunne . leene me to day wiþ hym arisen .
 bodilch dyzen gostlich lyuen in þi felauschipp on ende forto ben
 20 in blisse wiþ hym in heuene . for þat ilch mychel blisse þat pou
 haddest leuedy of his blisful arysynge . after my sorouzes þat ich
 am june lede me to blisse . Aue maria . *Retribue seruo*
tuo . and fyue Auees , al out . Gaude dei genitrix virgo
inmaculata . Ecce virgo concipiet & pariet filium . &
 25 *vocabitur nomen eius emanuel . Deus qui de beate*
marie virginis vtero,

Lefdy seint marie for þat ilch mychel blisse þat pou haddest þo
 pou seiþ þi blisful son þat þe jewes þrusschen⁴ and duden to
 deþe . & wenden haue wrouþth wiþ⁵ hym as wiþ anoper man
 30 wiþ outen hope of vp arisyngge seiþ hym wurpilich & semelich
 steiþe⁶ vp to þe blisse of heuene on holy þursday: 3iue 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: *Jruss/schen*.

⁵ p. 376 a.

⁶ After *steiþe* the hole, noted above, p. 13,17.

to werpe wiþ hym¹ al þe werlde vnder foote & steiþe wiþ hym
 heizelich whan j dyþe gostlich on domesday bodilich to þe heuene
 riche blisse, Aue maria. Jn conuertendo. fyue Aues.
 Gaude virgo gaude dei. Ecce concipies in vtero &
 paries filium & vocabis nomen eius iesum, Deus qui 5
 salutis eterne,

Lefdy seint mary for þat ilch mychel blis þat fulfild al þe werlde
 of blis & vnderfenge þe in his vnmete blis & wiþ hise blisful
 armes sett þe in þi throne & quenes croune vpon þine heued
 brijtter þan þe sunne. heuenlich quene vnderfonge þise gretynge 10
 of me here on erþe. þat j may blisfullich grete þe in heuene.
 Aue maria. Ad te leuauui, fyue Auees. And here saip forþe
 þoure Auees an hundreþ oiper fyfty. oiper þries fyfty, Alma
 redemptoris mater. Ecce ancilla domini. O sancta
 virgo virginum, oiper. O maria pijssima, ʒif ʒe wil ʒe may 15
 saie vche psalme fyue sipes. for þe psalmes bep nempned after
 oure leuedies name after þe fyue lettres who so nymep ʒeme. and
 alle þise fyue orisouns after hire heizest blisses. & so it ernep by
 fyue And telle þe Antemes and þou schalt fynde in hem fyue
 gretynge ʒif ʒe willeþ seggen hem doþe write hem. And vche 20
 man sigge as hym bereþ on hert best: for þe more þat a man
 dooþe² þe more grace god hym ʒiueþ. Ac looke euere þat noman
 ydel be Ac wirche oiper bidde. Ac looke þat he do euer sumwhatt
 þat god may oft awaken. þe houres of þe holy gost ʒif ʒe willeþ
 siggen hem siggeþ vche tyde of hem bifore oure leuedies tyde. 25
 þoure graces siggeþ stondynge bifore mete. & after as ʒe owe. and
 wiþ þe. Miserere. gob toforne þoure autere and whan ʒe drynken
 blisseþ it. & seip þus, Benedicite dominus. Potum nostrum
 filius dei benedicat. Jn nomine patris & filij & spi-
 ritus sancti Amen, And blisseþ þou afterward wiþ Adiuto- 30
 rium nostrum in nomine domini. Qui fecit celum &
 terram. Sit nomen domini benedictum. Ex hoc nunc
 & vsque in seculum,
 whau³ ʒe go to⁴ bedd anizth oiper in þe euenynge 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 þencheþ what 3e hane þat day done and trespassed
 a3eins oure lorde & criep hym 3erne mercy and for3uennesse . & 3if
 3e hane any goode dede done . þonkeþ hym of his 3ifte . for
 wiþ outen hym 3e may noþing wel done ne þenchen . & siggeþ
 5 Miserere mei deus . kyrie eleyson . christe eleyson .
 kyrie eleyson . Pater noster . Credo . carnis resurec-
 tionem . Saluos fac seruos tuos & Ancillas tuas .
 Deus cui *proprium* est &c . stondynge seip þis . Visita
 domine habitacionem istam . And after wiþ þre croices in
 10 þe forhede wiþ þe þombe . christus vincit . christus regnat .
 christus imperat . and þan wiþ a large croice as att . Deus
 in adiutorium . wiþ þis clause , Ecce crucem domini fugite
 partes aduerse vicit leo de tribu¹ juda . radix dauid
 Alleluya , And þan foure crosses wiþ 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 3oure self & on
 3oure bedde . & as forþ as 3e may ne do 3e nou3th bot sleepe ,
 20 Hij þat ne cunnen nou3th her matyns siggeþ hij her pater
 noster . þritty² for matyns and þritty . Auees , And after vchone .
 Gloria patri . 3if hij cunne . & an orisoun who so can . con-
 cede nos . oiper . Deus cui *proprium* . Benedicamus do-
 mino . Deo gracias . & anime omnium fidelium defunc-
 25 torum , At þe endynge of vche tyde þat 3e saie 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
 seip . Domine labia mea aperies . Deus in adiutorium .
 30 And at vche tyde . Deus in adiutorium . Att complyn . con-
 uerte nos , byfore . Deus in adiutorium . as me doþe at þe
 seruise of oure lefdy . In stede of þe seuene psalmes . þritty pater
 nostres . and . Auees . In stede of þe fyftene psalmes . fyftene .
 pater nostres . and . Auees . and euere . Gloria patri . atte
 35 nende . Atte commendacioun þritty . pater nostres . and . Auees ,
 Atte . placebo . ten . atte . Dirige . twenti . pater nostres . &

¹ p. 376 b.

² *pater noster Iri* (in *Iritty*) on erasure.

Auees // Who so is seek lete of half . & zif he is riȝth seek lete of al . and take ¹ his sekenesse in ² polemodenesse . & gladlich . And also herieþ þat holy chirche redeþ and syngþ in vche tyme as it owe to ben yseide . And lokeþ þat zoure þouȝttes ne be nouȝth flyttande . þan zif ȝe for ȝemeleshede forgluffeþ wordes ⁵ oþer mysnymþ verses . leneþ ȝou doune to þe erþe wiþ þe honde . And for mysnymynge scheweþ oft in schrift zoure ȝemeleshede . þis is now þe first dale of þis booke,

VChe man fonde to keepe þe tydes . Midniȝth þe morn-
yngē . Pryme . Vnderne . midday , None . Euen- ¹⁰
songe . and complyn , Att Midniȝth : þencheþ ³ & haueþ in mynde . hou iesus crist was borne of his moder . And þan he took out of heȝt his chosen . And att midniȝth . he schal ȝiue þe dome , as cassiodre þe Pope seiþ . for þat tyme in Egipt he slouȝ al þe first biȝete of man and beste whan he ladde forþ his folk , ¹⁵
And in þe . Mornynge . þenk . hou þe ȝewes pleied wiþ hym abobbed . and atte Morowen . he aros fram deþ to lyue bitwene þe niȝth and þe day . And seint Austin seiþ þat þan he speke first . Att Pryme . haue in mynde hou he schewed hym to þe maudeleyne . and he was brouȝth bifore þe Barre tofore Pilate ²⁰
And how Pilate acouped hym . þis Pryme . is þe first houre after þe sunne arisyngē . whan þe day & þe niȝth beþ yliche longe . þat is twelue houres in þe day and twelue in þe niȝth . And zif þat ȝe wil keepe ⁴ þise houres . waiteþ euere Somer and Wynter whan þe sonne is euen in þe Est & þan take to þine ²⁵
houre ⁵ att Prime . þe first houre after and parte so þine houres til þou come til þi twelue houres . and make at þi twelueþ houre complyn . as forþ as þou may gessen it . And zif þou haue wil to done it : god wil wissen þe hou þou may best queme hym . And þau þe tweie houres after pryme . is cleped Vnderne . ³⁰
þenche þan hou he sent wytt & wisdom in to his Apostles and hou he was scourged atte Pyler and crowned wiþ þornes bitwene . Vnderne . and . Midday . þat is þe þriȝde houre after þat men

¹ Between *take* and *his*: *in* crossed out and expuncted.

² *in* added above the line.

³ *þencheþ*: 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 *þine houre* run together, being the last words in the line.

clepē in holy chirche þe sext houre þat is þe middel of þe day .¹
 whan þe sunne is att þe heigest of þe day . he henge vpon þe
 roode for vs . and þat tyme he took flesche and bloode of þat
 houre haueþ in mynde as mychel as 3e may . & þencheþ opon his
 5 passioun . and þencheþ it is þe hattest of þe day . and bitokneþ
 þat his loue was hote and brennande vn to vs . and so schulde
 oure loue be to hym 3if we loued hym arizth as we auztten to
 done . And þe þridde houre after Midday . þat is cleped . hora
 nona . Þe nynþe houre jesus crist 3af vp his gost in to his fader
 10 hondes and þan he bisou3th for hem þat duden hym to þe deþ
 þat ne wisten nou3th what hij 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 knowynge of hym .
 15 And þan an houre bifore þat þe sonne go doune in þe west þat
 is þe . elleuenþe houre² . þan he made his sopeere : and
 turned þan his blissed body in to bred³ and his bloode in to
 wyne³ and 3af it to his deciples . and þan he was taken adoune
 of þe roode . þe twelueþe houre . is complyn whan þe sunne
 20 gob adoun euen in þe west , and þan he was buried . And þat
 tyme he swatt bloode and water vpon þe mount of Olyuete and
 made his bisechyng to his fader . And Salamon⁴ seip . Sowe þi
 sede att morne and wiþdrawe nou3th þine hande att euene for
 þou noste wheper schal sooner come vp . for 3if þat on faileþ þat
 25 oþer wil come vp And 3if hij comen 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 mornynge . þat is þe
 seede þat þou schalt sowe for þan is best tyme . and wiþdrawe
 þe no3th in þe euene tyde . for 3if þou spede no3th at þat on þou
 30 schalt at þat oþer . Nou pise houres þat ich haue spoken of . vche
 man þat hap taken cristendom owe to haue hem in mynde .⁵
 as forþ as he may oþer in þou3th oþer in dede . þat is be in
 biddynge . and wite 3e wel who so hap hem in mynde wiþ goode

¹ The stop in red ink.

² *elleuenþe houre* on erasure.

³ *to bred* and *in to wyne* 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 boþe to lyf & to soule . Nou to þe houres of þe day men may comen bot nouȝth to þe houres of þe Planeetes . for þat tyme he was pyned . þe houres of þe Planeetes acorden wiþ þe houres 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 lowȝer þan any oþere 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 ¶ Wiþ al manere warde witeþ wel ȝoure hert for soule lyf is in hir ȝif sche is wel ywited . þe het wardeyns ben þe fyue wyttes . ¶ Seiȝeynge, Spekyngge, Heryngge, Smellyngge, and vche lymes Felyngge . And sumwhat we schull speken of alle . for who so witeþ þise wel he doþe Salamons bode . ¹⁵ for ȝif he witeþ wel his hert . he witeþ wel his soule ⁴ hele . for þe hert is a ful wilde beste and makeþ many wilde lepes as seint Gregori seiþ . ¶ Nichil ⁵ corde fugacius . // ¶ þat þer nys noþing þat atfleizeþ a man so sone as his hert . Dauid 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 seiþ þat sche is comen aȝein , inuenit ⁷ seruus cor meum , ¶ Lorde he seide ich haue yfounde myne hert my seruaunt . wel were hym þat myȝth so saie now whan þe holy man & so wyse and so war lete hire ²⁵ atstirten . Sory may þan anoþer be for her flizth . And where abrake sche fram dauid ⁸ þe holy kyng and prophete : god it wott att his eiȝe þirle þat he seiȝ þorouȝ a biholdyngge as ȝe schull heren here after . Forþi my leue breperen and sustren . witeþ wel ȝoure eiȝen and cloþe ȝou to folde blak & white ⁹ . þe blak cloþ ³⁰

¹ *wil helpen hym* on erasure.

² Erasure.

³ In the margin: Salam^l with the last two strokes of the *m* cut away.

⁴ *soule* added above the line.

⁵ In the margin: Greg^l
rius

⁶ In the margin: Dau^l with traces of erasure between *u* and *i*.

⁷ In the margin: Dau^l

⁸ *dauid*: *dau* on erasure.

⁹ *white*: *h* added above the line.

bitokneþ þe croice wipinne and wip outhen . þat hij ben blak and vnworþi to þe werld¹ and smeþe and white inwip þat is² þe soþe . Summe þat jesus crist haþ out cooled þou of þe werlde þorouȝ glemes of *grace* . þre croices . þere ben red & blak and
 5 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 longep to white maydenhode and chastite and clennessen þat is mychel pyne forto holden . White cloþ is³ likned to þe white croys for it takeþ sone filþe .
 10 and is wers to loken to .⁴ and doþe more harme to þe eizen to biholden it . þe⁵ blak cloþ bitokneþ þe blak croice for it doþe lesse harme to þe eizen⁶ to biholden and is þikker azein þe winde and wers to see þorouȝ and holdeþ his hewe better . þerfore looke ȝe be cloþed to folde white wipinne & blak wipoute
 15 and vnworþi to þe werlde . And schetep wel ȝoure wyndowes and ȝoure dores þat ben ȝoure fyue wyttes . And now we wil speken of þe fyrst þat is oure Eizen .⁶ Looke þat ȝe wite hem riȝth wel þat þe hert atstirte nouȝth as dude of Daudid þe kyng . and make oure soule seek . For alsone as he is oute þan is oure soule seek .
 20 þerfore ne beþ nouȝth outward ne tellynge . ne leiȝyng . ne flikeryng . for þat is azein kynde . For vnkyndelich it were þat þe ded spake wip þe quyke . ded is vche man and womman þat ȝiuen hem to god forto ben his spouse azein werldelich men and synne . for it ne falleþ nouȝth in her mouþes non swich speche bot al
 25 to worschipp of her spouse . for werldelich men ben here quyke þat ȝiuen hem to þe werlde and to synne .

MUNDUS gaudebit &c. // ¶ Oure lorde seiþ to his deciples .
 ȝe schull wepen and sorowȝen . & þe werlde schal make ioye and blis . and ȝoure wepyng schal tourne to ioye . and her
 30 ioye to sorouȝ and wo . þe werlde is cleped wicked cristen men and synne þat comeþ of oure seluen . forsake þat and nouȝth þe þing þat god haþ made for þe . For wip outhen þi sustenaunce ne

¹ *werld*: *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.: *eizem* with the last stroke of the *m* expuncted.

may pou neuer wel seruen And from þe werlde we moten kepen
vs zif we wil queme¹ god And bot zif we may amenden hem .
we owe to bidde for hem to god þat he amende hem zif it
be his will,

LEuē sir wil summe saie . is it now so yuel forto loken outward 5
and gon to solas & to games and to karoles . ze leue breperen
and sustren for yuel þat þere comē of . For seint Austyn seiþ
so hij schullen karolen in helle hij þat karolen here for delytt
of body and of werdelich þinges . And so hij schullen bot hij
amenden hem here bytymes and a party Jchilʒ telle ac al ne 10
may J nouzth . And namelich to zonge men and wymmen and to
olde also . þat þe zonge ne take none ensample of hem þat hij
mowen weren hem by . for zif any man vndernymēþ hem þan hij
seien also swiþe loo! hij done also þat þat² cunnen more goode
þan J can . and better ben þan ich am . Ze þat willeþ do wel . ne 15
ziueþ no keep herto . for þe wise folowzēþ wisdom and nouzth
folye . an olde man oīþer an olde womman may better do suich
þinges þan a zonge . ac wiþ outen yuel ne may noiþer done it .
nymēþ now goode zeine what yuel haþ comen of loking out ward .
& namelich of womman . Ac al þe wo þat euer was . & jut is . & 20
euere schal be . al com of siʒth & þat it so be . loo here þe proue .
Lucifer þat was þe fairest³ aungel in heuene þorou; a biholdynge
þat he bihelde vpon hym self fel in to a weellate þere of and
so in to pride . and bicom of þe fairest aungel of heuene þe
foulest deuel of helle . Looke now what hym bifel for his siʒth . 25
Euē oure aller moder þe first þing þat brouzth hire to synne was
her eize þirle,

VJdit igitur mulier quod bonum esset lignum ad
vescendum & pulchrum oculis aspectu que delectabile
& tulit de fructu & comedit dedit que viro 30
suo, ¶ pis is þus to saie . Euē bihelde þe forboden appel and
sei; it faire and fenge to deliten hir in þe siʒth . And in þe
biholdyng took her lust þerto . and name & ete þere of . & þan
took & zaf it hire lorde . Loo holy wrytt hou it spekeþ openlich .
and hou in wardelich it telleþ þere of . how first siʒth bigan bope 35

¹ *queme*: over *q* a comma-like mark.

² *þat*: probably so; the crease, noted above, p. 20.2, makes the word illegible.

³ p. 378 b.

of aungel & of man þorouȝ a womman þus ȝede it first bifore
 and made þe waye to yuel lust. And comeþ þe deede þere after
 þat al man kynde it feleþ ȝutt to þis day. and schal do til þe
 day of dome. and summe wiþ outen ende. þis appel my leeuē
 5 frendes bitokneþ al þing þat lust falleþ to and delices of synne.
 Whan þou man biholdest þe womman oīper þou womman þe
 man. þou art in Eues poynt þou lokest on þe Appel. þat is on
 þi deþ. Who so hadde seide to Eue first whan sche cast hire
 eiȝe vpon þe Appel. Eue þou lokest on þi deþ. & þerfore turne
 10 þe awayward. My leue sir sche wolde haue seide þou haste wronge.
 þis Appel þat j loke vpon was forboden me to eten. & nouȝth
 to biholden. þus wolde Eue oure alder moder haue ansuered.
 And so ich drede me ȝutt þat Eue haþ many sones and douȝtren
 boþe þat wolden sigge on þis wise. wenestow þat ich lepe vpon
 15 hym þeiȝ ich looke opon hym and seie þou haste wronge. More
 wonder bifel whan sche loked opon þe Appel and, tooke delytt
 in þe loking and þan ete þerof,

Qui viderit mulierem adq'. // ¶ Who þat seep a wom-
 man forto coueiten hir. onon:¹ he haþ forleyn hire onon
 20 in his hert. Sche fel to þe Appel. And fro þe Appel in to þe
 wo of þis werlde. And was þere jnne nyne hundreþ wynter
 and more. And fro þe sorouȝ of þis werlde in to þe pyne of
 helle. & þere sche was foure þousande wynter and more and
 hire spouse also. And alle þat comen of hym & of hire and ȝutt
 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 jesu crist forto taken oure flesche & oure bloode and dyed
 vpon þe roode for vs and many peynes suffred for vs er he ȝede
 to þe deþ. hunger & þrust and many sorouȝes forto amende þe
 30 lust & þe likyngē þat Adam & Eue hadden. For vnderstonde ȝe
 wel he ne deied for no synne bot for þat Ac his deþ was so
 precieuse þat it² myȝth suffise for mo werldes and synne þan
 may be noumbred and deliuer man of alle synnes and of alle
 pynes. þe bigynnyngē and þe rote of al þis was first a liȝth siȝth
 35 of þe eiȝe. And as men ofte seien of litel comeþ mychel. þan
 may vche feble man & womman þat is borne in synne haue
 mychel drede whan hij þat were þan made þorouȝ 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 hij were bigiled and brou3th in to gret synne þat spred ouer al þe werlde

EGressa est diua filia jacob vt videret mulieres alienigenas, // ¶ A maiden also dyne þat was Jacobes dou3tter it telleþ in holy wrytt þat sche 3ede to biholden vncouþe 5 men .ac it¹ were² wymmen .and what wene 3e þat com þere of .þorou3 þat biholdynge³ sche les her maidenhode, and was made an hore þere after were treupes⁴ broken of hei3e Patriarkes . and a mychel burgh3 forbrent . and þe kyng⁴ and his son ysleyn . and þe wymmen of þe burgh3 ytaken were and yladde forþ and 10 made hoore . her faders and her breperen noble Princes were outlaw3ed and al þis nas nou3th by her wille ac al a3ins hire wille for a kyng þat was⁴ cleped Semor hadde a son þat hi3th Sichen⁴ . and he was⁴ of a noþer lawe þan sche was . nou3th circumcised caste his eizen vpon hire and rauissed hire a3eins 15 hire wille . sche was⁴ defouled & made an hoore . Looke now þus 3ede out hir⁵ si3th . Þis and oþer goddes aungel dude wryte forto warnen oþer wymmen of⁶ her si3th . Also Bersabe þat was Vrries wyf stode att a welle and wessche her legges . And Daudid stode in his chaumbre and sei3 hire . and tooke of þat si3th swich a 20 delytt þat he dude þere þorou3 þre dedlich synnes . Tresoun and spouse breche . and manslau3th . and al þorou3 þat first si3th so holy kyng as he was⁴ and goddes prophete . Now comeþ a feble man þat holdeþ hym holy for he hap a wide hoode and longe sleuen . & wil seen 3onge wymmen and seiþ þat hij mowen seen 25 holy men wel ynou3 . 3e swich as he is for his wide hoode and his longe sleue no womman ne leue none swich . and also wymmen to desiren to seen faire men . ne desire it nou3th . þenche on goddes prophete and on his derlynge by whom god seide hym self . 30

INueni virum secundum cor meum, / ¶ Jch haue founden a man seide god after myne hert Now þis man þat god hym

¹ men .ac it on crasure.

² were: the letters run together, the word being the last in the line.

³ biholdynge: possibly: biheldynge.

⁴ On s in treupes, Sichen, was (l. 14, 16, 23), w in was (l. 13), g in kyng traces of erasure.

⁵ hir inserted above an erased word.

⁶ of on erasure.

self so mychel praised þorouȝ a siȝth of his eiȝe castynge opon
 a womman . þat wesche hire self forles his hert, and forȝate hym
 self so þat he dude ¹ þre dedlich synnes on Bersabe spousebreche
 on Vrie his trewe kniȝth tresoun & mannes slauȝth for he dude
 5 hym to dede and vche opere . þo þat ben synful ² wrecches ben
 so foole hardy to cast ȝoure eiȝen vpon a womman . And þerfore
 ich rede vche man & womman þat desiren to ben goddes spouse
 þat hij þenchen here vpon . And also men oȝer wymmen þat
 lyuen in þe werlde han gret nede to kepen hem fram suich
 10 siȝthtes . ȝif þat hij willen ben ysaued . For alle þe synnes þat ȝ
 spake of toforne and now last alle comen of a liȝth siȝth . for it
 was gynnyng and roote of all, And þerfore for þat wymmen
 vnwriȝen hem to men so þat hij weren gretlich ytempted and
 synneden þere þorouȝ: it was comaunded in þe olde lawȝe in þe
 15 name of god þat ȝif ³ any pytt were . what so it were . þat it
 scholde ben wriȝen þat no beste fel þere jnne . And ȝif any
 vnhiled it þat a beest fel þere inne: he þat it vnhiled scholde
 aquyte þe beest . Now is þis a suiȝe dredeful þing to womman
 þat sche hire to mannes eiȝen . for sche is bitokned by þe wriȝe-
 20 ynge of þe pytt . þe putt is hire faire nebbe hire white swire .
 hire lyȝth lates . hire hondes ȝif sche hondel . ȝif sche holdeȝ forȝ
 in his siȝth . ȝutt hire wordes beȝ putt . and al þat falleȝ to hir
 þat man is ytempted of . Al oure lorde clepeȝ ⁴ putt . þis putt he
 comaundeȝ þat it be hiled . lest beestes fallen þere jnne and
 25 drenchen in synne . Beest is þe beestlich man þat ne þencheȝ
 nouȝth on god . ne noteȝ nouȝth hise wyttes as a man ouȝtte to
 done to goddes worschip and to his owen note . Ac seches forto
 falle in þis putt þat ich speke of ȝif he it fynde open . A: þe
 dome is wel strong to hem þat openen þe putt for hij schullen
 30 ȝelden þe beest þat is fallen þere inne . for sche is gyilty of his
 deȝ bifore oure lorde And schal for his soule ansuere on domes-
 day and ȝelde þe beestes lure . & sche naȝ nouȝ to ȝelde bot hire
 seluen : stronge ȝelde is þis wiȝ alle : & goddes dome and his
 heste is þat sche it schal ȝelde on al manere . Vnderstonde sche
 35 wel it schal be ȝolden for sche opened þe putt þat it adreynt

¹ p. 379 b.

² *synful*: *y* probably by correction.

³ Below *of* — *ȝif* erasure.

⁴ *clepeȝ*: *l* seems to be corrected from *h*.

inne. þou þat vnhiles þe putt. & doos any þing whar þorou; þat man is any þing of þe atempted fleshlich þere þou it wilt nou;th drede þis dome gretlich 3if he is yfounded of þe so þat he synne dedlich in any manere þei; it ne be nou;th wiþ þe. bot wille to þe ward, for þe fondynge aros first of þe þorou; þi dede! be al 5 siker of þe dome þeu schalt it zelde for þe pyttes openynge. And bot þou be schryuen þere of þou schalt¹ abugge be þou ful syker. For men seien abywoorde þe hounde wil jn þere he fyndeþ open,

PUDICUS² oculus inpudici cordis est inimicus &c. 10
¶ þat þe mouþ ne may for schame þe li;th ei;e spekeþ it. And it is as erande berer of þe li;th hert. Ac now þere ben summe wynnemen þat nolde for noþing do³ filþe wiþ man. Ac hij ne recchen neuer þei; man be tempted of hem. Ac seint Austyn seiþ. þise two ben in on willynge and habbynge. wille forto ben ywilned 15 as wel as forto hebben,

NON⁴ solum appetere set appeti velle criminisum est. ¶ Knowe man oþer haue wille to ben yknowe of man and sechen þere after boþe it is on and dedlich synne

OCULI⁵ prima tela sunt adulterij, ¶ Eizen beþ arewen⁶ 20 of þe first Armes of leccherie! For so as men fi;ten wiþ þre manere of wepen. with schetynge. wiþ spere. & wiþ sweerd Also ri;th wiþ þat ilch wepen fi;tteþ þe flesche a;eins þe soule þat is wiþ li;th ei;e as schote of Arewe. And wiþ spere of woundynge woorde. and wiþ sweerd of dedlich hondelyng. And of 25 þise falleþ ofte stynkyng leccherie vpon hem þat schulden be goddes spouse. First he scheteþ his arewen of li;th eizen. for as þe Arewe is yfeþered and fleizeþ li;tlich! so doþ þe schote of þe ei;e and stikeþ in þe hert. þere after he schakeþ his spere þat is schakyng woord. And þe swerd of dedlich hondelynge smyteþ 30

¹ p. 380 a.

² In the margin: gusti with part of the *g* cut away.

³ *do* added above the line.

⁴ In the margin: gusti

⁵ In the margin:

u	gus
n	us.

 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.

deþes dynt on goddes spouse so þat he makeþ of hire þe deuels
 Hoore . And it is soþ weilaway Neiz is it ydo wip hem þat comeþ
 so neiz to gyders . And þerfore boþe man & womman, witeþ wel
 3oure eizen . for al þis wo comeþ first of þe eizen . Nis he nouzth
 5 a mychel foole þat whan þe citee is biseged al aboute wip stronge
 enemyes þat holdeþ hym openlich forþ in þe kyrnels of þe wal .
 lest þat sum querel oþer sum arewe 3af hym deþes dynt . Siker-
 lich as ich wene þe fende scheteþ mo querels to homelich wym-
 men þan to ¹ an hundreþ leuedies in þe werlde . Þe kirkels of
 10 3oure castels ben 3oure doores & 3oure wyndowes, and þo ben
 3oure fyue wyttes . And þerfore schete hem fast lest þe deuels
 querels ne hyrtt 3ou nouzth . For his querels beþ fondynges boþe
 bodilich and gostlich . For sone so þe eize is yblynded þe herte
 is sone ouercomen . and ybrouzth sone þorou3 synne to grounde .

15 **S**Jcut mors *per peccatum* in orbem ita *per* has
 fenestras intrat in mentem, // ¶ As deþ comeþ first
 in to þe werlde þorou3 synne! Also þorou3 þe eize comeþ deþ in
 to þe soule, Lorde ² crist . what vche man wolde scheten fast her
 wyndewes and hij myzten scheten out deþ of fleshlich lyf .
 20 And a man oþer a womman þat schulde serue god ne wil nouzth
 scheten her eizen fram soule deþ . And wel hij mowen ben cleped
 þirles of soule deþ . for many man & womman han ben sleyn
 þorou3 hem boþe gostlich and bodilich . Þorou3 al holy wrytt it
 is techynge and warnynge of kepynge of eizen

25 **A**uerte ³ oculos meos ne videant vanitatem, ¶ God
 seiþ Dauid wende away myne eizen fram þe dwele of þis
 werlde & his vanitees,

PEpigi ⁴ fedus cum oculis meis nec cogitarem de
 virgine, / ¶ Job seiþ ich haue made forward *with* myne
 30 eizen þat j ne schal myspeuchen . God it wot he seide ful wel .
 for after þe eize comeþ þe þou3th . and þere after þe dede . And
 þat wist Jeremye þe prophete ful wel þat mened ⁵ hym þus & seide,

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 *menes*: the third letter apparently *u*.

OCulus¹ meus depredatus est animam meam,
¶ Weyleway he seiþ myne eizen han robbed my soule . whan
goddes prophete made swich a mone of hise eizen : what werestou
þan may a synful man make for his oiper a womman . whan
goddes prophete þat was halewed in his moders wombe and myzth 5
nouzth synne dedlich . þe wise man askep in his book zif þat any
þing harmeþ þe man oiper þe womman more þan her eizen,

OCulo² quid nequius totam faciem lacrimare facit
quam vidit . / ¶ Alle þe leer schal flowe þe teres for þe
eize sizth . now we haue spoken of þe eizen . speke we now of þe 10
oper wyttes,

SPellyng & smecchyng ben in þe mouþe boþe . as sizth in þe
eizen . Ac we schullen leten of Smecchyng And speken of
Spellyng & herynge . Spekyng & heryng comen boþe in mene 15
to gidres . And þerfore boþe man & womman avise hem wiþ whom
þat hij speken of filþe or of werdelich þinges . for þise þinges ne
fallen nouzth to swich men to speken of ne heren , And þerfore
whan hij schull speken wiþ man oiper wiþ womman . makeþ vpon
zou þe tokne of þe holy croice . and spekeþ wiþ hem in goddes
drede , And zif hij schullen speken to preest hij owen to saien 20
her . Confiteor³ . and after Benedicite dominus , And þan
hereþ woordes þat beþ nedeful to heren . & ansuereþ hym schorte-
lich þere nede is . and in sobre woordes and faire . so þat whan
ze goþ away þat he ne cunne by zou goode ne qued , ne preyse
zou ne lak zou . bot euene bitwene two . Oiper while many men & 25
wymmen whan men speken to hem to techen hem : hij willen
haue azein o woord two oiper þre . And bicomen his maister þat
is comen forto techen hem : & wolden by her tale ben yholden
wyse . And napeles her woordes willen⁴ techen what hij ben . And
þorouþ þat hij wenen to be wise yholden . men vnderstonden þat 30
hij ben sottes . For hij huntten after prys . & hij cacchen folye .
for whan hij gon from hem . hij willeþ saien þis man oiper þis
womman is of mychel speche . Eue helde longe tale wiþ þe neddre

¹) In the margin: *Jeremias* .

²) In the margin: *unus sapiens*

³) *Confiteor*: *Confite* ou erasure.

⁴) p. 381 a; *woordes willen* partly effaced.

in paradys and tolde hym al þe lesson þat god¹ hadd forboden hem forto eten of þe Appel. And¹ so þe neddre vnderstoode þorou; her woordes onon ri;th her feblesse . and her brotylnesse of fallynge . And fonde way þorou; her mychel speche hou he
5 schulde brynge hire to forlernesse,

OUre lefdy seint mary ne dude nou;th so . ac sche dude al oþer wise . ne telde sche þe aungel no tale . Ac asked . hym schortlich þing þat he ne coupe . And þerfore vche man & womman folowe oure lefdy and nou;th þe kakel dame Eue . Forþi
10 wiþ whom þat 3ee speke holdeþ 3ou euere stille . bot 3if 3ee knowe hem þe better þat 3e schulle speken to . And ne beþ nou;th of henne kynde . For þe henne whan sche haþ leide an eye sche kakeleþ it out . & þan comeþ þe keme and bereþ away her eiren . þat sche schulde brynge forþ quyk briddes of 3if þat sche helde
15 hire stille . Ri;th also fro þe kakelande man oþer womman þat kakeleþ ydel speche þe deuel bereþ away fram hem alle her goode werkes . þat schulden 3if hij helden hem stille . beren hem vp to heuene ward . þe wrech Pedder makeþ more noise and cry of his sope . þan a riche merceer of al his derworþe ware . And napeles
20 to gostlich men spekeþ and askeþ hem conseil . and telleþ hem tales of 3oure spouse . And hij to 3ou . bot kakeleþ nou;th of non oþer þing . for 3if 3ee do 3ee breke silence . For it ne falleþ nou;th to goddes spouse noþing to speke bot of her lemman Jesu crist . and þing þat falleþ to his worschipp . And whan 3ee schullen
25 schryue 3ou looke þat it be to gostlich men and to none oþer . and namelich wymmen . And biddeþ hem jnwardelich for goddes loue þat hij haue 3ou in mynde in her byddynges . for þe godspel seiþ,

SEt multi veniunt ad vos in vestimentis Ouium
30 seiþ . witeþ 3ou & beþ war . for many comeþ to 3ou in white cloþes as scheep . & beþ vnderneþen rauisshande wolues . And siþen þat god hym seluen warneþ vs þere of : we owen þe better to be war of hem and kepe vs fram hem . Werldelich men leueþ lytel . & religieuse wel lesse . Ne wilneþ nou;th to speke wiþ hem to
35 michel . And whan 3e speke wiþ any suich beþ in drede lest 3e schull agylt 3oure 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 .¹ And oure lefdy was a dradde to speke wip Gabriel þe
 Aungel . Man oiper womman þat wil be goddes spouse . j rede he
 ne speke nou3th in pryuate bot zif he haue witnesse noiper þat
 on ne þat opere . for þere may neuere come goode of on noiper
 partye forto be longe in talyng and often . Als wel men owen 5
 to fleizen it for gostlich fondynges and bodilich boþe as for
 sclaudre . For þe trewe is ay mystrowed . and þe les is often
 leued And re trewe bilowen for default of witnesse . And þe yuel
 blepelic bileued . And þerfore schulde þe goode haue euere wit-
 nesse azeins wicked ouertroweynge . And zif it falle so þat a man 10
 oiper a womman be enclosed out of þe chirche þirle ne holde hij
 no talyng wip noman ne no womman bot onlich wip her spouse
 jesu crist . And bereþ þerto reuerence for þe sacrement . / ¶ To
 hir seruaunt at þe hous þirle . to opere at þe parloures . speke ne
 owe 3e nou3th bot att þe þirles . Silence euere holdeþ att þe mete . 15
 For sipen opere Religious it holden . 3e owen to holden it þe
 better . Zif 3e han dere Gestes doþe 3oure seruaunt in stede of
 3ou gladen hem . And forto vnsperre 3oure þirle ones or twies
 and makeþ signes toward hem of glad chere . for sumtyme curt-
 eisie is yturned to yuel . jn² Onelich mannes hous oiper wom- 20
 mans owe mychel to ben on vche friday holden silence bot zif
 it be dubble fest . And þan holdeþ it sum oper day in þe weke .
 þerfore in Aduent and ymbringe dayes . Wedenysday and Friday
 and saterday . Jn þe Lenten . þre dayes in þe week holdeþ silence .
 And in al þe sueizeng week . And on Ester Euen to 3oure seru- 25
 aunt 3e may speke wip loude woorde what 3e willeþ . And zif
 any o frende 3ou comeþ . hereþ his speche and Ansuereþ hym
 wip loude woorde . And þonkeþ hym mychel . A foole he were
 þat mi3th grynde whete and grindep³ grauel . whete is holy
 speche as seint Anselme seiþ . And he gryndeþ grauel þat chauleþ 30
 of ydel speche and werdelich þine two cheken ben þe two gryndel
 stones . þe Tunge is þe clappe . And þerfore zif 3e wil be
 goddes spouse . Looke þat 3oure chekes ne grynde nou3th bot
 soules hele And þat in alle 3oure fyue wyttes ne be nou3th
 yfounen bot soules foode . And þan chese 3e þe better part as god 35
 hym self seiþ þat þe maudeleyn dude . Sche ne pou3th on kyn

¹ p. 381 b.

² *jn* (*j* a correction in fainter ink for *i*) added above the line.

³ *grindeþ*: the last letter more resembling *r*.

ne on none erpelich goode bot onelich¹ on hym. And martha her suster was aboute erpelich þinges. and ʒaf al hire besynesse forto serue pouere men. And whan sche blamed marie hire suster for sche sett hire doune att Jesu cristes feete to heren hym speke
 5 and nolde helpe hire suster forto diʒtten her alder mete.² And martha blamed hire. Jesus crist Ansuered for³ hire and seide. martha. martha þus⁴ þat sche hap chosen þe better þat and it ne schulde nouʒth be bynomen hire. Now⁵ who so takeþ hym to any degre out of þe commune Poeple forto serue god and ne
 10 doþe nouʒth as sche dude. þat is. ʒiueþ no keep to erpelich þing bot onelich⁵ to haue⁶ al her blis and al her foode in hym: hym were better ben in þe werld and done as martha dude til þat god sent hem þe grace þat hij miʒtten come to þat opere. And biseken fast nyʒth and day ʒif þat it were his swete wille to sende hem
 15 þat grace þat hij myʒtten come to þat ilche degre forto quemen hym as þe best manere were, And þan hij schullen haue grace forto queme hym wel better þan þat hij ʒeden to heiʒe degre by her owen wille⁵. for þe deuel is ful queynt and putteþ a man to heiʒe degre of heiʒe lyf. forto make hym þe faster in his seruise
 20 as ʒe schull heren here after. And þis semeþ now in þis werlde for non dar saye þe soþe. And þerfore ich rede þat vche man holde hym paied wiþ his state what so it be tyl god wil sende hym bettre And þan doþe he wel. J. ne speke nouʒth of þe state of þe synne. for out of þat state. J. rede þat he hiʒe hym als
 25 sone as god sendes hym grace. Ac womman ne owe nouʒth to prechen bot ʒif sche be þe ouer holyer. for saint Poule forbedeþ hem. bot man ne forbedeþ he nouʒth. Ac he seip. How may a man preche bot he be sent.

30 **Q**uomodo vero predicabunt nisi mittantur Et iterum. ecce ego mitto vos sicut oues in medio luporum. ¶ þat is hou may a man preche bot he be sent of god. Loo seip oure lorde. J sende ʒou as a scheep amonge wolues. And vnderstonde ʒee 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 *þus*: a dot, probably accidental, under the first stroke of the *u*.

⁵ On *w* in *now*, *h* in *onelich*, the first *l* in *wille* traces of erasure.

⁶ After *haue*: *h* expuncted.

proude / oiper coueitouse / oiper leccherouse¹. oiper losenioure.
oiper fast holdande her goodes. For hij ben Antecristes prophetes.
And ypocrites. And Heretikes. Ne ben her wordes neuer so goode.
Hij schullen take no stede. For hij ne lyue nou3th after her²
speche Antecrist schal speke faire woordes and make³ hym poppe 5
holy. and þerwip he schal disceyue þe folk,

QUare⁴ enarras iusticias meas & assumis testa-
mentum meum per os tuum. // ¶ Þat is whi tellestou
my ri3thwisenesse. and takes my testament in þi mouþe. þou þat
folowes þe compaignye of Hoores and þeues. þei3 suich myster 10
men speken goddes woord: men taken ensauple⁵ att her lybb-
ynge. and nou3th att her woord And here þe proue þere of. þe
grete clerkes and þe maisters þat duden jesu on Roode. Hij weren
swich mysters men. And þerfore þe folk tooken ensauple att her
werkes. & nou3th att her wordes. For hij precheden⁶ goddes 15
woord wel to þe poeple. Ac hij ne lyueden nou3t þere after.
And þerfore þe folk took ensauple att her libbynge and nou3th
att her prechyng. And þerfore hij 3eden to helle wip hem. and
3utt done and schullen tyl god haue sent his grace vn to hem.
for it seiþ att hem bigan þe feiþ. And att hem it schal ende. & 20
Jesus crist badd his deciples done as hij seiden bot nou3th as
hij done

MUlieres⁷ non permittendo docere. ¶ No womman
ne preche bot sche be þe holyer holden ne teche 3ee. ne
schulle noþing swere bot nay. & 3e. sikerlich as god biddeþ in þe 25
godspel. 3e. 3e. & nay. nay. þat is to saie. nay wip þine hert.
& nay wip þi mouþ. And also. 3e. 3e. Napeles techen 3e may. bot
ri3th siker is it nou3th. Onelich man & womman ne owen to chas-
tise non bot her owen seruaunt3 For oft þorou3 swich chastisyng
ariseþ wrappe oiper fals loue. bitwene man and womman, 30

AD⁸ summum vos volo esse rarilinquas. jtem pau-
ciloquas. ¶ þe wise seiþ jchil þat 3e speke seeld and

¹ *leccherouse*: 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: *aud* with erasure under *au*.

⁵ *ensauple*: *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 forþ att vnmyȝth . And so duden
 jobes frendes þat seeten stille a seuene nyȝth by hym er hij bigun-
 nen to speken . ac þo hij hadden ygonne . hij coupen nouȝth lynne,

CEnsura¹ *silencium nutritura est verbi* . ¶ Silence
 5 **C**is Foster moder and bryngeþ forþ chaul² . þat is gode³
 speche⁴ and mouȝth⁵ worþ . and on oper maner he seip,

IUge⁶ *silencium cogit celestia meditari* . ¶ þat is .
 I longe þouȝttes and wiȝt yholden bryngen þe þouȝttes toward
 heuene . As ȝee seþ by ensauple . Att water milnes men stoppen
 10 þe water and it ariseþ vpward So schulden þe woordes been seel-
 den and wel bisett . And þerfore stoppeþ ȝoure þouȝth from þing
 as ȝe willeþ þat hij clymben vp toward heuene and nouȝth fleizen al
 to þe werlde . For men saien . mo men slen wiþ woorde þan wiþ knyf .

MOrs⁷ & *vita in manibus lingue* . // þat is lyf and
 15 **M**dep is in þe Tunge seip Salomon þe wise,

QUi⁸ *custodit os suum custodit animam suam* .
 // Who þat witeþ wel his mouþ . witeþ⁹ wel his soule,

SJcut¹⁰ *vrbs patet & absque murorum ambitu* sic
 &c . ¶ þat is as þe citee þat is wiþ outen wal may sone be
 20 nomen . riȝth so it fareþ of mannes citee and wommannes þat ben
 her bodyes hit¹¹ may sone be ouercomen bot ȝif he keepe his mouþ .

QUi *murum silenciij non habet patet inimici oculis*
 Ciuitas mentis . / ¶ þat is who so holdeþ nouȝth his
 25 his felawschipp entreþ¹² in atte ȝate vn to þe hert and robbep
 hym of alle his goode werkes : Jn¹³ *vitas Patrum* . it telleþ¹⁴

¹ In the margin: *Gregorius*,

² *chaul*: 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 *mouȝth*: 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 þat men comen to and praiseden¹ wel a man
þat lyued holy lyf vn to hym. Ac he was of mychel speche.

Boni vtique set habitacio eorum non habet ianuam
Intrat & asinum soluit, ¶ 3e goode hij ben ac her
moupe ne hap no zate. for who so wil may go yn and lede forþ 5
þe asse. þat is þe vnwise soule,

Squis cupiens se religiosum esse & non refrenans
linguam suam set seducens cor suum. vana est
religio. ¶ þat is ȝif any wene þat he be religious and ne bridlep
nouȝth his tunge fram ydel speche his religioun is fals. Bridel 10
ne sytþe nouȝth one in þe moup. ac it geþ al aboute þe eren.
And so it mote fare by man. He moste bridel alle his fyue wyttes
for alle hij ben in þe heued. Ac of þe tunge is mychel doute for
it slydreþ al in wete. For oft we þenchen to speke bot litel, And
after on woord glytt forþ anoper lizthlich And so we ben brouȝth 15
forþ in to ydel speche er euere wite we,

IN² multiloquio non deerit peccatum, ¶ Ne may
nouȝth 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 wexen³ a mychel floode and drenchen þe londe þere þe 20
goode corne is sowen. so it fareþ here on þis manere. Often þorouȝ
mychel speche is þe soule adreynt and leseþ her fruytt. þat ben
her goode werkes. so þat longe it is er it may comen aȝein in
to þe state þat it⁴ was aforne,

ET os nostrum tanto est ab eo longinquum quantum 25
in ininico proximum. tantum que minus exauditur
in prece quantum amplius inquinatur in loquacione,
¶ Seint⁵ Gregori in his Dialouge⁶ seiþ þis. As nere as oure
mouþes ben to werldelich filþe and to þinges þat ben werldelich.
as fer it is fram god whan we speke to hym. For we casten 30
hym away. Ne wil he nouȝth heren oure steuen. for oure moup
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 extendēritis manus vestras auertam oculos meos
 a vobis. & cum multiplicaueritis oraciones non
 exaudiam vos. // ¶ pat is þeiȝ ȝe holde vp ȝoure hondes and
 make many folde ȝoure boones jchilȝ turne myne eizen fram ȝou
 5 ward. And ȝ nylle ȝou nouȝth yheren ȝee þat playen wiþ þe werlde
 for ȝoure hondes ben bloody. By hondes in holy wrytt. is bitokned
 her werkes and by bloode¹ is bitokned synne,

INiquitatem² si aspexi in corde meo non exaudiet
 dominus. ¶ pat is ȝif ȝ loke to wickednesse þat is consente
 10 þerto: god ne hereþ me nouȝth Ac ȝif we be in³ neuere so grett
 synne: and we⁴ biseche hym þat he deliuer vs wiþ goode wille:
 þat he hereþ and elles nouȝth. Oure lefdy seint marie we rede in
 holy wrytt. þat sche ne spake bot foure sypes and þo were
 woordes of gret myȝth,

15 **A**D⁵ mariam in sempiterno verbo dei facti sumus
 vt ad vitam reuocemur. responde verbum & sus-
 cipe verbum. & profer verbum & concipe dominum⁶,
 ¶ Whan sche answered þe Aungel Gabriel þe woordes were so
 myȝtty. whan þat sche seide *Ecce ancilla domini*, þat god-
 20 des son of heuene bicom man. And þe lorde þat alle þat ben in
 heuene & in erþe ne myȝth nouȝth ouercomen. sche ouercom wiþ
 þat woord And bitent hym in her maidens wombe þat al þe
 werlde myȝth nouȝth at holden. þat oþer woorde was of mychel
 myȝth also,

25 **V**Ox eius iohannem exultare fecit in vtero matris
 sue. ¶ Whan sche com to Elizabeth and spake to hir. þe
 voice of hir made seint john to styren in his moder wombe. þe
 pridde woord was atte Bridale att Architryclynes hous whan sche
 seide. son hem faileþ wyne. And att þat woord he turned water
 30 to wyne, þe fierþe woord was þan sche myssed hir son and after-
 ward fonde hym in þe Temple þere he desputed wiþ þe maisters
 of þe lawȝe. and þan god bouȝed hym to a Smythe and a wom-
 man. Looke now how seeld speche haþ mychel strenkþe.

¹ *bloode*: the second *o* nearly effaced.

² In the margin: *Dauid*

³ *in* added above the line.

⁴ p. 383 b.

⁵ In the margin: *ber*}

⁶ *dominum* on erasure.

VJr¹ *lingosus non dirigitur in terra.* ¶ Man ne
womman of fele woordes ne schullen neuere lede riȝth lyf.
þat is to saye of ydel speche and of werdelich,

DJxi² *custodiam vias meas*³. vt non delinquam
in lingua mea. / ¶ þat is to saie. J schal keepe my 5
wayes so þat j schal gete my pes wip my tunge to comen to þe
blisse of heuene,

Custus⁴ *justicie silencium*, ¶ þe tylyng of riȝthwise-
nesse is silence. and he þat silep bryngēþ soule hele.

Iusticia⁵ *inmortalis est.* / ¶ Riȝthwisenesse is vndede- 10
lich Salomon seiþ. hope and silence bep to gedres and in hem
schal stonde gostlich strenkþe. For who so is mychel stille &
holdeþ silence longe. he may speke sikerlich to god whan þat
he biddeþ hym any þing and hope þat he schal wel spede ȝif he
bidde riȝthfullich. and wiselich. for þise two ben coupled to gedres. 15
Jn hem schal be al oure strengþe aȝein þe fendes fondynges
and his wyles. Hope is a swete spyce for it spyces þe herte in-
wip aȝein al þe bytter þat þe body drynkeþ. Who so chewēþ spyces
he holdeþ his mouþ to gedre þat þe strengþe ne go nouȝth out.
And ȝif he ne do þe breþ goþ out. Riȝth so he þat openēþ his 20
mouþ wip mychel werdelich speche. spytteþ out hope. and leseþ
þe strenkþe þat he schulde haue to god and strenkþeþ⁶ hym to
þe fende ward. what makeþ vs strong aȝein þe fende bot hope
of heize mede as men seiþ. ȝif hope ne were hert to brast. A
swete Jesu þine ore how stont⁷ hem þat ben in al wo wipouten 25
hope and þe hert ne may nouȝth brest.

Mon⁸ *habetis linguam vel aures prurientes &c.* /
¶ þat is ne haue ȝee noiþer tunge ne ere to werdelich
speche. þat is ydel tofore god.

Contrarium eadem est disciplina, ¶ Of silence and 30
of speche nys bot a lore 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: ni

¶ Speke we now of yuel speche þat is þre folde ydel. & yuel. & attrý. þe first is yuel. þe oþer is wers. þe þridd alder werst. ydel speche is al þat no good comeþ of to goddes worschipp and to note of mánnes soule ne to help of hem seluen to god
5 ward ne to her euen cristen,

DE¹ omni verbo ocioso reddes racionem in die
judicij / ¶ Of vche ydel woorde seiþ oure lorde þou
schalt zelde rekenynge whi it is yseide & for what þing. Now
sipen þat 3ee schull zelde rekenynge of vche ydel woord. hou
10 wil it þan be of þe werk þat is attrý speche and foule. nou3th
onelich til hem þat speken it Ac to hem þat heren it. And
also of Leccherie and Glotonye. and oþer filþe, Swich. speches
ben alle schraped out of goode mannes mouþ and wommans.
Hou au3tt it þan to ben to men and wymmen þat 3iuen
15 hem to ordre. Forsope mychel au3tten hij to sperren her fyue
wyttis þerfro. Attrý speche is heresyie foul. þwertouer & les-
ynges. bakbitynges. and Losengerye. Alle þise ben wicked he-
resyes. þis ne regneþ nou3th in Engelonde.² þe losengere
ablyndeþ þe man. and putteþ þe Pryk in his eize. þe bakbiter
20 cheweþ mannes flesch opon fryday. and pykeþ wiþ his blak byl
vpon þe quyk Caroynes as þe deuel of helle hym biddeþ. Wolde
he 3utt gon to ded flesch it were þe lesse tale þerof. þat is wolde
he speken of hem þat roten in synne: þe lesse harme it were.
Ac he doþe to hem þat aren quyk in goddes seruise. He is to
25 bolde a Rauen & to 3yuer,

NE videatur³ hec mortalitas minus dicens in
Esdra quod melchias edificauit portam ster-
coris. Nomen. chorus domino in corpore filius Reab.
id est. mollis patris nam⁴ ventis aquilo discipat
30 pluuias ad faciens tristis linguam detrahentem⁵,
¶ Þise two mysters men ben þe deuels gonge fermers and fermen
his gonge schame it is to seien. ac 3utt it is fouler to done it.
For so he doþe als oft as he wiþ lesynge hyleþ mannes synne þat

¹ In the margin: $\begin{matrix} ie \\ e\dot{\iota} \end{matrix}$; the first letter uncertain.

² In the margin, a hand pointing.

³ *videatur*: a by correction.

⁴ MS.: *p̄ris nā*

⁵ *detrahentem*: h possibly a correction.

stynkeþ foule vpon god. þus hij ben euere besy in her foul myster. Her by men may knowen þe synne of hem by þat god seiþ in þe godspel. Losengerye is þre fold. þe first is yuel. þe oper is wers¹ and þe þridd alderwerst.

VE² illis qui ponunt pulmillos³ &c. Ve illis qui⁵ dicunt bonum malum. & malum bonum ponentes lucem thenebras. & tenebras lucem. hoc. de. detractoribus & adulatoribus conuenit. ¶ þe first is. zif man is goode prayse hym bifore hym & make hym better þan he is. And zif he doþe wel oþer seiþ. heueþ hym vp wiþ praysynge 10 biforne hym. þis man god acurseþ, þat oper is. zif þat a man doþe yuel or seiþ yuel þei; it be so open synne þat he ne may it no;th wiþ sigge. And þan bifore hym makeþ his yuel lesse þan it is. and seiþ þat it nys nou;th so yuel as men seiþ of ne artou nou;th in þis þe first. ne þou ne schalt nou;th be þe last. And 15 confortetþ hym in þis synne so þat he holdeþ þe lesse tale þere of. And seiþ to hym also þou haste many feren. lete god yworþe ne gostow nou;th al one many man doþe mychel wers þan þou haste ydone. þe þridde is alderwerst þat forprayseþ þe misdede. as he þat seiþ to a man þat robbeþ his pouer men. oþer doþe 20 harme to oper and holdeþ wiþ hym & seiþ. Sir þou dooste wel. Alle her chateux ben þine and her bodyes att þine owen wille. it 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. 25

ADulancium⁴ lingue alligant hominem in peccatis. ¶ þus þe fykelers hilen þe stynk þat it ne may nou;th stynken. and þat is þe werst þing þat is. For zif þat hij wisten hou þat it stank: hem wolde wlaten wiþ al. and amenden hem þan sumtyme þere of. 30

Clemens⁵ homicidiorum duo genera dicit esse Petrus. & eorum parem esse penam voluit qui corporaliter occidit. & qui detrahit fratri. & qui videt &c. / ¶ Bakbiters ben two manere. þe first is yuel. þe

¹ p. 384 b.

² In the margin: *Jesus*

³ *pulmillos*: under the second *l* a dot, probably accidental.

⁴ In the margin: *Augustinus*.

⁵ In the margin: *Petrus*

latter is wers . þe first comeþ al openlich and spekeþ yuel and seip out his atternysse als mychel as he can and may . And þe latter comeþ forþ on oper manere and bigynneþ forto syken er hij it willeþ bigynnen and makeþ a longe proloug¹ tofore al
 5 aboute er it come forþ þat yuel þat hij penchen 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 haþ suich woord . Jch was many tyme aboute forto haue stilled it . Jif ich hadde miȝth . Ac now it is so fer
 10 forþ gon . þat ʒ ne may nouȝth and þat me sore reweþ . And longe it is agon þat ich it wist first Ac euere ich haue stilled it vn to now , Ac for me schulde it nouȝth haue comen forþer . Ac now it is so ferforþ brouȝth þat j ne may it² nouȝth wipsaken . And þerfore me is ful wo . yuel men seip þat it is . and zutt it is wel
 15 wers . wel wo is me þat ich it schal siggen . and soþ it is . and þat is mykel sorouȝ . Þise beþ neddres . Salomon spekeþ to vche man and womman and biddeþ hem kepe hem wel fram hem . and ȝiue hem to her lemman Jesu crist þat þus faire spekeþ to ȝou and clepeþ ȝou his schewer

20 **Z**Elatus³ sum syon zelo magno , // ¶ Vnderstondeþ whas spouse ȝe ben jif ȝe kepeþ ȝou arizth to hym . And biholdeþ hou louelich he spekeþ to ȝou Jch am Jelous of þee syon he seip . Syon þat is schewer on oure tunge . Loo zutt it hym þencheþ þat he seip nouȝth ynouȝ whan he seip . ʒch am jelous
 25 ouer þe . bot jif he seie þerto wiþ mychel jelosie . zelo magno .

EGo⁴ sum deus zelotes . / ¶ Jch am þe jelous god þat am jelous ouer my lemman ,

Auris⁵ zelo audit omnia . vbi amor ibi oculus , / ¶ Salomon seip . þe jelous ere hereþ al þing þere⁶ as is loue⁶ .
 30 þere is his eiȝe⁶ . Wyte ȝee wel ȝee þat ben his lemmans . his eiȝe is euere to ȝou ward and biholdeþ jif ȝe ȝiue any louelates to any þing bot to hym . Zelatus est syon . He is is jelous of þe Syon . þat is his schewer . And he seip to þe . ȝiue me þi louelates . ȝe . to me and to non oper .

¹ *prolong*: the sixth letter resembles *n*.

² p. 385 a.

³ In the margin: *Zakarias*,

⁴ In the margin: *Exodus*.

⁵ In the margin: *Salamon*,

⁶ On *r* in *þere*, *l* in *loue*, *eiȝ* in *eiȝe* traces of erasure.

OStende¹ michi faciem tuam, / ¶ þat is to saie schewe
me þi loue nebb . and seche me nouȝth outward . Ac seche
me in þine hert zif þou be trewe to me as spouse owe to ben .
Ne þencheþ no wonder þan . þeiȝ hij ben mychel out of þe werlde .
wiþ hert . Jch am schame fast he seiþ . J nylle nowhare clyppen my 5
lemman bot² in deerne stede . and þat wyte vche³ man toseþe . þe
more þat zoure þouȝttes ben to erþelich⁴ þinges . þe lesse is þe loue of
zoure lemman inward werldelich þinges . J . clepe þat synne falleþ to,

Qui exteriori oculo negligenter vtitur . iusto dei
iudicio interiori cecatur . ¶ Who so⁵ zemeleslich witeþ 10
þe vtter eizen! þorouȝ goddes riȝthwise 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 oiper
lesse . Als sone as a man oiper a womman hereþ any speche þat
draweþ a man oiper a womman fram her spouse . also smertly 15
doþe zou þennes wiþ þis vers,

DEclinate⁶ a me maligni! & scrutabor mandata dei
mei, ¶ Goo away fro me þou wicked man . & J schal re-
herce þe comaundementȝ of my god,

Narrant⁷ michi fabulaciones! set non vt lex tua, 20
¶ Hij tolden me fables . bot nouȝth þi lawȝe⁸ . þan goþ to
zoure spouse wiþ . Miserere mei deus, oiper wiþ zoure . Pater
noster . zif ȝe ne cunne it nouȝth . For þat is þe best þat ȝe may
þan done . for þorouȝ⁹ ansueres aȝein þere auȝtt arise sum sparkel .
and þis worde is goode to wymmen þan hij ben in swich cas . 25
And per auenture he wil saie . j nolde for no good þenchen yuel
to þee ward . Ac þeiȝ ich schulde dye leuen ich mote non is wers
þan me . forȝiue me þis and j nyl nomore . So may falle sche
forȝeue it liȝthlich for his faire speche . and spekeþ forþ wiþ hym .
Ac euer is his þouȝth in his last speche And þan whan he is 30

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 l.

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 pouztes wil lasten in her hert and wexep more
 & more And euere þe lenger þe wers it is. And so it fareþ of
 man by womman whan sche spekep faire & castep enchesoun.
 and seiþ sche ne dar nouzth. By her tale sche wolde zif sche
 5 durst and drawep hym to hire ward wiþ loose woordes. and þat
 drawep a man on hire. And þefore seiþe schortlich naye atte
 first and quyte zou of hem. And J rede for any faire speche þat
 vehe man and womman be war and looke how dere zoure soule
 was bouzth. and sette þere on prys. And bot zif þat ze mowe
 10 haue more þefore þan he þat bouzth it zaf þefore: ne selle it
 nouzth so lizthlich to his enemy. for a lytel lykyng and ziueþ
 keep hou zoure spouse clepeþ zou.

E^N¹ dilectus meus loquitur michi, surge *propere*
 amica mea. ¶ Looke ich here my spouse clepeþ me. ich
 15 mote gon. ze. gob swiþe to zoure dere spouse,

S^U² *propere Amica mea. columba mea. formosa*
mea. ostende michi faciem tuam. sonet vox tua
in auribus meis. / ¶ Come to me my lemman. my culuer.
 my schene speuse³. schewe⁴ me þi loue nebb and þi leuesom
 20 leere. turne þe to me þou þat wilnes speke wiþ non bot wiþ me.
 þi steuen is me swete and þi pouzth schene,

V^N⁵ & subditur vox tua dulcis &c. ¶ Speke to hym
 and haue hym to lemman þat is þousande sipes fairer þan
 þe sunne. þus louelich zoure lemman Jcsus crist spekep to zou. //
 25 ¶ Ac herkneþ now anoper speche al awayward fram þis and
 al⁶ o grym to hem⁷ þat schulden ben his lemmans,

S^J⁸ ignoras te o pulchra inter mulieres egredere⁹ &
 vade post vestigia gregum tuorum. & pasce edos¹⁰
 tuos iuxta thabernacula pastorum. / ¶ Zif þou knowest

¹ In the margin: Jncan}

² In the margin: jncan} with slight traces of erasure below.

³ *speuse*: the fourth letter looks more like *n*.

⁴ *schewe*: on *h* traces of erasure.

⁵ In the margin: jncant} ; 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: Jncant} ; traces of an erased *J* below.

⁹ *egredere*: *de* partly effaced.

¹⁰ *edos*: *e* almost effaced.

nouȝth þi seluen þou faire wymman oīper man among oīpere . 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 . þere schulde þi fairnesse
 litel be seene . And ȝif þou art me trewe as spouse ouȝ¹ to bene . 5
 ȝif þou haste it forȝeten : and litel letest þere of . Egre dere . he
 seiþ o grym . goo out he seiþ & folowe herde of gett . þat ben
 flesch lustes þat stynken as gett done² . and vndo .³ þi tyches
 þat ben þi fyue wittes þat ben suete to god ȝif hij ben wel kepte .
 As Tiches ben swete flesche tyl hij ben ȝonge . and as of a Tyche 10
 comeþ a synkande gott . so dooþ of a Lust a stynkande lykyng
 to god . Feede he seiþ þine eīzen wiþ oute totyngē . þine eren wiþ
 oute herynge . þi mouþ wiþ oute spekyngē þat is to seiē of filþe .
 þine hondes wiþ outen hondelyngē . þi nose wiþ outen smellyngē .
 And also alle þi wittes fram filþe of synne and aȝþ þine lymes . 15
 For riȝth as þou seest of a ȝonge tyche comeþ a Stynkande gott .
 so of an eīse siȝth comeþ a stynkande likyng . oīper of an heryngē .
 & ȝutt more of felyngē . wheþer euer any man oīper womman
 hadd any swich fondynges for any suich tokenynges þat ȝaf hem
 to swich tollyngē and peckande outward as a wanton Brydde in 20
 a Cage þat þe Catt com and lauȝt hym in her cloches wheþer it
 ferde euere þus of any onelich man oīper womman þat pecked
 so outward þat þe catt of helle þat is þe deuel of helle com and
 rent out her soules . out of her bodyes and bare it vn to helle :
 ȝis god it wott hap it and þat is harme þe more . ȝutt he seiþ . 25
 Egre dere , Goo out he seiþ as dude iacobes douȝtter . þat is to
 saie leue my confort and take þe werldes confort . for j warne þe
 þou ne schalt nouȝth haue boþe my confort & þe werldes . Þou
 þat schuldest be my spouse schal tow⁴ folowe ȝeett of helle þat
 ben fleschlich lustes , 30

Osculetur⁵ osculo oris . / ¶ þat is cusse me lemman
 wiþ cusse of⁶ þi mouþ mouþe alder swetest . þis cusse my
 leue breþeren and sustren is a swetnesse of hert and a delytt

¹ MS.: ouȝtt with tt expuncted.

² done: on d traces of erasure.

³ p. 386 a.

⁴ schal tow on different lines.

⁵ In the margin: $\left. \begin{array}{l} \text{cob} \\ \text{is} \end{array} \right\} (?)$

⁶ cusse of added above the line.

of vnmete swete þat al werldelich sauour is bitter þere azeins .
 Ac wip þis cusse ne cussep he non þat louen any þing bot hym
 oiper elles¹ þat hij louen it for hym . and in hym, For Salamon
 seip . 3if þe wardeyns wenden out . þan is þe hous yuel yloked .
 5 Oure fyue wittes ben oure wardeynes of oure hous þat is oure
 body . Now 3e han herde of spellyng þat falleþ to þe mouþe . &
 now we wil speken of smellynge,

DE² *odoribus non sago nimis cum assunt non*
respuo . cum absint non relinquo, ¶ Of smel³ seip
 10 seint Austyn ne fynde j . bot litel 3if it be nei3 on goddes halue
 & 3if it be fer me ne recche .

ERit⁴ *pro suaui odore fetor,* / ¶ Oure lorde seip A3ein
 swete smelles hij schullen haue stenches . and of þis þing
 beþ war . þe deuel wil maken a þing to styng for men schulden
 15 nou3th noten it⁵ And he wil also make swete smelles⁶ aboute
 hym þere he duelleþ . for men schulde wenen and vnderstonden
 þat it com fro god And þat he loued hem so wel and þat hij
 weren holy, so þat hij myzttē haue a lykyng⁷ þere jnne of
 pryde . Ac Alle swich Treteuales of hym ben brou3th to nou3th
 20 þorou3 haly water . and wip knelynge . and Crouchyngē A3en
 stenchē: þenche on god hou he was done on þe roode vpon þe
 mount of Caluarie . and hefeled þe stenchē þere of ded bodies
 þat laien þere & stunken & roteden abouen erþe and stunken vpon
 hym so foule & beþ nou3th squaymous . And also he was pyned
 25 in his si3th whan þe Jewes blyndfelden hym & buffeteden hym
 aboute þe Chekes and badden hym⁸ rede who smott hym . And
 also whan he hong on þe roode he was pyned in his si3th whan
 he⁹ wepe for hem þat duden hym on þe roode and for vs wrecches
 30 comen boþe to geder in his eizen and he mi3th nou3th wipen it

¹ *elles*: over *e* a curl, evidently the upper part of an unfinished *l*.

² In the margin: *ugustinus*

³ *smel* possibly on erasure.

⁴ In the margin: *nus*
icit:

⁵ *it*: *t* 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 *he* partly effaced.

out. And also of his moders teres and of hise deciples þat he seiȝ were flowen from hym. And also his frendes þat he dyed fore seiȝen þe lere¹ of hym þat he bouȝth so dere. And þat his² deþ and his³ pyne þat he suffred stode þan in so litel stede. for þere bileeued non in hym bot his moder and þe þeef. For al þe⁵ pyne þat he suffred ȝutt was þis þe most pyne þat he hadde for þat pynded hym more þan al þe tourment þat þe jewes hym duden. And al þis was to ȝiuen vs brizth siȝth of hym. Þenche no man ne no womman long þat wil ben his spouse þeiȝ⁴ hij ben mychel al one & out of felawschipp of þe werlde. For ȝif hij¹⁰ louen hym al þe solas in⁵ þis werlde is bitter to hem. Þe jewes smiten hym & beten hym in þe mouþ and spatten⁶ opon hym and he feled galle opon his tunge. þan owe we wel to stoppen oure mouþ fram filþe. ȝif we þenchen wel here opon. And al þis he dude forto lerne vs þat we schulde nouȝth grucchen for mete¹⁵ ne for drynk. And ȝif a man oþer a womman were bischett hij auȝtten raper dyen in þe pyne þan ben to gredy and to maken men to saie þat hij ben gredy. Deþ me owe to flen as forþ as men may wiþ outen sclaunder. Ac er þat he arered any sclaunder hij ouȝtten to dye martir in her meseise. Nis it nouȝth gret synne²⁰ þat men saien þat hij ben gredy oþer daungerous. ȝif hij weren in þe werlde hij mosten sumtyme ben apaied wiþ lesse. Wharto schal a man gon in to stede of meseise forto sechen eyse. for ich vnderstonde þere ben summe þat wil sechen more lordeschipp and ladyschipp þan hij myȝtten haue hadde per auenture. ȝif þat²⁵ hij hadden ben in þe werlde. J rede vche man oþer womman. ȝif any wil goo to swich degree of Religioun. Þenche what hij þenchen oþer what hij schulden þenchen. for riȝthfullich her lyf schulde be sorouȝ and wo here on erþe. & elles⁷ ben hij nouȝth rhesus deciples bot ȝif hij sechen as he dude. ȝif hij sechen after³⁰ eyse of body hij ben Antecristes prophetes. for her lyf is contrarie aȝein jesus cristes lyf. And þerfore who so wil ȝiue hym to parfyt

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 þeiȝ: *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 sorou3 & wo in pacience. & biwepe his synnes
and oþer mennes forto hane mede of her lemman. and be wip
hym in þe blisse of heuene. Hym seluen had here al manere
stormes. Vpbraydynges. Schemes. Teenes. and alle sorow3es þat
5 euer my3th men heren.

ET¹ factus sum sicut homo non audiens! & non
habens in ore suo redarguciones. ¶ Jch helde me
stille as doumbe & deaf þat had non ansuere. þan þei3 man vs
mysdoo oþer myssigge. þis is oure lemmans saw3e þenche on
10 me hou 3 was biseie for þi loue & take ensauple att me,

PE fyfte wytt is mychel nede & gret drede forto witen wel.
for it is in alle þe oþer þat is vche lymes felynge. And
þerfore oure lorde wolde be most pyned þere jnne. For in þis
wytt he ne hadde nou3th pyne in o stede. ne in two. ac in alle
15 stedes. and 3utt in his sely soule he was pyned þre folde þat
smott hym to þe hert as a spere. His moders pyne & sorou3e.
and þe maries. and his deciples þat ne leueden hym nomore for
he ne halpe nou3th 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,

QUasi² inquit membris flere se videtur. &c. ¶ For
so ful of sorou3 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 adoune 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 sorou3
þat he hadde a3ein þe dep. and þat nas no wonder. for euere
þe quycker flesche þe strenger is þe pyne. A litel prickyng in þe
30 eize dereþ more þan a gret wounde in þe hele. Vche mannes
flesch and wommans was as nou3th a3ein þe tenderhede of his
flesch. for it was taken of a clene maydens blode. and maydens
flesch is³ tenderer þan a noþer wommans. Ensauple þat his
flesche was quyk! a Man leteþ 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: dauid.

² In the margin: Augustinus.

³ is by correction.

bloode on for þe sekenesse þat man lay jnne for his synne . bot
 jesus crist oure leche þat lete hym bloode nouȝth in on stede .
 Ac on fyue half . grete woundes and brode for oure fyue wyttes .
 þat we haue misspended in fleschlich likynges . And werdelich
 desires wip outen þe woundes in þe heued and þe rewful garses 5
 þat he hadde . þus þe hole half drouȝ¹ þe sekenesse fram vs
 and heled vs jif we wil oure seluen þat is to saye . jif we wil
 folowe his waies and done after his techynge . And botȝ jif we
 wil . we bileue stiȝt in oure sekenesse . And in al þinge we mote
 louen hym and dreden hym . By bloode is bitokned synne in 10
 holy wrytt . Ac vnderstondeþ here whan a man is laten blode .
 he holdeþ hym pryue in chaumbre . and men bryngen hym bred
 and wyne oīper ale to conforten hym for his bloode letynge .
 And he þat is lorde of alle lordes and kyng of alle kynges þat is
 Jesus crist whan he was leten bloode . was he hudd in chambre: 15
 naye it was vpon an heiȝ hull in þe hattest of þe day . And what²
 ȝaf men hym to mete oīper to drynk . noiþer wyne ne ale bot a
 lytel soure aysyl and stynkeande galle whan he seide me þrustes .
 Where was euere ȝiuen to any blode letynge so pouer pitaunce .
 who so gruceþ þan for mete oīper drynk . he offereþ þan oure 20
 lorde þis bitter drynk & liþer . as þe jewes duden . and he is þe
 jewes make . And þe þrust þat he hadde was for oure soules to
 brynge hem to his blis . And vnderstondeþ wel þat vche soure
 hert and grucehyng is to hym bitterer þan þe galle was . ne be
 we nouȝth þe jewes make god it wott ich hadde leuer were he 25
 my broþer oīper my suster see hym hongc gyltles . þan one tyme
 kysse so as ich wolde mene And also vche onelich man &
 womman schulde vche day schrapen her putt god it wott . þat
 putt was wel yordyned for hem . for it wil make hem harde honden .
Memorare³ nouissima & ineternum non peccabis 30
 &c, ¶ Haue here deþ in mynde . and þou schalt neuer
 synne . And many men & wymmen hane gret gladnesse of her
 faire honden and fallen in to lykyng of pride . Nou nys þere
 nouȝth bot beep smeþe and soft inwip . & þolemody aȝein yuel . and

¹ p. 387 b.

² what: t on erasure.

³ In the margin: Sa
m

scheme, and teene. And þan ben 3ee jesus cristes¹ deciples. and
 elles' nouȝth. Þis is now þe ridd² dale of 3oure³ booke. Dauid spekeþ
 of onelich men and wymmen þat bitter ben and waymody of hert
 5 **S**Jmilis⁴ factus sum Pellicano solitudinis &c ¶ Jch
 am liche⁵ þe Pellicane⁶ þat is a weymode bridde and⁵ sleþ
 her briddes for teene. and after smyteþ hire seluen to þe hert⁷.
 & arereþ hēm wiþ her bloode. þat is þe weymode man oþer
 womman þat takeþ hem to serue god þat slen her briddes. þat
 ben her goode werkes þorouȝ her grette hert. For alsone as hij
 10 synnen dedlich: Alle her werkes⁸ þat ben goode dyen⁹. and þe
 wykked¹⁰ quyken¹¹. Doo þan as þe Pellicane¹² doþe. beþ sory and
 schryueþ 3ou. and þan hij qwyken aȝein, Riȝth as a man þat is¹³
 bloody is griselich bifore mannes siȝth: riȝth so is man þat is in
 synne to goddes siȝth. 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 þenche on jesu cristes passioun.
 And whatt sorouȝ & wo he hadd for Adams synne. for þat synne
 20 brouȝth hym to al þat pyne þat he suffred And charge þan his
 pyne. & looke þan what þou arte. þou nart bot erþe and no goode
 nast of þi seluen And ȝif þou wilt þus deme þi seluen þou schalt
 haue grace of god forto wiþstonde þat ilche vice þat þou haste
 ne be it neuere so strong. And þou wilt folowe þere opon wiþ
 25 biddynge ȝerne. 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 *3oure*: *re* 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 *wykked*: *wyk* on erasure.

¹¹ *quyken*: *u* 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 prisoun and was so feble for hunger
 þat he myȝth nouȝth wel speke And ȝutt oure lorde com to hym
 and badde hym bidde vn¹ to hym ȝerne . 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 biddyng . For vnderstonde wel
 þis poynt þo þat ben his childer he nyl nouȝth delyueren hem
 þerof als longe as hij 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 comeþ! þe more 10
 ioye he schal haue . For þere ne may non come to parfit lyf
 bot ȝif he haue many sorouȝes boþe in body and in soule . As
 jesus crist hadd hym seluen and as hise chosen . Wene ȝe þan
 þat a man schal come to parfit lyf for þat he bicometh a man
 of ordre : Nay þe heiȝer þat he clymbeþ þe ferrer he is þerfro 15
 bot ȝif he rewle hym by wisdom and by queyntise . And þan wil
 god sett hym þere as best is for hym . And ȝif he goo by his
 owen wille 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 speke it here . For als gret
 myster haþ o man come to blisse as anoþer . Whi! ne haþ nouȝth
 a lewed man als gret myster come to god as a Clerk . Als grett .
 ȝif he looke to hym . for als dere bouȝth god on as a noþer . Ac
 he ne ȝiueþ nouȝth als gret grace to ou as to a noþer þerfore 25
 þere he ȝiueþ his grace . he ȝiueþ more after þe goode wille þan
 after þe dede . And þat he seide vnto samuel þe prophete . whan
 he badde hym enoynt Dauid to be kyng ouer his folk . He seide
 j . ne chese nouȝth myne men by her strengþe² ne by her fair-
 hede . Ac j chese hem by her goode will . Now vnderstondeþ þat 30
 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 ȝee 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 þerfore vche man lered and lewed ȝif he wil 35
 queme god and be his deciple helde hym in his hous . Schete

¹ vn above the line.

² p. 388 b; *strengþe*: 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 werldelich þynges . and þan he is an Ancre and wel better quemeth god þan hij þat byschetten hem and taken hem to heize lyf . and ben werldelich . þat is setten her hertes
 5 vpon werldelich þynges . for hij quemen litel god oiper nouȝth,

Nemo¹ potest duobus dominis seruire &c. ¶ Noman seip oure lorde may serue two lordes to queme . þat is to saie . Noman may serue god and mammona . þat is richesse . Ac do as Dauid seip,

10 **D**iuicie² si affluent nolite cor apponere . &c. ¶ Ȝif richesces fallen vpon a man ne sette he nouȝth his hert pere opon . He þat wil goo to heize lyf take ensaumple att þe apostles . And locke hou hij lyueden after þe best manere to queme god . For hij ben fundament of al holy chirche . þat is a gaderynge
 15 of goode folk in goddes name þat is holy chirche . & non opere . þise chirches þat þise men done make³ is cleped an hous of orisoun,

Domus⁴ mea domus oracionis vocabitur . ¶ Myne hous seip oure lorde is hous of Orisoun . And þerfore vche mannes body is cleped hous . for it schulde be fulfild of biddynges
 20 to hym . Now hise Apostles were proued in þe werlde . Hij nere nouȝth bischett and duelleden amonges men in sorouȝ and in wo in þis werlde . and tauȝtten þe folk and lyueden after her techyng þat þe folk myȝth take ensample of hem forto do wel . And ne schal a man neuer loue god parfitelich . bot ȝif he do so . For
 25 Jesus crist seide to Peter þries Louestow me . And Peter seide Lorde þou wost þat j loue þe . And þan⁵ seide jesus . fede my sheep . And to john his derlyng 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 ȝif þou were wiþ þe kyng and
 30 louedest hym! þou woldest aunter þi lyf forto saue his lyf and his worschipp . More auȝttestou þan forto aunter þe forto saue jesus cristes lyf and his worschipp . þat ȝaf his lyf for þe . His lyf þou sauest whan þou helpst a man out of synne in als mychel as in þe is . For he dyed for synne . And so he seip hym

¹ In the margin: *dominus* .

² In the margin: *dauid*

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 doþe dedlich synne he doþe hym on þe roode.¹
 And þan vnderstonde wel þis. þe kyng ne may nouȝth saue þee
 in bataile so fer forþe þou miȝth auntre þe for his loue. Ac
 þe kyng of heuene jesus crist þou ne may neuere auntre 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 þe
 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
 noiþer jew ne sarazene ne may nouȝth² deren þe. Goo aȝein
 þem and chese þe oþer prophetes. also dauid seiþ. 10

SPerabo³ in deo &⁴ non timebo quid faciat michi
 caro, / ¶ þat is. bileue in god & .J. ne schal nouȝth drede
 what no flesche may do to me. Ȝif any harme falle þe bodilich.
 it is for þi goode for he suffred bodilich hame for þe. And he
 wil alowen þe it better þan alle þe kynges of erþe willen oþer
 mowen. Ac vnderstonde wel Slee þe ne schal noman. aunter
 þou þe neuer so fer for his loue til tyme be þat he wil haue þe
 til hym. Ȝif it so be þat þou rewle þe by wisdom & queyntyse.
 Ac vche man þat schal seruen his lorde owe to take liȝe termes
 in tyme as he may hym best serue. And so do vche man to
 god. and haue þise verses in hert. 15

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 oþing. bot
 euere as þi wytt is scharpest. vse as þise verses seien & þan may þou
 wel queme god. ¶ Now forþ in oure matere þat we spake of bifore of
 wrappe. And on þis manere deme þi seluen whan þe lust is ouer as
 men seiþ. Lete lust ouergoo & eft it wil þe lyke, as þe versifiour seiþ.
 Impedit⁷ ira animum. ne possit cernere verum, 20
 ¶ Wrappe abyndeþ þe hert eiȝen þat we ne may nouȝth iugge þe
 sooþe.

¹ p. 389 a.

² nouȝth: ouȝ on erasure; ȝ squeezed in between u and t.

³ **S**Perabo: bo inserted above the line. In the margin: dauid.

⁴ & added above the line.

⁵ In the margin: *versus*

⁶ The two lines of verse connected by a big angular mark.

⁷ In the margin: *versus*

Magna quedam est transformans naturam humanam ¶ Wrappe forschapeþ þe man and oþer synnes also in to bestes kynde,

5 **H**omo¹ cum in honore esset non intellexit comparatus est illis, ¶ Man whan he is houen vp in to worschip ne knoweþ nouȝth hym seluen he is likned to a mere. Looke whan a man is wroþ. biholde his semblaunt. of mouþ. of eijzen. and alle hise lates. and þou may deme hym þan out of his wytt. Bedes
10 ne may he none bidde bot as he þat is went in to woluen kynde, Ira furor breuis est & c. ¶ Wrappe is a wodeschip þat turneþ man in to beeste,²

Est enim homo animal mansuetum natura. // By
15 riȝth skyl man schulde be milde. for sone so he leseþ his myldeschipp he leseþ his jnnocent kynde. nys þere þan noþing best bot late reuþe falle ouer þe hert. An oþer þenche aȝein wrappe ȝif men myssaïen þe oþer misdone þe. þan þenche þat þou art erþe. and to erþe þou schalt turne aȝein. And þenche þan what men done on þe erþe. Men spyttē on þe erþe. þenche þat ȝif
20 men duden so wiþ þe men duden þe erþe kynde for so men done on þe erþe. And þan ȝif þou berkest aȝein þou arte houndes kynde. & ȝif þou styngest aȝein wiþ attrý woord. þan artow neddre kynde and nouȝth jesus cristes spouse. Þenche what þi spouse dude whan men duden hym scheme and teene. how myldelich
25 he it suffred.

Qui tamquam ouis ad occisionem ductus est & non aperuit os suum, ¶ þat is whan men ladden hym to pyne and duden hym tourment. nomore ne queiȝtte he þan a lombe. Ful feble and leþi is he in goddes seruise þat þe wynde
30 of a woord may cast in to synne. Jn oþer halue he is dust and vnstable þat doune bloweþ³ alsone for þe puf of a wyndes blast. and þan heueþ it vp þat schulde be putt vnder feete. And beren vp hym toward heuene. Ac it is wonder of oure gret Manschipp þat we charge so mychel of þis werlde þat nys nouȝt bot stynke-
35 ande tofore god. Seint marie. seint Andrew miȝth suffren þat þe roode bare hym vp toward heuene. Also oþer martirs þat badd

¹ In the margin: dauid.

² p. 389 b.

³ bloweþ on erasure.

wip folden honden for her enemyes and knelande as seint Steuene whan men stoneden hym in þe mouþe and oueral 3if we couþe goode and vnderstondyng hadde ariþth of god we wolde þonken hem of þe gret godenyssse þat hij done vn to vs. for þe gret mede þat we schult¹ haue þerfore. we wolde þonken hem wip 5 wel goode wille. þou seest wel þat þou art endetted to hem here þat done þe bodilich goode: more þan owestou louen and helpen hem þat done þe gostlich goode nyllen hij ne willen hij, & þerfore loue hem for Jesu cristes loue þi spouse For 3if þou loue hym þou wil loue hem þat he biddeþ þe loue & bidde for hem. 10

DJlige inimicos tuos &c, ¶ Loue þine enemyes he seip and do hem goode. and for her loue god schal 3iue þee gostlich mede & bodilich boþe more þan for þine frendes. For þine frendes done for þe. and þou for hem. what mede wiltow ask þere of of god 15

IMpius velit nolit &c, ¶ þe wicked seip oure lorde 3iueþ vs pyement nyll he ne will he all þat done vs harme all is goode to vs 3if we willeþ taken it þolemodelich. & þenche² on þe holy man jn vitas patrum þat kissed his honden and blissed hym for þat he hadd hurt hym wip hem. And so 3 rede þat we 20 do. blisse we hem and saie to hem. wel is me for þe gode. þat þou doos to me. Ac me is wo for þine harme for it is game to me and earnest to þe. þise holy men þoleden woundes for oure lordes loue. and we lete þat we ben holy. and saie þat we louen hym. And we ne may nouþ þolen þe puffe of a wyndes blast. 25 And þat is gret tokne þat þere is litel charite in vs.

Quid³ irritaris quid in amaris aut verbi flatum qui nec carnem wlnerat nec inquinat mentem, ¶ þere is litel loue of charite þat puffeþ out for a litel wynde. for noiþer it woundeþ þe flessche. ne fileþ vs bot 3if we wil oure 30 seluen. And men seien often by ensample. þere þat mychel fyre is. it wexeþ wip þe wynde more & more. And so schulde þe fyre of brennande loue do þat 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.}

cris waxen more & more .for such wynde of wordes and of
 oper harmes .// Anoper ensample . A man þat were in prisoun for
 gret dett . And a man com to hym wip a Bygyrdel fol of siluer .
 & dussched it doune vpon hym þat he myȝth be deliuered þere
 5 þorouȝ . þeiȝ it ȝaf hym a ful yuel strok . and hurtt hym sore .
 for þe gladnesse þat he schulde be deliuered þerþorouȝ . he wolde
 forȝeten 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 ȝerne in þe . Pater noster . whan we saie . &
 10 dimitte nobis debita *nostra* &c . & in þe Godspel it seiþ .
 Dimittite & dimittetur vobis . Forȝiueþ . & ȝ schal forȝiue
 ȝou wiltow better forward . þou arte endetted to me . of many
 synnes and fele,

15 **P**Onens¹ in thesauris Abyssos.² glosa crudeles
 quibus donat³ Milites suos, ¶ God doþe in his tresore
 þe yuel of þe vnwrast man, to oure biheue . to aquyten vs out
 of his dett .

SJmilis⁴ factus sum Pellicano . &c . ¶ þe Pellicane is
 a Bridde þat leue is to wonen one . and sche is a lene bridd .
 20 And so schulde vche man and womman . 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 ouerȝede hem
 nouȝth . þat is þat hij ne fellen nouȝth in to foule synnes of
 25 Leçcherie . oiper of Glotonye ȝif þat hij weren of hott complexioun
 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 ¶ Judith was bitent in al her lyf and lad hard
 30 lyf . Fasted . waked & trauailed & so falleþ þerto vn to goddes
 spouse to done . and nouȝth putten hem in sty forto fatten as
 Hogges .

¹ In the margin: {uid

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: {uid

⁵ p. 390 b.

IX¹ habundancia panis & superfluitate vini &c. // Gret plente of bred and superfluite of wyn maden Sodom & Gomorre þat hij fellen in to synne of leccherie. And þat was þe most enchesoun of her forlerenyssse. // Tuceie manere men and wymmen þere ben þat gon to heiȝe lyf forto serue god þat hym 5 seluen spekeþ of in þe passioun.

WLpes foueas habent volucres celi nidos: filius autem hominis non habebat vbi caput suum suum reclinet, ¶ Foxes han her holes. And bryddes han her nestes. Ac mannes son ne haþ nouȝth where on he may leggen 10 his heued. By þe Fox is bitokned fals men & wymmen. þat schapen hem to heiȝe degre er þat hij ben cunnande. and bicomen þan ypocrites. and bigilen symple men. and hem seluen aldermest. For þise ben euermore gederynge and setten her hertes in² erpelich þinges. and to vnþewes And cracchen al to hem þat 15 hij mowen repen and renden. þise ben likned to þe fox þat freteþ hennes and gees. and haþ a symple semblaunt. and is þeiȝ ful of gyle. And so done hij maken hem holy. and ne ben nouȝth. hij wenen to bigilen god. as hij done symple folk. tut pur lamour de dieu soit. Hij willeþ saien al be it for þe loue of god. 3e swich 20 willeþ trauaile ful litel þerfore. And ȝif þe fox do yuel. ȝutt men sayen wers by hym. And so done men by hem þat ben bidande. swich men wenden in to Hole as kyng saule dude. He went þider jn forto make foule þere jnne. And so done hij þat 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 fram hym. as it telleþ in Libro Regum, And so done summe maken hem holy. for hij mowen þe bettre done her queedschippes and fulfillen her wiȝþ þan ȝif hij weren in þe werlde. For hij hopeþ þat men nylleþ nouȝth haue no gret suspeciouȝ vn³ to 30 hem. as men wolden haue ȝif hij weren werldelich. Who so comeþ and goþ to hem: be hem wel war of her pryue synnes; For seint John þe Ewangelist goddes⁴ derlyng spekeþ of a Beest þat comeþ vp out of þe erþe and dude make a lyknesse of anoþer Beeste. þat aros out of þe erþe aforne hym þat was slayn and 35

¹ In the margin: *Salamon*,

² Between *in* and *erfelich*: *h* crossed out.

³ *vn* added above the line.

⁴ MS.: *godddes* with the second *d* expuncted.

quyked azein. And it was comaunded þat þere ne schulde be non noiper litel ne mychel þat it ne schulde haue þe Merk of þat oiper in¹ þe honde. oiper in þe forheued. And 3if hij nolde nou3th take þe merk hij schulde be slayn. and 3if he took it he
 5 sede to helle. þat Beest bitokneþ Leccherie. And is seide by waie of holy chirche azein antecristes comynge. þat non ne schal be auanced to holy chirche. bot it be þorou3 kynred. oiper þorou3 seruise of grete lordes. oiper þorou3 Simonye And al þis schulde goo þerto more² for bodilich sustenance and worschiþp of þe
 10 werlde. þan for any loue þat hij han to god And þe merk in þe honde bitokneþ þat hij scholden done her lecherie pryuelich first. and so hij schullen forlese. þe knoweynge of god. And þorou3 þat blyndnesse þat þe deuel hap ablent hem hij schullen done her lecherie openlich. And þan han hij þe merk in þe forhede.
 15 And þan ne schal noman durre speke of God for hem. þat hij ne schullen done hem to þe deþ. þise ben Heretykes and fals prophetes. and ypocrytes seint john seip. And þise he seip ne mowen nou3th ben ysaued. for þorou3 her Leccherie hij beþ bicomem proude. & coueitouse. and Vsurers. and marchaundes. of
 20 mennes soules. and of wymmens as god seip in his godspel.

EGo³ sum pastor bonus & cognosco Oues meas & cognoscunt me mee &c. ¶ Jch am a goode shepherde and knowe wel my schepe and myne schepe knowen⁴ me. þe goode hirde 3iueþ his soule for his scheep. þe Marchante ne⁵
 25 3iueþ no keep to þe scheep for it ne falleþ nou3th vnto hym. Ne nomore þan done hij For hane hij her delices here. hij ne holden no tale swich myster men. For hij han forsaken þat streytt waie þat lip to heuene and taken to þe heize waie þat ledeþ to helle as þe Godspel seip.

30 **A**Rta⁶ est via que ducit ad celum, ¶ God seip þe weye is streytt vn to heuene and litel folk goþ þere june. 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*: þorou3 faintly crossed over.

³ In the margin: *dominus*

⁴ Between *known* and *me*: *wel* struck out, first in black and subsequently 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 pis poynt. Hij þat forsaken þe werldes catel and bidden her mete þat hij ne bicomen nouzth loseniours for hij ne schulden glose no man ne no womman. And þan per aventure may bifalle þat zif hij seiden þe soþe zif hij coupe: hij ne schulden 5 nouzth be welcome zif hij comen anoper tyme. For werdelich men and wymmen ne louen none soþe sawzes. bot al putten hem to mercy and noþing to riþthfulnesse¹. And it were impossible þat þise schulden ben ysaued. For holy wrytt seip. Zif man schal be saued he mote vnderstonde boþe. And þat makeþ þat men 10 bicomen losenioures and defaultt of cunningg and grace. for hij ne² wirchen nouzth wiselich by cunningge & by queyntise. Sapiencia & Prudencia, bot zif hij han þise two J nolde nouzth giue a nedel³ 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 oper. þan hope wipouten drede. wisdom þat is Jesus crist. hym self. Looke þat þou seche after his lawze boþe þe hard & þe nesche þat is þe riþthwisenesse & þe mercy. and looke what he biddep þe do for he spekep diuerslich. And ne holde nouzth to hard on 20 o woord þat he seip tyl þou haue þe proue þer of. riþth wel. for he seip in þe godspek,

SJ⁴ oculus tuus scandalizat te &c. ¶ Zif þine eize sclaunder þe. putt it out. zif þou do so bodilich þou errest. Ac it is þus vnderstonden. Zif þou seest a sizth þat þou haste 25 any likyng to synne oþer may haue þorouþ þat sizth: wipdrawe þine eize. and þan puttestow it out. & so do of alle þine lymes,

PRudencia. þat is queyntise. þat is þat þou be queynt in discrecioun. þat is euene bytt bente nouzth to mychel ne to litel in noþing þat þou schalt done. And namelich to gou to 30 any ordre oþer schape to heiþe lyf er þou haue proued þi self. And zut þeiþ þou haue proued þi self. zutt goo þerto in gret drede, and bot zif þou do þus þou ne quemest nouzth god And þerfore zif þou wilt queme hym þou most taken an euene weye in Mesure bitwixen hope and drede. Of pis wisdom and pis 35

¹ MS.: *riþthwisenesse*, *wise* being crossed out and *ful* written above.

² p. 391 b.

³ *nedel*: *e l* written together.

⁴ In the margin: *Dominus*

queyntise telleþ Salomon. Saule. on Ebru. Abutens siue
 abusio, ¶ þat is on oure tunge note iuge. and so done hij.
 for hij beren fals name. Þe goode man & þe goode woomman
 hideþ hem and done goode werkes. Þat is takeþ no praysynge
 5 to hem of her werkes þat hij done. And þan fleizen hij vpward
 to þe heuene ward as þe bridde doþe. And þat hij seche no
 praysynge here for her goode dedes þat hij done. þan mowen
 hij seien as job seiþ¹,

15 **R**Eposita² est hec spes mea in sinu meo, ¶ þat is
 mannes hope is hidde in his bosome, Bosome þat³ bitoknep
 siker stede þat is in jesu crist Ne wille here no praysynge
 nou3th þat þou doost and þan ben þine goode dedes hudde and
 3if þou lokest after praysynge. Loo. what god seiþ in þe godspek,

15 **A**Men⁴ dico vobis receperunt⁵ mercedem⁶ suam,
 ¶ J saye 3ou forsoþe hij han reseuyed her mede⁷ here. 3if
 þou doo þi werkes openlich here þou doost mychel better þan
 3if 3ou⁸ dudest so þat noman wist it. 3if þou take no liking to
 þi seluen. bot do it in þat entent for þat hij schulden⁹ done þe
 better þer þorou3 þat¹⁰ seen it. Seint Poule telde his goode dedes
 20 þat he¹¹ dude openlich tofore þe folk in þat manere hou he
 fasted. hou he dude penaunce And his anguische þat he hadde
 al he telde. Brides whan hij fleizen¹² heize. hij ne ben noþing
 agast Ac þei3 al hij fleizen¹³ heize 3ut hij moten come doun to þe
 erþe to her mete. And þan hij ben agast last hij schulden be
 25 taken wiþ sumwhat. And þerfore hij pikken o pikkyng after her
 mete and loken vp as suiþe. And so scholde vche man do þat
 wolde seruen god. He moste do as þe bridde doþe wiþ his susten-

¹ *job seiþ* on erasure.

² In the margin: *Job*

³ *þat*: the second letter very indistinct.

⁴ In the margin: *Dominus*

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 *3ou* a dot, possibly the remains of an erased letter.

⁹ *schulden*: *e* indistinct, written together with *n*.

¹⁰ *þer þorou3 þ* (in *þat*) on erasure.

¹¹ p. 392 a. Capitals and occasionally small letters down to the first Latin quotation adorned with red strokes.

¹² *fleizen*: between *e* and *n* slight traces of erasure.

¹³ *fleizen*: on *l* traces of erasure.

aunce þat he schal haue of þe erþe .ben euer a gast of þe
 deuels wyles lest he cacche hym . And þerfore þe broode ende of
 þine hert is sett vþward in þi body & þe smal downward in token-
 yng þat þou schalt ȝiue alle þi wordes and alle þine þouȝttes vp
 to heueward . And vn to þis werlde barelich þi sustenaunce as ¹ 5
 þou may best serue god For god ȝiueþ a man sum tyme riches
 forto prouen hym hou he wil dispenden it . And summe ȝif hij
 weren pouer . hij ne schulden nouȝth wel quemen god . And summe
 ȝif hij weren riche ² hij ne schulden quemen hym so wel as hij
 done in her pouerte Ac nymeþ ȝeme her to . þere ben in þis 10
 werlde foure manere folk . Riche and riche . And þere ben Pouer .
 and pouer . þat is pouer here and in helle boþe . And Riche and
 riche . þat is Riche here and Riche in þe blisse of heuene boþe .
 And þere ben Riche and Pouer . þat ben hij þat ben Riche here
 and gon to helle . And þere ben Pouer & Riche . þat ben hij þat 15
 ben Pouere here and gon to heuene . þis manere folk ben in þis
 werlde . Ac euere haueþ þis in ȝoure hert þat ȝe no good done of
 ȝou seluen for so biddeþ oure lorde .

CUM omnia benefeceritis dicite ³ a me & inuiles
 serui sumus . ¶ þat is to saie whan ȝe han wel done 20
 saieþ þat ȝee ben ydel . ȝif þat ȝee wil fleiȝen heiȝe as þe bridde
 doþe þat haþ litel flesche as þe Pellicane þat is a lene bridde , &
 nouȝth as þe Ostryk . þat makeþ semblaunt as ⁴ he schulde ⁵ fleiȝe
 Ac euere his feet ben on þe erþe . And so done werdelich men
 And wymmnen here . maken semblaunt forto fleiȝe heiȝe wiþ holy 25
 lyf . Ac euere her hert is sett on bodilich delices þat maken her
 bodyes heuy and fatt as god seiþ þorouȝ þe prophete ,

Incrassatus est dilectus meus & recalcitrauit , ¶ My
 lef is fatted and wynter wiþ þe heles . As þou sette a fatt
 Mare þat is ydel . Swich Men þeiȝ hij wenen to fleiȝen hij 30
 fallen alway doune . Ac þe gode gostlich Man & womman
 setteþ heiȝe his hert ⁶ in swete þouȝttes to Jesu crist his spouse
 as þe brydde þat sitteþ on grene tre and syngþ 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 ¹ womman be hard outewip wip
pynsynges of flesche in biddyng and in wakyng. and euere laye
þe wreche þat god hap taken for synne stille in þine hert as
5 a ston And þat schal helde þe fram synne and noþing better.
And looke þat þou be wipinne smepe and soft wip swete pouztes.
and goode willes to zoure spouse Jesu crist And saie to hym
as spouse owe to done to oþer,

10 **F**Ortitudinem ² meam ad te custodiam. ¶ þat is j
schal wite my strengþe to þee lorde. þo þat ben werdelich
men hij maken her nest al framward þis. Fair & smepe outwip
And hard & scharp inwip. And þise schullen late bringe forþ
any goode briddes þat ben goode werkes,

15 **I**N nidulo meo moriar ¶ þat is ich derne my nest as
done wormen. Ac doumbe bestes lerneþ wisdom þat derneþ
in his nest a derworþe zymme ston. þat noþing may harme
his briddes. ne noþing may neiþ þe ston. þat derworþe zymme
ston is Jesus crist þat is derworþe ouer alle zymme stones þat non
20 in zoure neste þat is in zoure herte. þenche what pyne he hadde
on his flessche wip outhen. hou swete and hou softe he was in-
wip ⁴ euere whan man dude hym þat wouþ And þou schalt dryuen
out attrý synne. for be it neuere so bitter pyne þat þou polest.
he poled more for þe And þan schal al þi pyne þenche þe liþth
25 namelich zif þou þenche wel þat he was gyltles and we ben gylty.
And zif þou haue þis ston in þi nest þat is in þi hert ne þar þe
noþing dreden þe attrý nedder of helle who so ne may nouþth
haue it in his hert: haue it outwip. Looke opon þe Crouche &
make on þe þe tokne. and make ofte þe tokne of þe crois opon
30 hem. And þenche we opon þe harde peynes þat oure spouse suf-
fred for vs þere opon and lyue hard lyue. And þenche ofte ⁵ þe
gret godenesse þat he hap done vn to vs and oure trespas toward
hym And crie hym mercy and schryue vs often þat we be Nidyf
þat slouþ Oloferne. For Nidyf on Ebru is schrift on oure tunge

¹ p. 392 b.

² In the margin: dauid.

³ ne added above the line.

⁴ *inwip*: originally two words, connected by a hyphen.

⁵ *ofte* probably on erasure.

pat slep¹ þe deuel gostlich. For þi seien Men her. Confiteor². and schryuen hem ofte to slen Oloferne³ þat is þe deuel. For so seien Men it is A name stynkyng in helle *secundum nominis ethimologiam*. Olofernus. *id est*. olens in inferno *secundum interpretacionem* infirmans vitulum saginatum. Olofernus is þe fende þat makeþ feble and vnstronge. And fatt Chalf to wildeþ þat flesche sone so it euere fatteþ þorou; mete. oiper þorou; dryk. oiper þorou; eise. it bicomeþ wilde as ʒ seide tofore *Jncrassatus est dilectus meus*. &c. For sone so þe flesche hap his wille he rigoleþ aȝein 10 þe soule as a fatt mare and ydel. And⁴ þerfore ʒ rede þat vche man teme it ful wel so sone it awildeþ wiþ harde discipline oiper penance wiselich & warlich for þe godspel seiþ,

HAbete⁵ sal in vobis in omni sacrificio offeretis sal, ¶ þat is. Hauēþ salt in ȝou in al sacrificise þat ȝe do 15 to me. Lookeþ þat þere be salt wiþ 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 wiþ al it ne quemēþ hym nouȝth. Flesche wil stynke & brede wormes bot it be salt. Also al þat we do to god. penance or any oiper þing wiþ outen 20 wisdom. it stynkeþ opon god And þerfore it seiþ tofore þou mostest haue wisdom wiþ þe and queyntise. For þat on nys nouȝth worþ wiþouten þat oiper. And þerfore it is goode þat Men ȝiue goode keep to þis poynt for þe godspel seiþ þus,

QUodcumque⁶ pecieritis patrem in nomine meo 25 dabit vobis, / ¶ þat is what ȝe aske of my fader⁷ in my name ȝe schullen it haue. biddeþ⁸ þat ȝoure ioye be fulfild. He biddeþ hem asken many vnderstonden þis woorde amysse. þou moste taken it on þis manere. Looke what iesus one on englich is. it is als mychel to saie as saueoure. Looke þat þou 30 ne aske nouȝth bot saluacioun of soule principallich first & þat

¹ *slep*: 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 fulfilled . and so he hadde to his deciples . Biddeþ þat
 3oure ioye be fulfilled . Also he seiþ in a noþer godspel whan þat
 is deciples bigan to stryuen which schulde be maister whan Jesus
 was went fram hem . And Jesus tooke a childe and brouȝth
 5 amonges hem and seide to hem . Leteþ be al þis J saie zou for-
 soþe who þat schal comen in to þe blis of heuene he moste be
 as þis childe is . And who þat ȝiueþ any þing to þis childe he
 ȝiueþ it me . Also þis most be taken on þis manere . þou mostest
 be loþes as þe¹ childe is . and liȝthlich forȝiuen þi wrappe And
 10 help þere þou seest þat nede is bleþelich . And Jesus seide to his
 deciples . Ȝe clepe me 3oure maister and ich am redy to serue
 zou alle . And þan he tooke water & wesche her feete, ¶ Now
 what þing þat þou ȝiuest to a man oþer a womman þat in þat
 manere is a childe þou ȝiuest to hym . And who þat doþe þat man
 15 oþer womman any harme! he toucheþ þe Peerle of cristes eize .
 And so he seiþ hym seluē . And þat is non bot þe þarfytte man
 in hym as hise apostles weren . An oþer Jesus seiþ what ȝe ȝiuen
 þe leste of myne ȝe ȝiuen it me . þat ben men & wymmē vnder
 his lawȝe þat louen² hym & dreden hym . Vnderstondeþ wel þat
 20 hij lyuen after³ lustes of her flesche ne ben nouȝth vnder his
 lawȝe . Ac vnder þe fendes lawȝe hij ben . for god haþ forboden
 man Lustes and likynges of his flesche And ȝif þou susteynes
 hem þou susteynes þe fendes childer . And þerfore þou it schalt
 abuggen . For alle þe creatures þat bep vnresonable schullen abug-
 25 gen þat hij han sustened goddes enemyes . þe sunne . and þe
 Moone . & all þe oþer Planetes , Wenestow passe quyte þan þou
 þat art a beste resonable wipoute pyne and þou sustene goddes
 enemye . Goddes enemy is vche man þat willes & woldes lip in
 synne & haþ likyng þerto . In þe þridde Godspel oure lorde seiþ .
 30 what þat ȝe ȝiue in my name michel schal be 3oure mede , And
 now vnderstonden summe þat to whom þat hij ȝiuen her Almes
 in his name þat hij schullen hane gret mede þerfore Ac hij vn-
 derstonden wrong . To swich may þou ȝiue þine Almes . þou schalt
 be pyned þerfore . Ȝif þou ȝiue a man any þing for his loue and
 35 he be in dedly synne & þou it wost þou sustenest hym in his
 synne . And god ne may nouȝth chastise hym for þe . For þou

¹ þe: e on erasure.

² louen: the second letter not quite clear; possibly e.

³ p. 393 b.

makest his body so strong þat he holdeþ his synne forþ. And god wolde chastise hym þorouþ pouerte & meseise .and he ne may nouþth for þe for þou holdest hym vp . And þerfore þou arte coupable of þe synne þat he doþe .

Consencientes & agentes pari pena punientur, ¶ Þe 5
 consentande & þe dede doer schullen haue o peyne . And þou ne myþth nouþth excuse þe þat þou narte consentande to his synne whan þat þou ziuest hym so þat he is þe lenger sustened in his synne . Ac man wil ansuere on þis wise & seie . J . nott nouþth by hym bot goode . And þeiþ ho ne wite it & his hert 10 forziue hym . þat it is so . he nylle it nouþth witen . Vnderstondeþ wel þat he is coupable & by þis ensauple þou may wel see . Looke here whan þou schalt bugge any þing here in þis werlde . Looke þat þou wilt averse þe ful wel er þou paie þi siluer þat þou be nouþth bigyled . Nille nouþth vche man do þus þat goode 15 can . And bot zif þou wilt looke als besilich aboute gostlich þinges . elles holdestou better bodilich þing þan gostlich . And so ne doþe god nouþth ne none of hise . He biddeþ þat þou schalt wiselich ziue þine almes . Beþ war vche man of þis poynt And chargeþ it riþth wel . For J warne þou wel . god it chargeþ gretlich Now hou 20 schaltou þan ziue þine Almes whan he seiþ þat þou ziuest in my name as þou doost of þat oper . Look what his name is . Saueoure . þat is to saie . Looke þat þou ziue þat þou ziuest¹ to hem þat ben in waie of saluacioun and vnderstonden his lawþe . And zif þi conscience forziue þe þat he nys nouþth . Fonde to brynge hym 25 in to þe lawþe zif þou may wiþ any queyntise . And god wil zelde it þe . Ac despise hym nouþth for þou nost what his wille is . For swich may his wille be . þeiþ he be riþth a synful man . god may sone amende hym , bot susteyne hym nouþth in his synne , And vnderstonde wel zif þou susteyne a wicked man . oþer a womman 30 and þou it wost . þou dooste more harme to god þan þou susteyned oþer jew oþer Sarazene² . For god seiþ a wicked cristen man schal be in more pyne þan oþer of hem . And siþen þat god schal ziue 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 zif þou susteyne hym . J ne speke nouþth of synful men . for þere

¹ p. 394 a.

² A slight erasure, extending from below *Sarazene* slantwise down across the following line.

nys non of vs þat we ne be synful. Ac ʒ speke of wicked men
 & comnune synners. for hij willeþ make god a fals man in as
 mychel as in hem is. þat saien ʒif it were so as holy wrytt seiþ.
 noman schulde be saued Oīper god nyl nouȝth forlesen þat he
 5 dere bouȝth. Oīper þat seien. God tooke alle out of helle And att
 Domesday he schal make all goode, And also. Goo ich where ʒ
 goo. ʒ ne goo nouȝth al one. þise ben men þat wil fordo þe
 lawȝe. þat god haþ made and his woorde. Also hij willeþ fordo &
 maken hym a leizer in as mychel as in hem is. And hij schulleþ
 10 failen of her purpose. for god seiþ þis in þe godspel,

CELUM¹ & terra transibunt verba autem mea non
 transibunt, // Heuene and erþe schullen² passen ac myne
 woordes schullen neuere passen, ¶ Seint Austyn seiþ þeiȝ þe
 flesch be oure foo³ it⁴ is comanded⁵ þat weschuł holden it⁶
 15 yp euen⁷ bitwene two neiþer to wel ne to wo done it for it
 is fastned wiþ þe derworþe gost goddes⁸ owen. fourme. for we
 may sone þorouȝ vnwisdom sle þat on wiþ þat oper,

NATURA⁹ 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
 heizest þing after god hym self þan is mannes soule. as sein
 Austyn wytnesseþ. It schal be fest so fast to þe flesche þat nys
 bot foule fen and erþe. þat þorouȝ þat ilch fastnyng it is so
 fast ybounden þat it folowep þe flesche forto quemen it in his
 25 foule kynde. And goþ out of his owen heuenlich 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 hokerlich wonder seiþ seint Austyn¹⁰ Ac for þis
 poynt 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.

⁴ it not quite clear.

⁵ comanded: the fifth letter looks like u.

⁶ it added above the line.

⁷ euen: over e a curl, evidently the upper part of an unfinished b.

⁸ Between goddes and owen: spouse crossed over; this and the following
 owen marked to be transposed.

⁹ In the margin: {ugustinus

¹⁰ p. 394 b.

wilne to clymbe as Lucifer dude þat was wipouten charge. And
 perfore he fel adoun in to helle And god þere fortyed hym to a
 clott of heuy erþe as men done a beeste þat is a rayker and wil
 blepelich goo fram his felawes men tyen to a kibber oiper scha-
 kelen it þat he ne goo nouȝth fram his felawȝes Þis is þat job 5
 seiþ in his book

Qui¹ fecisti ventis id est spiritibus pondus &c
 ¶ Lorde he seiþ þo haste ymake to hem birþen to fleiȝe
 wip soule. þat is þe heuy fleiȝe þat alway draweþ dounward vnto
 his foule kynde. Ac þorouȝ þe heiȝschep² of hir it schal bicomē 10
 ful liȝth. Ȝe liȝtter þan þe wynde & briȝtter þan þe sunne. And
 it be so þat hij ne folowen nouȝth þe fleiȝe to swiþe in to þe
 lowe kynde. þan j rede for his loue þat sche is yliche to. ne
 lete nouȝth þe fleiȝe haue of hire þe Maistrie. For sche is here
 in vncouþ þede yputt in a Prisoun & in a qualme hous. Jt nys 15
 nouȝth yseen hou heiȝ & of what dignite þat sche is in her owen
 londe. Ȝif þe flesche ne haue nouȝth þe Maistrie. Þe flesch is
 here an hame to hir as erþe þat is in erþe and as Men seien on
 englich. Cok is kene on his owen dunge hylt. & þat is wel seen
 on þe fleiȝe. Jt hap to mychel maistrie se weilaway þe while And 20
 Daid likneþ onelich man and womman to þe Pellicane & to þe
 niȝth foule þat woneþ vnder Euesynges And name bereþ of Ancre.
 For Ancre holdeþ þe schippe and kepeþ it fram stormes. So vche
 man & womman þat ȝiueþ hym to parfyt lyf & ordre schulde holde
 vp holy chirche þat is likued to seint Peter schipp. Hij schulden 25
 lyuen so holy lyf þat hij kepten holy chirche þat ben cristen
 men fram stronge temptaciouns of þe fende And of þe werlde &
 of þe flesche And þe commune Poepel schulde holden þem vp
 wip her Almes bodilich. So schulden hij ben besy niȝth and day
 to holden hem vpp gostlich for þis name Ancre criep euermore 30
 þus. Looke þat þou holde forward þat þou haste taken on honde
 to holde hem vp gostlich as hij done þe bodilich. þis falleþ to
 alle men þat lyueþ by mennes Almes. Hij taken þus on honde
 tofore god as³ aȝt men of holy chirche done. And⁴ as þe niȝth
 foule fleiȝeþ by nyȝth and takeþ her pray So schulde vche man 35

¹ In the margin: job.

² *heiȝschep*: s squeezed in between ȝ and c.

³ *as*: s indistinct; blotted.

⁴ *And*: *An* on erasure.

& womman do þat desireþ forto serue god Fleiþe by nyȝth vp toward her spouse Jesu crist forto take her pray of hym þat is soules foode & bodilich¹ bope þorouȝ goode þouȝttes of loue longynges. & in bedes biddynge. þis nyȝth is day. And nyȝth whan
 5 man oiper womman haþ deuocioun as is in pryue stede. as it seiþ bifore ynouȝ of Pryuete,

VJgilai² & factus sum sicut Passer solitarius in tecto, ¶ Jch wake seiþ Dauid as þe sparowe þat woneþ one vnder roofe. þe sparewe haþ þise³ þre proprietees. sche is
 10 euere chiterande And sche haþ þe fallande yuel. And sche bredeþ bleþelich in þe hous euesynges. þat þe sparewe is chiterande bitokneþ vche man & womman þat desiren for to queme god schulden euermore be spekande of god. oiper biddande oiper þenchande on here spouse Jesu 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 bitokneþ þat vche man schulde be fallande to god ward þat is lete litel of hym self And be meke & mylde aȝein alle sorouȝes as Jesus crist was. Whan þe sparewe makeþ her nest in þe euesyng sche draweþ first out o
 20 strow and siþen a noþer and makeþ her nest and bringeþ forþ her briddes. And ȝif þe Euesyng be hard sche bideþ werst aboute þe first strowe er þat sche haue it out. And þan comeþ anoþer liȝthlicher. Riȝth so fareþ Jesus crist by vs þat ben in synne. He wolde make his nest in oure hert and wonen þere and bringe⁴
 25 forþ his briddes. Ac for oure foule synnes he ne may nouȝth. What doþe he þan. He bynymeþ vs first oure 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 oure hert And makeþ his nest þere. and bryngeþ forþ his 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 witnesseþ. he miȝth better make al þe werlde of nouȝth.

¹ p. 395 a.

² In the margin: dauid,

³ *þise* added above the line.

⁴ *bringe*: over *ri* a dot; apparently mistaken for *y*.

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: þan bringe a man out of þe
lest synne þat his hert is sett opon . for he hap ʒiuen man his
free wil̄t frelich forto chese wheþer he wil þe yuel or þe goode .
And he hap ʒouen vs knowlechyng of boþe and tokenyng . And
sette in oure free wille forto chese þat on oīþer þat oþer . And 5
þerfore he wil þat we bidde hym ʒerne of helpe¹ and þan he
wil helpe vs þat we schulle chesen in þe goode . and elles nouȝth
bot ʒif it be þorouȝ oure biddyng . oīþer summe oþer þat bidden
for vs þat loueþ vs . And so he comeþ in to oure hertes and
bringeþ forþ þan goode werkes to his worschipp & to oure note 10
þat ben his briddes,

Eccus vigilauī honestas &c . ¶ Noþing ne atameþ² wilde
flesche so wel as wakyng . þan ʒif ʒoure flesche be wilde
wakeþ and biddeþ fast . as oure lorde seiþ þis þorouȝ Salomon
in his prouerbes³ . who þat ariseþ erlich and secheþ me . he schal 15
fynde me . wakyng is mychel praysed in holy writt .

VJgilate⁴ & orate ne intretis in temptacionem .
¶ Wakeþ seiþ oure lorde and biddeþ þat ʒe ne falle in
no fondyng .

Media⁵ nocte surgebam ad confitendum tibi &c . 20
¶ J schal arise att midniȝth and schryue to þe seiþ dauid
to god . Oure lorde seiþ in þe godspel . wakeþ att midniȝth & att
cok crowe and in þe mornyng . for ʒe ne wite whan þe lorde
wil come .

Beatu⁶ quem inuenerit vigilantem . ¶ Blisshed be he 25
þat J fynde wakyng in þe first tyme . oīþer in þe secounde .
oīþer in þe þridde . þat is þe mannes elde . ju þe ʒouþe . oīþer in
þe middel . oīþer in þe last ende . He wakeþ wel þat kepeþ hym
out of dedlich synne . þan fyndeþ oure lorde hym wakyng whan
he comeþ . whan moyses ledde þe folk out of Egipte in to wil- 30
dernesse . god fedde hym wiþ manna . And he þat lay in his
bedde after þe summe arisyng hadde no mete þat day . for it went

¹ *helpe*: the first three letters squeezed together at the end of the line.

² *atameþ*: p. 395 b.

³ *proverbes*: *b* touched up or corrected.

⁴ In the margin: *Dominus* with traces of erasure below *s*.

⁵ In the margin: *Dauid* with *i* partly cut away; a letter (*d*?) erased below.

⁶ In the margin: *Domin*

pan o way. And als mychel hadde he þat gadered an handful
 as he þat gadered a slytful . & vche man most gederen for hym
 seluen . Oure lorde hym self tau3tt vs to arise erlich þorou3 his
 erlich arisyng *fram* dep to lyue . And also whan he went wiþ
 5 his deciples he aros in þe mornynge and hadde his bedes to his
 fader for vs .

PErnoctauit in oracione . / ¶ Wakeþ and biddeþ by
 ni3th he biddeþ vs . And as he tau3tt he dude hym seluen
 boþe in techynge & in dede . And so schulde euerych goode techer
 10 do in dede þat he techen . 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 Jewrie þe¹ grete maisters
 and seide hem an ensauple Jt was a man þat badd his o son
 do þat . and he seide he wolde do it . And he hadde his oþer son
 15 and he seide he nolde do it and dude it And he þat seide he
 wolde do it dude it nou3th . and he asked hem wheþer was better
 to praisen . And þe maisters seiden he þat dude it . And þat is
 bitokned by eueryche man þat goþ to ordre and to hei3e lyf &
 doþe nou3th as he schulde do . ne ne bereþ hym þere after no-
 20 more þan he dude . Alle we ben goddes sones lettred and lewed .
 And þe symple man is adradd² to goo to hei3e lyf and to ordre .
 Ac he doþe it in þe dede as ferforþe as he may . þat bitokneþ
 þat oþer son þat seide he nolde nou3th done it and dude it . He
 is better to *praysen* þan þe clerk þat takeþ on honde to done it
 25 and ne doþe it nou3th . Also it is bitokned by þe Jewes and by
 þe Sarzines . þe Jewes token vnder honde to *seruen* god and ne
 duden it nou3th . and þefore he parted hem *fram* hym , And þe
 Sarzines duden it . & he 3af hem his grace . Now viij . þinges þere
 ben þat techen vs to wake and be waker in goddes *seruise* . þis
 30 schort lyf þat lasten bot now . þe stronge waye þat we haue forto
 gon . And for þe gret good þat we schull haue þerof 3if þat we
 dispenden þis litel tyme and þis schortt here to goddes worschipp .
 Oure synnes þat ben so many . Dep þat we ben syker of and we
 ne witeþ what tyme þat it wil come . And vnsyker whider þat we
 35 schullen . goo wot we neuer . þe hard dome and þe stronge on
 domesday and streytt and so narewe wiþ al þat we schullen 3elden

¹ *þe*: the lower curve of the *e* effaced.

² p. 396 a.

rekenynge of euerych ydel pouȝth. What schal be þan of wicked willes and dedes þe godspel seip,

DE¹ *omni verbo ocioso reddes rationem in die iudicij, Jtem*² *capilli de capite*³ *non peribunt. id est cogitacio non euadet inpunita.* ¶ Of vche ydel woord we schult zelde rekenynge. 3e: þe leste her of þine hede ne schal nouȝth ben vnpunysched þat is to saie þe leste pouȝth þat euere þou⁴ pouȝttest

Quid⁵ *facies in illa die quande exigetur a te omne tempus qualiter sit a te expensum. & vs. 10 que ad minimam cogitacionem,* ¶ How schaltow do þat ilche day whan vche tyme þat þou haddest here schal be asked of þe how þou it haste dispended. 3e: so fer forþ vn til it come to þe last⁶ pouȝth þat euer þou pouȝttest. þe seuene þing stireþ vs to waken. þe sorouȝ of helle þere þise þinges ben in þe vnymete pynes. 15 þe sorouȝ of vchone lasteþ wip outen ende. And þe vnymete bitternesse. þe. viij. þing is hou mychel is þe mede in þe heuene. And who so hap þise. viij. þinges often in mynde. hij willeþ schaken of hym sleep of sleup in stille niȝttes whan man ne seeþ nouȝth þat letteþ hym. For noþing þan bereþ witnessse of god bot goddes 20 owen Aungels þat is in swich tyme ydone. for þere nys nouȝth forlorne as by day. For þat þing þat is done in pryue. is soule foode. And þan ben Aungels helpeande to hym more þan by day. whan þere is lettyng of many þinges,

ORatio Hester placuit Regi assuro, ¶ þe quenes 25 boone Hester plesed þe Kyng Assur. Hester on Ebru bitokneþ þe boone þat men biddeþ on hidels. Assur on Ebru is on English oure lorde,

VT⁷ *quid auertis manum tuam: & dexteram tuam de medio sinu tuo in finem,* ¶ þat is whi drawes- 30 tow⁸ þine honde and ȝutt þi riȝth honde of þi bosome on ende.

¹ In the margin: {nus

² *Jtem*: on *J* traces of erasure.

³ *capite*: *i* almost effaced.

⁴ *þou*: originally *þouȝ*, faint traces of an erased *ȝ*; being visible.

⁵ In the margin: {n sel: mus 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.

þat riȝth honde bitokneþ þine goode werkes . Bosome bitokneþ pryueete . oīper siker stede boþe . whi drawestow out & makes ende þere schulde be non¹ . ȝif it were hydde . þat is whi takestou praisynge of þi seluen and takes þi mede þat endeþ here .

5 **A** Men² dico vobis³ receperunt mercedem suam . ¶ þat is þou þat schewes þi goode dede . þou has resceyued þi mede forsoþe . þat is priuete . as ich seide of bifore . Bosome is siker stede bitokneþ þat is sette þi bedd in siker stede . þat is in Jesu crist . for sikerer stede ne wot j non . þat wilneþ nouȝth to
10 be praised here of noþing þat we done ne takeþ non to ȝou seluen . bot al ȝiue hym þe maistrie . For þeiȝ ȝe be schett in ȝoure chaumbre ȝe may resceyue ȝoure mede here þorouȝ ȝoure liking And ȝe may saie ȝoure Bedes in þe commune . & ȝut ȝe may take ȝoure mede in heuene þerfore . And ȝe ȝiue oþer Men goode en-
15 saumple to do wel þere ryst dubble mede and treble . ȝif þe fende putt any kikyng in þine hert þat þou letest wel of als smertlich putt it to jesu crist . and þenche ȝif þou haste any þing wel done . it is his werk and nouȝth þine . þou wost wel it ne falleþ nouȝth to þe for to take likyng to þe . for a werk þat anoþer man doþe .

20 **M**agna⁴ verecundia est gaudia agere . & laudibus inhiare vnde celum merere potuit nimium transitorij fauoris querit . ¶ Michel goode seiþ Gregori it is to do wel . and to do wharfore to haue þe blisse of heuene . and þan wil sellen it for a wyndes puff of praysynge here . And þat may
25 be bitokned of moyses goddes prophete whan he drouȝ out his honden of his bosome as he stode biforne oure lorde vpon þe huȝ . It semed as it hadd ben of þe spitel yuel . And þat was for he schulde take no praisynge to hym seluen to fer forþ . And it bitokneþ þat suich biddynge and goode dedes doynge in þat
30 manere ben foule tofore god .

DEcorticauit⁵ ficum meum nudans spoliauit eam . & proiecit alibi facti sunt Rami eius . &c . ¶ Oure lorde seiþ hij han bipiled my figere and rent away al þe rynde . and þe bowȝes þat schulden be grene ben bicomen al drye . and

¹ schulde be n (in non) on erasure.

² In the margin: *dominus* .

³ MS.: *vobis* or *volis* .

⁴ In the margin: *Gregorius*

⁵ In the margin: *Job* .

white rondes þere june. Þis is derk to vnderstonden. Ac ich it wil openen. Þe fygere bitokneþ cristen man & womman. And þan is þe figere ypiled whan goode dedes ben yopened þorouȝ likyng. þat is þe lyf oute. and þe deþ is þere june. noiþer it ne bereþ fruyt ne it ne greneþ ac bicomneþ white rondes. To noþing nys 5 it þan worþ bot to þe fyre. Þe bowȝes whan it adedeþ. it whiteþ outwiþ and driep inwiþ. and kesteþ his rynde. Also goode dede adedeþ whan it is vnhiled. þat hileþ it. is þe rynde & holdeþ¹ it in strengþe. for whiles þat is hidde. it is grene and likeworþi to goddes eiȝen. for grene is þe colour þat is most likeworþi to 10 þe eiȝe. And whan it is drie it is nouȝth worþ bot to þe fyre of helle. Þe first pylyng of al þis nys bot a litel likyng of pride. þat is a wellate of hym seluen. nys þis gret reuþe. ne ben hij vn cely þat wiþ goodes of heuene geteþ hem helle. Oure lord likneþ goode dede to gold hoord who so fyndeþ it he hideþ it. 15

Quem² qui inuenit homo abscondit ¶ Gold hoorde is goode dede and is euened to heuene for men it buggeþ wiþ al,

Depredari³ desiderat qui thesaurum publice in via portat, ¶ þat is he þat bereþ tresore in þe waie þat 20 is ful of þeues: hym lyst to ben yrobbed Al þis werlde nys nouȝth bot a waie to helle oiþer to heuene. and is bisett ful of helle michers þat robben alle þe golde hoordes þat hij mowen vnderȝeten. and namelich of hem þat ȝelpen her goode dedes. Þenche on þis ensauple. A Sooper þat bereþ soope and nedeles criep 25 out on his goode by þe stretes as he goþ. And a riche marchaunde goþ forþ al stille. Herkneþ what bifel of Eȝeche þe kyng for þat he schewed his celle of Aromaunce his derworþe þinges. Comen þeues and robbeden hym þerof. Nys nouȝth ywriten of þe þre kynges þat presented oure lord þe þre lawȝes, 30

Procidentes⁴ adorauerunt eum & apertis thesauris suis obtulerunt ei munera. aurum. thus & mirram, ¶ þe þre kynges þat hij wolden offre to oure lorde. Hij helden it euere hidd. Loo hou goode it is to be one and yhudd boþe in þe olde lawȝe & in þe newe it schewep, whan 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 þat he ne be nouȝth yletted and þat wil ben herd of god. For amonge folk ne schewep he nouȝth bleplich his pryuetees to noman, & þerfore in þe olde lawȝe whan hij badden her bedes¹. hij wenten in to þe feelde for noping schulde letten hem.

5 And þere god schewed hym to hem. and graunted hem her askyng.

Egressus est ysaac in Agrum ad meditandum. quod ei fuisse creditum consuetudinem. ¶ Ysaac þe Patriark forto þenche onelich on god went in to þe feeld and þere he mett wip Rebccha. þat is goode grace,

10 **R**ebeccha. Nomen interpretatur multum dedit. & quicquid habet ment^o. &c. ¶ Also Jacob þat oure lorde schewed hym his nebbe schaft. and ȝaf his blissyng. and turned name better. Also by moyses and Hely² goddes derworþe frendes. þat god often schewed hym³ to. hij drowen hem in to onelich
15 stedes whan hij badden her bedes to god. Ac hij neren nouȝth bischett ne helden hem alway stille in on stede. hij ȝeden among þe poeple. and tauȝten hem hou hij schulden kepen goddes lawȝe.

Set jeremias solus sedet, ¶ Jeremye satt one and telde whi forre oure lorde hap filled hym ful of his þretenyng,

20 **Q**uia communicacione replesti me. ¶ Wel were hym þat were fulfild of his þretenyng as he was. For þere schal neuer man wel serue god ne kepe hym out of synne. bot he be fulfild of his þretenyng. þat is. þat he haue þe drede of god in his hert. And þenche opon þe wreche þat he hap taken
25 for synne,

Ieremie quis dedit michi fontem lacrimarum, ¶ þat is who schal ȝiue me þe welle of teres to biwepe slayn folk. Vt lugeam in terra fil. t^o. &c. ¶ Þe mest dale of þis werlde is slayn þorouȝ dedlich synne. To his wepyng þe prophete
30 biddep onelich stede witterlich. who þat schal biwepen his synnen and oper meunes he moste seche onelich stede,

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

¹ *bedes*: *d* seems to be on erasure.

² *Hely*: *He* on erasure.

³ p. 397 b.

BOnum est sub silencio prestolari salutare dei,
¶ Goode it is to speken and to bisechen þe grace of god
þat men may bere goddes ʒok . fram his ʒouþe . He bereþ goddes
ʒok fram his ʒouþe þat letes his yuel and nyl do it no more .
For he bicomeþ ʒonge þorouʒ newe lyf

BEati¹ qui portauerunt jugum domini ab adoles-
cencia sua . dabit percucienti se maxillam & sa-
turabitur obprobrijs . ¶ He þat wil so do . bedep forþ his
cheke aʒein his mysdoer as it seiþ in þe sautere . þere ben two
pewes . polemodenesse & edmodenesse . Polemodenesse is þat man
suffreþ þat men done hym yuel . Edmodenesse is þat man stuffreþ
þat men myssiggen hym . seint John þe Baptist by whom oure
lorde seide,

INter² natos muliorum non surrexit maior Johanne
Baptista . ¶ þat is to saie . amonge alle þat euer were borne
of womman ne aros non heizer þan seint john þe Baptist . no:
þis mote be vnderstonden on þis manere . for in þat tyme þat
he was . þere nas non better þan . for Jesus crist seiþ also of seint
john þe Ewangelist .

INter³ ceteros magis dilectus . ¶ þat is among alle oþer
he is moste biloued . Also þat is vnderstonden by þat tyme
also . for who þat wil loue god now as hij duden . hij mowen ben
heized⁴ as hij ben now . þan seint John Baptist souʒth onlich
stede ʒete fleiʒ he his owen kynde þat were holy and chosen⁵ of
god And þeiʒ al were he þorouʒ myracle biʒeten . ʒutt ne durst
he nouʒth dwelle amonges hem ne amonges oþere lest he schulde
haue filed his lippes þorouʒ foule speche,

BE⁶ michi quia pollutus labijs ego sum & c . ¶ Wo
is me he seide for ich am amonges men þat hane foule
lippes,

Quia in medio populi polluta habentis labia ego
sum vel habito , ¶ þat is ich am amonges folk þat foulen
her lypes wiþ foule speche forsoþe take Metal . golde oþer siluer:

¹ In the margin: Jereʒ

² In the margin: Dominʒ

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 þing þat is rusty . and it schal
 drawe rust þere of 3if hij liggen to geder longe . and so doþe
 vche goode man & womman takeþ rust of synne 3if þat hij ben
 in feble *compaignye* þat is leef forto speke foule speche . & zutt
 5 þe deede is wers . Forþi flei3 seint John in to wildernesse & þere
 he bi3ate þre heizenesses . On þat he fulfilled oure lorde . and he
 schewed hym þe holy Trinite . þe fader in his steuene . þe holy
 gost in Culuer wise . And þe son in his honde þere . And þerfore
 he hadde þise pryueleges of *prechoure* . merytt of martirdom . And
 10 maydens mede . Crowne opon crowne Ac for þis point ne schal
 noman bischete hym þat he ne come nou3th among þe folk . for
 he ne dude nou3th so . he 3ede aboute and preched þe comynge
 of jesu crist for he was chosen prto . And also þere ne were bot
 þre *prechoures* þat ben cleped roote of *prechyng* John þe Baptist
 15 he *preched* of penaunce and he dude it in dede . for in gestes
 it telleþ . who þat ordeyned a law3e hym self schulde stonde
 þerto . and do do it in dede 3if þat cas fel . And so dude seint
 John . He was ordeyned of god to be his forgoer and preche of
 penaunce . and þerfore he dude it in dede . And so schulde vche
 20 *prechoure* do þat he seide do in dede . And jesu crist was an
 oþer *prechoure* and he preched of mercy and he dude it in dede .
 Who þat asked hym of help he halp hem . and sou3th where þat
 men wolde haue Mercy . forto 3iue it hem . so hym was leef for
 to do mercy . And atte last he 3af his lyf forto saue oure soules .
 25 And so he biddeþ þat we schullen done forto saue oure broþer .
 He is þi nei3bur and þi broþer þat helpeþ þe out of synne . And
 þat 3iueþ þe ensampl in wel lybbyng þat þou schuldest do also .
 He nys nou3th þi nei3bur þat lyueþ in yuel lyf . ne þou ne schalt
 hym : nou3th¹ loue bot forto helpe hym out of synne 3if þou
 30 may . And 3if þou ne may . Kepe þe out of his *compaignye* . and
 ne helpe hym noþing to bodilich sustenaunce wharþrou3 þat
 þou be² susteyner of synne .

EGestas³ & ignominia ei qui deserit *disciplinam* .
 & c. ¶ Jn þat chapitre þou schalt fynde þis . 3if a wise man

¹ *nou3th*: no on erasure.

² p. 393 b. At the bottom of the page, between the columns, a hand pointing upwards.

³ In the margin: *Salomon* .

goo amonge þe compaignie of foles he makeþ hem wers þan hij weren . zif he be lecchour oþer leizer . oþer¹ what fole þat he be . he is þe bolder þorouȝ hym . and hardeþ hym þe more in his synne . And þerfore he seiþ he is liche to hem and to her dampnacioun bot zif it be forto amende hem . ac for noþing ne drawe 5 nouȝth to michel to hem . lest þou appaire þi seluen .

CUn² *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 jnnocent 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 .

ATtendite³ a falsis prophetis &c, ¶ Oure lorde seiþ . kepe ȝou from fals prophetes . by her wordes and by her 15 werkes ȝe schuȝ knowen hem . seint john þe ewangelist seiþ þat alle commune lecchoures . and alle proude men . and coueitouse men . And Loseniours . alle ben fals prophetes . And namelich men of Ordre bot hij ben chosen . And Salomon clepeþ þise wycked men for þise wolde envenym al a cuntre on of hem . Poule was 20 þe þridde prechoure . And preched of loue and charite . & he seiþ þis woord .

MJchi⁴ autem absit gloriari nisi in cruce domini nostri Jesu christi // ¶ þat is . Blis be done away 25 from me . bot onelich in Jesu cristes roode . He loued so god and his euene cristene þat he zede among þe Sarzines and spake goddes word And hij beten hym wiþ ȝerdes . And þe Jewes beten hym wiþ Staues . And zutt he nolde nouȝth leten . And þe Clerkes wolden haue done hym sworne opon þe Book . þat he ne scholde nouȝth haue spoken of Jesu crist and hij 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 cleped holy chirche a gaderynge of Cristen folk . and flemeden hem . ȝe schullen fynden it in þis Godspell .

¹ *oþer*: *i* inserted above the line.

² In the margin: *dauid*

³ In the margin: *dominus* .

⁴ In the margin: *Paulus* .

CUm¹ venerit paraclitus quem ego mittam vobis .
 & c, pere Ze schullen fynde þat Jesus crist warned hem
 pere of er he dyed vpon þe roode . And he seide hem what
 Clerkes² schulden done hem . He warned hem bifore pere of for
 5 hij ne schulden nou3th ben abaischt whan it come . Now after
 þise men it were best forto done . For þe foundement of³ oure
 law3e al is sett in þise þre poynt3 . Mercy . penaunce . and loue .
 wharfor a man mote done after all þise þre prechoures . And nou3th
 charge þat on al one . Now ich vnderstonde þat 3if a Man wil⁴
 10 looke after þe libbynge to come to þe blis of heuene þorou3 . þe
 best ensample were after Jesu crist hym seluen þat ich vnder-
 stonde þat was Peter & Poule for hij ben princes of alle þe
 Apostles . Now was þis Peteres lyf . Peter wrou3th for his mete
 and preched þe folk . & he seide hym seluen . Haue ich a kirtel &
 15 a mantel . J . kepe nomore . And bred he seide ich haue ynou3 . and
 sumtyme wortes . And Poule preched also and seiþ þat he ne ete
 neuere mannes mete bot 3if it were his vnþonkes þat he ne hadde
 no space forto ernen it . And ich vnderstonde þat hij were men of
 holy chirche . þis . j . saye for þat men sayen now . Jt ne falleþ nou3th
 20 a man of holy chirche to wirche for his mete and erne his mete wip
 his honden . Jn on manere hij seien soþe . hij ne au3tten nou3th to
 taken her sustenaunce of anoper man and erne her sustenaunce
 neuer þe latter . bot 3if he 3af it for þe loue of god and took scars-
 lich his sustenaunce þerof . And by goddes ordinaunce and by hise
 25 Apostles & by þe lyf þat hij lyueden he ne schulde take of a man
 ri3th nou3th bot scarslich her sustenaunce and 3iue þat oper forþ .
 and 3ut hym were better erne it þan take it . for he schal see þis
 þat vche man schal be besy forto ansuere for hym seluen . And
 3if he take oper mennes charge opon hym . and neuere latter
 30 mede forto bidde for hem . bot 3if he be þe warrer he may li3th-
 lich falle in Rirage⁵ whan he comeþ to acounte bot 3if his acounte
 be þe better arayed Seint Siluester þe Pope þre hundreþ 3ere
 after þat Jesus crist died on þe Roode he was þe first man þat

¹ In the margin: *dominus* .

² *Clerkes*: *l* 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 & Rentes¹. 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 & þerfore 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 oper. Seint mark made a cobler a Bisschop þat hadde a wyf & childer of Alisaunder And þan Siluester ordeinde ʒif þat hij wolden haue þe Londes & þe Rentes þat men wolden ʒiuen hem. þat hij schulden ben chaste, And ʒif þat hij wolden holden her wyues: hij 10 ne schulden haue none londes ne Rentes and hij chesen forto ben chaste for gret charge² of wyf & of Childer An he graunted hem þan and sett swich a payn þere opon þat ʒif a preest lay by a sengle wenche. he schulde haue ten ʒere penaunce. and vche ʒere of þe ten ʒere: þre moneþes faste bred & watere. bot þe 15 seuendaies. & þe heize feste³ dayes & þan hij schulden eten a porcioun of fysch. In þe canoun in Decree. hij þat willen looke þere after hij schullen fynden it. And þis he ordeyned for a symple preest. And ʒif he be of heizer dignite⁴ þe more penaunce. And me penche þat it were better þat hij hadden wyues hem 20 seluen þan þat hij tooken oper mennes wyues oþer lemmans for god hap forboden vs boþe þise horedom & spousebreche boþe in þe elde lawʒe & in þe newe. lawe. Vche man þat hereþ þis laye his honde on his hert ʒif he be ordred and looke how he feleþ hym. j. warne hem wel goddes woord schal stonde on what 25 manere so hij it turnen it schal stonden as he þouʒth.

TOta⁵ die verba mea execrabantur, ¶ þat is al day hij turneden myne wordes aʒeinward and alle her þouʒttes weren in yuel. þise Men Peter & Poule wrouʒtten for her mete. Hij maden basketes and Pauylounes. And fram Morn vnto vn- 30 derne hij wrouʒtten. And so dude oure lefdy after þat hire son was went vp fyftene ʒere, And fram vndrun to noone hij precheden þat we clepe⁶ now myd ouer noone þat is þe nynþe houre

¹ *Rentes*: the second *e* touched up.

² p. 399 b.

³ MS.: *festes* with *s* expuncted.

⁴ *dig^te* on erasure at the end of the line.

⁵ In the margin: *Da u*.

⁶ *clepe*: *c* by correction(?).

of þe day . For at þat houre Jesus crist died . And þan hij zeden
 & badden her herberewe to pouere men . And on niȝth hij weren
 in biddynge bot whan hij mosten nedes slepe . And after hem
 were good to take ensample who þat miȝth þise men hadden þe
 5 riȝth rewle of holy chirch napeles by heryng as men¹ seip and
 by wordes . & by werkes . men forsaken mychel þis chirche . and
 namelich þe lered . And drawen fast to anoþer chirche þat schal
 comen þat Antecrist schal be maister of . þat is of alle proude
 men & of coueitouse men . & Leccherous men þat ben commune-
 10 lich here jn dauid seip he hated þis chirche and so schulde vche
 man þat wolde be goddes deciple .

O Diui² *ecclesiam malignancium & cum impijs non*
 sedebo . ¶ þat is . j . hated þe forwaried chirches . And . j .
 ne satt nouȝth wiþ þe wicked, Oure lefdy was mychel one þe
 15 aungel fonde hire al one,

Ingressus³ Angelus ad eam dixit Aue maria
 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 bot⁴ 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 . & þefore men
 redeþ of hem in holy wrytt . God hym seluen he was one & went
 in to wilderness forto do penaunce . And þere þe fende tempted
 hym . And þat was in þe last endynge of his lyf þre ȝere & more
 25 er he dyed to ȝiue vs ensample þat we ne schulden nouȝth schape
 vs to hastilich to heiȝe degre of ordre er þat we were wel proued
 in þe werlde þorouȝ temptacions more and more . and þat we were
 stronge þorouȝ goode werkes . to we be worpi to come to heiȝer
 degree in lyue in goode lyf and fonde forto do as we hadden
 30 taken þe ordre and heiȝe lyf . and þan wolde⁵ 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 þefore go after þe fyndynges of her hert .

¹ *men*: *n* apparently a correction.

² In the margin: *dauid*

³ In the margin: *dominus*

⁴ p. 400 a.

⁵ *þan wolde* run together at the end of the line.

ET¹ dimisi eos *secundum desideria cordis eorum*
 ibunt in adinuencionibus suis. ¶ J lete hem go
 after þe desires of her hert hij schullen gon in her fyndynges,

INnocens² omni verbo credit &c. ¶ þe Jnnocent leueþ
 vche woord and in þat he is a foole seiþ Salomon for holy 5
 wrytt defendeþ it

KarissiMi³ nolite omni verbo credere &c. ¶ Myne
 frendes ne leueþ nouȝth alle woordes. þe queynt and þe
 wyse lokeþ his waie toforne er he goo. for he dredeþ pyne.
 Wysdom wil þat þou averse þe what spiryt spekeþ to þe Quo 10
spiritu quisque loquatur,

Declina⁴ A malo & fac bonum. ¶ Wipdrawe þe fram
 yuel & do þe goode. Yuel wircheþ þe man oiper þe womman
 þat wircheþ wip hasty wille, For he þat nys nouȝth abidande
 doþe a pert folie Man of yuel queyntise þat is ypocrisye þat 15
 feizeneþ hym symple. Swich ben forto haten. for god warieþ hem
 in þe godspel. and seiþ 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 averseþ hym ful wel er he agynne any þing And 20
 þencheþ what wil come of þe endyng. Now nys non so gret folie
 as man to putt hym to heize degree er þat he be proued. for he
 mon sone repent hym bot ȝif he wirche wiselich. Oure lord seide
 þis ensample to þe maisters of þe jewes þat tauȝten⁵ his lawȝe.
 It 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 noȝth
 done it. And he þat seide he nolde nouȝth done⁶ it dude it And
 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

¹ In the margin: auid

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: auid

⁵ tauȝten: the first letter very indistinct, the beginning of the word
 being almost effaced.

⁶ p. 400 b.

The Jewes token vnderhonde to seruen god and hij ne duden it
 nou3th, And þe Sargines seiden hij nolden . and hij serueden hym .
 Also it may be seide by cristen men þat now ben . by men of
 ordre þat han taken vnder honde to done goddes comaundement
 5 & techen þe commune poeple . and hij ne done it nou3th . Ac þe
 symple men þat louen god & dreden hym . hij nyllen nou3th gon
 to þat ordre for drede of þe heizenesse þerof . Ac hij seruen hym
 als wel as hij mowen and done it in¹ dede after her power as
 hij hadden taken þat ordre . Þise men quemen god And þe oper
 10 ne quemen hym nou3th . for hij ne done nou3th þat hij han taken
 on honde to do . Anoper ensaunple he seiþ . 3if þou come to a
 Bridale ne sette þe nou3th in þe heizest stede an Auntre 3if þere
 come anoper better þan þou : for þan worpestow putt adoune and
 þan wil þi nebbe rede . Al þis is seide by hem þat setten hem
 15 seluen in heize degre of ordre er hij ben proued And to alle
 oper þat to any manere degre gon out of þe commune poeple .
 Whan hij han cau3tt a coope hij wenen þat hij ben abouen And
 many of hem ben wers þan hij weren whan þat² hij weren in
 þe werlde . For in many poyntes hij trespassen þat hij nyten
 20 nou3th of . ne willen nou3th vnderstonden it . for hij gon recche-
 leslich þerto . And for þat hij mowen li3thlich haue her sustenaunce
 so . and wiþ more eyse þan hij trauaileden in þe' world And þer-
 fore god letēþ hem worþe . & ne helpeþ hem nou3th . þat is . ne
 sendeþ hem nou3th his grace of ri3th knoweynge . Als sone as it
 25 comeþ in his hert . nay he seiþ it is good to serue god , Loo he
 seiþ þe maudeleyn ches þe better part and nott neuere how sche
 chees . ne what sche dude . And so he goþ forþ to heize lyf . And
 he nott neuere where he schal bigynne forto serue god . And þer-
 fore hij bicomen loseniours . 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
 cunnen of þe law3e of god . And þan hij cunnen wel lesse þan
 hij . For 3if hij coupē good hij nolden nou3th 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 au3tt to trauaile for her sustenaunce and ¹ nou3th bidde it bot 3if he ne my3th nou3th erne it for sekenesse oiper for elde oiper coked ². and bot 3if he were prechoure and trauailed fram toun to toun and preched. And 3utt it were for hem bettere pat hij erved it pan pat hij badden it 3if hij mi3th pei3 he were a ⁵ preest. Neren nou3th Peter & Poule Prestes. 3is forsope Als gode j trowe as any were si3en. pan mi3th a no3er Preest wirche. Jt schulde kepe hym out of of slau3e. For ydelnesse and Este. And Ese. ben pe deuels Baners. And what man oiper womman pat he fynde3 any of pi3e merkes jnne: he may wende jn and out as ¹⁰ he wil. For 3orou3 pi3e 3re hij bicomen fals prophetes. And Heretikes and ypocrites And losenioures. And pi3e ben pe werst manere folk pat 3ere ben. for god hym self in pe godspel acurse3 hem as 3e han wryten toforne in pi3 book Now also Jesus crist hym seluen suffred hunger and 3rust to 3iue vs ensample pat ¹⁵ we schulde teme oure bodyes 3if hij weren to fatt. pat we mi3th haue hunger and 3rust after his blis as he hadd forto bringe vs 3erto:

BEati ³ qui esuriunt & siciunt Justiciam. &c. ¶ Blisshed ben hij pat han hungere and 3rust after ri3thwisenesse. ²⁰ Also whan he schulde bidde his bedes. he went vp vnto hilles fram his Apostles. By Hi3t is bitokned hei3e mannes lyf. pat is 3enche hei3e and lyue lowelich and 3olemodelich. For to swiche men hap pe deuel envie. And 3ere is god next and stonde3 biside hem. and 3iue3 hem bodilich streng3e and gostlich bo3e. And ²⁵ swiche men may done wi3 god al pat hij willen pat ordeynen her lyf by wysdom and queyntise

QUociens ⁴ inter homines fui minor homo recessi. ¶ pe offer j was amonges men pe lesse man j was whan j went fram hem. Hou mi3th he seie pi3 woorde skilfullich for he ³⁰ was more hei3ed ⁵ tofore god and pe bettere loued pan he schulde haue ben and he ne hadde nou3 comen amonge hem. and ben one for he tau3tte pe folk. For pi3 skyl it may be seide pat vche

¹ p. 401 a. Capitals and occasionally small letters at the beginning of words ornamented with red strokes.

² *coked*: traces of erasure on *d*.

³ In the margin: *dominus*

⁴ In the margin: *Jeremias*

⁵ *hei3ed*: the second *e* inserted in red ink above the line.

man penche whan þat he hap best done þat he is ydel as he dude whan he hadd tauztt þe folk. þan he quemed god best and þan he pouzth þat he was ydel, man ne owe take no wel-late to hym seluen as oure lord seiþ.

5 **C**UM *omnia benefeceritis discite a me & inuiles serui sumus.* ¶ þat is whan 3e han wel done saie 3e ben ydel. þat is knowe þat we be nouzth parfit to god als longe as we ben Pilgrymes in þis werlde and þat we ben vnsuffisaunt to affye vs in oure werkes.¹

10 **E**CCLIASTICUS. *nec oblecteris in turbis assidua est enim commissio.* ¶ þat is. a man schal neuere penche good among folk. for þere is euere synne. þe Steuene of heuene seide vn to vs areseine.

15 **F**VGE *homines & saluaberis.* ¶ þat is flei3e men and þou schalt be saued. and eft þat voice seide. *fuge. tace. quiesce.* flei3e. & be stille. and wone stille in o stede stedfastlich out of men. Now 3e han forbise boþe of þe elde lawe and of þe newe how good it is to ben one. Al þis Onyng nys nouzth elles bot flei3e þe compaignye of wicked men & wicked wymmen,
20 þat god in þe godspel hap forboden þe And kepe þe in good compaignye. And þan mi3ttow lerne good & do good. Eot resouns þere ben whi vche man au3tte to nyme 3eme þe better to hym seluen. J saie hein schortlich. nymep þe better 3eme to hem. And þere ʒ speke schortlich þere stodie 3e lengest. For þat stodiynge
25 schal bringe 3ou jn to vnderstondynge better þan forto rede forþ aþing hastilich. And anoper 3if j schulde write þe al. it were longe er j schulde come to þe ende. 3if a wilde Lyoun com rennande in þe stretes. nolde nouzth vche man schete his dores & his wyndowes fast.

30 **S**OBRIJ² *estote & vigilate in oracionibus quia aduersarius vester diabolus tamquam Leo rugiens circuit querens quem deuorat cui resistite fortes in fide.* // ¶ Bep sober and wakeþ in biddynge for 3oure aduersari þe fende goþ abouten in þe stretes for to loken wham he may
35 deuouren a3ein wham stondeþ³ 3e stronge in feiþ. Anoper resoun þe apostle seiþ,

¹ p. 401 b.

² In the margin: Aug.

³ *stondeþ*: þ seems to have been squeezed in subsequently.

HAbemus¹ *thesaurum istum in vasis fictilibus*
¶ Who so bereþ haliway in a brotil vessel as glas in gret
pronge it may lizthlich breken. &² so done we. we here halyway
in a brotyl vessel. wel brotiler þan þe glas þat is maydenhode
oiper chastite in oure brotile fle aboute. For maydenhode may 5
neuere ben ybett and it be ones ybroken nomore þan þe glas.
Ac 3ut it brekeþ wip wel lesse þan þe glas. For glas ne brekeþ
nou3th bot 3if it be wip sumwhat. and þat brekeþ wip a stynk-
ande wille. ac þat may be made hole a3ein 3if it laste nou3th
longe. Þe proue here of. John þe good godspeller þou3t haue 10
broken his Maidenhode whan þat he was wedded and afterward
was mayden,

*Virginem*³ *virgini commendauit*, ¶ Maiden was bytau3tt
maiden seip oure lord

IN⁴ *mundo pressuram in me autem pacem habetis*, 15
¶ Jn þe werlde is þrong seip oure lorde & in me 3e schulle
fynde pes. Þe þridde. heuene is hei3e & hem is litel ynou3 to
werpen al þe werlde vnder⁵ foote þat clymben schal so hei3e,

VJdi⁶ *mulierem Amictam sole & lunam sub pedibus*
eius, ¶ Seint John seip in þe Apocalips he sei3 a womman 20
cloped in þe sunne & þe mone vnder her fete. By þe sunne is
bitokned þat vche ri3thwise man owe to ben ycloped in sope.
Sunne þat is jesus crist he is sunne of ri3thwisenesse. Looke we
þan þat þe sunne be nou3th derk in vs þorou3 no dedlich synne.
By þe mone is bitokned þe richesse of þis werlde þat waneþ & 25
wexep as doþe þe mone. And 3if we clymben hei3e we moten
haue hem vnder fote. þat is ne setten nou3th oure hertes vpon
hem. and ne take nomore of hem þan nede is vche man after
þat his state⁷ askeþ. Þis word is fepered. nyme 3eme vche man
what his state ou3th forto ben 3 ne speke nou3th þat a man 30
ne may haue good ynou3 and queme god ful wel 3if⁸ he wil.

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: *hannes*

⁷ *state*: *te* on erasure.

⁸ Between *3if* and *he*: *we* crossed over.

Bot he þat wil be in state as he ouȝtte to ben Look to goddes
 holy Halewen & take ensample att hem . For alle þe worschipes
 of þis werlde hij setten att nouȝth and alle þe richesces . And att
 lesse þan nouȝth . For hij bringen a man to nouȝth . þat is to
 5 synne and after to pyne wiþ outen ende bot ȝif hij ȝiuen þe
 bettere kepe to her honde and gon þe wiselicher . Þe fierþe
 resoun is . Riȝth gentil men ne schulden wiþ riȝt¹ bere none purses
 ne bagges for it falleþ to begenyldes to beren hem . And goddes
 spouse is gentil sche ne schal bere noþing bot as a gentil man
 10 auȝtt to do . It falleþ to burgeys to bere purs þat is to saie, her
 hertes ne auȝtten nouȝth to be sett in no werldelich þinges . A
 man þat can & haþ grace may haue good & mychel rychesse þeiȝ
 he ne sette nouȝth his herte gretlich þere vpon . Þe fyft resoun
 is . Riche men maken large lyueree and good men & wymmen
 15 maken large relyf,

ECce² *relinquimus omnia & secuti sumus te.* // Lord
 seide seint Peter we han forsaken alle þinges and³ 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 schull forsaken alle *Manere*
vices and folowen þe lorde boþe here and in heuene as none ne
 may bot Maidens oue,

HJi *secuntur agnum quocunque ierit vtroque pede*
id est. integritate cordis & corporis, ¶ þat is non
 25 ne may folowe hym in hert & in body & in soule bot maydens .
 Þe sexte resoun is . to be pryuee wiþ god oure lorde,

DUcam⁴ te in *solitudinem* & ibi loquar ad cor
 tuum, ¶ Jchille lede þe seiþ oure lorde in to priue⁵
 stede . and þere jchille louelich & bleþelich speken vn to þe for
 30 me is loþ prees

EGo *dominus* in *ciuitate non egredior.* ¶ Þe seuent
 resoun is forto be briȝth in heuene . Þe eȝtted resoun is
 forto haue quyk bonen⁶ . Lokeþ þerfore þat ȝe ben Ester . Ester

¹ *riȝt* squeezed together at the end of the line.

² In the margin: }etri

³ *and; n* seems to have been squeezed in between *a* and *d*.

⁴ In the margin: }nus

⁵ p. 402 b.

⁶ *bonen*: probably so; *e* apparently added subsequently.

on ynglisch is als mychel to sayne as hydd .sche was assurs
 quene And assur on ynglisch is as myztty .sche red al hire folk
 fram þe dep þorou; her bone .for þe kyng hereþ her bone and
 graunteþ hir what sche wil hadde . þat bytokneþ men¹ & wymmen
 þat ben in clene lyf .for michel folk beþ ysaued þorou; swich⁵
 mennes biddynges . Hester was maradoches douztter, Maradoche
 spelleþ . Amare conterens inprudentem, þat is totreden
 þe schemeful . Schemeful ben hij þat any þing speken to swich
 men oiper wymmen bot good . zif þere doþe any so . hij beþ þan
 Maradoches² douzttre . þat is bitterlich vndernameþ hem and¹⁰
 seiþ þis vers, Narrant³ michi iniqui fabulaciones : set
 non vt lex tua, Lorde hij tellen to me fables⁴ and nouzth pi
 lawze . oiper þer þis vers,

DEclineate⁵ A me maligni & scrutabor mandata dei
 mei. / ¶ þat is goþ fro me ze wicked and j schal reherce¹⁵
 þe comaundement; of my god And seiþ þis vers þat hij mowen
 heren & wendeþ away fram hem . Semeþ hadde doþ aserued and
 he cried mercy . And salamon forzaf it hym vpon a forward
 þat he helde hym att home in jerusalem . And he brake forward
 for he went out after his pralles & he was sone biwraied vnto²⁰
 Salamon And he was done to þe dep . þis Semeþ bitokneþ man
 oiper womman þat haþ trespassed azeins god . Salamon is oure
 lorde . keep zou wel in zoure hous þat is jerusalem zoure body
 schetep wel zoure fyue wyttes & ze schull lyuen . For Salamon
 oure lorde ziueþ sone mercy att swiche a forward þat ze ne trespas²⁵
 nomore . For zif þe fyue wyttes gon out þat schulden ben att
 home and zeme as wel þat þere were jnne þerfore zif hij gon
 out þe hous is yuel ykept . þerfore ne leteþ hem nouzth out for
 zemeleshede so þat hij ne ben nouzth ytempted to þe dep . Holde
 zou jn as þeues þat ben flouen to holy chirche . for zif hij gon³⁰
 out þere nys nouzth bot hongre . þe sparowe haþ þe fallande yuel .
 So moten we haue fleshlich fondynges and gostlich boþe forto
 harden vs & maken vs stronge . for we schulden elles leten to
 wel of oure seluen . 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 3if god lete vs
 haue all oure wille: we ne schuld nou3th knowen oure seluen.
 Azein all temptaciouns here is remedie good. Ne wene non of
 heize lyf pat he ne schal bene ytempted. For þe heizer of lyf¹
 5 and þe better pat god loueþ hem þe more hij moten ben ytempted
 & þe strenger more þan þe lepi. And here ensample. þe heizer
 pat þe huł is þe mo wyndes ben þere on. By hylł in holy wrytt.
 is² bitokned heize lyf þe heizer man of lyf þe mo puffes of
 fondynges ben vpon hym & þe stronger.

10 **T**Unc³ maxime inpungnaris tunc te iupungnari
 non sentis, ¶ Seke man hap two states pat ben ri3th
 dredeful. as seint Gregori seiþ þat on is whan he feleþ nou3t
 his owen sekenesse And for þi ne secheþ he nou3th þe leche ne
 þe lechecraft ne ne askeþ no mannes red ne no conseil and so
 15 asterueþ he ferehich er he it wene. þis is he pat ne feleþ no
 fondynges as⁴ þe aungel seiþ in þe Apocalips

DJcis quia diues sum & nullius egeo & nescis quia
 miser es & pauper & secus. ¶ þus þou seiþ þe nys
 no nede medicine. Ac þou art blynde in herte and ne seest
 20 nou3th pat þou art pouer & naked of alle goode þewes. & of
 holynes & of gostlich werkes. þat oper dredeful astate is þat seke
 man hap & is al froward þis oper. þat is þat he feleþ so mychel
 anguissch þat he ne may þole þat men hondle his sore ne come
 þere nei3 forto helen it þis is he þat feleþ so many fondynges.
 25 & is so adrad þat god ne loueþ hym nou3th þat no gostlich
 confort ne may hym gladen ne make hym to vnderstonden þat
 he may for hem þe better ben yholpen. Ne telleþ it in þe godspełł
 pat an Aungel ledd oure lorde Jesu crist in to wildernesse forto
 ben ytempted of þe fende,

30 **D**Uctus est iesus in desertum a spiritu vt tempta-
 retur a diabolo. ¶ Ac his temptacioun pat he ne mi3th
 nou3th synnen was onelich wip ouden. Vnderstondeþ alderfirst
 pat two maner temptaciouns þere ben & two maner fondynges
 þe vtter & þe jinner And boþe ben of many manere. þe vtter

¹ p. 403 a.

² is: on s slight traces of erasure.

³ In the margin: *Gregorius*.

⁴ as: on s traces of erasure.

fondyng is þat þe likyng comeþ of .oþer myslikyng¹. as of
 sekenesse myseise scheme and vnhappe and vche yuel þat þe
 flessche feleþ . wipinnen hert sore greme oþer tene oþer wrappe
 for þat he is pyned in his body . wipouten ben þise fondynges
 his hele of body Mete drynk oþer cloþinge . oþer ȝif a man is 5
 yloued more þan anoþer & more holden by & done good more
 þan anoþer . oþer forto ben yworschiped of man oþer of wom-
 man . þise ben fals fondynges inwip þat comen of lykyng and
 þis dele is þe jnner temptacioun and is wers þan þe vtter and
 swikeler þan þe oþer half & soner bigileþ men and wymmen and 10
 boþe ben o temptacioun & oþer is² wipinnen & wipouten for þat
 on is liknge & þat oþer is myslikyng . and boþe þise ben of two
 dalen ac hij ben cleped þe vtter for hij bigynnen euer wip outen
 and entren wip jnnen . for þe vtter þing is þe fondyng . þise fond-
 ynges comen oþer while of god as of sekenesse & of frendes 15
 dep . and oþer while it comeþ hem seluen . pouerte . myshappe &
 oþer swich myslikyng of woord oþer of dede oþer of þe oþer
 of þine . þis is al myslikyng . & þise comen of god sumtyme . hele
 also and eise of man praysyng oþer ygoded of sum man . þise
 comen also of god ac nouzth as done þe oþer wip outen . ac wip 20
 alle þise he fondep man . hou þat he dredep hym & loueþ hym .
 þe jnner fondynges ben of myslikyng vnpewes oþer to hem
 ward . oþer swikel pouztes to hem ward þat men þenchen þat
 hij ben good for it is to her likyng . And þise jnner fondynges
 comen of þe fende . of þe werlde & of oure flessche oþer while . 25
 To þe vtter temptaciouns is nede pacience þat is þolemodenesse .
 & to þe jnner is nede wisdom & gostlich strengþe . We schullen
 now speken of þe vtter & techen & techen hem þat han hem
 how þat hij mowen þorouȝ goddes grace finde remedie .

BEatus vir qui suffert temptacionem quoniam 30
 cum probatus fuerit accipiet coronam vite quam
 repromisit³ deus diligentibus se. ¶ Blisshed & celi he is
 þat hap in temptacioun þolemodenesse . for whan he is yproued
 it seiþ he schal ben ycrouned wip þe crowne of lif þat god hap
 bihoten to his lef ychose . For also proueþ god his lemman as 35

¹ *myslikyng*: e probably by correction.

² p. 403 b.

³ At the beginning of this MS. line, traces of erasure.

pe goldesmythþe doþe pe golde in þe fyre . þat fals golde goþ to
 nouȝth . & þe good golde comeþ out trier & břitter þan it was
 toforne sekenesse is apyue & a brennyng to polien ac noþing
 ne clenseþ fire þe gold ac sekenesse doþe pe soule . 3e sekenesse
 5 j saie þat god sendes¹ nouȝt sekenesse þat summe han . for many
 maken hem seek for her fole hardischippes and þorouȝ vncun-
 nyng . and swiche sekenesse ne quemeth nouȝt god . Now how
 schaltou knowe þise two maneres of sekenesses . sekenesse þat god
 sendes & sekenesse þat comeþ of oure seluen . Sekenesse þat god
 10 sendeþ is þis þat comeþ oþon þe sodeynlich & nouȝth þorouȝ
 þine owen making . for to make hem seke for greme oþer wrappe
 þat hij taken to hem oþer þorouȝ to mychel mete oþer drynk
 oþer þorouȝ to gret fastyng oþer þorouȝ zemeleshede þat hij
 gon in to sum stede & cacchen sum hyrt þorouȝ her owen default
 15 & myskepyng & þis is al for default of wisdom & queyntise &
 on many oþer maneres it comeþ to man & to womman . & ȝif
 it come on any manere þat hij ne² hane nouȝth kepte hem as
 hij auȝtten to done . swich manere sekenesse ne quemeth nouȝth
 god oþer to longe wakyng oþer slepe to longe and wexeth heuȝ
 20 þerfore . Now remedie aȝein sekenesse þat god sent is þolemode-
 nesse and be pacient þere jnne and þonke god ȝerne þat he wolde
 so visite þe and proue þe And of þe sekenesse þat comeþ of þi
 seluen crie hym ȝerne mercie and forȝiuenesse of³ þat þou haste
 þorouȝ þine owen default so anientisscht þi body þat þou ne may
 25 nouȝth serue hym as þou auȝtte to done . Biseke hym þat he
 forȝiue it þe & ȝiue þe grace þat þou may amende it aȝeins hym .
 ȝif it be his wille . & be þan þolemode for þe mede is mychel
 þat liþ to þe þolemode man oþer womman . for he is euened to
 martir . þus is sekenesse soule Hele & salue of her woundes and
 30 kepeþ þat hij ne cacchen nomo as god seiþ þat hij schulden ȝif
 sekenesse ne letted it . Sekenesse makeþ man to vnderstonde what
 þat he is & to knowen hym seluen . And he is good maister þat
 beteþ 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 gildeþ 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.

pat þi sekenesse is þe besier is þi golde smyppē . and þe lenger
 pat it lasteþ þe brijtten it waxeþ to martirs euenynge þorou; a
 wo pat þou haste here and takes it wiþ good wille . what is more
 grace to þe þat haddest deserued & of erved þe pyne of helle
 werlde wiþ outhen ende & may passe þat þorou; a litel wo here . 5
 Nolden men tellen hym alder man maddest þat forsoke a buffet
 for a speres wounde . A nedel prickyng for a byheuedyngē . A
 betyngē for an hongynge opon þe galewe trees of helte . god it
 wott alle þe wo of þis werlde nys bot as a schadewe to þe leste
 pyne of helle . Al nys nou;th so mychel as a litel dewes drope 10
 a;ein al þe grete see . þat goþ al aboute þis werelde . and alle þe
 waters þerto . He þat may þan atstirten þat ilche griselich wo and
 þat hetelich pyne þorou; a litel sekenesse here sely may he saie
 pat he is .

ON oper half lerneþ here many folde froueren a;ein þe vtter 15
 fondyngē þat comeþ of mannes yuel for þise oper ben of
 goddes sonde . Who þat euer mysseip þe oiper mysdope þe nyme
 zeme and vnderstonde þat he is þe file þat þise Lorymers han þat
 hij filen þe yrne wiþ and maken it brijth . so done hij . hij ben
 þe file þat fileþ away al þe rust of þi soule þat is synne and 20
 brijtten¹ þi soule and freten hem seluen allas þat while as þe
 file dowe

ANoper þenche who so euere any wo dowe þe scheme . grame .
 & chastises as þe fader dowe his leue childe wiþ þe zerde for he 25
 seip þat he dowe so þorou; seint jones moupe in þapocalips

EGo³ quos amo arguo & castigo ¶ Hem he seip þat
 j loue hem j wil nymen & chastise . j warne þou fore he
 ne beteþ none here bot hem þat he loueþ nomore þan þou woldest
 beten a fremde childe þe; al it agylte . Ac nou;th ne leteþ he 30
 wel of þis þat is cleped goddes zerd . for as þe fader whan he
 haþ beten þe childe wiþ þe zerde werpeþ it away so dowe oure
 lorde werpeþ þe vnwrast man oiper womman þat he haþ beten
 wiþ his dere lef childe doune in to þe pyne of helþ,
 Virga furoris mei assur &c. ¶ For þi elles where, 35

¹ brijtten: the second *t* almost effaced.

² p. 404 b.

³ In the margin: *in apocalipsi*,

MJchi¹ vindictam & ego retribuam ¶ pat is . myne
 is þe wreche & j it schal zelde . As þeiȝ he seide ne wreke
 nouȝth þi seluen ne guccheþ nouȝth . ne warieþ nouȝth whan a
 man gilteþ ȝou ac þencheþ þat he is ȝoure fadersȝerde & þat he
 5 wil zelde hym ȝerdes seruise . þat is caste hem in to þe pyne
 of helle bot ȝif hij amenden hem here . as þe fader þroweþ a
 way þe ȝerde whan he has beten his dere child And ne beþ
 nouȝth þan as vntauȝt children and froward þat cracchen aȝein
 & biten opon þe ȝerd . Ac doþe as þe deboner childe doþe ȝif þe
 10 fader beteþ hym wiþ þe ȝerde he kisseþ it & so do ȝe . For so
 biddeþ ȝoure fader þat ȝe ne kisse nouȝth wiþ mouþ one ac wiþ
 loue of hert hem þat he beteþ ȝou wiþ,

DJligite² inimicos vestros . benefacite hijs qui
 oderunt vos & orate pro persequentibus vos &
 15 calumpniantibus vos . // ¶ þis is goddes biddyng þat hym
 is wel leuer þat ȝe dude þan ȝe eten harde brede & dranke water
 or wered þe hard haire oþer ȝutt any oþer penaunce . for of alle
 penaunces þat is þe most . Loueþ ȝoure foomen, he seiþ . & doþe
 hem good þat wereþ vpe ȝou & ȝif ȝe elles ne mowen . biddeþ
 20 fast for hem þat ȝou any yuel done oþer myssaien doþe as þe
 apostle lerneþ . Ne zelde ȝe nouȝth yuel aȝein yuel ac zeldeþ euer
 good aȝein yuel , as dude oure lorde hym self & alle his holy
 halewen & ȝif ȝe holden þus goddes heste þan ben ȝe his dere
 children þat kissen þe ȝerd þat he haþ ȝou wiþ ibeten . Now saien
 25 oþer while summe . his soule oþer hir jchiȝt wel louen ac his
 body in none wise . & þat nys nouȝth to siggen þe soule & þe
 body nys bot o man & boþe hem tyt o dome . wiltou þan delen
 a two þat god haþ ysamened he forbedeþ it & seiþ,

Quod³ deus coniunxit homo non separet . ¶ Ne
 30 worþe⁴ noman so wode þat he to dele a two þat god haþ
 yfastned to gedres .

Inposuisti⁵ homines super capita nostra . ¶ þou haste
 ysett men abouen oure heuedes lorde . þat is to saie þou haste
 sett men vpon vs to done vs harme and tene forto prouen vs,

¹ In the margin: *dominus* .

² In the margin: *dominus* ,

³ In the margin: *dominus*

⁴ p. 405 a. *Ne worþe* run together .

⁵ In the margin: *dauid*

Transibimus¹ per ignem & aquam. ¶ We schullen
 passen by fire and by water. þat is to saie þorouȝ fire of
 fondynges. & þorouȝ water of anguissch & sorouȝes. þenche ȝutt
 on þis wise. þat childe ȝif it spurneþ on sum þing oīper hirteþ
 it men beten þat þing þat it hirteþ opon. & þe childe is paied 5
 and forȝetep al his hirtt & stilleþ his teres. for þi frouer ȝoure
 seluen

Letabitur² iustus cum viderit³ vindictam ¶ For god
 schal done on domes day as þeiȝ he seide þus. douȝtter
 hirte þis⁴ þe. dude he þe spurnen in wrapþe oīper in herte sore. 10
 in scheme oīper in any tene. Looke douȝtter hou he it schal
 abiggen. And þere ȝe schulle seen þe deuels so beten hem wiþ
 her baterels þat wo bep hem. and ȝe schuȝt ben ypayed. Þis
 leueþ and ȝe schuȝt ben ypaied þer of. For ȝoure wiȝt and goddes
 wille schuȝt ben so bounden to gider þat ȝe schuȝt wil as he 15
 wil, and he as ȝe wil. And ouer alle oīper þouȝttes þencheþ euere
 on goddes pyne and in al ȝoure anguissch þat he þat made al
 þe werlde of nouȝth & weldeþ it att his wille. wolde for his
 þralles þolen swich schenschipes. hokers. buffetes and spatelynges.
 blindefellinge. þornen corounynge. þat sete so in þe heued þat 20
 þe bloode stremed adoune. And his swete body bounden naked
 to a piler and beten so. þat þe derworþe blood ran adoune on
 vche halue. þat attrý drynk þat men hym ȝeuen þo hym þristed
 opon þe rode her heuedes schakende opon hym on hoker and
 gradden so loude. Lo here he þat heleþ oīper men & may nouȝth 25
 helen hym seluen. turneþ þere vp. whan ich speke hou þat he
 was pyned in alle his fyue wyttes. And ȝe schuȝt seen hou litel
 þat it recheþ to⁵ his wo. Al oure wo. sekenesse & oīperwhat of
 worde oīper of werk and al þat man may þolien aȝein þat þat he
 þoled⁶ And ȝe schul⁶ seen hou litel it is þerto. and namelich 30
 ȝif ȝe þenche þat he was lopes and al þat he suffred nas nouȝth
 for hym seluen bot for vs. For he ne agylte neuere And ȝif

¹ In the margin: *dauid*

² In the margin: *propheta*,

³ *viderit*: from *e* a slight erasure, extending down across two lines.

⁴ *þis*: on *s* traces of erasure.

⁵ Between *to* and *his*: *al* crossed over and expuncted.

⁶ On *d* in *þoled*, *l* in *schul* slight traces of erasure.

we polen¹ wo . we haue wers deserued . & al þat we polyen it is for oure seluen.

Gop now gladlicher² by stronge waie & by swynkeful toward þe heize feste of heuene þere as oure glad frende² oure
5 come kepeþ . Þise² besie werldelich² men gon by þe grene waye toward þe galewes & þe dep of helle . better is to goo to heuen þan to helle . better is to goo to myrþe wiþ meseise³ þan to wo wiþ eise . nouȝt for þan wrecched werldelich men biggen derrer helle þan goode men done heuene,

10 **V**Ja⁴ *impiorum conplantata lapidibus*⁵ . *id est* . *duris afflictionibus* , ¶ Þe waye of þe wicked is sette ful of stones þat is many hard trauailes & þouȝttes hij han for þe goodes þat hij gaderen here . O þing to soþe wite ȝe A mys worde þat ȝe þolieþ . A daies longyng . a sekenesse of a stounde .
15 þeiȝ man cheped of ȝou on of þise atte day of dome þat is þe mede þat ariseþ þere of . ȝe nolden it sellen for an hundreþ þousande werldes of gold for þat schal be ȝoure songe

LEtati⁶ *sumus pro diebus quibus nos humiliasti*
20 *annis quibus vidimus mala* , // þat is . wel is vs my lorde for þo ilche ȝeres þat we were seke jnne & hadden sore & sorouȝe Vche werldelich wo is goddes sondes man . And heize mannes messangere men owen heizelich to vnderfongen & maken hym gladd chere & namelich ȝif he is pryue wiþ his lorde . And⁷ who was pryue wiþ þe kyng of heuene while⁷ þat he woned here
25 in erþe : þan was þis sondes man . sorouȝ . & wo . þat is þe wo of þis werlde it ne com neuer fram hym here vntil his lyues ende . þis messagere what telleþ he vs . He spekeþ to vs on þis wise , God as he loued me sent me to his lef frende . mi come and my wonyng þeiȝ ȝou it þenche attrý and hard it is good and
30 heleande . Nere þat þing griselich in it self , whiche þat men ne

¹ *þolen* : 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 *Þise*, *d* in *werldelich* traces of erasure.

³ *me/seise* : 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: *dau* }

⁷ A red blot, half erased, extending from *And* slantwise down to the left across three lines, has made *e* in *while* indistinct.

miȝth nouȝth wel biholden þe schadewe were so kene and so hote
 þat ȝe ne miȝth nouȝth *with* outen hirt it polien: what wolde ȝe
 þan segge of þat eiȝeful¹ þing þat þe schadewe com of. J. saie
 ȝou forsoþe al þe wo of þis werlde þat euere was or euere schal
 be til þe day of dome þeiȝ; it were al in on. ȝutt ne were it bot⁵
 a schadewe to þe lest pyne of helle. Jch am þe schadewer seiþ
 þe messagere þat is² werldelich wo. Nedelich he seiþ 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 sendeþ hym worde þat he is quite of þat ilche wo þat¹⁰
 ich am of schadewe. þus spekeþ goddes messagere to vs. for þi
 seiþ seint jame.

OMne³ *gaudium existimate cum in temptaciones
 varias incideritis*, ¶ Al blisse holdeþ it breperen to⁴
 fallen in diuers fondynges þat is in þe vtter⁴ and in þe jnner¹⁵

OMnis⁵ *disciplina in presenti videtur non esse
 gaudij set meroris postmodum fructum &c.*, ¶ Alle
 þe fondynges þat we ben now wiþ yfounded þat vs⁶ þenchen
 wepe & nouȝth wyne: afterward it turneþ⁷ to wele and to blisse.
 my leue frendes ȝiueþ good kepe herto for þis is a þing þat²⁰
 doþe mychel harme and reueþ a man grete mede,

Popule⁸ *meus qui te beatificant illi te decipiunt*
 ¶ þis is⁹ goddes word þorouȝ ysaie. who þat praiseþ ȝou
 tofore ȝou and seiþ wel is þe moder þat þe bare and to goder-
 hele were þou borne in þis werlde. þise¹⁰ ben þine traytours²⁵
 seiþ oure 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 *t* in *to* (partly) and *v* in *vtter*.

⁵ In the margin: *paulus*

⁶ *vs* partly effaced.

⁷ p. 406 a.

⁸ In the margin: *ias*.

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 hij pleseden to men .
hij ben confounded god hap forsaken hem

VE¹ vobis cum omnibus hominibus benedixeritis.
v. s. h. &c. // ¶ Acursed be 3e þat alle men blis for þorou3
5 þat blissinge hij maken 3ou fals prophetes as her faders
weren . on pis manere 3e moten vnderstonden pis . Who þat
loueþ þe more & blisseþ for þi catel for hij hopen to haue sum
goode of þe þe more þorou3 her Losengerie þan 3if hij seiden
þe þe sope . And 3if hij hadden þi catel hij maden litel fors of
10 þi soule oþer 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 þorou3 a wel late þat þou latest of þi seluen for
þat þou arte so praised . And to bodilich harme boþe . for hij
bigilen þe of þi catel . For þorou3 her praysynge þou 3iuest hem
15 þe gladlicher of þi good . & þat þou losest for hij ben ypocrites²
and fals prophetes . And 3if þou wost þat hij ben swiche . þou
schalt be pyned þerfore þou susteynest hem in her synne þat
is in her ypocrisie . & arte coupable forto be dampned þorou3
hem . Now beþ war of alle swiche . j . rede . for gregori seiþ þat
20 swiche men & wymmen þorou3 her faire speche leden þe folk in
a grene waye toward helle . For grene waie is soft & fair & so
ben her wordes . And þerfore seiþ jeremye þe prophete . saye þe
folk her soþes . Þat is saie hem boþe þe hard & þe nesche þat
is speke boþe of þe merci of god & of his ri3thwisenesse to geder .
25 And þan may he þat hereþ it take which waie þat he wil .
wheþer he wil go to helle oþer to heuene it is in his fre wil3
for god hap 3ouen hym leue to chese & hap warned hym of his
harme . wharþorou3 hym þar wite non bot his fre wil3 3if þat he
wil alway take þe brode way þat liþ to he33 and leten þe narou3
30 waye þat liþ to heuene as alle þise werldelich men done . And
3if a man speke þus of god þan puttes he hym seluen out of
perile tofore god .

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

¹ In the margin some illegible letters, possibly: $\left\{ \begin{array}{l} ns \\ o \end{array} \right.$ 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 þe¹ jinner fondyng. Aduersite is myslikyng. And prosperite is likyng þat likeneþ² to synne. Þis j saie for þis poynt. for þere is likyng þat men fongen mychel mede fore. as likyng in god & in þat þat falleþ to hym. Þe jinner fondyng is two folde fleschlich & gostlich. Fleschlich as of leccherie & glo- 5 tonie oiper sloupe. Gostlich as pride. onde. wrappe coueitise. þise ben þe jinner fondynges þe seuene heued synnes and her foule kyndles fleschlich fondynges may ben euened to fote wounde. And gostlich fondynges þat is more drede of³ for þe peril may ben³ cleped breest wounde. Ac vs þencheþ gretter 10 fleschlich temptaciouns for þat we fele hem and þe oþer þei; þat we hane hem we ne fele hem nou3th. & ben þei; grete and griselich in goddes eizen, and ben for þi mychel to dreden þe more. for þe oþer þat men felen willen schewe leche & salue. Ac þe gostlich hurtes ne þenchen vs nou3th sore and þerfore we 15 ne sechen no salue of schrift & drawen to þe deþ er men lest wene. Now willen⁴ summe saie on þis manere. 3e: ich am vncun- ande. 7 graunte wel þis bot o þing 7 chille aske þe. hou & on what manere is a man cunnande. J chille segge þe go we first to werdelich cunnyng. 3if þo schalt lerne any werdelich þinges 20 þou moste haue þise þre poyntes. þou moste haue will & loue to lerne it & þan 3iue besilich þi stody þerto oiper elles ne schal- tow neuer cunne it. And þei; þe þenche hard atte first tyme. þorou; will and loue þat þou haste forto lerne it. þou entres 7n litel and litel. And atte last þe þencheþ it li3th⁵ ynow; . And 25 ri3th on þis manere it fareþ by goddes law3e. 3if þou wilt cunne it and lerne hou þou may saue þi soule. þou mostest haue þise þre. Will & loue to god. & þan stodye 3erne abouten what þing þat he hap forboden⁶ þe. & what he hap bidden þe do. And þan he schal sende þe cunnyng ynou; . þat al cunnyng comeþ 30 of. þat is to saie. 3if þou be in good wille for after þi will to hym ward he sendeþ þe grace and cunnyng. Now 3if þou wilt nou3th 3iue þi stody forto bryng bope þi body & þi soule to

¹ p. 406 b. In the left-hand bottom-corner, a hand pointing.

² *likeneþ*: *ne* inserted above the line.

³ *of* — *ben* probably on erasure.

⁴ *willen*: on *e* traces of erasure.

⁵ *li3th*: traces of erasure on *th*.

⁶ Between *forboden* and *þe*: *me* crossed over.

blisse as pou doost to bodilich sustenance pat schal faile: pis man oiper womman ne may nouȝth saie skilfullich pat hij ne louen þe werld more þan god And þan þeiȝ he reue þe þe þing pat þine herte falleþ to most ne blame hym nouȝth. Ȝif þi wille
 5 falle to þe werld pou mostest þan haue þe blis of þis werlde . and þe pyne wiþ outen ende . Oiper þou¹ moste haue wo & sorouȝ here & blis wiþ outen ende . For ich warne ȝou forsoþe ne may noman haue . pat is al his wille here and elles whare For god seiþ . noman ne may serue two lordes to queme pat is þe 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 þis werlde and ben of age hane her fyue wyttes and knoweyng of yuel and of good and wilȝ and skiȝ forto reule hem by . & mowen ȝiuen hem þan to wheþer pat hij willen . to good oiper to qued .
 15 Now ȝe pat ne cunnen nouȝth ne² ne willen nouȝth lerne hou ȝe mowen serue god & quemen hym . ȝe ne schullen nouȝth onelich be taken for vncunnanduisse ac ȝe schullen be taken for men pat despisen god . For wel wott vche man ȝif pat he hadde a seruaunt pat couþe nouȝth serue hym ne wolde nouȝth lerne .
 20 he wolde saye pat he hadde despytt of hym and putte hym a way fram hym . Now do we þan to god as we wolde pat god dude to vs . & make we hym no wers þan oure seluen . And ȝutt he wil sauen vs þan and helpen vs . And skyl it wolde pat we maden hym better³ Ac wolde we make hym so good as oure
 25 seluen . J . ne can fynde noman ne neuere ne couþe . and he schulde haue a seruaunt pat he proue hym er he made hym pryue wiþ hym ȝif he were goode & trewe & profitable to hym And ȝif he seiȝ pat he were nouȝth . he wolde putt hym away . and take anoper . Ne blame noman god þan þeiȝ he do so . for he
 30 seiþ he wil assaye his seruauntȝ er pat he ȝiue hem auancement .

Argentum⁴ igne examinatum probatum terre purgatum septuplum . ¶ pat is siluer ytried wiþ fyre proued þre siþes seuen fold oiper here oiper in purgatorie . And al pis gret puregeyng is in a mannes 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 þat he wil purge hym here wip sekenesse & trauaile & many oper harmes . so þat he schal haue a gladnesse gostlich in þe pyne þat he þoles here so þat hij ne schulden nouȝth deren hym . & so he hap done wip many and ȝutt dope vche day & draweþ hem softlich vn to hym and al wip 5 lyst . for þe goode wilþ þat hij han to hym . & þat was seen by þe mandeleyne whan þat hire broþer was . ded . sche com to hym & wepe . & for he seiȝ hir wepe . he wepe wip hir & arered hire broþer als smertlich . Nomore ne may he suffre now þat we sorowe . & we han goode wille vn to hym as sche hadde bot ȝif 10 he alegge it alsone . And ȝif we gon to¹ purgatori we schullen be pyned wip outen any solas nylle we ne . wil we . And many seyen wel were me miȝth ich come þider þat my soule miȝth be pyned þere . Wostow man what þi soule is . þi soule is þi lyf whan þe soule is oute of body . what pyne feleþ a mannes body 15 þan . þi body nys bot a cloþing to þi soule as cloþing is here a cloþing to þi body . And more harme it wolde² do þe to be beten on þi naked body þan whan þou art cloped Men seþ whan þe fader wil do þe moder bete hir childe sche wil bidde þe childe crie & bete it on þe clopes . þan may we say þat god 20 loueþ vs as þe moder dope þe childe³ þat beteþ on his clopes whan he beteþ vs here vpon oure bodyes & nouȝth opon oure naked soule . take we þan his betynge louelich . Holy men & wymmen of alle fondynges weren strongest yfounded & hem to goderhele for in þe fiȝth aȝein hij biȝeten þe blisful kempen 25 coroune . Loo þeiȝ hou he meneþ hym in Jeremie ,

Persecutores⁴ nostri velociores aquilis celi super montes persecuti sunt nos in deserto subsidiati sunt nobis . ¶ Þat is oure wiperwynnes ben swifter þan ernes opon þe hilles . hij clymben after vs & þere hij fiȝtten wip vs 30 and ȝutt in þe wildernesse hij spyen vs to slen . Oure wiperwynnes ben þise þre . þe fende þe werld . oure flesche as ich er seide . Liȝthlich ne may nouȝth a man witen oiper while which of þise vs werreþ for vche one helpeþ oper . þeiȝ þe fende egge

¹ p. 407 b.

² wolde: on *w* a blot partly erased.

³ childe: traces of erasure on *c*.

⁴ In the margin: Je

vs to pride . to wrappe . oiper onde . & to her attri kyndels pat
 ben here after ynempned . þe flessche putteþ þerto swetnesse &
 softnesse . & ese . þe werlde biddeþ man¹ wisshen werldelich wele
 and oþer swich vayn glories pat bi duelleþ canious to louien &
 5 so hij don . þise fon he seip folowen vs on hilles & waiten vs
 hou pat hij mowen vs harmen . Hull þat is holy lyf bitokned
 þere þe deuel ensautes oft ben strengest . By wildernesse is bi-
 tokned onelich lyf . For also as in þe wildernesse ben wilde bestes
 & willen nouȝth þolen mannes anoping ac flen whan pat hij
 10 hem heren . riȝth so schulden onelich men & wymmen ben wilde
 on þis wise . & þan hij ben swete & lef to oure lorde . & swete
 hym þencheþ 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* pat he hem hadd bihoten . and of
 15 alle pat wenten out of Egipte ne comen bot two to *Jerusalem* .
Josue & *Calaphe* pat god ne slouȝ hem for her synne . of sex
 hundreþ þousande of men wiþ outhen wymmen & children . &
seruauntȝ . so hard² þe deuel 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 grucching þerfore bep
 war who þat secheþ onelich lyf er he be proued for he may
 liȝthlich myskarien for þe deuels assautes ben hard þere & queynt .
 And alle goddes childer taken þe waye toward þe heize blis of
jerusalem abouen . þat is þe kyngdom of heuen pat he hap bi-
 25 hoten his chosen . J rede þat we go wel warlich . for in þis waie
 þat nys bot wildernesse ben yuel bestes many . þe *Lyon* of
 pride . þe *Neddre* of attri onde . þe *Vnicorne* of wrappe . þe
Bere of heuy sloupe . *Fox* of wisshynge . *Sowe* of zeuernesse .
Scorpioun wiþ þe tail of styngynge leccherie . þise ben þe seuen
 30 hede synnes ,

PE³ *Lyon* of pride hap⁴ fele whelpes *Vana gloria* . vayn
 glorie . þat is a man þat leteþ wel of hym seluen & of ping
 þat he deþe and wold ben yprased þere of wiþ word oiper wiþ
 aqueyntaunce . oiper þorouȝ 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.

anoper . & pis drawep mychel to religioun And þere it bicomeþ
 als wel as who so putt agold ringe in a swynes nose . for nomore
 bicomeþ it vn to hem be wel ypaied zif men praise hem yuel
 ypaied zif men mysprased hym & saie nouzth al his wilk, Indig-
 nacioun is anoper whelp . þat is þat hym þencheþ scorne of any 5
 þing þat he seep by oper oiper hereþ and ne kepeþ nouzth be
 chastised of lower þan he is . Ypocrisie is anoper whelp þat
 makeþ hym better þan he is . Presumpcioun anoper . þat is nymeþ
 more on honde þan he may do . oiper is to ouer trosty of goddes
 mercy oiper to bolde toward hym . oiper to trosti opon hym 10
 seluen . oiper entermetep hym of þing þat ne falleþ nouzth to hym .
 In pis poynt han pise clerkes sett hem hij þat seien þat noman
 schulde preche of god bot zif he were ordred Ac hij ne loken
 nouzth þere what her ordre is For j saie hem forsoþe þeiz þat
 he be a Pope . oiper Bisschope . Monk . oiper Frere . & he be in 15
 dedlich synne . he is out of ordre . & ferrer fram þe grace of
 god þan a lewed Man þat non ordre hap taken of holy chirche
 bot his cristendom & is in cleue lyf And j saie zou forsoþe god
 holdeþ better by þe foulest myster man þat lewed is & kepeþ
 hym out of dedlich synne & louep god & dredeþ hym . þan of 20
 alle men þat haue taken ordre & dignite and lyuen after her
 fleshlich likynges . for hem ne louep he riþth nouzth . for hij ben
 his enemyes & werren . azeins hym als longe as hij han þat wille .
 & alle þat susteynen hem schuþk it abuggen . And god vouches
 better saf þat swich a lewed man speke of hym . þan any of hem 25
 as¹ ze² han in þis boke tofore þat he wil reprocen hem whi
 þat hij speken of hym , and seint Austin seiþ þat we clerkes
 lerne for to go to þe pyne of helle . and lewed folk lerne to go
 to þe ioye of heuene .

Effusa³ est contencio super principes & errare 30
 fecit eos &c. ¶ Strif and wrappe is zoten opon þe princes
 & made hem forto erren out of þe riþth waie . þat is to saie hij
 zauen hem to delices of her bodies and god lete hem han her
 wille and after kast hem to helle,

¹ as: a partly effaced.

² p. 408 b.

³ In the margin: psalmista,

ET¹ adiuuit *pauperem de inopia*, ¶ And he halp þe
 pouere out of her mesaise and summe wil saie where lered
 he of diuinite .hou bicomeþ hym forto speken of god her to lip
 gode answere . where lerned Peter & Poule diuinite . Jerome & Am-
 brose and Gregori . of whom lerned þise men . wheþer comen hij
 to her wytt þorou; þe holy gost . oiper þorou; stody of gret
 clergie . J saie þat hij hadden it of god & nou;th þorou; her
 stody ne þorou; her lernynge . & ich vnderstonde þat þise were
 good men . for by hem is holy chirche yreuled now . And ich
 10 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
 ze wel þat it is now als mychel nede as it was þan þat hastise
 þe clerkes wiþ þe lewed men forto schewe his myth as he hap
 alway done her toforne . for holy wrytt is ful þerof þat seiþ whan
 15 synne mi;th nou;th be chastised wiþ man . god it chastised And
 loke now zif synne may be chastised wiþ man . nay it is meyn-
 tened by 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 ziuen . hij han leue for to serue þe deuel
 20 al att her wille . And summe seyn þat hij han ben atte holy
 chapter & made her pes þat hij mowen holden her lemman &
 lyuen in þe deuels seruise att her lykyng . And þerfore j may
 saie hardilich & vche man þat knoweyng hap of god þat he it
 wil chastise . for bigunnen he hap . For þis londe is departed in
 25 þre . in wynners & in defendours . & in assaillours . þe wynners
 þo ben þe commune poeple & hij han ben chastised wiþ hunger .
 þe defendoures þat ben þise grete Lordes þat schulden defende
 þe commune poeple . hij han ben chastised wiþ hongeyng . &
 draweyng . here is proue of ynou; alle men it witen wel . þe
 30 assaillours þat is þe clergie þat schulde teche boþe þat on & þat
 oper þe law;e of god & chastise hem zif þat hij duden amyse .
 And as by si;th in þe werlde hij þat² schulden ben chastisoures
 ben meyntenoures³ of synne and hij ben vchastised zutt . Bot
 drede hem nou;th þere of god ne hap nou;th for;eten hem . he
 35 wil þenche opon hem whan he sep his tyme . Ac zif jesus 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 þerfore þan he suffered his lord be so reuiled as he is. And ich am riȝth siker he ne schulde nouȝth repenten hym þeiȝ he ȝede to þe deþ þerfore nomore þan oþer holy men han toforn hym. Now go we aȝein to oure matier. Inobedience þat is he þat nyl nouȝth be 5 tauȝtt of his Ouerling ne of his vnderlyng. ne ben buxum to his prelate ne parischen to his preest ȝif hij ben of good maners And ȝif he ne be ȝiue worschipe to þe ordre & nouȝth vn to hym for god forbedeþ 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 heiȝer. Loquacitate, þat is he þat is of mychel speche. Ȝelpeþ. demeþ. liȝeþ oþerwhile. vpbraideþ. chideþ. stireþ leiȝtter. Blasfemie, þat is he þat swereþ grete oþes¹. þat bitterlich curseþ oþer mysseþ by god oþer by any of his Halewen for any þing þat he seþ oþer hereþ. þoleþ oþer redeþ. unpacient 15 þat is he þat nys nouȝth þolemode aȝein aȝt sorouȝes & alle yuels. Contumacie þat is þing þat a man haþ 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 ouercomene þat on þencheþ whan he haþ ouercomen & þat oþer is crauant. & he maister 20 of þe ple. & criep as champioun þat he haþ ygeten þe place. And siþen vpbraideþ al þat yuel² þat he may³ on þat oþer biþenchen. & euere þe more hij seien þe better it likeþ hem þeiȝ it be of þing þat was biforn honde amendede fele ȝeres. Her amonge ne riseþ nouȝth one bitter wordes ac ben ful stynkeand⁴. 25 schemeles & schendeful. & sum tyme wiþ grete oþes many & proude. Here to falleþ euening of hem seluen of her commune sawȝe. Hij þat gon to schrift wiþ swich mouþ. hij ne han no wiȝt to herie god wiþ song oþer biddynge to hym of any bone. for her mouþ stinkeþ fouler tofore god þan any roten dogge. 30 Semblance⁵ is an oþer whelp. þat is wiþ signes. bereande heiȝe þe heued. crenge wiþ þe swire. Loken on side. Biholden on

¹ MS.: *hoȝes* 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 wip þat on eize . bende wip þe mouþ . maken mowe .
 scornen oþer wip honde oþer wip heued . Suetelich syngen .
 werpen legge ouer oþer sittand . gon styf as hij weren stichen .
 oþer gon stoupeande for pride . loue lokyng opon man oþer man
 5 opon womman . speken as jnnocent . whlispēn for þe nones¹ Alle
 þise & many mo cleþed to ouer girt as meninge . oþer heizeinge .
 in pinchingē . in girdels girdyngē of² damoisels . wise nebbes de-
 peyntynge³ wip synneres claustringe oþer foule flitteryngē .
 teyntoure⁴ of here beizes⁵ . liteinge⁶ . browes whinering oþer
 10 benchen hem vp ward wip wete strikynges many þere ben þat
 comen from þe welle of pride . of heize lyf . of heize kynde . of
 fair cloþ . of wytt . of strengþe . of holy þewes comeþ pride Ac
 þere j goo swipe . stody 3e longe . for j go li3th and do bot
 nempne hem . And of o word 3e may fynde ten oþer twelue .
 15 Ac who so haþ any of þise þat ich haue ynempned hij han
 pride hou so her kirtel is ischaped . 3e þeiz hij maken sleues⁷
 of þe side gores and feden þe lyoun whēlpes in her breest þat
 is in her hert

DE neddre of attri onde haþ þise kyndlen . jngratitudo,
 20 þat is he þat nys nou3th yknowen of goode dede þat men
 done hym oþer leteþ litel þere of oþer forzetē it wip alle j ne
 segge nou3th one . þat men done hym . ac þat god doþe hym
 oþer haþ ydone hym vnderstondeþ 3if a man were wel bepou3th
 men nymeþ here of litel 3eme of pis vnþewe and is þeiz loþest⁸
 25 to god & most a3ein his grace . Rancor sine odio⁸ , þat is
 hatyngē of gret hert and bereþ it in hert . Al is attri to god
 þat⁹ hij euere wirchen . þe þridd is ofþenchingē of oþers goode .
 þe fierþe is gladschipp of oþers harmes li3end oþer gabbende

¹ *no/nēs*: p. 409 b.

² *girdyngē of* run closely together.

³ *depeyntynge*: the fourth letter looks like *o*, the lower curve of the *e* probably being effaced.

⁴ *teyntoure*: the first letter uncertain; possibly *c*.

⁵ *beizes*: 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 *loþest*: *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.



opon hym ȝif hym mystyde . þe fyft is wrayyngē . þe sext is bakbityngē . vpbraidynge . oīper scornynge

ÞE¹ vnicorne of wrappe þat haþ þe horne in þe heued þat he sleþ wiþ þat he may come² by . haþ þise whelpes . þe first is cheste . þat oīper³ stryf . Anōper wodeschipp̄ . biholde þe 5 eize & þe nebbe . whan he is wroþ . biholde þe contenance⁴ opon his lates oīper . on hir . biholde hou þe mouþ geþ & þou may iugge þat hij ben wode & chaunged out of mannes kynde in to bestes kynde . For kynde of man auȝtt to ben mylde . þe fyft whelp is strokes . þe sext is wil þat yuel bitidd on hem oīper 10 opon her frendes . oīper on her godes . and do for wrappe amysse . & leten forto done wel . forgon mete oīper drynk wreken hem wiþ teres ȝif hij elles ne mowen . & wiþ wariynges to teren her here for tene . oīper on oīper manere harmen hem in soule & in body . þise ben omicides & murperers of hem seluen . 15

ÞE⁵ bere of slouþ haþ þise whelpes Torpor . is þe first þat is wo . þat haþ wleche hert⁶ þat schulde brennen al in þe loue of god . þat oīper is . Pusillanimitas⁷ þa is to pouere hert & to arowȝe wiþ aȝ any þing to vndernymen in hope⁸ of goddes help . & in trust of his suete grace & nouȝth of her 20 strengþe . þe þridde is . cordis grauitas , þat is while he wircheþ good wiþ heuy hert & grucchyng þe fierþe is ded sorowe for losse of any werdelich þing oīper of frendes . oīper of þencheinge bot for synne þe fift is ȝemelesschip to siggen oīper to done . oīper mysbisene . oīper þenchen . oīper myswiten þing þat he haþ 25 to ȝeme . þe sext is wanhope of goddes mercy and of his help . & þis is werst of alle . For it to fretēþ god . & to cheweþ his mercy & his grace ,

Þe fox of wisschinge haþ þise whelpes . Treccherie & Gile . þise gon wide & her strengþe fals witnessse . oīper þat dop 30

¹ In the margin, as p. 96, n. 3: Jra

² come: m touched up.

³ þat oīper run together at the end of the line.

⁴ contenance: aū squeezed 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 . ozeueninge oiper laueninge . mansauzt . oiper while pise
 vnþewes is to þe Fox yeuened for many resones . to wil¹ we
 5 siggen mychel . gyle is in þe fox and so is in þe wisschinge of
 þe werdelich goodes , to biþeten hem . þe fox astrangleþ al a flok
 þe; he ne may bot on souken . And also a wisscher² askeþ þat
 many þousandes myzttē be filled³ of Ac þe; his hert to brest
 he ne may brynge on hym seluen bot o mannes dele . Al þat a
 man oiper a womman wilneþ more þan he may scarslich leden
 10 þe lyf by vchone after his state . is bigynnyng & roote of dedlich
 synne . þat is riȝth religioun þat vchone after his state borowe
 of þis wrecched werd als litel as he leste may of mete . drynk .
 oiper cloþ . And alle oiper þinges . Noteþ þat j sigge vchon after
 his state for þat worde is feþered ȝe may þat wyte ȝe wel fynde
 15 in many wordes mychel strengþe and vnderstondyng . For ȝif j
 schul writen al longe it were er ich com to þe ende .

PE sowe of ȝiuernesse is glotonye þat hap many pigges . &
 þus hij ben yelepē þe first ete to erlich anoper to late .
 þe prid to hastilich . þe fierþe to fleschlich . þe fyft to mychel .
 20 þe sext to often . & in drynk more⁴ þan in mete . Of pise j speke
 schortlich . for vche man may vnderstode in his owen wytt þat
 it is a spice of dedlich synne . and ȝif he be custumable þerto
 it is dedlich .

PE scorpion of stynkande Leccherie nyl ich nouȝth nempny .
 25 for þe foule filþe of þe foule name for it miȝth done harme
 in to clene hertes . Ac pise þat ben commune whiche þat men
 knoweþ wel þe more harme is to many . horedam and spouse-
 breche . gederinge bitwixen sibbe fleschlich oiper gostlich þat is
 in many manere dedlich . þat is to han wille to þat filleþ wiþ
 30 skilles ȝetinge þat is whan þe skil & þe⁵ wille acorden & þe⁶
 hert ne wiþseip⁷ it nouȝth bot wilneþ it & ȝerneþ it þat þe flesche
 prikeþ and hunteþ þere after wiþ woweynge wiþ lokyngē . wiþ

¹ to wil written closely together.

² MS.: *whisscher* with the first *h* expuncted.

³ MS.: *fillend* with *n* expuncted.

⁴ *more*: *r* a correction for *þ*.

⁵ *þe*: *e* partly effaced.

⁶ p. 410 b.

⁷ MS.: *wiþ seip*, connected by a hyphen.

tollynge . wip gydy lau3tter . wip hore ei3e . wip many li3th lates
 wip 3ift . wip collyng . wip loue speche . wip cusse wip gropynge .
 sett stede & tyme for to comen þis is al dedlich synne of þise
 men . hij moten wipdrawen hem þat nyllen nou3th in þat foule
 filpe fallen as seint Austyn seiþ

DJmissis¹ occasibus que solent aditum aperire
 peccatis potest consciencia esse incolumis,
 ¶ þat is . who þat wil his inwitt witen al clene fer he most flei3e
 þat fetles þat is wone oft to ben yopened . þat jngonge þat leteþ
 jn synne . J . ne dar nou3th for drede speke þere of ne writen . 10
 lest oper ben ytempted þere 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 schryfft
 as hij it deden þat felen hem gilded . elles hij ben ydampned to 15
 þe pyne of helle forto echen þat fyre . Nou it is to witen whi
 ich haue ynempned pride to Lyoun and alle þise oper diuers
 bestes wip outen þis latter . whi Leccherie is likned to þe scor-
 pioun Loo here þe skil3 . þe scorioun is a worme þat haþ sum-
 del þe heued likned to womman . and nedder it is bihynden and 20
 makeþ fair semblaunt & fikeleþ wip þe heued and styngel wip
 þe tayl

Qui² apprehendit³ mulierem est quasi qui appre-
 hendit scorpionem . ¶ Who so takeþ a womman on
 honde he takeþ as he toke a scorioun þat wolde styngen hym . 25
 // ¶ þis leccherie is þat deuels best . þat he ledeþ to chepynge &
 to vche gaderynge & he chepeþ it to sellen and biswikeþ many
 forwhi þat hij ne biholden nou3th bot þe fair heued þat heued
 is þe gynnyng of al galnesse of synne & þe likyng while it
 lasteþ þat hem þencheþ swiþe swete . þe tayl is þe ende þere of 30
 þat is sore ofþenchyng & styngel þerwip attre of bitter byrew-
 ynge & of dede . bot sikerlich hij mowen siggen þat þe tayl
 swich yfyndeþ er þat attre a geþ Ac 3if it ne smert hem nou3th
 þe tayl & þat attrý ende . þan is it forto eche wip þe pyne of
 helle And nys he nou3th a foule chapman whan 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 . zif he nyl nouȝth bihelden bot þe heued
 one . And forþi whan þe deuel bedep forþ his beste & chepeþ it
 to sellen . he hideþ euere þe tayl & scheweþ forþ þe heued . Ac
 go ze al abouten & lokeþ toward þat ende . & to þe gynnyng &
 5 hou þe tayl styngep . ¹ And swiþe fleiþe þerframward þat ze ne
 be nouȝth yattred .

MJ leue childer þere we gon in wilderness *with* goddes folk
 toward *Jerusalem* þat is toward þe holy londe þat is þe
 heiȝeriche of heuene . in þe waie þiderward ben þillech bestes &
 10 þillich wormes . ne wot ich no synne þat it ne may leide to on
 of þise seuene oiper to her strenes . Vnstedfast bileue aȝein holy
 lore nys it of pride . ꝛnobedience ne falleþ it to sigaldrie fals
 takynges leuynges o fals sweuenes & aȝ wicherastes nymyng
 of housel in any heued synne . oiper in any oper sacrament .
 15 nys ² it a spice of pride þat meū clepen . Presumpcio , zif man
 wot what synne it is . & ³ zif a man wot ⁴ it nouȝth . þan is it
 zemeles vnder þe synne of slouþe . He is slow þat nyl nouht
 seke remedie to hym seluen . oiper helpe oper zif he may oiper
 can of her yuel & of her lere of soule . Þis man oiper womman
 20 is sleyn for defaut of zemyng . typing . amys ne comeþ ⁵ it of
 onde . oiper atholde fyndels lant ⁶ amys nys it coueitise oiper þift .
 And atholde oper hure nis ⁷ it stronge rifeling . Zif man zemeles
 lich make any þing wers þat is lent oiper tauȝt to witen ⁸ þan
 hij wenen þat owen it nys oiper treccherie . oiper zemeles slauȝt .
 25 Also reccheles hest oiper yplizth folilich trewþ . longe ben vn
 bisschoped . falslich go to schrift oiper to longe abiden . ne teche
 þe pater noster & þe crede to god childe . Þise & þellich oper ben
 ylaide to sleuþ þat is þe fierþe moder of þe seuen synnes þat
 fordoþe childe wiþ drynche . oiper fordoþe 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*: *nt* on erasure.

⁷ *nis*: *ni* possibly by correction.

⁸ *witen*: on *i* traces of erasure.

And here a man may zif he wil of alle maner synnes take en-
sample by pise seuen bestes.

PRoude men ben þe deuel Beemers & drawen wynde jnward
& outward of werldelich¹ worschipes þat gadreþ it inward
and puffeþ it outward as bemer doþe makeþ noise & loude drem 5
to maken her gle . Ac zif hij wel bipouʒtten hem on goddes bee-
mers atte day of dome of aungels þat schullen comen on foure
half þe werlde and seien . ariseþ zee dede & comeþ to þe dome
þat zee mowen sore adreden forto ben ydampned þere no proude
Bemer ne schal ben ysaued ʒif hij wel bipouʒtten hem on þis 10
hij nolden nouʒth blowen in þe deuels dymme beme . of pise
bemers spekeþ Jeremie,

ONager² salitarius in desiderio anime sue attrax-
uit ventum amoris sui, ¶ Of þe wynde draweynge
jn for þe loue of werldelich ernyngē .³ summe þere ben jogeloures 15
þat cunne seruen of non oþer gle bot⁴ make cherres & wrenchen
wiþ mouþ mys stulleli wiþ þe eizen . of þis myster þan serueþ
þe ondeful vnseli in þe deuels court to bryngen on lauʒtter her
ondeful lorde Biholde nou of pise hou hij faren whan þat hij
heren þe good hij wrenchen away and stoppen her eren þat hij 20
ne heren it nouʒth . ac þe loue aʒein þat yuel is euere yopened
redy þan he wrencheþ þe mouþ whan he turneþ þe good vn to
yuel . And zif it is sumdel yuel makeþ it wers . pise ben for-
quiders her owen prophetes . pise boden toforne hou þe deuelen
schullen rapelich glutton hem þorouʒ her grennyng . & hou hij 25
schullen hem seluen grennen & maken lopyly semblaunt for þe
mychel anguisch in þe pyne of helle . Ac hij ben þe lesse to
witen for þat biforne honde hij leten her myster to maken grym
chere⁵,

PE wrappeful bifore þe fende skirmeþ wiþ swerd & wiþ knyf . 30
Hij ben his knyf werpers & plaiers wiþ swerdes and beren
hem by þe scharp ordes vpon þe tunges . Swerd & knyf oþer
beþ keruande . worde þat hij werpeþ fram hem & kerueþ toward

¹ *werldelich*: 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: *Jeremias*,

³ p. 411 b.

⁴ *gle bo* (in *bot*) on erasure.

⁵ *chere*: on the first *e* traces of erasure.

oper. And hij beden¹ hou þe deuel schullen playe wiþ hem wiþ her scharpe cloches. and crokes. & skirmen wiþ hem al abouten & dunchen hem as pilche cloutes vche vntoward oper. & wiþ helle swerdes smyten hem þorou; out þat ben þe keruande pynes
5 of helle,

SLeupe lip 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 werkes þe deuel toteleþ hym 3erne & þe ydel vnderfongeþ louelich
10 his lore. Ydel & 3emeles þis is þe deuels barme slepe. ac hij schult on domesday arisen grymmelich & abrayen wiþ þe dredeful drem of þe aungels bemen. & in helle wonderlich awaken,

SVrgite mortui qui iacetis in sepulchris. surgite & venite ad iudicium saluatoris, ¶ Þe coueitouse
15 man hap swich a bay þat he lip euere in þe askes & askes al abouten hym & bisilich stireþ hem to rokely hem to hepes & bloweþ þere jnne & blyndeþ hym seluen. popereþ & makeþ þereinne figures of augryme to rekenen And þis is al þe conions blis. And þe fende biholdeþ þis gamen and leiþeþ þat he brestes.
20 Wel may vche wise man wite þat gold & siluer nys askes. & ablente vche man þat hem² jnne blowen & bolneþ hym þorou; hem in hert pride And al þat he rokeleþ & gadereþ to geders & atholdeþ of any þing nys bot askes,³ more þan it nedep to hym. & it schal in helle worþen to frouden & to nedders. & be as
25 ysaye þe prophete seiþ his couerture & his whittel schullen ben of wormes

SVbter⁴ te sternetur tinea & operimentum tuum vermis, ¶ Þe gloton is þe fendes maunciple he stykeþ euer in þe seler. oþer in þe kychin his hert is in þe disches. his
30 þou;th is in þe nappes. his lyf is in þe tunne. his soule is in þe crokke. He comeþ bifore his lorde bismoked & bismered. A dische in his on honde a schale in his oper. & biholdeþ his gret wombe & þe fende leiþeþ. þus precheþ vs god þorou; ysaye.

¹ *beden*: *d* touched up or corrected.

² *hem*: *e* a correction on erasure.

³ p. 412 a.

⁴ In the margin: {aias

Serui¹ mei comedent & vos esuriētis, // Myne men schullen eten & zoure schullen haue hungere and ze schullen ben þe fendes fode werlde wip outh ende,

Quantum² se glorificauit & in delicijs fuit tantum date illi tormentum & luctum in apocalipsi contra vnum poculum quod miscuit miscite ei duo, ¶ Jon þe ewangelist seiþ ziuē þe gloton þe coppe he þat wil euere drynk . Coppe in glotonye ziuē hym wellande bras to drinken & zetēþ it in his wide prote þat he swelt inwip³ on ziuē hym to pillich is goddes dome in þe Apocalips. 10

Þe Lecchoures⁴ in þe deuels Court han riȝth her owen name for in þise grete Courtes þat men clepen Lecchoures þat han forlorne schame þat sechen hou hij mowen most Leccherie done

De continentibus dicitur. Hij sunt qui cum mulieribus non sunt coinquinati, ¶ Þe lecchours in þe 15 deuels court defouleþ hem seluen foulelich . & her felawes alle styken of þat filþe & payeþ wel his lorde wip þat stynkyng breþ better þan he schulde wip any recles . It paieþ wel þe deuel þat hij ben strongelich pyned . & þat is wonder for her pyne is þe more for hem . And þerfore þe deuels haten hem . & han gret 20 enue to hem . And þe more pyne þat þe soules han þe bettere it likeþ þe deuels . And þeiȝ her pynes schal pynen hem . Hou þise lecchours stynken . In vitas patrum it telleþ þat þe Aungel schewed it vn to an holy man þat helde his nose for þe proude lecchour þat com ridand⁵ þere & nouȝth for þe roten 25 cors þat he halpe þe Ermyte to beryen . Ouer alle oper þan han þise þe stynkeandest pyne in helle þat so baþen hem in Leccherie . for þe deuel schal pyne hem wip þat stynk . Summe man oiper womman wene þat hij schult in þe first zere . whan þat hij bigynnen to serue god ben hardest ytempted : nay it nys nouȝth 30 so . noiþer in þe first ne in þe secounde . & also whan hij han

¹ In the margin: { a i a s

² In the margin: { h
apostolus with a partly cut away.

³ Between *inwip* and *on* a blank, large enough for about five letters; no traces of erasure are distinguishable.

⁴ *Lecchoures*: the second *c* appears merely as a blot on the *h* and is evidently squeezed in subsequently.

⁵ *ridand*: *dād* squeezed together, the word being the last in the line.

serued god fele zeres . & her temptacions ben awaye . hij ben
 adradde þat god haþ forȝeten hem . & ne loueþ hem nouȝth . &
 haþ forsaken¹ hem . Nay in þe first zere ne in þat oper nys it
 bot bal play . ac nymen zeme hou it fareþ by a forbisen whan
 5 a man weddeþ his wyf & holdeþ hir al softelich þat þeiȝ sche
 trespas he ne takeþ no zeme þere of Ac fondeþ to drawe her
 loue to hym so þat sche loue hym inwardlich in hert . And whan
 he vnderstondeþ þat sche loueþ hym wel þan whan sche mysdoþe
 he schal reprouen hire & chastise hir louelich . & sett sum eyȝe
 10 to hir & chastise hire so . And sche ne loueþ hym neuer þe lesse
 þeiȝ þat he do hir duresse &² bynyme hir her vnþewes . And þat
 he doþe hire duresse he doþe forto turnen her loue fram hym-
 ward and turneþ to þe grym toþe . And he seeþ þan þat sche ne
 loueþ hym neuer þe lesse & þat he vnderstondeþ for wel ne for
 15 wo þat sche nyl nouȝth chaungen her loue ac euere doþe better³
 and better . þan wott he wel þat sche loueþ hym faiplich . And
 þan le leteþ of al his reddure & turneþ al þe wo to wel & to-
 wyne al her lyf tyme . So doþe Jesus crist oure spouse draweþ
 vs first wiþ loue tyl þat he se þat we loue hym wel . & forbereþ
 20 vs þat we ne be nouȝth yfondeþ to oft . Ac afterward he wiþ-
 draweþ hym & leteþ vs ben yfondeþ forto loke ȝif oure loue be
 stedfast And whan he wott & seeþ þat it is stedfast . þan he ȝiueþ
 vs pes al oure lyf⁴ As whan he lesse his folk from Pharaon out
 of Egipt londe he dude for hem al þat hij wolden & ledde þem
 25 þorouȝ þe rede cee drie fote by . xij . waies . & bitwixen vche
 waye stode þe cee vp as a wal for vche kynde of þe . xij . kyndes
 hadde a waie by hym one . And Pharaon com after and his folk
 & adreynt vchone and her vitaille & her armure com al vp to
 his folk And whan hij comen in to wilderness he ȝaf hem
 30 hunger & þrust & many werres and on ende he ȝaf hem eise &
 rest . & wele & wyne to hem þat were pacient . & al her hert
 wille til þat hij kepten his comaundementȝ And hij þat grucche-
 den & wrabbeden aȝein he slouȝ hem , þus oure lorde draweþ þe
 feble & þe meseyse & þe ȝonge out of pis werlde softlich & al

¹ *forsaken*: p. 412 b.

² & 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 *oure lyf* run together at the end of the line.

wip lyst, & sone so he seip hem harded he leteþ werre awaken & techeþ hem to fȳtten & wo þolyen & after longe swynk he giueþ hem swete reste. 3e here J sigge in þis werlde er hij comen to heuene. And þan hem þencheþ so goode þe rest after þe swynk. þe eise after þe myseise hem þencheþ þan so good & so 5 swete,

NOu ben in þe sautere after þe temptaciouns þe vtter & þe jinner þat temep alle þe oþer foure dalen & þus to deleþ hem. fondynges liȳth & derne. fondynges liȳth & openlich. & al is vnderstonden¹ here june, 10

NOn² timebis a timore nocturno a sagitta volante in die a negocio perambulante in tenebris ab incursu. & demonio meridiano, ¶ Of fondynges liȳth & derne seip Job þis word.

LApides³ excauent aque & allimone paulata terra 15 consumitur, ¶ Liȳth dropen þirlen þe flynt þat ofte fallen þere on. & so liȳth derne fondynges offallen a trewe hert oft Liȳth fondynges & open he seip also. Lucebit⁴ enim post semita. nys noȳt so mychel doute of.

VEnit⁵ malum super te & nescis ortum eius. ¶ Ysaye 20 seip. yuel come vpe þe & þou wost nouȳth his wexinge. stronge temptaciouns & derne is ek þat job meneþ hym of.

Insidiati⁶ sunt & preualerunt & non erat qui ferret auxilium. ¶ þat is myne fon wayten me wip trecherie & gyle & tresoun & strengþen jn vpe me as þe wal were to 25 broken & þe ȳate open. þe first & þe þridde fondynges⁷ of þise foure ben almost vnder þe jinner. And þe secounde & þe fierþe ben vnder þe vtter & beþ almost bodilich & eþe forto felen. þe oþer two ben gostlich & þe⁸ more forto dreden. forþi many þat hij ne wenen nouȳth beren in her hert þe lyouns whelpes & 30 þe nedders kyndels þat forfreten 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 fondynges added above the line.

⁸ þe added above the line.

TRaxerunt¹ me & ego non dolui. wlnerauerunt me & ego non sentiui, ¶ Hij drowen me & j ne made no sorow3e hij woundeden me & j ne feled it nou3th Osee seip,

ALieni² commederunt robur eius & ipse nesciuit.
 5 ¶ þat is vnhelpe forfreete þe strengþe of his soule and he nyst it nou3th. And 3ut is most drede of whan þe fende of helle eggeþ a man to þing þat is swiþe goode wiþ alle & his soule help & þei3 it turneþ dedlich. & so he doþe als oft as he ne may opou man wiþ yuel kyþe þis strengþe. Nay he seip 3 ne may
 10 bringe hym to synne oþer hir þorou3 glotonye ne leccherie. Ac jchil3 do as þe wresteler wrenchen hem þiderward as hij mest drawen, & werpen hem on þat on half. & brayde hem ferlich adoune ar hij it arst wenen. And eggeþ hem to so³ mychel abstinence þat hij ben þe vnstronger in⁴ goddes seruise. & leden so
 15 hard lyue & pynen so þe lykham. þat þe soule asterueþ. He biholdeþ anoþer þat haþ a rewful hert & a sorou3ful & haþ forsaken þe werlde þat is synne:3e he seip jchil3 maken hem to rewful. & hij sen pouere men hane gret default. A seynt marie seip he oþer sche nyl noman helpen þis man. men wolden me & ich
 20 badde hem. & bringeþ hem on to gedren so þat hij leten goddes seruise & wexen werldelich so mychel þat hij schullen 3iuen⁵ hem to werldes agh3t & þenchen þe lesse on god⁶ & maken feste god it wott. Ac swich feste makeþ summe þe deuels hoore & forsehepeþ of her soules þat was goddes spouse þe deuels hous-
 25 bonde oþer his wyf of helle. þerfore vche man susteyne hem seluen as hij mowen best serue god & ne caren nou3th to mychel for non oþer so þat hij gederen þe more þerfore. As summe willen saye. hadde 3 þat oþer hane. þan wolde 3 serue god wel. & whan hij comen þerto þan seruen hij hym⁷ wers þan hij du-
 30 den aforne. Ac 3if þou see men oþer wymmen in default. 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 *3iuen*: *e* 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 .zif þou ne may & bidde fast for hem
 þat god sende hem *grace* to suffre her penaunce in þolemode-
 nesse to goddes worschip & to note of her soules þou dooste
 þan wel better þan þou madest þe forto gadre & gyue for þe
 loue of god & þenche what Jesus crist seide to martha for sche 5
 was an houswyf & gedred forto ziuen,

MArtha¹ martha . maria optimam partem elegit,
 ¶ Marie hap chosen þe better part & it ne schal nouȝth
 be bynomen hir . Lokep þat none erpelich þinges ne lette ȝou
 forto seruen god att tyme & att termes þat þou haste sett as 10
 þine hert forȝiueþ þe þat þou may best hym serue . & seche after
 wisdom & queyntise . for þat on nys nouȝth wiþ outen þat oþer .
 Swich gadering makeþ hem to vnderstonde flaterers & herieþ
 hem & heueþ vp her almes . & hij leten good þere of² & fallen
 in to filþe of synne þere þorouȝ . And summe seien on scorne 15
 þat swich men & wymmen gadren hoord, ne leueþ nouȝth þat
 fende³ . Dauid⁴ clepeþ hym . Demonio meridiano . þat is
 briȝth schynande deuel . & poule clepeþ hym aungel of liȝth . For
 swich ofte he makeþ hym & scheweþ hym to many & bigileþ
 hem . Ne siȝth þat ȝe sen in sweuene ne telleþ it for nouȝth for 20
 it nys nouȝth bot his gyle . bot ȝif it be þe better man oþer
 womman þat al her hert han ȝouen to god . & wirchen al þat hij
 done by wisdom and queyntise . Hem ne schal he neuer bigile,
 Bot loke þat non ne trost opon her holynesse . For he hap ofte
 bigiled men of holy lyf & brouȝth hem to helle for hij foloweden 25
 her owen wille . and rewled hem nouȝth by wisdom & queyntise
 as hij schulden haue done & þerfore hij ne quemeden nouȝth
 god . forþi . & hij hadden quemed hym . hij ne schulden nouȝth
 so han ben lorne . In vitis patrum it telleþ þat a man was
 in wildernesse⁵ & lyued holy lyf . & a man com to hym & wepe 30
 as mysaise⁶ vpon hym & bysouȝth hym herberewe . And þe
 good man wende he⁷ hadd ben a goode aungel & herberewed

¹ In the margin: *dominus*

² *þere of* run together, being the last words in the line.

³ *fende*: the second *e* almost effaced.

⁴ *Dauid*: *uid* almost effaced.

⁵ *wildernesse*: *wil* indistinct; *il* touched up.

⁶ *mysaise*: *y* apparently altered from *i*.

⁷ *he*: *h* by correction.

hym¹ & by his fader he wüst þat it was þe deuēl² for he³ made hym forto slen his . Anoper man þat lived holy⁴ lyf he made hym to ȝiuen aȝ his fader good for þe loue of god to pouere men . & atte last made hym to done a dedlich synne by a wom-
 5 man & brouȝth hym in to wanhope & dyed in þat foule synne for he hadd so oft seide hym sop toforne honde of many þinges & al to biswiken hym on ende

HEreþ now how ȝe schuȝ witen ȝou wiþ his wrenches . to summe he comeþ on pis wise & losangeþ . & polemodelich
 10 spekeþ to hem & meneþ⁵ her nede of charite . & is more aboute to quenchen charite . & summe womman he is abouten to don hir fleiȝe help of man , þat sche falleþ in to dedlich sore . þat is slauȝtt . oiper in to summe oper synne . And so he wil do man fleiȝe þe felauschip of womman to done hym do wers oiper bring
 15 hym in to dedlich pouȝttes þat hij ne ȝiue no ȝeme þerto . And summe he doþe so haty synne þat hij han ouer gret pouȝth of oper men þat⁶ falleþ in synne man schulde wepe for hem & saie as þe holy man seide,

ILle hodie : ego cras . / ¶ It was telde hym of þe fal of his
 20 broþer þat dude a dedlich synne by a womman . Weilaway he seide . strongelich was he tempted ar he fel . He fel to day ȝch may to morne . þat is to saie als vnstrong am ich as he was ȝif god ne kepe me þe better

NOW of many temptacions haue ich yspoken . nouȝth forþi .
 25 þat men schuȝ fallen þere jnne . Ac þat aȝ þat men wiþ ytempted ne may ich nouȝth nempny hem . Ac⁷ of piȝe þat ich haue ynempned fewe þere ben now in piȝ werlde þat hij ne ben wiþ piȝe ytempted . For he haþ so many boistes ful of his letewarye þe liþer leche of helle he þat forsakeþ on he bedeþ hym forþ⁸
 30 anoper . þe þridde . þe fierþe . & so alway forþ forto he come to on þat he vnderfongeþ & þer wiþ he bigileþ hym . þencheþ here

¹ *hym*: *y* indistinct, partly effaced.

² *deuel*: *l* touched up.

³ *he*: *e* almost effaced.

⁴ p. 414 a.

⁵ *menep*: the third letter resembles *u*.

⁶ *þat* added above the line.

⁷ *Ac*: on *c* traces of erasure.

⁸ *forþ* added above the line.

on þe tale of þe Ampoiles þat seint Austyn telleþ he mett a
 deuel and bare a gret book . att his rugge . & 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 deuel
 & schulde go to þe Abbey forto ȝiuen þe monkes of his drynk . 5
 What is þat book þat þou berest he seide . And he seide þe names
 of¹ which þat he tempteþ & falleþ þorouȝ hym . And he asked
 hym ȝif he were ouȝt in his book . & he seide ich hope wel þat
 þou be . And seint Austin loked & he fonde hym þere jnne for
 he hadde forȝeten his complyn on atyme vnseide And seint 10
 Austin² badde hym go þider þat he schulde go & come aȝein by
 hym . & he dude so . & seint Austyn ȝede & 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
 seruise þat he ne miȝth nouȝth done to hem . And Austyn took 15
 his book & fonde þat he was oute . owe seide þe fende hastow
 þus bigiled me & went hym away as an olde schrewe . ,

ON oper half owe to confort vche man & womman whan hij
 ben ytempted . Ȝee witeþ wel whan a toure is ywonnen .
 men owen nouȝth þan forto ȝiuen a sauȝt þerto ne to þe cite : 20
 nomore þe helle werroure assaileþ wiþ fondynges hem þat he haþ
 ac doþe hem þat he ne haþ nouȝth . For whi . who þat nys nouȝth
 yfounded sore . he may be adradde þat he is wonnen .

PE þridde confort is þat oure lorde hym self seiþ in þe pater
 noster & techep vs bidden & ne nos inducas in temp- 25
 tacionem , þat is lorde ne suffre nouȝth þat þe fende⁴ lede vs
 a long in to temptacioun . Lookeþ nymeþ ȝeme . he nyl nouȝth
 þat we bidden hym þat we be nouȝth ytempted for þat is oure
 purgatorie & oure clensynge fyre ac þat we ne be nouȝth a⁵ longe
 brouȝth þere jnne wiþ consent of hert & wiþ skilles ȝetyinge . — 30

PE fierþe is þe sekernesse⁶ of goddes help in þe fiȝtting aȝein
 as seint poule seiþ 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 com/plyn: p. 414 b.

⁴ fende: n partly effaced.

⁵ a apparently by correction.

⁶ sekernesse: r in fainter ink added above the line.

⁷ In the margin: paulus

temptari vltra quam possumus¹ &c. ¶ God he seip is trewe for he nyll neuer þat deuel tempte vs ouerþat² he seep þat we mowe sufferen ac in þe temptacioun he hap sett a footmerk as þeiȝ he seide tempte hym so fer & no ferrer. 5 & so fer he ȝiueþ vs strengþe to wiþstonde. & þe fende may no ferrer prike þan þe merk Gregori seip.

DJabolus³ licet afflictiones iustorum semper appetat cum & a deo potestatem non accipiat ad temptationis articulum non conualescit. formidari igitur 10 non qui nichil nisi permissus agere valet, ¶ þe fift confort is þat þe fende ne may do noþing to⁴ vs bot by goddes leue⁵ & þat was wel yschedwed⁶ as þe godspel seip whan þe deuelen þat oure lorde cast out of a man. a legion. sex þousande. &⁷ sex hundreþ. &⁷ sexti and sex crieden & seiden to oure lord.

15 **S**J. eicis nos hinc mitte nos in porcōs, ¶ Sipeþ þou dryuest vs hennes lorde do vs in to þise swyne & he graunted hem. Looke hou þat hij ne miȝtten nouȝth wiþ outen his leue gon in to þe swyne. & þe⁸ swyne onon riȝth runnen in to þe cee & adreynt hem seluen. seint marie so hij stonken on þe 20 swyne þat hem was leuer to drenchen hem seluen þan to beren hem abouten. and an vnsely synful man bare hem in his breest & name neuer ȝeme of hem. Al þat he dude to Job. euer he name leue pere of toforne at oure lord þat tale þat is in þe dialogue look þat ȝe cunnen hou þe holy man seide to þe deuels 25 nedder.

SJ. licenciam accepisti ego non prohibeo, ¶ ȝif þou hast leue to styngē. styngē on fast and bede forþ his cheke. & þan hadde he no myȝth bot one forto enticen hym þerto. Nomore ne hap he on vs bot ȝif oure bileue crook and whan 30 god ȝaf hym leue of his dere frende whi is it bot for her mychel goode. þeiȝ al it greue hem sore,

¹ *possumus*: ss touched up in black ink.

² *ouerþat*: on *u*³ traces of erasure.

³ In the margin: *Gregorius*,

⁴ *to*: *o* possibly by correction.

⁵ *leue*: *ue* squeezed together; probably a correction.

⁶ *yschedwed*: *che* on erasure.

⁷ & added above the line.

⁸ p. 415 a.

PE sext confort is whan þat oure lord þoleþ þat we ben
 ytempted he playeþ wip vs as þe moder doþe wip her *3ong*
 derlyng þat fleiþeþ fram hym & leteþ hym sytt al one. And whan
 þe childe¹ ne seeþ hire nouȝth it clepeþ dame. dame. & lokeþ
 3erne abouten & wepeþ a while. & þan his moder comeþ to hym *5*
 wip sprad armes & wipeþ his eiȝen. and kisseþ hym. & clyppeþ²
 hym. Also oure lorde leteþ vs yworþe oīper while & wip draweþ
 his *grace fram vs* & his confort and we ben þan al one & felen
 no suetenysse³ in nopīng þat we wele do ne sauoure of hert.
 And þeiȝ in þat ilche poynt ne loueþ he vs neuer þe lesse. Ac he *10*
 it doþe for mychel loue þat vnderstonde we wel þat dauid seiþ. —

NOn⁴ mederelinquas vs *quequaque*, ¶ Lorde seiþ dauid
 ne lete me nouȝth a longe. Loo whan he wolde he lete
 dauid ac nouȝth a long. *sex*⁵ enchesons þere⁶ beþ whi god leteþ
 vs one & wipdraweþ his *grace fram vs*, þat on is⁷ þat we ne *15*
 proude nouȝth. for ȝif his *grace* were alwap wip vs we myȝth
 liȝthlich fallen þorouȝ a wellate of oure seluen, Anoper enchesoun
 is þat we may knowe oure owen feblesse & oure mychel vnstrengeþe
 Gregori seiþ

Magna⁸ perfeccio est sue imperfeccionis cognicio, *20*
 ¶ þat is mychel godenysse is to knowe wel oure wayke-
 nesse and oure owen vnstrengeþe

ECce intemptatus qualis sit. ¶ þat is. vnfonded nott
 neuer where þat he is. ne in what state. for he ne knoweþ
 nouȝth⁹ hym seluen Austyn seiþ. *25*

Melior¹⁰ est animus cuius est infirmitas nota
 quam cui scrutatur celorum fastigia & terrarum
 fundamenta. ¶ þat is better is a man to seche his owen
 feblesse. & his owen vnstrengeþe. þan forto meten hou heȝe is

¹ *childe*: e effaced or possibly erased.

² *clyppeþ*: *ly* seems to be a correction for *h*.

³ *suetenysse*: the third letter uncertain; looks more like *o*.

⁴ In the margin: *dauid*.

⁵ *sex*: *se* almost erased.

⁶ *þere*: on the abbreviation-mark for *er* traces of erasure.

⁷ *is*: *s* apparently by correction.

⁸ In the margin: *gregorius*.

⁹ p. 415 b.

¹⁰ In the margin: *Augustinus*.

pe heuene . &¹ hou depe is pe erpe . for whan two beren a birden to gider þan wot neuere þat on hou heuy it is . Ac whan þat on it leteþ þan wot he þat it bereþ how heuy it wexeþ . Also whan god bereþ wip vs oure temptacioun þan witen we neuere hou
 5 heuy it weizeþ ne what it is . And forþi he leteþ vs one þat we mowe witen what we beren for þat we schullen pe zerner clepen after hym . & crien loude opon hym til þat he come to vs . 3if he is longe helde it wel vp *perwhiles* . For who so is siker of good helpe & zeldeþ þeiz vp pe Caste to his wiperwynnes² : swipe
 10 mychel he is to blamen . Jt telleþ it was an holy man & he seiþ in pe west so many ferdes of deuelen azeins hem³ to fytten wip hem . whan he⁴ he was in his temptacioun þat he les his strengþe of his bileue . and his felawe seide vn to hym . Look by esten & pou schalt seen we hane more on oure half þan hij ben forto
 15 helpen vs

Plures nobis quam cum illis . ¶ Þe þridde þing is þat we ne ben neuere alto siker . for sikernesse sterueþ zemeles . & by þis strengþe jnobedience *super epistolam ad Romanos* .

20 **C**ontentum nutrit resoluta securitas . ¶ Þe fierpe is þat oure lorde hideþ hym *fram* vs þat we seche hym pe zernelicher . & clepe . & wepe after hym as pe childe dope after pe dame . / ¶ Þe fyft is⁵ þat we azeins his azeincome vnderfonde hym pe gladlicher & make pe more ioye of his comynge . ¶ Þe
 25 sext is þat whan we hane ycauþt hym pe zernelicher & pe willicher witen hym . & saien to hym . *tenui te nec dimittam* , J schal holde pe my lef & j . ne schal nouþth lete pe . Þise sex enchesons schullen holden vs vp azeins alle fondynges wip confortes toforne , ¶ Þe seuent confort is . hou þise holy men of holy lyf weren ytempted now to seint peter pe heizest

30 **E**cce⁶ sathan expetiuit vos ut cribraret *sicut triticum* , ¶ Loo seide oure lorde to seint Peter . Sathan is

¹ & added above the line.

² Originally *wiperwynnes*; between *n* and *e* a horizontal stroke, a second *n* probably having been squeezed in.

³ *hem*: *e* on erasure.

⁴ After *he* three letters, of which the first is *w* and the last possibly *n* or *u*, erased.

⁵ *is* added above the line.

⁶ In the margin: *domin* }

jerne aboute to tille þe out of myne ychosen. Ac ich haue bi-
sou3th for þe þat þi bileue ne crook nou3th along. þat is þat þou
ne faile nou3th in bileue. ¶ Poule hadde flessche prickyng of
leccherie & of pride in his soule. & he bede god deliuere hym
þere of.¹

Datus² 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 nou3th
strong⁴ in vnstrengþe. Seint sare was tempted þrittene 3ere of
hire flesche Ac for þe gret anguish aros þe mykel mede nolde
sche neuere bidden ones deliuer hir þere of Ac bad oure lorde
3iue hire strengþe to wiþstonde þat gret anguissch,

DA michi domine virtutem resistendi. ¶ And atte
þrittene 3eres ende com þe fende vnto hir in a bloo man-
nes liknes & seide to hir. Sare þou haste ouercomen me. And
sche answered hastilich a3ein & seide þou lixt foule þef Ac hap
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 tau3t⁵ his deciple whan he dude wonders for hem. 20
þat hij ne schulden haue no gladnesse in hert þer of. bot hij
schulden ben gladd þat hij weren chosen to þe blis of heuene.
þis he tau3tte and preched hem often. Ac do we as seint Sare
dude in al þing þat we do oþer þat he doþe for vs 3iue we þe
strengþe & þe maistrie to swete jesu of heuene. Antoyne and alle
þise oþer hou weren hij ytempted. Ac for þe gret mede þat aros
in þe fondyngge a3ein. hij it suffreden louelich. & þerþorou3 weren
hij proued trewe champiouns. & so of serueden coroune op Co-
roune as þe Goldsmyth purgeþ þe gold in þe fyre also doþe god
hise ychose in þe fire of fondynges 30

PE nynþe confort is. 3if þe fende greueþ þe þou greuest hym
wel more & sorer 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 **D**at) in the line above.

⁵ tau3t: the first stroke of u almost effaced.

⁶ resouns: the fifth letter looks like n.

leseþ his powere . For to vche synne he doþe al¹ his power
 forto tempten . þat oþer he echeþ his pyne . þe þridde he for-
 freteþ his hert of sore greme þat he is ouercomen . Whan he is
 ouercomen he leseþ his strengþe & is sore aschamed and agremed
 5 þat he has so lizthlich lorne al his trauaile and is ouercomen
 & braydeþ þe corowne of blis nouzth on ne two . Ac doþe as oft
 as þou ouercomest hym als fele corounes þou haste . þat is als
 fele worschipes in þe blisse of heuene seint Bernard seiþ,

10 **Q**Vociens² vincis tociens coronaberis ¶ þe tale Jn
 vitis patrum . it witnesseþ þat an holy man tauzt his
 deciple & as he tauzt hym he fel on slepe & his deciple stode
 bifore hym and sumtyme he pouzth to hane waked hym . and
 sumtyme he pouzth to haue gon to his bedd . & atte last he sette
 15 hym adoune . & his maister a wooke att mydni3th & bad his grome
 go slepe .³ & he dude so . and his maister fel on slepe also . And
 alsone hym pouzth þat he was brouzth in to a faire grene place .
 & þere he seiþ an aungel brynge achayer . and seuene faire Corounes
 þere opon . & þan seiðe þe aungel vn to hym . þise haþ þi deciple
 20 erved while þat þou slepe . And he awoke & cleped his grome
 and asked hym what he dude whiles þat he slepe and whi þat
 he satt whan þat aros . & stode whan he leide hym . And his
 grome seiðe ʒ pouzt to hane waked þe . and for þou slepe so swete
 ʒ ne mi3th nouzth for rewþe . & þan ʒ pouzth to haue gon to my
 bedde . & ʒ nolde nouzth bot sett me doune by þe . þan asked
 25 his maister hym hou ofte he ouercom his pouzth . & he seiðe
 seuen sipes . And þan wist his maister wel þat þo were þe seuen
 Corounes þat his deciple hadde erved while þat he slepe for þat
 he ouercom hym seluen and wiþstode þe fende . Al þus in þe
 temptacioun ariseþ oure mede Poule seiþ .

30 **N**emo⁴ coronabitur nisi legitime certauerit . // Ne
 schal none ben ycorouned⁵ bot 3if he stronglich & trewlich
 fi3th azein . his flessche . þe fende . and þe werlde . who þat fi3tþeþ
 treulich azein þise þre & namelich azein þe flessch & wiþsigge þe

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 pere of . ne prikk it neuer so hard . þan ben hij jesus
cristes frendes and done as he dude hongen on þe roode,

CVM gustasset acetum noluit bibere. // He smelled þe
bitter drynk . & nolde it nouȝth drynken þeiȝ h a þrist were .
þeiȝ a man oþer a womman þrest in þe lust and¹ þe fende 5
bedeþ hym his halyway . þenche þat pere is galle vnder . and
better it is to ben ofþrest þat to ben yattred . Lete lust ouer go
& eft it wil þe like . While ȝechinge lasteþ it is gode to rudden .
ac after it smerteþ . weleway þat while . many ben so sore ofrest
and drinkeþ hastilich & ne felen it nouȝth . so hij glutton it jn 10
ȝernelich . And after felen þe smert & gynnen þan to sorowe &
maken reulich chere . ac þan is to late . Ac nouȝth for þan better
is late þan neuere . After yuel þan is goode penaunce spewe out
þat venym to þe preest ar it wilde . for ȝif it wildeþ it wil brede
þe dep . 15

Aȝein alle temptaciouns & namelich aȝein fleschlich bep vnder
goddes grace holy meditaciouns . goode felawschippes . &
biddinge & hardy bileue . fastyng . wakyng . Alle pise ben armes
in þis fiȝth . & bodilich swynches . & also speke to sum oþer þer-
whiles þat þe temptacioun lasteþ . Lowenesse & aȝt gode þewes 20
ben armes in þis fiȝth . Ac who þat werpeþ away his wepen þat
he schulde fiȝth wiþ .² hy lyst ben ywounded . Holy meditaciouns
þat is þenche in goddes passioun & in oþer goode þouȝttes

Mors tua mors domini nota culpe gaudia celi:
judicij terror³ figantum mente fideli ¶ þenche 25
on þine synnes . on þe ioyes of heuene . on þe pynes 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
haþ done for þe . how vnkynde þou haste ben aȝeins hym . Vche 30
one of þise wolde haue a longe poyntyng . Ac whan we þenchen
on þe joyes of heuen god wold⁴ schewe hem to vs here in sum
wise to men . & of þe pynes of helle & schewed hem to vs here
as schadewe . for alle werldlich ioyes þat euer wore . & now ben .

¹ In the upper curve of *d*, partly blended with the downstroke of *D*
in *Deiȝ* 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.

& euer schuff ben vntil domesday . nys bot a schadewe to þe lest
 ioye of heuene . Ne alle þe werldelich pynes ne ben bot a scha-
 dewe 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
 5 of þe schadewe . þe hors þat stondeþ opon þe brynk & is eschu
 for þe schadewe may lizthlich falle in to þe pytt . And so mowen
 we zif we ben adradde of þe wo of þis werlde þat is bot a scha-
 dewe lizthlich fallen in to þat wo þat al þe wo of þis werld nys
 bot a schadewe to . as Job seip . he þat douteþ þe hore frost þe
 10 snowe schal fall on hym þat he seip here by hem þat ben
 adradde of þe wo of þis werlde . þe wo of helle schal falle opon
 hem . A gret fole is he þat fleizþ þe peynting 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
 15 helle . Nouȝth onely holy meditaciouns of oure lorde & ² of oure
 lefdy his moder Mary & of hise holy halewen ac done holy
 pouȝttes sum while helpen in foure manere azein fleshlich temp-
 taciouns . dredeful , wonderful . gladful & sorouȝful . þise a Man
 schal arere oiper whhile in his hert . or nede come þenche what
 20 wolde done zif þat we seizen openlich deþ stonde toforn vs . &
 þe deuel of helle ³ as he doþe ⁴ dernelich in þe ⁵ fondyng . &
 zif oure hous brent ouer vs . þise ben dredeful pouȝttes . Won-
 derful as þeiȝ þou seiȝ Jesu stonde bifore þe & asked þe what þe
 were leuest after þi saluacioun . & badde þe chesen wip þi þat
 25 þou wipstonde ⁶ þi temptacioun . And zif þou seiȝ witterlich aȝ
 þat in heuene weren & in helle . Gladful as zif þe com bode þat
 þe best frende þat þou haste were ychosen pope þorouȝ Steuene
 of heuene . ⁷ Sorouȝful as zif þou herdest saye þat . þat man þat
 þou louedest most were feerlich ded . adreint oiper murdered .
 30 oiper anhonged . oiper brent . Swich pouȝttes oiper while wreken
 out fleshlich temptaciouns . Holy bedes of goode men 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 doþe: 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 telleþ þat an holy man *Puplinus* lay in his bedes . & þe fende com þere forþ ouer hym fleizeande by *Julius* heste *Cesar* . And þis¹ mannes bedes as hij steizen vptoward² god bounden hym so þat ten dayes hij helden hym þere stille þat he ne miȝth nouȝth away . Seint Mar- 5
garete bonde *Ruffyn* as men reden in her lyf þat was *Barabub* broþer . to³ Seint *Bertlemew* as he lay in his bedes þe deuel seide þine bedes brennen me & bynden me

INcendunt me oraciones tue ¶ And who þat may wip bedes haue teres . he may haue of god al þat he wil . ȝif he 10
bidde riȝthfullich . And it owe to ben ygraunted⁴ and þerfore secheþ afterwisdom þat ȝe ne bidde hym noþing bot ȝif it be wiselich ybeden . for ȝif he graunted it . he were a more fole þan anoper man . ȝe ne seþ no wise Man þat wil graunt any þing þat me asken hym bot ȝif he se þat it may wel be done . And elles 15
he were a fole ȝif he graunted it . Ȝe : a more fole þan he þat bereþ a *Babyl* . þerfore in ȝoure biddynges biddeþ so þat ȝe ne be nouȝth aboute to make god a fole⁵ For ȝif ȝe do it wil fallen opon ȝoure seluen . For he ne wil graunt noþing bot his riȝth-
wisenesse & his mercy mowen acorden þere jnne . Ac euere he 20
heldeþ more here to þe mercy þan to þe riȝthwisenesse . & þerfore vche man bidde wiselich j rede & soule hele for holy wrytt seiþ

ORacio lenit lacrima cogit . / ¶ þe good bede softeþ god & makeþ hym mylde to vs . as man þat haþ a sore & is anoynt . it softeþ hym . ac oure teres pricken hym . and leten 25
hym neuer haue rest til þat he haue ȝiuen vs al þat we asken ȝif it be skylful .

COnturbasti capita draconis in aquis // Whan þe deuel assaileþ ȝou . casteþ out scoldyng water opōn hym as men done att *Castels* opon her enemyes . For þere þat water comeþ . 30
þe fende fleizeþ sikerlich . lest his heued schulde ben yscolded *Castel* is vche mannes body . And ȝif ȝoure *castel* be wel kirnelde . & wel warnyst wipinne þat is wip good werkes . & depe dicheþ al aboute þe wał . þat is þe *modenesse* . þan is ȝoure *Castel*

¹ *þis*: 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 fole* run together.

careles . þe fende may longe assaile 3ou & lese all his assautes
as men seþ often . a litel¹ rayn felleþ a gret wynde . so² done
bedes and teres wiþ al fellen þe deuels blastes and þan comeþ
þe sunne and schineþ after and makeþ al fair & drye . And
5 so doþe þe soþ sunne jesus crist 3iueþ li3th & suetnesse to þe
soule

Oracio³ humilitatis penetrat nubes &c. ¶ þe bone of
þe symple man & womman þat is lowe of hert perceþ heuen,

10 **M**agna⁴ virtus pure oracionis que ad dominum
intrat & mandata peragit vbi caro peruenire⁵
nequit. ¶ Michel is þe mi3th of þe schire bone þat flei3eþ vp
tofore god and doþe þat erande so wel þere þat þe flesche may
nou3th comen . þat almi3tty god hap writen al þat he seiþ in þe
booke of lyf as seint Bernarde witnesseþ and sendeþ adoun his
15 angel to done al þat he wil .

Resistite⁶ diabolo & fugiet a vobis. ¶ Stondeþ a3ein
þe deue and he flei3eþ fram 3ou . stondeþ hou . Resistite⁷
in fide . ¶ Stondeþ a3ein strongelich in þe bileue . beþ hardy
of goddes help & þencheþ hou lepi he is þat no strengþe ne hap
20 bot of hym seluen . He ne may do no more bot putte forþ his
aped ware & þreten⁸ vs to biggen þerof . Lei3eþ hym þan to scorne
stondeþ a3ein stiflich in þe bileue and he holdeþ hym as schent

Sancti⁹ per fidem vicerunt regna . ¶ Þise holy hale-
wen¹⁰ ouercomen þorou3 bileue þat hij hadden Alle his wiles
25 of synne . for he ne comeþ nou3th bot þorou3 synne

WE holdeþ hym¹¹ mychel of pride whan he biholdeþ to
grete god hou litel he made hym in a pouere maidens

¹ *litel*: over *l* the upper part of an unfinished letter (*l*).

² p. 418 a.

³ In the margin: *sala*
mon with *s* and *m* partly cut away; an erasure,
extending about an inch along the edge of the page. On *O* traces of erasure.

⁴ In the margin: *ugustinus*

⁵ *peruenire*: the fourth letter looks more like *n*.

⁶ In the margin: *acobus* with erasure below.

⁷ In the margin: *etrus*

⁸ *þreten*: *þret* on erasure.

⁹ In the margin: *Paulus* with *P* partly cut away.

¹⁰ Between *halewen* and *ouercomen*: *al* expuncted and crossed over.

¹¹ *hym*: *hy* partly effaced.

wombe . & nouȝth for his goode ac for oure good dede & seide
 and þoled pyne & wo for vs . þe chynche ne kept þat non ne
 hadde of his good bot al hym seluen wolde it haue . so ne dude
 oure lorde nouȝth . For ȝutt whan he hadd parted wiþ vs here of
 his good After he liȝth adoune in to helle to þe free¹ prisoun 5
 and delt hem þere of his good . We fynde in holy mennes lyues
 þat an ancre had almost lorne þe eize of hir bileue for a quayer
 þat on of hire susters wolde haue borowed at hir and sche nolde
 nouȝth leue it hir, And þerfore beþ war ȝe þat wil ben gostlich
 men & wymmen ȝe þat desiren forto ben goddes childer beþ war 10
 þat ne holde no gostlich þing fro noman þat may do anoþer
 man good als wel as ȝou þat ȝe ne be redy at helpe hym wiþ
 al at his nede wytt oþer any oþer þing for Salamon seiþ þou ne
 schalt nouȝth sellen þi wytt for god it ȝiueþ þe . & lenep forto
 parten wiþ oþer . ȝif þou can more þan anoþer² ne ȝutt of bodilich 15
 þing þat þou haste more þan þe nede bihoueþ . þou art adetted
 þerto . For god haþ made þe his reue and his spenser for þou
 scholdest dispenden it to his worschipp and to note of þi soule .
 for þou ne haste nouȝth here a ferþing worþ of good þattow ne
 schalt ȝelde rekenyng þere of straitlicher þan any reue schal hou 20
 it is dispended And of þine fyue wyttes hou þou haste dispended
 hem in ydelnesse oþer in goddes worschipp and to þine owen
 note . do þan as þe reue doþe . Ȝelde owen of owen j rede as
 god biddeþ in þe gospel make ȝou frendes wiþ mammona . þat is
 riches ȝiue it as it comeþ & holdeþ nomore þan nedeþ . 25

WHo may þan oþer dar holde wrappe in his hert . þat bi-
 holdeþ hou þe gret god com adoun in to erþe to make
 þrefold sauȝtnesse . bitwene god & man . bitwene man & aungel .
 and bituene man & man . And after his arisyng fram dep to lyue
 whan he com to his deciples þis was his gretynge Pax vobis . 30
 þat is pes & sauȝtnisse bitwene ȝou . And nymeþ ȝeme whan þat
 lef frendes departen vche fram oþer . þat last word þat hij seyen .
 þat men best athold . And oure lorde left his leue frende here in
 erþe in vncoupe þede . and þe last word þat he seide vn to hem
 whan he went fram hem he seide þis worde vn to hem . Pa- 35
 cem relinquo vobis . pacem meam do vobis . // ¶ þat
 is . sauȝtnisse j . do amonges ȝou . and my pes j leue wiþ ȝou,

¹ free: the third letter looks like a badly made o.

² p. 418 b.

IN¹ hoc cognoscetis si discipuli mei sitis si dilectionem adinuicem habueritis. ¶ By þat 3e schull knowe 3if 3e ben my deciples . 3if þat 3e loue to gider . Þis was his druery² & his merk þat he sett opon hem . for Jesus crist is
5 al pes . & li3th . & loue pere is his wonyng stede,

IN pace factus est locus eius ibi confregit potencias arcum gladium scutum & bellum. / ¶ Pes & sau3nes is godes³ stede . and where so þis pes is . it bryngeþ to nou3th alle þe deuels wiles & his wrenches . and al his strengþe ! it brekeþ
10 his bowe þat ben his⁴ derne fondynges . & his swerde . þat ben temptacions keruyng & nei3e of kynne . Ne wot 3e nou3 wel pere men fi3tþeþ in stronge⁵ ferdes als longe as hij holden hem to giders hij ne mowen nou3th ben ouercomen . Also it fareþ gostlich for al þe deuels entent & his businesse is abouten forto de
15 parten mennes hertes & wymmens & cast wrappe pere sau3nesse schulde be amonges goddes childer . For he ne hap none envie bot to hem . & sone after his wrappe amonges hem . he doþe⁶ hym bitwene onon ri3th and sleþe⁷ on vche half adoüne ri3th . Forþi att doumbe beste lerneþ wisdom for hij han þis worschipp
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 3if any be so vnsely þat he wende out he is yschent onon ri3th . also 3if men gon in a slider waye & vche holde opers honde hij mowen gon þe 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 euer waden . 3if many holden to geders her honden and on falle
30 he is sone holpen vp . & 3if he be one he geþ sone 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. *doþe*: *do* partly effaced.

⁷ *sleþe*: the first *l* somewhat faintly added above the line.

⁸ In the margin: *Gregorius*.

VE¹ soly quia cum ceciderit non habet subleuan-
 tem. ¶ Wo is hym he seip þat falleþ & is al one for he
 ne haþ who hym arereþ . Ac he nys no3th one þat haþ god to
 fere . Aforbisen takeþ . Grut cleueþ to geder . take dust & rowe it .
 it altobloweþ . An hondeful of 3erdes while hij ben to giders hij 5
 nyllen nou3th breken . A tree þat wil falle men vndersetten it
 wip anoper . & 3if Men twynnen hem hij fallen . Ac many men
 and wymmen þat schulden ben in loue to geders in compaignye
 hij ben sampsones foxes þat weren tyed to geders by þe tailles
 & in vche tayl a blasme brennande whan þe Philistiens & he 10
 weren wroþe . He tooke alle þe foxes þat he mi3t and knytt hem
 to geder by þe tailles & bonde a blasme of fyre in vche tayl &
 drof hem þorou3² her feldes and so brent vp alle her cornes³ .
 & her vynes . nymeþ goode 3eme what þis be to siggen . Men
 turnen oft þe nebbe to þing þat Men louen . & awayward fro þing 15
 þat men haten . Tayl bitokneþ ende . who so wil þan be tyed to
 gider as his foxes were for non wolde þiderward þat oper wolde
 bot al froward , & ysett þan fire in þe ende þat is wrappe . þat is
 þe fyre of helle . Al þis is ywriten here for þat vchon schulde
 loue to geder as goddes deciples duden . & namelich þere it owe 20
 to ben . þat is in wedlok . & in ordre & in religioun . For þere is
 þe deuel most aboute to sundren it . & þere schulde man & wom-
 man fastest cleuen to gedres in god and biseke hym þat he helde
 hem to gedre & þan hij mowen ben syker þat he schal helpen
 hem 3if hij wil bidden hym of helpe þere of & elles nou3th . & 25
 beþ nou3th as Sampsones foxes . non ne wolde as oper wolde . &
 3if 3e holde 3ou to gedres as holy wrytt seip .

Multitudinis credencium erat cor vnum & anima
 vna .⁴ ¶ þat is mychel stedfast bilcue schal be in on hert
 & in o soule . For þerwhiles þat men holden to giders ne may 30
 þe fende noþing done & þat he wott ful wel . And þerfore whan
 any frende schal sende vn to oper . Loke þat þe sondes man be
 wel syker and recorde it often er⁵ he go . for a litel clout may
 make a foule spott . And 3if any frende blame oper for her mys

¹ In the margin: *Salamon*

² *þorou3*: the first *o* nearly effaced.

³ *cornes*: *n* partly effaced.

⁴ p. 419 b.

⁵ *er*: over *e* a curved stroke resembling a contraction-mark.

berynge . oiper for lackes þat hij han warneþ hem for hij ne seen
it nouþt hem seluen . þonkeþ hem 3erne wiþ þis psalme,

Corripiet¹ me *iustus in misericordia & increpabit*
me *oleum autem peccatoris non inpugnet caput*
5 meum, ¶ He þat blameþ me forto amende me hym ich owe to
louen & cunne hym þonke more þan þe synner þat seiþ me softe
wordes after my wille,

Meliora sunt *ulnora corripientis quam oscula*
blandientis, ¶ Bettere ben þe blameande wordes þat
10 ben seide forto amenden me : þan cusse þat is fykel . þat is to
saie þan he þat foloweþ al my wille . And þerfore seiþ Salamon .
chastise þe wise man & he wil loue þe afterward þe bettere ne
be non so bolde ne so fole hardy forto resceyue goddes flesche
& his blode in wrappe ne 3utt in non oþer synne . ne loke toward
15 hym þat com adoun to make þre fold sauþtnesse,

Beati *pacifici quoniam filij dei vocabuntur* .
¶ Blissed ben þe peisible of hert for hij schullen ben cleped
goddes sones . And who þat may do þis poynt . he þat naþ nouþt
agylt drawe þe gylt toward hym forto make hym þat haþ agilt
20 come to amendement & to loue þere he nolde nouþt toforne . &
so be aknowen his owen gylt . þat is an heize staire to god ward
& mychel mede lip þerfore . And for þe gret mede þat falleþ þer-
fore . a man oiper a womman owe to strengþe hem þe more þerto
forto done it
25 who² so be slow & slumbry þat seeþ hou besy oure swete lorde
was jesus crist here on erþe for oure note

Exultauit *vt gigas ad currendam viam pertran-*
siuit bene faciendo . ¶ And after al þe oþer swynk þat
he swank in þe last endyng of his lyf . oþer meu han rest whan
30 hij ben laten blode and holden³ hem pryuelich in chambre &
comen bot litel in þe liþt . And he was laten bloode opon þe
mount of Caluarie . þider he went on heiz⁴ whan he wolde be
leten blode . & 3utt in þe hattest of þe day . forto schewe to vs

¹ In the margin: dauid 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.: *heize* with *e* expuncted.

hou hot his loue was to vs & hou brennande . & pere he was laten bloode on fyue stedes brode woundes & depe wip outhen alle þe rewful garses . here was a gret swynk . And aȝein sluggers & sleepers is his erlich arisinge fram ded to lyue¹ . and also when he went wip hise deciples . he ros vp erlich & went fram hem .² 5 & made his prayers to his fader for vs . wel auztte we þan forto trauaile for oure seluen , and arisen erlich forto seruen hym for it is al oure owen profit ,

Aȝein coueitise is his mychel pouerte on erþe here þat wex opon oure lorde euere lengere more and more . For þo he 10 was borne so michel place ne hadde he nouȝth þat his litel swete body miȝth lye opon . so narowe was þe stede þere he was borne , þat vnneþe joseph & his moder seten þere opon and laiden hym in a cracche wip cloutes þe godspel telleþ .

Pannis³ eum inuoluit , ¶ þus he was cloped þat clopeþ 15 þe sunne⁴ . þere after pouerlich fedde wip þe mylk of a maiden⁴ and ȝutte wite ȝee þat maidens han lesse⁴ milk þan oþer wymmen han . and after in litel stede leide in a credel . & ȝutt sipen he menep hym þat he ne hadde⁵ nouȝt so mychel where opon he miȝth leggen his hede , 20

Filius⁶ hominis non habebat vbi caput suum reclinet . ¶ þus pouer he was of ȝn . & of cloþing . And of mete nedeful þat opon palme sonenday al day he stode & preched in ierusalem in þe temple . And at euen wha he hadde done he stode and loked longelich aboute hym And non ne wolde bidde 25 hym to mete ne to herberewe . and þeiȝ hij hadden wolde hij ne durst nouȝth for þe clerkes and þe maisters of þe lawȝe . And þan he ȝede to Bethanye⁷ & his deciples wip hym vn to marthaes hous and his deciples breken þe eres as hij ȝeden by þe waye for hungere And⁸ ȝutt hij weren chalanged of þe Clerkes þat hij 30

¹ On *lyue* traces of correction.

² p. 420 a.

³ In the margin: {n u s

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: n u s with n half cut away.

⁷ *Bethanye*: n touched up.

⁸ *And*; *An* almost effaced.

hadden broken þe lawze for þat hij gedreden her mete opon þe sabate day. And zutt alpermoste pouerte com after þan when he henge naked opon þe rode and mened hym of pryst & he þat al made of nouzth ne hadde bot a fote of erpe to¹ dyen opon
5 as by mannes 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 werldé vn bileued is he þat mychel wisschep of werldelich wele.

10 **A**zein glotonye is his pouer pitaunce on þe roode. Tuo manere & bloode leten men. Look þat day þat he was sore trauailed & leten blode. Look what men zaf hym to drynk oiper to mete. Men zaf hym bot a litel galle in a spounge. Look þan who wil grucchen zif he þenche wel þere opon of vnsauoure metes &
15 drynkes.

Azein leccherie is his beryng on erpe of a clene mayden. & al was clene þat he ledde wip hym. And his hard betyngge atte pyler þat so he was beten & forwounded. þat fram his hede² to his fote nas nouzth als mychel skyn hole opon hym as men
20 seien. þat men mi3th sett on a nedel poynt þat it nas to broken. and summe of þise holy men seien þat he hadde a Legion of woundes. sex þousand. & sex hundreþ. & sexti and sex. Who þan þat is tempted of leccherie. sett þis wel att his hert and it wil drawe out þe likyngge of leccherie. Azein all dedlich synnes
25 þat werreþ vs seint Peter seip,

CHristo³ in carne⁴ & vos eadem cogitacione ar-
memini, ¶ Armeþ zou seip seint peter wip pouzt of
jesu crist þat in oure flesch was so ypyned

30 **R**ecogitate qualem apud semetipsum sustinuit
contradiccionem vt non fatiget. ¶ þencheþ when
ze gon & fiztten azein þe deuel. hou oure lorde wipseide⁵ his
wille of his flesche.

¹ to added above the line.

² p. 420 b.

³ In the margin: *Petrus*.

⁴ *carne*: ne on erasure.

⁵ *wipseide*: þ added above the line.

Non¹ dum enim vsque ad sanguinem² restitistis ¶ 3ut ne han ze nou3th wipstonden tyl schedyng of zoure blode . as he dude for vs . wil we clepe hym to help he is euer redy biforne vs atte Messe and schewep hym as þei3 he seide . Loo me here in present . Telle to me what þou wilt . jchil3 ziue 5 þe strengþe 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 . ¶ Lorde seie j ziue my strengþe to þe . þou þat art ston of help . toure of treuþe . castel of strengþe . 10 þere þe fende ne may nou3th do wip h sautes . þis is taken out of Regum . þere þe folk of jsrael loged hem . by þe ston of help . And þe Philistiens comen þat ben vnwi3ttes . afeþ on ebru . is new wodeschipp . and it telleþ þat jsrael went sone þe rygge . & foure þousande in þe fizth weren sarrelich ynomen and þat was 15 for hij were flechhande . And þerfore in zoure anguisch stondeþ stiflich azein wip gode josephath þat sent sondes many to þe kyng of heuenen after socoures ,

In nobis quidem non est tanta fortitudo vt possimus huic multitudini resistere que³ irruit super 20 nos set . cum ignoramus quid agere debeamus . hoc solum habemus residui . vt oculos nostros dirigamus⁴ ad te . seq⁵ hec dicit dominus nobis nolite timere & ne paueatis hanc multitudinem . non enim vestra pungna set dei tantum modo confidenter state & 25 videbitis auxilium domini super vos credite iu domino deo vestro & securi eritis . / ¶ Jn vs nys nou3th derworþe lorde þat we mowe wipstonde þe deuels ferde ac whan we be so bistad þis one we mowe done heuen vp oure eizen⁵ toward þe mylsful lorde . þou sende vs socoures . zif he ne hereþ 30 vs nou3th crie we Ludder . & þrete⁶ þat we wil zelde vp þe castel bot zif hei3e þe swiþer wip his helpe . Ac hou ansuered he þan þe goode josephath : nolite timere , ne be ze nou3t 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.

⁵ Between eizen and toward: to struck over and expuncted.

⁶ p. 421 a.

ne drede 3e 3ou nou3th . þe fi3th is myne & nou3th 3oures . stondeþ
sikerlich *with* stedfast bileue and 3e ben alle syker . for þe fende
ne may noþing done to vs als long as we stonde . þis is þe fendes
woord þorou3 ysaye.,

5 **I**Ncuruare¹ vt transeamus, ¶ Stoupe he seiþ & lete me
ride . ʒ nyl nou3th ride longe . þou may schouue me adoune
he seiþ wiþ schrift . þus wil þe fende seiþ ne leueþ hym nou3th
he is a li3er seiþ seint Bernard

10 **N**On² wlt transire set residere . ¶ Nille he nou3t
wenden ouer ac he wil sytte wel fast þere was a womman
þat leued hym so . and bowed adoune & lete hym lepe vp &
þou3th to haue schriuen hir on þe morne . & sche dude it eft &
sche fel in full woue . & he rode opon hire twenty wynter . And
ne hadde ben a miracle þat sche sei3 he schulde haue riden hire
15 so þat he schulde haue torpled adoune wiþ hire in³ to helle pytt
And þerfore holde we vs vp stedfastlich in þe bileue for it bringeþ
to nou3th alle þe deuels wiles . Haue stedfast bileue as holy
chirche bileueþ and lete away alle wicche craftes alle tiliynges .
alle sweuens . & alle fals si3ttes þat holy men dreden . For þe
20 fende hap many bigiled þere þorou3 . for þere nys non þat in his
sotile temptacions may atstonde bot one in þe bileue . And þer-
fore we most fast biseche god þat he strengþe oure bileue as his
apostles beden hym . for 3if þe fende may vnderstonde þat oure
bileue faileþ þan wexeþ his mi3th . We rede in *Regum* þat ʒsbosett
25 made a womman his 3ateward þat wyndeweþ whete . and sche fel
on slepe & ʒsbosett was wiþ inne . And þan com recasbesones &
wen ʒn & slou3 ʒsbosett . ʒsbosett on ebru is þe bymased man to
saie on english þat a myddes his wiperwynnes leide hym to
slepen . womman 3ateward is his wittskil þat schulde departen þe
30 whete fram þe chaf . þe whete is his goode werkes . chaf is ydel
þou3ttes⁴ & speches . þis skil þat schulde be strong as man⁵ and
whan he vnstregþed þan he is womman⁵ þat is þe bileue faileþ .
þis 3ateward þan slepeþ sone whan he gynneþ consenten to

¹ In the margin: ysayas.

² In the margin: *Bernardus*

³ in added above the line.

⁴ þou3ttes: 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 þan þe lust gop jnward and þe delit wexep . þan recabesones þat ben þe deuels barnes of helle gon jn & slen¹ dounriȝth þat vnsele bymased soule gregori seiþ .

Igniuie² ferie est vitam carnis dileccionis perforare . ¶ þe fende þorouȝ stikeþ þe cher whan þe delit 5 smiteþ to þe hert and þat is þorouȝ zemelesschipp . gregori seiþ .

Antiquus³ hostis mox vt mentem occisam inuenit ad eam in quibusdam occasionibus loquutus venit . & quedam ei de gestis preteritis ad memoriam reducit . audita quadam verba indecenter resonat . 10 putrau⁴ . & deteriorate sunt citatrices mee . cicatrix ergo quippe figura . figura est wlneris . Cicatrix ergo ad putritudinem redit quando peccati wl nus quod per penitenciam sanatum est ad dileccionem sui animum concutit . ¶ þat is whan þe olde vnskil listneþ toward 15 oure þouȝttes and hereþ hem speken of fleshlich þinges . & spekeþ þus þe olde swike toward þe hert of wordes þat he haþ byforne oþer siȝttes þat he haþ seen bifore oþer of her owen synnes þat it sumtyme wrouȝt al þis he putteþ forþ to þe doted soule so þat þe synnes þat bifore weren bett ben opened and 20 ymade newe . þat he may wepe & sorouȝe ynouȝ & seiþ wiþ þis psalme

Pvtruerunt⁴ & corrupte sunt cicatrices mee . // Weilaway myne woundes þat weren faire heled ben gedred newe þorouȝ synne . & gynneþ to roten . þat is whan þe elde 25 synnes comen in mynde . & þat is þorouȝ sloupe þat he falleþ in ydel þouȝttes .

Isboset inopinata mortem nequaquam subcumberet nisi ad ingressum mentis mulierem custodiam deputasset . ¶ And al þis vn hap comeþ þorouȝ þe ȝateward slepe 30 þat is wommanlich &⁵ schulde be manlich . & þat is for default of bileue þat ouercastep boþe man & womman . & namelich aȝein þe fondynges þat ȝsbosett died jnne . þat is zemeleshede . Look

¹ p. 421 b.

² In the margin: $\left. \begin{array}{l} G \\ gg \end{array} \right\}$ with *G* partly cut away.

³ In the margin: $\left. \begin{array}{l} g \\ gg \end{array} \right\}$

⁴ In the margin: $\left. \begin{array}{l} d \\ au \end{array} \right\}$

⁵ Between *d* and *schulde* traces of erasure.

hou oure enemy is wayk & lepi . nys h nouzt an vnhardy campion
 þat smiteþ toward þe fote of his¹ 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 nouzth
 5 ful sore² bot zif þat þe delit smyte toward þe he hert and gynne
 to wexen more & more . Ac þan drynk of þe atter . þat is þenche
 on þe passioun of Jesu crist . & do penaunce & dryue out þat
 attri swellyng fram þe hert . Þat is . þenche on attri pyne þat
 Jesus drank opou þe rode for oure synnes . pride . onde . wrappe .
 10 hert sore for werdelich þinges . drery for loue longyng wisschyng
 of Catel . þise ben hert wounden,³ þise ziuen depes dynt onon
 whan þe foote smyt þiderward þan it is to dreden . þat is þe lust
 oiper þe loue .

REmedie azein pride is lowenesse . & onde salue is felauz-
 15 schipp . wrappe salue is loue⁴ . & suffre þat man misdo þe .
 Azein slouþe is redyng . spekyng of god & of gostlich werkes .
 azein coueitise is free of hert . azein glotony fastyng . azein
 leccherie fleize out of þe feble compaignye þere it may be done .
 & bidde fast to god nizth & day þat he sende þe grace to wiþ-
 20 stonden it .

WHo so wil be lowe azein pride þenche hou mychel hym
 faileþ of holynesse & of gostlich pewes . zutt 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 zif þou
 25 ziuest good kepe vn to hem . In þi body is filþe & vnstrengeþe .
 Look in þe fairest stede of al þi body þat is þi neb . what comeþ
 out þere of bereþ it wyn beryen oiper smel of Aromance . þe
 breren beren rosen . þi flessche⁵ what bereþ it . out of þi nose
 ne comeþ nouzth bot slyme . ne artow nouzth bot wormes mete .

Sperua fluiudum . vas stercorum . esca vermium,
 30 ¶ Now a fleize may dere þe & make þe to blenche wel owe
 þou to be proude . Biholde to þise holy men hou hij fasteden .
 & woken . & in which trauail þat hij weren . & so may þou knowe
 þine owen vnstrengeþe . Ac þat awildeþ vs þat we be cloumben

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 & þerfore biholde dounward & pou schalt see what pou art seip seint austin,

Incencium est eleccionis respectus inferioris sit cautela que humilitatis consideracio superioris. ¶ Pat is biholde vn to pise holy men þat ben of heize lyf & 5 pou may loke þan hou lowe pou standes forbi hij¹ done. Faste a seuen niȝth brede & water. wake þre niȝth. what wil it vnstrenge þi body þan may pou wel see þat in þi flesche is filþe and vnstrenge. And in þi soule ben oper two þinges. forȝeting & vncunnyng. & liȝth forto casten in to synne. And þerfore bi- 10 holde to þine synnes. drede þi feble kynde and seie wiþ þe holy man þat men telde hym þe fal of his felawe,

Ille hodie ego cras. ¶ Als vnstrong am ich as he was. He fel to day & j may to morowen & biwepen his vuhappe. & dreden þat so niȝth bitiden hym jif god ne helde hym vp 15 wiþ his grace Bernard seip.

Superbia est appetitus proprie excellencie humilitatis contemptus eiusdem. ¶ Also as pride is willyng of worschipp & heizenesse. riȝth so is lowenesse willing of lowenesse & to be litel holden. & as pride is rote & hede of alle 20 vices: so is² lowenisse rote & heued of alle vertues.

Qui sine humilitate virtutes congregat est quasi qui in vento puluerem portat, ¶ Pat is who þat bereþ vertues in hym wiþouten lowenesse it fareþ by hym as who bare dust in þe wynde. for þis lowenesse no gnare ne may 25 ne may it atholde. þat is non of þe deuels wiles ne may hym deren. Seint antoyne it witnesseth þat god schewed al þe werlde vnto. & þan he seiz it sett al ful of deuels gnares. & þan he seide vn to oure lorde. A lorde he seide hou niȝth euere any passen all pise and witen hym fram hem. & oure lord seide to 30 hym. þe polemode man. For þe lowe man of hert is so litel þat no gnare may atholde hym. & þerto eke he is so strong þat al gostlich strenge comeþ þerof cassiodre seip.

Omnis⁴ fortitudo ex humilitate &c, ¶ Al gostlich strenge comeþ of lowenisse.

¹ hij on erasure.

² p. 422 b.

³ In the margin: gregorius,

⁴ In the margin: cassiodorus

VBi¹ humilitas . ibi sapiencia, ¶ *þere lowenese is*²
þere is wisdom . & þere þat is wisdom þere is þe faders
strengþe . Hou doþe þe wresteler he nymeþ 3eme what turne þat
his felawe can nou3th . & þerwip he castep hy . Also oure lorde
5 *seize hou þe fende cast alle to helle þorou3 þe pride þat was in*
adam . And þan seide oure lorde ʒ schal werpen hym wip a turne
þat he neuer ne knew ne neuer schal . And oure lorde streitþte
hym so lowe by þe erþe þat þe fende ne knew hym nou3th &
þat is cleped þe fallande turne . & þerwip he bigiled hym and
10 *cast hym & ouercome hym . & alle his wiles er he wist . And*
3utt vche day he is bigiled wip þat ilch turne of þe þolemode
man & womman

OMne sublime vident oculi eius . ¶ Holy men þat
holden hem lowe & litel of hem seluen & 3iuen hem nou3th
15 vnto þe werlde . þe wilde bore ne may nou3th come vnto hem .
Hij ben careles of his tosshes . & þerfore vche man bihelde his
blak . & nou3th his white . þe white wil bygile þe eize oure
lord seip,

DJscite a me quia mitis sum & humilis corde,
20 ¶ Lerneþ of me to be mylde . for ich am meke & mylde .
For in þise men þat ben mylde he ne heldeþ nou3th drope
meel of his grace ac foloweand he heldeþ in hem his grace,

Qui³ emittis fontes in conuallibus &c ¶ þou makest
welle lorde in þe valeie . & hert bolnen & heuen as hil .
25 take me a bledder and⁴ blowe it and it wil fleten pricke þer
inne wip a nedel & it goþ⁴ al out & sinkeþ . And so it fareþ by
pryde . als longe as a man leteþ wel of hym seluen þan he is
blowen as bledder Ac lete hym loke witterlich what he is . & his
tayl⁵ wil falle

PRide salue is pis . Felawschipes & loue oper mennes goode &
30 it is pine owen . & wille hem goode þere my3th faileþ . For
so mychel strengþe hap loue þat it makeþ opers good his gode .

¹ In the margin: *Salamon*.

² *lowenese is* run together at the end of the line.

³ In the margin: *dauid*.

⁴ From *and*, the last word in a line, a large erasure, extending over the whole of the following line down to *goþ*, which stands in the middle of the next. Comp. p. 130, n. 4.

⁵ p. 423 a.

Loue opere mennes gode¹ & it turneþ to þe . Lord what many
ben in þis werlde as ich vnderstonde wolde wel loue þat þing
here on erþe þat al þing were his þat it touched

A Lia bona si diligis tua facis. // zif þou hast onde of
opere goode þou attres þe wip halyway . & woundes þe wip 5
salue . þi salue it is zif þou it loues . & þi strengþe azein þe
fende . zif þou loue witterlich nomore schal fleshlich fondynges
dere þe þan gostlich . Looke þat we wil þat vche man & womman
þat loueþ vs . loued hem . Helpe oper forto haue default þerof þi
seluen . An Ancre was almest dampned for þat sche nolde nouzth 10
lenen a quayer fram fer to loken on,

Wrappe salue is polemodenesse þat men owen to han azein
yuel . þre staires þer bien þat longen to wrappe . zif þou
be polemode azein wrappe an heiþe staire it is zif þou pole pole-
modelich harme þat men done þe . wel² heiþer it is . & more mede 15
lip þerfore zif þou ne haue nouzth agylt . And alder heiþest zif þou
it pole for þi good dede . Ac many wil saye j made neuere fors
and ich hadde agylt . Ac for j ne haue³ nouzth deserued it .
it doþe me þe more harme . þou þat so seist ' chese on of þise
two . wheþer þat þe is leuere to be judas felawe . oiper jesus cri- 20
stis⁴ felawe judas was honged for his gylyt . & jesus crist giltles .
He þat mysseip þe oiper misdoþe þe he is þi file . for þe file fileþ
away al þe rust of þe soule . For al þis word is goddes smiþe
to smiþe wip his chosen . & his belys þat he bloweþ wip þat ben
his wicked men & wymmen þat clensen his childer and brijtten 25
hem whi schuþt we be waryand hem þat done vs good . zif we
weren wel avised we auzttten⁵ to blissen hem & bidden for hem
fast for þe good þat hij done vs . wolde þe yrne zif it couþe
speken warien þe fyle þat it clensted nay bot it were a gret fole,

Argentum probatum vocauit eos . ¶ He clepeþ hise 30
siluer proued zif þat we wil come to oure spouse . we mote
ben yproued as þe siluer is in þe fyre . so we mote ben yproued
in þe fyre of fondynges,

¹ gode: the second letter more like e.

² wel: w partly on erasure.

³ ne haue added above the line; on e in haue traces of erasure.

⁴ cristis: the last is in somewhat fainter ink added above the line.

⁵ auzttten: uzt squeezed together at the end of the line.

Quid *gloriatur impius si de ipso facit flagellatum*
 pater vester / ¶ Þenche on þis ensample, on domesday
 is day sett forto zelde vche man¹ after þat he haþ deserued.
 doþe he þe þan wrong þat demes þe or þat day come. for þan
 5 is riȝth sett vn to alle men. for two þinges god haþ holden to
 hym seluen worschipe & wreche,

Mchi *vindictam ego retribuam*. ¶ Myne is þe wreche.
 ¶ It schal zelde.

Gloriam *meam alteri non dabo*. ¶ My blis and my
 10 glorie ¶ ne schal ȝiue to man Now þise men þat wrappen
 hem here of harmes þat men done hem² and of wronges and
 þise men also þat desiren forto haue Lordeschippes ouere oper
 & haue aȝ Men vnder foote for her ryches. þat on wil bynyme
 god þe wreche þat falleþ to hym. & þat oper his glorie þat is
 15 his blis. And so wolde Lucifer haue done. And þefore þe harme
 fel opon hym seluen. he bicom of þe fairest aungel³ of heuene
 þe foulest deuel of helle. and so schuȝt aȝ done þat hym folowen
 bot ȝif hij amenden hem here whiles þat hij lyuen. for alle swich
 Men wil bynymen god wiþ strengþe al þat falleþ vn to hym
 20 dauid seip,

Lacum *aperuit & effodit eum & incidit in foueam*
quam fecit. ¶ Hij maden a graue and dalf it. and fel
 hem seluen in þe diche, þat hij maden. & so it schal fare by
 vche wicked man & womman. þe harme þat hij wolde done to
 25 oper. it schal falle to hem seluen here oþer elles where. For
 atte day of dome þou schalt seen hou þe deuels of helle schullen
 beten hem þo þat ben þine enemyes & han done þe harme here
 ȝif þat þou ȝiue þe wreche in to his honde. for we schuȝt⁴ wil
 as god wil. and he schal wil as we wil.

Sloupe salue is þis gostlich gladnesse þorouȝ hope of gret
 30 mede þat we schuȝt haue þorouȝ redyng. þorouȝ holy þouȝttes.
 oþer of mannes mouþe to here⁵ men schuȝt ofte lete biddynges
 forto heren and forto reden. for þorouȝ heryng & redyng comeþ
 þe deuocioun. and ȝiueþ good kep to þise verses.

¹ p. 423 b.

² *hem*: *m* apparently touched up.

³ *aungel*: *u* by correction.

⁴ *we schuȝt* run together.

⁵ *here*: the first *e* corrected or touched up.

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

¶ *pat* is now stodye . now biseche now wirche euere as *þi* wytt is scharpest and so schal *þe* þenche *þe* day schort & *þe* werk lizth,

Semper in manu tua sacra sit leccio tenenti librum sompnus subripiat & cadentem faciem sancta suscipiat, ¶ Holy redyng eue be in þine honde *pat* *þi* nebbe falle sleping¹ opon *þe* *þe* holy pagyn . Ac eue as a man may do best and best wille haþ so holde hym . *pat* is to saie in biddingyng oiper in heryng oiper in redyng oiper in spekyng oiper in pouzth of goddes passioun,

Salue azein coueitise is largesse frenesse of hert . napeles a man may be to fre as seint Gregori seiþ . mete and drynk blyndes þre tymes lizth pouzttis lizth wordes . and seching of lustes ac vnderstondeþ þere ben þre degrees of fleschlich fondynges on is cogitacio . anoþer affectus . *þe* þridd consensus, cogitacio . *pat* ben lizth pouzttis *pat* ne hirten nouzth *þe* soule bot hij bispatten it as fleizes done confiteor serueþ þere of crouchyng & knelyng & culpyng atte breest done hem away affectus . *pat* is whan *þe* pouzth goþ inward and *þe* delytt wexeþ and *þe* lust þan wexeþ wounde and depeþ inward in to *þe* soule & *pat* is after *pat* *þe* lust goþ . þan is nede to crie Sane me domine hele me lorde for ich am wounded in to my soule,

RVben primogenitus meus non crescat ruben, ¶ Rede pouzth pou blody delytt ne wexe pou neuere consente, *pat* is ne consente pou neuere perto . ne drawe non vnlust vpe *þe* as þing *pat* were amased . and liþe adoun and letþ hym² vp & seiþ crauant . þan he bicomeþ neer *pat* aforne stode fer and biteþ depe bytte *pat* stode arst fer fro zou dauid seiþ,

ERue a framea deus animam³ meam & de manu canis vnicam meam, ¶ Whan *þe* dogge of helle comeþ als smertlich stonde azein ne loke nouzth what he what he wil do ac nyme onon *þe* roode staf in þine honde & in *þi* mouþe .

¹ p. 424 a.

² hym added above the line.

³ animam: a stroke across the first a seems to have been erased.

pat is make on þe þe merk of þe croice arise vp smertlich &
 stir þi seluen holde vp þine eizen & þine honden after socours¹
 wip Deus in adiutorium. Veni creator *spiritus*. Exur-
 gat² deus & dissipentur. Saluum me fac. *Domine* quid
 5 multiplicati, Ad te leuau i oculos meos. Saieþ þise Psal-
 mes. & zif 3ou ne come nouzth sone help criep ludder wip good
 hert. Vsquequo *domine* obliuisceris me. *pater noster*.
 Credo. Aue maria, And smertlich falleþ. a doune to þe erþe
 and braideþ vp þe roode staf casteþ hym a furwe half þe helle
 10 dogg þat nys nouzth 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
 hir³ prys and be euere þe derere for þat sche⁴ coste dere ne
 selle hir nouzth for so litel to his fo. þat he paied so mychel
 15 fore his owen hert blood & make hir nouzth þe deuels hore.
 to litel hij mowen do þat ne mowen nouzth heuen vp her þre
 fyngers & nempne goddes passioun⁵ his derworþe bloode & crepe
 in to his⁶ woundes as þe prophete seiþ.

20 **I**Ngredere⁷ petram absconde fosse humo ¶ Go in to
 þe ston and in to þe doluen erþe,

FOderunt⁸ manus meas & pedes⁹ meos dinumera-
 uerunt omnia ossa mea, ¶ Hij doluen myne feet &
 myne honden & rekened myne bones. 3e þe nayles weren ragged
 biforen for hij weren of a wommanes makyng & baren þorouþ
 25 in to þe tree skyn. & flesch. & bon. al þat hij stoden on. & þer-
 fore þe prophete biddeþ þe crepe in to þe doluen erþe,

Columba mea in funeribus petre & cauernis ma-
 cerie ¶ Michel loued he þat culuer þat he made swich
 hidels to hir. þo þat he clepeþ culuer looke þat hij han
 30 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: *dauid*

⁹ *pedes*: the first *e* looks like *o*.

& filpe of synne . come þan boldelich to hym & make schelde of his passioun . oiper zutt in wille to leten her synne als sone as god sendeþ hem his *grace* whan þat hij han bisou3th þere after

Dabis *scutum cordis laborem tuum* . ¶ Lord þou schalt 5
ziue me hert a schelde azein þe fende wiþ his swynkful
pyne . He schewed it to vs witterlich ynou3 þat he is oure schelde,
þe fi3t þerof makeþ hym agast & bryngeþ hym att fi3th . & 3if
3oure *temptacioun* go so ferforþ takeþ seint Benett salue nou3th
so mychel as he dude . for he tooke so mychel þat rigge & wombe
brusten ou blode . ac wiþ a smert discipline¹ oþer to drawe out 10
of likyng 3if þou werest þe slepeande he wil come vpe þe for
delytt is dedlich wiþ outen dede so ferforþ it may go and last,

Nvmquam enim iudicando est dileccio esse mordia
*ratio recluditur*² & negat assensum . ¶ Whan þe
skyl³ fi3tþeþ no lenger azein þan it is dedlich For in þe ginyng 15
trede þe nedder on þe hede er þat he were to bolde þe *pro*
phete seip .

Beatus⁴ qui tenebit & allidet paruulos suos ad
petram . ¶ Blissed be he seip þe prophete þat brekeþ to
þe ston atte first skirminge, 20

IN⁵ canticis capte vobis wlpes paruulas quidam .
enim , ¶ þe first prickyng sleþ þe vyne þat ben oure soules
þat moten han mychel tilyng as þe vine of all trees it most
haue mooste cost and it ne may nou3th beren hym⁶ seluen .
nomore ne may a man beren hym seluen, ne kepen hym bot 25
porou3 þe *grace* of god . And wel more keping & tilyng it mote
haue þan þe vine and li3thlich þou may sle þe vine . & 3ut wel
li3thlicher may þe soule be sleyn . And þerfore & for many oþer
enchesous man is likned to þe vine . þe fende is bere kynde bi
hynde . & ⁷asse bifore . þat is leþi bifore & stronge bihinde . & 30
þerfore smyte hym opon þe schulders for he is þing pruddest &

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: *jñ canticis*.

⁶ *hym*: *ȝ* on erasure.

⁷ p. 425 a.

hym is schame lopest. *pat* is atte first whan he temptē stonde
 stiflich azein wip gods passioun & he fleizeþ als swipe . & of *pat*
 synne he ne schal nomore tempte þe . Ac anoþer may for þere
 ben fele of hem . A lefdi seide a spark brouzth al hir hous on
 5 brennyng & so it fareþ ofte of litel comeþ mychel . *perfore* vche
 man & womman beþ war of þe deuel, he is redy to blowen it &
 kyndleþ it more and more . & *perfore* quencheþ it onon ri3th wip
 jesus cristes bloode for it is goddes ri3thful dome a man *pat* nyl
 nou3th whan he may he ne schal nou3th whan he wold Also
 10 azein coueitise þenche hou pouer jesus crist was att his bereynge
 he ne hadde none hous to be borne jnne ne no cloping forto
 ben ywounden jnne and pouerlich was sustened afterward and
 afterward his moder sustened hym wip her rok for sche span *pat*
 tyme And after more pouerte whan he henge on þe rode naked .

15 **A** Zein lecherie þenche upon his betynge wip scourges knotted
 & take þe a discipline oþer two . & *pat* wil drawe þe likyng
 fram pine hert And bidde fast to jesu crist & he schal deliuer
 þe & þou bidde wip good will, er þou lest wene for *pat* synne
 ne may noman wipstonde wipouten his *grace* bot hij *pat* ben
 20 chaste of kynde . oþer þorou3 art *pat* is to vnderstonde by art
pat hij deliten hem in oþer þinges & *perfore* hij ne han no will
 þerto . oþer usen letewaries to fordone her kynde,

A Zein glotonye beþ sober . fastē gretelich for *pat* is þe best
 medicine þere azeins & þencheþ upon þe meþfulnesse of
 25 jesu crist whan he henge upon þe rode And he asked a drynk
 & hij ne zeuen bot a litel galle & eysil & myrre menged to
 gedre . & he wipdrou3 hym & nolde nou3th drynk it þei3 al he
 were of þrust .

Now we schuþ telle of schrift two þinges nymeþ zeme of
 30 schrift . þe first of which mi3th it is . *pat* oþer what it
 schulde be . Now jchille dele þis on sextene partyes as men
 breken bred to childer *pat* bot zif þe bred were broken to hem
 hij mi3tten dyen for hunger, Schrift haþ many mi3ttes . Ac jchil
 tellen bot of sex þre to þe fende & þre to oure seluen schrift
 35 schendeþ þe fende & toheweþ of his heued & to dreueþ al his
 feerd . And oure seluen it wassheþ of al oure filþe . & zeldeþ vs
pat we hadde lorne & makeþ vs goddes childer . Judyf is schrift
 on oure tunge *pat*¹ is þe fende whan men schewen her synnes

¹ p. 425 b. Near the left-hand bottom-corner, a hand pointing upwards.

to þe preest & ben sori 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 .

Compuncte sciencie in cubiculo absceidit caput,
¶ Ac zutt he nys nouȝth al fullich slayn, 5

Vaga o vna mulier ebria .id est. Judif fecit in
domo regis nabugodonosor, / ¶ þat is erþe mouþe do
out al þat heued al þe gynnyng & al as it was þan he fleizeþ & all
his wrenches & all his wiles as Judif dude Oloferne Also judas
machabeus who stode azeins hym also þe folk in .iudicum 10
asked whan josue was dede who schulde ben her leder

Quis erit dux nostrum Judas ascendit &c. ¶ Oure
lorde seide late Judas go bifore 3ou and j schal take 3oure
enemes in to 3oure handes what is þis to saie . Josue spelleþ
hele and Judas schrift as Judif doþe þan is Josue ded whan þe 15
soule is slayn þorouȝ synne & is quyked azein þorouȝ schrift .
For schrift is baneoure & bereþ þe baner bifore goddes ferde &
bynymeþ þe fende his londe . Judas to drof 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 hir of widewen schrude þat bitokneþ synne
& cloped hir in haliday weden

Laut corpus suum & exuit se vestimentis vidui-
tatis . jehel seip. 25

Reddant vobis annos quos commedit locusta &
brucus . rubigo & erugo, ¶ Schrift zeldeþ vs al oure
lorne . þis was bitokned þat Judif schredd hir wip haliday weden
ovrnemētz bitokneþ blis as oure lorde seip,

Erunt sicut fuerunt & proieci . &c. ¶ 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
bizate beniamyn of Jacob his fader to ben his riȝth honde sone
þat is of þe eritage of heuen . now jehil tellen hou 3e schullen
go to schrift 35

Schrift schal be wrayful . þou schalt biwraie þi seluen & non
oþer as summe wil saien þus ich it dude þorouȝ oþer oþer
þe fende it maked me done . þus Adam and Eue wered hem .

Adam wytt his synne opon Eue¹ and² Eue opon þe nedder þe fende ne may strengþe non to synne þei; þat he egge hem þerto ac wel wele he leteþ þere of whan men seien o fore he is proude,³ for hij ziuen hym strengþe þat naþ non bot onlich þorou; oure
 5 seluen . zif þou witest þi synne on þine vnstrengþe þou putttest þi synne on þe fader þat made þe . zif þou seist þou⁴ ne haste no cunnyng þou putttest þi synne on þe son þat bouzth þe . zif þou seist þou ne haste no *grace*⁵ þou putttest þi synne on þe holy gost & on alle þise þre þou gabbest for zif þou wilt bidde
 10 hem . hij ben redy to ziuen þe strengþe witt & *grace*, zif þou bidde wiþ good wille & folowe it in dede als forþe as þou may . for at domesday þou schalt⁶ fynde alle þise þre azeins þe zif þou woldest excusen þe in þis manere . Nay þou schalt saie þus by myne vnwraist wille j beize to þe fende & to his wrenches
 15 poule seiþ

S^J⁷ nosmet ipsos diiudicaremur non vtique iudicamur, ¶ Zif we wraie vs here & deme wel oure seluen we schult be quyte atte mychel dome þere seint anselme seiþ þise wordes,

H^J^{nc}⁸ erunt accusancia terrenis supra iratus iudex.
 20 *subtra patrinus horrendum chaos inferni intus vrens consciencia. foris ardens mundus peccator sic deprehensus in quam partem se premet.* ¶ On domesday schal þe deuel of helle stonde on þi riȝth half þine blake synnes on þi left half & biclepe þe of þi soule *murþer* and riȝth-
 25 wisenesse 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 seiþ here .

A^G^{nu}^s⁹ dei qui tollit, ¶ Here he is lombe & þere lyoun for he wot alle oure gyltes Bineþen vs þe wide þrote 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: $\left\{ \begin{array}{l} a \\ u \\ l \\ u \\ s \end{array} \right.$ with *a* half cut away.

⁸ In the margin: $\left\{ \begin{array}{l} n \\ s \\ e \\ l \\ m \\ u \\ s \end{array} \right.$ with the first two strokes of the *m* cut away.

⁹ In the margin: *prophecia*

helle redy to swelewe vs . And oure conscience þat is oure inwit
brennande wipinnen vs & al þe werlde on fyre abouten vs . Þe
synful þus bisett to which of þise may he turnen hym: nys here
bo berne & here þat wo Word þat griselich word þat sorouzful
word þat god schal seye, 5

ITe¹ maledicti in ignem eternum² qui preparatus
est diabolo & angelis eius, ¶ Gop 3e awaried out of
myne eizen sizth in to þe fyre þat euer schal last þat was made
for þe deuel & for his aungels for 3e fordude my dome þat j
demed man to þat was to lyuen in sorou; and wo here in þis 10
werlde and after come to my blis . þefore 3e schuþ now haue
þe deuels dome to brenne wip hym wipouten³ ende . þan schullen
þe synful crien swich a cry þat heuen and erþe may agrisen
of þat ilch⁴ cry .⁵

Ascendit⁶ homo tribunal mentis sue si illud cogi- 15
tet quod oportet eum exhiberi ante tribunal
christi. assit accusatrix cogitacio testis consciencia
carnis timor, ¶ þat is þenche man on domesday Austin seip .
For skyþ sitteþ⁷ þere on dome settel comeþ þere after his þouþth
& accuseþ hym & seip þus þou dedest þere & þere & on þis wise . 20
His witt biknoweþ al soþ it is & mychel more . After þat þan
schal drede come & bynde hem þorou; best of domes man, 3utt
nys he nouþth ypayed þei; hij ben ybounden ac biddeþ pyne &
sorou; wirche in hem al þat he can & may . pyne wip outen &
sorou; wip innen . who so demeþ þus⁸ hym seluen here salþ he 25
is for þe prophete seip .

NOn⁹ iudicabit deus in idipsum . ¶ God nyl nouþth
þat a man for o synne be twies yugged

SJ accusat deus excusat in vite viam, ¶ 3if þou
biwraye þe here god wil were þe þere, 30

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 p. 426 b.

⁶ In the margin: *Augustinus*.

⁷ *sitteþ*: over *s* slight traces of erasure.

⁸ Between *þus* and *hym*: *wipinnen* struck over.

⁹ In the margin: *propheta*.

Schrift schal be bitter azein þat þe synne was swete . judyf
 þat spelleþ schrift was marachies dougter . And judas þat
 spelleþ schrift also wedded Othomar . Bitter and sorou; in schrift
 þat on comeþ wiþ þat oþer . Þat on wiþ þat oþer nys nougth
 5 worþe . Judif and Marachie boþe ben sauen in fift Phares and
 jarim nymeþ here foure þinges to stire you to make sorouge .
 zif a man hadde lorne fader & Moder . wyf & childe & broþer
 suster & alle his frendes . and alle in on tyme nolde he nougth
 be sory . God wott he may be wel sorier þat hap lorne god his
 10 fader & marie his moder and holy chirche his spouse . þat he ne
 hap no good of nougth þat hij done þere jnne . Alle þe aungels
 of heuene þat weren his frendes toforne . Alle halewen his bre-
 þeren & his sustren . Alle hij ben to hym als fremde & dede¹ as
 in hym . he hap sleyn hem and lyueþ in loþ of hem alle

15 **O**Mnes² amici eius spreuerunt eum & facti sunt ei
 inimici, ¶ Alle þat weren his frendes all spyen opon
 hym . his children dyen þat ben his good werkes al clene, and
 zutt opon al þis hym seluen þat was goddes childe & lyche to
 hym . makeþ hym þe deuels barne of helle & bcomeþ liche hym,

20 **V**Os³ ex patre diabolo estis. ¶ Ze ben þe deuels childer
 of helle & he is zoure fader seip oure lorde in þe godspek .

LVetum⁴ vnigenitum fac tibi planctum amarum,
 ¶ Make bitter man as womman doþe for hir child þat seep
 it dye toforne hir . Now by þis worde .⁵ bot zif a man wepe als
 25 mychel for his synnes as þe wyf doþe for hir childe for sche
 leteþ teres wiþouten mesure and bot zif a man dude so for his
 synnes he nere nougth verray repentaunt . Nay it nys nougth so .
 Ac pou schalt wil make sorou; & haue doel⁶ & ioye þe in god
 as þe prophete seip,

30 **G**Audete⁷ in domino semper & delectare in deo
 & ipse dabit tibi petitiones cordis tui, ¶ þat 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: *propheta*

⁸ Between *is* and *ioye* two strokes going almost perpendicularly across the line.

ioye þe in þe lorde & delite þe in god & he schal 3iue þe þe
 askyng of þine hert Now here beþ tway contraries . glade þe in
 god & sorouze for þine synnes . & a man may nouzth haue boþ
 att ones . and boþe we moten haue at ones on þis manere . wil
 be sori for þi synne & glade þe alway in god þat is haue hym 5
 alway in þine hert & in þi mynde in al þat þou doost . ¶ Anoper
 enchesoun forto maken sorou3 . A man þat were dampned for a
 murdre forto ben ybrent oþer anhonged . þou þat doost a ded-
 lich synne þou murþerest goddes spouse þat is þi soule . þou art
 dampned to ben ybrent & anhonged opon þe galewes of helle 10
 for þou chaffares þan wip þe fende as ysaye seip,

PEpigimus¹ cum morte & cum inferno ruimus pac-
 tum . / ¶ þat is þou haste treuþe plizth & made dede forþ-
 ward wip þe fende . he 3iueþ þe synne & þou hym þi soule . For
 synne is his chaffare þat he chaffareþ wip . al . þe þridde enche- 15
 soun . a man þat hadde al þe werlde in welde & forlese it al att
 o tyme for his quedschipp hou wolde his hert att² stonde . Nou
 vche man þat lip in dedlich synne he hap forlorne þe kyngdom
 of heuen . & oure lorde jesu crist þat is þousande hundreþ fairer
 þan heuene & erþe and al þe werlde . þe fierþe encheson is whi 20
 a man mi3th make sorowe,

QVem enim christi ad bellum conuencio &c . ¶ þe
 kyng of þe londe hap bitauztte his dere childe a kni3th
 forto wyten & 3emen and his enemy comeþ & ledeþ hym awai
 and to werray opon his fader . nys nouzth þis kni3th sory . So it 25
 fareþ here þe fader of heuene hap bitauztt vchon of his childer
 an aungel forto witen & warden & elles yuel vs schulde bi-
 stonden . Ac we putten hym away þorou3 synne & maken hym
 fol sori in als mychel as in vs is . And oure euerych to swich a
 gentil wardeyn 3iueþ to litel reuerence & cunneþ hym to litel 30
 þank for his seruise . J rede þat we do vs in his warde³ & be
 ful tender ouer hym to helden hym wip vs . swich enchesons
 þere ben & many oþer whi þat a man auztte⁴ to wepen for his
 synnes . For god doþe wip vs as a man þat hap an yuel dettour
 takeþ often Oten for whete . so doþe oure lorde of vs . wip ri3th 35

¹ In the margin: ysayas,

² att: the first t somewhat indistinct, the letters being squeezed together.

³ p. 427 b.

⁴ auztte: a unusually large, apparently a correction, possibly for o.

we schulde ȝelde hym blode for blode . and þeiȝ oure blode aȝein
 his blode may be sette¹ at aliȝth prys . Ac he doþe as þe yuel
 dettour doþe takeþ oure teres for his blood . & ȝutt he is ful wel
 ypayed . he wepe oþon þe rode . on lazar . on ierusalem . for oþer
 5 mennes synnes . wepe we for oure owen . In vitis patrum it
 telleþ an holy man preched & seide wepe we for oure synnes
 lest þat oure teres ne seþen vs in helle,

Schrift schal ben hole þat is al holelich made al to o man .
 Þat is whan ȝe come toforne hym þat schal schryue ȝou .
 10 ȝe schuļt telle hym al holelich þat comeþ þan to ȝoure mynde &
 nouȝth wiþholde sum & telle sum . Þe pouer womman whan sche
 makeþ fair hir hous sche doþe out al þe grettest first & after þe
 smaller & þan þe dust arist to swiþe sche flasscheþ on water so
 do ȝe whan ȝe swepe ȝoure hous þat is ȝoure bodies þat is goddes
 15 temple putteþ out first þe grete & þan þe oþer & after þe dust
 of liȝth þouȝttes . ȝif hij passen forþ to swiþe flassheþ þere oþon
 teres þat ȝe ne ablynde nouȝth þe hert eizen² . Þe man þat haþ
 many dedlich woundes & doþe hele hem all bot on & dieþ for þat
 ilch on als wel he myȝth dye on³ alle . A schiþp wip many holes
 20 stoppe alle bot on & it synkeþ for þat ilche on als wel it myȝth
 drenchen on alle . Men tellen of an holy man þat lay on his deþ
 bedd & his Abbot com to hym . & asked ȝif þat he were clene
 schriuen & he seide ȝe⁴ bot a synne he dude in his childehede .
 Þe Abbot badde hym tellen it & he seide nay it nas no fors
 25 þereof . & algate his abbot gate it out of hym & þan he dyed
 and a niȝth he com to þe abbot & seide ne hadde he nouȝth
 tolde hym þat synne he hadde gon to helle & also anoþer for
 he had o noþer tyme neded a man forto drynken . & a leuedy
 also for þat sche lent a pouer womman her cloþing on oþon an
 30 halyday was nere dampned to þe pyne of helle

SJ consciencia desit pena satisfacit ¶ Ȝif þi con-
 science forȝiue þe þat þou nart in no peril of soule þan is
 wel . so þat þere ne be no ȝemeleshede . Þat is þat þou haste
 souȝth⁵ als ferforþe as þou canst and may,

¹ Over *sette* traces of erasure.

² After *eizen* an erasure, going slantwise down across the following line.

³ *on*: under *n* a dot, probably accidental.

⁴ *ȝe* added above the line.

⁵ p. 428 a.

Schrift schal be naked þat is nouzth be saumpled fair & hende-
lich Ac saie þe wordes after þe werkes for þat is tokne
of¹ hatynge . zif þou hatest þi synne whi spekestow good þere
of saie out þi filþ astow wilt schende þe fende . sir ich haue
yhadd a lemman oiper ich haue ben a womman foule of my 5
seluen . þis nys nouzth naked schrift . ne bicloute it² nouzth ac
saie sir goddes mercy & þine ich am a foule hore oiper a foule
lecchoure a stronge þeue azeines my lorde þeiz to foule men may
saie ac holde þe for swich in hert for ynouz it is to saye so þat
þi schrift fader vnderstonde what þou woldest menen . Sex þinges 10
fallen to schrift . þat men clepen circumstaunce³ . þat ben tagges
on ynglisch j ne can none oiper ynglisch þere of . ¶ On is þis
þe persone þat þou doost þe synne wiþ al oiper who it dude zif
it be a womman . saye þus jch am a womman & schulde wiþ
rizth be more schameful þan a man . Jch 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 Nunne . an Ancre . A
womman þat man leueþ so wel & han ben arst ybrent & auzttē
ben þe better ywar . sir it was swiche a man . monk . Frere
Preest clerk wedded man nouzth nempny þe name bot⁴ swich 20
ordre for þe heiþer degre þe more is þe synne . Stede . sir ich
dude in suich stede in chirche bihelde hym atte auter . j bihelde
wrastelynges fole gamens & ydel oiper spoken bifore Religious
þere men schulde neiþen holy þing hondled hym . ¶ Þe tyme ich
was of swich elde þat ich auztte þe wiselicher haue ywited me . 25
ich it dude in lēten & on halyday whan oiper Men weren atte
chirche ich was sone ouercomen & þe synne is þe more þan ich
hadde ben cast wiþ strengþe j biþouzth 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 souzth delytt hou ich miþth best paie my lust .
Tale is anoper . tellen hou oft þus oft yspoken yseide les .
þouzth þus fele þouzte . forzemed þing þat myzth haue holpen
man oiper forzeten þing . lauþen⁵ eten dronken 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.: lauþtten with tt expuncted.

pan hij hadden nede to þus ofte in wrappe sibben¹ j was last schriuen,

CAuse whi þou dedest it oiper yholpe þerto þorou3 wham it bigan . Jch it dude for² delite of yuel loue . for bizete . for 5 drede . for flaterynge . Jch it dude for yuel þei3 þere com non of . mi li3th lates tolled hym vpe me oiper loose ansueres . for wrappe ich it dude forwhi þe yuel lastep 3utt . þus leþi was myne hert seie þus vchon after oþer jeremie seiþ,

Effunde³ sicut aqua cor tuum, ¶ As water schede out 10 þine hert whi biddeþ⁴ he as water . for oyle whan it is schadde þe licour leueþ þere inne⁵ . & of wyne þe smel, & of milk þe hew ac water geþ out al clene & 3if þou ne doost nou3th so loo hou god preteneþ þe .

ECce⁶ ego ad te dicit dominus ostendam gentibus 15 nuditatem tuam regnis tuam ignominiam & pro-
iciam super to Abhominaciones tuas . ¶ þou noldest nou3th vnwrie þi self & þerfore j schal schewe all þine qued-
schippes to all kyngdomes on erþe & of heuen & to helle and trusse al in þi nekk as a þef & cast þe adoun in to helle wip
20 al to geder .

QVid⁷ confusionis qui ignominie erunt quando 25 dissipatis folijs & dispersis vniuersa nudabitur
turpitude fames apparebit &c . ¶ What schame schal be þere & what schendelik whan al schal ben vnwrien nou3th onlich
of dede ac of word & of þou3th & wrongen out al þe ruse .

OMne⁸ tempus impensum requiretur qualiter sit 30 expensum, ¶ þe schal vche tyde & vche tyme ben yre-
kened hou it is dispended quando dissipatis folijs . He loked hou Adam & Eue gedreden leues to hile wip her kyke-
ham . þus done men now after hem hidden her filþe,

¹ *sibben*: the fourth letter looks like *r*; possibly corrected.

² p. 428 b.

³ In the margin: *jeremias*,

⁴ *biddeþ*: under the first *d* a dot, probably accidental.

⁵ *þere inne* run together.

⁶ In the margin: *dominus*,

⁷ In the margin: *.Bernardus*,

⁸ In the margin: *.Anselmus*,

DEclinantes¹ 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. ¶ Peiz he wot his neizbur in synne & he mi3th techen hym & coupe hou he mi3th amenden hym. Ze. he 5 seip god amende all. alle ben we synful. And he seip soþ per aventure peiz þat oþer lye in synne & hym þencheþ wel þat he nys nou3th in þat synne for he haþ þat happe þat he kepeþ hym out þere of þorouz cunningg þat he haþ. 3if þat oþer coupe þat he can he schulde kepe hym bettere þan he doþe. And he is in 10 gretter synne þan he is & vnderstondeþ it nou3th for he is out of loue & charite For god biddeþ þat he schal helpe his broþer in al þat he can and may And he seþ his broþer lye in synne & coupe helpe hym & conseil hym & nyl nou3th in þat he is in more synne þan he. for þat is þe² grettest³ synne þat is. For 15 do j neuer so many good dedes & j be out of charite & of loue al nys nou3th as to saluacioun per aventure þe lesse pyne he may haue Look þan what it is forto go reccheleslich forþ and mi3th teche his broþer & nyl nou3th 3 rede þat vche man charge þis poynt. // ⁴ Schrift. schal be oft ymaked & þerfore seip dauid 20 in þe sautere,

Confitebimur⁵ tibi deus confitebimur. / ¶ We schull schryue to þe lorde we schull⁶ schryue to þe lorde twies he it seip for we schull ofte go to schryft. and oure lord seide hym seluen to his deciples, 25

Eamus⁷ iterum in judeam ¶ Go we este seide oure lorde in to jude. Jude spelleþ schrift and Galibe wel forto lerne. And so he 3ede ofte þerfore out of galile in to jude. For after bapteme it is þe sacrement þat þe fende hateþ & so haþ hym seluen ben aknowen 3if it be done as it au3tt forto be to holy 30 men often For sum schrift quemep hym. Pou wilt wassche þine honden twies on a day. and wilt nou3th wasche þi soule þat is

¹ In the margin: .dauid

² þe: þ apparently a correction.

³ p. 429 a.

⁴ The strokes in red ink.

⁵ In the margin: dauid.

⁶ schull added above the line.

⁷ In the margin: dominus,

goddess spouse ones in a week to goddess clene clippyngē . Confiteor Crouchyngē Culpyngē atte breest al is helpyng & dope awai venial synnes . Ac euer is schrift þe hede of alle,

5 **S**chrift schal be on hast ymaked, zif it come by niȝth in þe mornynge . zif it come by day schryue hym er þan he go to slepe what man durst slepe whan he seþ his dedlich fo holde a swerd ouer hym forto slen hym . Oure dedlich fo is þe fende & he stont ouer vs eüer more redy whan we ben in dedlich synne to smyten vs adoun in to helle nere þe gret mercy of
10 god þat holdeþ vs vp to loken zif þat we wil amenden vs . And many þat slepeþ so in¹ her synne & nappeþ on helle brynke torpleþ in ar hij last wene . Js þere any man now þat fel in a dicke þat wolde aske red whan he schulde arise men wolde holde hym for a fole and more þan wode . A² womman þat haþ forlorne her nedel secheþ it onon riȝth & turneþ vp vche straw in þe hous til sche haue it founden . A souter þat haþ forlorne his al he secheþ³ it onon riȝth . Bot god almiȝtty⁴ schal ligge seuen dayes er he be souȝth pis nys nouȝth wel⁵ done,

20 **C**ircumdederunt⁶ me canes multi . ¶ Many houndes seip dauid han bisett me . whan gredey houndes comen nys it nouȝth nede of ȝerd to smyten hem away hij wolden elles bynymen a man al þat he hadde . Als ofte as þe hound of helle comeþ to ȝou smyte hym on þe snoute þat he ne bynyme ȝou nouȝth ȝoure good werkes . for þorouȝ ȝoure good werkēs ȝe schuff
25 be fed⁷ of god more oiper lesse after þat hij ben . Smyte⁸ hym þan on þe snoute wiþ þe ȝerde of ȝoure tunge þat is telle al þat he can for þat is hym dynt loþest . An hounde þat freteþ leþer men beten hym onon riȝth for mychel fole he is þat abideþ til a morewen for þan he haþ forȝeten it & dope it este þe soner .
30 perfore atte first tyme beteþ þe hounde of helle & þan he wil be þe sorer adradd to comen aȝein 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 *almiȝtty*: 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 auzt go sone to schrift . On is þe pyne þat okereþ
for synne is þe deuels¹ gouel þat he ziuēþ to oker . he ziuēþ vs
synne & we hym oure soules . þe lengere we lyen þere inne þe
more we fallen in Oker azeins hym þat is to ben ypyued here .
oiper in purgatorie . oiper in helle . 5

EX² vsuris & iniquitate redimet &c . ¶ Anoper þe
mychel lere þat we lesen for alle oure goode 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 noþing þat j do is likeworþi to
god ne hym ne quemēþ . ¶ þe þridde deþ þat is vnsiker for he
nott zif he schal þat day lyuen vn to euen

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

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

SVrge qui dormis . ¶ Arise⁵ 3e þat ſlepen , þe ſext is þat 20
þe wounde wexēþ euer more and more and wers to helen ,

PRincipi constalere medicina paratur , ¶ þe ſeuēþ
is . þat is yuel wone . & bitokener Lazar þat ſtawk in þe
byriels to ſchewe þat it is ſtrong to brynge a man out of yuel
wone . Oure lord dude foure 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 liggeyng
in synne ,

IVam⁶ difficile surgit quem moles male consuetu-
dinis premit ; / ¶ þat is hou arewelich he ariseþ þat vnder 30
wone of synne lip so longe ¶ þe eiztted resoun is . þat synne
nys nouzth sone ybett drawēþ anoper & þe þridde & 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 þe last is wers þan þe first for þe depper a man wadeþ in þe fendes *seruise*. þe latter he comeþ vp. gregori seiþ,

Peccatum¹ quod per penitenciam non diluitur mox suo pondere ad aliud trahit. ¶ Þe nynþe resoun þe
 5 heizer & þe soner a man bigynneþ to done his penaunce . þe lesse he hap to beten in pyne of *purgatorie*² and þe more heizer his ioie in heuene . þise ben þe .ix. resons whi a man auztte þe soner arise out of his synne,

Schrift owe to be done edomlich þat is lowelich lete litel of
 10 hym seluen as þe puplicane dude þat com in to þe Temple & leide hym adoune on þe erþe & lete þat he nas nouzth worþi to loken vpward to heuene so gretlich hym þouzth þat he hadde agylt god . And nozt as þe Phariseu þat com in to þe Temple & seide lorde j þanke þe .j. faste twies in þe wek . & j ziue myne
 15 tipes of al þat me neweþ by þe zere j ne am nouzth swich as zone Puplicane zonder And oure lord seiþ þat he zede out synful & þe Puplican synnes were forzouen hym . Þe Phariseu was a man of Religioun & clerk & þe Puplican was a *commune* man of þe poeple³. and lyued by his chaffare . Men seen þise herlotes
 20 & þise beggers done opon hem ragges & hiden her good clopes zif þat hij han any . & crien fast opon þe riche men⁴ after good & so geten good of hem þus þe lowe man of hert bigileþ god al day⁵ and geteþ of his goode þat is putteþ forþ his sore & hailseþ hym by his deþ on þe rode . by his derwore blode . by
 25 his moder teres . by þe mylk þat he souke of her swete tates . by hir sorouzes þat sche hadde for hym . by his dere spouse þat is clene soule . by alle his aungels . by alle his halewen þat he help hem for her loue ze seen also þere a man ziueþ gladlich . alle beggers⁶ gederen to hym . Now nys þere noman so large ne
 30 so leef to ziuen as hym is . for he secheþ oueral where þat he may ziuen his gode For hym is an hundreþ so leef to ziuen 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 þe *commune* poeple with marks of transposition.

⁴ *men* added above the line.

⁵ *al day* run together at the end of the line.

⁶ *alle beggers* run together at the end of the line.

vs is for¹ to asken hym . Napeles man schal nouzth 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 zif it be his swete wilł nouzth so
 straitlich as whan þou art ytempted hard . Ac so as þou biddest 5
 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 wip wisdom & queyntise & strengþe . þe better it likeþ
 hym & þe more he² wil helpen þe zif it be so þattow ziue al þi 10
 strengþe vn to hym . & lete alway þat þou may do no good dede
 of þi seluen bot þorou3 his grace And þan ne schaltow neuer
 ben ouercomen . And many wil saien her holynesse forto ben
 ypraised & þan it is yuel Ac þou may saie what þou doost to
 þi pryue frendes in hope þat hij schulł³ do þe better & to oper 15
 also in þat ilch manere & do more note & queme god better þan
 þou heled it & nolde . it nouzth siggen . Ac in none oper manere
 Poule telde alle his goode dedes in prechyng as he preched for
 so he seip in his pistles

Schrift schal be schameful & bitokneþ þat þe folk of jsrael 20
 went þorou3 þe rede cee . þat we moten þorou3 rudy scheme⁴
 & penance passen to þe blis of heuene Goode rizth is þat we ben
 aschamed tofore man þat forzeten þe schame þat we duden bifore
 goddes eizen poule seip,

NAm⁵ omnia nudata sunt & aperta oculis eius ad 25
 quem nobis &c. ¶ For al þing is naked toforn his eizen
 þat we schulł rekenen wip al . of al oure penaunce sche is þe
 mest deel . Austin seip .

Verecundia⁶ pars est maxima penitencie . &c. ¶ Seint
 Bernard seip þere nys no zimme ston so likeworþi to man- 30
 nes eizen 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.: *sche me*, connected by a hyphen.

⁵ In the margin: *Paulus*,

⁶ In the margin: *Augustinus*.

goddes eizen . for it likeþ god almiztten so wel þat alle þat ben
 in heuene han gladnesse þere of . Schrift is a sacrement þat hap
 þe liknesse outwip þat it schewep inwip . for þe soule þat nas bot
 dede . hap ycauztt quyk rode & fair hewe . Schrift schal be drede-
 5 ful as jeremie seiþ,

QVociens¹ 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 forzeten Austin seiþ .

10 **V**E³ laudabiles hominum vite non remota miseri-
 cordia discucias eam, ¶ þe best man þat euer liued
 here on erþe . wo schulde hym wore and he schulde ben yugged
 after⁴ goddes riþthwisenesse,

15 **S**Et misericordia superexaltat iudicium⁴, // þat is
 þe mercy weizep euer more to vs ward & ouer goþ alle his
 juggementz als longe as we ben here in þis lyue . trespas we
 neuer so gretlich we may haue merci & we willen,

Schrift schal be sorouzful . who so seiþ as he can and doþe
 20 as he may . god ne bit nomore . Ac hope & drede schullen
 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 & bereþ heuy charge bitok-
 nep þe drede of god þat schulde euermore be stille in mannes
 hert . for þat schal teizen hem fram synne as a bonde dogge þat
 25 is tized . And þe⁵ ouer ston þat goþ aboute bitoknep þe mercy
 to ziuen a man ensauple 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 oper nys nouzth 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 *iudicium*, 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.

SPes¹ sine timore luxuriat in *presumpcione*. Timor sine spe generat in *presumpcione*. ¶ Drede wip outhen hope makeþ man vntrusten . & hope wipouthen drede makeþ man ouer trusten, & vntrust & ouertrust þise ben þe deuels trystes . astow seest an hunter whan he schal hunte & setteþ his 5 nettes & his gnares . And þan hunteþ aboute for to dryue þe cely bestes piderward . for zif hij comen pider he is siker of hem . So it fareþ by þe fende whan hope & ouerhope þise ben his tristes . For may he brynge a man in to wanhope þat he hope þat he nys nouzth worpi to haue þe mercy of god . þe fende 10 biddeþ no better . he is þan siker of hym . Oiper zif he may brynge hym in to ouerhope . so þat he lye in his synne & haue it in vsage, And þan he seiþ þise wordes god is merciable . he nyl forlese non þat he dere bouzth . He bouzth aȝt cristen folk . & he seiþ sop . & he is disceyued in þat ilche seggeyng . He bouzth 15 alle cristen men . bot fals cristen men ne bouzth he nouzth . for whi hij ben out of his lawze . & non ne schal be saued bot hij þat ben founden vnder þe lawze of god þat he hap ordeyued . And summe seien also . go j where j go . j ne schal nouzth go al one . And he seiþ sop God is boþe lord of helle as þe kyng of 20 Engelonde is lord in his owen londe boþe of yuel men & of goode . þe good he saueþ after his power & þe wicked he doþe in his prisoun tyl tyme þat hij schullen ben anhonged oiper to drawen . And so doþe oure lord þo þat ben founden vnder his lawze hij schul² comen to hym vn to his blis . wip outhen ende 25 And hij þat ben founden out of þe lawze þat he hap ordeyued in holy chirche he schal cast hem in to þe prisoun þat is þe pyne of helle wip outhen ende . And an holy man seiþ . zif he schulde go to helle . he wolde þere com non bot he . For euerich soule þat þere comeþ schal be as a brennande bronde . And þe 30 mo brondes þat ben on þe fyre þe hatter is þe fyre . þere ben gutt anoper manere of men þat saien were it so as holy writt seiþ noman schulde ben ysaued . and here hij leiþen . For alle men schuȝt ben ysaued . For hij þat 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.

Homo¹ cum in honore esset &c, ¶ Man whan he is in
 worschipp² & vnderstondeþ hym³ nouzth he is likned to a
 mere for he doþe azeins kynde in als mychel as he synneþ. And
 summe³ seien Leccherie is kyndelich synne & hij leizen aperte-
 5 lich. for þat synne & vche synne is vnkyndelich & here þe proue.
 God is kynde & man is liche hym & god nys nouzth chaungeable
 þat he haþ made ben chaungeable. þan man in his owen kynde
 is liche god þat is kynde. and whan he doþe a dedlich synne
 he makeþ hym liche þe deuel & in þat he makeþ hym vnkynde-
 10 lich. Also men seien it is a synne þat schal sonest be forjouen.
 Ac god ne forzaf neuer. o. synne by it one for whan he forziueþ
 on he forziueþ alle. for who þat is gilty in on he is gilty in alle
 for he is out of loue & charite. & god ne toke neuere so mychel
 wreche in erþe as for leccherie,

Qui offendit in vno reus est in omnibus. ¶ And⁴
 god seiþ also þat heuene & erþe schal passe & his word
 schal stonde. J. rede þat hij ziuen gode kepe to þis word þat
 seien zif holy writt were soþe noman schulde be saued. And here
 hij willeþ make god fals in als mychel as in hem is. For he
 20 seiþ noman may noumbre þe folk þat schal be saued bot he al
 one. J. warne zou wele þise ben wicked men & god ne vouches
 nouzth saue þat his word be spoken to hem þe prophete seiþ.

Adherere faciam linguam tuam palato tuo quia
 domus exasperans est, ¶ J schal seiþ oure lorde felten
 25 þi tunge⁵ to þi palate of þi mouþ for þe hous is schrewed To
 swich men zif þat hij schulde ben yholpen. it most be þorou3
 queyntise oiper þorou3 miracle. For þorou3 holy writt telle hem
 neuere so mychel þerof an aunte it is gret zif euere schuþt hij
 done þe better. Ac nouzth for þan. j. ne saie nouzth þat hij ne
 30 mowen wel ben ysaued zif þat hij willeþ hem seluen. And þerfore
 j rede þat vche man & womman payne hem þerto þat hij mowen
 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.

Secundum¹ multitudinem ire sue non queret. ¶ God
 he seip nyl nouzth sechen after þe michelhede of his wrappe,
Propter² quid irritauit impius deum dixit enim
 in corde suo non requirit, ¶ þe wicked he seip whi
 an egreþ he god . for he seip in his hert he nyl nouzth eft sechen 5
 ne so straitlich as men seip þise two vnþewes robben god to
 gretlich . for þat on reueþ god his rizth dome . & þat oper alto-
 cheweþ his mercy & slen hym in als mychel as in hem is . 3if
 þou holdest god to nesche biholde vn to his aungels þe fairest
 þat were in heuene bicomen þe foulest deuels of helle for he 10
 hadde a litel lykyng³ þat he was fair . And he desired for to be
 euen wiþ god and he ne dude it neuer in dede bot he⁴ wolde
 haue done it 3if þat he hadde myzth And here may 3e see þe
 proue þan a man may be lorne als wel þorou3 a wille as þoro3
 a dede . wenestow þat he wil more spare me oiper þe þan he 15
 dude his aungels . Also look to Adam & to Eue for þe bytt of
 an Appel lyued here . nyne hundreþ wynter & two & pritty . in
 sorou3 & in wo & neuere low3e leiztter . and foure þousande wyn-
 ter & sex hundreþ & foure was in helle & þere schulde haue ben
 wiþouten ende ne hadde Jesus crist dyed for hym opon þe rode . 20
 And also look to Noes flod, nere of al þis wide werlde saued
 bot . viij . soules foure men & foure wymmen . Also his folk þat
 he ladde out of Egipte aþ were slayn for her synne . Daton &
 his kynde þe erþe opened & hij fellen adoun in to helle And
 Abiron & his kynde brend wiþ þe fyre þat com of her rechels . 25
 Fatt his broþer hij helden a3ein moyses . Also moyses dude honge
 twenti hundreþ & mo for þat hij layen by commune wymmen .
 & on slou3 a man & a womman . as hij layen to gedre . And
 moyses blissed hym & al his kynde vn to þe nynþe kne . þorou3
 goddes comaundement Laieþ þise in 3oure hertes & þat schal 30
 kepen 3ou fram synne . 3if þou art in wanhope of his mercy .
 loke to Peter þat forsoke hym þries in on nizth . & þe þef also
 þat henge on his rizth side . also to dauid . to þe mavdeleyn þat
 hadd in hir seuen maisters deuels . and vche a deuel hadde a

¹ In the margin: dauid; over a an erased letter (a?) is partly visible.

² In the margin: dauid

³ ly/kyng: p. 432 a.

⁴ he added above the line.

Legioun .as summe of pise clerkes seien sex þousande & sex hundreþ & sexti & sex . & here a man may fynde mercy & in many stedes in holy wrytt,

5 **S**chrift schal be wise & to wise man ymaked . nouzth to olde sott ne to zong prest nouzth to zonge of wytt j mene ne velaious & þat he cunne kepe hym seluen, in clene lyf . For hou schal he techen anoþer þat can nouzth techen hym seluen . Bygymne att pride & go so dounward . & þe spices & þan þe ten hestes & þan þine fyue wittes,

10 **S**chrift schal be sop ne leize nouzth on þi seluen, **Q**Vi¹ causa . humilitatis mentitur fit quod prius non fuit . *id est* . peccator, ¶ þat is he þat leizeþ opon hym seluen for mychel lowenesse makeþ hym synful þei3 he arst nere,

15 **B**onorum meritum est culpam cognoscere vbi culpa non est . ¶ Goode it is to ben aknowen of þe lowe man of hert gylt þere non is² . for often we agylt þat we ne wot nouzth of³ and wenen to done a litel synne & we done a gret synne & weizen it lesse þan we schulde & þat is als yuel oiþer wers seie we þan as Anselme seiþ .

20 **E**Ciam⁴ bonum vestrum ita est alio modo corruptum vt possit non placere aut certe displices deo . ¶ Jn vs nys no gode dede for oure good is goddes . & oure synnes ben oure owen And whan j do þe gode þat god haþ sent me sum yuel of myne is euere menged þere among and forfretþ
25 it . for oiþer ich it do vngradlich oiþer to late . oiþer to raþe . oiþer to litel . oiþer to mychel . oiþer j lete wel þere of þei3 j wolde þat non it wist . oiþer ich wolde þat Men it wist oiþer j do it schemeleslich oiþer vnwiselich . & þus euermore sum yuel of myne is menged wiþ þe good þat god haþ sent me þat litel j may praise
30 my seluen oiþer nouzth seint marie whan swich holy men seiden þus by hem seluen what may we wrecchen þan saye Poule seiþ .

SCio⁵ non est in me hoc est in carne mea bonum .
// ¶ Jn me seiþ seint Poule nys no good dede þat is in my

¹ In the margin: {ugustinus

² is: s possibly corrected.

³ p. 432 b.

⁴ In the margin: ,Anselm

⁵ In the margin: Paulus,

flesche Nou þan þere nys non oþer bot take an euen waye of
 mesure euer bitwene hope & drede . nou3th drede hym to mychel .
 ne hope to mychel in his mercy þat we ligge þe lenger in oure
 synnes for¹ hope of his mercy, bot haue swich drede to hym as
 þe good wyf hap to hir housbonde, þat is a loue drede for loue 5
 þat sche hap to hym . sche dredeþ hir to agilten hym . and þei3
 sche agilt hym sche nyl nou3th flei3 fram hym nomore wil god
 þat we do . For agylte we hym neuer so mychel 3ut he wil þat
 we come to hym and þe more þat we han agylt hym . þe gladder
 he is of oure come azein to hym and turne oure hertes to hym 10
 for he seiþ hym seluen in þe godspel . He is gladder of o synful
 man þat comeþ to hym and doþe hs penaunce here . þan of an
 hundreþ alle bot on ri3thful þat neuer duden penaunce, 3t mote
 ben vnderstonden in þis manere . childer þat dyen er þan hij ben
 cristened² hij ne done no gode werkes napeles hij ben ri3thful 15
 þorou3 her cristendom . also men þat lyen in her synne til þe last
 endyng & þan han grace of repentaunce ac hij ne han done no
 gode werkes here whare of hij owen to resceyuen any mede of
 in heuene bot þorou3 her repentaunce and after her repentaunce
 here wheþer it be litel oþer³ mychel . for so sory may a man 20
 be oþer a womman þat hij han agylt her lorde þat he wil 3iue
 hem ful hei3e mede in blis ac god seiþ⁴ þis worde,

Retribuet⁵ vnicuique iuxta opera sua, ¶ þat is he
 schal zelde vche man after his werkes and þerfore j rede
 þat vche man be aboute to do good werkes als many as he mai 25
 hym seluen . & ne trust nou3th to gretlich to oþer mennes werkes
 & fonde forto wite which ben þe sex werkes of mercy & do hem
 for þere of schal he be chalenged . þat is fede þe hungri & cloþe
 þe naked & 3if þe þrusti a drynk and herberewe þe herbereweles .
 & visite þe seke & þe prisouns and seint austin setteþ þerto þe 30
 seuenþe berie þe dede þise þat haue nede . & 3iue nou3th hem
 þat han ynou3 for of hem gete 3e bot litel mede . And 3if any
 is þe crasker for wel fare forto done synne þorou3 þat þou 3iuest
 hym . þou may lizthlich 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 seiþ: *i* added above the line.

⁵ In the margin: *dauid*.

pou 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 pi seluen þe lesse ⁊ rede Of swich men
 he is more ioyful þat is þe man þat forsakeþ his synnes & dope
 5 here good werkes mo þan he dude yuel werkes . as poule dude,

Schrift owe to ben willes & weldes & nou3th drawn of þe
 pattow canst saye men ne schull nou3th asken bot in nede
 one for yuel þat may come þere of bot zif it be þe wiselicher
 asked . Ac his schrift fader owe forto aske hym zif he wot which
 10 ben þe dedlich synnes & þe ten comaundementz . and þe twelue
 Articles¹ of þe feiþ þat ben in his crede . And zif he ne can hem
 nou3th he is endetted forto techen hem hym . & his pater noster
 namelich for his bileue is comprehended in þe pater noster . of
 alle bedes it is þe best And his fyue wittes he owe forto reherce
 15 hem hym zif he vnderstonde þat he ne can hem nou3th . for oft
 men seien on olde² 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 terme is in goddes honde . And þefore
 recheþ þerto whan he bedep it redy And elles pou may loke eft
 20 þere after a good while er it come & Poule seiþ whan he bedep
 þe his grace reche þerto wiþ boþe þine handes zif pou wenest
 wel to do austin seiþ,

Coacta confessio deo non placet, ¶ Schrift yneded³ ne
 quemep nou3th god Ac bettere is late þan neuer Austin seiþ,
 25 **N**vmquam⁴ sera penitencia si tamen vera . ¶ Nis
 nou3th to late schrift þat is soplich ymaked Ac better is
 as dauid seiþ,

Reploruit⁵ caro mea & ex voluntate mea confite-
 bor ei, ¶ þat is j 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*: l possibly corrected from b.

² *olde*: the first letter uncertain; possibly e.

³ p. 433 b.

⁴ In the margin: aug}

⁵ In the margin: dauid

⁶ In the margin: jn cant}

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 doþe a way his foule cloþing þat is synne and cloþes hym newe þat is in goode werkes . he takeþ god vn to hym for his delices he seiþ is to wone wip man,

IN libro sapiencie & delicie me esse cum filijs ho- 5
minis ¶ Schrift owe to be owen . noman ne schal biwraie oþer . Ac many cummen nouzth elles schryuen hem bot hij nempny oþer . Ac by name ne schuþ hij nouzth nempny hem . Robert ne William . Ac hij schullen saye what ordre he is of monk oþer Frere . Bisschopp oþer Clerk . Wedded man oþer womman for þe 10 heizer ordre or dignite þe more is þe synne

Schrift schal be stedfast wille to lete þe synne & holde þe penaunce . ynouz is þat he seiþ to þe preest ich am in wille to lete my synne þorouz goddes grace, & zif j falle to come azein

VAde¹ & noli amplius peccare, ¶ Loo askep god nomore 15 sikernesse bot goo & wil synne nomore,

Schrift owe to be bipouzth bifore longe of fyue þinges . gadereþ 3oure 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 aþ² þine lymes sundrilich . 20 tymen & stedes . nou 3e han þe sextene stiches þat ben þe sextene dolen þat ich bihiþte 3ou to tellen 3ou schrift . þis þat ich haue now seiþe is bihouelich to alle men & is þe fift dele of þis book

NOW to men & wymmen þat willen ben parfyt in goddes seruise oþer sechen after þat lyf . pride . gret hert . onde . 25 oþer wrappe slouþe . zemeleshede³ of ydel speche & ydel þouzttes . and ydel hereynges . fals gladynges . heuy mournynges . ypocrisie . mete . drynk to litel oþer to mychel . grucchynges . & grym chere . silence breken . sizth to longe to any þing bot to god . & to his worschipes . houres & bedes mysseyde wip outen 3eme of hert 30 oþer in vntyme sum fals⁴ word of play . of leiztter . schedyng of crummes Lete þinges moulen . cloþes vnwasshen . & vnsewed . broken nappe . oþer . dische . oþer sponne . zemeles witen any þing þat men wip faren . keruynges for zemeleshede . of þellich þinges

¹ In the margin: *dominus*

² Under *all* a. red stroke.

³ *zemeleshede*: on 3 traces of erasure.

⁴ p. 434 a.

schriueþ 3ou . for þer nys non so litel þing þat þe deuel ne
 abreueþ it on his book . nou3th þe lest drepe of ale oiper of ani¹
 lykour þat may man² to helpe . Ac schrift & sorou3 of hert it
 schrapeþ a way al elene, þan ich rede þat vche man oiper wom-
 5 man 3iue hym als litel to writen as he lest may . And wymmen
 beþ war whan 3e gon to schrift of fleschlich³ fondynges goþ to
 non bot 3if 3e wot wel þat 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, þat ich hadde oiper ich haue
 10 my feblesse goþ to swiþe 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 þou3th lasteþ to longe & so ofte
 þat it comeþ to skilles 3etinge ne dar ich bidde 3ou non oiperwise
 do to none 3onge prestes⁴ ne to olde . bot 3if þat hij ben þe
 15 bettere, Ac whan 3e come to a good gostlich man telleþ out þan
 þat foule filþe so openlich þat 3ou þenche þat 3e hyrt his eren .
 Li3th giltes ben for3ouen 3ou onon ri3th . Alson as 3e apersceyuen
 it falleþ adoun to þe erþe & seggeþ ich haue agylt lorde & seiþ,
 mea culpa, lorde ich crie þe mercy þe preest ne þar nou3th
 20 legge opon 3ou no penaunce bot litel for swich giltes a . pater
 noster . oiper a psalme . Ac in⁵ þe Absolucioun he schal saie
 þus Al þat 3e euer don mote stonde 3ou in remissioun of 3oure
 synnes & haueþ done,

25 **N**ow vche man of þe commune⁶ 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 biþenchen
 hem bifore longe bisilich & gaderen to gedre as hij mowen &
 cunnen & tellen þe seuene dedlich synnes . þe ten comaundement3
 her fyue wittes hou hij han dispended hem, 3if hij cunnen hem
 30 nou3th her schrift fader mote techen hem & he is endetted
 þerto & 3e asken hym hem . & 3oure bileue he owe to teche 3ou
 also . & 3if 3e ne aske nou3th . ne he ne techeþ 3ou nou3th þan
 schal it falle as god seiþ in þe gosspeþ . whan þe blinde ledeþ

¹ *ani* added above the line.

² *man*: *a* corrected from *e*.

³ *fleschlich*: on the second *ch* traces of erasure.

⁴ *prestes*: the first *s* touched up.

⁵ At the end of this MS.-line, an erasure between the columns.

⁶ *commune*: *u* probably by correction.

þe blinde . boþe fallen in þe diche . And so schullen hij falle in
 to þe dyche þat is in to þe pyne of helle for zemeleshede¹ þat
 3e no wolden nouzth sechen þat god haþ forboden 3ou to done .
 3ef þe preest seþ þat 3e beþ vncummand² & nyl nouzth teche 3ou .
 boþe 3e³ schullen gon o waye ʒ saie 3ou forsoþe & who þat seiþ 5
 3ou oþer he leiþeþ apertelich & desceyueþ 3ou boþe in body & in
 soule for boþe schull ben on wiþ outen ende . For als wel schal
 þe body be pyned atte day of dome as þe soule as hij ben⁴
 here & in þat ilch elde þat ʒesus crist was whan he died in þe
 state of þritti wyntere schal vche man & womman arise man in 10
 his lyknesse & womman in her liknesse . Ac al is cleped man in
 holy wrytt for al comen of man . And whan 3e han telde als
 mychel as 3e can . þan haueþ a drede in 3oure hert þat 3e ne
 can nouzth telle alle 3oure defautes . & sorouþeþ . & a wiþ to leten
 3oure⁵ trespas for euer als forþe⁶ as 3e may, so þat 3e wolde 15
 raper suffre ded þan do it any more þorouþ þe grace of god &
 þan haueþ a stedfast bileue þerwiþ al þat god wil forziue 3ou all
 3oure trespas ʒif 3e be in þat wille þat ich haue iseide to forne
 & elles nouzth . & here ensample & proue gode ynouþ . 3e wot
 wel ʒif a man haue stiked 3ou & comeþ & askeþ 3ou forzeuenesse . 20
 als longe as 3e seeþ þat he is in wille forto stike 3ou eft 3e ne
 wil nouzth forziuen it hym þeiþ he ask 3ou forziuenisse And ʒif
 3e dude me þenche þat 3e were more þan a fole . Now wiþ euerych
 dedlich synne þat a man doþe he doþe god on þe rode in als
 mychel as in hym is for he dyed for synne . & he wot þi þouþth 25
 & þi wiþ þat þou wilt done hym eft on rode . he were a more
 fole þan þou by als mychel as he is wiser þan þou ʒif he forʒaf
 it þe And þerfore ne þenche noman of forzeuenesse⁷ of synne
 of god als longe as he ne haþ wiþ to leten his synne ne no
 sorouþ⁸ þerfore for he mote haue boþe oþer elles it nys nouzth 30
 worþ þat he doþe . Now ou þis manere is þe schortest schrift þat

¹ *zemeleshede*: originally two words, connected by a hyphen.

² p. 434 b.

³ *3e*: ʒ a correction on erasure for *s*(?)

⁴ *ben*: *e* partly effaced.

⁵ *3oure*: ʒ probably by correction.

⁶ *forþe*: the second letter indistinct, blotted.

⁷ *forzeuenesse*: the seventh letter not quite clear.

⁸ *sorouþ*: the second *u* by correction.

is j saie 3ou forsepe Ac a man may go oft to schrift þat liþe in his synne forto aske conseil hou he may wiþstonde synne he may haue þe soner *grace* to leten his synne, After schrift falleþ to speken of penaunce þat dude bote & þis is þe sext dele of
5 oure book,

AL þat men done here of goode werkes to kepen hem *fram* synne al is *strong*¹ penaunce & martirdom to hem þat kepen hem out of dedlich synne for hij hongen wiþ jesu crist on þe rode as Poule seiþ,²

10 **S**J³ *compatimur conregnabimus* / ¶ Þat is to saie, 3if we scotti wiþ hym here of his pyne on erþe we schull scotti wiþ hym of his blis in heuene for þi seiþ seint Poule,

MJchi⁴ *autem absit gloriari nisi in cruce domini nostri iesu christi*. ¶ And al holi chirche it seiþ.

15 **N**O*s autem gloriari oportet in cruce domini nostri iesu christi*. ¶ Al oure blis & al oure gladnesse mote be in jesu cristes rode. Þis woord likneþ to alle men & namelich þat gon to ordre & *parfytt* lyf whas blis auȝtte al to ben in goddes rode holelich. Now jchil tellen of þre manere of goddes
20 ycorne, // þat on ben likned to good Pilgrimes. þat oper to dede men. þe þridde to hongen on rode wiþ her goode wille wiþ jesu crist. þe first ben good. þe oper ben better. þe þridd ben al þer best. to þe first seiþ seint Peter,

25 **O**Bsecro⁵ *vos tamquam aduenas & peregrinos vt abstineatis vos a carnalibus desiderijs que militant aduersus animam*. ¶ Jch halsi 3ou he seiþ as good Pilgrymes þat 3e wiþholde 3ou *fram* flessches lustes þat arisen azein þe soule. þe good Pilgryme holdeþ *euere*⁶ forþ his riȝth waye. þeiȝ he se oþer here⁷ ydel *gamens*⁸ & wonders by þe
30 waye he ne wiþstondeþ noȝt as foles done ac holdeþ forþ his

¹ MS.: *stong*, the last word in the line, *ong* 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 *forþ*: *wo* crossed over.

⁷ *here* added above the line.

⁸ *gamens*: *a* corrected, probably from *o*.

waie & heizē toward his gyst. he ne bereþ nouȝth wiþ hym bot scarslich¹ his spendynge, ne cloþing bot þat hym ñedeþ als liȝthlich as he may. Þise 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 seiþ. 5

NOn² *habemus* hic manentem Ciuitatem set futuram inquirimus. ¶ Here haue we no wonying ac we sechen anoþer þat is to comen & libben by þe lest þat hij mowen libben here þeiȝ hij ben in þe werlde bot done as þe Pilgryme. For Pilgrime goþ³ wiþ mychel trauaile to seche good halewen 10 as seint Jame & oþer & ne hap no þouȝth bot þat he were þere. So done gode men in þe werlde han no þouȝth bot al vp toward heuene & 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. Þise men finden seint Julianes 15 herberewe þat way ferand⁴ men clepen to. Þise ben good ac zutt ben oþer bettere. for þeiȝ al ben hij Pilgrimes & gon forþ in þe werlde hij bicomen burchmen. for of sum þing þat hij seen in þe werlde hij leten good þerof⁴ and atstonde⁵ sum del. & many þing falleþ to hem þorouȝ which hij ben yletted so þat more 20 harme is hij comen 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 nouȝth ac ȝiueþ it as it comeþ & goþ vntrussed liȝthlich as Pilgrim. Þise ben good ac þise ben better þat þe apostle spekeþ of & seiþ, 25

Mortui⁷ estis & vita vestra abscondita est cum christo in deo & cum apparuerit vita vestra tunc vos apparebitis cum eo in gloria, ¶ Ȝe ben dede ȝoure lyf is yhudde wiþ crist in god & schal springen after þe daweyng after niȝttes þesternes And wiþ hym ȝe schul springen 30 clerer & briȝtter þan þe sunne in his blis. þo þat ben þus ded.

¹ *scarslich*: over a erasure.

² In the margin: *paulus*

³ *goþ*: 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 heizer þan þe Pilgrym . for he hap many lettynges þat þe dede ne hap no3th For þe dede ne holdeþ no tale þei3 he lye vnberied & rote abouen erþe praise hym oþer lak hym do hym schame al hym is yliche leef . þis is a sely dep þat makeþ quyk
 5 man . And sikerlich who so is þus ded in þis werlde þat is þat he ne holdeþ no tale þei3 men mysdone hym oþer myssayen hym . haue he sorou3 . haue he wo . he goþ euermore forþ & 3iueþ no tale þere of Jn þis man oþer womman liueþ god as seint poule seiþ,

10 **V**Juo¹ ego iam non ego . viuit autem in me christus, // Jch liue nou3th ich ac crist liueþ in me as þei3 he seide werdelich speches & werdelich pouzttes & alle werdelich þinges alle 3 finde ded in me for alle myne wittes ich haue 3ouen to crist hym forto seruen & herien & louen þus is euereych
 15 Religioun 3if hij liuen ari3th as Religious au3tt to done² . þus hij ben ded to þe werlde & quyk in crist . þis is an hei3 staire Ac 3ut þere is an heizer . Ac who stood euere þere inne god it wott þat is he þat seide þus .³

20 **M**Jchi autem absit gloriari nisi in cruce domini nostri Jesu 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 jesu cistes rode my lorde þorou3 whom þe werlde is me vnworþi here as þef þat is honged a lord hel 3e stode he þat
 25 spak on þis wise . þise ben þat no gladnesse han here in her hert bot whan hij han sorou3 & wo for jesu cistes loue . þese stonden heizest & 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 nou3th leten it for non harme
 30 þat man may don hem þei3 hij deden hem to þe dep þerfore . þis staire is þe heizest staire of aþ þe oþer & þis a man may haue þat liueþ in þe werlde & trauaileþ for his mete as Poule & Petere duden 3if hij willeþ . for hij nere in non oþer⁴ Religioun

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 lyueden among þe *commune* pople¹ & wrou3tten for her mete & zeden aboute & tau3tten þe *commune* poeple . þe pilgrim þat is in þe werlde many tyme he is yletted to gon his iourne to heuene & þat is for non oper þing þat he is letted bot for he ne setteþ nou3th al his wi3t & al his loue jn jesu crist . Ac þe 5 dede ne 3iueþ no tale of no schame ne of no worschipe . ne of hard ne of nesch ne of wele ne of wynnne bot suffreþ al in pacience . Ac he þat hongep þat is he þat is glad of swich schames & secheþ þere after al forto do his lordes worschipp þise han hyre ouer hyre . for hij ne ben neuere gladd bot whan hij 10 han sorou3 . & 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 oper wickednesse . bot 3if hij amende hem in þis lyf hij ne mowen neuere come to blis bot 3if hij forsaken it² entierlich forsope 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 seiþ who þat wil come wiþ me take þe croice opon his bak & folowe me . þat is suffre sorou3 & wo polemodelich & be pacient þere inne . Many seien hij wolden bleþelich polen flesches hardeschips³ ac schame & tene ne mowen hij in 20 none manere polen . Ac þise ne ben bot half honged on goddes rode bot 3if þat hij ben di3th forto polen boþe,

VTilitas⁴ & asperitas, ¶ Schame & tene þise two seiþ saint Bernard ben two ledder steles þat gon vp toward heuen als euen as hij 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 . þei3 al were he kyng he clombe vpward by þise two & seide bodilich to oure lorde

VJde humilitatem meam & laborem meum &c, ¶ Biholde lord quop he & se my lowenesse & my swynk & 30 forziue me alle myne synnes . Noteþ wel þise two wordes þat dauid seiþ . Se my swynk & my pyne & my sore & my sorou3 &

¹ *pople*: apparently so; the second letter possibly *e* with the lower curve effaced.

² *it* added above the line.

³ *flesches hardeschips* run together at the end of the line.

⁴ In the margin: }ernard
 }s with *s* partly cut away.

my lowenesse azein wouȝ & scheme . bope pise biholde in me quop
dauid goddes derlyng . ⁊ haue pise two ledder steles,

DJmitte vniuersa delicta mea . ¶ Leue byhynde me
quop he & werpe away all my synnes & alle my gyltes
5 þat ich be liztted of al her heuynesse þat ich may lizthlich steiȝe
vp to heuene by þis ledder . pise two schame & tene were Elyes
wheles þat he went vp by brennande vn to paradys . Fire is¹
hote & rede . by þe hote is euerych wo vnderstonden þat þe
flesche felep & by þe red schame Ac pise two faren as wheles
10 don turnen euere abouten . & ne stonden nouȝth stille . so done
pise two gon & comen sone . & ne lasten none while þis is also
bitokned bi cherubyns swerd þat is bifore paradys gates þat is al
brennand & wheleand abouten . & non ne comeþ vn to paradys
bot þorouȝ sorouȝ & scheme þat ouerturnep lizthlich as þe whe
15 dope & ne lastep no while . And nas goddes rode yrudded &
yreded wiþ his derworpe blode forto schewen on hym seluen þat
pyne & sorouȝ & wo schulden ben yfastned wiþ scheme . nys it
writen by hym seluen,

Factus est obediens patri vsque ad mortem mortem
20 autem crucis, / ¶ þat is he was buxum to his fader
nouȝth one to þe dep ac to þe dep on þe rode . By þat he seiþ
first dep is pyne vnderstonden . & by þat he seiþ dep on rode is
scheme bitokned for swich was goddes dep on rode pyneful &
schemeful . ouer all oper . who so euere dieþ in god & on goddes
25 rode pise two he most polien scheme for hym² & pyne . scheme
j clepe to be³ holden vuworþi & litel holden by & suffre many
daungers of hem þat per auenture miȝth haue ben vnder hem
& serued hem . jn pise two þinges is al penaunce . & azein pise
two ben gladnesse & blis ordeynde . azein scheme worschipp azein
30 pyne delytt in ioye . & blis & rest wiþ outen ende ysaye seiþ,

IN⁴ terra inquit⁵ sua dupplicia possidebunt ¶ Hij
schullen seiþ ysaye in her owen londe welden tofolde blis,
azeins two fold wo . þat hij dreiȝen 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.

Iacobi¹. mali nichil habent in celo boni vero nichil in terra, ¶ For as þe yuel ne han no lott in heuene. nomore ne han þe good no lott in erþe ne þenche noman longe þeiz he suffre wo & scheme & tene in vncouþ þede & in vncouþ londe for so hap many gentil man & womman þat ben in vncouþ 5 þede done. whan hij han comen in to vncouþ londes & han no spendynge hij neren noþing aschamed to done what men wold² bidden hem done. And so mote vche man swynk oute & at home rest. Nis he nouȝth a feble kniȝth þat secheþ rest in þe fiȝth & ese in þe place. 10

Mllicia³ est vita hominis super terram, ¶ Al þis lyf is a kniȝthschip⁴ þat fiȝtþeþ here on erþe as job witnesseþ ac after þis fiȝth ȝif we wel fiȝtten eise & rest abiden vs at home in oure⁵ owen londe þat is heuen riche. Lokeþ now hou witterlich oure lorde hym self witnesseþ. 15

Cvm⁶ sederit filius hominis in sede magestatis sue sedebitis & vos iudicantes. Beda. in sedibus qui es in perturbata in iudicio honoris eminentia commendatur. ¶ Whan j sitte forto demen seiþ oure lorde ȝe schull sitten wiþ me in dome & deme wiþ me al þe werlde 20 þat schullen ben⁷ ydempt kynges kaisers. kniȝttes⁸ & clerkes. In sete is eise & rest & bitokneþ þe swynk þat is here. In þe worschipp of þe dome þat hij schullen demen bitokneþ heizeschipp & worschippful ouer aȝ. Vnderstondeþ aȝein pyne þat hij suffren here & scheme for goddes loue myldefullich & þolemodelich hij 25 schullen haue heizeschipp & worschipp. Nis þere nouȝth þan bot þolen gladlich & louelich for bi god hym self is writen,

Quod per penam ignominiose passionis venit ad gloriam resurreccionis,⁹ ¶ þat is þorouȝ; schemeful

¹ In the margin: *iacobi*. 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. 437 a.

⁶ In the margin: *dominus*,

⁷ *ben*: originally *ben* 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 arist. nys no wonder þan þeiȝ we wrecche¹
synful suffren here pyne ȝif we wil on domesday blisfullich
arisen & so we mowen þorouȝ his grace ȝif we wil biseen oure
seluen,

5 **Q**uoniam² si complantati simus similitudini mortis
eius simul & resurreccionis erimus. ¶ þat is. ȝif
we ben y ymped to þe liknesse of goddes dep̄ we schull̄ ben
lyche to his blisful arist. þat is to saie. ȝif we lyue in schame
& in pyne for his loue. in which two þat he died. þan schullen
10 we ben yliche to his blisful arist. oure bodies brizth as is werlde
wipouten ende as seint poule witnessep̄,

Saluatorem³ expectamus qui reformabit corpus
humilitatis nostre configuratum corpori claritatis
sue⁴, ¶ Lete oper̄ asemini her bodyes toforne honde abide
15 we oure hele and þat schal asemy oure bodyes after his owen.

Scompatimur conregnabimus. ¶ ȝif we þoly wip
hym. we schull̄ blissy wip hym. Nis þis good forward. wot
crist nys he no good felawe þat wil nouȝth als wel stonde to
þe harme as to þe byzete,

20 **I**llis solis prodest sanguis christi qui voluptates
deserunt & corpus affligunt, ¶ God schadde his blode
for aȝ ac to hem it is worþ þat fleiȝen fleschlich likynges &
pynen⁵ hem seluen fram synne to wipstonde it. And nys it any
wonder. nys god oure heued & we his lymes. þan his lyme nys
25 he nouȝth þat ne haȝ non ache vnder so sore akeande heued.
whan þe heued swetep̄ alle þe lymes sweten. And þat lyme þat⁶
ne swetep̄ nouȝth it is tokne þat he leueȝ 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.
30 þe lyme þat ne swetep̄ nouȝth in swynkful pyne for his loue.
tokne it is þat he leueȝ in his sekenesse. Nis þere no bet þan
bot forto kerue it þeiȝ it þenche sore. for bettere is fynger⁷ of

¹ *wrecche*: the first *c* corrected from *e*.

² In the margin: *paulus*.

³ In the margin: *paulus*,

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 euer ake. Quemēþ he wel god þat þus bilymēþ hym seluen,
þat he nyl nouȝth swete nay god it wot he,

OPortebat christum pati & sic intrare in gloriam
suam, ¶ Seint marie mercy it mote so be it seiþ þat
crist schulde suffre pyne & passioun¹ & haue in gon in to his 5
riche & on non oþer wise² and we wrecched synful wil wip eise
steȝe³ to þe sterres þat ben so heiȝe abouen vs. & so swipe michel
worþ. And man ne may nouȝth a litel cote areren wipouten
swynk. ne nouȝth a paire schon haue wip oute buggynge. oþer
we ben conions þat wenen wip liȝth chep bugge so heiȝe blis⁴ & 10
alle þise holi halewen bouȝtten it so dere Neren nouȝth seint
Petre & seint Andrew ystrauȝtt opon þe rode þerfore seint laurence
on þe gredire⁵ & loples maidens tetes ycoruen of & towipered
on wheles. & heuedes ycoruen of. Ac oure sotschipp is so mychel
þat we holde to wel by oure seluen & hij weren lyche to wis 15
ȝep childer þat han riche faders⁶ þat willes & weldes to teren
her olde clopes forto haue newe. Oure olde kirtel is oure flesch
þat we of Adam oure olde fader han. & þe newe we schuȝt
vnderfonge of god oure riche⁷ fader in þe arising at domesday
whan oure flesch schal be briȝter þan þe sunne ȝif þat is to⁸ 20
torne⁹ here wip wo. & wip sorouȝ of hem þat her kirtel to teren
on þis wise seiþ ysaye,

DEferetur¹⁰ munus domino exercituum a populo
deuulso & dilacerato a populo terribili: ¶ Folk
to lymed & to torne & wonderful schal to oure lorde make pre- 25
sent of hem seluen. þat ben Men & wymmen þat here wipstonden
her flesch likynges & folowen god in sorouȝ & in wo. wip good
wille. Hij teren her olde kirtel forto haue a newe of her fader

¹ MS.: *passioun & pyne* with marks of transposition.

² *wise*: *ise* on erasure.

³ *steȝe*: 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: *ysayas*.

pat is her Flessche . he clepeþ hem wonderful folk . For . for hem is þe fende adradd for þi he mened hym Job to oure lorde & seide,

5 **P**Ellem *pro pelle* &c . ¶ pat is he wil 3iue fel for fel .
 þe olde for þe newe as þeiȝ he seide . ne schameþ¹ me
 nouȝth to assailen hym for he is of þe totorne folk þat tereþ
 his olde kirtel & to rendeþ þe olde pilche of his dedlich fel .²
 for þe vnedlich . pat is þe new fel þat schal schine³ seuen fold
 briztter þan þe sunne . Ese and fleschest þise ben þe deuels
 10 merkes . Whan he seep þise in man oþer in womman . he wot wel
 þat þe Castel is . þere in þe totorne folk he misseþ his merkes . for
 in hem he seep goddes baneres yriztted vp and þerfore he haþ
 mychel drede þere of as ysaye⁴ witnesseþ . My leue sir saien
 15 seluen so wo . & þou zelde me answeere of two men þat ben seke .
 þat on forbereþ of mete & of drynk and drynkeþ bitter drynk
 and so wexeþ hole . & þat oþer takeþ al þat his hert stondeþ to
 & sterueþ onon riȝth . wheþer loueþ hym seluen more & is wiser
 of þise two who is þat nys seke of synne . & god for oure seke-
 20 nesse drank bitter drynk on rode . & we ne wil nouȝth bitters
 biten for oure seluen . Nis þere non oþer sikerlich his folower .
 we mote be wiþ pyne & wo . & elles ne come we noȝt þere he
 is . / ¶ Leue sir saien summe wil god so wrekefullich wreken
 hym of synne . 3e man oþer womman look now hou he it hateþ .
 25 Hou wolde a man bete þat ilch þing self & he it hadde þat for
 gret hate bete þereof þe schadewe & all þat hadde þerto any
 liknisse . God fader al myȝtty hou bitterlich bete he his derworpe
 son Jesu crist oure lorde þat neuere ne hadde synne . & we schul
 ben yspared þat beren on vs his sones deþ . Þe wepen þat slouȝ
 30 hym þat was oure synnes . & he ne hadde nouȝth of synne bot
 schadewe one . & he was in þat ilche schadewe so wonderlich &
 so sorouȝfullich ypyned þat er it com þerto for þretenynge þere
 of he bisouȝth his fader to deliuer hym þer of,

¹ *schameþ*: *sch* possibly on erasure.

² p. 438 a.

³ MS.: *schinen* with *n* expuncted.

⁴ Between *ysaye* and *wissimeþ*: *seiþ* struck over.

TRistis¹ est anima mea vsque ad mortem. pater mi
 si possibile est transeat a me calix iste, ¶ Sore
 quod he ich am adradde azeins þis pyne. my fader 3if it may
 be spare me at þis tyme. þei3: þi wille be done & nou3th myne
 euer his derworþe fader. for þi ne forbare he hym nou3th þat. 5
 Ac laide opon hym so bitterlich þat he bigan crie wiþ rewful
 steuen Heloy. heloy. Lama3abathany. mi god mi god my derworþ
 fader hastow al forsaken me þine on lepy son þattow betest so
 hard. For al þis ne lete he nou3th ac bete hym so longe² & so
 swiþe grimlich þat he starf on þe rode. 10

Disciplina pacis mee super eum, ¶ þus oure betyng
 fel opon hym. for he dude hym bitwixen vs & his fader
 þat þret vs forto smyten as þe moder þat is rewful doþe hir
 bitwene her childe. & þe sternesse of þe fader whan he³ it wil
 beten. þus dude oure lorde Jesus crist keped on hym seluen 15
 deþes dynt to schilden vs þerfro blissed be mercy for whore so
 mychel dynt is it bulteþ⁴ azein to hem þat nei3 stonden. soþelich
 who þat is nei3 hym þat kepeþ þe heuy dynt it wil bulden opon
 hym & it nyl neuere greue hym. For þerby he may see 3if þat
 he stonde nei3 hym. 3if it so be þat he suffre so sorou3 & wo 20
 gladlich and þolemodelich for his loue þat þoled for hym so
 hard dyntes forto bryngþe þe & me & aþ men. þat ben vnder his
 law3e to þe blis of heuene & take vs fram⁵ þe pyne of helle,
 For al oure pyne þat we may suffre al uys bot as a litel dust
 of bultyngþe. azein þe wo þat he suffred, 3e seien many. what 25
 is god þe better þat j pyne for his loue. Leue man & womman
 god þencheþ good of oure good for oure good it is 3if we doo⁶
 þat we owen. Nimeþ now 3emè of þis ensample. A man þat were
 went in to fer cuntre & men com & telde hym þat his spouse
 were⁷ sore⁸ alonged after hym⁹ & wiþ outen hym ne¹⁰ mi3th 30

¹ In the margin: *nus*

² *longe* squeezed together at the end of the line.

³ p. 438 b.

⁴ *bulteþ*: on *b* traces of erasure.

⁵ *fram*: the abbreviation-mark for *ra* on erasure.

⁶ *doo*: 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 pouzt opon his loue þat sche were bicomē al lene nolde hym nouzth better liken þan men seide hym þat sche were wedded to oper and forhored hym . & lyued after her delices,

5 ¶ Also þe lorde of þe soule spouse þat seep al þat sche doþe þeiȝ he sitte heiȝe he is ful wel ypaied þat sche mourne after hym . & he wil hiȝe to hir mychel þo þe swiper wiþ zeme of his *grace* . oþer fecchen hir along vn to hym to glorie & to blis wiþ outen ende ne grope¹ hem non to nesche ne to softe j
10 rede to biswiken hem seluen . for non ne schal witen hem clene in chastite for þing þat hij mowen² wiþ outen two þinges as seint Alrede seiþ & wrot to his suster . on to þe body anoþer to þe soule . þat is pynsyng in flesche wiþ fastyng wakyng & disciplines wiþ hard weryng & hard lair³ & grete swynkes . þat oper
15 is hert þewes þat longþ to þe soule . deuocioun . rewfult loue . polemodenesse & oper swich vertuez . Now here may a man ask zif god selle his *grace* . nys his *grace* to ziuen my leue childer þeiȝ clennessē of chastite be nouzth by meded ac ben zeuen of his *grace* þe vngracious stondeþ þere aȝein & makeþ hem vnworþi
20 to haue so heiȝe þing þat nilleþ nouzth swynken þefore . bleþelich polen hard bitwene delices & eise & flesch est who was euer chaste . who bred euere fyre inwiþ hem bot zif hij brent . pot þat plaieþ nyl it ben ouerladen oþer cast þerinne colde watere oþer wiþdrawe þe brondes . þe wombe pot þat walleþ of⁴ metes &
25 more of drynkes þise ben neiȝ neiȝbours to þat touȝ lym þat hij delen þer wiþ þe⁵ brenne 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 febli to swiþe and witen so her hele þat þe gost vnstrenghes and wexes seek in synne . And þo
30 þat schulde lechen her soules wiþ birewsyng of hert & pynnyngē hij bicomē Phisiciens & bodilich leches, dude so seint Agaz þat ansuered & seide to oure lordes sonde . þat brouzth salue to hen her tetes,

¹ *grope*: the third letter uncertain.

² *mowen*: *w* touched up.

³ *lair*: *r* touched up.

⁴ p. 439 a.

⁵ *þe* added above the line.

Medicinam¹ carnalem corpori meo numquam adhibui. ¶ *pat* is. Flesschlich medicine sche seide ne desired ich neuere. Ne tellep men of þe þre holy men *pat* were duellande to gedre . & *pat* on was ywoned for his colde mawe to noten hote spices & was squaymous of mete & drynk . & þe oper to þeiz hij 5 weren seek nomen neuer zeme what was hole ne what was vn hole to eten ne to drynken . Ac nomen euere forþ what so god hem sent . ne maden hij neuere strengþe of cetewale ne of gyn-giuer ne of clowes gilofre . And on a day hij alle þre were fallen on slepe in her gardyn & he *pat* was orne of mete & of drynk 10 lay bitwixen hem two . And an holy man fram fer sei3 hou *pat* oure lefdy com a doun fram heuene & tweie maidens wip hir & *pat* on bare as it² ware a box wip letewarie wip a styk of gold & putt in *pat* ones mouþe of þis letewarie . And þe maiden zede to hym *pat* lay a midde . nay quop³ oure lefdy he is his owen 15 leche . goo ouer to þe prid . An holy man stode & bihelde al þis . Napeles whan þe seek han at honde *pat* wil done hem good hij it mowen wel noten . Ac to desiren it gretlich ne schal noman ich rede . For zif *pat* hij ben angri and desirand gretlich it nys nouzth good to queme⁴ god And his deciples speken of soules⁵ 20 lechecraft . & ypocras & galian of bodilich lechecraft ac *pat* on was better lerned of cristes lechecraft þan *pat* oper & proued *pat* fleschlich wisdom is dep to þe soule,

Prudencia carnis &c. // ¶ *Job*⁶ *procul odoram bellum*, / ¶ *Job* seiþ who *pat* dredeþ flesches yuel er it 25 come þe soule waxeþ seek þerporou3 & we polen soule yuel to astirten flesches yuel al day . as þeiz it were better to pole sekenesse . hede ache . grindyng in þe wombe þan þole it nouzth . For als longe as þe flesche hap his likyng & helpe . he is þral vnder synne . & þis ne saie j nouzth so *pat* wisdom & mesure be euere 30 ykept in boþe parties *pat* moder is & norice of good þewes . Ac we taken oft wisdom & nys non . Forsope j saie wisdom is *pat* euere a man do soule hele . Ac whan men mai nouzth boþe

¹ In the margin: *Agatha*

² *it*: *i* effaced.

³ MS.: *q^op* the last word in the line.

⁴ MS.: *q^ome* 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 hele¹ & þat is ri3thwisedome²
 bifore flessches hele & chese bodilich hyrtt þan þorou3 strong
 fondyng soule hirt Nichodemus brou3th to smeren oure lorde an
 hundreþ weizttes of mirre & of aloes þe bitter spices . & bitokneþ
 5 bitter swynkes & flessches³ pynsyng . hundreþ . is ful tale . & notep
 þis ful . þat is to saie þat man schal fullich pyne his flesche als
 mychel as he may þolen . And in þe weizyng is bitokned mesure
 & wisdom . And þat vche man & womman⁴ proue to wirche by
 wisdom & mesure⁵ what þat hij mowen best done & hou seruen
 10 god . þat is pyne nou3th þe body to mychel ne make it nou3th
 to craske, bot 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,

RJ3th as Nichodemus brou3th smeriels to smere wip jesus
 15 **R**body ri3th so brou3th þe þre maries derworþe aromaunce
 for to smeren his body, Nimeþ now good zeme . Þise þre maries⁶
 bitokneþ þre bitternesses for synne . For þis name marie spelleþ
 bitternesse as marath & mariath done . Þe first is bitternesse of
 forþenching of synne whan þe synful turneþ hym fram synne .
 20 & þis is bitokened by marie maudeleyne þat þorou3 forþenchinge
 and bitternesse of dede bote þe synful is yturned to oure lorde .
 And þis is vnderstonden by þe first marie maudeleyn . And by
 goode ri3th . For þorou3 mychel bitternesse & birewsyng sche lete
 hir synnes & turned to god . And forþi þat summe mi3tten þorou3
 25 to mychel bitternesse fallen in to wanhope Maudeleyn spelleþ
 toures . Heizenesse is to hir yseide . þorou3 þat is bitokned hope
 of heize mede of heuene . þat oper bitternesse is wresteling a3ein
 fondynges & þis is bitokned by þat oper marie jacobī . Jacob is
 als mychel to saie as wrestler . & is ful bitter to many þat ben
 30 ful forþ in þe waie toward heuen . for hij moten passen by
 many hilles & wrestlen a3ein many fondynges for as seint
 Austin seip,

¹ p. 439 b.

² MS.: *ri3thwise 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.

PHarao¹ *contemptus surgit in scandalum*. ¶ Whiles
 pat þe folk of Jsrael² were in Egipt vnder pharaos honde
 ne ledde² he³ neuere ferde til þat hij fleizen fram hym . & þan
 wiþ al his strengþe he went after hem . so doþe þe fende als
 longe as man & womman lyen in synne he nyl nouþt assailen⁵
 hem Ac whan hij departen fram hym & bigynnen to serue god
 þan he arereþ his baneres pat ben many temptaciouns & foundynges
 boþe bodilich and gostlich .

Sanguinem⁴ fugies & sanguis *prosequetur*. ¶ Fleize
 blode & blode wil euer folowe þe . by blode is bytokned⁶ 10
 synne . fleize synne & synne wil euer folowe þe þe good man &
 womman is euere siker of alle fondynges . sone so þat on gob
 anoper comeþ . þe þridde bitternesse⁶ is longyng toward heuene
 And in þe endyng of þis lyf whan any is so heize þat he hap
 hertrist on entes vnþewes & is as he ware in heuene zates . & 15
 alle werdelich þinges hym þinkeþ bitter, And þis is þe þridd
 bitternesse . & is vnderstonden by Salomee . for Salome spelleþ
 pes . & zut hij þat han rest & pes & ben clene inwiþ zutt hij
 han in her hert bitternesse of loue þat wiþholdeþ hem fram .
 For zif her loue here were ended þan hij miȝtten comen to blis 20
 þat hem longeþ to . þus loo in eueryche state regneþ bitternesse
 þat a man hap of werdelich þinges . & longyng . Nymeþ now
 good zeme after bitternesse comeþ swetenesse . for as þe gospel
 telleþ . þe þre maries brouȝtten swete Smerels aromauntz to smeren
 oure lorde By aromauntz þat is swete is vnderstonden swetnesse 25
 of deuocioun of hert . þe maries it bouȝtten, þat is þorouȝ bitter-
 nesse a man mote come to swetnesse . By þis name marie nymeþ
 euer bitternesse þorouȝ mariés boone atte Bridale was water
 yturned in to wyne . þat is to vnderstonden þorouȝ boone of
 bitternesse þat men mote dreizen . for god suffred bitternesse for 30
 vs . & so mote we for oure seluen . And þan wil god make þe
 hert þat werisch as watere . þat is whan he ne hap no sauour in

¹ In the margin: *augustinus*

² *Jsrael* 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: *ezechiel* with *i* corrected.

⁵ *bytokned*: by partly effaced.

⁶ *bit/ternesse*: p. 440 a

nou3th þat he doþe. þan þorou3 trauaile of penaunce & of gret biddinge god it turneþ in to wyne. þat is in to swetnesse of hert & delytt in god. forþi seiþ þe wise man,

5 **V**Sque in tempore sustinebit paciencia & postea reddicio jocunditas, ¶ þat is þe modelich poly bitternesse awhile & þou schalt sone þere after haue zelde in blisse, tobie seiþ,

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

SAlamon esuriens & amar^o pro dulci sumit. ¶ 3if þou art of hungred after þe swete. bitterlich þo most byten first þe soure,

15 **I**Bo michi ad montem mirre & ad colles thuris. ¶ J. wil goo seiþ goddes spouse bi þe hill of rechels. by þe doune of mirre. By rechels is bitokned swetnesse. & by myrre bitternesse. þat is to vnderstonden 3if þat hij wil comen to þe blis of heuen. hij mote suffre here sorou3 & wo often be seiþ in
20 þat loue book,

QVe est ista que ascendit per desertum sicut virgula fumi ex¹ aromatibus mirre & thuris, ¶ Who is þis þat stizeþ vp þorou3 desert as a litel 3erd smoky for þe smel of mirre & rechels. Nou menen hem summe & saien hij
25 ne mowen haue² no swetnesse of god wipinnen³ hem. ne ben hij noþing awondred þereof. Hij it⁴ moten first abuggen wip bitternesse of sorou3 & of trauaile nozt wip euerych bitternesse. For summe gon fromward god wip bitternesse & sorow3 þat hij han. for hij nebeþ nou3th pacient in her anguisch bot chidande
30 wip god & wrabbande azeins hym & saien whi fareþ god þus wip me. In sory tyme was j borne. swich wordes hij seien & many oper. And þise suffren bitternesses & sorow3es & gon from ward god wip al. It is writen in þe godspel þat þe þre maries comen 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.

VT venientes vngerent iesum non vt recedentes,
 ¶ Þise maries þat spelleþ bitternesse weren comande to smere
 oure lord & nouzth goande a waiward Al þat men polen for his
 loue al strecchep hym to vs ward & makeþ hym swete & soft .
 as þing þat is smered is soft & liþe & nesche to hondlen . And 5
 nas hym seluen bischett in a maydens wombe þat is a narewe
 stede . so mote vche man bischetten hym þat wil wel kepen his
 soule . þat is he mote bischetten his fif wittes streitlich þat hij
 ne go nouzth out bot al to goddes worschip . And þenche noman
 longe þei; he be schett fram werdelich þinges whan þe lorde 10
 of heuene & of al þe werlde bischett so¹ longe hym for oure
 note & þan after þoled many bitternesses for vs . It nys no won-
 der þan þei; we þole bitternes for oure seluen . And also he was
 laide in a cradel . & opou þe rode he was bischett . Now þou may
 answeze me & saie he zede out of boþe . 3e . so do þou . go out 15
 as he dude wip outen breche & left hem al hole . & so we scholde
 do whan þe gost went out atte last endyng of oure lyf . whan
 þe soule wendeþ out of þe body þat is his hous . þat is as þe
 vtter wal of þe Castel wende out clene of synne & þan wende
 we wel out . Al þis þat .j. saye of flesche pynsynge nys nouzth 20
 yseide for good men & wymmen þat ben in clene lyf ac for men
 & wymmen þat lyuen in þe werlde & gropen hem to nesche . &
 for hem þat bigynnen to goo to hei;e lyf . For whan men setten
 a zonge ympe men setten it aboute wip þornes for þat no bestes
 ne schulde comen þerto . And so it is good þat vche man & womman 25
 sette summe hardschippes abouten hem lest þe deuel wil ouzth
 suacche to hem ward þat he may hyrt hym so þat he ne dar
 nomore come to hem ward azein Ac .j. rede þat noman ne sette
 hym bot in Mesure ne charge hem nouzth to gretlich atte first .²
 Ac litel & litel . & so more & more , zif þat hij taken al þing in 30
 mesure . Ac of al penaunce þan is biddynge good . & wip al wo
 þat zou comeþ þan beþ glad & letþ litel of zoure seluen & zif
 ze ben ysette wip þise two þan be ze wel & ze mowe þoly daungere
 of zoure vnderlinges bleþelich & louelich . & þan mowe ze saie
 wip þe lefdy þat seiþ in her loue book .

35

VEnit delectus meus saliens montibus & transi-
 liens colles, ¶ My lef sche seiþ comeþ lepeande ouer þe

¹ so: over s the upper part of an unfinished letter (D).

² p. 441 a.

dounes & ouerlepeþ þe hilles . By dounes is bitokned hij¹ þat leden heizest lyf . And hylles ben hij þat ben in² lower lyf . Now sche seip þat hir lef comeþ lepeande ouer þe dounes . þat ben hij þat ben to troden here vnder Mennes fete as jesus crist was
 5 & suffren þolemodelich & wiþ goode wiþ scheme & pyne & ben glad þere of And sche seip he ouerlepeþ þe hilles þat ben hij þat ben in lower lyf þat mowen nouz poly scheme & pyne ne ben to troden vnder mennes feet her lef ouerlepeþ þise . for he ne trostes nouzth to hem . for he feblesse ne may nouzth þolen
 10 swich tredyng . & þefore he lepeþ ouer hem & forbereþ hem til þat hij ben heizer & leteþ hem haue sum likenesse of hym as it were a schadewe Astow seest þe hilles stonde vnder þe dounes . so done hij . vnder fongen pyne & wo first Ac nouzth wiþ goode wille for hem þencheþ þat it greueþ hem gretlich . napeles alway
 15 hij it suffren . & al þat nys bot as aschadewe to jesu cristes pyne . ac þe dounes ben gladde þat hij it hane & þonken it hym fast þat he sendeþ it hem & þe gladder hij ben . Þise ben euere honged wiþ jesu crist & felen þat he feled . Swich a doune was þe good Poule for he souzth euere þer he miþth haue most sorouz
 20 for þi he seide,

DEicimur³ set non perimus mortificacionem jesu⁴
 in corpore nostro circumferentes vt & vita jesu
 in corporibus nostris manifestetur, ¶ Al wo quop he &
 al schame we þolien⁵ ac þat is oure self þat we beren on oure
 25 bodi jesu cristes deþ liknesse þat it be seen sotillich in vs . wick was his deþ on rode god it wot þat þus doþe . he proueþ his loue toward oure lorde . Louestow me . zif þou loue me loue wil schewe hym wiþ werkes outwiþ .

PRobacio dileccionis exhibicio est operis . Jtem
 30 amor omnia facilia reddit, ¶ Ne be neuere þing so hard loue liztþeþ it . & softeþ & sweteþ it . what þoleþ man & womman for fals loue , & more wolde þolen , what is more wonder þan þis . þat siker loue & trewe loue & swete loue ne mowen

¹ *hij* 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 þat is fals . nou3th for þan a goode¹
 man telleþ þat he knew sum man þat wered² þe haire³ next hym
 & þe bryny abouen it . & bonde his myddel wip brode bondes
 of yrne & picke so þat þe swete þere of was passioun to polen .
 & zut he fasteþ & wakeþ & swynkeþ & zut he meneþ hym þat 5
 it ne greued hym nou3th & bad his schrift fader often teche
 hym hou he mizth his body pynen & wepe to his schrift fader
 & seide god had forzeten hym for þat he sendeþ hym no michel
 sekenesse & al þat is bitter for oure lordes loue al hym þencheþ
 swete . god it wot þat makeþ loue . For as he seide oft for no 10
 þing þat god may do to hym of harme þeiz he wolde casten
 hym to helle ne mizth he neuere finden in hert to louen hym
 þe lesse . And also it was swich a womman þat dude litel lesse,
 þere nys nou3th bot þonke god þat ziueþ hem þat strengþe . And
 knowe we þolemodelich oure feblesse⁴ Loue we oþers goode & 15
 so it is oure owen . For as seint Gregori seiþ þat of so mychel
 strengþe is loue þat it makeþ oþers good oure good wip⁵ outen
 trauaile . Here is þe sext dele of þis book,

Saint Poule seiþ þat aȝl oure hardschipes & aȝl oure fleschlich
 pynsynge & aȝl bodilich⁶ swynkes al is as nou3th azein 20
 loue þat schireþ & briztþeþ þe hert.

EXercitacio⁷ corporis ad modicum⁸ valet pieatas
 autem valet ad omnia. ¶ þat is bodilich bisischippes
 is litel worþ ac swete & schire hert is good vpe al þing,

SJ⁹ linguis hominum loquar & angelorum &c. Jtem 25
 si distribuero omnes facultates meas in cibos
 pauperum caritatem autem non habuero nichil michi
 prodest ¶ þat is þeiz j coupe mannes langage & aungels¹⁰ &

¹ *goode*: on the first *o* traces of erasure.

² p. 441 b. In the left-hand bottom-corner, a hand pointing upwards.

³ *haire*: a a correction for *e*.

⁴ *feblesse*: *l* inserted above the line.

⁵ At the end of this MS.-line in the margin: *gegorius*

⁶ In the margin, as noted above: *pau* with the last stroke of the
 u cut away.

⁷ In the margin: *pau*

⁸ **E**Xercitacio — *modicum* on erasure.

⁹ In the margin: *pau*

¹⁰ *aungels*: the second letter looks like *n*.

peiȝ ich dude opon my body al þe pyne & passioun þat body
 miȝth polye & ȝaf my body to brennen. & þeiȝ ich ȝaf to pouer
 al þat ich hadde & j ne hadde nouȝth loue þerwiȝ to god & to
 myne euen cristen in hym & for hym. al were yspilt. For als
 5 þe holy Abbot moyses seiȝ. Al þe wo & al þe hard þat we þolien
 in oure flesche. & al¹ þe good þat we euer done. Alle swich þinges
 ne ben bot as loomes to tilen wiȝ þe hert, ȝif an ax ne corue.
 ne a spade ne dolue. & þe plouȝ ne erized who wolde holde hem.
 also as noman ne loueȝ lomes for hem seluen ac for þat men
 10 wirchen wiȝ hem. also no fleshlich pynyng nys nouȝth to louen
 bot for þat god þe raper lokeȝ þiderward wiȝ his grace & makeȝ
 þe hert schire & of briȝth siȝth þat none ne may þat haȝ any
 moniyng of vnþewes of werdelich þinges For þis loue ablindeȝ
 so þe hert eizen þat he ne may knowe god ne glady of his
 15 siȝth. Schire² hert as seint Bernard seiȝ makeȝ þise two þinges.
 þat is al þat þou doost do it onelich for þe loue of god oȝþer
 for oȝþers good & for his biheue,³ haue in al þat þou doost on
 of þise two ententes. oȝþer boȝe & þan doostow wel. for þe latter
 falleȝ in to þe first. Haue euer schire hert þus & do al þat þou
 20 wilt. haue wleche hert & al turneȝ vn to yuel þat þou doost,

OMnia munda mundis. coinquinatis autem nichil
 est mundum *Apostolus Augustinus*. habe cari-
 tatem & fac quicquid vis voluntate videlicet ratio-
 nis, ¶ Ouer alle þinges bep besy forto haue schire hert. Jch
 25 haue yseide biforne þat ȝe ne loue noȝing bot god. & þat þing
 þat helpeȝ ȝou toward hym, Austin seiȝ to oure lorde,

MJnus te amat qui preter te aliquid amat quod
 non propter te amat, ¶ þat is lord þe lesse he loueȝ
 þe þat any loueȝ bot þe. bot loue for þe & in þe, Schirenesse of
 30 hert is goddes loue one. & þat is al þe strengþe of al Religioun
 & of al ordre, Plenitudo legis est dileccio, ¶ Loue filleȝ
 þe lawȝe seiȝ seint Poule,

Quicquid precipitur in sola caritate solidatur
 ¶ Alle goddes hestes ben sett in loue. Loue one schal be

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

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

³ p. 442 a.

leide in seint *mizels* *weize*¹ for hij þat most louen schullen be most in blis . & nouzth hij þat *lyuen* hardest lyf for loue it ouerweizeþ Loue is *heuen* stiward for his mychel frenesse for he ne wipholdeþ nouzth ac ziuēþ al þat he haþ & hym seluen . & elles ne kept nouzth god of þat hirs were . / ¶ God haþ agon oure 5 loue mychel . he haþ zouen vs & more he haþ bihoten vs . & mychel zutt ofdraweþ loue . & al þe werlde he zaf vs in Adam oure fader And al þat is in þe werlde he warpe vnder oure feet bestes foules er þat Adam forgyt it.

OMnia sub pedibus eius oues & boues &c, ¶ And zut 10 al þat þere is serueþ þe good to þe soule biheue . & zut þe erþe . sunne & moue & al þat þere is serueþ þe mek . & zut he deþe more . nozt onelich zaf vs al þis . Ac zutt he zaf vs al hym seluen þerto² . so heize zift nas neuer zouen to so lowe wrecches þe apostle seip, 15

CHRistus dilexit ecclesiam & dedit semetipsum pro ea, ¶ Crist seip seint Poule loued so his lemman þat he zaf for hir þe prys of hym seluen . Nymeþ now good zeme whi men owen to louen hym as a man þat woweþ as kyng þat loued a lefdy of ferne londe & sent hire many sondes biforne 20 þat weren patriarkes & prophetes of þe olde testament wip lettres enseled and on ende³ he com hym seluen & brouzth þe gospels as lettres⁴ yopened & wrott wip his owen blood salut3 to his lemman . & loue gretynge forto wowed hir wip . & hir loue forto han in welde . Her to falleþ a tale a wrizen forbisen . A lefdy 25 was wip hir fon bisette al aboute & hir londe al destreued⁵ & sche al pouere wipinne an erþen castel And al miztty kynges son was so vnmete swiþe his loue turned opon hir loue & sent hire sondes And zaf hire many faire ziftes & socours of lyues help of his heize hirde to holden her castel, And sche vnder- 30 fenge al as reccheles & so was harded hire hert þat mizth he neuer be þe neer of hir loue . What wiltow more he com hym self on ende and schewed hir his faire nebb as he þat was of

¹ *mizels weize* on erasure.

² *þerto*: to on erasure.

³ *ende*: n 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.

alle men fairest to biholden & spak to hir so swetelich & wordes
 so mery þat he miȝth þe dede areren to lyue . and he wrouȝth
 many wonders . & dude many maistries toforne her eizen . schewed
 hir his miȝth telde hir his kyngdom . bede to maken hir *quene*¹
 5 of al þat he hadd² . & al þis ne halp nouȝth nys þis hoker won-
 der for sche nas neuer worþi to ben his honde mayden . Ac so
 debonairte wiþ loue haþ ouercomen hym þat he seide on ende
 Dame þou art werred & þine fon ben so stronge þat þou ne may
 noues waies wiþ ouden myne help atflen hem þat hij ne moten
 10 do þe to schame & to deþ . And jchilȝ for þi loue nyme þis fiȝth
 vpe me and so rede þe of alle þine fon þat þi deþ sechen . And
 ȝ wot wel þe soþe þat ȝ schal bitwene hem nyme deþes wounde .
 and ich it wil take wiþ gode wille forto haue þi loue & þine hert
 my swete lemman . Now þan biseche ȝ þe for þe loue þat ȝ . kipe
 15 to þe . þat þou loue me after my deþ siþþen þou ne wilt nouȝth
 lyues , And þis kyng dude al þis . redd hir of hir³ fon & was
 hym self so wonderlich ytogged & pyned & þan sleyu on ende
 & þorouȝ miracle aros fram ded to lyue . Nere nouȝth þis lefdy
 ouer vnkynde bot ȝif sche loued hym þere after in al þing .
 20 **P**Js kyng is jesus crist goddes son of heuen⁴ þat al þus wouȝeþ
 oure soule þat þe deuel hadde bisett in his bandoun . þan
 as gode werroure auȝtt to done jesus crist dude sent first many
 messangeres & fele⁵ duden dede for his lemmans loue to proue
 his loue & drawe hir loue to hym ward & schewed þorouȝ kniȝt-
 25 schiþþ þat he was loue worþi As summe kniȝttes weren wonte
 to done hem in to tournamentȝ⁶ for her lemmans loue . so dude
 jesus crist lete þirlen⁷ his scheld on vche half as kene kniȝth
 His schelde þat wered his godhede þat was his likham þat was
 ysprad opon þe rode brode as scheld abouen . his streiȝt⁸ armes
 30 & narewe byneþen . as by mannes wene þere was nouȝth o fote

¹ MS.: *q̄ne* the last word in the line.

² *hadd*: between *h* and *a* traces of erasure.

³ *of hir* added 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.: *tournamētȝ* the last word in the line.

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

⁸ *streiȝt*: *ȝ* inserted above the line.

brode opon þe erþe . Ac þis schelde ne had no sides . þat is bitokned þat his deciples þat schulde haue stonden by hym & ben his ¹ sides flowen ² fram hym & leften hym as fremed as þe gospel seiþ,

Relicto eo omnes fugerunt, ¶ Hij forsoken hym alle & 5 fledden, away fram hym for he ne halpe nouȝth hym seluen in þat gret nede þis schelde is ȝouen vs aȝein aȝ temptacions as jeremie seiþ,

Dabis scutum cordis laborem . tuum . vt post scuto bone voluntatis . coronasti . nos . ¶ Nouȝth þis scheld 10 on scheldeþ vs fram aȝ yuels ac it crouneþ ⁴ vs in heuene,

Scuto bone voluntatis tue coronasti nos, ¶ þat is wiþ þe scheld of þi good wille þou haste ycrouned vs . Scheld he seide of good wille for willes he þoled þe ⁶ deþ,

Oblatus est quia voluit. ¶ He offred hym seluen for vs 15 for he wolde so . Now saien summe whi ne miȝttestow wiþ lesse greue han yredd vs ⁷ fram helle . ȝis ȝ wis wel liȝthlicher ac he nolde for whi forto bitaken vs from euerych tellyng aȝeins hym of oure loue þat he so dere bouȝth . Men buggen liȝth cost a þing . þat men leten litel of . And he bouȝth vs wiþ his blode . 20 derrer þing nas neuer non bouȝth so dere ne neuer ne schal after And al forto drawen oure loue to hym ward þat cost hym so sore . In scheld ben þre þinges þe tre . þe leþer . & þe colours . Also was jesus cristes schelde . þe tre of þe rode . þe leþer of his body . & coloured wiþ his blode, þat hiwed it so fair . Also 25 after kene kniȝttes deþ men hongen his schelde in chirches in tokne . Also þe croice is sett in chirches in swich stede as men mowen sonest seen it for to þenche þerby on jesu cristes kniȝtschipp þat he dude on rode for his lemman, Biholde þere on hou he bouȝth hir loue . He lete þirlen his schelde opon his side 30 to schewe hir his hert þat sche miȝth sen hou openlich he loued hir & to drawen her loue to hym,

¹ his added above the line.

² p. 443 a.

³ In the margin: *Jeremias*

⁴ *crouneþ*: c a correction on erasure, possibly for r.

⁵ In the margin: *dauid*.

⁶ *þe* added above the line.

⁷ MS.: *v?*

Foure heued loues men finden in þis werlde Bitwene goode felawes . Bitwene man & womman . Bitwene wyf & childe . Bitwene bodi & soule . Þe loue þat crist haþ to his lemman ouer-
 5 god aþ þise foure . men seien he is agood felawe þat laip his
 hym self in þe jewerie for vs & dude his derworþe body on þe
 rode for vs to aquiten his lemman out of þe jewen honden .
 Neuer 3ut ne dede no frende swich a fordede for anoþer . michel
 loue is bitwene man & womman . ac þei3 sche were ywedded vnto
 10 hym sche mi3th bicomē so wicked & so longe sche mi3th bihoren
 hym wiþ oþer men þat þei3 sche wolde comen a3ein he wolde
 hire nou3th . For þi crist loueþ more his lemman . for þei3 his
 lemman haue hored hym wiþ þe fende fele 3eres & daies : his
 mercy is to hir euere 3are whan þat sche wil comen hom & leten
 15 þe fende . Al þis he seiþ¹ hym seluen þorou3 Jeremie þe prophete,

S^J² dimiserit vir uxorem suam &c. tu autem forni-
 cata es cum multis amatoribus tamen reuertere³
 ad me dicit dominus, ¶ 3ett he seiþ al day þei3 þou haue
 vnwrastlich done biturne þe & come a3ein welcom schaltow be
 20 to me,

YMmo & occurrit prodigio venienti . ¶ 3ut it seiþ he
 3erneþ a3ein hir 3ain come . & werpeþ his armes⁴ abouten
 her swire who wolde aske more mercy . 3ut more wonder is .
 Haue his lemman hored hym wiþ neuer so many dedlich synnes
 25 als sone as sche comeþ a3ein to hym he makeþ hir newe Maiden .
 seint Austin seiþ so michel Departyng is bitwene knowleching of
 man & womman . and god & his lemman . þat is þe knowleching
 bitwene man & womman þat man makeþ of a maiden wyf And
 goddes knowlechinge bitwiþen hym & his lemman makeþ of wyf
 30 mayden,

Restituit inquit job gen^os integre . &c . ¶ Good
 werkes & trewe bileue . þise two maken maydenhede in
 soule . Now of þe þridd loue þat is bitwene wif & childe . Þe
 childe þat hadd swich yuel þat it bihoued haue a bapþe of blode

¹ p. 443 b.

² In the margin: Jerem} 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 þat it were hole : michel þe moder loued it þat wold make it
 a bapþe in her blode forto helen it wiþ al, þis dude oure lorde
 to his lemman þat was seek of synne & so ysoiled þerewiþ þat
 noþing miȝth clense hir bot blode¹ for so it wolde his loue
 maken vs bapþe þere of yblissed be he euere . For þre bapþes he 5
 diȝth to his lemman forto wasschen hir jnne white & fair to his
 clene clippynge . þe first is baptesme . þat oþer is teres jnner
 oiþer vtter ȝif sche be yfiled after þe first bapþe . þe þridde is
 Jesus cristes blood þat holdeþ boþe þe oþer as seint Jon seiþ in
 þapocalips . 10

Qui² dilexit nos & lauit nos a peccatis nostris in
 sanguine suo, ¶ He loueþ vs more þan any moder doþ
 þe childe for he it seiþ hym seluen þoroȝ ysaie,

Numquid³ potest mater obliuisci filij vteri sui
 & si illa obliuiscatur ego non obliuiscar tui, 15
 ¶ May moder he seiþ forȝeten hir childe . ac þeiȝ sche do j ne may
 nouȝth forȝeten my lemman neuere . & seiþ þe resoun whi . Jn
 manibus meis scripsi ter, Jch haue he seide ypeynted þe
 inwiþ myne honden . & so he dude wiþ 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 þirlen his honden &
 his fete & his side for þat h nolde neuer forȝeten vs . Now of þe
 fierþe loue þat þe soule loueþ þe body so strongelich wiþ alle &
 riȝth sori ben in departyng as riȝth leue frendes whan hij schullen
 departen asundre . Ac oure lorde wiþ his good wiȝþ departed his 25
 soule from his body forto bringe his spouse in to þe blis of
 heuen,⁴ to hym wiþ outen ende þere to duellen . þus jesus cristes
 loue passeþ alle loues þat men fynde on erþe . & wiþ al þis loue
 ȝut he woweþ hir more on þis wise,

Proue he seiþ oiþer it is forto ȝiuen oiþer it is forto sellen . 30
 oiþer it is to take wiþ strengþe . ȝif it is forto ȝiuen . where
 mai⁵ þou better bisett it þan on me . Ne am ich kyng fairest
 ne am ich kyng richest . ne am ich heiȝest in kynde . ne am ich

¹ blode: e nearly effaced.

² In the margin: Johannes

³ In the margin: ysa with the second s partly cut away.
 yas

⁴ p. 444 a.

⁵ mai added above the line.

wisest . ne am ich man hendest . ne am ich man freest . for so
 men seip by large man . þat ne can nouȝth atholden . þat haþ þe
 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 owen
 5 to loue me . And þou may finde in me chastite & al manere
 clenness for non ne may louen me¹ bot hij holden hem clene .
 Ȝif þi loue nys nouȝth to ȝiuen ac wilt þat men buggen it ȝif it
 schal be selde it owe forto be bouȝth wiþ loue oiþer wiþ sumwhat
 elles . men sellen wel loue for loue & so men owen to sellen loue
 10 & for noþing elles & ȝif þine is to selle so ich haue bouȝth wiþ
 loue . For þe hede loues þat ben ich² haue ykidd toward þe neste
 of hem alle . ȝif þou seist þou nyȝt nouȝth lete it so liȝth chep
 & wilt haue more . þerfore saie what is schal be sett þereon fere .
 for þou ne may noȝt nempny so mychel . þat j nyȝt ȝiue þe more
 15 wiltow castels wiltow kyngdomes . wiltow al þe werlde . ȝehille do
 þe better . ȝehiȝt make þe quene in heuene riche blis . þou schalt
 þi seluen³ fold briȝtter þan þe sunne . non yuel ne schaltow felen
 ne no þing ne scheme þe . ne no welþe ne schal faile þe . al þi
 wille schal be wrouȝth in heuene & in erþe . ȝe & ȝet in helle .
 20 ne schal neuer þink so mychel þat j niȝt ȝiue þe more for þi
 loue . vn metelich . vn euenlich . vn endelich al cressus wele . al
 Absolon fairnesse þat als oft as he euesed hym . his her þat was
 coruen of was selde for an hundreþ siches of siluer . as asailes⁴
 swifteschip þat strof wiþ þe hertes ernynge al Sampsones strengþe
 25 þat slouȝ a þousande of his fon at o tyme wiþ outen fere cesars
 prelais al Alisaundres praisynge moyses hele . nolde a man for on
 of piȝe ȝiue al þat he hadd & al þis nys nouȝth worþ a nedel
 aȝein my body þat j wil ȝiuen for þi loue . Ȝif þou arte so wode
 & out of þi wytt þat þou forsakest al þis fair biȝete wiþ al manere
 30 helþe Lo ich holde here griselich þe swerd of vengeance abouen
 þine heued to toȝelen lyf & soule & caste hem boþe in to þe
 pyne of helle to be þe deuels hore wiþouten ende .⁵ in pyne &
 in sorouȝ . Answere now ȝif þou canst aȝein me oiþer ȝiue me þi
 loue þat j desire so mychel nouȝth for my good ac for þine owen

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 woweþ vs. To hard hert he haþ¹ þat
ne may nouȝth wiþ swich awowȝer² turnen ȝif hij wele þenchen
þise þre þinges what he is. & what sche is. & hou mychel is þe
loue of so heize þinge as he is toward so³ lowe þing as sche is
for þi seip dauid

Non est qui se abscondat a calore eius ¶ Nis non
þat he ne mote louten to hym ward and louen þe soþe
sunne þat was stiewen⁴ vp on heize opon þe hattest on þe day.
forto schewen hou hot his loue was to his lemman forto drawen
her hert to hym as þe godspel seip,

Ignem veni mittere in terram & quid volo nisi vt
ardeat, ¶ Jch com he seip to bringe fire in to erpe. þat is
brennande loue in to erpelich hertes. And what ȝerne ich elles
bot þat it brenne. wleche hert is hym loþ as he seip þorouȝ seint
jon þe ewangelist in þe Apocalips,

Vtinam⁵ frigidus esses aut calidus set quia tepidus
es incipiam te euomere de ore meo, ¶ Jch
wolde he seide vn to his lemman þat þou were al hote⁶ in my
loue oiper al colde. Ac for þat þou art al wleche bitwene two.
þat is noiþer hote ne colde þou makest me to wlaten. & j schal
spew þe out bot ȝif þou bicome hatter. Now ȝe han herd my
leue childer whi & hou god is to louen,

Forto tende ȝoure fyre þat bitokneþ loue gedereþ wode wiþ þe
pouere womman of Sarept þat burghȝ þat is on englysch
tendyng.

En inquit coligo duo ligna, ¶ Lorde sche seide to hely
þe prophete. Loo j. gadre tweie trewes. þe two trewes
bitokneþ⁷ þe rode. þat o trê þat stode vp riȝth. & þat oþer þat
lay ouer þwert⁸ wiþ þo trees weschuȝ tenden fyre of loue inwiþ
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 awowȝer: the last letters squeezed together at the end of the line.

³ so on erasure.

⁴ stiewen: i inserted above the line.

⁵ In the margin: Johannes,

⁶ hote: t corrected from l, the upper part of which has been erased.

⁷ Between bitokneþ and þe: i (or the first stroke of another letter) expuncted.

⁸ þwert: on þ traces of erasure.

vs to hym . And bowep adoun wip þe heued to grante vs þat we
 asken hym . Sikerlich j saie zif hely þat is oure lorde finde vs
 so gederend trees to geder bisilich . he wil duellen wip vs & ziue
 vs many folde¹ his *grace* as hely dude wip þe pouere womman
 5 in sarept þat he fonde þise two treen gederande . Fyre gregays
 men maken² of rede mannes blode & þat ne may³ noþing
 aquenchen bot mugge⁴ & aysil & seide as men seip . Gregeys fyre
 is þe loue of Jesu crist & ze it schult⁵ maken of rede mannes
 blode⁶ þat is Jesus crist yreded wip his owen blode opon þe tre
 10 þat schal make sareptiens þat is tendyng fyre wip fyre gregeyngs
 þat salamon seip þat no waters ne may quenchen, þat is no
 werldelich tribulaciouns ne temptaciouns may deren a man fro
 þat ilche loue . ne hym quenchen zif it be wel ytended . Ac kepeþ
 zou fram þise þre þinges Mygge & aisel⁷ & sonde . mygge bitokneþ
 15 stynk of synne & on sonde wexeþ no good þat bitokneþ ydel-
 nesse . And þerfore stireþ zou quiklich in good werkes & dryueþ
 out þise two . Þe þridd þing is aysel & þat bitokneþ soure hert .
 of nyþe & of onde . Vnderstondeþ þis word whan þe ondeful jewes
 offreden oure lord þis soure drynk opon þe rode . þan he seide,
 20 þis word *Consummatum est*, neuer er quop he was j ful
 ypynd þat is to saie her ondeful hertes duden hym more harme
 þan al his pyne . & zutt zif a man haue sore swonken & atte-
 nende hap his hyre zut hym þencheþ⁸ his trauaile wel bisett .
 Oure lord tyled here after oure loue mo þan þritty zere & swank
 25 þerfore ful hard & for aþ kept he⁹ bot loue for his hire Ac in
 þeendyng of his lyf whan man schulde zelde werkmen her hyre
 look what hij zolden hym for pyement of hony loue eysel of
 soure nyþe . & gaþ of bitter onde . oowe quop oure lorde . *Con-*
summatum est . Al myne swynkes on erþe . & al my pyne on
 30 rode . ne schemeþ ne dereþ me azein þis . þat hij beden me þus
 soure hyre of nyþe and onde . Now j saie zou for soþe aþ swich

¹ *folde*: the second letter looks like *e*.

² *maken*: a possibly a correction.

³ *may*: a 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 *þencheþ*: 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 greuen 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 þefore hij 5
 greuen hym þe more . Ȝif oure enemyes greuen vs & done vs
 harme salamon techen vs what we schullen done,

S¹ esurierit inimicus tuus ciba illum . si sitit po-
 tum da illi . sic . enim . carbones ardentis congeres
 super caput eius . ¶ Ȝif þi Foo hungren ȝiue hym mete . to 10
 his þrust ȝiue hym drynk of þine teres wepe for his synne & so
 þou schalt seþ salamon rechen on his heued hote gledes . Þat is
 to saie þou schalt tende his hert to louen þe . For hert is in holy
 wrytt by heued vnderstonden . For þus wil god saie atte dome .
 whi louedestow þe man oiper þe womman . sir for hij loueden 15
 me . Þere is ȝolden loue for loue . Ȝ ne owe nouȝth þere mychel
 to ȝelden for þou ȝoldest þat þou auȝttest . Ȝif þou saie sir . j .²
 loued hym for þi loue . þat loue he owe þe & he þe wil zelden .
 mygge is as j seide þat aquenchen gregeys fyre . þat bitokneþ
 stynkeande flesches loue & þat aquenchen gostlich loue . And by 20
 gregeys fyre is bitokned hote loue in jesu crist as he hadde to
 vs & to his deciples .

NJsi³ ego abiero paraclitus non veniet &c . ¶ þat is
 bot ȝif⁴ j parte fram ȝou þe holy gost þat is my faders
 & myne may nouȝth comen to ȝou . Ac whan ich am departed 25
 fram ȝou . j wil sende ȝou þe holi gost . þat is loue . nymen now
 ȝeme hij 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 wiþ hem , þat han sette her hertes on erpelich þinges
 & erpelich loues . whan þe holy gost miȝth nouȝth come to jesu
 cristes deciples whiles þat jesu was wiþ hem . Þat was hym
 seluen boþe 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 ȝif added above the line.

pat hij hadden in present pere hij ne miztten nouzth haue þe holy gost tyl þat he was went fram hem . J rede man & womman be war here of þat hij setten her loue arizth . For bot zif hij hane þe holy gost hij ne comen neuere in þe blis of heuene,
 5 And Als longe as man oiper womman han sett her hert in any erpelich þing hij ne mowen neuer haue þe holy gost . þat is to saie bot zif he loue it for god . & in god, Loue þi frende in god & pine enemye for þe loue of god and þe goodes in þis werld in god to haue þi sustenaunce pere of astow seest þat þou may
 10 best serue god . Haue þan schire hert & clene loue to alle men . & þan makestow oper mennes 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 rizth . he ne may loue bot hym one . for so he loueþ loue þat he makeþ
 15 loue his euenynge . 3e . zutt ʒ dar saye more . He makeþ hir his maister & dope al þat sche² biddeþ hym do as þeiz he nedes moste, May . j . proue þis . 3e : trewlich by his owen wordes . þat he seide to moyses þat hym moste loued

DJmisi iuxta verbum tuum . non dicit preces, ¶ Jch
 20 had he seip mizth to wreke me of þi folk þat greuen me . ac þou seist me . j . ne schal nouzth & astow seist it schal³ be . Loo men seien loue byndeþ witterlich . & soplich it byndeþ god þat he ne may noþing do bot by lous leue . þe proue here⁴ of for men þenchen wonder þerof ysaye seip,

Domine⁵ non est qui consurgat & teneat te. ¶ Lorde
 25 wiltou⁶ smiten seip ysaye weileway þou mizth wel smyten pere nys non þat þe holdeþ . as þeiz he seide zif any loued þe arizth he mizth holde þe & lette þe to smyten in genesis,

Festina⁷ &c . non potero ibi quicquam facere donec
 30 egressus fueris illic . ¶ þat is whan oure 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: *y sayas* with the first *y* slightly blotted.

⁶ p. 446 a.

⁷ In the margin probably: $\begin{matrix} \text{nge} \\ \text{nos}^{\text{D}} \end{matrix}$ with *n(?)* partly cut away; the letter following *o* is blurred and shows traces of erasure; *s*^D has been added below.

bisenchen sodome & gomorre pere Loth his frende was jnne
 perfore he seide to Loth wende out of þis cite For þerwhiles
 þat þou art here jnne j ne may done hem bot good. Nas þis
 wip loue bounden whan he ne miȝth 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 seiþ þan Aufrike and Europe. & now it
 is cleped þe rede see, what wiltow more Loue is his Chamber-
 leyn. his conseiler his spouse. He ne may nouȝth wiphele fram
 hir ac telleþ hir al þat he þencheþ. þe proue here of in genesis,

NOn¹ celare potero abraham que gesturus sum, 10
 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 doþe to alle þat hym louen. Ben hij nouȝth
 grete foles þat leten his loue & his blis þat he haþ diȝth hem
 to. þat no tunge ne may tellen. ne hert þenchen. ne eize seen 15
 þat leteþ² al þis for a litel werdelich loue here seiþ ysaye.

OCulus³ non videt deus absque te. que preparasti
 diligentibus te. & Apostolus. Oculus non videt.
 nec auris audiuit nec in cor hominis ascendit &c.

¶ þis loue is þe riȝth rewle þat rewleþ þe hert, 20

Confitebor tibi in direccione. id est. in regulacione
 cordis exprobacione malorum. generacio que non
 direxit cor suum & non est creditus cum eo &c. ¶ þis
 is þe riȝth loue þat reuleþ þe hert wipinnen þat euere owe to
 ben in worschipp ykept // þis is þe seuenþe dele of þis book. 25

Now jchil tellen on of þe sizttes þat seint john þe ewangelist
 seiþ in þe Apocalips. An Angel⁴ seide vn to hym on of
 þe seuen aungels which þat bare þe seuen Phioles of goddes
 wrappe seide to me. Come wip me & j schal schewe þe þe Lombes
 spouse & his wyf. & he lad me in my gost vp to an heiȝ moun- 30
 tayne & schewed me þe Cite of Jerusalem comande adoune fram
 heuene and it hadde þe briztnesse of golde, & his liȝth semed

¹ In the margin: $\begin{matrix} nge \\ es \end{matrix}$ with the first stroke of the n(?) cut away.

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

³ In the margin: $\begin{matrix} ay \\ as \end{matrix}$ 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 *Aungel*.

as *precieuse stones* of jasper & of cristal . & it had a gret wal & an heiȝ þat hadde þe twelue kyndes of þe childer of jsrael þere opon writen . And in þe Est side þre zates . & to þe westward þre zates . And to þe north þre zates . & toward þe south
 5 þre zates . And þe wal of þe cite hadd twelue foundementz . & in hem were twelue names writen of þe apostles . & of þe lombe . And he þat spak¹ wiþ me hadde a ȝerd of golde for to meten þe cite and þe zates . & þe wal . And þe Citee was square and as brode as it was longe and he mett þe cite wiþ a ȝerd of gold
 10 and þe lengþe of þe Cite was twelue þousan pase abouten And þe lengþe & þe heiȝt & þe brede ben euene . and he mette þe walles an hundreþ & foure & fourty coutes on heiȝth of man & of Aungel,

15 **P**At þe Aungel ledde me seint john seiþ to² þe grete moun-
 tayne & heiȝe forto see þe spouse of þe lombe bitokneþ hem þat ben þorouȝ þe *grace* of god in heiȝeness of lyf mowen haue knoweynge of þe glorie & of þe blisse of holy chirche . þat liȝth as of *precieuse stones* of jasper & of cris³ of jasper & of cristal⁴ bitokneþ vertu of holy chirche þat is confermed in
 20 þe grenehed of þe bileue & in clenness of Baptesme & in hete of þe werk of schrift . Þe gret heiȝe wal bitokneþ jesu 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 & prophetes þat prophecieden er þe apostles precheden⁵ .
 25 Þe þre zates to þe Estward bitokneþ þe lawȝe of þe trinite þat was telde vn to þe jewes 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 comen to bileue siþþen þat jesu crist took flesche and blode .
 30 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 jesu crist . Þe . xij . foundementz þat þe . xij⁶ .

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 writen jnne bitokneþ þe twelue apostles And þe lombe bitokneþ þe .xij. Patriarkes þat helden vp þe faip of jesu crist þat in her tyme was to comen þat þe .xij. apostles helden after his comyng . Þat is þat we holde now . Þe reed of gold bitokneþ holy wrytt in which þe witt of god is & þat is tokned 5 by þe gold . Þe mesure of þe citee bitokneþ þat oure lorde ziueþ þe law3e in holy chirche as vcheon may bere & ordeinde & deuised þe degre in holy chirche þe which vche man owe wel to kepen as maydenhode . & clenness in widewehode & ri3thful weddyng . Þe foure sides of þe cite bitokneþ þe stedfast bileue . hope . & 10 charite . & good werkes . Þe more þat Men bileuen . þe more men taken . þe more þat men hopen þe more men louen . Þe more þat men louen þe more men done in werk And þis is þe lengþe & þe brede & þe hei3tte þat ben euen . For by þe lengþe is bitokned þe longe lastyng vn to his lyues ende . Þat þe angel mett þe 15 wal an hundreþ & four & forty¹ Coutes bitokneþ perfeccioun in good werkes after þe ten comandementes² of god & þe gospels þorou3 which man comeþ to perfeccion of aungel & þat is bitokned by þe mesure of Man & Aungel .

ÞE wal is of jasper & þe cite in hym self is al gold tried 20 liche vn to bri3th glas & clene . Þe fundament3 ben sette ful of al manere precieuse stones . Þe first fundament is Jasper . Þe secounde Saphire . Þe þridde Calcedoyne . Þe fierþe Emeraude . Þe fift Sardoniche . Þe sext Sardyne . Þe seuenþe Gristolite . Þe eiztþe Beryl . Þe nynþe Topas , þe tienþe Crisopas . Þe elleuenþe 25 Jacynkte , & þe twelfþe Amatiste ,

ÞAt þe wal is of jasper & þe Cite of golde bitokneþ hem þat schulden gouernen oþer³ in holy chirche schulden ben of stedfaster bileue and of heizer lyf as þe jasper is aourned wiþ gold þat þe fundament3 of þe Cite weren bisett wiþ precieuse 30 stones bitokneþ þat þe Patriarkes weren alful of gode vertu3 . Jasper þat is vertuose bitokneþ stedfast bileue As Abraham was . Saphire þat haþ þe colour of þe ayre bitokneþ hem þat ben in heize hope as seint Poule was þat seide þat oure conuersacioun was in heuene . Calcedoyne þat haþ þe colour of gold & wexep 35

¹ p. 447 a.

² *comandementes*: the fifth letter looks like *u*.

³ *oþer*: *þ* apparently by correction.

in ynnde bitokneþ *hem* þat ben in soþefast faip & charite & folowen
 þe wayes of Jesu crist þat comeþ out of þe est . Jacinke þat
 chaungeþ wiþ þe ayre Ac in briȝtnesse it is clere & amyrdward
 derk bitokneþ þe wise maisters in holy chirche þat cunnen stable
 5 men þat ben vnstable Amatiste þat is a purple & haþ þe colour
 medle of violet & of Rose & kastes a flambe fram hym bitokneþ
hem þat han¹ memorie of þe kyngdom of heuene and desiren
 þe felawschippes of aungels & martirs & confessours & þere of
 hij han þe colour medle as purple . 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 seiȝ no temple in þe cite . And þe aungels
 of þe cite hane no myster of sunne ne of moone for þe briȝtnesse
 of god it liȝtþeþ & þe lombe is his Lanterne . & þe folk schal gon
 15 in his liȝth . And þe kynges of erþe schuþ beren in hym her
 glorie & her honoure . And þe zates ne schuþ nouȝth be schett
 on niȝth . for þere ne schal be no niȝth 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,

20 **P** At þere ben .xij. margarites in þe zates bitokneþ *hem* which
 oper schul comen *in* to holy chirche schul ben clere of
 vertuȝ . þe stretes of þe cite bitokneþ² symple folk in holy chirche
 þat ben abrode *in* þe werld & han her wyues & her riches . Hij
 schuþ ben als clene as gold þorouȝ werkes of charite þat hij
 25 schuþ comen to þorouȝ clere vnderstondynge . Hij schuþ bene
 clere as glas þorouȝ jnnocence of baptesme . oþer þorouȝ verray
 schrift in riȝth bileue . þat he ne seiȝ no temple þere jnne bitokneþ
 þat holy chirche schal haue no myster of orisouns ne of sacrificise
 whan it is glorified ne it ne haþ no³ myster of sunne ne of
 30 moone þat is to saie it ne schal haue no³ myster of prechour .
 ne of prelate forto techen it & kepen it . þat þe men schuþ gon
 in his liȝth and þe kynges schuþ brynge to hem her glorie
 bitokneþ þat aȝein þe endyng of þe werlde schal wexen religioun
 & schuþ forsaken erþelich blisses for hope of heiȝe 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 zates ne schullen nouȝth ben yschett on niȝth
 bitokneþ þat no tribulacioun ne anguisch . ne destourbaunce as
 oure lorde suffred here in þis lyf . þat no filþe ne schal come
 pere ne non bot his name be writen in þe book of lyf of þe
 lombe bitokneþ þat non ne schal entren bot he be clene þorouȝ 5
 blode of Jesu crist & þorouȝ þe sacrement of holy chirche . And
 bot zif he haue ordeynde his lyf to Jesu crist here in erþe þat
 was writen 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 fruytt¹ & vche moneþe zeldeþ his fruyt . And þe
 leues of þe tre ben to helpe of men . And neuer after ne² schal
 be no malisoun . And þe sege of god & of þe lombe schal be
 þerinne . and his seruauntz schuȝ ben seruande hym & hij schuȝ
 ben in his face . & his name schal be in her forheuedes . And 15
 niȝth ne schal nomore³ be . And it ne schal haue⁴ no mister of
 liȝth . ne of lanterne ne of sumne for þe lorde god schal liȝtten
 it & hij schuȝ 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 bitokneþ halewen þorouȝ 20
 whiche þe oþer comen to grace & to glorie . And þat is þat þe
 Flum comeþ fram þe sege of god & of þe lombe . By þe watere
 of lyf þat is clere as cristal bitokneþ þe glorie Forþi þat þorouȝ
 water of baptesme it was wunnen to man . þat o party of þe
 flum bitokneþ þe folk þat were bifore er cristendom come . And 25
 þat oþer partie þe men þat comen in þe newe lawe . And opon
 boþe parties was þe tre of lyf for boþe þat on & þat oþer ben
 saued þorouȝ þe bileue of þe croice þat is preched þorouȝ þe xij
 apostles . þat it zeldeþ vche⁵ moneþ his fruyt . bitokneþ þat þorouȝ
 þe patriarkes⁶ & þe prophetes . & þe apostles in al tymes were 30
 summe brouȝth to þe riȝth bileue . þe leues of þe tre bitokneþ

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.

þe comaundementz of jesu crist in þe gospel . þat ben worþe to
 helpe of men zif hij ben ykepte þat neueremore ne schal be
 no wariyng in þe cite bitokneþ þat neuer after ne schal be no
 synne ne pyne for synne þat goddes sege & þe Lombe schal
 5 ben in þe tre . bitokneþ þat aʔ we schuʔ ben saued þorouʔ jesu
 crist on þe croice . And none ne may come to blis bot þere þorouʔ
 And we ben his seruauantz & þere we schuʔ seruen hym wiþ
 aungels wiþ outen ende . þat he seide hij schuʔ seen his face &
 his name schal be writen in her forhede . þat bitokneþ þat is
 10 writen in þe gospel þat is lyf þat euer schal laste . þat he be
 knowen of ¹ god þat is soþefast jesu crist þat þou sentest . And
 in anoþer stede it seiþ he þat abowzēþ hym þoroʔ me j schal
 abowze hym by fore my fader in heuen . And þat is þat he seiþ
 hij ne schuʔ haue no mister of lizth ne of lanterne ne of sunne
 15 as it is seide bifore . And þe Aungel seide me þise wordes ben
 rizth soþe write hem . And þe lord god of spiritz þat sent his
 aungels to his prophetes . forto schewe to his seruauantz þing þat
 sone most be done . & stonde þou j come hastilich . blissed he is
 þat kepeþ þise wordes & þe prophecie of þis boke . And . j . jon
 20 after þat j hadd herd þis fel adoune forto honouren þe aungel
 þat hadde schewed me þis . And seide to me loke þat þou ne do
 it nouzt for ich am goddes seruauant astow art . joye & blis schal
 be to hem þat kepen þise wordes of þis boke & worschipeu god,
 What it wolde menen may men sone vnderstonden by þat þat
 25 is seide bifore & þefore j nyl nouzth rehercen it . And seint jon
 seiþ in þat cite schal come none houndes . þat ben mysbileuand
 men þat done as þe hounde doþe . whan he hap eten to mychel
 he castēþ it & goþ azein & etēþ it . So done mysbileuand men
 schryuen hem & resceyuen jesu crist & holden euere forþ her
 30 synne . þise ne schuʔ nouzth comen in þat cite For hij ben wers
 þan oiþer Jewe oiþer Sarazene and greuen ² god wel more . ne
 mansleers . ne leizers ³ . oiþer þo þat dien here in dedlich synne .
 hij ne come nouzth in þat cite . ne non bot zif he entre in by
 þe zates . þat is bot zif he do as holy chirche biddeþ hym he ne
 35 may neuer come þere june .

¹ of: f blotted.

² greuen added above the line.

³ leizers: under the first e a dot, probably accidental.

NOw to men & wymmen þat ben bischett hij ne schullen ben
 yhouseled bot fiftene sipes in þe 3ere . at mid wynterday .
 þe . xij . day . candelmes day . þe sonenday mydway bitwene þat
 & estre oþer opou oure lefdy day 3if it be nei3 þat sonenday .
 estre day þe þrid sonenday þere after . holy þursday . wytsonen- 5
 day . midsomerday . seint marie day þe maudeleyn¹ . þe assumpcioun
 of oure lefdy . þe natiuite of hir . seint mizzels day . alle Halewen
 day seint andrew day . A3ein alle þise dayes beþ clene schriuen
 & takeþ disciplynes of 3oure seluen and of none oþer . & forgop
 3oure pitauunce a day fram ester to holy þursday . In heruest 10
 eteþ ilche day þries bot friday one & ymbryng dayes . & vigiles .
 þe goyng dayes ne in þe aduent ne schull 3e nou3th bot nede
 it make ete twies,

PE oþer half 3ere 3e schull fasten al out bot seuen daies & 3e
 ne schull ete no flesch bot sekenesse it make . bot 3e haue 15
 leue ne fasteþ nou3th to bred & watere . and summe ances maken
 her boord wiþ her gestes & þat is mest a3eins ances ordre &
 vncomelich . men han ofte herd þat þe ded spak wiþ þe quyk .
 Ac þat hij eten wiþ hem hane men nou3th herd of . Hij ne schull
 make no gestynges . for it wolde oþer while letten hem of 20
 heuenlich þou3ttes . Hij han chosen maries dele þe maudeleyn &
 þerfore hij owen to 3iuen her hertes to noþing bot to god . And
 3if any blameþ hem god wil weren hem as he dude þe maude-
 leyn . 3if hij han rentes to lyuen by . sende hij þan out her almes
 priuelich . Bestes ne schull hij none hebben bot a cat . ne chaf- 25
 faren ne schull hij nou3th ne next 3oure flesche ne wereþ no
 lynnyn cloþ bot it be þe grettere . Ne wereþ non² yrne ne haire .
 ne beteþ 3ou nou3th wiþ scourges bot it be wiþ schriftes red .
 Kepeþ 3ou warme in wynter & doþe grete werkes . ne gadereþ
 noþing to hoord of no rynges ne brooches ne non oþer þing . 30
 þe gretter werkes þat 3e don þe better it is . And 3if 3e may
 lyue by 3oure werk ne spendeþ non oþer while þat it lasteþ .
 bot sendeþ it forþ as it comeþ and beþ non housbonde ne hous-
 wyf to holde noþing . 3iue 3ou al to 3oure lemman Jeremye biddeþ .
 ne be 3e neuer ydel . ne lerneþ none children . ne sendeþ none 35
 lettres . ne vnderfongeþ none lettres . beþ ypollid in þe 3ere fiftene

¹ *mau/deleyn*: p. 448 b.

² *non*: the first *n* probably by correction.

sipes . & foure sipes yleten blode and offer 3if it is nede . And
 whan 3e ben yleten blode þre dayes restep, For better is rest o
 day oiper two . þan a seuenni3th for mys3emyng of 3oure seluen .
 And þan takeþ wiþ 3oure seruauant & gladeþ 3ou . Ancre þat naþ
 5 nou3th to libben by . it nedep þat hij han two seruauantz . on at
 home anoþer oute . & by þe waye as hij gon . ne done hij nou3th
 bot bidden her bedes . ne ne speken hij to noman by þe waie
 bot þider þat sche is sent go . ne takeþ noþing to holde of noman
 ne of no womman . ne noiþer of þe seruauantz ne ¹ bere non
 10 vncouþ tales þat mi3th any þing stiren her hertes, ² fram god
 ward . ne beþ nou3th lei3yng ne lokyng to noman ward . ne
 geueþ nou3th 3oure dame . And 3if 3e do : beþ redy to take
 penaunce . Þerfore 3if any stryf ariseþ bitwixe þe maidens . chastise
 hem louelich . & li3thlich for þat is wommans chastisyng, and
 15 selde whan wiþ sternesse . & þat þat sternesse be manged al ³
 wiþ loue . as men done in to a wounde boþe wyn & oyle ac more
 of þe swete oyle þan of þe bitter wyne . Mete & drynk takeþ in
 Mesure & at certeyn tyme . And al þat 3e done look þat it be
 euere in mesure for elles ne quemep it nou3th god Hyre ne owe
 20 þe mayden non to chalengen ne mede bot of god & eueryche
 weke ones redep þis book & it wil do 3ou good more þan 3e
 badd 3oure bedes . For in þis book 3e mowe knowen 3oure de-
 fautes wel better þan in bidding . And þe offer þat 3e reden it
 þe more 3e mowe lerne þere inne . For þere ben june many
 25 wordes þat ben schortlich seide & beren ⁴ gret charge And mychel
 þing may ben vnderstonden þere by 3if it be often yloked ouer
 & bysilich, And god for his mychel mi3th my leue breþeren and
 sustren 3if it be his swete will, ne 3iue 3ou no lesse hyre þan al
 hym seluen Amen,

30 **A**nd 3if it be 3oure wille als oft as 3e it reden . oiper heren
 seieþ a pater noster to oure lorde . and an Aue maria to
 his moder marie, for hym þat it drouze out in to þis langage
 and for alle þat it heren . oiper reden ⁵ . oiper writen oiper 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(?)

writen . and for al cristen folk . & for all cristen soules þat god
 gif it be his suete wille haue mercy on hem for his dere moder
 loue Amen,¹

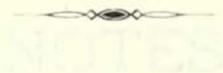
“Þis good book Recluse : here now makeþ ende .²

Vn to þe blis of heuen : god graunte vs³ grace to wende. 5

¹ On an empty space, large enough for about three lines, between *Amen* and the colophon, in the XVth century hand: *the passion; Caulid the complainte of oure Lady*, referring to the following piece.

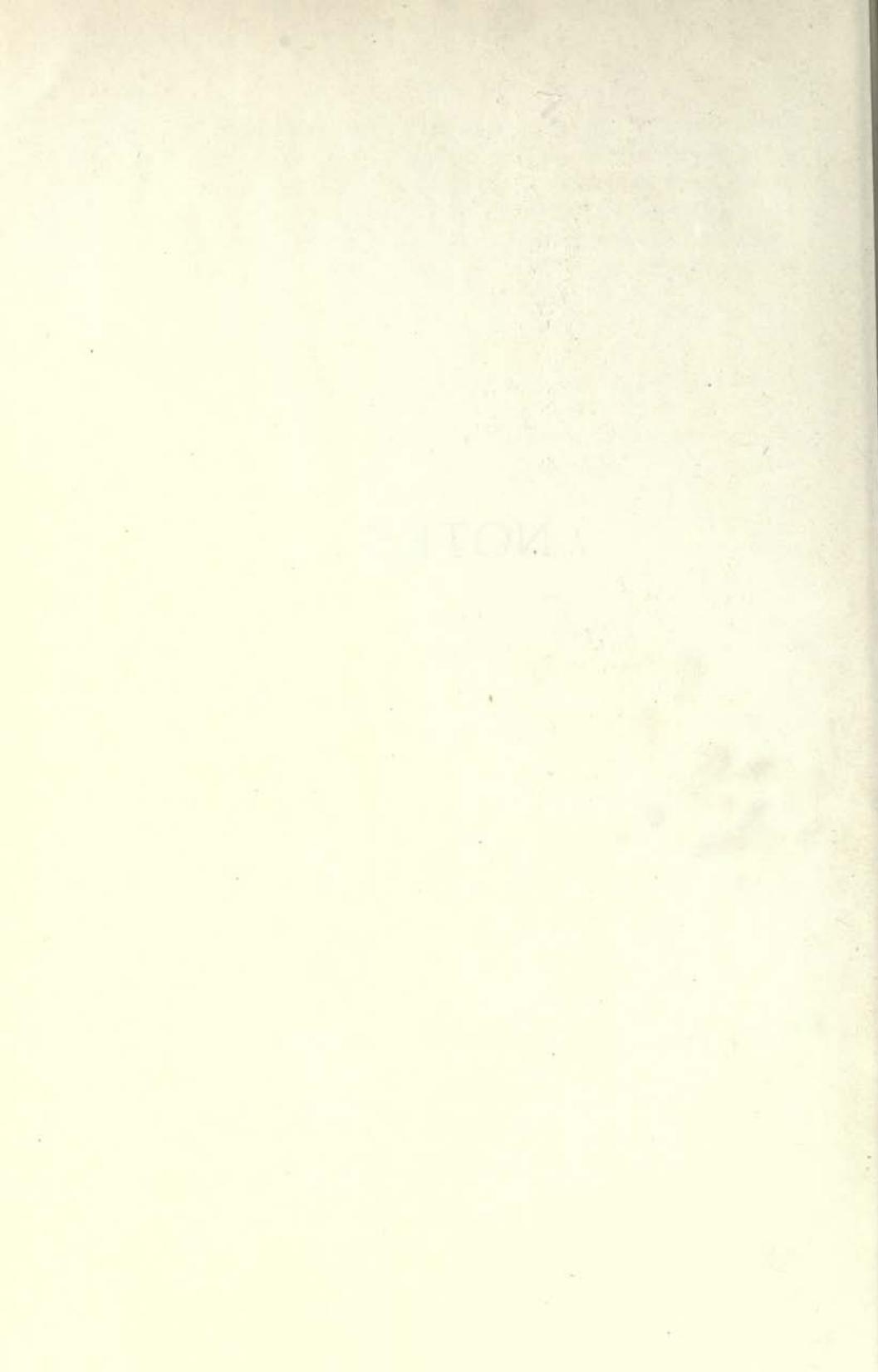
² The two lines of verse connected by a stroke.

³ MS.: *v?*



NOTES

NOTES



1. 3. For *geometrioum* read *geometricum*; for *theologium*, *theologicum*. — 4. *theologio* for *theologico*. — 8, 9. *þe ri3th louen þe . Hij ben ri3th þat lyuen after ri3th reule*: MN's reading (p. 2.7) and translation of the passage is wrong; cf. K, MY: *þeo þe riht lwiuēt þe . þ beoð riht þeo . þet libbeð efter riule*: 'those who love thee rightly, are just those who live according to a rule'; C *þe lwiuēt efter riule*, whereas B *þe lwiuēt efter riule*, V *þat loueþ after rule* which are less satisfactory readings. — 13. *knoost*: N (2.11) *knotte*, B *cnost*, C *cnoste* MY, who remarks in a foot-note: 'Cnost is doubtless the true reading, though the word seems not to have been hitherto recorded.' In Sc. *knoost* 'lump' (EDD.), as in LG. *knöst*, Du. *knoest* 'knot, knar', we find, however, a form exactly corresponding to this, by ablaut related to Scand. *knast* 'knot'. Another ablaut-form (**knu* < **knu*) of the same root is represented by OE. *cnossian*, *cnysan*. For further particulars see FALK-TORP, 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 *cuene P*, *efne 7 smēte N*. — *doþe of þou3th inwiþ*: cf. N (2.11) *wiðute knotte 7 dolke of woh inwit 7 of wreinde (wrezinde 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 *dolk* 'ulcer, wound' (there is only one more instance in STRATM.-BR. and NED.: Gen. & Ex. 3027) he substituted *doþe*; of *woh* he rendered as *of þou3th*, and changed the rest accordingly; *inwiþ* I take as an error for *inwit* (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. *oiþer wise ne may it nou3th ben* cf. p. 3.10. — 15. *as it au3th to done* no doubt misplaced; cf. N (2. 12) *þis nis nou (K) ibet 3et al se wel (al se wel as C) hit ouhte*. — 20. *iustam viā* a senseless blunder; cf. Ps. XXXV. 11 (Vulg., ed. HETZENAUER, 1906): *Præ-tende misericordiam tuam scientibus te, & iustitiam tuam his, qui recto sunt corde*.

2. 3. For *noui* read *boni*. — *athonomasite*: MY has *achonomasice*. 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 *antonomasice* 'per antonomasiam.' — 4. *Jsti dicuntur* read *Istis dicitur*. — 5. *testimonia* for *testimonio*. — 7. *omnes : omnia* *N* (4. 3). — 8. *nisi : preter* *N* (4. 4). — 11. The comma after *howe* should be placed before the word. — *dryken* a scribal slip for *dryken*; cf. p. 59.8. — 13. *exercicio* read *exercitacio*; cf. 1 Timothy, IV. 8: *Nam corporalis exercitatio, ad modicum utilis 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) *þæt is, alle muwen 7 owen holden one riwle 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. *þe* — *he* such inconsistencies in the construction are pretty common throughout.

3. 2. *inwiþ & wiþ oute* does not make very good sense; cf. *N* (4. 21) *þæt is* (sc. *purete of heorte*), *cleane, schir inwit, wiðute wite of sunne*. — 5. *Forto riðhten hir* etc. should apparently be connected with *go & amende it wiþ schryft* (4); the passage, however, has been changed from the original *Rihten hire 7 smæten hire is of euch religiun, 7 of efrich ordre þe god, 7 al þe strengte* *N* (4. 24). Thus *þe goode & all þe strengþe* has quite got out of place. To restore the context something might be supplied before it, e. g., *& is þereof*. — 14. It would seem most appropriate to take *hire* as referring somewhat indefinitely to a person (:the recluse); cf. *N* (6. 6) *þe rtte riwle, ðæt ich þusten cleopede . . . nis for noþing elles istold* (K) *bute forte seruie ðe inre. þæt maked festen, wakien* etc. — 25. *schriftes* here evidently has the sense of 'shrift, confession', owing to a misunderstanding of the original *schrifte* *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* 4 c; 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. *oþer on þis wyse*: something seems to be missing there; cf. *N* (8. 2) *Sigge so monie* (sc. *beoden*), 7 *o hwuche wise se heo euer wule*. We may perhaps supply *oþer on þæt*. — 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* (8.5 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. *scint James 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.); *þe gnatte foloweþ þe flesche* a nonsensical rendering of the original *sum . . . þe isihð þene gnet 7 swoluweð þe vliþe*; occurring again, somewhat differently put, p. 5.26. After *is* (20) a full stop. — 23 ff. In order to make the passage read, something should be supplied after the second *þat*, e. g. *a man*. There is evidently a gap, the scribe having possibly been led astray by the phrase *helpen widawen 7 federlease 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 þe laste decl* 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 *sche*. — 11. *in þe 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 *setuen*. — 14. *meridiane þe deuel*: cf. NED., s.v. Meridian, a. 1 b: '*Meridian devil*: transl. of Vulg. *dæmonium meridianum* Ps. XC[I], for which the Eng. Bible has 'the destruction that wasteth at noonday'. 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, *þe deuel meridian* (adj.) has been changed into *meridiane* (s.), *þe deuel*. Cf. p. 111.17. — 16. The Scriptural reference is to 2 Corinth., XI. 14. — 16—18: *þere 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 *Gode religiuse beoð i þe worlde, summe nomeliche prelaz 7 treowe prechurs* (K); *þe* (K) *habbeð þe vorme dole of þet seint Iane seide*, which occurs in an altogether different context; cf. *N* (10.5 ff.). The simplest way of reading the passage would be to consider *þere 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 zef he, he* referring to *any man* (9). Or else it may be assumed that something has been omitted to which *þat ben trewe prelates* etc. immediately refers. — 23, 24 repeated from p. 4.30 ff. —

hem accidentally repeated. — 24—26 changed and partly corrupted from the original *þus þe apostle seint Iame descriuēt religiun ⁊ ordre; nouþer hwit ne blac ne nemneð he in his ordre, ase moni þet isihð þene gnet ⁊ swoluweð þe vlize, þet is, makeð muchel strengeþ þer as is lutel N* (10.17), the purport of the last line being: 'who attach great importance to trifles' (lit. 'attach great weight where little is'), not as MN renders it: 'exert much strength where little is required'. — 26. *Poule þe first onelich man*: the first known example of the eremitic life proper is that of St. Paul, whose biography was written by St. Jerome. He began about the year 250. The Cath. Encycl. — 27. For *Aresine* read *Arsenic N* (10.20). 'Arsenius, saint, anchorite, b. 354, at Rome; d. 450, at Troe, in Egypt'. The Cath. Encycl. AA. SS. Boll. 19. Jul. — *Makeryne*: *N* has *Makarie*; but the reading of our text obviously stands for *Macrina*, 'the name of two saints, grandmother and granddaughter. They belonged to the family of the great Cappadocian Fathers, Sts. Basil and Gregory of Nyssa': cf. The Cath. Encycl., s.v. *Macrina*. The reference is evidently to St. *Macrina the Younger*, b. about 330; d. 379. AA. SS. Boll. 19. Jul. — *Sare*: 's. Sara abbatisa Sceti in Libya (saec. IV fin.) in AA. SS. Boll. 13. Jul.; POTTHAST, *Bibl. Hist. Mediæ Ævi*, p. 1562. — *Sinclitice*: 'Synclitica sacrarum virg. antistita sub Constantino Magno... AA. SS. Boll. 5. Janr.'; *ibid.*, p. 1589. — 31. *goddes spouse sitteþ by hym seluen and syngeþ* a senseless rendering of the original *Godes spuse singeð bi hire suluen N* (10.26). — 34. *blake*: *N* (10.30) *boðe*, referring to *hwite oþer blake*, which makes better sense.

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 *nouþth* (6) a semi-colon. — 10. Vulg. (Micah, VI. 8): — *requirat — & diligere misericordiam, & sollicitum 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'. — *þornes* may be an allusion to the parable of the sower, Matt., XIII. 4; cf. *Full of thornes & brers of synnes*. Hampole, Psalter XXXII. 12 (NED., s.v. *Thorn* 4 c). 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*

should perhaps be supplied before *roten*. — 23. *wereþ*: *BC werieð* (MY) (which means, not 'keeps herself from doing' (MN, p. 13, footnote); but 'wears'); *N* (12.22) *weneð* is evidently a scribal error. — 24. *a stole* obviously to be read *as tole*; cf. *ase tole B, tol C* (glossed *lome*) (MY). *N* (12.23) *ase 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 *ase ase dole* (MN footnote); *ase ase* would then either be used as an equivalent to *also ase* pp. 36.9, 100.29, 118.1 etc. or would be merely one of the pretty numerous instances of ditto-graphy in the MS. (*þe þe* for *þe* p. 164.3, *þeou þeoudome* for *þeoudome* p. 218.28, *hol holden* for *holden* p. 430.18, etc.); *dole* may be a scribal error for *tole*, or else it is in form and sense related to the modern *dowel* 'a pin, peg, or bolt . . . serving to fasten together two pieces of wood, stone, etc.'; cf. NED., s.v. (*dole* 18th cent.; earliest quot. c. 1340). 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. sb²; cf. p. 166.16. — 28. *first*: *N vorme, C arre*. — 30. *þise parties* an error for the singular; referring to the second part only.

7. 1. *al 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. *wiþ þe versett*: sc. *Emitte Spiritum tuum; þe orisoun*: sc. *Deus qui corda (fidelium)* *N* (16.3). — *wiþ vp heucande honden & eizeñ*: *N* (16.1) *mid up aheuinde eien 7 honden, B up ahucene ehnen, C up heuene echnen* (MY); cf. RG p. 108. — 18 ff. *whan 3e comen toforne an autere* strangely changed from the original *þencheð o Godes fleschs 7 on his blod þet is ouer þe heie weoude* *N* (16.10). — 19. *3if 3e haue — of erþe* (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 oþer fyuc*: *fyuc* should perhaps be left out or changed to *foure*. — 13 ff. *And þere after greteþ oure lefdy* etc.: *N* (18.14) *þer efter wendeð ou to vre Leafdi onlicnesse, 7 cneoleð mid fif auez; a last to þe oðer onlicnesses (images C), 7 to ouer relikes cneoleð, oþer luteð* 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 *cneoleð oþer luteð*, could not — either from the point of view of construction or of sense — very well be used with *greteþ*; *þo halewen* (15) has come to be rather isolated and *vnto þe auter* (16) especially so. The simplest way to make the passage read would be to supply *kneleþ oiþer louteþ* before *to* (14), these verbs

being applicable both to the following *þo hulewen* and *þe auter*; *namelich* (not 'namely' (MX), 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. *& eucrych tyde*: *N* (20.3) γ to *þe collecte of euerich tide*. — 30. *wiþ outen o psalme* doubtless a misunderstanding of the original; *N* (20.4, 5) γ *et te laste uers wiðuten on (buten an C) of þisse salme, Benedicite* etc.; cf. Daniel, III. 57 ff. (the last verse but one (89): *Confitemini Domino, quoniam bonus: quoniam in sæculum 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 *kisseþ þe erþe*; after *erþe* a full stop. — 2. *his* somewhat illogical for *her*. — 4. *holy roode tyde*: the Feast of the Exaltation of the Cross, 14. September (*N* after (20.20) is obviously a scribal error for *ester*). — 5. *by forþe* read *by-for þe*. — 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. *whan 3e eten twies* 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. *Ariseþ oiþer kneleþ*: *N* (22.1) *arisen up (rungeu vp C) γ buwen*. — 15. *And after Preciosa* etc.: *N* (22.6) *Vrom þet, efter Preciosa, B eft from ouer complie aþet efter pretiosa, C From ouwer compelin oðet 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. — *3if 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) *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. *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 *festæ novem lectionum*'. The Cath. *Encycl.*, s.v. Lesson. — 27. After *sittande* we should no doubt supply *þe psalmes*: *N* (22.18). — *þe seuen psalmes* 'i. e. those called the Penitential Psalms: Ps. VI, XXXI, XXXVII, L, CI, CXXIX, CXLII' (GASQUET, *The Nun's Rule*, p. 328). — 29. *þe fiftene psalmes* 'otherwise called the 'Gradual Psalms'. They were divided into three divisions: (1) Ps. CXIX—CXXIII; (2) Ps. CXXIV—

CXXVIII; (3) Ps. CXXIX—CXXXIII'; *ibid.* — 30. *oif̃er whan ze comeþ — comynge in to þe Temple* (p. 10.1) added by the reviser.

10. 17. *as ze ben þre Persones in o god and as etc.*: *L as ze beoð þreo an 3od . ealswa ze beoð an mihte . an wisdom . 7 an luue*, *BC as ze beoð þreo an godd alswa ze beoð an mihte (use . . . aswa . . . michte)* (MY); *N* (26.1) *also ze þreo beoð o God, 7 o mihte, o wisdom, 7 o luue.* — 18. *of* erroneously for *o*. — *þat*: *L þeah, B þah, C þach, N* (26.2) *tauht*; the whole passage is confused. — 20. *ziue me o reule in þise þre þinges* a misunderstanding of the original reading. *þrile* being evidently misread or misunderstood as *reule* (NED. latest quotation from 1225); cf. *L zeof me an almihtiz 3od þrile on þreo hades þæs ilce þreo thinzes*; *N* (26.4) *zif me on almihti 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 almihti God* (unus omnipotens Deus) etc.; cf. *C zef me þu an almihti god þrile In þreo hades þeos ilke þreo þinges* (MY). — 21. *wisdom forto knowe þe . loue & wille forto doute þe*: *L mihte þe to þeowian . wisdom þe to cweonian . luue 7 wil to don hit, B mihte forte serui þe . wisdom forte cweome þe . luue 7 wil to don hit*; cf. *N* (26.5). — 23. *al þat þe leueest is*: *LB aa.* — *as þou art flour of al goodenesse . And also wisse as etc.*: *L as þu art fulle of euh 3od . ealswa nis nan 3od wonne, B as þu art ful of euh god . alswa nis na go[d] wone*; cf. *N* (26.8). — 25. *3eete*: *LB 3etti*; *N* (26.10) *zette* 'grant' < OE. *geátan*, *gátan*, *gétan*; *in* is probably due to confusion with the ME. verb < OE. *geátan* 'pour', which would be identical in form. — 31. *on erþe*: 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* (*þat þou on (: of) on erþe(!) bleddest*). The other versions, however, all have the same reading: *L for þas ylca fif wundas þe þu on hire bleddest, B for þe ilke fif wunden þe þu etc.* *N* (26.19) *uor þeo ilke uif wunden þet tu etc.* — 31, 32. *my bloody soule þat ich am wiþ ywounded*: after *soule* is an omission; cf. *L of calle þu synnas þ heo is wið 3ewundod, B of alle þe sunnen þet ha is wið iwundet, N* (26.20) *of alle þe wunden þet heo is mide iwundet*¹.

11. 3. *vehon* no doubt an error, possibly of the ear; *L þ ic ham mote hebben* (*B hebben*). — 5. *þat ich mote in hem slepen or waken* is hardly correct; cf. *L þ ic deale in ham slepe ic oð waciþe* (*þe ic oðter wakie*); similarly *N* (28.4). — 8. *heienesses*: *L eadiznysses, BN* (28.7) *eadinesses*. — 9. Cf. Ps. CIII, 30: *Emittes spiritum tuum & creabuntur.* — 15. After *bote* no stop; after *breche* a semi-colon (MN's punctuation should presumably be changed thus: after 'breaches' a colon, after 'Lord' no stop; similarly in the following passages). —

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 *þe worschipp of þee lorde* etc.: *L* for *þe wurðezunze ihu crist of þine tweolfen apostolas*, *B þe wurðgunge ihesu crist of þine tweos apostles*; cf. *N* (28.22). — 22. *witeþ*: *LB* *witēd*, *N* (30.1) *witēd*. — 24. Cf. *N* (30.3) *Exaudi nos Deus salutaris noster, et apostolorum tuorum nos tuere præsidiis*, 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 *þat* before *god*. — 8. *godspellers*: *LB* *god(d)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 *ase þer beoð niene, englene ordres (weoredes BC), þet God þurh his milce 7 for his merci hiȝe ham (sc. þe soulen) ut of þine to hore velauredden (feorredne C)*. — 15. *N* (32.14) *siggeð þeos uers stondinde*; cf. l. 17. — 19. The second *est* should be left out. — 34. For *&* read *ad*. — 35. *securi for sicuti*. — 37 ff. are greatly changed; cf. *N* (34.9 ff.) *Efter þe messecos, hwon þe preost sacreð, þer worzited al þene world, 7 þer beoð al et of bodi: þer in sperclinde luue biclupped oure leofmon þet into over breoste þur 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 þencheþ þan*: the connection is rather loose owing to an abridging of the original; cf. *N* (34.13) *Abute mid dei hwose mei, 7 hwose ne mei þeonne, o summe oder time, þenche o Godes rode: þencheþ* should be altered to *þenche* and *þan* 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 *bifore* a comma. — 20. *and þus seiþ þise fyuc psalmes*: the passage is abridged and rather confused; cf. *N* (36.15) *þe þridde time riht also (sc.: biginneð Adoramus etc.), and [þe] feorþe (K) cherre, 7 te vifte cherre, 7 nout ne chaunge ze (chaungeð C) bute þe psalmes 7 te vreisuns*. — 24. After *domine* a full stop. — 33, 34. *enfourme me inwiþ and erne me* etc.: *N* (38.7) *froure me inewit 7 ernde (erende C) me þe blisse of heouene*.

14. 1. *byggynne* for *byggynneþ*, owing to the following initial *þ*. The passage which follows is changed and partly added and the contents, it seems, are somewhat confused. Probably something has been omitted after *seiþ* (3): if so, a full stop should be placed after *sipes*. — 8, 9. *to maken hele wiþ þine holy maydenhede & moderhede. halewe me* a rather senseless alteration of the original *to moncunne hele wiðuten euerich 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 changed¹. — 11. For *lore* we should no doubt read *lere*. — 18. *to day wiþ hym arisen: N* (38.23 ff.) *ʒif me deien mid him ʔ arisen in him*. The whole passage has been considerably altered and the argument of the original destroyed; thus *bodilch* (19), a scribal error for *bodilich*, should preferably be altered to *werldliche* ('die to the world'), *on ende* to *on erþe*, and *in þi felauschipp* 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. *þrusschen and duden to deþe* etc.: the original *aþrusemen* 'suffocate, kill' *N* (40.5) (*aþrusmin i þruh B, prisunen I þruch C My*), which is unusual and at the time of the revision was probably obsolete, has been replaced by *þrusschen* and the rest changed accordingly.

15. 1. *wiþ hym heizelich* a faulty reading for *nu heortliche* *N* (40.9). — 7. *þat fulfild at þe werlde of blis & vnderfenge 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 at þe corte þo þi swete blisfulde sune underueng de* etc. — 12. Much devotional matter to be gone through *ad libitum* has been omitted by the reviser². — 16. *þe psalmes beþ nemned after oure leuedies name: Magnificat* (14.2), *Ad dominum* (14.13), *Retribue seruo* (14.22) *In conuertendo* (15.3), *Ad te leuauit* (15.12). — 21. *as hym bereþ on hert best: bereþ* 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 beore þe to þat te lef were*. (*STRATM.-BR.*) — 23. The second *Ac* should perhaps be changed to *And*. — 24. *oft* no doubt for *of*; cf. *N* (44.9) ʔ *so doþt euer sunhcat þet god muce þerof uecukenen*. — 27. *goþ toforne ʒoure autere: N* (44.14) *godþ biuoren oure* (*K*) *uecouede ʔ ended der þe graces*.

¹ *MN*'s interpretation of *N* (38.16) *biholden hure ʔ hure meidenes menske* is obviously erroneous, *hure ʔ hure* not being pronouns, personal and possessive, but an adverbial phrase which occurs pretty frequently throughout this book (cf. pp. 114.9, 136.10, 260.5, etc.) and also elsewhere. In this case, as on pp. 136.10, 260.5, it means 'at least'; *hore* (18) I take to mean 'their', referring to a plural *meidenes*; cf. also *Rg* pp. 97, 98, who points out the mistake by *DIEHN*, *Die Pronomina im Frühmittelengl.* — *MS.* (16) *bi* (*K*) must be a scribal slip for *þi* (*MN*). — *arisen* (22) *MN* inf., *Rg* p. 110 pa. pple.

² In *MN*'s interpretation of the following passages there are several inaccuracies to be noted. Thus, *N* (42.19) *a-stunten* (*BC stutten My*) means not 'stand up' (*MN*) but 'cease'. After *ureisun* (20) a colon, as the prayer is the one given in full p. 40.19 (and so 'pour thy grace into our hearts' should be put instead of 'grant us thy grace'); after *blissen* (27) a semi-colon. It may be questioned whether 'in full' is a correct rendering of *oueral* (29) (*NED.*, s.v., 16 gives the same sense). The readings *buten ane imarket B, imarked bute an C* (*My*) seem preferable to *bute one þe laste* (29) if the reference is to the prayers immediately preceding, which are *imerked*, i. e. indicated by their opening words, except in the case of one, the first. In my opinion a full stop should be placed after *ipaied* (44.3) and after *efter* (6): *Of ouer kneouunge* (5) I take to be partitive; *so — so* (6) not 'so!'; cf., e. g., p. 182.22, 23.

16. 11, 12. One *wiþ* should be left out. — 20. *siggeþ* evidently for *siggen*. — 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. *oþer* should be supplied after *reche*. — 33. The second *fyftene* is not improbably a scribal error for *fyfty*.

17. 3, 4. *And also herieþ þat 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) . . . *7 al is hire þet holi chirche redeð oþer singeð; þauh ze owen þenchen of God eueriche time, mest þauh in ower tiden, þet oure (K) þouhtes ne beon þeonne ulcotinde*: 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 *Cassiodre* 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 wiþ hym abobbed*. According to *NED.*, *STRATM.-BR.*, and *MR Wörterb.*, s.v. *Abob*, *Abobben*, the word is found only in the following passage from Arthour 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*):

*þai clede him wit a mantel rede,
tok of his aun wede,
And siþen in his hand he sett
a mikel staf o rede;
And wit him þai plaid sitisott (sittisott Gött.),
and badd þat suld rede
Quilk o þaim him gaf þe dint;*

In l. 24027 there is another instance of *sitisote* (*Cotton*, *sitisotte* *Fairfax*, *sittisott* *Gött.*, *setisot* *Edinb.*). Except these two, *NED.*, s.v. gives only one more example: *sitti-sotte* *HORSTM.*, *Altengl. 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 *sitisatt* (*Cotton*), *sittisott* (*Gött.*), *Laud* reads *abobet*, *Trinity a bobet*, 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.* *bobet on the heed* 'covep 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 uelauerunt 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 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 befool, mock') 3: *bob-foot*, *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, *Mediageminata*, 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. *þe tweie houres after pryme. isbleped 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 *þe* should be left out. — 32. After *þornes* a full stop. — 33. *after* is adverb: 'the third hour after', sc. (the beginning of) *vnderne*.

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

19. 4, 5. *þe houres of þe Planctes*: '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 *þe houres of þe 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. *het* a scribal slip for *hert*. Note the inconsistency in gender: *sche* — *he* p. 20.19. — 13. *Spekyng*: *N* (48.8) *spekunge* (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 *þat*¹. — 23. The Scriptural quotation is somewhat incorrectly given (: inuenit seruus tuus cor suum; 2 Samuel, VII. 27) and mistranslated. — 26. *Sory may þan anoþer be for her flizth*: *N* (48.18) *sore mei anoðer of hire flucht carien*. — 28. *att his eize þirle þat he seiȝ þorouȝ a biholdyng*: there is probably an omission after *þirle*; cf. *N* (48.20) *et his eie þurl, þurh a sihte þ he iseih; þurh a biholdunge*. Either *þorouȝ a sizth* should be inserted and a comma put before *þorouȝ* (28) or else the words *þat he seiȝ* and *þorouȝ a biholdyng* 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 *eizen* (30) a semi-colon, after *to folde* a colon. *þat hij ben blak* etc. (p. 20.1) I take as governed by *bitokneþ*, which should be placed after *wiþ outen*, and *white* supplied after *croice*, the passage evidently being miscopied or senselessly changed from *þ* (*K*) *clot in ham* (sc. *þurles*) *beo twouold: blac clot; þ* (*K*) *creoiz hwit widinnen 7 widuten* *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 *croice* and put a colon after *wiþ outen*; after *inwiþ* (20.2) a comma, after *is* a colon; no stop after *soþe* (20.3); *Summe* should be corrected to *sunne* and *is* supplied after *þat*; *ȝou* (19.30) — *hij* (20.1) — *ȝou* (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 *forswiðande* 'to torture or destroy by burning' (NED.) < ON. *sviða* (*MR* *Wörterb.*, s.v. *Forswiðen*; cf. BJÖRKMÁN, *Loan-words*, p. 166, 221). This has

¹ *N* (48.15) *MN* *þis*: MS. *þ is* (*K*); this disposes of the explanation by *LR* p. 24; similarly on p. 54.9 *MN* *þes* (twice): MS. *þer* (*K*); cf. *LR* p. 8.

been replaced by *out cooled*, apparently associated with *cole* 'cull, choose, select': *Sex hundred of hyse he colede out, þat proued were, hardy 7 stout* R. Brunne (NED., s.v. Cull, Outcull); cf. N (56.14) where *T* has *culded ut*. Similarly *limped* to N (50.8, 10), at the time of the revision probably no more used in the sense of 'belong, pertain, relate to', has been exchanged for *is likned to* (5, 6); *longeþ* to (7) is a more satisfactory substitute. — 9. *White cloþ is likned to þe white croys* etc.: cf. N (50.14) *þus bitockned hwit croiz þe warde* (K) of *hwit chastite, þ is muchel pine wel uor to witene*. — 13. *þerfore looke — to þe werlde* (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 dialects¹. — 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) *toten utward*; cf. *loken outward and gon to solas & to games and to karoles*; ll. 7—10 are an addition. — 20. *Ac al þe wo* etc. lacks connection with what precedes, some words having been omitted; cf. N (52.11) *nout on vuel ne two, auh al þ (K) vuel* etc. — 26. *aller*: N (52.15) *alre, B alde moder, CT aldemoder* (MY)². — 29. *aspectu que: aspectuque*; similarly *dedit*

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 *þurl beo* should be inserted after *parlurs* (K) p. 50.2; this, however, seems not necessary, if a full stop is put after *þurles* (*al* not 'though' RG p. 69; MY p. 66 takes the passage to be a misinterpretation of the French). — *tekeðe* (15): *teke ðe* < OE. *tō eācan* 'in addition' (cf. pp. 78.25, 106.23, etc.); *tekeðe bitocnunge*, then, means: 'beside the meaning expressed by it' (MR); *B teke þe bitacnunge, T tekeþe bitacninge* 'in addition to the meaning' (MY). — 20. *Ich write muchel uor odre, þ noding ne etrined 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. *unmed swuc* (*T selli, C sullich*) *wunder*: MR takes *unmed* as a noun, 'Ungebühr' < OE. *mæð* (cf. Bosw.-T., s.v. Un-mæþ, mæþ), *wunder* as the subject, and supplies *is*; *unmed* might, however, just as well be an adj.; cf. STRATM.-BR., s.v. — 25. *wede*: OE. *wēdan* 'to rage, rave' has nothing to do with *weddan*, OE. *weddian* '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 *totie 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) *neouce: BCT sunne, V synne* (MY), accepted by MN, MR, both of whom leave *neouce* unexplained. NED., s.v. New sb. records a form *neuce* (< *nue, nuu*, aphetic form of *annuy* '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. *sizth* should no doubt be corrected to *synne* (*N* (52.22) *sunegunge*) and *it* (22.1) to *sizth* (*N* *sihite*). If *sizth* is to be kept, 'sin, wickedness' should be understood as the object of *began* (35).

22. 2. *comeþ þe dedde*: *com* seems preferable; *N* (52.23), *T* *com þe deað*, *BV* *com þe dede*, *C* *com to dede* (*MY*); *dedde* might be taken either as 'deed', which suits the context very well (*sizth* — *lust* — *dedde*), 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 mœchatus est eam in corde suo. — 19. One *onon* should be struck out. — 20. *Sche fel to þe Appel*: *N* (54.7) *Eue, þi moder, leop efter hire cien*: *wrom hire cien to þe eppel* etc. — 24. *and zutt* — *of alle 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. *dina* 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. *vncouþe men . ac it were wymmen* a corruption, possibly due to the fact that the copyist has omitted a line; cf. *N* (54.19) *unkude* (*K*) *wummen: lo zet ne seid hit nout þ heo biheold wepmen* (*MS.* *weppem* *K*); *auh deð wummen*. — 11. *faders* for *fader*. — 13. *for a kyng* — *an hoore* (16) an insertion; similarly *Also Bersabe* (18) — *first sizth* (22); *no womman* (27) — *nouzth* (28). — *Semor*: *N* (54.28) *T Emores* (*gen.*); cf. *Gen.*, XXXIV. 2: *Quam cum vidisset Sichem filius Hemor Heuæi* etc. — 24. *holy*: *N* (56.5) *heihliche*, *T* *hehlich*, *B* *ahelich*, *C* *azelich* (*MY*)².

¹ *MN*'s reading and interpretation of the passage are both mistaken. *N* (54.18) reads (*K*): *A meiden also dina het was Jacobes douhter* 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 *þet* ('who was J.'s daughter'); *DIÉHN* reads *her* (*RG* p. 94). However, *het* in *N* is corroborated by two of the other MSS.: *as dyna het B, alswa Dina het T*; *C* has *huchte dina* (*MY*). 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 meiden al swa Dina het iacobes dohter hit telles in Genesj 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 zunge ancren, ⁊ loken nede* (*neode T*) *ase ston hu hire hwite* (*wlite BCT MY*) *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 surquidera* 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. *þo* — *zoure* a common case of inconsistency; *þo* might be changed to *ze*; *N* (56.18) *þu*. — 6 ff. a generalization of the original passage; cf. *N* (56.19 ff.). — 11. *alle comen of a lizth sizth* etc.: *N* (56.23) *ne com nouȝ forðtū þ̄ te wummen lokede cangliche o weopmen, auh dude þurh þ̄ heo unwrien ham ine monne eih sihte* etc. — 19. *unweize(þ)* should be supplied after *sehe*. — 22. *al þat falleþ to hir*: *N* (58.9) *al zet þ̄ falled to hire, C al þet þe feazed hire (zet altered to þet), T Al zet þ̄ feaþes ow* (MY). 'Read *al zet þe feaþeð hire* '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. *þere þou it wilt nouȝth*: *þere* should perhaps be altered to *þeiz*; *N* (58.23) *þauh þu hit nute (ne wite T) nouȝ*; or else *oip̄er* might be supplied after *wilt*. — 10. *Pudicus* for *Impudicus*; *inimicus* for *nuncius*. 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 filþe wiþ man*:
n²

N (60.8) *wilnen fulde to mon*, where *to* does not mean 'with' as MR has it, but, as is pointed out by MR, marks the source from which the object is expected; cf. *Heo hie feores to him wilnade*; *Hē wilnode him to Gode sumre frōfre* (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 us forto habben* as an addition due to some inadvertency; cf. *N* (60.10) *wilnen, 7 habe wille uorte beon iwilned (izirned C, icuueitet 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. *willung* < *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, 368.15, etc.; *surquiderie* < OF. *sourcuiderie* 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. *Surquide*, *sourcuide*. 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; *þes þ̄* (13) cannot, as suggested by MR, be identical with OE. *þæs þe* 'according to what, as'; *T He þat* (Pal. Soc. Publ.) makes it probable that it is a dem. pr.; *seide* I 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: *þes þurh an ehe wurp B, þes þurch an eche wurp C, þus þurh an ehewarp T (Cestui par un iet del oil Fr.)* (MY).

and having: to wish to be desired as well as to have (sc. desired).¹ — 18. *Knowe; yknowe*: *N* (60.11, 12) *Cuueiten* (*zirni C*); *beon iwilned* (cf. *do filþe wiþ man* (13): *N* (60.8) *wilnen fulde to mon*). — 21. *of* probably for *and*; cf. *N* (60.13). — 23. *fiþteþ þe flesche azcins þe soule*; . . . *And of þise* etc. (25): *N* (60.17 ff.) *wecorred lecherie, þeo stinckinde* (*K*) *hore, wið þe lefdi of chastete* (*lafdiés chastete T, lauedi chastete C MY*), *þ is Godes spuse* (not 'the lady, Chastity' (*MN*), 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, þeo stinckinde hore* (cf. above).

26. 2. *And it is soþ weilaway* etc.: *N* (60.23) *7 tis is soð, weilawei, ful neih idon mid ham* etc.; *T* *And hit is soðes weilawai neih idon, C 7 hit is weilawei 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. *comeþ* may be a scribal error; *N* (62.13) *com*, which seems more satisfactory. — 28. *nec cogitarem*: *N ut ne cogitarem*; cf. *Job, XXXI. 1¹*.

27. 3. *werestou* erroneously for *wenestou*. — 4 ff. *whan goddes prophete . . . and myzth nouzth synne dedlich*: 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 þe leer schal flowe þe teres*: in conformity with the reading of *N* (64.7) *Al þ (K) leor* (*neb T*) *schal ulowen 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 sall giffe to 3ow land flowande mylke and hony*. Mandev.; *þe* 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 *vche man*. — 18, 19. *Hij* — *3ou* a common irregularity². — 24. *3e* 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 seið he, þenched me mid eien?*; cf. *T Hu deale. hwat seis he? þenches mon, Hu dele þenched me C (MY)* (I do not see what the preceding .v. in *N* is; possibly a faulty form for *hu*; cf. *CT*); the comma after *he seið* 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 *hwuc mone* etc. (64.3 ff.) can hardly be right; *T* evidently gives the correct reading *wunnon 7 sorhe*.

² In *MN*'s interpretation of the corresponding passage I may make the following corrections: p. 64.14 *sume cherre* not 'in some measure', but 'at

28. 13. *comeþ þe keme: N (66.13) Kumetþ þe coue, B kimed þe kaue, T Cumes te zeape, V comeþ þe knaue (vient la chaue Fr.) (MY); keme 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 zeape¹. — 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 ff. have replaced original directions relating specifically to monastic life². — 8. *re* a scribal error for *þe*. — 12. *noman: no man*. — 13 ff. In the original version the passage is put more explicitly thus: (N (68.16 ff.) MN) *Ut of chirche þurle ne holde ze none tale mid none monne: auk beret wurdſchipe þerto, uor þ̅ (K) holi sacrament þ̅ ze iseot þer þurh, 7 nimeþ oðer hwules ower wum-*

some time'; cf. pp. 90.8, 106.23, 128.13, etc. (MR). — 17. *asunien (aseinen T, asonien C): MN, MR (note) 'shun'; MR Wörterb. gives the sense correctly as 'excuse (M excusare); cf. STRATM.-BR., NED., s.v. Assoinen, Assoin(e < OF. *essoigner*; GODEFROY, s.v. *Essoine (essoune, essone etc.)*. — *alles: MN 'needs'; better 'at all.'* — As is shown by the parallel versions (MY) the punctuation in l. 19 should be changed thus: *god forð mid Godes drede. To preoste on erest siggeð confiteor etc.; cf. P (27.20) And zif hij schullen speken to preest hij owen to saien her. Confiteor etc. (cf. BR p. 484; MY p. 74).* — 20. *þ̅ he ouh (ah BT MY) to siggen: herced 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 þan hereþ woordes þat beþ nedeful to heren.* MR takes *þ̅* as a rel. pron. referring to the following wordes. RG p. 39: *þe rel.; þer efter (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 hond the Cow [v. r. *cou, kow, kowe] is wood.* Chancer, Wife's Prol. 232; *Hec monedula, a kowe.* Gloss. in Wr.-Wülcker ¹⁰²/₃ etc. If MR is right in his suggestion that, in *þe ludere coue deouel (14)*, *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 riht muwen eidurles beon ihoten (ihaten C, icleped T) eidurles: 'with good right may eye-holes be called ail-holes', and p. 142.9: for þi is ancre icleoped ancre: 'therefore is an anchores called an anchor'. — N (66.15) *uorm: the MS-writing urorm occurs, e. g. pp. 64.21, 120.8 (K).* — 16. *schulden* is apparently to be corrected to *schulde* if, as is probable, *þ̅*, the subject, refers to *þ̅ god*; cf. P (28.16) *alle her goode werkes. þat schulden . . . beren hem vp to heuene ward.* '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. 266.9, 380.19; *T þ̅ ze arn trust on.* — 20. *of hit for of lut (K, MY), o lut B; cf. l. 28 (MS. hit K); after red no comma; after salue possibly a colon (C red, 7 bidden him þ̅).* — 22. *uor þi þ̅ him areowe ou: MR supplies of before ou.***

² N (68.6) *stude: MN, 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, oðer þer he muwe iseon toward ou*) should be wanting.'* — As is pointed out by MR, MN's translation of *nout (K) for þi (7)* is a mistake for 'nevertheless'; likewise *treowe 'truth' for 'true (one)'*.

men to þe huses þurle . þeo oðre men 7 wummen to þe parlurs þurle, speken buten (K) uor neode: ne ouwe ze buten et þeos two þurles. The punctuation in these lines and the translation given by MN are, however, not correct; cf. the other MSS. (MY): þ 3e seot þer þurh . 7 neomet oðerhwile to ower wummen þe huses þurl . to oþre, þe parlur. Spoken ne ahe ze B; þ 3e seon þer þurh 7 nimen oðer hwile . To owere seruanz þe huse windohe . To oþre, þe parlurs . Speke ne ahe ze T; þe ze nomec þer þurch to ouwer wimon þe hus þurl, þe parlures to þe oþre C. MY (p. 155, note 4) considers that T gives 'what is doubtless the correct punctuation: 7 nimen oþer 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 ll. 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 *vsperre*; cf. N (68.23) *heo schal habben leaue to openen hire þurl enes oðer twies, 7 makien signes* (K) etc.; *makeþ* (19) might therefore be altered to *maken*. — 20. *in Onelich mannes hous* etc.: N (70.3) *Ancre 7 huses lefdi* (*husebonde oðer husewif T*) *ouh muche to beon bitweonen . eueriche* (K) *urideie of ðe 3e* (K) *holded 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) *uort 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 þat hit wes ðei liht*. STRATM.-BR., s.v. The stop before it should be struck out and put after *Euen*. — 26. *loude worde* I take to be a corruption of the original *lut wordes* N (70.9); similarly l. 28. — 27. *frende* should no doubt be changed to *fremde*; cf. N (70.9) *3if eni god mon is feorrene ikumen*. It may be noted that a northern form *frenned* (16th cent.) is recorded in NED., s.v. *Fremd*. — 28. *And þonkeþ hym mychel* looks somewhat suspicious; there is nothing corresponding in N; *þonkeþ* may have replaced an original *þinkeþ* (*me þinkeþ a mychel foote*) and the phrase may have been changed accordingly. — 29. *grindeþ graucl*; N (70.12) *Muche fol he were þe muhte . . . grinden groot oðer hwete, 3if he grunde þ* (K) *groot 7 lefde þene hwete*. MR takes *groot* to mean 'sand, gravel'; MN hesitates between 'grit' and 'chaff'. NED. quotes the passage under *Grit* sb.¹ 'sand, gravel' with the remark that *groot* is 'used for *Grit* sb.'² ('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 *gretta* pl. 'furfures' (1100); moreover it is pointed out that the words 'grit' < OE. *grēt* 'sand' etc. and 'grit' < OE. *grytt* 'bran, chaff' seem to have mutually influenced each other in form. Accordingly, I take *groot* 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 ert bysi, and art troublid anentis ful manye thingis; forsoth o thing is necessarye. Marie 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* — *hij* (13).

31. 2 ff. *her, hij* an instance of the frequent confusion of numbers. — 14. *tooken: -en* may be due to the influence of the following word; however, cf. pp. 97.28, 197.25. — 20. *att hem bigan þe feiþ . 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 Auctorem fidei, & consummatorem Iesum* (in Wyclif's translation: *biholdinge into the maker of feith and ender, Jhesu*). 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. *Ȝe ne schulle noþing swere bot nay. & Ȝe .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] uos esse rariloquos, tuncque pauciloquos.* Cf. *My* p. 74; *Mr* Intr. p. 7.

32. 1. *many putten her woordes forþ att vmyȝth* strikingly altered from *Auh moni punt (puindes T) hire word uorte leten mo vt N* (72.10) with a metaphor of the damming up of a mill-stream to which the author reverts further on. — 4. *silencium for silencii.* — 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 ȝif Ȝe 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 *Ȝe .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 etwited him . . . bute ȝif he beo þe* (*K*, *My*) *ouer kudre* is doubtless correct; but his suggestion to exchange *ouer* for *ower*, *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, *MN*); *ouer* is added with intensifying force; cf. OE. *ofer-ceald* 'excessively cold', *ofer-leof* 'carissimus' etc.; *vuel* 7 (*K*) *ouer vuel*, *ouer vuel N* 52.3, 86.8 (there is an analogous instance near this passage in *P*, p. 30.26: *bot ȝif sche be þe ouer holȝer*). I translate thus: 'unless he be particularly well known to, familiar with, her, of her nearest acquaintances'. — 72.3. *reame* is an erroneous reading for *reauie* (*K*); *BC reauie* (*My*). — 13. *alles*: *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 *mou3th* read *nou3th*, the first stroke of the apparent *m* being probably merely an accidental curl. — 8. *hou3ttes* an error for *silence* caused by the following *hou3ttes*. — *will* obviously a corruption for *wel*: *N* (72.17) *Long silence 7 wel icust* etc. — 11. *werdelich* should perhaps be supplied before *þing*. — 12. *hij* inconsistently referring to *hou3th* owing to a contraction of the original where the plural subject has reference to *wordes* and *houhtes*¹. — 18. *patet* for *patens*; cf. Prov., XXV. 28. — 19—21 an addition; *he* (21) illogically for the plural. — 22. *oculis* a corruption for *jaculis* *T*. MR quotes the passage, taken from St. Gregory, in full. — 25. *atte zate*: *N* (74.7) *þurh þe tutel* etc. strangely rendered by MN as 'portal'; as pointed out by MR, in this instance as elsewhere, e. g. pp. 80.15, 212.25, it means 'snout'.

33. 3. *Quicumque 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 former². — 5. *mouþe*: *N* (74.11) *auh hore wunnunge nauct no zet. Hore muot matedeit euer*. — 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 þe heued* (13)). — 13. *of þe tunge is mychel doute*: *N* (74.21) *þer is mest neod hold hwon þe tunge is o rune*, where *hold*, as MR rightly remarks, is a noun meaning 'retention, restraint'; cf. NED., s.v. 5.

¹ In the original passage I take *7* (72.20) to be stressed: 'also'. — *al* is evidently an adverb: 'exactly in this manner'. — *hien* (22): MN 'mount up'; MR 'hasten' (< OE. *hizian*). It may be strongly doubted whether the latter interpretation is justified. There are several instances of *hien* etc. < OE. *hēan* on record (cf. NED., s.v. High v.; STRATM.-B., s.v. Hēzen) and MN's interpretation is corroborated by the readings of the other MSS.: *B hehin*, *C hechen*, *T hehen* (Mx); on the other hand, MN is probably wrong in ascribing the same meaning to *hize* *N* 30.20. — For *to uleoten*, '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-fleotan; similarly p. 74.20: *to fleoted þe heorte*.

² *N* (74.8) *on holi mon seide þeo me (K) preiseðe ane bredren* (as in *B*; *ane bredre CT Mx*) *þ he hefde iherd þ weren of mucche speche*. MN inserts *of þe* before *bredren*, 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 *wið wind of ane wlonke wordes* Leg. Kath. 843; *St. Pawel biluked in ane lut wordes* Hali Meid., p. 37; *Crist... haffde off Iudewisshe folle Himm chosem ane fæwe* Orm 19761; cf. MR Wörterb., s.v. An; *bote ane fewe wifmen* Lazam. MS. Cott. Otho (ed. MADDEN) 11752. — 11. *beo boð*: MR reads *heo boð* 'they are' as there is no suggestion that the brethren were only two in number.

(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.; *ininico* (26) for *inimico*; *tantum que*, read *tantoque*; *quantum* (27) for *quanto*. — 28. *Dialouge*: there seems to be no such form recorded; we should probably read *Dialogue*. — 30. *as fer it is*: *it* erroneously refers to *mouþes*; probably kept from the original, the reviser not being aware of his having changed *ure muð*¹. — *casten hym away* is not improbably due to a misunderstanding of the original: *N* (76.7) *he furseð (firnes T) him awei urommard ure stefne* where *furseð* (*feorsian, fersien, fursen* etc. 'to remove, put at a distance'; refl. 'to withdraw, go away'), a verb probably 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. proicit) *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 þo were woordes*: *hir* should no doubt be supplied before *woordes*; *N* (76.19) reads: *auh for þe seldspeche hire wordes weren heuie* etc. where *for* means 'on account of', not 'in compensation for' (MN). — 15. The Latin quotation from St. Bernard (cf. foot-note *ber-nardus*) corresponds, although in a 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) *seldcene*; 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, -sijnde*; 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 warde. Wite ich uel mine tunge, ich mei wel holden þene wei toward* (K) *heouene*. — 8. *Custus*, read *Cultus*. — 9. *sileþ* a scribal error for *tileþ* due to the influence of the preceding *sil* in *silence*; *N* (78.16) *Silence tiled hire* (sc. *rihtwisnesse*): *7 heo tiled* etc. — 10. Cf. Wisdom, I. 15: *Iustitia enim perpetua est, & immortalis*. — 17. *spyces*: MN, K give the corresponding word in *N* (78.28) as *spetteð, speteð vt* ('spits out' MN) corrected by My to

¹ *N* (76.5) MS.: *ase ueor he is God*: MN inserts *urom*, which is accepted by MR; there is, however, in my opinion no reason for this insertion; cf. OE. *Dá gyt dá he wæs feor his fæder, he hyne geseah* 'when he was yet far from his father, he saw him'; *Nóht feor úrum mynstre* 'non longe a monasterio nostro' Bosw.-T., s.v. Feor; (cf. p. 82.22: *3if heo owen to beon ueor urom alle worldliche men*; p. 88.22: *urom al uuel speche... holded feor our earen*; p. 216.24: *3e beoð ful ueor urom ham*).

swetēd ut; *B swetēd ut*, *C swetēd*, *T swetes*. — 27. *Non habetis for Non habeatis*. The quotation is from St. Jerome, and the letters given in the foot-note are evidently a remnant of *Hieroni*

mus

36. 1. *Speke we now of yuel speche*: the passage has been abridged and thus the argument of the original is spoiled; cf. *N* (80.21 ff.)¹ *Nu we schullen sumhwat speken of ouwer herrunge, azein yuel speche* etc., this being the section devoted to the faculty of hearing; *heryng* of should perhaps be supplied before *yuel*. — *yuel*: *N* (82.1) *ful*; cf. *foule* (10). — 3. *to goddes worschipp* — *ydel woorde* (7) not in *N* (the quotation occurs again p. 67.3). — 10. *werk* an error for *wers*; cf. 1. 2. — 12. *Swich . speches* etc. an alteration from the original *þeose beoð alle ischrapede ut of ancre riule . þe swuch (riule. þ swich C) fulde speted ut in eni ancre eare B* (similarly *T*) (*My*); then 1. 14 — *wyttes 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 Englelond* (*K*)) ⁊ *þuertouer* (*K*) *leasunge*, *bachitunge*, ⁊ *fikelunge*, ⁊ *eggunge 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. *þwertouer* 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 *þuertouer leasunge*, which *MN* renders as 'direct falsehood (*Gloss. þwertouer*: . . . 'contumacious'); *MR* 'perverse' . . . 'In der übertragenen Bedeutung mag oberzwerch, querüber, das Verkehrte oder das Durchgängige und Völlige 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 *dicens, decens*. *T Recolatur in Esdra* (cf. *Nehemiah*, III. 14: *Et portam sterquilinij ædificauit Melchias filius Rechab*); *Nomen* (28) *sc*: *interpretatur*; *MS. nā* (29) should be expanded *natura*; *ad faciens* (30) for *et facies* (cf. *Prov.*, XXV. 23: *Ventus aquilo dissipat pluuias, & facies tristis linguam detrahentem*). — 31. *mysters Men*: *N* (84.11) *menestraus*, erroneously rendered by *MN* as 'jugglers'; *MR* correctly: 'Beamte, Bedienstete';

¹ *N* (80.11) *alle wo ⁊ weane*: *MN* in his glossarial index erroneously connects *weane* with OE. *wana* 'defectus'; *MR* hesitates between OE. *weán* and ON. *vein, veinan* 'ploratus, planctus'; in *Bosw.-T.* this passage is given s.v. *weá* to which it evidently belongs.

² *N* (82.13) *God sulf seið þ he is soð* is contrasted with *þe deouel, hit seið, is leas* (tr: *mendax*); *soð* 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) *þes fiklars mester is to wrien, 7 to helien þet gong þurl: 7 tet he dedd us ofte asc etc.* — *lesynge* 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 *þe fiklare* and *þe bacbitare* just dealt with. — 2. *Her by men may knowen etc.*: cf. *N* (84.24)¹ *þet 3e þe bet icnowen ham . . . lo her (K) (low her B, lo here C, lo her T My) hore 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 *godspel* (3). It occurs in *T* in the same place as here, and in *M*, but is wanting in the other MSS. — 3. *pulmillos*, read *puluillos* (cf. Ezech., XIII. 18: *Hæc dicit Dominus Deus: Væ quæ consuunt puluillos sub omni cubito manus etc.*) — 9, 10. *prayse, make* — *heuch* one of the reviser's numerous inconsistencies: not being aware of his having changed the original *Uikelares* to *Losengerie* he took over from his original the finite form of the last verb. — 12. The context would be improved by making *þei3* and *And* (13) change places. — 17. *lete god yworþe* no doubt a misconception of the original phrase *Let icurðe gode mon* *N* (86.10): 'let it be, don't trouble about it, my good man'². — 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) *wried hore fulðe*. — 29. *amenden: hij wolden* must be understood from the preceding impersonal construction. — 31 ff. After *Clemens* a colon; for *homicidiorum* read *homicidarum*; after *voluit* (32) a colon; for *videt* (34), *invidet*.

38. 4 ff. *hij* inconsistently referring to *þe latter*. — 7. After *atty* a full stop; *He seiþ* 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.; *Lr* p. 44. — 25. *molden*: *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. *MR*): *inouh rede* (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. *somed* 'together' (*MR*). — 6. *alles* 'once'; cf. p. 72.13.

³ On this passage I may make the following remarks: *þeau* (88.20) 'virtue'; as pointed out by *MR*, *MN*'s interpretation of the passage cannot be accepted; *MR* considers *þet is a muche þeau* as parenthetical and connects *7 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 communi*; cf. *N* (90.10) *Cume we nu eft aȝan 7 speken of alle* (sc. *sihde, speche, herrunge*) *imene*. The original *ƿis beoð ƿes deofles nedden ƿ Salomon spekeð 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 — ȝou* another instance of the frequent mingling of persons. — 28. *ȝelo* for *ȝeli*.

39. 2. *loue nebb*: this compound does not seem to be recorded elsewhere; it occurs again p. 40.19 where *N* (98.21) reads: *leoue neb*. — 4. *ƿeiz hij ben mychel out of ƿe werlde .wiþ hert* changed from the original (*Ne ƿunche hire ƿeonne neuer wunder*) *ȝif heo nis muchel one, ƿauh he hire schunie N* (90.26). — 7. *ƿouȝttes*: cf. *N* (92.5) *euer so ƿe wittes beoð more ispreinde utwardes . se etc.*; in the original the various senses are treated generally. The reviser's transition from *ƿouȝttes* 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

put before *unwrecon* 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. — *ƿet leste* (90.6): as *MR* remarks, *Mx* in his glossary erroneously connects *leste* with OE. *læstan* 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 *MR*: 'the last, das zuletzt Gesagte'; I have some doubts whether this assumption is right. — 10. *Cume we nu eft aȝan* 'we may now go back again'.

ⁱ *N* (94.9) *ƿet* refers to *smech* and *cnouunge*; it may be taken as a stressed dem. pron. and a semi-colon put before it. — 10. *schulen* 'shall'. — 11. *ȝ efter ƿe sihde ƿ is nu deosc her*: *Mx* 'after the sight that now is'? — 23. *MS.* reads *bituned* (*K*); *B* *bisperret*, *T* *bisperrred*, *C* *ƿ bi sparreð* (*My*). — 24. The second *beon* seems to be nothing but a scribal error; *B* *lihtre ba*, *C* *lichtre ba*, *T* *lihtere baðe* (*My*).

eni mon ualled into luter speche; these original specific instructions the reviser has turned into general warnings in the passage ll. 14 ff. — 17. The Scriptural quotation in *TM* only. — 20. *Narrant* for *narraverunt* (cf. Ps. CXVIII. 85). — 24. *au3tt* would better be changed to *miztt*; 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) *auh þauh* (K) *ich heuede isworen hit, luuien ich mot te*; *B* *ah þah ich hefde isworen hit luuien ich mot te. Hwa 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 þou3th: 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 ehe to þe wude lehe. eauer is þe heorte, C* *eauer is þe echze to þe wodeleze* etc. (cf. *MN* footnote i), *T* *eauer is tat ehe 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. *lac, luh*; Sc. *lee, lew, lown*); *MR*: 'The eye is ever towards the marshy wood', on which *BR* (p. 492) rightly remarks: 'if 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 clause *þerinne is þet ich luuie* 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 *MR* 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, footnote); also his suggestion as to the relationship of *leie* is in my opinion correct: 'es ist wohl dasselbe Wort, welches vom rohen, unbehauten Lande gebraucht wird'. The form occurs again p. 328.9: *þe ueondes leie uenne* (*ide deoueles lei mure T*)* and the original meaning in both cases is not improbably the same, viz. 'lying', OE. **læge* from the root of *licgan*; 'the formal equivalent (:— OTeut. **lægio-*) is found with different meaning in OHG. *ab-lāgi* weary, exhausted, MHG. *læge*, early and dial. mod. G. *lāg* low, flat etc. — I may add Sw. dial. *lāg* — ON. *gras-lægr* 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* *wodeleze*), but then the latter component should doubtless be connected with OE. *hleow* 'shelter', not with *leah* 'lea' (this is certainly the case in the instance given from K. Horn: . . . *þou me telle 3ef þou horn euer seze vnder wode leze* (*Harl.*, *wode leye* *Laud.*, *wude lize* *Cambr. U.*; *MORRIS*, *Specimens*, Gloss. 'to lie!'); cf. OE. *on holtes hleo*; OS. *waldes hleo*); the sense would then be that given by *MN*.

* My attention has been called to an interesting analogy in the OSw. local name *Læghafen* (*Sv. Dipl.*).

Cast VII. However, it would doubtless improve the sense to read *essoïn* 'excuse' instead of *enchesoun*; cf. NED., s.v. *Essoïn*, *essoign*: *to cast, make, challenge essoïn*. The numerous forms of the two words (*assoïne, essoïn, essoign(e); achesoun, anche(i)sun, enchesoun* etc.) might easily have been confused by a careless scribe. — 21. *þouþh*: cf. *N* (98.25) *hwite, BCTG wlite* (MY) (*vox enim tua dulcis, & facies tua decora*). — 26. *þat schulden ben his lemmans: 7 seched þauh utward gelunge (gelsunge [werldli glokering] 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 *þou þat art* (2) — *litel be seene* (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 3if þou art* etc. (5) standing without connection; cf. *N* (100.18)¹ *3if þu nost nout hwæs spuse þu ert: þet þu ert* (K) *cwene of heouene, 3if þu ert me treowe* etc. — 9. *þat, 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 totunge 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 suich tokenynges*: *N* (102.2) *Hwæðer eni totilde ancre uondede euer þis; 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 *lokynges*?; or else, although without much probability, we may change *for* into *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), *wherþer*

¹ *N* (100.17): as is pointed out by MR, the punctuation should be changed thus: *Nimed nu gode zeme! '3if þu . . . etc.; similarly ll. 25, 26: Nu kumed þer efter: 'ant leswe þine ticchenes'; þeos ticchenes beoð þine uif 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*: MN 'clutched'; MR, STRATM.-BR. 'clambered, climbed'; NED., s.v. *Claver* v., hesitates between 'climb' and 'clutch, claw'; to judge from the following *cauhte* (*lahte BT, lachte C*) and from the parallel

here introducing direct questions. — 24, 25. *it* inconsistently referring to *soules*. — 29. *zeett of helle*: *N* (102.20) *geat a ueld* which metaphor is explained in a passage omitted in our version.

42. 1. *of* possibly for *so*. 3. *For Salamon seiþ* etc.: the connection is disturbed by the omission of a passage in the original (*N* p. 102.29 — 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 tuum*; but if the wardens go out, etc. The ascription of l. 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 spellyng*: *N* (104.12) *þis beoð nu þe þreo wittes þ ich habbe* (*K*) *ispeken of*, viz. sight, speech, and hearing. — 8, 9. *sago* for *satago*; *absint* for *absunt*; *relinquo* for *requiro*; *MR* gives the passage from St. Augustine in full. — *Of smel . . . ne fynde j. bot litel*: 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 uond ich nout mucheles*: *uond* (*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. *uond* has been mistaken for pa. tense of *finden*, which it seemed appropriate to change to the present. — 10. After *litel* a semi-colon; after *nei;* a dash, after *haluc* a comma. — 11. *me ne recche*: *N* (104.20)² *recched* 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*, *clahte T*, *clachte CG* (*My*) there can be no doubt that the word should be connected in sense with *cleafres* in the next line; cf. OE. *clifer* 'claw, talon', *clifrian* 'to claw, scratch'. — 11. *wrakele*: *MN*, *Mk* 'vile', *STRATM.-BR.* 'base, evil'. I take the word in this instance as on pp. 182.20 (*M fugax*, *BR* p. 495; *MN* Gloss. 'frail? Fr. fragile'), 204.2 to mean 'transitory'; cf. *NED.*, s.v. *Frakel* 'dangerous, deceitful'; OE. *fræcelnes* 'dangerousness'; *fræcelsian* 'to endanger'. — 12. *Nim þerto*: 'take to them' (sc. *wrouren*; not 'it' *MN*, *MR*).

¹ *N* (104.1) *he went þene lof*: *MN* 'he changes the strain (literally, *praise*); foot-note), so also *MR*; in my opinion *lof* can have nothing to do with OE. *lof* 'praise'; the word is evidently to be connected with OE. *lof* 'the palm of the hand' (*Bosw.-T.*, s.v.), ON. *lófi*, Goth. *lófa*; 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 beoð bilokene inwið þauh our wal*: *MN*'s translation, accepted by *MR*, gives, so far as I can see, no sense; the reading of the MS. is evidently corrupted: *wah oder wal BTGC* (*wach*) *My*; *heo* plur. (*MR*).

² *N* (104.23 ff.) *habbed* 'have'. — As pointed out by *MR*, *stunch* and *strong bred* (left untranslated by *MN*) should apparently be connected with *of swoti hateren* and *of wicke* (*K*) *cir.* — 106. 5. *sende* 'sent'. — 27. 7. *þu*: 7 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 þere jnne of pryde:* cf. pp. 45.33, 69.12; *N* (106.6) *leten wel of ou sulf (þerof 7 of ou seolf C), 7 leapen into prude.* — 19. *Tretevales:* 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: *trustles N* (106.8) *T, truiles B, truzeles C (MY)*. — 22. *hefeled: he feled.* — 23. *& 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. *þe grete tresour þat 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 sihðe* (sc. *he was idoruen (iderued C)*), *þeo he iseih his deorewurðe (leoue C) moder teares, 7 sein iohanes euangelistes (K), 7 te oðre Maries: 7 þo he biheold hu his deore deciples fluen. alle vrom him, 7 bileueden him alle one, ase urecomede, he weop (remde T) himsulf þrics mid his feire 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 *seizen* (3) refers to *frendes* as the subject, as is apparently intended, *he* in the same line seems to stand for *hē: 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 — *seizen* might be changed to *seiz* 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 þat:* 'when he saw' or the like would logically have to be supplied. — 27. *þenche what hij þenchen* etc. seems to be rather senselessly changed from the original *þenc anere þenc (K) hwat tu þouhtes 7 souhtes þo þu uorsoke þene world i þine bielusinge* etc. *N* (108.14); there is nothing corresponding to the rest of the passage, ll. 26—32, in the original. — 30. *sechen:* perhaps *þise* (sc. *sorow; 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 þet edwit, 7 al þet upbrud, 7 al þe schorn, 7 alle þe scheomen þet* etc. — 8. *had* probably for *haþ*. — 15. *he was pyned þre folde þat smott hym* etc.: *N* (110.13) *þeos stiche* (sc. *of sorī 7 scoruhful pine*) *was þreouold: þet, ase þreo speres smīten him* etc. — 17. *and his deciples:* *N* (110.16) *þet oðer* (sc. *stiche*) *was þet his owune deore deciples ne ilefden him nam (K) more* etc.;

similarly in the following line: *N þe þridde stiche was þet muchelesor, 7 þet of þunchung þet he hefde wíðtinnen 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. *flere 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 *þan* 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, þe put deð 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 *þridd*; *þis* should properly refer to the following part. — 8. *þat ben her goode werkes* within commas. — 9 ff. *For alsone* — *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,

¹ *N* (110.23) *deiȝede*: MN, MR 'died'. I take the word to mean 'suffered' < OE. *ge-digan*, *-dȝgan*, *-degan* (Bosw.-T.); cf. FALK-TORP, s.v. *Doie*. — 27. STRATM.-BR., RG p. 30: *ned-swot* 'sweat of anguish'. — 112.3. *swude* = *largeliche*; not 'rapidly' MN. — 114.3. *mende him ase of þurst*: MN: 'complained of thirst'; to me it seems more probable to take *of þurst* as the adj., cf. pp. 238.23, 240.1, 404.32: 'he complained as thirsty, in his thirst'; *T mende ase he bledde of þrust*. — 116.6. *al* is adv. — 22. *sundel*: 'to some extent'.

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. *vndestonde* a scribal slip for *vnderstonde*. — 7. *þat lyues man* might, as it stands, be taken in apposition to *prophete*; cf. *Heo seȝen him alyue a lyues-mon* (1320), *The yearth shal yelde hym again a luesman on the third daie* (1548) etc.; NED., s.v. *Life* 15 b. No doubt, however, the reading is an error for *þat he lyues num* where *lyues*, as p. 184.16, means 'alive'; cf. *Ætȝwde ðæt hé lifes was*. Bosw.-T., s.v. *Lif*; *Y nolde þe lete lyues bee* (1380) NED., s.v. *Life* 15 a. — 14. *hame* a scribal error for *harme*. — 28. *And on þis manere deme þi 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 u 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, *Epistolæ*, I. 2.62. — 13. *By riȝth skyl man schulde be milde*: *N* (120.18) *Mon is kundeliche milde*. — 15. *junocent 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, *noþing elles*. — *late reuþe falle ouer þe hert* is a striking and hardly intentional alteration of *vorworpen* (*awurpe* [clengi *awei*] *C*) *some þet ruwe* (sc. *wuluene*) *vel abute þe heorte* 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. . . *Ȝet, an oter half, ne scheawet heo þ heo is dust, 7 vnstable þine, þet mid a lutel wind of a word is anon to blowen, 7 to bollen. þe ilke puf of his muȝt, ȝif þu hit wurpe under þine vet, hit schulde beren þe upward toward þe blisse of heouene*. — 33. *Manschiþ* 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 unmeȝtschiþe* (*madschiþe 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 þe pellican: of þunche* etc. 'she may do . . . she may repent' etc. — 27. *hote* 'heat' (for *hete*?; cf. p. 120.1). — 28. *þe* refl. pr. 'thyself'. — 29. *cumen* is pa. pple. (SWEET, *Primer* (note), is not right).

² *N* (122.2) *me dude þe corde rihte* (K): *þe* pers. pron. dat.: 'they would do thee right of the earth: they would treat thee as is befitting to earth'.

51. 4. *hem*: sc. those who do us harm; *N* (122.25) . . . *beoð wode azeines ham þæt we schulden þoncken*; the following lines, 4—15, are an insertion. — 13 ff.: cf. Tindale, Luke, VI. 33: *Yf ye do for them which do for you what thanke are ye worthy of?* — 16. Cf. *N* (122.27) *Impius* (MS. *pius* K) *uiuit pio, uelit nolit impius*. — 17. *all þat done vs karme all is* etc.: the construction is inconsistent, the first *all* being personal plural, the second neuter singular; for *done* we may read *doþe*. — 19. *his, hym*: sc. he who tortured him; *N* (124.3) *þe uncreste hond (þe oþres hond BG (oþeres) C (hont), his hond T MY) þ hefde ihermed him*¹. — 27. *in amaris: inamaris*. — *aut* read *ad*. — 29. *þere is litel loue . . . þat* etc.: the syntactical connection is somewhat lax: 'there is little love where it' etc. — 30. *noifer it woundeþ* etc: cf. *N* (124.14) *nouðer ne mei þe wind, þæt is þæt word, ne wunden þe* 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 þauh he* (sc. *ure Louerd*) *seide, 'þu ert andletted toward me sicude mid sunnen: auh, wultu god forward*², *al þæt euer eni mon mis-seið þe, oðer mis-deið þe, ichulle nimen hit omward þe dette þæt tu owest me*'. — 15. *donat* for *domat*. — 20—27 mainly added by the reviser. — 30. *þerto* seems to be an uncorrected scribal error for *vn to*.

53. 1 ff. an insertion; the Latin quotation may be a reminiscence of Ezek., XVI. 49: *Ecce hæc fuit iniquitas Sodomæ sororis tuæ, superbia, saturitas panis & abundantia*; cf. *N* p. 422.7. — *Ix* for *Ex*. — 2. *maden Sodom & Gomorre þæt hij fellen* a blending of constructions: *maken* in causative use with dependent clause and with obj. and inf.; one would have expected *maden S. & G. falle* or else *maden þæt S. & G. fellen*. Cf., however, EINENKEL: *Streifzüge*, p. 255. — 4. *Tueie manere Men and wymmen* etc. *N* (128.3)³ *Two cunne ancren beoð þæt ure Louerd spekeð of . . . of false, ⁊ of treouwe* (K). — 8. *habebat* for *habet*. — 16. *repen and renden* is parallel to phrases such as *rap* (or *riue*) and *rend* (16—17th cent.); *rape and renne, rend* etc.; cf. NED., s. vv. *Rap* v.³, *Rape* v.². *N* (128.9) *arepen ⁊ arechen; repen*

¹ *N* (124.4) *seide so inuwardliche cussinde hire zeorne* 'said so fervently, kissing it eagerly'. — 22. *heranont*: RG p. 181 'hierneben, here below' (?; cf. e.g. p. 164.23). — 23. *Alle cunneð wel þeos asauple*: the sense of *N* is apparently 'all know well' etc. (RG p. 6); *cunneð* < OE. *cunnan*, not *cunnian*; however, the other MSS. read: ⁊ *cunneð BCG (and), ⁊ cunnis T (MY)*.

² *god forward* 'a good agreement': an agreement advantageous to thee, liberal terms.

³ *N* (128.6) *De uoxes, þæt beoð þe ualse ancren* 'the foxes — that is, the false anchoresses' etc. — 9. *arechen* 'to get at'. — 10. *wrecche* has doubtless its general sense; cf. pp. 56.18, 330.9. — 11. *fret swude wel*: MY (p. 149) is probably right in considering the reading as a corruption of an original *freetewil B, fretewil C, freatewil T*. — 13. *sume cherre*, cf. p. 64.14. — 20. *coden* 'went, have gone'. — 22. *Auh David wende* etc.: *David* seems to be an error for *Saul*: *Ah Saul wende þider in BT, Ach Saul wende þider C (MY)*.

7 *rinen T*, *reopen 7 rimien BC (ropin) (My)*. — 19. *tut pur lamour de dieu soit etc.*: cf. *N (128.16) 3elstred (Galstres T, Galieit C; sc. þe valse ancre), ase þe uox deit (MS. det K), 7 zelpet of hore god, hwar se heo durren 7 muwen: 7 cheftet of idel etc.* — 20. *Hij willeþ saien within commas.* — 3c: the context seems to require *zutt*. — 22. *hem þat ben bidande*: I cannot find a suitable sense to be assigned to *bidande*; we might perhaps read *bidande* (cf. p. 55.2) in the sense of 'beg, ask alms': *P. Pl., C.X. 63: he þat beggeth oþer byddeþ. bote yf [he] haue nede, He ys fals and faitour etc.*; cf. *Morte Arthure*, ed. BJÖRKMANN, vv. 1030, 4028, 4214. — 23. *swich men wenden in to Hole etc.*: *N (128.20) þeos eoden into ancre huse ase dude Saul into hole: nout ase David þe 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 comeþ (31) — p. 55. — And so done summe (27) should be connected with Hewent þiderjn 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 fortuneth that the swalowe dyd foule within the eyen of Thobyet. 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 þis* corresponding to *hij* l. 10, and accordingly plural: all those who are promoted to church offices in the way mentioned; for *þis* we should perhaps read *þise*. — 13. *þat blyndnesse þat þe deuel haþ ablent hem*: we should have expected *wiþ* added; *þat*, 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 propriae, videt lupum venientem, & dimittit oues, & fugit etc.*, in Wyclif's translation: *I am a good schepherde; a good schepherde 3yueth 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, seeth 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 *þan*. — 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 *defaultt* 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 *defaultt* in the rare sense of 'to have want of, be deprived of': . . . *I comaunde the, that she* (sc. *my doughtir*) *defaute of none thyng* etc. (the only example in NED., s.v. *Default* v. 1 b); or else it should be emended to *defautty* (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 considered as a noun and *han* supplied before it. — 14, 15. The punctuation 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 *þe* 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 considerably¹; 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 þeiz* (56.23) — *cacche hym* (57.2) corresponds to *N* p. 132.23 ff.; p. 57.19 — *zee ben ydel* (21) is a fragment from *N* p. 130.25 ff.; *3if þat zee* (57.21) — *syngeþ Mery* (33) has a corresponding passage in *N* on p. 132.4 with the exception of *as god seiþ* (27) — *þat is ydel* (30) which occurs in a different context: *N* p. 136.26 (cf. *P* p. 59.9); *Bridd haþ 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 anchoress — she hides herself from worldly sins. Saul means 'abusing' or 'abuse', and the false recluse abuses the name of anchoress; but the true recluse is Judith who fasted and watched; she is compared with the birds (*Vulpes foveas habent, 7 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) *wited* I take to mean 'keeps, guards'. — 132.7. *þet fette* 'the fat (of the bird)'; similarly *hire uette* l. 12 (cf. *LR* p. 22). — 11. *leten* for *lete*; *B leote of, lete of CT* (*My*); (cf. *habben* p. 104.12 where *K*, however, gives the reading *habbe*). — 20. *MS.* reads *þenched upard* (*K, My*) 'they send their thoughts upward'. — 30. *heo mot wel biseon hire, 7 biholden hire on ilchere half* (*bilokin on each half C*): *MN, NED.* (s.v. *Besee* 2 b) give to *biseon* the sense of 'look to, take heed to oneself'; no doubt, however, *biseon* and *biholden* are parallel in sense, both meaning 'to look about oneself, look round'. — 134.5. *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.: *Bridd* etc. — 2. *note iuge* is doubtless nothing but a senseless blunder; cf. *N* (130.11) *mis-notinge* rendering Lat. *abutens, siue abusio*. — 6. *pat* might be changed to *pan*.

57. 19. Cf. Luke, XVII. 10: *Sic & vos cum feceritis omnia, quæ præcepta sunt vobis, dicite: Serui inutiles sumus: quod debuimus facere, fecimus*. — 21. The stop after *ydel* should be taken as a comma.

58. 2. *be hard outewiþ* etc.: *N* (134.5) *so schal ancre wiðtuten þolien herd in hire vlesche, 7 prikiinde (K) pinen. So wisliche (williche T) heo schal þauh swenchen þet flesh, þet heo muwe sigen, mid te psalmwuruhte, Fortitudinam* etc.; thus *and euere* (3) — l. 5 is an insertion. — 6, 7. Note the inconsistency in number: *þou* — *zoure*. — 10. *werdelich men*: *N* (134.11) *þeo þet beoð of bittere, oðter of herde heorte, 7 nesche to hore vlesche* etc. — 14. *ich derne my nest* etc. a strange rendering of the original *ichulle deien 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 *At*; cf. p. 124.19; *N* (134.24) *Of dumbe bestes 7 of dumbe fueles leorned wisdom 7 lore. þe earn deð in his neste enne deorewurde zimston þet hette achate; derneþ* (15) is a corruption — apparently due to resemblance of sound — for *þe earn deð*, which accounts for the sing. pronouns ll. 16, 17. — 17. *ne noþing may nei; þe ston*: *N* (134.26) *Vor non attri þinc* etc. Cf. e. g. *Morte Arthure*, vv. 210 ff. and note; GARRETT, *Precious Stones in Old Engl. Lit.*, p. 7. — 23. *for be it neuere so bitter pyne* etc. originally connects with (*driuen* (K) *ut euerich atter of þine heorte,*) 7 *bitternesse of þine bodie* *N* (136.2). — 26. *ne þar þe noþing dreden* etc. is analogous in construction to phrases such as *þanne ne þarf us noðer 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 þarf þe T MY) nout dreden* etc. — 28. *haue it outwiþ* 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 soðe 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 *hij* 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 scien Men* etc.: *N* (136.21) *Vor ase muche seit*

his word Oloferne, ase stinkinde (struzinde C¹) ine helle. — 6. *þe fende þat makeþ feble etc. : N (136.24) Oloferne is þe ueond, þet maked uet kelf 7 to wilde, feble 7 unstrong. Vet kelf 7 to wilde is þet fleschs þet awilegeþ (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 *þat*; however, although there seem to be no other examples of the word, *to wildeþ* 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, drukken* etc.; NED., EDD., s.v. Drink. — 9. *Incrassatus* etc.; cf. p. 57.28. — 10. *he* inconsistently referring to *flesche*; cf. *it* l. 12. — *he rigoleþ azein þe 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 Neabole, 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) *regibbede*. — 14. The first part of the passage quoted is from Mark, IX. 49; the latter from Leviticus, II. 13. (In omni oblatione tua offeres sal.) — 16. N (138.10) *Vesten, weechen 7 oðre swuche ase ich nemde nu beoht mine sacrefises.* — 20. N (138.15) *Also wūduten wisdom, fleshs, ase wurm, uoruret (forfretes T) hire, 7 wasted hire suluen, 7 foruareþ (forfares T) ase þing þet forroted, 7 sleaþ hire on ende. Auh swuch sacrefise stinkeþ to ure Louerd.* — 21 — p. 62.13 *schullen neuere passen* an insertion by the reviser.

60. 20. *þat* should be supplied after *hij* or *þat hij* transposed.

61. 19. *vche* *Man* equivalent to *alle 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. RIETZ, Sv. Dial. lex., s.v. Ståka; Ross, Norsk Ordbog, s.v. Strek; ESPERSEN, Bornholmsk Ordbog, s.v. Streia. — The following notes may be added: *zelt, smit* (p. 136.16, 28) are pres. t.; cf. pp. 232, 25, 302.1; 94.22. — 17. *schriuen* for *schriue* (K). — 138.2. *ueondes* seems to be a scribal error for *ueonde*: *þe feond B, te feond T* (Mx; 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. *weorð* 'value' (Mx Gloss.); it means 'sweetness' < OE. *weorodness*; cf. Bosw.-T., s.v.; *T* reads *smech*.

62. 18. The quotation in *T* only; the latter part is spoilt, the author's name having been misplaced and misunderstood; cf. *T* (MN p. 138, note f.) . . . *et sine peccato est, solus Deus major est.* — 21. *þan* for *þat*. — 22 ff. Note the confusion in regard to gender: *soule: it* ll. 22 (this possibly refers to *þing*), 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 (*sáwol* fem.; *flæsc* neut.) have not been kept apart. — 27, 28. *N* (140.1) *þis is wunder ouer alle wundes, 7 hokerlich* (K)¹ *wunder, þet so unimete louh þinc — fere nichil — wel neih (wel ni NAP. fragm.; for neh BT, for nech C MY) nout, ase seint Austin seit, schal drawen into sunne so unimete heih þinc 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 þere fortyed hym* is a mistaken rendering of the original 7 *teide uor þui ane clot of heui eorde to hire* (sc. *soule*) *N* (140.7); thus, a full stop should be put after *helle*; *þere fortyed* (there is no such verb recorded) should be read *þerefortyed*, 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 'clog' and, if not corrupted, is a variant of one of the numerous forms with the meaning 'cudgel, log': *kibble* 'a stout staff or cudgel' (*keble* 'a timber-log' 1674), *kebbie* (north. and Sc.) 'a staff or stick with a hooked end', *kibbo* 'stick, cudgel'; cf. NED., EDD., s.v. (*kibble*: Sc., Nhb., Lan., Lin.; *kibbo, kibba*: Lan., Chs., Shr.); or else it should be associated with *caber* Sc.; *kebber, kebbre* (16th cent.) 'a pole, or spar . . .'; NED., EDD., s.v.; the form may perhaps be a blending of both. — After *felawes* I put a colon and take *kibber* as the object. — 7. Cf. Job, XXVIII. 25: *Qui fecit ventis pondus* etc. — 8. *fleiße: N* (140.10) *þu hauest imaked uoiter to heui worte ueðren mide þe soule; B foðter to federin wið þe sawlen, T foðter to foðere wið þe sawles, C forto federe wið þe saule* (MY); NAP. fragm.: *foþer to feþre* . . . The reading of *P* is a corruption: *hem* is an error, scribal or editorial, for *heui*; cf. l. 9; the original *federin, ueðren* 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 ded ane cubbel to þe swine þet is to recchinde, 7 to ringinde abuten; B þe cubbel to þe ku, oþer to þe oþer beast þ is to recchinde, 7 renginde abuten; T þe custel to þe ku, oþer to þe beast þ is to raikinde; C to þe reoder oder to an oder beast þ is to reachinde abuten* (MY); NAP. fragm.: *as me deþ þe cubbel to þe cou . . . oþer best: þat is to rechind and rengyng aboute; N ringinde* has no connection with OE. *hring, hringian* (MN Gloss., STRATM.-BR., both dubiously); it is evidently a variant of *renginde, rengyng* 'roaming, straying' (< OF. *renger* '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: *Þet* 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 *fēteren* (< OE. (*ge-*) *fāderian*) 'to give wings to, to 'wing' for flight; to clothe or provide 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, *flegge*, *fligge* etc., occurs as early as 1398 (OE. *unflizze* once); NED., s.v. Fledge a.). Finally this, in its turn, may have been senselessly confused with *fleize* 'to fly'. Or else there may be some connection with ON. *fleygja* 'to make to fly'. — 9. *fleize* (as ll. 12, 14, 20) an error for *flesche*, possibly caused by the preceding identical word. — 10. *heizschep*: *T hehschipe*; *N* (140.12) *heuschipe* is evidently an error. — 12. *Ʒat hij ne folowen nouzth*: the abrupt introduction of the plural is no doubt a confused alteration of the original *Ʒif hit* (sc. *Ʒe flesch*) *foluwēt hire* (sc. *Ʒe soule*) *her*, *Ʒ ne drawēt hire nout to swuēc into hire lowe kunde* (MS. *kunde* (K)) *N* (140.14). — 17. The stop after *londe* should be struck out. — *Ʒe 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 corruption of *Ʒet 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 *erƷe* (18) and *and* omitted. — 20 ff. In the revision the passage has been considerably shortened and the original sense destroyed; cf. *N* (140.22 ff.). As it stands, the stop after *fleize* (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 *bereƷ*; cf. *N* (142.5 ff.)¹. — 27—34 are altogether changed so as to get a wider application.

64. 3. & *bodilich boƷe* an illogical addition. — 4 ff. *Ʒis nyzth 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 *us* is might be considered as a faulty beginning of the following sentence (*as it seiƷ*), which has been left uncorrected; cf. *N* (152.14) *Niht*,

¹ In the original text attention may be called to the following points: p. 142.10: the double meaning of the first *ancre* should be noted. — 12 f. *al holi chirche . . . schal ancren oder ancre Ʒet hit so holde* etc.: MN's interpretation is quite mistaken: *oder* is to be read *o der*; cf. *schal ancren o Ʒe ancre*. *Ʒet heo hit swa halde BC* (on *Ʒe . . . holde*), *schal ancret beo o Ʒe anker*. *Ʒ ho hit swa sy halde T* (MY). — 17. *uor heo ne studeð neuer ancre wununge: stureð neuer ancre wunung B*, *stut neaure ancre wununge C* (MY), for a *ne stunteƷ* *neure* NAP. fragm.; *B* evidently punctuates correctly.

ich cleopie priuite (dearneschiþe 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 *bitokneþ* we may put a colon; or insert *þat*, which has probably been omitted. — 15. *hym* should be supplied after *haue*.

65. 12. *Eccus* (without abbreviation-mark) for *Ecclesiasticus*; for *vigilauī honestas* read *vigilia honestatis* (tabefaciet carnes etc.; Ecclus., XXXI. 1). — 13. *þan 3if* — *fynde me* (16) an addition; similarly ll. 20—24 and l. 26: *in þe first tyme* — p. 66.6. — 25. Cf. Luke, XII. 37: *Beati serui illi, quos cum venerit dominus, inuenerit vigilantes*.

66. 7. Cf. Luke, VI. 12: & erat pernoctans in oratione Dei. — *Wakeþ and biddeþ by niþh*: N (144.9) *wakede ine beoden al niht*. — 9. *And so schulde* — *he 3af 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 worschiþþ* (32) has rather disconnectedly replaced the original *vre god þet is þunne* N (144.12); cf. p. 67.17. — 33. *and we ne witeþ what tyme* etc.: N (144.13) *deað þet we beoð siker of 7 unsiker hwonne*. — 34. *And vnsyker whider* etc. is an addition; the construction seems confused, *whider þat we schullen .goo* apparently having been made dependent both on *vnsyker* 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 iudicij*; Luke, XXI. 18: *capillus de capite vestro non peribit*. The letters in the margin are a remnant of *dominus*. — 5. *Of vche* — *þou þou3ttest* (14) not in N. 9. For *quande* 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: *3et þe sexte (!) þinc muneged us to wakien: þet is þe seoruwe of helle, þer bihold þreo þinges — þe untaleliche pinen þet no tunge ne mei tellen — þe echenesse of euerichon, þet lested wituuten ende — þe unimete 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*, *æce*, *ace* 'ache, pain' or with *eize* etc. < OE. *eze* 'fear, terror, dread', which would account for the alteration to *sorou3* (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. 15. — 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. *hou mychel is þe mede in þe heuene* as in *N*; *C* reads: *þe muclele reounesse of þe lure of þe muclele blisse of heouene, 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 niht, huon me ne isihðt nowiht þet lette þe bone. þe heorte is ofte so schir: uor no þinc nis witnessse þer of god þet me (K) þeonne deð bute God one, 7 his engel, þet is ine swuche time bisiliche abuten to eggen 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 Ebrewish, þet is ihud, an English: 7 is to understonden þet bone etc.*; similarly *Assuer an Ebreuwish, is eadi an English: þet is ure Louerd.* — 29. In the original this quotation is referred to *ancre þet was icunned (K) ine hudles wel uorte wurchen, 7 seotðten . . . uppede hit 7 scheawede N* (146.12).

68. 2. *oiþer 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 euer haue hat sted In cald sal euer 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 *wilneþ* taken as imp. pl.; *we* (10) for *3e*. — 16. *kikyng* for *likyng*. — *þi seluen* may have been omitted after *of*. — 20. *gaudia* for *grandia N* (146.27) (*Mx*; *MS. grām K*). — 21. After *inhiare* a colon. — *nimum*: *N* (148.1) *minimum (Mx; numum My*; similarly *B, numum T, Mumuit (?) 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* (146.3) *hu hit is to* etc.: *Rg* p. 80 assumes an accidental omission; *hit is uuel to BCG (My)*. — 3, 14. *uppen, uppede, 148.14 iupped* etc. 'disclose(d)', *OE. yppan*; cf. l. 24. — 4, 10. *god dede* a sing. compound. — 10. The second *þet* rel. — 26. *treowed*: the translation given by *Mx*, 'judge', can hardly be considered as correct; I take the sense to be 'make an agreement, bargain, negotiate', *OE. ge-treōwian, ge-trūwian* 'to make a treaty'; *ge-treōwþ* 'a covenant, treaty' (*Bosw.-T.*); the parallel readings are: *T mangan* 'barter', *B trochið, C trochied* (*My*) 'truck, barter'; *NED.*, s.v. *Truck* v.1: 'a. F. *troquer* . . . Norman-Picard form of OF. **trocher*, in med. L. *trocāre*'; *DU CANGE*, s.v. *Trocāre*; (cf. *N* p. 408.15 *trukie, C trukeð, T manges, B leaskeð* (Fr. *guerpist*) *My*).

*medschipe*¹ *hit is, he seið, don wel, 7 wilnen word þerof: don hware þuruh me buið þene kinedom of heouene, 7 sulleð 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 semed as it hadd ben of þe spitel yuel: N* (148.8) *bisemed oðe spitel-vuel*. — 27 ff. *And þat was etc.* an abbreviation of the original; cf. *N* (148.8 ff.). — 31. *meum* for *meam*. — 32. After *proiecit* a colon; for *alibi* read *albi*. — 33. *N* (148.22) *þeos þet scheaweð hire god, heo haueð bipiled mine figer — irend of al þe rinde: despoiled (istruped C) hire sterc naked, 7 iworpen awei etc.*

69. 1. *white rondes þere jnne: N* (148.25) 7 *forwurðen* (sc. *bowes*) *to druie hwite rondes*. — 4. *þat* probably for *þan: N* (150.3)² *þeonne is þet lif ute . . . hwonne þe rinde is aweie, ne nouðer hit ne beret, frut, ne hit ne grened . . . auh adruieð þe bowes etc.* — 6. *þe bowzes when it adedeð. it etc.* an inconsistency in numbers, the singular pronoun being kept from the original: *N* (150.6) *þe bouh, hwon he adedeð, 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 adeaden forworped hire rinde, þet is, unheleð hire: þe rinde, þet wrih hit, þet is þe treouwes warde, 7 wit (wites C) hit ine strencte 7 ine cwicnesse (quicshipe C). Al so þe heliunge is þe god dedes lif, 7 halt hit ine strencte. Auh hwonne þeos rinde is offe, þeonne . . . hwiteð hit wiðuten . . . 7 forleoset þe swetnesse 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 vuel com*. — 13. *nys þis gret reuþe* a contraction of the original; cf. (*N* 150.17 ff.). — 15. *goode dede: N* (150.22) *heoueriche* (K); cf. *Matt.*, XIII. 44: *Simile est regnum cælorum thesauro abscondito in agro etc.* — 24. *zelpen* does not seem to be used transitively, except with a reflexive object; we should probably supply *of*. — 28. *Aromaunce, aromance, aromauntz* are the current forms in the text; to my knowledge similar forms have not been found elsewhere. — *and* should no doubt be inserted after *Aromaunce; N* (152.7) *þe celles of his aromaz, 7 his muchele tresor, 7 his deorewurde þinges*. — *Comen þeues etc.* not in *N*; cf. 2 *Kings*, XX: 12 f.; *Isaiah*, XXXIX. — 29. *Nys nouzth ywriten etc.: N* (152.8) *Hit nis nout for nout iwriten etc.* — 30. *lawzes: 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 *MN, MR Wörterb., STRATM.-BR.* render *medschipe* by 'madness'; I may suggest *medschipe* 'moderation, modesty' (< OE. *mæþ*), which would be the exact equivalent of Lat. *uerecundia*; cf. *unmedschipe* p. 122.18 (*T* *madschipe*). — 3. *sulleð* should probably be corrected to *sulle*. — 9. *uppinge* 'disclosure'.

² *adedeð* for *adeadeð* 'dies'. — *MN's* punctuation is not correct: after *treou* should be put a comma; *adeadeð þe treo hwen BTC* (*hwenne*), *þenne adedet þe rote treo, hwen G* (*My*). — 9. *wrih* for *wrið* 'covers'; *wrið BC, wrið G, hules T* (*My*). — *þet is þe treouwes warde etc.* 'that is . . . and preserves'. — 14. *makede*: the pa. t. should logically be kept.

(N 152. 12—29) has been omitted¹; 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 flee the society of men. — *pat* may be changed to *pan*. — 2. N (154.2)² *Vor... me iuint þet God his derne runes, 7 his heouenliche priuitez scheawede his leoue freond, 7 nouit i monne vloc: auk dude þer heo weren one bi ham suluen.* — 6. The first part of the Latin quotation is from Gen., XXIV. 63. — 7. For *creditum* read *creditor*. — 9. *goode grace: N (154.14) Godes grace.* — 10. & *quicquid habet ment?*: cf. N (154.16) *Et quicquid habet meriti praevenitrix gratia donat.* — 11 ff. Although the lines may give some sense as they stand, there is evidently an omission; cf. N (154.18) *Also þe eadie Iacob, þo (K) vre Louerd scheawede him his deorewurde nebscheft (K)... he was iflowe 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 eðcene hwuc baret 7 hu dredful lif is euer among þrunge* etc. — 19 f. The original is very carelessly rendered: N (156.1)³ *Hit seið þet te eadie Ieremie set one: 7 seið þe reisun hwi: quia (K) comminatione tua... Vre Louerd hefde ifuld him* etc. The following alterations are suggested: after *whi* a colon, change *forre* to *forþe (þat)*, and *haþ* 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 nocte interfectos filiae populi mei.* — 30. Possibly a line has been dropped; N (156.10) *to his wop loked nu hu he bit onlich stude, þe holi prophete. Quis dabit mihi diuersorium in solitudine?* — *vorte scheawen witterliche þet hwo se wule biweopen* 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 liue, heie touward heouene ouer hire cunde.*

71. 2. *to speken 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 tet me bere* etc. —

¹ The following mistranslations should be corrected: N (152.13) *ase þe niht fuel þet ancre is to iefned* 'like the night-bird to which the anchorite is compared'. — 25. *he seið bi ancre* 'he says of an anchoress'.

² N (154.7) *ant* is stressed: 'we also find'; the other MSS., however, read: *aa me ifint B, oa me fint C, mon findes T (My)*. — 8. *tet: ter (? K); 7 þer godd eðeawde ham 7 schawde him seolf to ham. 7 zef B, 7 þer god schawede him seolf to ham. 7 zef C, 7 ter godd visited ham. 7 scheawede him self to ham. 7 zef T (My)*. — 14, 18 etc. *eadie* 'blessed'.

³ Errors by MN: N (156.1) *set pa. t.* — 6. *lehtren* 'vices', OE. *leahter*. — 15. *þet is, beo wust* etc. 'that is being, living, intercourse'; *B beowiste þ is wununge bimong men, C bimong men iwist, T beust bimong men (My)*; cf. p. 160.1. — 17. *eider* pron.

3. *He bereþ goddes 3ok* — *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 sautere*: cf. note to l. 8. — *þere ben two þewes*: *N* (158.1) *Her beoð, in þeos wordes, two eadie wordes (þeawas BCT MY) to noten swiðe zeorne . . . þolemodnesse, in þere uorme 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 heizer* 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 doþe* — *þe deede is wers* (5) an insertion. — 6. *þat he fulled oure lorde* etc.: the original has been contracted and carelessly rendered; cf. *N* (160.8) *He biȝet þet he was Godes baptiste — þe muchele heihnesse þet he heold, ine fuluhte under his honden, þene Louerd of heouene . . . : þer þer² þe holi þrumnesse scheawude hire al to him (limpet al to him C) etc.* — 9. After *pryueleges* may be put a colon and another *pryuelege* supplied; *N* (160.13) *he biȝet þeos þreo biȝaten (preminences BT, pre eminences C MY) — priuilege of prechur* etc. — 10. *Croerne opon croerne* 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 nouȝth 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 sapientibus graditur, sapiens erit; amicus stultorum similis efficietur*; Wycl.: *Who with wise goth, a wis man shal ben; the frend of folis lic shal be maad (shal be maad lijk hem)*.

73. 1, 2. *hij* — *he*: inconsistency in number. — 4. *þerfore he seiþ*: there is no person to whom *he* would logically refer; it might appropriately be changed to *it*. — 5. *bot ȝif it be* connects with *Kepe þe out of his campaigne* 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 *wo me*.

² *þer þer* 'there where'; or perhaps *þet þer*. — 14. *þeos* is the object of *habbed* and refers to *pruilege of prechur* etc.

synne: the negative is redundant; the construction is doubtless a blending of *lest he take synne* and *þat he ne take no synne*. — 24. The quotation is strangely rendered; cf. Wyclif, Gal., VI. 14: *Forsoth be it ferr to me for to glorie, no but in the cross of oure Lord Jhesu Crist*.

74. 10. *þere* should probably be supplied before *þorouȝ*. — 11, 12. The connection has apparently been lost; *þat ich vnderstonde þat was* should appropriately be left out. — 13. *þis* abs., stressed; the stop after *lyf* stands for a colon. — 23. Another *he* referring to a man of holy chirche (20) should be understood as the subject of *took*. — 25, 26. *he* — *her*: confusion of number. — 29. *neuere latter*: NED., s.v. Neverlat(t)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 Wörterb., s.v. Arrearage, Arerage give the form *urrirage* from Hampole, Pr. Consc. 5913; cf. further Cath. Angl., s.v. Arrerage (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. *seuendaies*: cf. NED., s.v. Seven 5. — 20. *þenche* for *þencheþ* owing to the following initial *þ*. — 29. *þise Men* etc. connects with p. 74.18.

76. 2. *badden her herberewe to pouere men*: to may here have the sense 'of, from' as in *Wé sécaþ fultum tó dē* (a Domino), *Hí tó Róme him fultumes bēdon* BOSW.-T., s.v. Tó I. 5 h; WÜLFING, Syntax, II. §§ 874, 882; cf. N p. 60.8; *Huet may þe zone betere acsy to his uader þanne bread?* Ayenb.; NED., s.v. Ask 10; or else *badden* means 'offered'; NED., s.v. Bid 1. — 5. *heryng* seems to give poor sense; it should perhaps be changed to *beryng*; cf. l. 32. — 16. *maria* a slip for *maria*; cf. Luke, I. 28: *Aue gratia plena*. — 18. *þan sche was mychel one*: N (160.21) *þeonne heo was inne*¹ — *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: *þuruh þet nouhware ine holi write nis iwriten of hire speche, bute uor (fouwer C) siðen, . . . sutel preofunge is þet heo was muchel one, þe 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 þer ase (K) he was one iðe wildernesse: vorte scheawen þerbi þet among monne þrung ne mei non makien rihte penitence. þer in*

¹ MN misunderstands the passage; *þeonne* means 'when'; so, hesitatingly, DAHLSTEDT, The Word-order of the Ancr. R., p. 17. — 25. *Hwat seche we oðre? 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.

ontliche stude him hungrede... Per he foledē bet te ueond uondede him uole 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 *queyntise* 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 *nott*. — 29. *hij* another change in number. — 31. *upon* 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. *bunden* '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... uorto urouren ancre bet is meseise (in meseise CT)* has been expanded into the passage ll. 16—20. — 21 ff. abridged and altered; *By Hill — lyf* (22) an addition; *lyue lowelich* etc. (23): *N* (162.13) *leauen lowe under us alle eordliche pouhtes, heo hwule bet we beoð ine beoden*. — 23. *to swiche men — and gostlich boþe* (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. *swiche 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 miȝth 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 *Ieronime 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 7 wummen boðe* '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. *vs* evidently an uncorrected faulty beginning of, the following word, possibly a mistake of the ear (for *ar(es)*-). — *arescine* cf. p. 5.27, note. — 17. *out of Men*: *N* (162.27) *ut of monne sihte*. — *forbise*: 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 þis Onynge* — *do good* (21) mainly an insertion; similarly *And þere ʒ speke* (23) — *to þe 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 þere ben whi* etc.: *N* (164.1) *etter þe uorbisnes, ihered nu reisuns hucui me ouh for to fleon þene world: cihte reisuns et te leste*. — The peculiar form *Eot* I can only explain as due to some strange inadvertency on the part of the scribe (or perhaps originally *Eizt*, with *i* and *ʒ* run closely together and the lower curve of the *ʒ* imperfect or subsequently effaced). — 26. *aþing* probably for a *þing*; NED. gives one example of *othing* from 1573. — After *anoþer* 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 *þe* 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. — *ʒif a wilde Lyoun* etc.: this is the first reason; cf. *N* (164.4)¹ *þe uorme* (sc. *reisun*) *is sikernesse. ʒif awod* (K) *liun* 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 *Seoðen þauh, nes he meiden neuer þe 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 bruchele flesche, . . . ʒif ʒe weren iðe worldes þrunge, mid a lutel hurtunge (hurtlinge T, þurlunge C) ʒe muhten al uor leosen . . . Ant forþi ure Louerd cleopeð þus: In mundo* etc. Cf. John, XVI. 33: *Hæc locutus sum vobis, vt in me pacem habeatis. In mundo pressuram habebitis* etc. — 17. *þe þridde* etc.: *N* (166.12) *þe þridde reisun of þe worldes flukte is þe bizcate of heouenc. þe heouene is swuðe heih: hico se wule biziten (biwinnen C) hire (hit T), . . . hire (hit T) is lutel inouh* etc. — 19. Cf. Rev., XII. 1: *Et signum magnum apparuit in cælo:*

¹ *N* (164.11) *Vor þi beoð ancren wise* 'therefore are anchoresses wise'. — 23. *Nefde he þo ipouht . . . meidenhod uorte uorleosen* '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 illustration of a preceding passage, omitted in the revision: *N* (166.15) *For þi alle þe halewen makeden of al þe worlde ase ane stol* (schomel *BC*, *sheomel G*, *schamel T My*) *to hore uet, uorto arechen þe heouene.* — 21. *By þe sunne* — l. 24 mainly an addition in *P.* — 22. *þe* should probably be supplied before *soþe* 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 fierþe resoun is: N* (166.25) *þe ueorðe reisun is preoue of noblesce 7 of largesse. Noble men etc.* — 8. *And goddes spouse is gentil: N* (168.2) *7 nouȝ* (sc. *beren bagge* etc.) *Godes spuse, þet is lefli 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 vpon* (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 makied large relef. Auh hwo mei makien largere relef þene þe oðer¹ þeo þet seið mid Seinte Peter, Ecce nos* etc. — As is shown by the context, *relef* means 'that which is left or given up by one'; cf. *NED.*, s.v. *Relief*¹ 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; *Mx* 'alms' is an inadequate rendering; so also his translation of *loaue* (9) < *OE.* *láf* 'what is left, remainder'). To judge from the association with *lyuere* and *good men* it seems probable that the reviser has taken *relyf* in the sense of 'relief, help, assistance' (cf. *Mx*). — 16. *reliquinimus for reliquimus*; cf. *Matt.*, XIX. 27. — 17. *and folowen: N* (168.8) *for teuoluwen.* — 18. *What forsook Peter* — *alle Manere vices* (20) has replaced the original argument: *N* (168.8 ff.) *Nis þis large relef? . . . kinges 7 kaiserres habbeð hore bileoue (hare liuened BG (liuened) My) of oure large relef þet 3e (K) habbeð ileaued . . . þu* (sc. *Louerd*) *leauedest . . . alle richesses . . . : we wulleð folowen þe . . . bileauen al ase þu dudest, 7 folowen þe ec on eorðe* etc. — 23. Cf. *Rev.*, XIV. 4; after *ierit* a dash, the following words being added in explanation; *N* (168.19) *vtroque scilicet pede.* — 24. *þat is* — *Maydens* (25) an addition in *P.* — 26. *N* (168.21) *þe sixte reisun is . . . familiaritate: þet is, forte (K) beon familiarite . muche cunredne . forte beo B, familiarite . Muchel cuðþraden . forte beon G, þ is to beo C, familiarite . Muche cuðredne . for to be T My) priué mid ure*

¹ The sign of interrogation after *oðer* should be struck out, *þe* and *þeo* being determ. pron.; *þen þe oðer þeo þe seið BG (þene, þenne þe oðer þe seið C, þen he oðer heo þ seis T* ('than the man or the woman who saith') *My*; cf. p. 182.3.

Louerde. — 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 scouēte reisun is, uorte beon þe brikture, 7 te brihtluker iscon ine heouene Godes brihte 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 ðe (K) kinge Assuer ouer alle icweme.* — 2. *as myzttu: mychel as* should possibly be supplied. — 3, 4. *hereþ, graunteþ*: the striking present forms are apparently due to an omission of a passage in the original: *N* (170.12) *þes nome. Assuer is ispeled eadi . . . 7 bitocneð God: eadi ouer alle. He 7etteð Hester þe cwene, þet is, þe treowe ancre . . . — he iheret hire, 7 7etteð hire alle hire bonen etc.* — 6. *maradoches: N* (170.18) *Mardocheus.* — 7. *totreden þe schemeful: N* (170.19) *bitterliche to-tredinde þene schomelease.* — 8. *any þing speken etc.: N* (170.20) *Schomeleas is þe mon oðer þeo wummon þet deð eni untoweschiþe, oðer scið, biuoren aneren.* — 9. *hij beþ þan*: an omission in the revision has caused a break in the context; cf. *N* (170.21) *3if eni þauk so do (sc. deð eni untoweschiþe etc.), 7 heo breke bitterliche his untowe word . . . þeonne² is heo Hester, Mardochees douhter, bitterliche te-tredinde þene schomelease. bitterlukurer (K) ne betere ne mei heo ham neuer breken þen . . . mid, Narraverunt etc.* To restore the connection, either omit *hij* (cf. *seiþ, wendeþ* ll. 16, 17) or change the ind. verbal forms to subj.: *be, vndernyme.* — 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) inuward anon touward hire weouede: 7 holde hire et home, ase dude Hester þe ihudde. Semei etc.* — 21. *N* (172.8) *Semei bitocneð þe utuarde ancre . . . þe ancre þet haueð asse caren, longe, uorte iheren ueor 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) *lokeð nu 3eorne hwareuore. Ðe edmode cwene Hester etc.* 'now consider attentively why. The meek Queen Esther' etc. — 17. *uor huon þet 'provided that'.*

² A dash should be placed after *deden* (23) 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. — *uoluwe for foluued; folhede ham 7 brece ut B, folzedede ham. wende ut CG (folchede) T (folhede) (Mx).* — 12. *hire* for *him*; so the other MSS. (Mx). — 23, 24. *heo, hore* pl. referring to *wittes.* — 27. *foluuen* for *foluued.* — 174.19. *bisteppeð*: MN 'stepped'; so also NED., MR Wörterb., STRATM.-BR. (hesitatingly); this rendering seems most questionable; the other MSS. read: *bitrept B, bitrepped C, bitrappet T (Mx)*; 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*?).

Shemei, 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 Shemei 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)¹. — 23. *zoure hous þat is Jerusalem zoure body: N* (172.13) *þis word Jerusalem, speleð sihte of þeis (grið C), ⁊ bitocneð ancre hus... Holde hire et home, ine Jerusalem;* after *body* a semi-colon. — 27. The construction is irregular; a dash may be put after *jnne*. — 29. *hij* inconsistently for, *3e*.

84. 3. *Ne wene non* etc.: this is the beginning of the fourth part. — 6. After *strenger* a dash. — 10. *tunc: cum N*. — 20. *naked of alle goode þewes* etc.: *N* (178.18)² *hwu þu ert poure ⁊ naked of holinesse, ⁊ gostliche wrecche*. — 21, 22. There is a confusion in construction: *is* (21) and *&* (22) should be left out. — 30. The Biblical quotation is introduced by the reviser. — 33. *& two maner fondynges: N* (180.1)... *þet two manere temptaciuns — two kunne uondunges — beoð;* instead of *&* 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) *Vttre uondunge is hwarof cumcēð likunge oðer mislikunge, wiðuten oðer wiðinnen. Mislikunge wiðuten — ase sinesse... Mislikunge wiðinnen — ase heorte sor* etc. — 4. *wiþuten ben þise fondynges: N* (180.7)³ *likunge wiðuten,*

¹ *N* (176.11). *bituned*: *My* gives the correct reading as *bitimed*; *timed BC*, *times T*. — 20. *biht* pa. tense.

² *N* (178.21) *hine* evidently refers to *te sike*. — 25. *bi* 'of' (*RG* p. 126). — 28. *was one wiðuten sunne*: *My* considers the reading corrupt; cf. *ane wið uten BTC*.

³ *N* (180.7). Cf. *B onont þ ha is pine. licunge wið uten licomes heale, T onont þ he is ipinet likinge wið uten licomes heale, C licomes heale wið uten, is licunge (My); likinge*, contrasting *Mislikunge* (4), begins a fresh sentence;

use *licomes heale* etc. — 5. *oīþer zif a man* etc.: another omission has spoilt the context; cf. *N* (180.9) *Likunge wīdinnen* — *asc sum uals gledschipe, oðter of monne hereword, oðter zif me is iluued more þen anoðter* etc. — 8 ff.: *N* (180.11) *þeos dole of þisse temptaciun þet is uttre icleoped, is swikulure* (K) *þen þe oðter half. Boðe beoð þauh o temptaciun: 7 eīðer wīdinnen 7 wītuten, boðe of hire two dolen.* — 12. *liknge* for *likyng*. — 15. Cf. *N* (180.15) *þeos fondunges cumed oðterhules of God, 7 oðterhules of mon: fondunge of God* — *use of frendes deaðe, 7 sicnesse on ham, oðter o þi sulf: pouerté, mishep, 7 oðter swuche: heale also and eise.* — 16. it illogically for the plural. — of should be inserted before *hem.* — 17 ff. *myslikyng of woord* etc.: *N* (180.18) *Fondunge of mon* — *ase mislich wouh* (*ase mislicunge of þocht C*), *oðter of worde oðter of werke, o þe, oðter oþine: also hereword, oðter goddede. þeos kumef* (K) *also of God, auh nout ase doð þe oðtre, wītuten euerich middel: auh mid alle* etc. — 22. *ben of myslikyng vnþewes* etc.: *N* (180.22) *Inre vondunges beoð misliche unðeauwes, oðter lust touward ham: oðter swikele þouhtes, þet þunchet þauh gode* (MN's punctuation is probably not correct: *misliche* is doubtless to be considered as qualifying the following noun; cf. *misliche vnþeawes BCT* (*mislich*) *MY*). — 28. & *techen* & *techen* an instance of dittography.

86. 3. A full stop after *toforne.* — *apync: a pyne.* — 4. *ac* for *as.* — 7. *Now how schaltou knowe* — *man oīþer womman* (28) an insertion by the reviser. — 11. The stop after *makyng* to be taken as a colon. — 13 ff. After *zemeleshede* a colon, after *myskepyng* and *queyntise* (15) a semi-colon. — 19. A colon should be placed after *god.* — Instead of *wexef*, the inf. might have been expected; however, an indefinite *man* may be understood as the subject. — 29. *þus is sekenesse soule Hele* refers to the following original passage which has been omitted in the revision: *N* (182.12)¹... *þis miscwemed God (P l. 7). Auh sicnesse þet God sent deð þeos six þinges — wascheð þeo sunnen þet weren er icrouhte: warded (weorned C) to zein þeo þet weren (beoð C) touwardes: preoued pacience: halt ine edmodnesse: 7 mucheled þe mede: 7 efneð þene þolemode to martir. þus is* etc. — 30. *hij:* *N* (182.16) *þus is sicnesse soule leche (heale BC MY)* ... 7 *scheld, þet heo ne keched mo.* — 32. *And he is good maister* etc.:

the stop after *wredde* should probably be struck out (*wredde* also) and an omission assumed after *is.* *Rg* p. 182 puts a colon after *is* and takes *heo* as referring to *Vtre uondunge* (3); his explanation is impossible. — 11. *Deos* 'this'. — 13. *hire* 'its' refers to *temptaciun.* — 14. Cf. *B* *oder .i þing wīd uten, oder of þing wīd uten, C twint wīd uten. oder of þing wīd uten, T oder iþing wīd uten oder oþing wīd innen* (MY); *B* seems to give a reasonable sense; the reading accords with *M*... *sed vocatur exterius quia est in re vel de re exteriori* (MN p. 181, foot-note). — 27. *schulen* 'shall'; *Rg* p. 28. — 29. *elne* 'comfort'.

¹ *N* (182.9) *vorte þolien hot* 'hot to endure'; *B* *hat forte þolien . ah na þing neclensed* etc., *CT* *hat for to þolien* etc. (MY). — 15. *halt ine edmodnesse* 'keeps in humility'.

N (182.18) *Sicnesse makeð mon te understonden . . . 7 ase god meister, bet mon etc.*

87. 5. & may passe — here a rather disconnected addition. — 16. *þise oþer ben of goddes sonde* is doubtless an unsatisfactory rendering of the original *þeos þet ich habbe iseid of, is of Godes sonde* N (184.9), referring to *sicnesse*, 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 leteþ he etc.*: N (184.20) *ne lete he nout wel of þet he is Godes 3erde*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: Væ Assur, virga etc. — he seiþ* should be understood.

88. 1. *vindictam* (as *N*): *vindicta, Rom., XII. 19.* — 3. *guccheþ* for *gruccheþ*; the inconsistency in number should be noted. — 5. *þat is — his dere child* (8) an addition. — 9. *3if þe fader beteþ hym etc.*: N (186.6)² *hwon hit (sc. child) is ibeaten, 3if þe ueder hat hit, cussed þe 3erd*; the reading of *P* may be due to confusion between forms of separate verbs, OE. *beóðan* and *beátan*. — 19. *þat wereþ rpe 3ou*: N (186.13) *þeo þet ou weorret*; 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 — *anguisseh & sorouzes* (p. 89.3) disconnectedly inserted.

89. 1. *Transibimus*: cf. *Ps. LXV. 12: Transiuimus.* — 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. batril* 'a flat piece of wood used to beat linen' < *batter* 'give repeated blows'; there is obviously a relation with *batler* used once by Shakespeare: *As You Like It, II. iv. 51* (first folio), probably in the sense of 'a beetle' for *batting clothes*; *NED., s.v. Batler, Battler*² 3. *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'. — 23. *uor heo nis (K) nouht nanmore* 'for it (sc. 3erd f.; cf. l. 17) is nothing any more': it has no longer any value.

² *N* (186.4) *3elden him 3erde seruise* 'give him rod's payment': reward him as one does the rod. — 20. *þet nis nout to siggen* 'that is not to be said' (?).

³ *N* (188.3). The inverted commas should be placed after *abuggen*. — 4. *wo schal (K) hambeon aliue: þet wa bið him þes liues B, þ wa bið him hise liues C, þ wa beon þeos liues (Mx); RG p. 174.* — 6. The reading of *N*: *þet 3e schulen and wulled* and the explanation given by *RG p. 22* ('so dass ihr zu allem, das er wünscht, genötigt seid und es auch aus freien Stücken wollt') seem equally void of sense; cf. the other MSS.: *schulen wullen BC (schule) T (wille) (Mx).* — 10. *spotlunge* 'spitting'. — 15. *sturiunge* vb. pr. pple. — 20. The comma before *þertec* should apparently be placed after the word and *to* supplied; *to þ tet he þolede BC (þ þe), to þ he þolede T (Mx).* — 25. *biswincfule* by *MN Gloss. and STRATM.-BR.* taken as a compound; *RG p. 122* correctly reads *bi swincfule; bi swincful BTC (swingful) (Mx).* — 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 *ze schull ben ypayed* is not to be considered as merely unintentional, we might take *Dis loueþ* as a parenthesis and put a mark of exclamation after it. — 25. *heleþ*: *N* (188.16) *healedede*, which would have been expected. — 27 ff. The connection in the passage is to some extent confused; after the first *wo* (28) we may put a dash, after the second, a colon; another dash after *Jolien* (29); *N* (188.18) *7 efneð al ower wo, sicnesse, 7 oðerhwat, 7 wouh of worde oðer of werke, 7 al þet mon mei Jolien þertec al he Jolode, 7 ze schulen lîhtliche* (*K*) *iseon hu lutel hit recchet (reached BC, reaches T My)* etc.

90. 3. Cf. *N* (188.25 ff.) *Goð nu þeonne gledluker bi stronge weie* (*K*), *7 biswincfulu, touward þe muchele feste of heouene . . . þenne dusie worldes men goð bi grene weie, touward te waritreo 7 to deaðe of helle. Betere is forte gon sic touward heouene þen al hol touward 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. *complanata* as *N* (190.5); cf. *Ecclus.*, 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, uor þe dawes þet tu lowudest us mide oðre monnes wouhwes: and wel is us nu, Louerd, for þeo* (*K*) *ilke zeres* 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 hwo was more priue mid te kinge of heouene . . . þen was þes sondesmon* etc.; (*7 hwa wes mare priue wið þe king of heouene* etc. *B*; similarly *CT* (*My*); *M Et quis erat ita secretarius regis celestis*). — 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 ze ne muhte nout for grislich (grisung C) biholden? 3if þeo ilke scheadewe were zet so kene, oðer so hot, þet ze* etc.; a confusion of the two *sheadewes* in the original has presumably caused the omission. — 6. *schadewer* for *schadewe*. — 15. *N* (192.5) *ine* (*K*) *misliche of þeos fondunges* (*MS.: fondungunges K*) *þet beoð 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 *likunge wiðtuten 7 wiðinnen*, 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)¹ *Muche word is of ou hu gentile wummen ze beoð: vor godleic 7 for ureoleic izirned (K) of monie: 7 sustren of one ueder 7 of one moder, ine blostme of ower zuwede, uorheten alle wordes (K) blissen, 7 bicomen uncren.* This is what the writer refers to when he goes on: *Al þis 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. *þine* inconsistently for the plural; cf. ll. 23, 24. — 27 — p. 92.32 an interpolation.

92. 3 ff. A mistaken rendering of Luke, VI. 26: *Væ cum benedixerint vobis homines: secundum hæc 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 *þerfore* should be put a colon; or else *þat* supplied. — 33 ff. The original has been contracted and evidently partly misunderstood; *N* (194.13)² *þe inre uondunge is twouold: ase is þe uttre: uor þe uttre uondunge is mislikunge in aduersité, 7 ine prosperite and þeos fondunge kundlet þe inre uondunge. þet is . in aduersite . mislikunge . likunge in prosperite . (K) þet limped to sunne;* before *ine prosperite* is obviously *likunge* missing; cf. *T* for *þe uttre is in aduersite 7 in prosperite; 7 teose cundlen þe inre: aduersite, mislikunge; prosperite, likinge, þ limpes to sunne; BC licunge þe limpet (My).* Thus after *rtter* (33), 'which consists' has to be understood, and the stop after *fondynge* (p. 93.1) taken as a colon; *is* (1, 2) should be struck out and a comma put instead. — As to *likeneþ* (p. 93.2) cf. p. 20.5, 6.

93. 2 ff. Cf. *N* (194.15) *þis ich sigge uordí þet sum likunge is 7 sum mislikunge, þet of-earnit muche mede: ase likunge ine Godes luue, 7 mislikunge uor sunne.* — 7. *þise ben etc.:* although the reading makes some sense — a colon might be placed after *fondynge* — *þise* should preferably be corrected to *þus*; *N* (194.21) *þus beoð þeo inre uondunges þe scouen heaued sunnen etc.* — 8. After *kyndles* a full stop. — 14. The subject *hij* has to be supplied; *N* (194.28) *me secheð leche 7 salue;* cf. l. 16. — 16. *to þe deþ:* *N* (196.1) *to eche deaðe (K)*³. — 17. *Now willen summe — his betynge 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) *cwemen ou, zif 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. *uwarre comp.;* similarly p. 240.8. — 29. *ne ne* apparently for *ne me*.

³ *N* (196.1) *draweð* probably '(men) go'; cf. p. 194.29, note. — 18. *þet bidweolied* 'which delude'. — 23. *Rg* p. 15 incorrectly takes *nulleð* in the sense of 'pflügen'. — 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 *proued*. — 33. *þre siþes* due to confusion of *terre* with *ter*; a verb rendering *purgatum* has been omitted; we may supply *purged*, to which *puregeyng* in the following line evidently refers; cf. Wycl., Ps. XI. 7: *siluer examyned bi fyr, proued of the erthe, purgid seuefold*.

95. 7. A colon may be put after *maudeleyne* and the stop after *ded* taken as a comma. — 10. *ʒif* should logically be omitted. — 14. After *lyf* a semi-colon. — 26. *he menepþ hym: N* (196.5) *he menced ham*. — 28. *subsidiati* for *insidiati*; cf. Lament., IV. 19. — 29. A semi-colon should be placed after *ernes* and the stop after *hilles* (30) struck out. — 34. *þeiʒ þe fende egge* is a misunderstanding; cf. *N* (196.13) *þauh þe ueond kundeliche eggeð* etc.; thus after *þeiʒ* (adv.) we should put a comma and change *egge* to *eggeþ*.

96. 1 ff. Cf. *N* (196.13) ... *eggeð us to atternesse, as to prude, to ouerhowe* etc. as contrasted to *þet flesch put* (*sput BC, puttes T My*) *propremen touward swetnesse ʒ touward eise, ʒ touward softnesse* etc.; this has been spoilt in the rendering of *P*. — 3. On account of the following plural *glories*, an omission must be assumed after *wete*; cf. *N* (196.17) *wordes* (K) *weole, ʒ wunne, ʒ wurschipe, ʒ oðter swuche giuegouen* etc. — 4. *þat bi duelleþ* etc.: an object to *louien* would have to be supplied; *N* (196.18) *þet bidweolied kang* (*canges C, fol T*) *men to luuien one scheadewe*. — *canious*: 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. Cang, Congeon) found twice: Hali Meid., p. 33; Ancr. Riwle, p. 62.2 (*T*), represents a more genuine form than those hitherto recorded. — 5. *waiten vs hou* etc.: *N* (196.20) *awaited us ide wilderness, hu* etc.; cf. l. 7. — 6. *bitokned* apparently an error for the pres. t. — 7. *deuel* an instance of s-less gen.; similarly p. 105.3; cf. EKWALL, Minnesskr. tillägnad A. Erdmann, p. 53 ff. — *ensautes* an apparently unrecorded collateral form of *assaut*, on the analogy of doublets such as *asaumple: ensaumple*; *assay: ensay*; *assent: ensent*; *assoinen: ensouinen* etc. — 9. *anoþing* has not, to my knowledge, been recorded anywhere else; the word is evidently in form and sense related to OE. *nēðan* 'venture', Goth. *ana-nanþjan* etc.; cf. Bosw.-T., s.v. Nēðan, Nēðing; in this instance the meaning is more particularly 'a venturing forwards, (bold) advance, approach' (*N* (196.23) *neihlechungē*). As root-vowel we should accordingly have expected *e*; *o* may be due to influence from non-mutated cognates; cf. OE. *nóþ* '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 — & queynt* (22) an addition by the reviser. — 16. *Culaphe 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, huose let wel of ei þing þet heo*

deft, 7 wolde hebben word þerof, 7 is wel ipaied 3if heo is ipreised, 7 mis-ipaied 3if heo nis itold¹ swuch ase heo wolde. The lines in our text are in part a rather confused alteration of an additional passage occurring in *BV* (My).

97. 3, 4. *hem — hym — his* another case of confusion of number; the sequence of tenses, *praise — mysprased — saie*, is also inconsistent; *mysprased* should preferably be changed to pres. subj. — 7. A colon after *whelp*. — 9. *oifer is to ouer trosty — seluen* (11) not in *N*; cf. *B oðer is to ouertrusti up o godcs grace . oðer on hire seoluen . to bald up on ei mon þ is fleschlich as heo is 7 mei beon itemptet* (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 *myzth*; however, NED. gives a form *mit* from the 14th cent. — 18. After *more* a semi-colon; after *lemmans* a dash. — 21. *lemman* 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 wynnrs with handen,*
As taylours 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 þat þou dredist wheþer þat 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) *þe viste hweolp hette Inobedience : þet is, þet child þet ne buhð nout his eldre : vnderling, his prelat : paroschian, his preost : meiden, hire dame : euerich lowure his herre. — þat nyl nouzth be tauztt etc.* (5) cf. p. 97.6, 7. — *hij* (7) illogically for the sing. — 11. *Loquacitate: N* (198.19) *Loquacitas*. — 15. *Jnpacient: N* (198.25) *Impacience*. — 17. *Contumacie þat is þing etc.*: an omission has made the context disconnected; cf. *N* (198.27) ... *þesne hweolp fet, hwose is onwîl ine þinge* (K) *þet heo haued undernumen uorto donne etc.* — 18. *may hym out brynge 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 liheð, C liꝛeð, T lihes* (My) correctly for *N lauhwed*. — 24. *mis-seið bi God etc.* probably 'speaks evil (= *kurseð*) by God or by his saints'.

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* — *wete strikynges* p. 100.10: 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 *þat on þencheþ* etc., *B* reads *þ te oþer þunche underneoden awarpen 7 crauant . ant heo meistre of þe mot* etc.; *M* . . . *contencio . que est ad uincendum itaque alius uideatur inferior prostratus & uictus . & quasi area lucratur*; as the passage stands, it would seem most appropriate to take *þat* as the rel. 'what' and put a colon before it; or else change *whan* (20) to *þat*. — 22. *And siþen vpbraideþ* etc.: *B I þis unþeaw is upbrud . 7 edwitunge* etc.; similarly *M*. — 23. *euere þe more hij scienc* etc.: *B ant eauer se hit biteð bitrure, se hire likeð betere*; so also *M*. — 25. *riseþ* — *ben*: *B beoð* — *beoð*. — 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 falleð euenunge of ham seolf . of hare cun . of sahe oter of dede . þis is among nunnen . 7 gait wið swuch muð scotiden ear schriþt ham habbe iweschen to herie godd wið loftsung . oter biddet him priuce bonen . Me þinges amansede nuten ha þ hare song ant hare bonen to godd stinkeð fulre to him 7 to alle his halken, þen 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 ore priusquam confessione lauetur ad deum . cum cantu laudare deum uel ad priuatim orandum. Maledicta & amens res . os tale magis fetet coram deo & omnibus sanctis & quicquid ex ore procedit : quam aliptis canis putridus*. — 31. *Semblaunce is anoþer whelp* . *þat is wiþ signes*: this is also defective; cf. *M Undecimus catulus leonis superbie est . nutus superbie & iste nutritur gestibus & signis sicut capud extollere . collum curuare* etc.; *B þe calleofte hwelp is ifed wið supersticiuns . wið semblanz 7 wið sines . as beoren on heh þ heued* etc.; *V* . . . *is ifed wið semblanz* etc.

100. 1. *bende wiþ þe mouþ*: *B binde seode mid te muð, V maken mouwe with þe mouþe, M ore cachinnare*. — 2. *scornen oþer* etc.: *B wið hond oter wið heued makie scuter signe, V maken mony a scorn, M cum capite manu* (for manu?) *derisorium signum facere*. — 3. Cf. *B warpe schonke ouer schench . sitten oter gan stif as ha istaket (I . steken V) wære; M tibiam iacere . sedere uel stare rigide . petulanter aspicere* etc. — *stichen* a unique form. — 4. *oþer* — *pride* only in *P*. — 5 ff. *Alle þise* etc.: cf. *M Ad hec pertinet cura de uelo uel alio indumento . subtilitas in gestu . in coloracione . aut alio apparatu . fucacione . uel huiusmodi tinctura capillorum uel lexinie* (for *lexiuio*?) *superciliorum decapillacione uel eorum excecione cum liuida striccione*; *B* reads as follows: *Her to falleð of ueil of heued clat . of euch oter clat . to ouegart acemunge (ouer gart semynge V) oter in heowunge . oter ipinchunge . gurdles ant gurdunge o dameiseles wise . sclaterunge mid smirles fule flutrunge . heowin her . litten leor . pinchen brahen oter bencin ham uppant wið*

wete fingres (*Broucs whinrynge oþur 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 *ouer girt* taken as an adverbial qualification of *cleþed*; the form is an apparently unrecorded variant of *ouergart* (the reading of *B* may be a scribal slip; cf. however, Cursor M., Cott. 7318: *ougard* sb.): ‘immoderate, excessive’ (NED., s.v.); this word is, in my opinion, to be connected with *gere*, *gare* etc. < ON. *ger(v)a*, *gør(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 ouer gart semynge* seems to be equivalent to *M subtilitas in gestu* ‘(excessive) nicety in manners’; cf. NED., s.v. *Seeming* sb. 1; *acemunge B* is in all probability to be combined with *acemin* (*BC*, *acemen T*, *acemeien G* (MY), *asemini*, *asemy 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 perversion of the latter reading, not improbably associated with *menen* ‘moan’, with which *heizeinge*, a corruption of *heowunge B* (*M coloracione*), has been contrasted. — The stop 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.vv.; cf. also Pr. Parv., s.v. *Synopyr*; Cath. Angl., s.v. *Synoper*, and notes); or else mistaken, by the ear or eye of the writer, for *smirles B*; *claustringe* and *flitterynge* are probably faulty renderings of something like *B slecaterunge* ‘smearing over’; cf. NED., s.v. *Slat*, *Slatter*; MY p. 464) and *fluðrunge* (probably meaning ‘patches’ and related to ME. *floþre* ‘flakes’; NED., s.v. *Flother*; STRATM.-BR., MR Wörterb., s.v. *Floðer*; cf. also dial. *fluthers* ‘the loose flakes or lamina of a stone’ (EDD.); ON. *flyðra* ‘flounder’), perhaps unintelligently connected with *clauster* sb., *cluster* vb. (cf. NED., s.v. 3) and *flitter(en)*. — 9. After *here* a comma. — Although *beizes* may be right, its insertion in this connection seems suspicious. — *whinering*: 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*, *winner-neb* ‘a spare, thin-faced person with a sharp nose’ (EDD.), both words implying a notion of ‘lessening, thinning, pinching’. — 10. *benchen*, 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. *bense* sb., v., adv.: 'any violent movement; move with violence; violently', in EDD. combined with ME. *bunsen* (Anchr. 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 *oþre* after *Many* and taking the stop after *pride* (11) as a colon; N (198.30) *Monie oðre þer beoð þet cuned of weole 7 of wunne, of heie kunne . . . : of heie liuc waxeð (waxen T) prude, 7 of holi þeauwes (T doubtless 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 huweolpes . . . haweð þe Liun of Prude ihweolped : auh abuten þeos, þencheð . . . wel swuðe : uor ich go lihtliche* etc. — 14. *And of o word* etc.: an admissible although peculiar rendering of the original: . . . *for þer ich federi on a word tene oðer tweolue BG (oþer 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): *uor þer ich fedri on, a-rurðeð tene oðer tweolue*; 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. Awürden ('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 . . . haweð idon him oðer him oðer hire (K), more þen heo understonde, zif heo hire wel biðouhte.* — A full stop after *beþouzth*. — 24. A dash may be placed before and after of *þis vnþeice*. — 25. N (200.17)¹ *þe oðer kundel is Rancor siue odium.* — 26. of: N (200.18) *oðer*; the line is corrupt; cf. N *þe þet Bret þesne kundel, in hire breoste al is attri to Gode* etc.; to make sense a semi-colon might be put after *hert*, and taken to mean 'if', and *hiþ* supplied.

101. 2. *þe seuenþ* should be inserted; cf. N (200.22) *þe seouede Upbrud* etc. — 5. *þat oþer* erroneously for *oþer*; N (200.27) *Cheaste, oðer Strif.* — *biholde þe eize — .hiþ ben wode* (8) in BV but absent from the other MSS. (MY). — 6. *whan he is wroþ* etc.: B *when wod wreatðe is imunt . Bihald hire contenemenz . loke on hire lates . Herene hu þe muð geað* etc. — 9. Two 'whelps' have been left out: *þe þridde is Schenful (schendful TC) Upbrud : þe veorðe is Wariunge* N (200.27). — 11. *and do for wraþþe amysse*: B *þe seouede hucelp is . don for wreatðe mis*; a passage corresponding to ll. 11—15 is found in BVM only (MY p. 470). — 13. *& wiþ wariynges* etc.: B 7 *wit*

¹ N (200.11) *hawe* for *haweð* (K); Mx's slip has led RG to this strange assumption (p. 49): 'der Autor will nicht alle, sondern nur ausgewählte kundles behandeln'. — 17. *onlodest: on lodest*; cf. NED., s.v. Loath a. 2 b.

weariunges hire heaned spillen o grome. — 18. *þa* for *þat*. — 21 ff. *þat* is *while* etc.: cf. *N* (202.8)¹ *þesne hucoþp hauet hwo se wurchet god, 7 det hit, tauh, mid one deade 7 mid one heuie heorte. þe ueorðe hucoþp is Idelnesse: þet is, hwo se stunt (stut BC My) mid alle. þe ristfe is Heorte-grucchunge*. The contraction in *P* might be due to a confusion of *heorte* (*heuie heorte* — *Heorte-grucchunge*); 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 *doþe it* after *good* (22). — 22. *þerþe*: *N* (202.11) *sixte*; similarly *fift* (24), *sext* (26) have replaced the original *scouete*, *eichteote*. — 23. *oþer* of *þenchinge*: *N* (202.12) *oðer uor eni undonc*. — 24. *N* (202.13) . . . *oðer to siggen, oðer to don, oðer to biseon biuoren, oðer te* (K) *þenchen efter, oðer miswiten* etc.; *mysbisen*e and *þenchen* should appropriately change places. — 27. *For it to fretetþ god?* *N* (202.16) *uor hit to-cheouet 7 to-uret Godes milde milce, 7 his muchele* (K) *merci, 7 his vnimete grace*. — 30. *þise gon wide & her strengþe*: cf. *N* (202.18) *Tricherie 7 Gile, þeofite, Reflac, Wite, 7 Herrure strenðe* (K); the reading of *P* looks most like a corruption of the last few words in the original passage. — *oþer þat doþ* is doubtless likewise a perverted rendering of *oðer oð N*.

102. 1. *Fastschipp Pinching*. *Synnyng of her goodes*: *N* (202.20) *Uestschipe of 3eoue; festschipe . prinschipe of 3eoue BT (fastschipe), festshipe prinshipe of 3eoue G, festschipe principe of 3eoue C* (My). — *prinschipe* does not appear to be found anywhere else; a relationship in meaning with *pruin*(e), *pruyn*(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 *ozeueninge* and *laueninge* should be satisfactorily explained; they may be simply instances of the reviser’s numerous blunders (cf. *N*); or else *ozeueninge* might perhaps be considered as a peculiar form for *ozeuing* (< OE. *ofgifan*) or a formation on the analogy of *zeuensee*; the third letter of the latter word should possibly be changed to *n* and connection assumed with *lanen*. — *mansauzt* a scribal slip for *manlauzt*. — The stop before *oþer 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. *bigynnyng*: *N* (204.1)² *ziscunge*. — 14. A

¹ On p. 202 of the original text the following points may be noticed: 1. 2. *freond* probably pl. — 3. 16. *Bore* for *Bere* (cf. *NED.*, s.v. *Bear*); *Beore B*, *beore CGT* (My); cf. p. 198.3. — 6. *herde*: *T hard*; better as in the other MSS.: *carh B*, *arch C*, *erh G* (My). — 20. *Gauel* ‘interest’; cf. p. 326.9. — 24. MS.: *urechliche* (K). — 25. *bifluttin* to be read *bi fluttin*; cf. p. 428.10 (*NED.*, s.v. *Flit* 9). — 28. *gnedeliche* ‘sparingly, frugally’ (so *Gloss.*).

² *N* (204.5) *ueððred* cf. p. 140.11. — 6. After *strenede* (‘importance’) a colon; *þenchen* inf.; by *Rg* p. 104 (probably incorrectly) taken in imper. use. — 12. *I drunch mare þen i mete beoð þeos gris iferhet B*, *Idrunch mare þenne i mete . Nu beoð þeose gris ifarezet C*, *Idruch more þen imete beos þeos gris ipostred G*, *i drinch mare þen imete beoð þeos grises iferhet T* (My); *BGT* give

semi-colon to be put after *feþered*. — 17. *is glotonye þat haþ* etc.: *N* (204.9) *þet is, Glutunie, hauet* etc. — 18. *anoþer to late* etc.: cf. *N* (204.10) *þet oter to Estliche: þet þridde to Urechliche* etc.; *fleschlich* (19) is doubtless to be regarded as a corruption. — 21 ff. a generalization; *N* (204.13) *uor ich nam nouf ofdred, mine leoue sustren, þet ze ham ueden*. — 24 ff. There is a lack of consistency; cf. *N* (204.15) *þe Scorpium of Lecherie: þet is, of golnesse, hauet swuche kundles þet in one (in na T) wel itowune muete hore summes nome ne sit nouf uorto nemmen (K): uor þe nome one muete hurten alle wel itowune earen, 7 fulen alle clene heorten. þeo me mei nemmen (K) wel huas nomen me icnowet wel: . . . ase Hordom, Eaubruche (spusebruche T), Meidelure, 7 Incest: þet is, bitichie sibbe* etc. — 29. *in many manere dedlich* an unsatisfactory reading for *þet* (sc. *Incest*) is *i monie ideled N* (204.21, *o feole idealet T*). — Similarly *þat is to han wille* etc. for *N On* (sc. *kind*) is *ful wil uorte don þet fulde* etc. — *fillef* an unrecorded form, probably due to some inaccuracy on the part of the scribe. — 31. *þat þe flesche prikeþ: N* (204.23) *zirnet al þet tet fleschs to proked, 7 helpen oter þideward, — beon waite (wote BCGT MY) 7 witnessse þerof: huntun þer efter* etc. — 32. *lokyng*: *N* (204.25) *togginge*.

103. 2. *collyng*: *N* (204.27) *tollinde wordes*. — 3, 4. *sett stede* etc.: *N* (206.1) *luuin tide, oter time, oter stude, uorto kumen inc swuche kefte (K; keuft B, caft 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 suuche uorrideles, þet me mot forbuwen (forhohen T) hwo se nule ide muchele fulde uentliche¹ uallen*. — 6. *Djmissis occasibus* 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 wule hire (his T) inwit witen clene (hal TC) 7 feir, heo mot fleon þe uorrideles þet beoð iwunede ofte to openen þet inzong 7 leten in sunne. Ich ne der nemmen (K) þeo unkundeliche kundles of þisse deouel scorpium, attri iteiled. Auh sori mei heo beon þet . . .*

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 þ fulde wid skiles zettunge. helpen oþre þideward, G ful wil to þat fulde wid skiles gettunge. oþer helpen þideward, C ful wil. þ fulde wid skiles zettunge. helpen ani oder þideward, T ful wil to þ fulde wid skiles zettunge. þ is hwen þe skil 7 te herte ne wid seid nawt. bote liked wel 7 zerned þ flesch hire to prokied. Helpen oder hiderward (MY)*. — 26. *gigge leihre* 'Lächeln einer Buhldirne', *MR Wörterb.*, s.v. *Gigge*; cf. *NED.*, s.v. *Gig sb.*¹ 4: 'a flighty, giddy girl'; *STRATM.-BR.* '?frivolous woman'.

¹ *uentliche* 'filthily'; *NED.*, s.v. *Fen-lich*. — 6. *uorrideles* as l. 2. — 19. *hou*: *RG* p. 51: 'Statt *Mn*'s 'why' ist 'how' zu setzen'. I do not see that this would make sense. *BGT hwi*; *C hu* (*MY*), *N hou* are inferior readings; the latter may be considered as a faulty form for *hwui*; cf. pp. 162.29, 164.1, 168.21, 230.20, 270.1, 280.3 etc.

*hauet so iued eni kundel of hire (K) golnesse, þet ich ne mei speken of uor schcome, ne ne der uor drede, leste (K) sum leorne more uel þen heo con, 7 þerof beo itempted. Auh þenche euerich of hire owune awariede cundles (fundles BCGT MY) in hire golnesse. Uor huuso hit euer is idon (icwenet B, acwenht C, icwent G, i cwenched T MY) etc. — For the unusual and at this date obsolete uorrideles (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 *gidilich* there are only examples in adverbial use. — *liztters* (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 *litters* 'brood', which would suit the context very well (NED. gives the earliest example of this sense from 1486). — 14. *N* (206.15) *Ine zuweðe me deð wundes : gulche (Culche BCGT MY) hit ut ine schrifte* etc. — 16. *forto echen þat fyre : N* (206.17) *heo is idemed, þuruh þe fule 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. — *Nou it is to witen* etc. makes poor sense; cf. *N* (206.19) *Inouh is eðcene huu ich habbe iefned prude to liun, 7 onde to neddre* etc. — *ynempned* (17) is doubtless a mistaken p. pple. of *emniē*, the collateral form of *efnen*. — 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 *scorpioun*. — 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 lecherie : þet is þes deofles best* etc. — 29. *galnesse of synne : N* (206.29) *golnesses sunnen*. — 31. *þerwiþ*: *N* (208.3) *her¹ mid*, which the context requires. — *by-rewyngge* probably a scribal slip for *byrewsynge*; *N* *bireousinge*; or possibly a derivative of *birewen*, OE. *hreowan*; 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. *scheau uord þen ende þer mid*: I translate 'show forth the end also'. — 14. *ne not ich* etc. 'I do not know'. — 17. *teolunges* 'practices in magic', MORRIS, Spec.; cf. NED., s.v. *Tele* v. — *ore*: MN 'luck' (cf. Gloss.); MR *Wörterb.*, s.v. *Are* 4: 'glückliche Vorbedeutung, Glückszufall' (with hesitation); MORRIS, Gloss.: 'augury', OF. *ëve*, Lat. *augurium*. — 18. As in *BGT* (MY), *nimingge* (K) doubtless begins a new sentence. — 26. *biteih*: *t* dropped on account of the following initial; *bitaht BT*; similarly *CG* (MY). — 27. *þen he wene þet hit ouh*: 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 uorte techen*: *B* *abiden .ne teache*; similarly the other versions (MY); this is a preferable reading.

at least partly corrupted; *N* (208.3) *Ant iseliliche muwun heo siggen þæt þene teil swuch iwinded: uor þæt atter ageð. Auh zif hit ne suweð (suhed C, suhede T) her, þc teil 7 þe attri ende is þe eche pine of helle; cf. l. 16. — 35. foule: N* (208.6) *fol* of which *NED.*, s.v. *Fool*, gives the variant *foul(e, fowle* (14—16th cent.).

104. 4. *d* to *þe gynnyng* is redundant; *N* (208.10) *scheau uorð þen ende þer mide, 7 hwu þe teil stinged. — 8. N* (208.13) *Ierusalemes londe (K), þæt is, þe riche of heouene. — 9. After heouene* we may put a dash. — 10. *be* should be supplied after *may*; cf. l. 27; *N* (208.14) *þæt ne mei beon iled to one of ham seouene (seluen T). — 12. ne falleþ it to sigaldrie* is a careless rendering of the original; *N* (208.16) *Vnstaðcluest bileaue azean holi lore, nis hit of prude? Inobedience her to ualled; B nis hit te spece of prude inobedience? Herto falled, C nis hit of prude inobedience. her to falled, T nis hit of prude. Inobedience. Her to falled, G nis hit of prude inobellience? Herto falled (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 *Inobedience* and transpose the words *it* and *to*. — 13. *takynges: N* (208.17) *teolunges; NED.*, s.v. *Taking sb. 2 b*, cites no instance of the sense 'enchantment; blasting, malignant influence' before 1559. — *leuynges: N* (208.17) *leunge on ore 7 o (K) swefnes; in NED.* there is only one example of *leving*, from *More* 1533. — 14. *oifer in any ofer sacrament: in* should be omitted. — 17. *zemeles: N* (208.21) *zemeleste; 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 comeþ it of onde* has got wrong; cf. the passage in *N* (208.22): *þe þæt ne warnet oter of his wuel, oter of his lure (bizete BC, bigete G, lure T, of his lure oter of his bizete C My), nis hit slouh gemealewe (K), oter attri onde? misiteoðged (K) (teohedi mis B, teonðen mis C, To the heþen mis G, tihede mis T, Tenthynge amis V My) . . . nis þis (K) ziscunge oter þeofte? — 23. make any þing wers: N* (208.26) *zif me zemet wurse ei þing. — 24. it* to be supplied after *nys. — zemeles slauzt: N* (208.27) *zemeleaste of slouhde. — 28. þe seuen synnes: heued* is doubtless missing; *N* (210.2) *þe seouen heued sunnen. — 29. The second fordoþe*, being merely a mechanical repetition, should probably be corrected to *doþe; N* (210.3) *oter ei þing dude. — 30. þise ben munslers: N* (210.5) *nis þis strong monslieht, 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 hore owune nomeliche nomen, ne muhte no mon rikenen: auh ine þeos þæt ich hadde iseid, alle þe otre beoð bilokene: 7 nis, ich wene, no mon þæt ne mei understonden him of his sunnen nomeliche, under summe of þen ilke imene, þæt beoð her i writene.*

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 life¹: the lion of pride slays the proud, the venomous serpent, the envious etc. . . . *Ase to God heo beoð isleiene; auh heo libbet (K) to þe ueonde, ⁊ beoð alle ine his hirde, ⁊ seruet him ine his kurt, euerichon, of þet mester, þet him to uallet.* — 3. *deuel* cf. p. 96.7. — *drawen wynde jnward & outward* may have been felt as illogical and the following *þat gadref* etc. added in amendment; cf. *N* (210.18) *druwet wind inward of worldlich hereword, ⁊ eft, mid idel zelpo, puffet hit utward.* — 5. After *dope* a colon. — 6. *to maken her gle: N* (210.20) *to scheuuen hore horel.* — 11. *hij nolden nouzth blowen etc.: N* (210.25) *heo wolden inouh reade ide deofles seruise dimluker bemen.* — 13. *salitarius: N* (210.27) *solitarius.* — *attraxuit* for *attraxit*; cf. Jer., II. 24: *Onager assuetus in solitudine* etc. — 14. *Of þe wynde draweynge jn* etc. should be taken as parallel to *of þise bemers* (11) and dependent on *spekeþ* (12); *N* (210.28) *Of þeo þet drawet wind inward, uor lue of hereword, seit Jeremi., ase ich er seide.* — 16. *cherres: N* (210.31) *cheres* 'wry faces', OF. *chiere, chere*; 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. *cerr, cierr* 'turn' etc., which in ME. had a rare sense of 'turn or movement generally'; NED., s.v. *Chare* sb.¹ 3. — 17. After *mys* a comma; *N* (210.31) *wrenchen mis hore muð, ⁊ schulen mid hore eien.* — *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: *asemini* (14): *asemy* (15); cf. e. g. *Morte Artlure*, v. 2292. — 18. *ondeful vnseli* should preferably be transposed; *N* (212.1) *uniselie outfule.* — 19. Some lines of the original have been omitted; cf. *N* (212.2 ff.): if any one says or does anything good, they always squint in another direction but scowl with both eyes where there is anything to blame². — 21. *þe loue azein þat yuel: N* (212.7) *þet*

¹ *N* (210.11) *uorðfarinae*: MN incorrectly 'mortals'; MORRIS: 'travellers'. — 20. *horel* as pp. 224.2, 282.18; MORRIS corrects to *orhel* (cf. p. 176.11) and gives the readings of *TC orhel, orezel*.

² *N* (212.2) *outfule* 'malicious'. — 4. *o luft*: MN, MORRIS 'on the left hand'. Why not 'aloft, in the air'; *luft* < OE. *lyft*? Cf. NED., s.v. *Aloft*, 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 . . . schuled, G. . . to et wite ofer, 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 . . . schuled, T to edwiten . oder loken ladliche þiderward* (My). — 12. *grennen ⁊ niuelen* 'grin and snivel'; *niuelen* occurs in the same sense on p. 240.4; cf. *nyuelynge* [v. r.r. *neuelynge, sneuelyng* etc.] *with þe nose . and his nekke hangyng*. P. Pl., B. V. 135. — 20. *heo* 'they'. — 22. For *alsnesien* perhaps we should read *asnesien*; cf. p. 200.26 (MORRIS); *asneasen B, asnesen G, sneasen C, sneasin T* (My). — 28. MN's erroneous conception of the line is accepted by MORRIS; a colon should be placed after *sikerliche*, to belonging to *madede*.

lust azean þet vuel, 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-lich glutton hem* etc.: *N* (212.11) *hwu þe ateliche (atterluche T) deouel schal zet agesten (glopnen T) ham mid his grimme grennunge*; the sense of the verb in *P* seems evident from the Chs.-dial. 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 BJÖRKMAN, Loan-words, p. 76; LUICK, Archiv f. neuere 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. *witen* and *leten* hardly make sense and are probably due to some error; *N* (212.14) *Auh for þui heo beoð þe lesse te menen, þet heo biuorenhond leorned hore mester* (K) etc. — 31. *plaiers wiþ swerdes*: *N* (212.17) *pleiet mid sweordes*. — 33. The stop after *keruande* has no significance. — *kerueþ*: *N* (212.19) *skirmet*.

106. 1. *deuel* for *deuels* probably on account of the following initial *s*; cf. p. 107.18. — 6. *Sleuþe*: *N* (212.24) *þe slowe*. — 10. *Ydel 7 zemeles þis is* etc.: *N* (212.27) *þe þet is idel 7 zemeleas, he is þes deofles bermes slep*, which is no doubt a faulty reading; cf. *B Idel 7 zemeles is þes deofles bearnes slep* (similarly *GC*), *T Idel 7 zemeles is tis deueles barm slep*; *oediucesce 7 negligence est le dormir al filz del diable 7 a la fille* 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 *abray* given from Spenser's F.Q. — 12. *wonderlich*: *N* (214.2) *ine helle wondrede¹ ateliche (echeliche BGT MY) awakien*. — 15. *hap swich a bay*: an explanation of this reading seems rather uncertain. *N* (214.4) has *askebadie* (*B eskibah*, *G eskebah*, *C eskebach*, *T askebaite* 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 'withstondyng: Obstaculum'. If, as suggested in NED., s.v. *Bay* sb.⁵, the word in Promp. Parv. is aphectically formed from *abay* (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.-BR., s.v. 'one who sits among the ashes'; MR Wörterb.: 'der in Asche bläst, wühlt'. — 9. *understond* pr. subj.; a final *e* may have been dropped on account of the following initial. — 12. *boluued* 'prides, exults. There is a slight playing upon the word *bloawed*' (MORRIS). — *þuruh ham* is probably to be considered merely as a correction of the preceding *ine ham*: *þurh ham* BCGT (MY). — 13. *ethalt of eni þinge þet nis* 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 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* (214.5) *stured him uorte rukelen muchele 7 monie ruken togedere*. — 18. An omission has spoilt the context; cf. *N* (214.7) *ase þeos rikenares doð þ habbet muchel uorto rikenen*; one line has apparently been left out. — 20. *bot* is missing before *askes*; cf. l. 23. — 21. *blowen — bolneþ hym* an inconsistency in number. — 23. *nys bot askes*: we should probably supply *þat* and strike out the first *&* in the following line; *N* (214.13) *ethalt of eni þinge þet nis buten asken*; or else *more þan* etc. should come after *þing*. — 24. *& be* etc.: the connection is confused; *be* is to be omitted; possibly for an original *bo*; cf. *N* (214.15) *boðe*. — 32. *N* (214.23) ... *oðer : mæteleð mid (mis BGC Mx) wordes, 7 wigeleð ase uordrunken mon þet haueð imunt to uallen... 7 te ueond lauhweð þet he to bersted*. — 33. *precheþ vs : N* (214.25) *þreatet þeos*.

107. 2. *zoure* by error; cf. *N* (214.27) *ou schal euer hungren*. — 5. Cf. Rev., XVIII. 6: in poculo, quo miscuit, miscete illi duplum. — 7. *N* (216.3) *3if þe gulchecuppe (kealche cuppe B, kelche cuppe GT, keache cuppe C Mx¹) weallinde bres to drincken, 7 zeot* etc. The reading of our text is doubtless an unintentional alteration due to carelessness on the part of the reviser: the original *gulche-* 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 *poculum* 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 *coppe*, 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. *ziue — zetep — ziue* an instance of carelessness in regard to number. After *inwiþ* a semi-colon, after *to* a full stop; *azein* is to be inserted before *on*. — 10. *N* (216.5) *swuch is Godes dom azean þe ziure, 7 azean þe drinckares (druncwile BCG, drunkensume T Mx)*. — 14. The Latin quotation is also found in *M*. — 17. *N* (216.11) *7 stinkeð* (sc. *þe lechur*) *of þet fulde*. — *styken* 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. *cæc* 'a pitcher', *kelche* with OE. *cælic* '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*, *kealche* etc. with dial. *keach*, *cleach* 'to ladle, sip'; cf. NED., s.v. Keach; EDD., s.v. Keach v.². — 9. *ham nis nowiht of scheome* 'they care in no wise for, are quite regardless of shame'.

the preceding lines. — 18. *Jt paieþ — 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 hwu he* (sc. *lechur*) *stinked to God. Þe engel* etc.; a dash may be placed after *stynken*. — 27. *pyne in helle: N* (216.17) *þet fuluste mester iðe ueondes kurt*; cf. ll. 18 ff. — *baþen hem: N* *bidod 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 wiþ þat stynk: N* (216.18) *he* (sc. *ueonde*) *schal bidon ham 7 pinen ham mid eche stunche iðe 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 *weneþ*, *þ* being dropped on account of the following initial¹.

108. 1. *her temptacions ben awaye*: quite contrarily *N* (218.5) *iueld ham* (sc. *uondunges*) *so stronge*. — 4. After *forbisen* a colon. — 5. *ð* should be changed to *he*, or *þat* to *þan*; cf. l. 8. — 9. *louelich: N* (218.14) *openliche*. — 10 ff. Cf. the corresponding passage in *N* (218.15 ff.): *maked him swuðe sturne* (K), 7 *went to þene grimme toð uorte uonden zete zif he* (*ha CT*) *muhte hire luue toward him unuestnen* (K); thus, to make the sense clear, *fonde to* should be understood before *turnen* (12). — The following lines have also been considerably changed. — 14. To make the line read *þat* should be taken as a stressed dem. pron.; or else *whan* should be supplied before it. — 17. *le* for *he*. — 19. *se* probably for *seþ*, the loss of *þ* being due to the following initial. — 23. *lesse* should be corrected to *lessed*; the reading may be due to influence from the strong pa. pple., OE. *leás*, ME. *lese*, *lees*. — 25. *by .xij. waies — his folk* (29) mainly an addition by the reviser; so also *to hem þat were* (31) — *he slouþ 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 Erceled. (EETS. 61), v. 38: *wrabbe & wry* (Cotton; *wrobbe and wrye* Thornton) where STRATM.-BR. hesitatingly gives the sense as 'denounce'; cf. also *wreieres and wrobberes* Hav. 39, in STRATM.-BR. '?denouncer'; SKEAT: 'robbers'(!); HOLTHAUSEN in illustration only quotes the above verbal phrase. Relationship in

¹ *N* (218.3) *Sum ancre is þet* etc. 'there are some anchoresses who' etc. — 11. *þe* probably an error; omitted in *BT*; *C* reads *hire* (My). — 15. *maked him swuðe sturne* (K) etc. 'assumes a stern manner and has recourse to harsh measures'. — 16. LR'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 preoue*; MN: ?*þes preoue*; cf. *strusti* p. 66.19, *stristre* (K) p. 332.28 etc. — 27. *wolde* hardly 'was about', Rg 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. *rabba*; Swed. dial. *rabb* (TORP, Nyn. Etym. Ordb., s.v. Rabba 1); cf. Swed. dial. *rabla* 'rabble', *ravla*: *vavla* (RIETZ, Sv. dial. lex.); Da. *rappe* 'quack': Jutl. *vrappe* (FEILBERG, Ordb. o. Jyske Almuesm.).

109. 7. *after*: *N* (220.14)¹ *under*. — Before *þe vtter* and after *þe oper* (8) may be put a dash. — 8. & *þus to deleþ hem*: *N* (220.15) *uour dolen*, *þus to-deled*. — 9. *fondynges* — *fondynge*: the sing. is kept from the original. — After *openlich* an omission; cf. *N* (220.17) *uondunge strong* (K) γ *derne* — *uondunge strong* (K) γ *openlich* (K). — 10. The comma after *here jme* to be taken as a colon; similarly the stop after *word* (14). — 15. Cf. Job, XIV. 19: — *excauant* — *alluione 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 lihte openliche uondunges, bi hwam he seið 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 *Insiatiati* etc. (23); the translation is an addition. — 23. Cf. Job, XXX. 13: — *sunt mihi — fuit*. — 25. *strengþen jn 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): . . . *strencēden uppon me, and nes hwoa me hulpe. Veniet malum . . . Of þe ueorite uondunge, þet is strong γ openlich* (K), *he maked his mone of his foan γ seið, Quasi rupto muro, et aperta janua irruerunt super me: þet is, heo wresten* (*þreasten B, þresten C, þrastin T Mx*) *in uppon me, ase þauh he wal were to-broken* etc. — 29. The connection has suffered by the omission of some words; cf. *N* (222.4): . . . *beoð gostliche — of² gostliche unðeauwes — γ beoð ihud ofte γ derne hwon*

¹ *N* (220.2) *þer* — *þer* 'where — there'. — 8. *liste* 'pleasure, joy'. — 10. *weane* 'affliction'. — 31. *wresten* probably for *þresten* as *BCT*.

² *Mx* 'concerning'; should be 'arising from, originating in'. — 13. *mid alle* 'perfectly, thoroughly'. — 17. *uerliche* 'suddenly, unexpectedly'. — 26. *Me wolde me* etc. 'they would (do good, give alms, to) me'. — 30. *sum of hore*: as pointed out by *Mx* on p. 72, this reading cannot be sustained; *BC* have *maked sum hore*, *T* reads *makiēd monie hore*; *Mx* 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 *Mx* gives the regular form of the pron. pl. from *B* as *hare*. If it is also taken into consideration that *P* has *þe deuels hore* (p. 110.23), *M meretrix*, it can hardly be doubted that the assumption of *Mx* 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 beot muchel uorþui þe more to dreden. — 30. beren: N (222.7) bredeð.

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 *M*_Y. — The translation in ll. 2, 3 not in *N*; after *nouȝth* a full stop; the comma after *sciþ* is meant as a colon. — 5. *vnhelþe*: *N* (222.10) *vnholde*, which at the time of the revision seems to have been obsolete. — 7. *þat is swiþe goode* etc.: *N* (222.12) *þet þunched swude. god mid alle, 7 is þauh soule bone, 7 wei to deadlich sunne*. — 12. *drawen*: *dreaieð B*, *dreieð C*, *draheð T* (*M*_Y); *N* (222.17) *dreded* is an unacceptable reading. — 16. *þat haþ a rewful hert* etc.: *N* (222.20) *þet he ne mei nones weis makien vuele (ludere TC) idoncked, so lufful 7 so reoudful is hire heorte*. — 17 ff. *hem, hij* illogically referring to *anoþer* (16). — The original argument has been abridged; cf. *N* (222.22) *Ich chulle . . . makien hire to reoudful mid alle: ichulle makien so muchel þet heo schal luuien ehte, 7 þencchen (K) þe lesse of God, 7 leosen hire fame: 7 put þeonne a swuc þonc in hire softe heorte: Scinte Marie* etc. — 20 ff. Cf. *N* (222.27 ff.) . . . *ȝif ich bede, 7 so ich muhte (K) helpen'ham 7 don elmesse*; the rest of the passage has also been considerably changed. — 25. *þerfore* — p. 111.12 a later insertion.

111. 5. After *martha* a dash. — 9. *Lokeþ* — *ȝou*: the introduction of the plural is illogical. — 13. The original argument is rather disconnectedly resumed; cf. *N* (222.31 ff.) . . . *þet weneð þet heo do wel, ase dusie men 7 adotede doð hire to understonden, þet flakered (flatrið B, flattered C, faltred T M_Y) hire of freolac, 7 heried 7 ȝelpeð of (heoued up B, heued up TC M_Y) þe elmesse þet heo deð . . . 7 heo let wel* etc. — 16. An omission has destroyed the context; cf. *N* (224.3)¹ *Lo! þus þe treitre of helle maked him treouwe (K) reademon. Ne ilcuc ȝe* 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 ȝe bute dweole*. — 21. *bot ȝif it be* — l. 29 mainly added by the reviser. — 28. *forþi*: *þat* should doubtless be supplied. — 30 ff. The original examples are confused; cf. *N* (224.10 ff.) *ase þe þet he (K; sc. treitre of helle) com to in one wildernesse in one wumnone liche, 7 scide þet heo was igan a dweoleð (igan o dweole BT, igan adweoleð C M_Y), 7 weop . . .*

However, the line in *M*: *Tale conviviam* (for *convivium*?) *facit quandoque meretricis* (*M*_N 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. *M*_N omits *þet*. Instead of the full stop, a dash might perhaps be placed after *biurenche*. — 24, 28. *overhowe* (pp. 196.14, 234.8 etc.): the sh. has been overlooked in *NED*. — 26. *monne wouwe*: *M*_N 'the things that make the life of man agreeable'? — 28. *odre, hire* sg. —

7 eft of þen oðer holie monne þet he makede uorte ileuen þet he was engel, 7 bi his feder þet he was þe deucl, 7 makede him to slean 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 wenen þet hit were uikelunge. 3if heo speke ueire, 7 3if heo edmodliche menede (K) hire neode, 7 3if heo þonckede mon of his god dede: 7 was more ouerhoue uorto acwenchen cherite, þen uorto don rihtwisnesse (M et tamen foret magis præsumptio ad extinguendum caritatem quam sapientia vera).* — 13. *And so he wil* — *3iue no 3eme þerto* (15) has nothing corresponding in the earlier versions. — 16. *ouer gret þou3th: N* (224.28) *ouerhoue.* — 22. *þat is to saie* — l. 23 an addition; so also *nou3th forþi* — *þere jnne* (24, 25). — 25. *ben* is missing after *Men*. — 26. *hem* illogically referring to *þat all*; *N* (226.5) *auh nout tauh þe þusentfold¹ þet me is mide itemted (K): ne ne muhte, ase ich wene, mide none muhte nomeliche nemmen (K) ham.* — 27. After *ynempned* a dash; similarly after *helle* (29). — 31. *bigileþ: N* (226.13) *birleð, C bi telleð.*

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. *atyne: 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 fondunge, þet (om. BCT MY) hwoso cuer stont ine heie liue. Þis is þe uormeste uroure. Vor, cuer so herre tur, so haued 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 *allunge, OE. callunga* 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 *deucl.* — *ouerþat: ouer þat.* — 3. *sett a footmerk: N* (228.24) *iset to þe ueonde a merke.* — 5. *may no ferrer prike: N* (228.27) *ne mei nout gon furðer a pricke.* — 6. A full stop after *merk.* — 13, 14. *a legion* etc. an insertion by the reviser. — 21. *an vnsele synful man* etc.: *N* (230.12) *on vnisele Godes ilicnesse bereð ham (him BCT MY) in hire (his CT MY) brooste, 7 ne nimeð neuer 3eme.* — 24. After *cunnen* 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) *odre* pl. — 6. MN (Gloss.) derives *suti* from OE. *sót*; similarly, apparently, STRATM.-BR.; NED., s.v. *Sooty*, considers it 'difficult to regard the early south-western *suti* as a mere variant of this'; s.v. *Suty*, the word is connected with OE. *besütod* 'defiled'. — 18. *kunsence*, as on p. 288.20, 'consent.' — 230.15. *kunnen* possibly < OE. *cunnian*.

28. *no myzth bot one forto enticen hym þerto* vaguely rendering the original *heo neuæde þo none leaue, bute one (nan bote ane T) uort to offeren (fearen T) him, zif 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. *zaf illogically for the pres.*; N (230.19) *zifð*.

115. 11. *þat vnderstonde we wel etc.*: N (232.3) *Ant tet understod wel Dauid, þo he seide etc.* — 12. *mederclingwas: me derelinqwas*. — 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 þet he (sc. Louerd) bilefde him, auh nout allunge*. — 16. *for zif his grace — oure seluen (17) an addition*. — *alwaþ for alway*. — 17. *into pride* should doubtless be inserted after *fallen*. — 23. *Ecce* erroneously for the abbreviation of *Ecclesiasticus*; cf. Eccl., XXXIV. 11: *Qui tentatus non est, qualia scit?* — *vnfounded nott etc.*: N (232.13) *Hwat wot, he seið, Salomon, þe þet is unuounded?* — 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 *þe*. — 16. N (232.30) *nobiscum sunt*. — 17. *sterueþ zemeles . & by þis strengþe jnobedience* a meaningless corruption; cf. N (234.3) *sikernesne streoneð zemeleaste (zemeles T), 7 ouerhowe : 7 boðe þeos streoneð inobedience*. — 19. The quotation (not a Scriptural passage) is an addition. — 20. N (234.4) *hui ure Louerd etc.* — 22. *vnderfonde*: N (234.7) *þet tu his zeincume underuo þe þe gledlukur (K)*; the reading of *P* is evidently a scribal error: *d* should be corrected to *g*. — 24. *willicher*: N (234.8) *þet tu þerefter þe wisluker¹ wite him . . . 7 te uestluker holde*. — 26. The translation in *P* only. — 29. A full stop should be placed after *ytempted*.

117. 1. *tille*: N (234.16) *ridlen, TC ridli*. — 2. *ne crook nouzth along*: N (234.17) *ne trukie (trukie CT) allunge*; cf. p. 114.29. — *þat is — in bileue (3) added*; similarly *of lecherie & of pride in his soule*. — 4. *he bede etc.*: repeated in l. 6, where the words occur in the original. — 9. The sense has been spoilt by an omission; cf. N (234.21) *þet tu ne beo ouercumen : beon strong etc.*; the twofold occurrence of *beo* has caused a confusion. — 11 ff. Cf. N (234.24 ff.) *auh forði þet heo wuste wel þet in þe muclehe anguise aros þe muclehe mede, nolde heo neuær enes bisechen ure Louerd þet he allunge deliurede hire þerof*. The passage as rendered

¹ MN, STRATM.-BR. 'wisely'; I assume connection with OE. *wissliche, gewissliche*. — 10. *wrouren for uroure*. — 13. *alre uormest* 'first of all'. — 16. *corne* 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 some sense — a full stop might be placed after *mede*; however, the abbreviation is doubtless due to accidental omissions. — 17. *Ac haþ* etc.: *N* (236.2) *nout ich, auh haueð* etc. — 19. & *þat 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 þe gret mede — louelich* (27) added in the revision. — 28. *coroune op Coroune*: *N* (236.8) *kempene crunc*. — 29. *N Ant tis her efter is þe eihteote kunfort (elne T) : þet al so also þe goldsmið* etc.; we should put a full stop before *as*. — 31. *N* (236.12) *þu greuest him hwon þu etstondest a þusend side more 7 sarre* etc. — 32. After *resouns* a colon; some words are missing; cf. *N* (236.13) *þet on (sc. reisun) is, þet he uorleoseð . . . his strenceðe* (K) *uorte tenten euermore on uen swuch manere sunne*.

118.1. *For to vche synne — forto tempten* (2) inserted. — 2. A colon after *oþer* and *þridde*. — 3 ff. *N* (236.16) *he uor-uret his owune heorte of sor* (K) *grome 7 of teone, þet he unðonc his, deð þe itet tentaciun þet tu stonst azean : mucheleð þine mede : 7 for pine þet he wende uorte drawen þe toward, he breideð* etc. — 7, 8. After *hym* we may put a dash; after *heuene* a full stop. — 11. & *his deciple — adoune* (14) not in the original. — 15. & *he dude* so an impossible addition; cf. *N* (236.25) *slepte* (sc. *meistre*) *uort midniht : 7 þo he awakede, ertu, cweð he, zet her? Go 7 slep swiðe* (K) (v.r. *hwer artu, queð he? Ga slep swiðe*). *þe holi mon, his meister, iweart eft aslepe* 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) *seie, cweð he, hu stod þe þeo hwile þet ich slepte, 7 tu sete biuoren me*. — 24. *N* (238.6) 7 *molde buten leaue*. — 26. *þo were þe seuen Corounes*: *N* (238.8) *hwat weren þeo seoue crunen : þet hit weren þeo seoue kunne* (K) *blissen, þet his diciple hefde . . . ofsrued* etc. — 29. After *mede* a full stop; the stop after *scip* is meant for a colon. — 33 ff. *wiþsigge* for *wiþsiggeþ* on account of the following initial; the passage has been abridged and the syntactical connection is somewhat loose; cf. *N* (238.15)² *þeo*

¹ *N* (236.8) *Ant tis her efter* = what follows. — 13. *for þreo reisuns nomeliche* 'for three reasons in particular'. — 14. *on uen*: NED., MR Wörterb. s.v. *Anoven*, give the sense as 'onward in time, after, mehr, fernerhin'; STRATM.-BR. s.v. *An-ufen*, as 'above'; I regard the word as a prep. with an original meaning of 'on, upon'; cf. Bosw.-T., s.v. *On-ufan*. — 17. MN's insertion of *ted* is due to a misunderstanding; BT read *unþonc hise ted i þe temptatiun, . . . i þe fondunge C* (MY) where *ted* 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 *þet* to be understood in l. 17 (*þet þet he*): 'that (the fact) that he . . . leads thee . . ., increases' etc.

² *N* (238.11) *winstlunge*, according to MY, is an editorial error for *wrastlunge*. — 15 ff. In common with MN's unsatisfactory readings (K), several inaccurate translations also need correction. *þeo, heo* pl. as in l. 19. — The semi-colon should probably be placed after *ulesche* (16). — *wunnen* (17) pa. t. — In l. 18 we should strike out the punctuation-mark after *uestluker*. — MS.: *onwille* 'persevering, steadfast'. — The dash in the text after *swuðe* (19) to be kept in the translation.

uichtē treouliche þæt stonðet (K) hu so heo euer beoð incored of þeos þreo witerwines : 7 nomeliche of þe ulesche, hwuch so euer þe lust beo : 7 so hit unmedluker (meadluker BC, meatluker T My) is, 7 3e (K) wunnen (wrinnid B, wrinned C, witered T My) azean þe uestluker : 7 widsiggeð þe graunt þerof mid onwille (K) heorte (anewile heorte B, an wille heorte C, unwille of herte T My) . . . þeo þæt tus doð etc.

119. 2. *hongen on þe roode*: N (238.20) *honginde oðc 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) *smeikte*. — 4. *h* for *he*. — 9. *ofrest* for *offrest*. — 10. *ne felen it nouzth*: N (240.1) *þæt teo hwule þæt heo drinkeð þene drunch, ne beo hit neuer so bitter, ne iueleð heo hit neuer*. — 11. Cf. N (240.3) *Auh hweon hit is al ouere, þeonne spet heo 7 schekeð þæt heaued, 7 foð on uorto niuelen*¹, 7 *makien sure 7 grimme chere* etc. — 13. After *penaunce* a colon. — 14. *wilde* seems to mean 'grow wild, rage', OE. *a-wildian*; cf. p. 59.7; N (240.7) . . . *to þe preoste. For bileaue hit wiðinnen, hit wule bredeu deat*. — 16. Cf. N (240.11) *Azan alle tentaciuns . . . saluen beoð 7 boten under Godes grace : holic meditaciuns — inuarde, 7 medleuse, 7 anguisuse bonen* etc.; some of the other *saluen* have been omitted in the revision. — 18. *Alle þise ben armes in þis fiȝth* an insertion; cf. l. 20. — 20. N (240.15) *edmodnesse, 7 þolemodnesse, 7 freolac of heorte* etc. — 22. *hy* a scribal slip for *hym*. — *Holy meditaciouns* etc.: N (240.19) *Holic meditaciuns beoð biclupped in onc uers þæt was 3are iteiht (itacht ow CT), mine leoue sustren : Mors tua* etc. — 25. *figantum* for *figantur*. — 29, 30. *What he — azeins hym* added. — 31 ff. *Ac whan we þenchen* etc.: the lines are rather confused; cf. N (242.3) *O word ich sigge efter ower sunnen (segge . Efter ower sunnen . hwen se BC (sunnen hwen) MY) : þæt hweonne se 3e þencheð of helle wo 7 of heoueriche wunne : vnderstondeð þæt God wolde a sume wise scheawen ham to men iðisse worlde bi worldliche pinen 7 worldliche wunnen : and scheawede ham uord ase þauh hit were a scheadewe -- uor no likure ne beoð heo*² (for na lickre ne beoð ha to þe wunne of heonene . Ne to þe wa of helle þen is schadewe to þ þing þ hit is of schadewe B, for nan sikere ne beoð heo C, for nu lickere neren ho T My). — 34. *for alle werldlich*

¹ Cf. p. 212.12. — 5. *makien sure 7 grimme chere* i. e. make wry faces. — 12. *inuarde* 'feruent' 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. *medleuse* 'excessive'. — 18. *your kunne* refers to *þouhtes* (17) and the four kinds of thoughts are given in the next line. — 20. *areared* '(if) bred'. — 24. *beoð* should be understood after *swuche*. — 26. I do not take *þine leouest ureond* as gen.

ioyes — *þe 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 beoð ouer þisse worldes see, uppen þe brugge (brinke TC) of heouene.* — 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 oðer þouhtes summe cherre ine medleaze uondunges habbeð iholpen — your kunne nomeliche — to vleschliche asailed: dredful . . . willes wiðuten neode areared in þe 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) *oðer zif me remde lude fur! fur! þet te chirche bernde! oðer zif þu iherdest þeoues breken þine woawes.* — 25. *wiþstonde* illogically for the pa. t.; *N* (242.28) *wiðstode.* — 26. *N* (242.28) . . . *al þet were ine heouene, 7 al þet were ine helle (al heuene ware 7 helle ware TC), in þe tentacion, biholden þe one.* — 29, 30. *N* (244.5) . . . *imurdred: oðer þet tine sustren weren in hore huse uorberne (forbarnde in hare 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.

121. 2. *Puplinus: N* (244.14) *Pupplius, T Piplius.* — 3. *Julius heste Cesar: N* (244.16)¹ *Julianes heste þe Amperour.* — 4. *vptoward: vp toward.* — 5. *Seint Margarete bonde Ruffyn* etc.: *N* (244.19) *Nabbe 3e þis also of Ruffin þe deouel, Beliales broðer, in our Engliche boc of Seinte Margarete?* Cf. Digby Plays, Mary Magd., v. 1200. — 6. *Barabub* cf. p. 96.7. — 10. *zif he bidde — soule hele* (22) interpolated. — 11. No stop after *riðthfullich*; a semi-colon after *ygraunted.* — 12. *afterwisdom: after wisdom.* — 22. *for holy wrytt seiþ: N* (244.25) *Vor so we redeð.* — 23 ff. Cf. *N* (244.26) *Eadie bonen softed 7 paied ure Louerd: auh teares doð him strenede. Beoden smuried him mid swete oluhnunge: auh teares prikiert him* etc. — 27. *Conturbasti: N Contribulasti*; cf. Ps. LXXIII. 13 (v. r. contrivisti). — 28 ff. The original parable has been unduly contracted; cf. *N* (246.2 ff.) *Hwon . . . me asailed buruhwes oðer castles, þeo þet beoð wiðinnen heldet schaldinde water ut, 7 weriet so þe walles . . . Ase ofte ase þe ueond asailed ouwer castel, 7 te soule buruh, mid inuarde (K) bonen, worpeð ut uppon him schaldinde teares: þet Dawi sigge bi þe, Contribulasti* etc. — 32 ff. enlarged and altered by the

¹ *N* (244.17) *uileueste* in STRATM-BR. with hesitation combined with OE. *feól* 'file'; the first element is the adv. < OF. *vil*, L. *vilis*, used as an intensive; cf. NED., s.v. *Vile* 6 b; *BC heteueste, T hetefaste* (MY). — 20. *our* 'your'; BR p. 488. — 24, 25. *Hwo se mei . . . heo mei* etc. 'she who' etc. — 246.9. There is no need of LR's explanation of *heo* (p. 8); the reading is due to an editorial error; MS.: *he* (K). — 31. MS. reads *nullich* (MY).

reviser. — 34. *wiþ* should possibly be supplied before *þolenodenesse*; cf. l. 33.

122. 2. *seþ* probably for *seiþ*; *N* (246.14) *Eft, me seið, 7 soð 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. *haþ writen*: *N* (246.28) *hat writen*. — 14. *N*: 7 *Seint Beornard bered witnesse, 7 seið þet ure Louerd ethalt hire (sc. schir 7 clene bone) mid him sulþ, 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 þet none strencte nauet on us, buten þuruh us suluen*; the reading of *P* is a blunder. — 21. *N* (248.8) . . . 7 *oluhnen, oðer þreaten þet me bugge þerof* (sc. *his apewure*): and *hweter so he det, hokereit 7 schorneit, 7 lauhwed þe olde ape lude¹ to bisemare (K) þuruh treowe bileaue*: 7 *he halt him ischend, 7 det him o fluhte swude*: — 24. *Alle his wiles of synne* etc.: *N* (248.12) *þes deofles rixlunge, þet nis bute sunne. Vor ne rixlet he ine none bute þuruh sunne one*. — 26. *We holdeþ hym mychel of pride* a meaningless rendering; *N* (248.16) *Hwo is þet halt him muchel 7 prut huon he bihalt hu lutel þe muchele Louerd makede him* etc.; cf. p. 123.26.

123. 1. & *nouþ* etc.: *N* (248.18) *And who is ontful þet bihalt mid eien of bileaue hu Jesu Crist, nout for his gode auh for oðres gode (K) dude, 7 seide, 7 þolde al þet he þolde?* — 4, 5. *N* (248.20) *And God Almihti zet, efter al þet he þolde, alihte adun to helle uorto sechen feolawes, 7 delen mid ham þet god þet he hefde*. — *prisoun* 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 uomnard beoð þe ontful to ure Louerd! þeo uncre þet wernde an oðer a cwaer uorto lenen, — ful ueor heo hefde heoneward (heoþenward *T*) hire eien of bileaue*. — 9. *And þerfore* — l. 25 a later insertion. — 11. *ze* 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; *SLETENGREN*, *Aphæretic Words in Engl.*, p. 161.; see also pp. 96.7. — 23. *Zelde owen of owen*, as it stands, seems rather obscure; the first *owen* appears to be redundant; cf. *Moral Ode* (*Egerton*), v. 263: *And of his owen nolde zuen* (*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, *whan he* etc. having been made subordinate to the preceding as well as to the following sentence; a dash may be put after *hem* (35).

¹ 'Loudly'. — 19. *MS.*: *nout for his gode auh for oðres gode (K)*. — 20. *kepten* pa. t. subj. — 22. *uomnard* 'averse'.

124. Cf. John, XIII. 35: In hoc cognoscent omnes quia discipuli mei estis etc. — 4. *for Jesus crist is al pes etc.*: *N* (250.19)¹ *Vor Jesu Crist is al luuc, ⁊ ine luuc he rested him, ⁊ haued his wuniunge* connecting with a passage addressed to the sisters personally. — 7. *N* (250.22) *ine seiktnesse is Godes stude.* — 8, 9. *it*: *N* (250.23) *he* (sc. God). — 10. *N* (250.24) *þet beoð derne uondunges, þet he scheoteð of feor: ⁊ his sweord beoðe* — *þet beoð tentaciuns keoruinde of neih, ⁊ kene.* — 15 ff. *N* (252.2 ff.) *Al his attente (entente T) is uorte uncestnen (tweamen BC, twinnen GT MY) heorten ⁊ fort to binimen luuc, þet halt men togederes.* *Vor hwonne luuc alid, þconne beoð heo isundred: and te deouel deð him etc.* — 17. *is* should apparently be supplied after *wraþþe*. — 18. *seleþ* for *sleþ*. — 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) *makiæð scheld of ham suluen 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 innitur.* — 29. *euer* probably for *ouer*².

125. 4. *Aforbisen*: *A forbisen.* — *Grut cleueþ to geder etc.*: *N* (252.29) *Dust ⁊ greot, asc ⁊e iseoð, hwon hit is isundred, ⁊ non ne halt te oðre, a lutel windes puf mei al to dreuen hit to nout: þer hit lið in one clotte ueste ilimeð togederes, þer hit lið al stille.* — 6. *N* (254.3) adds: *auh euerichon to dealed (itwinned T, to twuned C) from oðer lihliker³ to bersted.* — 7. *N* (254.5) *⁊ hit stont feste etc.* The lines that follow have been shortened and the sense generalized. — 9. *N* (254.13) *þet* (sc. foxes) *hefden þe nebbes euerichon iwend from-mard oðer, and weren bi þe teiles iteied ueste to gederes* (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. *wahstus* (OE. *wæstm*); OE. *blōsma*, ME. *blosme*, MLG. *blosem* 'blossom' to MHG. *bluost*, ODa. *bloster* (OE. *blōstma*, OSwed. *blomster*); OS. *glīmo* 'splendour', OE. *glisian*, *glisnian* to ME. *glist(n)en* etc.; cf. KLUGE, Nom. Stammbildungslehre, §§ 153, 154; PERSSON, Beiträge, II. 583. In ME. *blesmin*, mod. *blissom*, a., vb., we find variants of the same root; cf. TORP, Nyn. Etym. Ordb., 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. *habben* pres. subj.

² The corresponding line in the original (*N* (252.19) . . . *swifte wateres, þe þet mot ouer waden ouer monie, euerihon* (K) *halt etc.*) is apparently corrupt; one *ouer* seems to be redundant (for *euer*?); to make sense MN inserts *ziif* 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 *utewið* should be omitted: 'thus, in (of) things external take example' etc. — 25. *Al þis is iseid mine leoue sustren . þ 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 þe Philistiens* — & *her vynes* (14) an addition. I place a full stop after *brennande* and a comma after *uroþe* (11). — 16 ff. The passage has been contracted and confused; cf. *N* (254.18 ff.) *þeo, þeonne, habbet þe nebbes wrongwende euerihon* (K) *frommard oter, hwon non ne luueð oter. Auh bi þe teiles heo beoð somed, and habbet in ham þeo deofles blasen: þet is, þe brune of golnesse. On an oter wise teil bitocneð ende. In hore ende, heo schullen* (K) *beon ibunden togederes . . . 7 iset blasen þerinne: þet is, fur of helle.* — 20. & *namelich þere* — l. 27 interpolated; cf. *N* (254.25 ff.) *loket þet ower leoue nebbes beon euer iwend somed, mid swete luuc, ueir semblaunt, 7 mid swete chere* — *þet 3e beon euer mid onnesse of onc heorte 7 of one wille ilimed togederes, use hit is iwriten bi ure Loucrdes deore deciples: Multitudinis* etc. — 20, 22. *it sc. loue.* — 26. The stop after *foxes* stands for a colon. — & *3if 3e* apparently connects with *3if 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 þi he* (sc. *þe ueond*) *is umbe, deies 7 nihtes¹, uorte unlimen ou mid wredde, oter mid luter onde: and sent mon oter wummon þet telled to þe, 7 bi þe oter sum swinde sawe . . . Ich forbeode ou þet non of ou ne ileue þes deofles sondesmon . . . Euerich [on] noteleas warnie oter, þuruh ful siker sondesmon . . . of þinge þet heo misnimeð . . . 7 makie so þeo þet bereð þet word recorden hit ofte biuoren hire . . . hwa heo wule siggen, þet heo ne sigge hit oterweis, ne ne clutie nanmore þerto. Vor a lute clut mei lodlichen swute a muchel ihol peche (pèce 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. — *þonkeþ* for the pres. subj. — 4. *inpuget* for *inpinguet*. — *He þat* — l. 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.) *þus* (sc. *Corripiet* etc.; *Meliora* etc.) *onsweret euer: and 3if hit is oterweis þen þe oter understont, send hire word azcan þerof, lueliche 7 sofeliche . . . And 3if þe ueond bloweð bituconen ou eni wredde, oter great heorte . . . er heo beo wel iset, nouh non uorte nimen (nawt ane to neomen BGC (nawt) T (nimen) My) Godes flesch . . . Auh sende* (K) *þeonne eider*

¹ Adv. gen. sg. — 3. As rightly remarked by RG pp. 38, 126, we should read: *þet telled to þe, 7 bi þe oter, sum swinde sawe*; cf. *TC* (foot-note a). — 4. *swinde* 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. deouel*. — 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. *ealles*?) looks at it'. *B* reads: *ah zet þ is leasse þ ha eanes ne bihalde þeron*; the other MSS. differ (*My*). — 258.4. *He him sulf hit seid* 'He himself says so: *Beati*' etc.

*oðter word þet heo hæuēt imakēd hire . . . edmodliche uenie. And þeo þet ofdranhāt ear þus lue of oðter . . . ⁊ nimeð þene gult uppen hire, þauh þeo oðter hadde more, heo schal beon mi deorewurde ⁊ mi deore suster. Vor heo is riht Godes douhter. He him sulf hit seið, Beati etc. — 12. After *bettere* a full stop. — 17. The translation has been added. — 18. The stop after *poynnt* stands for a colon. — 21. A dash may be placed after *gyllt*. — 25. A verb, *wil* or *may*, has to be supplied; cf. p. 125.16; *N* (258.9) *Hwo mei beon, uor scheome, slummi ⁊ sluggi ⁊ slouh* etc. — 27. The Latin quotation is found in *TM* but seems to be absent from the other versions; after *riam* a full stop; the first part is from Ps. XVIII. 6; the second (*pertransiuit* etc.) from Acts, X. 38. — 29. After *lyf* an omission; cf. *N* (258.10) *And efter al þet oðter, hwu he, iden euentid of his liue swonc oðe herde rode*. — 31 ff. *N* (258.13 ff.) *And he oðe munt of caluarie (K), steih zet herre on rode: ne ne swonc neuer mon so swuðe, ne so sore ase he dude þet ilke dei þet he bledde, o uif halue, brokes of ful brode ⁊ deope wunden* etc.; in the revision the rest of the passage has been contracted.*

127. 4. *and also whan* — 1. 8 a later addition. — 10. *N* (258.22) *Vor, þo he was iboren, erest, þe þet wrouhte þe eorðe* etc. — 14. *N* (260.1)¹ *mid clutes biwrabled (biwrabbet B, biwrabbed C, iwrabbet T My), ase þe gospel seið*. — 18. *and after in litel stede* etc.: *N* (260.6) . . . *auh ine stude of in, his cradel herbaruede him (in his stude of cradel þ him herbaꝛede C)*. — 21. *habebat* for *habet* (cf. p. 53.8); Matt., VIII. 20; Luke, IX. 58. — 22 ff. *N* (260.9) *Of mete he was so needful þet þo he hefde . . . iprechēd . . . he lokede* etc. — 24. *wha* for *whā*. — 26. *and þeiꝛ*; — *of þe lawꝛe* (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 eorðe ne moste he habben a grot, forte deien uppon. Þe rode hefde enne uot oðter lutel more: ⁊ tet was eke uorto echen his pinen*. — 17. *& al was clene* etc.: *N* (262.5)² ⁊ *al his clene lif þet he ledde on eorðe, ⁊ alle þet hine uoluwuden*. Then follows: *þus, lo þe articles, þet beoð . . . þe lites of ure bileaue onont Godes monheade. God wot hwo inuwardliche bihalt ham, ⁊ uihtēd azean þe ueonde þet fondet us mid þeos seouen deadliche sunnen. Vor þi, seið Seinte Peter, Christo* etc. The passage *And his hard betynge* etc. is an interpolation. — 26. Cf. 1 Peter, IV. 1: Christo igitur passo in carne, & vos eadem cogitatione arnamini (*N armemini*). — 29. Cf. Hebrews, XII. 3: *Recogitate enim*

¹ *N* (260.3) *schrudeð* 'clothes'. — 20. *grot*: NED., STRATM.-BR., s.v.: 'fragment'; MR Wörterb.: 'Stückchen'.

² *N* (262.3) *mistrum*: STRATM.-BR., hesitatingly, 'infirm, meagre'; NED. 'weak' < OE. *trum*; *T* reads *mistime* (My). — 8, 9. *God wot . . . ⁊ uihtēd* erroneously rendered by MN as 'God knows her who . . . and fights'; after *wot* should be placed a comma and ⁊ either stressed ('also') or struck out; *hwa se inuwardliche bihalt ham, fehtēd BG* (no stop); similarly *T*; *god wat hwase* etc. *C* (My). — 15. *weorred*: *CT* preferably *werged*, *wergen*.

eum, qui talem sustinuit a peccatoribus aduersum semetipsum contradictionem: vt ne fatigemini, animis vestris deficientes (*N* (262.14) *fatiget* (K)). — 31. *his* apparently for *þe*; *N* (262.16) . . . *his flesliche wil*, 7 *wiðsiggeð oure*.

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 l. 8 are: *and zif þe ueondes ferde, þet beoð his tentaciuns, assailēd ou swiute, onsweriet him 7 siggeð, Metati* etc. — 8. Cf. 1 Samuel, IV. 1: . . . castrametatus est (sc. Israel) iuxta Lapidem adiutoriij. Porro Philisthijm venerunt in Aphet etc. — *N* (264.1) *Ze Louerd, no wunder nis (wunder is BCT, merueille est Fr.): we beoð ilogged her bi þe, þet ert ston . . . 7 te deofles ferde is woddre uppon us, þen uppon eni oðer*. — 9. *seie* (imp.) within commas; *ziue* 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 *þere*: *N* (264.4) *Vor þer* (in *Regum*) *hit telled al þus, þet Ismeles folc (israel gods folc BGT, floe C Mx) com* etc.; similarly after *comen* (13): *N* (264.6) *and þe Philisteus comen into Afech. Philisteus — þet beoð unwihtes*. — 13. *afep* for *afech*. — 14. *N* (264.7)¹ . . . *neowe wodschipe. So hit is sikerliche. hwonne (K) mon loggeð him bi ure Louerde, þeonne on erst biginned þe deoflen to weden*. — 15. *sarrelich ynomen*: *N* (264.10) *soriliche isleirne*; 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 *sarrelliche* 'in close order, closely'; cf. NED., s.v. Sarraly. — 17. *N* (264.13) 7 *mid te gode Iosaphat, sendeð beoden uor sondesmon anon efter sukurs to þe Prince of heow* (K). — 23. *N* (264.18) *Sequitur*. — *nobis* for *vobis*; cf. 2 Chron., XX. 15. — 28 ff. In these lines there are several omissions (cf. Lat.); *N* (264.22) *In us nis nout . . . so muchel strenðe þet we muhten (mahan B, muze C, muhen T, mei G Mx) wiðstonden þes deofles ferde, þet is so strong uppon vs. Auh, whon we beoð so bistated 7 so stronge bistonden þet we mid alle nenne read ne cunnen bi us suluen: þis one we muwe don — hebben up eien 7 honden to þe milsfule 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, 7c. þus he onswered ou, hwon ze cleopied efter helpe. Ne beo ze etc*.

130. 2. *N* (266.9) *Loked nu hwuch help is strusti 7 herdi bileaue. Vor al þet help þet God bihat, strenðe uorte stonden wel — al is in hire one. Herdi bileaue makeð ou stonden upriht: and te deofel nis noðinc loðre*. — 5. *N* (266.13) *buh þe . . . aduneward, þet ich muwe*

¹ *N* (264.10) *wihte* (K): the correct reading is obviously *fluht BT, flucht CG* (Mx). — 12. *amidde þe uorhefde*: MN 'among the foremost'; the expression is doubtless analogous to (*spet* (K) *him*) *amidde þe bearde* p. 290.20 and means something like 'meet . . . face to face' (cf. 'look (danger:) between the eyes'). — 24. *so stronge bistonden þet we* etc. 'so hard beset that we'.

ouer þe. *þeo buht hire þet to his fondunde beied hire heorte* etc. — 6. *þou may schouue* etc.: *N* (266.17) *ich* (sc. *þe treitre*) *chulle wenden anon ouer awei*; the line in *P* seems to be from a following passage in the original, omitted in the revision; cf. *N* (266.23). — 11. *lete hym lepe vp*: *N* (266.26)¹ . . . *þet is, heo dude one swuche summe itet ilke niht, þuruh his prokiunge, 7 þouhte* etc. — 16—24 disconnected 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. *tilynges*: 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. *Tilung*, *teolung*, *STRATM.-BR.*, s.v. *Tilunge*, the word is associated with OE. *tilian*, *teolian* 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. *wyndeweþ* for the pa. t. — 26. *recasbesons*: *N* (270.20) *Recabes sunen*; cf. 2 Samuel, IV. 5: *Venientes igitur filij Remmon Berothitæ, Rechab & Baana, ingressi sunt feruente die domum Isboeth.* — 27. *wen* for *went*. — 28 ff. *N* (270.24) *And nis he witterliche* (K) *amased 7 ut of his witte þet, amidden his unwinnes tid him adun to slepen?* The lines which follow are abridged from the original and partly confused. — 31. *N* (272.5) *Wummon is þe reisun, þet is þus* (K) *wittes skile hwon hit unstrencðeð, þet schulde beon monlich 7 stalewarde* (*stalewurde T, stattelwurde C*) *7 kene ine treouwe* (K) *bileaw.* — *þat*, apparently mechanically kept from the original, should be struck out or changed to *þan*. — 32. *vnstrengþed* for the present. — 33. *sone whan he*: *N* (272.7) *so sone so me.*

131. 1. *þan þe lust goþ* etc.: *N* (272.8) *7 let* (sc. *me*) *þene 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 wune* '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' (MN); it apparently refers to *þene deouel* — the evil spirit. — 19. *þine gost*: *þi chast BTC* (*þin*), *þi castiement G* (MY), which readings are to be preferred. — 24. *to ziues* 'without punishment'; OE. *to gifas* 'gratis'. — 26. *nede* 'needs'. — 270.1. *bute* 'if not'. — 8. *warnie* 'warn'. — 10. *strencðes* 'forces'. — 11. *vor hwon þet* 'provided that'. — 272.4. The comma after *is* to be deleted.

sunen . . . goð in 7 sleat Isboset, þet is, þene bimasce (K) gost þet in one slepie zemeleaste (zemles T, scheomeles C) uorþemeð him suluen. Þet nis nout to uorþiten þet, ase holi writ telled, heo þuruh stihten Isboset adun into [þe] (i þe TC) schere. Her scið Seint Gregorie etc. The Biblical reference is to 2 Samuel, IV. 6: et percusserunt eum in inguine Rechab & Baana frater eius. — *Igniue ferie*: N (272.13) *In inguine* (K) *ferire*. — *dileccionis*: N *delectatione*. — 5. *cher*: N (272.14) *scher*, OE. *scearu* '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 *chare*); the reading may be due to a confusion with *cher(e)* (*shere* 14th c.) 'face'. — N (272.15) . . . *hwon delit of lecherie þurled þe heorte*. — 7. *occisam* for *ociosam*. — 10. *quadam* for *quedam*. — 11. *putraut*: N (272.20) *Putruerunt* (Ps. XXXVII. 6); cf. l. 23. — *citatrices* for *cicatrices*. — 12. *quippe figura . figura est wlneris* 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.) *hwon þe olde unwine isihit ure skile slepen, he drauh him in anon intoward hire, 7 feolled mid hire o slepe (feled wid hire i speche B; similarly CTG MY), þenchest tu, þe seið, hwu þe, oter þeo, spec of flesches golnesse? And speked þus, þe olde swike, toward hire heorte wordes þet heo iherde zare fulliche iseide, oter sihte þet heo iseih, oter hire owune (K) fulden þet heo sumerchules (K) irrouhte. Al þis he put forð biuoren hire heorte eicn, uorte . bifulen hire mid þouhte of olde sunnen, hwon he ne mei mid neoue : 7 so he bringed ofte aþean into þe adotede soule, þuruh licunge, þeo ilke sunnen þet þuruh reoudfule sore weren zare ibet. The alteration in ll. 15, 16 is striking and can hardly be intentional; & (16) illogically taken over from the original; of (17) would be better omitted; after *haþ* 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 newe þorouþ synne*: N (274.2) *mine wunden . . . gedered neoue wursum (wursum C)*; 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 *zatewards* apparently on account of the following initial; cf. p. 96.7. — N (274.8) . . . *zetewardes slepe. Þet¹ nis nout iwar ne waker ne nis nout monlich, awh is wummonlich, eð to over-kesten, beo hit wummon beo hit mon. Þeonne is al þe strencte efter**

¹ MN does not render the sense of the text: *þet* is a rel. referring to *zetewardes*: 'that is not . . . nor . . . nor'; B reads *nes . . . nes . . . wes* (MY). It seems doubtful whether *beo hit* etc. (10) should not be connected with what follows. — 13. *he* must be understood: 'he takes to flight'. — 23. *to swude* (K) 'too much'. — 28. MS.: *dreori uor longinge* '(being) sad with yearning'? — 30. *heo* pl.

þe bileaue, 7 efter þet me hauēd traste to Godes helpe þet euer is neih bute 3if bileaue trukie . . . Heo unstrencēdē þe unucht (unwicht C) 7 deit him suluen o fluchte anonriht (K). Vor þi beoð euer a3ean him herdi ase leun ine treoue bileaue : and nomeliche iðe wondunge þet Isboset deicde (K) uppon, þet is golnesse.

132. 1. *h* for *he*. — 2. *For flesche lust* etc. has no connection, as *golnesse*, to which it originally refers, has been changed to *zemeleshede*, p. 131.33. — 4 ff. *N* (274.21) *þauh þi foa hurte þe oðe vet . . . uor so louh wunde ne dred tu nout to sore, bute 3if hit to swuðe (K) swelle, þuruh skiles zettunge, mid to muche delit, up touward þe heorte : auh drinc þeonne atterloðe (atterlaite berien C), 7 drif þene swel (swalm B, swalm CG My) a3eanward urommard þe heorte : þet is to siggen, þenc oðe attric pinen þet God suffrede oðe rode 7 þe swell schal setten.* — 5. *he hert* a case of dittography. — 6. *atter 'gall, bitterness'* (NED., s.v.²) is obviously due to a misunderstanding of the original word (NED., latest example 1250); cf. l. 8. — 10. *drery for loue longyng*: *N* (274.28) *dreori of longunge (K, My); Dreori of longung B, dreori of longunge G, dreorischepe of longunge C).* — 11. The stop after *Catel* should be omitted. — *þise 3iuēn* etc.: *N* (274.29) and *þet of ham vlowed 3iuēd (7 al þ of ham flowed . 7 3eoued BC; similarly G My) deaðes dunt anon, buten 3if heo beon isalued.* — After *onon* a full stop. — 12. *foote* apparently an error for *fende*; *N* (274.30). *Hwon þe ueond smit þideward, þeonne hit is iwis forto dreden, and nout for vot wunden.* — 14. *felauzschipp*: *N* (276.1) *feolauliche luue.* — 15 ff. *N* (276.2): *wreðtes salue, þolemოდnesse: accidies salue, redunge and misliche werkes, and gostliche (K) urouren: 3iscunges salue, ouerhowe of eordliche þinges: vestschipes salue, ureo heorte.* — 17. *a3ein leccherie* — l. 20 an addition. — 26 ff. *N* (276.9) . . . *unstrencde. Nu, kumēd (Ne kimeð BCG My) of þe vetles swuch þing ase [is] þerinne. Of þine flesches vetles hwat cumēd þerof? Kumeð þerof smel of aromaz, oðer of swote healewi (basme C)? Deale. Of¹ te druie sprintles bereð winberien. (Deale drue spritlen beoreð win berien. Breres, rose blostmen B; similarly CG My). And breres bereð rosen, 7 berien, 7 blostmen. Mon, þi flesch, hwat frut bereð hit, in alle (K) his openunges? Amidden þe meste menke (K) (menske C) of þine nebbe, þet is, þet feirste (K) del bitweonen smeoh muðes 7 neoses smel, ne berest tu two þurles, ase þauh hit weren two priuē 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 wurmes fode? Nu a uleih* etc. — 27. *comeþ þere of* should logically be understood as a predicate of

¹ *Of* should doubtless be omitted; cf. *BCG. Mx* incorrectly takes the sentences as questions. — 15. It seems hard to realize what meaning *Lx* 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 *blenchen* a comma.

smel. — 30. *Sperua fluidum*: *N* (276.19) *Sperma es fluidum*. — 34. *Ac þat awildeþ vs* etc. has no sense; *N* (276.23) *Auh wostu hwat awilegeð monnes feble eien þet is heie iclumben? þet he bihalt aduneward. Aug. Sicut . . . Al so ase hwoa (K) bihalt to þeo þet beoð of loue liue, þet makeð him þunchen þet he is of heie liue, auh bihold etc.*

133. 2. *seiþ seint austin*: St. Augustine is the source of the following quotation. — 3. *Incencium*: *N* (276.24) *Sicut incentiuum (K)*. — *eleccionis for elacionis*. — *sit cautela que*: *N sic cautela est*. — 9. *forþet- ing & uncunnyng*: *N* (278.6) *sunne 7 ignoraunce (K)*: *þet is, unwisdom 7 unwitensse. Vor ofte ðet (K) tu wenest þet beo god is uel, 7 soule murðre*. — 10. *lizth 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 þine uroke kunde þet is eð aworpen*. — 11. *N* (278.8) *Bihold mid wet eien þine schcomefule sunnen*. — 12. *þat* possibly for *þan*; *N* (278.10)¹ *þo*. — 14. *bivepen his vnhappe . & dreden etc.*: an omission has caused a break in the connection; cf. *N* (278.14 ff.) *þus, lo, þe holi mon nefde, of þen odre mone . . . non wunderlich (K) ouerhowe, auh biveop his unhep, 7 dredde etc.* — 16. A full stop after *grace*. — 17. *humilitatis for humilitas*. — 19. *N* (278.20) *edmodnesse is forkesting of wurdþschipe, 7 luue of lute hereword 7 of louhnesse*. — *lowonesse* the second *o* may stand for *e*. — 23. *N* (278.22) *þe þet is umbe, wiðuuten (K) hire (sc. edmodnesse), uorte gederen gode þeauues etc.* — 25 ff. an alteration of the original, defective in logic; cf. *N* (278.25) *þes one bið iboruwen: þes one wiðbuwet þes deoftes gronen (snares T, grunen C) of helle, ase ure Louerd seide to Seint Antonie etc.* — 26. *ne* may accidentally repeated. — 28. *þe* should be supplied before *deuels*. — 29, 31. *hou miðh cuere any passen . . . þe þolemode man*: *N* (278.28, 29) *hwo mei . . . awiten him . . . ? One þe edmode*; a similar illogical alteration occurs ll. 31, 32: *þe lowe man of hert is so litel . . . he is so strong . . . þat al gostlich strengþe comeþ þerof*: *N* (278.30, 31) *So lutel (sutil BCG, sutil T MY) þing is edmodnesse . . . þauh heo makie hire so lutel . . . heo is þauh þinge strengest, so þet of hire is cuerich gostlich strenede*. — 33. After *þerof* a full stop. — 34. The translation is an addition.

134. 2. *N* (280.4)² *þer ase edmodnesse is, þer . . . is Jesu Crist, þet is, his Feder wisdom, 7 his Feder strenede*. — 3. *Hou doþe etc.*: the connection has become abrupt owing to an omission; the original line immediately preceding is: *þuruh þe strenede of edmodnesse he (sc. Jesu Crist) auwerp þene wurse (þe þurs BT, þe þurse CG MY) of helle N* (280.7). — 4. *hy* for *hȳ*. — 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 . . . wuniinde* being the def. tense of the verb; *inne* belongs to *þer*. — 16. It would seem more natural to put the inverted commas after *edmodnesse*. — 23. *C smiten hwase, BGT smiten. Iwa se*: 'this, with a comma instead of a full stop after *eorðe*, l. 24, is evidently the true reading and punctuation' (MY).

metaphor: *N* (280.10) *He iseið hu ueole þe grimme wrastlare of helle breid up on his hupe, ⁊ werp, mid þe haunche turn, into golnesse, þet rixleð i þe lenden. He hef an heih monie, ⁊ iwende abuten mid ham, ⁊ sweinde (swong BC, swuong G, swang T Mx) ham þuruh prude adun into helle grunde. — 7. N* (280.16) . . . *þene turn of edmodnesse, þet is, þe uallinde turn. And feol urom heouene to þer eorðe, ⁊ streihte etc. — 12. The connecting lines have been left out; N* (280.20) *On oter half, ase Job seið (K), he (sc. þe feond) ne mei, uor prude, ⁊et bûte biholden heie: Omne etc. — 15 ff. N* (280.22) . . . *heo beoð ut of his sihte. þe wilde bor etc.; after werlde 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 *eize*. — 20. An addition. — 21. in *þise Men: N* (282.5) *In hire, referring to edmodnesse in a passage left out in the revision. — 22. foloweand for floweand; N* (282.6) *vlowinde wellen. — 24. & hert bolnen etc. makes no sense; cf. N* (282.8) *Auh heorte to-bollen ⁊ to-swollen, ⁊ ihouen on heih ase hul — þeo heorte ne ethalt none wcte of Godes grace. — 27. N* (282.11) *Al so, on edelich stiche, oðer on edelich eche (oðer warch T) maked uorte understonden huw lutel wurð is prude etc. — 30. Pride erroneously for Onde; cf. p. 132.14. — 31. & it is þine owen illogically introduced from the next line; N* (282.14) *Ondes salue, ich seiðe, þet was feolaulich luue, and god vnnunge¹: ⁊ god wil, þer ase mihte of dede wonteð. — 32. his sc. who loves; N* (282.16) *ure.*

135. 1. *Lord what many* — l. 3. somewhat disconnectedly 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 strenge azcan þe ueond is al þet god þet oðre doð, ⁊if þu hit wel unnest. Sikerliche ich ileue þet ne schal flesches fondunge . . . ameistre þe neuer ⁊if þu ert swete iheorted . . . and luuest so inwardliche alle men ⁊ wummen . . . þet tu ert sori of hore uel, ⁊ gled of hore god . . . vnnen þet alle þet luueð þe luueden 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) *⁊if þu hauest knif oðer clod, mete oðer drunch . . . vnnen þet tu heuedest wonte þerof, wið 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) . . . *þotemodnesse: þet haueð þreo steiren — heie, ⁊ herre, ⁊*

¹ MN 'doing them good'; *god vnnunge* and *god wil* are, however, doubtless co-ordinate and parallel in sense. I suggest 'well-wishing'; cf. l. 23. — 16. *þet hit maked 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.*

*alre heist . . . Heih is þe steire, 3if þu þolest for þine gulte : herre 3if etc. — 22 ff. abridged and differing from the original; cf. N (284.16) . . . misdeð þe : and nis þet iren (or BCT, ore G My) acoursed þet iwarded þe swarture 7 þe ruhure so hit is ofture 7 more iwiled? (ant rusted þe swidere þ me hit scureð hearde? Gold . seluer . Stel . Irn . al is or B; similarly GT My) Gold and seoluer clensed ham of hore dros ide fure. 3if þu gederest dros þerinne, þet is a3ean kunde. Argentum . . . Þe caliz þet was imelt ide fure . . . wolde he . . . awarien his clensing fur . . .? Al þes world is Goddes smidde . . . Fur : þet is, scheome 7 pine : þe belies : þet beoð þeo þet missiggeð þe : þine homeres : þet beoð 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. *probatum*: N (284.19) *reprobatum*; cf. Jer., VI. 30: *Argentum reprobum vocate eos. — hise sc. chosen.**

136. 1. N (284.28) . . . *flagellum faciat Pater meus?* — 2 ff. *þenche 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) *Hwon dei of rihte is iset, ne deð he muchel scheome þe demare þet, a þis half þe isette (K) deie, breked þe trius, 7 awreked him of þe, oder of him suluen (K)? And hwo is þet not wel þet domesdei is de iset uorte don alle men riht. Hold þe trius þeo hwaules . . . Ne do þu nout him (sc. demare) scheome, so þet tu uorhowic wreche of his dome 7 nime to þin owune dome. Two þinges beoð . . . Hwo so euer on him sulf nimeð outer of þeos two, he robbed God 7 reauet. Gloriam . . . Mihi uindictam . . . Ert tu so uroð wið mon oder wið uummon þet tu wult, forte wreken þe, reauen Gcd 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 *3iucþ* — p. 137.5 an addition by the reviser (cf. p. 49.22).

137. 7. N (286.21) *pagina sanctu*. — 8. *Ac euere* — l. 12 mainly added. — 13 ff. A dash after *largesse*. — 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 cumet of 3iuernesne 7 of flesches eise : vor ase Seint Gregorie seid, Mete 7 drunch ouer rihte etc.* — 15. *blyndes þre tymes* corruptedly for *tomet þreo teames* N (288.1); (*blyndes* may be a careless substitution for an original *bredes* or *brynges*); after *tymes* a colon. —

¹ N (286.27) MS.: *freolac* (K). — 28. It seems difficult to see the meaning of Mn'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.

seching of lustes: *N* (288.2) *lecheries lustes*. — 16. A full stop should be placed after *lustes*. — *ac vnderstondeþ* etc.: *N* (288.4) . . . *golnesse ne bið neuer allunge clene acweint of flesches fondunge. Auh þet vnderstondeð uel, þet þreo degrez beoð þerinne, ase (K) Seint Beornard witneð. þe uorme* etc. — 19. *hij bispatten it* etc.: *N* (288.9) *heo bispateð (bispottið BG, bispoteð C, bispotten T MY) hire mid hire¹ blake spotle (speckes BGT, speches C MY; fædant maculis M), so þet heo nis nout wurde þet Jesu Crist, hire lofmon . . . ne cluppe hire ne cusse er heo beo iwaschen*. — A full stop after *done*; so also after *away* (20). — 20. *culpyng*, with the exception of another instance in our text, p. 150.2, apparently unique, seems to contain a blending of the notion of 'striking' (dial. *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 kumeð up, 7 þe lust waxeð. þeonne . . . þer waxeð wunde 7 deopeð into þe soule, efter þet þe lust geð, 7 te delit þerinne, furdre 7 fudre*. — 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) þeof (þoht BGT C (þocht), vous rouge pensee Fr. MY), þu blodig delit, ne waxe þu neuer! Kunsence, þet is skiles zettunge hwon þe delit iðe luste is igon so oucruorð 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 uorto fulfullen þe dede (to þe fole dede T, to fulle þe dede C). þis is hwon þe heorte draueð lust into hire (drahet to hire unlust B; similarly GCT MY), ase þing þet were amased (amainet B, amained G, amaset CT MY), 7 foð on ase to winken 7 forte leten þene ueond iwarden, 7 leit hire sulf aduneward . . . þeonne is þe kene (K) þet was er eruh (curre BGT V, cuard C MY), — þeonne leapeð to þet stod er ueorrento, 7 bið deaðes bite o Godes deore spuse. I wis deaðes bite, vor his teð beoð attrie, ase of ane wode dogge. David, iðe sauter, cleopeð hine dogge. Erue* etc. — The lines that follow have also been abridged. — 34. *what he* another instance of dittography. — 35. *in þi mouþe* illogical; *N* (290.6)² *nim anon þene rode (K) stef, mid nemmunge iðine mude, 7 mid þe merke iðine hond, mid þouhte iðine heorte, 7 hot him ut hetterliche* etc.

138. 2. *holde vp þine eizen*: *N* (290.10) *hef up on heih (K) eirn 7 honden . . . gred (seie T) efter sukurs*. — 9. *furwe*: not recorded

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'.

² *N* (290.5) *Ame* interj. 'Ah me!'; cf. NED., s.v. *Ah* 2, where the first example is given from 1592. — 16. *halsine* for *halsinde BCG, halsande T (MY)*. — 18. I take *him* as referring to *rode stef* and strike out the dash after *halue*. — 26. *eider* 'both'. — 292.18. *lette* probably means 'text'; cf. NED., s.v. *Letter* 3.

in NED., nor, to my knowledge, anywhere else; apparently due to a scribal error. — 11. *wif so litel: N (290.21) . . . hwon he uor so liht wurð — for þe licunge of o lust one hond huwle, cheapet þine soule.* — 12. *bihode* a scribal slip for *biholde*. — 19. Cf. Isaiah, II. 10: *Ingrederere in petram, et abscondere in fossa humo.* — *N (292.7) Go into þe stone . . . and hud þe ite doluene eorðe;* the passages which precede and follow have been abridged or changed. — 26. *N (292.15) He himself cleopet þe toward þeos wunden: Veni columba etc.* — 27. Cf. Cant., II. 13, 14: *Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petre, in caverna maceriaræ.* — 28. *N (292.17) Mi kulure, he seit, ure Louerd, kum and hud þe ite þurles of mine limen, and ite holes of mine side. Muchel luuede he etc.*

139. 2. *oifær zutt* — 1. 3 inserted by the reviser. — 4. Cf. Lament., III. 65: *Dabis eis scutum etc.* — 5. *N (292.23) þu schalt ziuen me, Louerd, heorte-scheld azean þe ueonde: þet beoð þine swincfulu pinen.* — A dash may be put after *fende*. — 6. ff. A contraction of the original has in places destroyed the connection. — *þat he is oure schelde: N (292.24) þet heo (sc. pinen) swincfulu weren he scheauuede hit soðliche inouh þo (K) he swette ase blades swotes dropen etc. — fiȝt (7) should be changed to siȝt; þerof originally refers to rode stef* in an omitted passage, *N p. 292.28 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.¹. — 8. *Bennett* cf. p. 96.7. — 10. *N (294.12) ȝ drauh . . . þet swete likunge into smeortunge.* — 11. *of* probably for *þe*; cf. pp. 128.24, 140.16. — After *likyng* a full stop. — *N (294.13) ȝif þu . . . slepinde werest þe, he rule gon to uorit upon þe . . . ant bringen þe of fule þouhte into d-lit of ful sunne (lust TC): and so he bringeð þe al ouer into skiles ȝrtunge, þet is deadliche (K) sunne, wituten þe dede: ȝ so is ek þe delit of þe stincginde (stinkinde BCGT MY) lust wituten graunt of þe werke, so longe (K) hit mei ilesten, hwon þe skile ne uihtet no lengre þer toȝinrs.* — 13. *iudicando* for *iudicanda*. — *N (294.19) d-lectatio esse morosa dum.* — 14. *recluditur* for *reluctatur*. — The explanation is an addition. — 15. *N (294.20) Vor þi . . . to tred þe neddre heaurd, þet is, þe 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) grure blode: gure blod BCT, red blod G (MY); grure* is evidently an inferior reading; adopted in MR Wörterb., where *gure* in analogous instances is considered as erroneous; cf. OE. *gyr, gor* (STRATM.-BR., NED.). — 18. *so longe (K) hit mei ilesten:* 'as' in MN's translation to be omitted. — 21. *suster* sg.; *lereð* pres. — 23 ff. LR's argument on p. 6 is obviously based upon a misunderstanding: *hire* (MN 'herself') I refer to *fondunge* (22) and give to *widhalt* the sense 'restrains, checks'; *heo* (25) plur. referring to *sturunges*. — 296.18. *bi* 'as regards'; so also RG p. 127.

19. *N* (294.23) *Eadi is he, seid̄ David, þet wiðhalt hire (him T) on erest, and to brekeð to þe stone þe ereste sturunges hwon þet fleschs ariseð þeo hwule þet heo beoð zunge. Vre Louerd is icleoped ston uor his treounesse.* Obviously an original *stirunges* has carelessly been misread and replaced by the meaningless *skirminge* (20). — 21. A colon should be placed after *canticis*. Cf. Cant., II. 15: *Capite nobis vulpes paruulas, quæ demoliuntur (N destruunt) vineas: nam vinea nostra floruit.* — 22. An omission has disturbed the connection; *N* (294.27) *Nimeð . . . þe zunge uoxes. þet beoð þe ereste (K) prokunges þet sturied̄ (struct̄ B; similarly CT; destruct G-MY) þe winzcardes . . . þet beoð ure soulen.* — 23. *as þe vine — to þe 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) *þe deuouel is beorekunnes, and haueð asse kunde: vor he is bihinden strong, and feble iðe heauet, þet is, iðe urumde, and so is beore 7 asse. Ne zif þu (K) him neuer inzong.* — 31. *schuld̄ers* a mistaken rendering of the original *schulle*; cf. p. 150.23, 26; *N* (296.4) *teþ him oðe schulle, uor he is eruh ase beore þeron: and hie him so þeoneward, 7 ascur him so scheometiche . . . þet he holde (K) him ischend . . . vor he is þinge prudest etc.*

140. 1. *þat is — fele of hem* (4) has nothing corresponding in the original. — 3. *of* should probably be supplied before *anoþer*. — 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. *beþ* for *be*, pres. subj. — 9. *Also azein coueitise* — l. 28 an interpolation; cf. pp. 127, 128. — 29. A full stop after *schrift*¹. — 31. *N* (298.9) *þis beoð (sc. mihte; hwuch hit schulle beon) nu use two lines: and eiter is to-dealed: þe uorme o six stucchenes: þe oðer o sixtenc. — as men — for hunger* (33) inserted by the reviser. — 34. After *seluen* a colon. — 35. *of* seems due to a confusion of *tohwep* and *hwep*. — 37. *N* (298.15) . . . *maked̄ us Godes children. And eider (sc. of the divisions) haueð his þreo. Preoue we nu alle. þe ereste (K) þreo beoð alle ischeawed ine Judites deden. — Judyf for Julyth.* — 38. The sense has been perverted by an omission; *N* (298.17) *Judit, þet is schrift, . . . slouh Oloferne, þet is, þe ueond of helle . . . Heo hackede of his heaued, 7 seotden com and scheawede hit to þe buruh*

¹ *N* (298.1) *uorme for feorðe BCT (MY).* — 3. To be read *is schrift þe biheueste (K). of hire schal beon etc.*; so also *BCT (MY)*. — 7. In the translation the full stop after 'confession' should be deleted. — 24. *oðe monne* 'by the man'.

preostes. *þeonne is þe ueond ischend hwonne me scheawet* (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 sori uor his sunnen, 7 haued schrift on heorte*. — 4. *sciencie* for *consciencie*, 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 Hebræa fecit confusionem in domo regis Nabuchodonosor*. — *Judif* for *Judith*; similarly ll. 9, 15, 21, 28. — 7. *erþe*: *er þe*; 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) *Auh he is nout þe zet ischend ðe hwule ðet* (K) *his heaued is ihud, ase dude on vrcst Iudit, er hit beo ischeawed: þet is, er þen þe muð ine schriftu do ut þe heaued sunne. And nout one þe sunne, auh al þe beginnunge þerof, and al þe uorrideles þet brouhten in þe sunne, þet is þe deofles heaued . . .¹ Vna mulier* etc. — 8. *þan he fleizeþ* etc.: *N* (300.4) *þeonne vliþ his ferde anon ase dude Judit Olofernes*. If this reading is accepted, *vliþ* should apparently be taken as the imper., meaning 'put to flight' (Bosw.-T., s.v. *Fleón II*); so also *do* in l. 6 (omitted in the revision). The same meaning might be assigned to *fleizeþ* in the revised text and *ð* struck out after it. *BCGT*, however, omit *Judit* (Mx) which is probably merely an uncorrected scribal error; then *vliþ* stands for *vliht* (cf. *wrih* 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*, I. 1, 2: *Quis ascendet ante nos contra Chananaeum, et erit dux belli? Dixitq. Dominus: Iudas ascendet: ecce tradidi Terram in manus eius*. — 13. *N* (300.11) and (K) *I chulle ower foes lond bitechen in his* (sc. *Iudas*) *honden*. — 14. After *handes* a full stop; similarly after *doþe* (15). — 16. *N* (300.14) . . . *hwon soule hele is forloren vor* (*wið T, þurch C*) *eni deadlich sunne. þe sunfule is þe unwrihtes lond, þet is ure deadlich fo, and tis lond ure Louerd hat* (*bihat BCG, bihet T Mx*) *uorto bitechen in Judases honden, uor hwon þet he go biuoren. schrift, lo nu, is gunfaneur . . . Godes ferde, þet broð gode þeauces* (K) etc.; the rest of the passage has also been abridged (*N* (300.20) . . . *Canaan, þe ueondes ferde of helle . . .*). — 22. *N* (300.27) . . . *widewe schrude, þet was merke of seoruwe: and seoruwe nis bute of sunne one*. — 23. An illogical addition; cf. l. 28. — 24. Cf. *Judith*, X. 2, 3: & exiit . . . & lauit. — 27. *rugo* as *N* (302.4); cf. *Joel*, II. 25: *eruca*. — 28. *lorne*: *N* (302.1) *al þet god þet we hefden uorloren þuruh heaued sunne: 7 bringeð al aþean* etc. — 29. *N* (302.5) . . .

¹ *N* (300.3) *to-dreden* for *to-treden*. — 9. *þet tet folc* etc. an instance of anacoluthon; after *folc* a dash, after *uerde* (10) a comma. — 16, 17. The clauses are probably erroneously connected; I put a comma after *honden* (16), a full stop after *biuoren* (17), and translate ' . . . into J.'s hands provided that he go before (: be the leader). Now, confession is the standard-bearer' etc.

Iudit... makede hire ueir (fairhede hire T) wītuten, ase schrift det us wītinnen, mid alle þe ueire urnemenz þet bitocneð 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 Þet þridde þing is, ðet (K) schrift deð to us suluen þe frut of þis oðter two (sc. wasched us; 3et (zeldes T) us ure luren), 7 ended ham boðe — þet is, maket us Godes children. Þis is bitocned þerbi þet Judas, inc Genesi, biwon of Jacob, Benjamin. Benjamin seið ase muche ase Sune of riht half. Iudas, þet is, schrift... þes (K) gostliche Iudas bi3et of Iacob his feder, þet is, ure Louerd, to beon his riht hondes sune, 7 bruken 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 oþer: N (304.1) Mon schal... nout werien (escusen T) him nē siggen, Ich etc.

142. 3. *whan men seien o fore he is proude*: the passage is rather obscure; the original has: *Auh ful uel he is ipaid (let of BCG, letes of T My) hwon eni seið þet he him makede uorto sunegen, ase þauh he heuede strencte, þet naued none etc. N (304.6). I may tentatively suggest: seien so .sore he is proude (or can there be any connection with ON. seggja á 'charge'?) — 5 ff. N (304.11) 3if þu seið þet þin unstrencē ne muhte nout elles, þu wrenchest þine sunne o God, þet makede þe swuch þet tu, bi þine tale, wītstonden ne muhtes. The passage that follows, as far as in þis manere (18) has been inserted. — 16. diiudicaremur for diiudicaremur. — 18. A full stop after þere. — 19. N (304.18)... *accusantia peccata: inde, terrenis iusticia: subtilis, patens horridum chaos inferni: desuper, iratus Iudex... mundus. Uix justus saluabitur. Peccator etc.* — 23. N (304.21) O þe one halue, a domesdei schulen ure swarte sunnen biclopien (K) us... and on oðter hulf stont rihtwisnesse... dredful 7 grureful uorto biholden. — 25. After þe a semi-colon; the stop after þe (26) should be struck out. — 26 ff. *erþe* 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 bið þer: and ase milde (K) ase he is nu her, ase sturne he bið þer — lomb her 7 liun þer, ase þe prophete wītneð: Leo rugiet: quis non timebit?... Her we cleopieð him lomb ase ofte ase we singeð, Agnus Dei... Nu... we schulen iscon buuen us þen ilke corre Demare, þet is, ec witnessse, 7 wot ulle ure gultes. — storne: no exactly analogous form seems to be on record; the third letter may be meant for e; cf. l. 27. — 28. Cf. John, I, 29: Ecce agnus Dei, ecce qui tollit etc.**

¹ N (302.9) *sunege* for *sunegede* BCG (MY). — 11. 7 *ended ham boðe* 'and completes them both'. — 16. *bi3et* probably pres. (: *bi3eted*). — 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 bo berne* etc.: *N* (306.5)¹ *Nis þer þeonne bute þet herde word (heren þat harde word, þ waword TC)* etc. — *bo* (4) seems to be a scribal slip for *bot*. — 6. Cf. *Matt.*, XXV. 41: *Discedit a me maledicti* etc. — 9. *fordude*: *N* (306.8) *uorbuwen* (NED. latest example 1230), *T forhoheden*. — 15. *Ascendit for Ascendat*; *cogitet for cogitat*. — 18. *carnis* for *carnifex*. — 19. ff. *For skylþ sitteþ þere* etc.: the argument is illogical and confused; cf. l. 25; *N* (306.16) *þenc, mon, of domesdeie, 7 deme her him suluen þus, o þisse wise: let skile sitten ase demare upon þe dom stol: kume þer efter uord his þouht: þouhtes muneunge wreie him, 7 bicleopie (K) him of misliche sunnen... His inwit beo iknowen þerof, 7 bere him witnesse: Soð hit is... Kume uord þer 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) inconsistently for the sing.; similarly *hij* (23); in l. 24 *he* should logically be corrected to *hij*. — 24. *N* (306.29) ... *hat* (sc. *þe demare*) *þet seoruwe þreossche (K) him witiinne þe heorte mid sore birousunge: so þet him suwie 7 þinie þet flesch wituden mid festen, 7 mid oðer fleschliche sores*. — 25. *salþ* I regard as a mere scribal inadvertency for the corresponding word in the original: *N* (308.2) *eadi is he 7 iseli* (cf. *alwaþ* for *alway* p. 115.16). — 27. Cf. *N* (308.3) *bis in id ipsun*. — 29. *N* (308.7)² *Si tu accusas, Deus excusat: et uice uersa* — in illustration of the different methods of judging in God's court and in that of the shire.

144. 1. *Judyf* for *Judyth*; cf. l. 5. — 2, 5. *marachies*: *N* (308.13) *Merarihtes*; cf. *Judith*, VIII. 1: ... *Judith uidua, quæ erat filia Merari*. — 3 ff. The passage has been carelessly rendered and the sense destroyed. — *wedded Othomar* for the original *wiuede o Thamar* *N* (308.13); cf. *Gen.*, XXXVIII. Then *Merariht 7 Thamar boðe heo spelied bitternesse o Ebreu... bitter sor 7 schrift. Þet on mot kumen of þet oðer, ase Iudit dude of Merariht, and boðe heo moten beon iueied somed, ase Iudit 7 Thamar weren (K): uor nouðer wituden oðer nis nouht (K) wurð, oðer lutel. Fares 7 Zaram ne temeð 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*; *Judif* etc. (5)

¹ *N* (306.1) *uorkuliinde* by *MN* in the glossary incorrectly rendered as 'tormenting' and connected with OE. *acwellan*; cf. p. 50.6. — 8. *uorbuwen* 'avoided, shunned'. — 30. *suwie* not 'sigh' (*MN*); NED., s.v. *Sugh* 2, gives the sense as 'be distressing'; cf. p. 256.4.

² *N* (308.6) *and þe fule þet is icnowen*; so also the other MSS. (*My*; *C* by correction); *MN* misunderstands the passage: *þe* (7) is a dem. pron. and the meaning becomes perfectly clear if we understand *is*: 'he (is) convicted who confesses' (*et damnari qui fateur M*). — 10. *uor hwon 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. p. 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 7 schrift*: 'they never beget *F.* and *Z.*'. The signification of the names is explained in an additional passage in *B* (*My*). — *3if me þenched* (*K*) etc. 'if a man consider what mortal sin' etc.

corruptly added; cf. l. 1, 2; after *zarim* (6) — for *Zaru* (Gen., XXXVIII. 30) — an omission; a full stop to be placed before *nymep*. — 13. *N* (310.1) *Ase to him, heo beoð deade. Ase onont him is, he haueð isleien ham alle, and haueð þer ase heo liueð euer, loðnesse of ham alle.* — 15. *eum* for *eam*; cf. Lament., I. 2. — 16. *spyen*: *N* (310.4) *zeiden spi¹ 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. *spiac*, *spyca* '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 wolte his heorte stonden?* — 12. Read *cum morte fecus*. — *ruimus* for *iniuinus*; cf. Isaiah, XXVIII. 15: *Percussimus — fecimus*. — 13. *N* (310.22) *we habbeð troute ipluht deade, 7 forward istefned mid helle: vor þis is þes feondes cheffare: he 3iueð þe sunne, and tu 3iuest him þine soule 7 ti bodi eke* etc. — 19. *þat is þousande hundreþ fairer*: *N* (310.30) *þet is an hundred side, 3e 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: *Quæ autem conuentio 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 heuede* etc. — 25. *and to werray*: *N* (312.1) *7 undeode ledden uorð þis child in his warde, so þet tet child sulf weorrede* etc. — 27. *N* (312.5) *Sori is he (sc. engel)... huon undeode (K) ledet us forð, 7 huon we ure Gode Ueder weorreð mid sunne. Beo we sorie þet we euer schulden ureððen swuch feder, 7 swaemen² swuchne wardein, þet wit 7 weret us euer wið þe unseiene (unseli B, unseinede C, unsegene G, vnsehene T, maluois Fr. MY) gastes: uor elles ruele us stode.* — 31. *N* (312.11) *Holde we him neih us mid smelle of swote (K) werkes: and do we us ine his warde.* — 34 ff. After *dettour* may be put a dash; *N* (312.16) *wel is him þet so mei (sc. beon sori uor his sunnen, 7 weopen): uor wop is soule hele. Vre Louerd deð touward us ase me deð to uel dettur: he nimeð lesse þen we owen him, 7 is þauh uel ipaied. We owen him blod... Me nimeð et uel dettur oten uor hweate: and ure Louerd nimeð et us ure teares* etc.

146. 2. *ali3th: a li3th*. — *as þe uel dettour doþe* illogically for *as me doþe þe uel dettour*; cf. above. — 7. *lest — ne* cf. p. 73.12. — 8. *N* (314.1) ... *to ðne monne, ut of childhode*. — 9. *þat is — telle sum* (11) an insertion. — 13. *N* (314.5) ... *þerefter o þe smele duste:*

¹ This is an interj. 'fie'; by *Mx* incorrectly taken as imp. of OE. *spittan* (Gloss.).

² As on pp. 330.11, 398.12 'grieve, afflict'; cf. Bosw.-T., s.v. *Swáman*. — 19. *þauh* 'yet'. — 20. *hwat me deð 3et: hu me 3eddeð BCG (gedded), hwat mon 3eddes T* 'what is commonly said' (MY).

zif hit dusteð swiðe, heo wlasteð water þeron, 7 swopeð hit ut awci efter al þet oðer. — After water a full stop. — 17. þat 3^e ne ablynde etc.: N (314.9) 7 ne schulen heo (sc. lihte þouhtes) nout þeonne ablenden þe heorte eien. Hwose helet out (Hwase leines ani þing T), he nauet iseid nout, uor¹ whon he beo þe skerre, auh is iliche þen monne etc. — 23. of should logically be supplied before a synne. — 27. After helle a full stop. — 28. o noþer tyme: N (314.25) one cherre. — 31 ff. N (314.28) Auh hwoso hauet zeorne isouht alle þe hurnen of his heorte 7 ne con of-sechen (runge BG, runge C, rungen T Mx) more ut, zif þer out etluteð, hit is, ich hopie, iðe schrifte ischruen ut mid ten oðre, hwon þer ne lið no zemleaste abuten, and he wolde vein zif he kuðe siggen more. Si conscientia etc. — 32. forziue 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 saumpled: N (316.6)² bicaumpled; 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 toene of hatunge þet mon (K) tuket to wundre þet þing þet me hateð swiðe. — 4. After of a mark of interrogation. — N (316.10) Spec hire (sc. sunne) scheome schendfuliche, 7 tuc hire (hit TC) al to wundre, al so ase þu wel wult schenden þene skucke (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 uo enne fulne (ful TC) nome, and biclope þine sunne steornaked: þet is, ne hele þu nowiht (ne lein þu þing T) of al þet lið þer abuten. Þauh to fule ine (K) mei siggen. Me ne þerf nout nemmen þe fule dede bi his owunc fule nome. Inouh etc. — 10. Ser þinges fallen to schrift: N (316.20) Abuten sunne liggeð six þingces (K) þet hit helet. — 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 haue spoken etc.: N (316.25) Ich am a wummon, and schulde mid rihte beon more scheomeful uorte habben ispeken ase ich spec, oðer 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 purer'; BG nauht for hwon he beo, C nauicht þarfore he beo, T na þing for hwi he beos (Mx). — 17. sunnen for sunne. — 20. þen cannot belong to gropunge; LR p. 10.

² N (316.2) hwon þer ne lið etc. 'when (if) there is'. — 6. ismoked: Mx translates 'touched upon' and assumes relationship with OE. smæcan (Gloss.). This cannot be correct. The only possible connection seems to be with OE. smocian; 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. biclope 'accuse'. — 18. ne mei: ine mei (K); evidently for me mei. — 25. Umcreon RG (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 vureo, in T Vmcreoh (Mx; 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 þet hadde... 7 ouhte* etc. — 20. *nou3th nempny þe name* etc.: N (318.3) *hit was mid swuche monne: 7 nemmen þeonne — munuch, preost, oðer clerk, and of þet hode (ordre TC)*. — 22. A dash after *stede*; a semi-colon after *chirche*; N (318.6) *þus ich pleiede, oðer spee ine chirche* etc. — 23. *spoken*: another break of logic; N (318.8) *spee þus oðer pleiede biuoren worldliche men: biuoren religiuse: in ancre huse... 7 neih holi þinge. Ich euste him þer: ich hondlede (felde T) him ine swuche stude¹* etc. — 24. A colon after *tyme*. — 26. After *halyday* a semi-colon; so also after *chirche* (27) and after *strengþe* (28). — 29. *on þis wise*: N (318.22) *þeos sunne I dude þus, 7 o þisse wise: þus I leornede hire erest* etc.; a semi-colon after *wise*. — 32. A colon should be put after *hou oft*; N (320.1) *Ich hadde þis þus ofte idon: iwuned for to speken þus, 7 hercnen swuche spechen, 7 þenchen swuche þouhtes: vor3emed (for3eme C, for 3eme T, forgemen G My) þinges 7 for3aten* etc. — 34. *dronken*: *haue* might be understood; N (320.4) *drinken*.

148. 1. *hij* 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... oðer þuruh hwon it bigon; wham* may have been substituted for an original *hwan*. — 4. *of* should doubtless be changed to *for*; N (320.10) ... *uor delit: 7 for uel luue*. — 6. *for wraþþe* etc.: N (320.14) *of þisse worde (K) com oðer: of þisse dede, wredde 7 vuele wordes. Sire, þe anchesun (K) is þis hwi þet uel ilested' 3et*. — 7. After *herb* a full stop: similarly after *oþer* in the next line, which is an abridgement of the original; cf. N (320.16 ff.) *Euerich, efter þet he is, sigge þe totagges, — mon ase limped to him: wummon þet hire rined* etc. — 9. *aqua* for *aquam*. — 11. *þere inne*, owing to an omission, lacks connection; N (320.22) *3if coli schet ut of one vetles (schedes of a fat T, sched of an vet C), 3et þer wule bileauen inne* etc. — 12. The context has been disturbed by a contraction; N (320.25) *Al so sched þine heorte: ... And 3if þu ne dest nout* etc. — 16. *to* for *te*. — 17. *enwrie þi self*: sc. *to þe preoste, ine schrifte* N (320.30). — 19. N (322.4)³ *trussen al þi schendfulnesse o þine owune necke, ase me ded' o þe þeoue þet me let forto demen*. — 21. *qui* for *quid*. — *erunt* for *erit*. — 23. *fames* for *sanies*. — *be þere* should preferably

¹ Mn's conception of the line cannot be right; as indicated by the punctuation in *BGT (My) oðer mi sulf* connects with *him*. — 25. *fulliche 'fouly'*. — 26. *sechen: seggen 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.

be 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. — *whan al schal ben* etc.: *N* (322.10) *whon . . . al þæt fule wrusum scheawet him, 7 wringet ut (al þe fulde scheawes him 7 wringes ut tat wirsum T) biuoren al þe wide worlde . . . nout one* etc. — 25. *ruse* seems to be a substitute for the original *wrusum* which was probably unintelligible to the reviser (STRATM.-BR.: 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. *quiretur a nobis* *N* (322.14). — 27. *þe* probably for *þer*; *N* (322.15) . . . *euerich time schal beon þer irikened*. — 28. A full stop to be placed after *dispended*. — *He* is without connection; in the original the reference is to *Scint Beornard* in an omitted line of translation; *N* (322.18) *He hefde iseien, ase me þunched, hwu Adam* etc. — 29. *kykeham* for *lykeham*. — 30. After *hem* a dash.

149. 1. *malice* for *malicie*. — 2. *Hij bowen* — *þis poynt* (20) an interpolation. — 4. *he* indefinitely: a man. — 8, 9. A dash may be put after *synne* and after *hap* (9). — 10. The first, third, and fourth *he* are identical with *he* in l. 4; the second refers to *þat oþer*. — 11. *þan he is*: sc. *þat oþer*; *for he is*: sc. 'a man'. — 17. After *saluacioun* 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 iuinded þæt he* (sc. *ure Louerd*) *wende ofte ut of Galilee into Iudee. Galilee speled hweol, uorte leren us þæt we of þe worldes torpelnesse, 7 of sunne hweole (K), ofte gon to schrifte*. — 28. *N* (322.29) *efter weouedes sacrament, 7 efter sacrament of fuluht* etc. — 29 ff. *með* should possibly be added before *hateþ*; *N* (322.30) *þæt þe deouel is loðest : ase he hauet to holie men himsulf, sore his unðonkes ibeon hit iknowen. Then 3if it be (30) — quemþ 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 clot hwit iwaschen?* *N* (322.31). The passages which follow have also been somewhat abridged¹.

150. 4. *N* (324.10) *3if sunne bitimet bi nihte — anonriht, oðer a morwen*. — 6. After the first *slepe* a full stop. — *durst* — *sch* an inconsistency in regard to tenses. — 7. *Oure dedlich fo — amenden vs* (10) an insertion. — 12. *in a diche*: *N* (324.15) *amidden þe berninde fure*. — 14, 16. *N* (324.16) *A cummon þæt hauet forloren hire nelde, oðer a sutare his el, he seched* etc. — 20 ff. *N* (324.21) *Hwon gredie hundes stondeð biuoren þe borde, nis hit neod 3erde? Ase ofte ase eni kecched toward þe 7 binimet þe þine mete, nullu ase ofte smiten? . . . use ofte ase þe hund of helle kecched ei god from þe, smit him anonriht mid te 3erde of tunge schrifte : and smit hine so*

¹ *N* (324.2) 7 *null nout* 'and thou wilt not'. — 8. *þæt me ne mei alle siggen* 'all of which we cannot tell'. — 13. *heolde* pa. t. subj. — 23. *heo* pl.

luderliche þet him loðie to snecchen eft to þe etc. — 27. he apparently an error for 3e; not in *N*.

151. 2. *is þe deuels gouel* etc.: *N* (326.8) *sunne is þes deofles feih þet he ziuēd to gauel, 7 to okere of pine.* — 7 ff. *N* (326.13) . . . *þet no þing þet he euer deð nis Gode licwurde ne icweme. Jeremie. Alieni* etc. — 10. Cf. Hosea VII. 9: . . . *robur eius.* — The explanation has been added; similarly l 20. — 14. *Ectus* for *Eccus: Ecclesiasticus*; so also l. 17; cf. *Ecclus.*, V. 8: *Non tardes conuerti ad Dominum, & ne differas de die in diem.* — 16. After *guel* an omission; *N* (326.17) *he ne mei wel þenchen butē euer on (anc T) of his secnesse . . . gronen uor his eche (warche T) and grunten uor his stiche more þen* etc. — 17. *N* (326.20) *Confiteberis et uiues*; Cf. *Ecclus.*, XVII. 27: *Confiteberis uiuens, uiuus & sanus confiteberis* etc. — 18. The stop after *fal* should be placed after *fifte* (17) instead. — *in stynche* etc.: *N* (326.22) *under þe schucke: Surge* etc. — 20. The translation added. — 22. *Principiis obsta, sero medicina paratur* *N* (326.23), quoted from Ovid's Remedy of Love (*MN*). — 23. The first *is* should be struck out; cf. l. 15. — *bitokener: N* (326.25)¹ *þet bitocneð bi Lazre*; the reading of *P* probably a scribal slip for *bitok^rneþ* or else it is actually intended as a subst.: 'he who or that which betokens or indicates': *This worde forego being a betokener of time, excludeth . . . eternitie* (1587; earliest example in *NED.*, s.v. *Betokener*); then *is* should be understood as the pred. — 24. *to schewe þat it is strong* etc.: cf. l. 27: *N* (326.25) *þet (sc. Lazre) stonc so long he hefde ileien i þer eorðe.* — 29. *Euam* for *Quam.* — 30. *arewelich: N* (328.3) *eruedliche (K), TC armliche.* — 32. *þat* should be supplied before *nys*.

152. 2. *in þe fendes seruis* etc.: *N* (328.8) *So me deoppre wadēd into þe ueondes leie unne (wades iðe deuouels lei mure T), so me kumēd later up.* — 5. *heizer: N* (328.10)² *so me ear biginnet* etc.; cf. *NED.*, s.v. *High. adv.* 4 b: 'far back, early'; the earliest quotation showing this sense is from 1613. — 7. *N* (328.12) . . . *nie reisuns, 7 monie moa þer broð, hwi schrift ouh forte beon imaked euer on hihte.* — 9. *edomlich: N* (328.14) *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 (*NED.*, latest example 1275); the necessity of an explanation has also been felt; cf., however, *edmodenesse* p. 71.10, 11. — *þat is lowelich* — *by his chaffare* (19)

¹ *N* (326.24) *MS.: þing (K).* — 27. *MN* in his glossary enters *meingde* s.v. *menen* and accordingly regards *his blod* as an interpolation (foot-note f); this is an error; the verb is the pa. t. of *mengen* and the phrase seems to be one of quite established use, with the sense of 'disturb, agitate'; cf. *NED.*, s.v. *Meng* 3; *Mr Wörterb.*, s.v. *Mengen* 7; *B 7 risede 7 mengde him seoluen* ('trembled and was disturbed'); similarly *GCT (Mx)*.

² *N* (328.7) *so euerich* on 'thus every one'. — 9. *þe ueondes leie unne* cf. p. 96.24. — 22. *viferokes*: the first element is wrongly connected by *Mx* (*Gloss.*) with OE. *hutt*; no doubt it is related to *fitter* 'break into small fragments', *fittered* pa. pple., *fitters* sb. pl.; 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 þeos kointe harloz (cwointe herloz T) þet scheawet forð hore gutefestre (gute feastre T) ⁊ hore vlowinde cweisen . . . ine riche monne eien, uor heo schulden habben reoude of ham, ⁊ ʒiuen ham god þe raðter. Heo hudet eke hore ihole clotdes etc.*; cf. l. 23. — 22. *þe lowe man of hert: N (328.23) edmodnesse.* — 23. N (330.1) *mid iseli truwandise heo (sc. edmodnesse) hut¹ euer hire god, ⁊ scheawet forð hire pouerte, ⁊ put forð hire cancre, weopinde ⁊ groninde, biuoren Godes eien: ⁊ halseð etc.* — 24. *hailseþ* 'implore, beseech', a sense apparently not noted elsewhere; an intermingling of forms and meanings of *hailse* < ON. *heilsa* 'greet, salute' and *halse* < OE. *h(e)alsian* 'implore, entreat' is evidently to be assumed; cf. NED., s.v. *Hailse*, *Halse* v.¹; MR Wörterb., s.v. *Hailsen*; P. Pl., Gloss., s.v. *Hailse*, *Halsede*; Notes, p. 107; Cath. Angl., s.v. *Hailse*; BJÖRKMAN, Loan-words, p. 44. — *derwore* for *derworþe*. — 26. *by his dere spouse etc.: N (330.6) uor þe deore driuere þet he hauet to his deore spuse, þet is, to þe cleane soule.* — 28. *hem* illogically for *hym*. — After *loue* a full stop. — The original altered and *ʒe 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 noman . . . so leef to ʒiuen 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* — l. 19 mainly inserted; *And many* (13) — *is yuel* (14) a fragmentary passage corresponding to N 330.14 ff. — 10. *ʒiue* cf. 129.9. — 14 ff. cf. p. 56.15 ff. — 20. *& bitokneþ* etc.: N (330.18) *Bi þen þet tet folc of Israel wende þuruhut þe reade see: þet was read ⁊ bitter, is bitocned þet we etc.* — 23. *þe schame þat we deden: N (330.22) þet forʒeten scheome þo we deden þe dede ⁊ te sunne biuoren Godes sihte.* — 24. A full stop to be placed after *eizen*. — 27. N (330.25) *wið hwam we schulen rikenen alle ure deden.* — *sche* apparently a scribal error for *scheme*; N (330.26) *Scheome*.

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 hauet (is a sacrament) ⁊ euch sacrament hauet BG*; similarly *TC My*) *one ilienesse wiðuten of þen þinge þet hit wurcheð wiðinnen: use hit is ine fuluhte. þe wassunke ine fuluhte wiðuten bitocneð þe wassunge of þe soule wiðinnen. Al so is of schrifte. þe cwike rude of þe nebbe maket to understonden þet te soule þet was bloc, ⁊ nefle bute dead heou, hauet ikeiht cwic heou, ⁊ is iruded feire.* To restore the purport of

¹ *BG* *truandise . hudeð*; similarly *CT (MY)*. — 8. *onwille* cf. p. 238.18. — 9, 10. *meoseise, seke* perhaps 'distress, illness'.

the original we may supply of before *þat* (3) and assign to *scheweþ* a sense related to that given in NED., s.v. Show 3: 'to perform openly': *If thou wylt correcte eny man schewe it not by vyolence* (1477); or else it might appropriately be changed to *cheueþ* 'accomplishes, performs'; cf. NED., s.v. Cheve 6. — 5. *jeremie* in accordance with *N* (332.6); *TC* correctly *Jerome*. — 8. *for euer ich was adradd* etc.: *N* (332.8) *Vor euer is sun of þe circumstances (totagges BCGT My) forziten*. — 9. After *forzeten* a full stop. — 10. *laudabiles for laudabili; non for si*. — 12. *wore for worþe*. — 15. *N* (332.13) *Auh his merci toward us weied euer more þen þet rihte nearwe*. — & *ouer goþ* — l. 17 an addition. — 16. After *juggementz*; 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 lid stille, 7 beret heui charge bitocnet ferlac, þet teied¹ mon from sunne, 7 is iheuегег (iheuегег T, iheuегег C) her mid herde worte beon cuite of herdre. Þe vuere ston bitocnet hope þet eornet (7 turnes T) 7 stured hire euer ine gode werkes, mid trust of muchele mede*. — 24. *hem* inconsistently 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 ouertrust, beoþ þes deofles tristren . . . stristre (K) is þer me sit (mon luttet T) mid þe greahundes forte kepen þe hearde (heare B, hare CT, best G My), oðer tillen þe nettes azean ham (tilded . . . him BCG, tildes . . . him T). Toward on of þeos two is al þet he sleated: vor þer beoþ his nettes, 7 þer beoþ his greahundes, untrust 7 ouertrust, igedered togederes . . . Mid dred witude hope, þet is mid untrust, wes Keimes (Caymes T) schrift, 7 Judases . . .² witude dred, mid ouertrust, is þes vniselies auce (sake T) þet David seiþ (þe seiþ BCT, þat seiþ G My), i þe sauter, 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 wanhope*. — 20. Something like *of heuen and* has obviously been omitted after *lord*.*

156. 1. ff. cf. p. 50.4 ff. — 15. Cf. James, II. 10: *Quicumque autem totam legem seruauerit, offendat autem in vno, factus est omnium reus*. — 22. After *hem* a full stop. — 23. Cf. Ezek., III. 26: . . .

¹ *teied* 'ties'. — 20. *iheuегег* evidently a scribal error. — 25, 26. *untrusten, ouertrusten* by *Mx* taken as verbs; so also in NED., s.v. *Overtrust* v.; I am inclined to regard the words as adjectives; cf. KLUGE, *Nom. Stammbildungslehre*, § 199.

² *Mx*'s transcription and translation are unsatisfactory; *K*: 'uten überschr., mid vnt. am Rande nachgetr.'; thus a full stop should be placed after *uoruerden, uten* and *mid untrust* omitted, and the stop struck out. *B* *wid hope wid ute dred, þet is wid ouertrust*; similarly *GCT* (*My*). — 8. *grim* 'cruel, harsh'.

two, & 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 *þi* for *þe*. — *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. *þorouȝ*; apparently an error for *þeiȝ*. — 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 *ȝif*, and *wonder* or *doute* supplied after *gret*. — 32. After *ysaued* a semi-colon. — *en egre* '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 uormest he cleoped þe ouertrusti, unbileued. Þe unbileuede — mid hwon gremed he God Almihti? . . . mid tet þet he seid, þet he nule nout* etc. — *he* refers to David. — 7 ff. *N* (334.17) . . . *þe oðer, þet is untrust, binimed him his milce. And so heo beoð umbe uorte uordon God sulf: vor God ne muhte nout beon wiðtuten rihtwisnesse ne wiðtuten milce. Nu, þeonne, hwuče undeaues beoð efnunge to þeos þet wulleð acwellen God, on hore fule wise! Ȝif þu ert to trusti, 7 holdest God to nesehe uorto awreken sunne: sunne liked him, bi þine tale. Auh bihold hu he awrec him of his heih engel* etc.; after *aungels* (9) a colon; the following passage as far as l. 20 is mainly an addition. — 10. *he* an inconsistency of number. — 14. *þan* possibly for *þat*. — 16. A colon after *Euc*. — 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 owune uolc Israel, his deorling, hu grimmeliche he awrec him, ase ofte ase heo agulten. Dathan und Abiron, Chore and his feren: þe oðre also þet he slouh bi monic (feole TC) þusendes ofte, uor hore grucchunge* *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 *Daton* (23) (Dathan atque Abiron filij Eliab, v. 1); *forþi þat* might be supplied before *hij* (26). — 33 ff. The examples of *dauid* and *mavdeleyn* have been added by the reviser who has abridged the preceding lines.

158. 4. *N* (336.10) . . . *to wise monne imaked, of unkude sunnen* etc. — 5. A dash before *nouȝth* and after *mene*. — *ne velaious* — l. 7 inserted. — 6. *velaious* for *velaious*; 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) *Bigin uormest et prude, 7 sech alle þe bowes þerof . . . huuc falle to þe. Þerefter al so of onde : 7 go so adunewardes bi reawe 7 bi reawe, uor tu kume to þe laste, 7 druuh 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 non nis ofte : oter weien swuðer his sunne summecherre (K) þen he þurfte. Weien hit to lutel is ase vucl, oter wurse. þe middel weie of mesure is euer guldene. Drede we us euer: vor ofte we wened to don . . . 7 ofte we wened wel to donne 7 doð al to cweade. Sigge we etc.* It seems most natural to connect *of þe lowe man of hert* with *Goode*, and take the phrase as rendering the corrupt *Bonorum meritum* (the order of the words might be altered); *gyllt* may be the object of *ben aknowen* (cf. p. 126.21; NED., s.v. Acknow 4 c); or else we should supply *of*, unless *hert gyllt* is intended as a compound. — 18. A semi-colon to be placed after *wers*. — 20. N (338.1) *nostrum.* — *alio for aliquo.* — 21. N (338.2) *non placere Deo, aut certe displicere. Paulus : Scio quod non est etc.;* cf. l. 32. — 22. N (338.3) *No god in us nis of us etc.* — 26. *þeiz j wolde þat non it wist etc. : N (338.7) oter lete wel þerof¹ þauh no mon hit nute : oter wolde þet ei hit wuste;* thus *j wolde þat* apparently an anticipation. — 28. *schemeleslich* for *zemeleslich*; N (338.8) *zemeleasliche.* — 29. *þat litel etc. : N (338.10) þet hit mei lutel liken God, and (oter T) misliken ofte.* — 30. After *nou3th* 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* — *azein to hym* (10) parenthetical. — 11. The stop after *godspel* to be taken as a colon. — 12. *hs* for *his*. — *penauce* for *penaūce*. — 16 ff. The connection does not seem quite clear; either the stop after *crisendom* (16) should be taken as a colon and a semi-colon put after *repentaunce* (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 hwule þet tu etc.*: RG (p. 7): 'solange du irgend etwas zu sagen weisst' etc. — 19. *him lied þe wrench*: MX's translation ('the proverb . . . applieth to him') cannot be right; *wrench* in my opinion can mean nothing but 'trick' and *lied* must be a pres.-form of *leozen*, *lizen* 'lies, fails' (cf. T); *þet* 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 þrin, G were his to neomen uppen grace wrien*; CT agree with N (MX). — 25. In the translation the clauses are wrongly connected; the punctuation in the text should be preserved.

þise þat haue nede should be connected with *fede & cloþe* (28). — 33. *orasker* cf. p. 176.11; the word is apparently known only from *Prompt. Parv.*; cf. BJÖRKMAN, *Loan-words*, p. 245.

160. 1. After *synne* we may put a dash. — 2, 3. *her þattow* looks like a lack of consistency. — A full stop after *rede*. — 6. *N* (338.14) *Schrift ouh to beon willes*: *þet is, willeliche, iureined (unfreinet BGT, vnfreined C MY)*, and *nout idrawen of þe, ase þauk hit were þin untonckes. þe huule þet tu const siggen out (oht T, eut C), seie al unasked. Me ne schal asken etc.* — 9. *Ac his schrift fader — he ne can hem nouȝth* (15) has nothing corresponding in the earlier versions. — 15. The original connection has been lost; cf. *N* (338.18) *On oter half, moni mon abit to schriuen him uort þe nede tippe. Auh ofte him liet þe wrench (ihen hise wrenches T, liȝeþ þe wrench C), þet he ne mei hwon he wule, þe nolde þe (K) huule þet he muhte.* — 18 ff. *N* (338.24) *Hwon God beot (bedes T) þe, recheþ fort mid boðe honden: vor wiðdrawe he his hond, þu meih (K) loken efter, ȝif uel oter oter þing net (neodes T, ned C) þe to schrifte.* — 20. & *Poule seiþ — wel to do* (22) has been added. — 22. A full stop after *do*. — 23. *confessio* — *Schrift: N* (338.26) *servitia — Sruises.* — 24. After *neuer* a full stop. — 29 ff. *schal florie 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 iflured 7 bicumen al neowe, uor ich chulle schriuen me, 7 herien God willes.* The rest of the passage has been abridged and altered. *N* reads: *Wel seið he, is iflured: vorte bitocnen (K) wilschrift: vor þe eorðe al unnet (MS.: alumnnet (K)), 7 þe treon (K) also, openeþ hum 7 bringeþ fort mistiche flures. Edmodnesse, 7 abstinence, kulure unloðnesse, 7 oter swuche (K) uertuz beoð feire ine Godes eien, 7 swote smellinde flures ine Godes neose. In Canticis, Flores... Of ham, þet is, of swuche flures make þu his herboruwe (herbearhe B, erber C, herberhe T, herebere G MY) wiðinnen þe suluen: vor his deliccs etc.* s

161. 5. Cf. *Prov.*, VIII. 31: & *deliciae meae esse, cum filiis hominum.* — 10, 11 added. — 14. *N* (340.29) *kumen aȝean to schrifte.* The passage has been abridged in the revision. — 15. *N* (342.1) *Go, eweð ure Louerd... Lo! þus ne askede he non oter sikernesse.* — 17 ff. A full stop after *longe*; a colon after *synnes* (18). The passage confusedly renders the original; cf. *N* (342.4) *Of fif þinges, mid þine þouhte, gedere þine sunnen. Of al þin elde, of childhode, ȝif ȝu eðehode; gedere al togederes. Þer efter gedere þe studen þet tu wun edest inne: 7 þenç ȝeorne hwat þu dulest in eueriche stude sunder-*

¹ *N* (340.1) *B betere is o þene 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 *MX*'s suggestion (p. 339 foot-note b) 'better is one than none' would not more closely give the literal meaning. — 9. *unloðnesse* 'innocence'. — *feire* belongs to *uertuz*, not to *flures*. — 17, 18. *bitimed, mei (K)* 'happens, is able'. — 19. *odre* pl. — 24. A comma after *sunne*.

liche, 7 in eueriche elde. *Per efter sech al ut, 7 to-trodde (trude BG, trulle CT My) þine sunnen, bi¹ þine vif wittes: þer efter bi alle þe limes þet (i hruch TC) tu hauest mide isuneged: 7 ine hruche þu hauest mest isuneged, oðer 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 leoue sustren, þeos fifte dole, þet is of schrifte, limpet to alle men iliche. Vordī ne awundri ze nout þet ich touward ou nomeliche nabbe nout ispeken i þisse dole. Habbed, þauh, to ower bihoue, þesne lutle laste ende. of alle kudde 7 kudte sunnen: ase of prude etc. — 25. A dash should be placed after *lyf*; cf. l. 34. — 26. After *zemeleshede* a comma; of kept from the original; similarly l. 31. — 29. *silence breken*: N (344.1)² of *silence ibroken*; *breken* should possibly be regarded as the pa. pple., of which EDD. gives the w. Yks.-form *brekken*. — *sizth to longe etc.*: N (344.1) of *sitten to longe et þurle*. — 33. The adv. use of *zemeles* may be regarded as due to an inadvertency as similar instances seem to be wanting. — 34. After *zemeleshede* a dash.**

162. 1. N (344.9) . . . *schriue hire enes a wike ette leste. — 2. nouzth 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 schrift ne schreapet nout of — al he wule a domesdei reden ful readeliche (rekene 7 rede ful witterliche T) uorte bicelopien þe mide. O word ne schal þer wonten. Nu þeonne ich reade etc. — 5 ff. After *wymmen* a sign of exclamation; after *fondynges* (6) a colon; N (344.18) *To eueriche preoste mei ancre schriuen hire of swuche openliche (utterliche TC) sunnen þet to alle men biualled: auh ful trusti 7 ful siker heo schal beon of þe preostes godnesse (godleic TC) þet heo allunge scheawet to hu hire stont abuten vleschliche tentaciuns, zif heo ham haueð: oðer zif heo is mid ham (is swa T) iwonded etc. — 8. A full stop after *ofer*. — 9. A semi-colon should be placed after *hauc*. — 10. N (344.24) *vlesches fondunge . . . goð to uord upe me, þuruh mine feblete (K) (þeafunge B; similarly CG My). Ich am of dred leste I go driuinde oðerhrules to swuðe uordward upe fole þouhtes, and fule umbestunde: ase þauh ich huntede efter likunge. Ich muhte, þuruh Godes strenede, scheken ham ofte of me, zif ich were cwieliche 7 stawardliche umbe. — 3outes I am unwillingly obliged to regard***

¹ *bi* 'in' (Mx) just as good as 'according to' (Rg p. 123). — 13. *dealen* probably 'distribute'. — 24. A full stop after *ende*; *of alle* begins a fresh sentence and is to be connected with *of alle swuche þinges* p. 344.9; *ende. of alle BG, ende. Of alle CT (My)*. — *kudde* 'known'; *kudde 7 kudde* an alliterative phrase.

² N (344.6) *biseon* inf. — 7. *mide uared*: Mx's suggestion in the footnote that 'a beast of burden may be meant' is a misunderstanding; cf. NED., s.v. *Fare* v. 1 4 d (earliest example 1340); MR Wörterb., s.v. 7 (St. Marh.). — 8. A semi-colon should be placed after *unbiseinesse* as *of alle þinges* etc. is parallel to the preceding points; the dash in the text after *missemmed* (9) is kept in the translation; cf. p. 342.24. — 16. *writ* pres.

as due to inaccuracy on the part of the scribe, my attempts at a more satisfactory explanation having proved idle (? for *houstes*; cf. e. g. *zur(h)* = *jur*: Rule of St. Benet, pp. 3, 19, 41, 7; *zout* for *hout*, *zourh* for *fourh*: Will. of Pal., vv. 447, 3799 (or could there possibly be some connection with mod. *guts* (*gowt*, *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) . . . *leste þe delit in þe þouhte leste to longe ofte, so þet hit kume neih skiles zettunge*. — 13. After *zettinge* a full stop. — *N* (346.3) *Ich ne der nout þet heo deopluker (ne witterlicher TC) schriuē hire to zunge preostes her abuten. Auh to hire owune schrift feder, oðter to summe oðre lif-holie monne¹ . . . kulle al ut þet is ite krocke (culle al þe pot ut BTG (cul) C (as) Mx) etc.* The passages which follow have been abridged and generalized by the reviser. — 17. *ben forzouen* etc.: *N* (346.12) *beted þus anonriht, bi ou suluen*. — 18. *it*: *N* (346.14) *Vor þe leste of alle (sc. gultes), so sone so (K) ze underziteit hit*. — 22. *N* (346.18) *Al þet god þet tu euer dest, 7 al þet ruel þet tu euer þolest uor þe luue of Jesu Crist . . . al ich legge uppe þe ine remissiu (K) of . . . þine sunnen*. — 24. — *leten his synne* p. 164.3 interpolated. — 29. *hij* — *her* (30) — *ze* (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. *þenche* for *þencheþ* on account of the following initial.

164. 2. A dash after the second *synne*. — 4. *þat dude bote*: the reading is an error: *N* (348.1) *þet is dedbote*. — 6 ff. *N* (348.3) *Al is penitence . . . þet ze euer driet, mine leoue sustren, and al þet ze euer dot of god, 7 al þet ze þoliet. Al is ou uor martirdom . . . vor ze beot niht 7 dei upe Godes rode. Blide muwe ze euer beon þerof. Vor ase seinte Powel seið: Si etc.* — 10. Cf. 2 Timothy, II. 12: *Si sustinebimus (compatimur N), & conregnabimus*. — 14. *And al — Jesu christi* (16) cf. *N* p. 354.8. — 17. *likneþ 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) *unkuðe (elðeodi T, þeodi [outlondische men] C) 7 pilegrimes*. — 30. *wiþstondeþ*: the reading corresponds to *T wiðstondes*; the meaning is obviously 'stops' (*N* (348.25) *etstont*); I know only one other instance of this meaning, Conf. Am., V. 3970:

¹ *Mx* mistakes the connection, *to hire . . . schrift feder* and *to summe oðre . . . monne* being dependent on *kulle ut*. — 5. *kulle* by *Mx* in the glossary wrongly associated with OE. *cyll* 'bottle, flagon'; cf. NED., s.v. *Kill* 1 b; STRATM.-BR., MR Wörterb., s.v. *Cullen*. — 15. The inverted commas to be placed after *merci* (16). — 19. *dest, þolest* 'doest, sufferest'. — 20. *Mx*'s assumption that *ou iuanne* is a derivative of OE. *ge-unnan* (cf. Gloss.) is due to a misunderstanding; the form is a peculiar spelling of the ME. equivalent of 'enjoin'; cf. NED., s.v. *Enjoin* 2; *B* reads *engoini*, *C an geouni*, *G en gunne*, *T eniunze*, *V enioyne*, Fr. *eniong* (*Mx*). — 348.9. *Vordi seið Seinte Powel* 'therefore says St. P'.

*Til sche cam to the freisshe flod,
And there a while sche withstod.*

165. 3. *N* (350.3)¹ *ƿis beoð hōtie men, ƿet ƿauh heo beon iðe worlde heo beoð* etc.; a dash may be placed after *worlde*. — 8. After *comen* a dash; *libben* co-ordinate with *gon* (4). — 9. We should doubtless supply another *by* after *libben*. — There is an omission after *here*; cf. *N* (350.8) *ne heo nabbeð, ne ne holdede none tale of none worldliche uroure, ƿauh heo beon ine worldliche weie . . . auh habbeð hore heorte euer touward heouene. And owen wel uorte habben : vor oðre ƿilegrimes goð* etc. — 12. After *worlde* a colon; *N* (350.13) *ƿeo ƿilegrimes ƿet goð touward heouene, heo goð forte beon isonted, ⁊ forte iuinden God sulf* etc. — 15. *seint julianes*: Iulianus hospitator (Jan. 29); cf. *Bibl. Hagiogr. Lat.*, p. 674. — 16. *clepen to*: *N* (350.17) *zeorne secheð (sc. in)*. — 18. A perversion of the original argument; cf. *N* (350.18) *Vor allegatē . . . ƿilegrimes al gon heo euer forðward, ne ne bikumen nout buruhmen iðe worldes buruh : ham ƿunchet ƿauh summecherre (K) god of ƿet heo iseoð bi ƿe weie, ⁊ etstondeð (elstuted B, stuted C Mx) sun del, ƿauh heo ne don mid alle* etc.; to restore the meaning *hij* should be replaced by *ne* and *for* deleted. — 27. *vita vestra* as in *N*; cf. *Coloss.*, III. 4: *Cum Christus apparuerit, vita vestra*. — 29. *N* (352.1)² *Hwon he ƿet is over lif daweð ⁊ springeð ase ƿe dawunge efter nihtes ƿeosternesne, ⁊ ze 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 *erƿe* a semi-colon. — 4. *N* (352.7) *ƿet makeð ƿus cwic mon oðter wummon ut of ƿe worlde*. — 5. *ƿat is* — *no tale ƿere of* (8) an insertion. — 13 ff. *N* (352.12) . . . *euerich wordlich ƿing iuindeð me dead : auh ƿet ƿet limpet to Crist ƿet ich iseo, ⁊ ihere, and wuche ine cwicnesse. ƿus is euerich religius mon ⁊ wummon dead* etc. — 15. After *done* a dash; a mark of interrogation after *inne* (17). — 21. *N* (352.19) *ƿis is ƿet ich seide ƿeruppe* etc. — 24. After *here* an omission; cf. *N* (352.20) *ƿuruh hwan ƿe world is me unwurð, ⁊ ich an unwurð to him, ase (K) weri ƿet is an honged*. — A full stop after *honged*. — *hel ze* an error for *heize*. — 25 ff. The passage is mainly an addition on the part of the reviser; *N* (352.23) *And ƿis is ancre steire, ƿet heo ƿus sigge . . . I none ƿinge ne bliscie (K) ich me bute ine Godes rode, — ƿet ich ƿolie wo,*

¹ *N* (350.2) *one ƿeo* '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) *De deade (K) nis nout of* means 'the dead man does not care' (*nis* : *ne is*); similarly l. 30. — 21. *MN* erroneously takes *wari* (*wari T*) as corresponding to OE. *wer* '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, werig* etc. — 354.13 ff. *stalen*: *STRATM.-BR.*, s.v. *Stale*, incorrectly gives the sense as 'rungs'.

7 *am itold uncwrit, ase God was o rode. Loked, leoue sustren, hu þeos staire is herre þen eni beo of þe oðre. Þe pilegrim iðe worldes weie, þauh he go uortward toucard þe hom of heouene, he isihð 7 iheret oterhwule unnut, 7 speket umbe hwule: wrettdet him uor woues: 7 monie þinges muwen letten him of his jurneie. Þe deade etc. — 31. Þe heizest staire of all þe oþer: apparently a blending of þe heizest... of all: heizer þan all þe oþer. — 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 suffering 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 gloriari...* (cf. P p. 164.15) *þet is... hwat se beo of oðre: heo habbet (ordre . þe habbet B, oðre þe habbet C; so also GT MY) hore blisse sum... auh (om. BCGT MY) we mote nede bliscien (K) us ine Jesu Cristes rode — þet is, ine scheome 7 ine wo þet he dreih on rode. Moni wolde sunnes weis þolien etc. Thus, bot 3if hij (13) — be pacient þere inne (19) has been added. — þise (9) an inconsistency for the sing — 21. half honged: N (354.15) *halflunge*. — 23. *Vtilitas* for *Vilitas*. — 28. *bodilich* for *boldelich*; N (354.22) *baldeliche*. — 32. The first *d* should be changed to *in*; N (354.26) *Noted wel þeos two wordes þet David ueied somed — swinc and edmodnesse: swinc ine pine 7 ine wo, ine sor 7 ine scoruwe (K); edmodnesse aȝean wouh 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 *erþe* a semi-colon; cf. N (358.6) *vor also ase þe ruele nabbed no lot ine heouene, ne þe gode... in eorite, in hore owune londe heo schulen welden blisse... Ase þauh he seide: Ne þunche ham no ueorlich etc. — 6. wchan hij — done (8) inserted. — 17. Cf. Matt., XIX. 28: *sedebitis & vos super sedes duodecim, iudicantes duodecim tribus Israel.* — *Beda*: N (358.19)² B (MN St. Bernard). — 18. *qui es: quies.* — *in perturbata: inperturbata.* — 22 ff. N (358.23) *I þe sette, is reste 7 eise bitocned, aȝean þe swinke þet' is her: and iðe menske of þe dome þet heo schulen demen is heihschipe menskeful ouer al understonden, aȝean scheome etc*; the second *Jn* (22) should probably be deleted*

¹ N (356.2, 4) *cweð*, as in numerous other instances, preferably to be taken as the *pa.* tense. — 30. MS.: *Det is det eadie scheome* (K). — 31. B reads *truked ow nauht. I þeos*; this is also the punctuation of the other MSS.; thus a full stop should probably be placed after *nouht* and a comma after *inne* (K) p. 358.1. — 358.18. *hit witned* 'testifies it'.

(cf., however, p. 197.20, 23); similarly & (24); after *Vnderstondeþ* we might put a sign of exclamation.

170. 1. *N* (358.30) *to glorie of blissfule ariste*. — 3. *wil* 'well'; cf. MORSBACH, Gr. § 109. — 8. *N* (360.6) *we schulen beon i-imped to þe iliknesse of his ariste*. — 10. *N* (360.9) *iliche him in his blisfule (K) ariste — ure bodi briht ase his is etc.*; *his* should be supplied after *is*. — 14. *asemini* cf. p. 105.17, note. — 15. *hele* and : *heleand*; the reading is apparently due to a misunderstanding, as the word in the original, *helind* *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) *compatimur*). — 24. *N* (360.21) *And nis euerich lim sor mid seorute of þe heaned? His lim, þeonne, nis he nout etc.* — 27. *it is tokne þat* etc. cf. l. 31; *N* (360.23) *þet lim þet ne swet nout, nis hit ruel tokne*.

171. 1. *N* (360.29) *Cwemeð he nu wel God þet þus bilimeð him of him sulf, þuruh þet þet he nule sweten? Oportebat* etc. — 2. The second *he* must be due to some inadvertency. — 5. *in gon* evidently an error for *ingong*; *N* (362.4)¹ *inzong*. — 7. *steþe*: the correction is probably imperfect; an *i* should presumably have been added. — *sterres*: *N* (362.5) *heouen*. — 9 ff. An alteration has spoilt the logical connection; cf. *N* (362.8) *Oðer we beoð kanges (arn cangede T, beoð changes C), þet wenuð . . . oðer þe holi halewen þet* etc.; we might delete *oþer* and put a mark of exclamation after *dere* (11). — 15. *wis 3ep childer*: *N* (362.13) *þeos 3eape children*. — 20. *it* to be supplied after *þat* — 21. A full stop after *sorouþ*. — 24. *deuulso: diuulso*. — 26 ff. *N* (362.23) *Uolk to-limed (tolaimet B, to laimet C, to limet . . . to limed T, to limeð . . . to limed G My) 7 to-laim mid stronge lifode 7 mid herde he cleopeð folc ferlich. Uor þe ueond is affuruht (K) and of-fered 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': *Hé ofdrædd wæs for his morþdædum* (Bosw.-T., s.v. Of-dræd); *Nu þu scalt adreden for þine ær dæden* (NED., s.v. Adread: MR Wörterb. s.v. Adreden)). — 2. *of* should be supplied before *Job*. — 5. *schameþ*: *N* (362 27) *geined*; an original

¹ *N* (362.3) *deale* interj.; cf. e. g. p. 62.25. — 8. *liht-leapes* by MN rendered 'trifles'; *T* reads *lihte 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*, *sshepe* 'wages, reward' < OE. *scipe* '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. *leap* '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. *Leap* 4; Bosw.-T. gives *leóht leap* translating Lat. *imbilium*, the meaning of which unfortunately appears not to be known. — 9. *hit* 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. *gaigner*; the word is to be connected with ON. *gegna* 'convenire'; cf. NED., s.v. *Gain* v.; MR Wörterb., s.v. *Geinen*; BJÖRKMÁN, Loan-words, p. 151.

spelling *ai* (or *framēd*) may have caused confusion; the alteration does not make sense unless the negation is left out. — 8. *for þe vndedlich* etc.: N (364.1) *Vor þet fel is undeattlich þet ide neoue ariste schal schinen* etc. — 11. *þat þe Castel is* etc.: N (364.4) *he wot þet te kastel is his, and geit baldeliche in þer he isihēt iriht up swuche baneres ase me deit ine castle. Auh, iden itorene uolke* etc.; the simplest correction would be to change *þe* to *his* and place the stop before *þere* after the word instead. — 12. N (364.6) *Godes banere: þet is, herdschipe of liuc: and þe ueond hauēd muche drede þerof* etc.; *þerfore* seems redundant. — 15. A colon should be put after *answere*, a dash after *seke*; N (364.10)¹ *Of two men, hwēter is wisure? Heo brot beote* (K) *seke* etc. — 16. N (364.11) *uorgeit al þet he luued of metes 7 of drunches*. — 19. After *two* 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, þet neuer nede sunne* (K), *bute one þrt he ber vleschs iliche ure vlessche* (K), *þet is ful of sunne*; cf. l. 30.

173. 1. In the margin: *dominus*. — 5. A full stop to be placed after *euere* and the stop after *fader* deleted. — 11. Cf. Isaiah, LIII. 5: *nostræ*. — 15. After *crist* a dash — 16. *his* to be supplied before *mercy*. — 22. N (366.24) *us forto buruuen from þes deofl's botte ide pine of helle. 3et, 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) *þet heo widuten him nefde no delit i none þinge, auh were, for þouhte of his luu, lene 7 vuele iheowed* (*elheowet B, el ihowet G, el iheowed C, helhewet 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 *þouzt* might be compared with mod. *thought'd* (Sc. *thocht'tit*) 'concerned': cf. NED, s.v. 2; EDD., s.v. *Thought*; the instances given there are all from modern times. — 3. *wedded to oþer*: N (368.3) *wedde² mid oþter men*. — *forhored hym*: the con-

¹ N (264.9) *Me* cf. p. 56.10. — 11. *al þet he luued of metes* 'all (the delicacies) that he likes of food' etc. — 17. *and we nulled* etc. 'and we will not' etc. — *buten* probably due to inaccuracy on the part of the scribe; om. BCGT (MY). — 18. *Nis þer nowiht þerof* 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 the sense of the original. — 23. *hwar se* 'wherever'. — 27. *nede sunne* (K): *nefle sunne BCG*, *nauede sunne T* (MY) 'never had any sin'. — 366.1. After *dead* a sign of exclamation; after *sunnen* a full stop, the second *þet* being a dem. pr. — 2. *nout of sunne, bute* etc.: 'nothing (more) of sin' etc. — 6. *cweð* pa. t. — 22. *nule . . . menen* imp. (Lat. *noli*): 'he must never complain'. — 26. *Hwat is God þe betere*: NED., s.v. *Better B 4 b*, has no instance earlier than 1619.

² *wedde* cf. p. 50.25. — 12. *leouwe*: MN Gloss.: 'a couch, bed; A.S. *leag*'; STRATM.-BR., s.v. *Hlāwe* (OE. *hlāw*, *hlāw*) '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 *þe soule spouse* taken as an appositional phrase; N (368.4) *ure Lourrd, þet is þe soule spus.* — 7. *þo* may be an uncorrected scribal error for *þe*. — *þ-me*: N (368.6) *þeoue*. — 8. *along*: N (368.7) *allunge*; cf. p. 113 27. — 9. After *ende* a full stop. — 11. *for þing þat hij mowen*: N (368.9) *uor hire liue*. — 15. *reufuls* probably an accidental scribal slip for *reouful*; N (368.13) *reoufulness*. — 17. After *ziuen* a sign of interrogation; N (368.15) *Nis grace wil-þeoue?* — 18. *by meded*: 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) *þet nulleð swink (swinken T) þer-uore blüteliche þolien*. — 21. After *hard* a full stop. — 25. *þise*: the plural does not make sense; N (368.23) *he (sc. wombe pot) is so neih neihebur to þet fulitowene lim þet hio etc.* — 32. *hen* a scribal error for *helen*.

175. 9. *clowes gilofre*: NED., s.v. Clove-gillyflower: *clowes of gylofre, clawis of gelofre*. — 13. *wif a styk of gold etc.*: N (370.14)¹ *þe oðter ber enne sticke of gode golde (K). Vre Lefdi nome mid te sticke . . . and þe meidenes eoden furdre to þe midleste*. — 20. *good to queme god And etc.* confused; N (370.21) *nis nout God ieuweme. God 7 þis deciples etc.*; *good* should be corrected to *god* and a full stop put after *queme*. — 21, 22. *ac þat on etc.* a perversion of the original; N (370.23) *þe on (K) þet was best ilered of Jesu Cristes deciples seið 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 seið. So we dredet flesches uel . . . þet soule uel kumed up, 7 we þolied (K) þe soule uel, uorte etsterten vlesches uel, ase þauh hit*

hleów; 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 OTeut. **la5*-, meaning 'where one lies, bed'; (Leg. Kath. (EETS.) 1827: *i þe liunes le. he* possibly so; MR Wörterb., s.v. *Leh*); cf. p. 96.25. In *C leoune*, *n* can hardly be anything but a faulty reading for *u*. — 17. *engraciuse* 'those who have no grace' (NED., s.v. *Gracious* 1, 6). — 18. *ham refl.* — 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 *ornure* ('? more particular' NED.) from OE. *georn* (Gloss.) is certainly not correct. — 11. *gedewel* evidently for *zedewel* (*T, zeduale C*). — 18. *neorvento*: 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 ancreful nomeliche (K) etc.*: *B* more clearly: *ah beon þrefter se ancreful nomeliche religius*; similarly *C (angerful)* and *G (estful)* (MY). — 22. *speken pa. t.* — 25. The punctuation should be altered thus: *So we dredet flesches uel . . . þet soule uel kumed up; 7 we þolied (K) etc.* 'we so dread . . . that disease of the soul arises' etc.; LR p. 10 apparently follows MN. — 29. *mis-itowene* 'undisciplined'.

were betere te (K) *þolien golnesse brunc þen heaved eche . . . And hwæter is betere, ine secnesse uorte beon Godes freo child, þen i flesches heale uorte beon þrel 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 *Auh we cleopieð (callen T) ofte wisdom þet nis non*. — 33. *N* (372.3) *Uor soð wisdom is don euere soule hele biuoren flesches hele: and hwon etc.*

176. 1. *riðthwisedome: riðthrise dome*. — 4 *N* (372.7) *þet beoð bitre spices and bitocneð etc.* — 5, 6. & *noteþ þis ful: N* (372.9) & *noted* (sc. hundred) *perfectiun, þet is, ful dede: uorte scheawen þet me schal fuldon flesches pine etc.* — 8. *wirche* apparently an error for *weize*; *N* (372.11) *þet euerich mon weie mid risdome (K) hwat he muwe don*. — 10 ff. *N* (372.12) *ne beo 3e (K) nout so ouer swute agest þet 3e uor3emen þet bodi: ne eft, so tendre of þe bodie þet hit iwurte untowen, 7 makie þene gost þeowe* — 18. *Marath & Mariath: N* (372.22) *Mararahit 7 Merariht*; cf. p. 144.2, 5 — *N* (372.23) *þe wormeste bitternesse is bireousunge 7 dedbote uor sunne etc.* — 20, 21. After *maudelyne* a colon; the lines are a redundant addition. — 22. *N* (372.23) *þe ereste Marie, Marie Magdalene*; similarly l. 28. — 25, 26 *Add þat before spelleþ* and strike out the stop after *toures*. — *yseide: N* (372.29) *iefned: BT ifeiet*; 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) *þeos wrastlunge is ful bitter etc.* — 30. *N* (374.5) *for þe 3et fondunges, þet beoð þe deofles swenges, waggeð oðer hwules, 7 moten wresten a3ean mid stronge wragelunge (wiglinge T, wraggunge C)²*.

177. 4 ff. After *fende* a colon; cf. *N* (374.11) *Uorði is euer bitter uiht neod a3ean Pharaon, þet is, a3ean þe deouel. Vor, ase seið Ezechiel, Sanguinem etc.* — 9. Cf. Ezek., XXXV. 6: *quoniam sanguini tradam te, & sanguis te persequetur: & cum sanguinem oderis, sanguis persequetur te*. — *Fleize — is bytokned synne* (11) inserted. — 12. *euere: N* (374.14) *neuer*. — 14. *endynge: cf. N* (374.16) . . . *is ine longinge (K) . . . 7 in þe anui (annu C, ende T) of þisse worlde;*

¹ *N* (372.1). *And þis 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. *þrowunge* 'suffering'. — 10. *efne* sb. 'nature, natural powers'; cf. p. 6.11, 126.31. — 12. MS.: *beo 3e (K)*. — *agest: MN* 'spiritual'; NED., s.v. reads *a gest* 'in spirit'; this is obviously the sense which the context suggests, although the form makes difficulties, OE. *gæst*, of rare occurrence, being hardly represented in the mediæval language; in fact, the reading of *N* stands apart (*BCT igast, G agast MN*) and may be due to confusion with the vb. *agasten, agesten* with which it is also associated in STRATM.-BR. and MR Wörterb. ('geänstigt, ängstlich'). — 18. *smuriles* sg.

² *MN*'s interpretation of this passage seems questionable; *fundunges* is apparently the subject, and *waggeð* may mean either 'cause to waver' or 'be stirring'. — *swenges* 'tricks', OE. *sweng* 'stroke' (Bosw.-T., s.v.) not *swing* (MN Gloss.) *heo* to be understood as the subj. of *moten* (7). — 16. *ikepe* apparently for *ikeped*. — 18. *undeaues weorre* 'the tribulation of vice'. — 23. *blisse . . . urom God*: in the translation 'and' should be omitted; cf. RG p. 135.

TP give an inferior reading. — 17. N (374.20) *bi Marie Salome, þe þridde Marie*. — 18. & *ben clene inwiþ*: N (374.21) *peis 7 reste of cleane inwiþ*; cf. p. 1.13, 18. — 19. 20. *loue* evidently a corruption; N (374.22) of *þisse liue*. — *blisse* should be added after *fram*. — For *3if* — *longeþ* to (21) an addition. — 22. N (374.24) . . . *rixlet bitternesse*: *erest, iðe bigimunge, hwon me seihneð mid God : i uordzong of gode liue : and iðe last ende*. — 23. N (374.29) *bitternesse* (K) *buð (bi:ete T) hit : uor*, etc. — 24. *brouzten* for *bouzten*; 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 smellinde aromaz*. — 30 ff. The original has been altered, and the logical connection is rather confused: N (376.6) *þuruh bone of bitternesse þet me her driet for God, þe heorte, þet was wateri, smecchles, (smelles T), and ne uelede no sauir of God, nammore þen of water, þeo¹ schal beon iwend to wine : þet is, þeo heorte schal iuinden smeck ine him swete ouer alle wines*. — 32. *was* should be supplied after *þat*. — *werisch*: the first recorded example seems to be from Palsgrave; cf. Cent. Dict., s.v. Wearish; EDD., s.v. Wairsh.

178. 4. Cf. Eccus., I. 29: *Vsque in tempus sustinebit patiens, & postea redditio iucunditatis*. — 5. *þolemodelich þoly*: N (376.12) *þe þolemode þolie* etc. — 8. Cf. Tobiah, III. 22: *quia — facis — infundis* (N *facit — infundit*) — 11. *weping waters*: N (376.16) *wopie wateres*. — 12. After *Salamon* a colon. Cf. Prov., XXVII. 7: *anima esuriens etiam amarum pro dulci sumet*. — 13. *bitterlich*: N (376.18) *sikerliche*. — 15. Similarly N (376.19); cf. Cant., IV. 6: *vadam — collem*. — 16. ff. N (376.20) *to recheles hulle, bi þe dune of mirre. Lo! hwuch is þe wei to recheles swotnesse? bi (K) mirre of bitternesse. And est, iðet ilke luue boc: Que est etc.* — *bi* (16) may be due to anticipation. — *often* (19) carelessly for the original *est*. — 22. The translation an addition. N (376.23) . . . *mirre et thuris? Aromaz is imaked of mirre, 7 of reches [l. rechles]. And (ah B, 7 G My) mirre he set biuoren, 7 reches kumeð efter: Ex aromatibus, mirre et thuris. Nu* etc. The passage has been omitted in *T* and partly in *C* (My). — 25. N (376.26) *heo ne mei habben swotnesse : none (K) of God, ne swetnesse wiðinnen*. — 27. A full stop after *trauaile*. — 28. *For summe gon* etc.: cf. N (376.29) *sum* (sc. *bitternesse*) *geð frommard God, ase euerich worldlich sor þet nis for þe soule heale*. — 29. *for hij — wiþ al* (33) has been inserted. — *neþþ*: *ne beþ*.

179. 3. N (378.1) . . . *smuri:n ure Louerd. þeo beoð kuminde uorte smurien ure Louerd þet me þoled for his luue. He (þe BG, þeo C, þ T My) stretcheð 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-

¹ *þeo* dem. pr. fem. referring to *heorte* (7). — 12. *þolie* subj. 'may bear'. — 26. Cf. Rg p. 98. — 378.23. *reden* obviously means 'read'.

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) *ure Loueril wende ut of boðe* (sc. *Marie wombe and stonene bruð*). *Ze wend tu also ut of bo þine ancre huses, ase he dude, wiðute bruche, 7 bilif ham boðe ihole. Þet schal bron huon þe gost iwent ut on ende, wiðute bruche 7 wiðute wem, of his two huses. Þet on is þe licame: þet oder is þet uttre hus, þet is ase þe uttre wal abut þe kastle.* To read the lines as they stand, we may place a dash after *dude* (16); also after *hous* (18), and *Castel* (19). — 28. *Ac J rede — good* (31) inserted. — 32 ff. A contraction of the original; *wiþ þise two* (33): cf. *N* (380.4) *þorn is scherp 7 unwurd. Mid þros two beoð igurde. Ze nouren nout unnen þet eni vuol word¹ kome of ou . . . And beoð bliðe on heorte zif ze þoliet daunger of Sluri, þe kokes knawe . . . Þronne bro 3^r dunas iheid up to þe heouenr: vor lo! huw speked þe lefdi* etc. — 36. Cf. Cant., II. 8: *Vox dilecti mei, ecce iste venit saliens in montibus* etc.

180. 9. *he for her.* — After *may* we should perhaps supply *hi*; *N* (380.19) *ne strusteð heo nout* (K) *so wel on ham, uor hore febblesce* (K): *uor ne muhte heo nout iðolien* etc. — 11 ff. & *ldeþ h-m hau* etc.: *N* (380.23) *His schedewe hure 7 hure (lanhure C) ouerget and writ ham þeo* (K) *hwule þet he leaped ouer ham: þet is, sum ilicnrsse he writ on ham of his liue on corðe, ase þauh hit were his schedewe. Auh þe dunes underuoð þe treden (trodes T) of him suluen, and schawed in hore liue hwuch his liflode was . . . i hwuche wo he ledde his lif on corðe. Swuch dune was þe gode Powel, þet sride: Drjicimur* etc. — 15. *aschadewe: a schadewe.* — 24. *self* an error for *selþ*; *N* (382.2) *is-ruhðr.* — 25. *wick*: I have not found a form exactly corresponding to this (cf. *wic* OE. Hom. p. 239; *wice*, *hwic* p. 243). — 26. *his dep on rod*: *N* (382.3)² *his lif on eorðe.*

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 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. *þet beoð* seems to be parallel to *Dis beoð* (17). — 19. The comma after *seið* should be deleted and placed after the next word and *he* understood as the subject. of *ouerleaped*. — *heo*, as in l. 21., obviously by confusion! cf. *he for heo* l. 11 (LR p. 7); *B hire seolf, he ouerleaped . ne trust nauð se wæl, C hire leof ouerleaped Ne trust nauð se wæl, T hire self. ouer leapes . ne trustes him nauð* (My).

² *N* (382.7) *Ne beo . . . þet* etc.: the clauses are illogically connected (so also *T*); *þet* should be omitted: 'be a thing never so hard, love makes' etc.; *B heard, soð huue lihted hit* etc., *C hart huue lichted hit* (My). — 10. Mn probably does not give the meaning correctly; I propose to change *þet* to *þen*. — 11. *huue sumne*; similarly *T*; *C huue summe*; *B huue of sunne* (My). — 13. *þe middel þauh, and ermes: middel . þeh . 7 carmes B, middel . þeh 7 carmes TC* (þech) (My); this is clearly the correct reading; *N þauh* is no doubt an error; OE. *þeoh* would hardly give a ME. equivalent identical with this form. — 24. *ortrowed* 'suspects', OE. *orþriwian, -trywian*; sense and derivation as given by Mn

181. 5 ff. *fasteþ & wakarþ* etc.: the pres. illogically kept from the original; cf. *N* (382.12 ff.). — 22. *piratas* for *pirtas*.

182. 12, 13. The lines are rather defective. *N* (384.23) *þet non ne mei habben mid monglunge of undeauwes, ne mid eorþlic hwe of worldliche þinges: uor (þis mong wordet þis luue weorret C) so þe eien* etc. — *moninyng* seems to be an unintelligent substitution of the unusual word in the original. — 25. *N* (386.11)¹ *Hwat is schir heorte? Ich hit habbe iseid er: þet is, þet 3e* etc. — 29. *he* should be supplied before *loue*; *N* (386.18) *þet luued out bute þe, bute 3if heo luuen hit for þe*.

183. 5. *hirs*: the fem. pron., contrasting the masc. in the preceding lines, kept from the original. — 6. *N* (386.29) ... *of-gon ure luue on alle kunne wisen. He haueð muchel idon us* etc. The stop after *mychel* should be placed before the word instead. — 7. *3utt* an error for *3ift* (cf. l. 14); *N* (386.30) *3eoue*. — 10. Cf. Ps. VIII. 8: *Omnia subiecisti sub pedibus* etc. — 13. *deþe*: *N* (388.7)² *dude*. — *al þis: N of his*. — 14. A full stop after *wrecches*. — 19. After *hym* a colon; after *woweþ* a dash. — 27. The second *al* should be corrected to *a*. — 28. *ð* logically to be replaced by *þat he*; *N* (388.21) *On mihti kinges luue was þauh biturnd upon hire, so enimete sruide þet he ... sende hire his sonden* etc. — 29. *socours of lyues help: N* (388.25) *sukurs of liuened, 7 help* etc.; the reading may be emended by changing *of* to *and* or by deleting *s* in *lyues*; or else *lyues* might possibly be taken to mean 'means of living'; cf. STRATM.-BR., s.v. Live sb.

184. 2. *he mi3th: N* (390.1) *heo (sc. wordes) muhten*³. — 5. *nys þis hoker wonder: N* (390.5) *Nes þis wunderlich hoker?* Cf. p. 62.28. — 6. *Ac so debonairte etc: N* (390.6) *Auh so, þuruh his debonerté, luue hefde* etc. — 7. *haþ* inconsistently for the pa. t. — 12. *þe* possibly for *to*. — 19. *ouer rnkymde: N* (390.18) *of rulle kunnes kunde. — in: ouer N*. — 22. *werrour: N* (390.21) *woware*. — After *dude* a colon. — 23. *duden dede* for *deden dude* (cf. *dude bote* p. 164.4) *N* (390.21) *And he ... efter monie messagers, 7 feole god deden, com*

(Gloss.) are wrong. — 25. MS. reads *de þeof* (K). — 26. *nis þer bute* etc. 'there is nothing but': we can only etc. — 384.11. *kude* pa. t.; so also *seide* in l. 15.

¹ *N* (386.1) *wored*: MN 'distorts (Gloss.: A.S. *worian* to embroil, 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. *wárig*. 'dirty' more probable; I suggest 'makes dim, blears'. — 17, 18. *heo pl*; so also *þissen* (19).

² *N* (388.6) MN's translation has no sense. I put a dash after *serued*: '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.

³ *muhten* 'could'. — 3. *kinedome*: MN 'kingdom'; I prefer 'kingly authority, kingship'. — 15. *deade* (K) *deade*: *deade* looks like an undeleted scribal error. — 19. *luue, naued* (29) pres. — 23. The connection would doubtless be improved by placing the full stop after *luue-wurde* and the comma after *donne* (24).

uorto preouen etc. — 27. After *cris* a colon. — 28. *wered*: N (390.26) *wreih*. — 29. A dash before *his* and after *armes*; N (390.28) *in his i streihete* (K) *carmes*. — 30. N (390.28) *ase þe on uot, efter þet me wened, set* (K) *upon þe oðter 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'. — *þat is bitokned*: either *by* is to be supplied or *bitokned* has a sense analogous to that suggested for p. 66.17; N (390.29) *þet þis scheld naued none siden is forto bitokned* (K) etc. — 5. *Hij 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 schilt us nout one* etc. — 15. The explanation an addition. — 16. A sign of interrogation to be placed after *whi*. — 17. *liþthlicher*: N (392.11)¹ *lihtliche*. — 18. After *wolde* 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 nes neuer*. — 23, 24. N (392.17) *iðisse schelde*; the construction is irregular. — 30. N (392.24) . . . *þurten his scheld: þet is, lette openen his side* etc. — 31. N (392.25) *forto scheawen hire openliche hru 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)² *heo muhte uorhoren hire mid oðter men*. — 13. *hored hym*: the sense, analogous to that just noted, is apparently unique; the word is first recorded from Shakesp.; N (394.10) *þauh þe soule his spuse uorhoric hire mid þe ueonde* (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 *lemman* (27) may be taken as a colon and *þat* stressed, referring to what follows; N (394.22) *So muchel is bitweonen Godes neihlechunges 7 monnes to wummon þet monnes neihlechunges maket of reiden wif, and God maket of wif meiden* (K). — 29. *bitwiþen*: *þ* for *x*. — 31. Cf. Job, XII. 23: *subuersas in integrum restituit*.

187. 4. N (396.2)³ *uor so he hit wolde: his luue makede us*

¹ N (392.9) MS.: . . . *wille þu hauest i kruned 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. *ueire*: Mx 'fully'; this may be a misprint for 'beautifully'. — 23. *biholde* pr. subj. 'may behold'. — 23. *gode iueren* 'dear, intimate friends'.

² N (394.3, 4) The apparent double meaning of *Giwerie* — the former instance 'the Jews' 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. *fordede* 'deed done on behalf of some one, favour'; NED., s.v. *Fordeed*; so also MR Wörterb. — 16. *al dei* 'continually'.

³ N (396.1) MS.: *muhte* (K). — 4. *hire* not refl. — 6. *efter* simply means 'after'. — 9. *luued* pres.

bed þerof; a full stop to be placed after *blode*, a dash after *loue*. — 9. *holdeþ*: N (396.7) *halweð* (*haldeð C*). — 14. Cf. Isaiah, XLIX. 15. Numquid obliuisci potest mulier infantem suum, vt non misereatur filio vteri sui? & si illa oblita fuerit etc. — 18. *ter* for *te*. — 21. N (396.16) *he dude merke of þurlunge ine bo two his honden*. — 22. *h* for *he*. — 23. After *loue* a dash. — 26. N (396.21) *vorto ueien ure botte togederes* etc.

188. 2. *he* should probably be supplied before *hap*. — 3. *ne an* — *dye* (4) added. — & *þus alle þe resouns* etc. confused; N (398.7)¹ *þus, alle þe reisuns . . . þu meiht i-vinden in me: nomeliche, zif þu luuest chaste clenness: vor non* etc. — 7. A dash after the first *it*. — 11. Another *þe* should doubtless be inserted before *meste*. — 13. The stop after *more* to be omitted. — *is* for *it*. — *ferē* apparently a unique form. — 14. After *more* a full stop. — 17. *þi seluen* a corruption for *be seuen*. — 18. *scheme*: N (398.22) *sweamen*; the substitution 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 þenchen swuch seluhē, þet* etc. — 21. A colon after *vn endelich*. — 22. *Absolon* cf. p. 96.7. — 23. *siches*: *h* should evidently be corrected to *l*; N (398.28) *sicles* (*schillinges 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) *ureoschipe*. — 28. *body* as *BCGT* (MY); N (400.1) correctly *bode* (MY p. 72).

189. 2. *awowzer*: a *wowzer*; N (400.9) *þet a swuch woware ne mei turnen hire luue to him*. — 2, 3. *hij, sche* inconsistently referring to *he* in l. 1; influenced by the original f. sg. pron. — 6 ff. N (400.14) *nis non þet muwe etlutien* ([*auuey sculkin*] *C*) *þet heo ne mot him luuien. þe soðe sunne . . . was forði istien on heih oðe heie rode . . . to ontenden his luue in his leoues heorte, and seið ite gospelle, Ignem* etc.; the original *etlutien* of which NED. gives only two instances, the latest from 1230, has been misinterpreted and the passage changed accordingly. — 12. *ardeat* as N; *accendatur*: Luke, XII. 49. — 29. A full stop after *ouer þwert*. — *weschul: we schul*. — 30. N (402.8) *þencheð zif ze ne owen eade to luuien þene king of blisse þet to-sprit so toward ou his ermes, and buhð ase uorto beoden cos aduneward his heaued*. The irregularity in tenses may have been caused by a misunderstanding of the original *to-spret*.

190. 4. N (402.13) *ase Elie dude þe poure wummonē liueneð*²

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 *etholden*. — 10. *huui* for *hu* *CGT* (MY); cf. p. 206.19. — 21. *uel* 'evil'. — 31. *heale* 'prosperity' (*M Sanctitas* possibly for *sanitas*; cf. Pr. P.: *hele*: *sanitas*). — 400.2. *þuruh nout to worleosēn* 'to lose (sacrifice) nothing'(?); RG p. 103. — 4. *hetel* 'hostile'.

² I strike out the comma after *wummonē* and take *liueneð* as the object of *dude*.

and *gistuede mid hire þet he iuond* etc. — 7. *Mugge*: N (402.17) *migge*; 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 *sond* 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) *þis blod . . . schal makien ou Sarepciens: þet is, ontnden ou mid tis Grickische fure* etc. — *gregeyns* an apparently unparallelled form; the abbreviation-stroke probably accidental. — 13. *hym* — *it* an inconsistency in gender; N (402.24) *þeos luue*. — 16 ff. N (404.3) . . . and *idel acoldalēt 7 acwenchēt þis fur. Sturiedt ou euer cwicliche ine Gode werkes, 7 þet schal heaten ou 7 ontenden þis fur azean þe brune of sunne. Vor, al so as on neil driued ut þen oðerne, al so þe brune of Godes luue driued brune of ful luue ut of þe heorte*. — 18. After word a full stop. — 23. N (404.12) . . . *ase þauh a mon . . . failde efter his sore swinke, a last, of his hure*. — 26. *þeendyng: þe endyng*. — N (404.16) *itēn ende of al his liue, þet was ase itēn euentid, hwon me* etc. — 27. After *hym* a colon. — 30. N (404.20) *ne sweamed, ne ne deruēt me nowiht azean þis — þet ich þus bitro (bite C) al þet ich idon hadde. þis eisl þet 3e beoðēt me — þis sure hure, þuruh fulled mine pine*¹.

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 esurierit* etc. — 5. *womman* to be added after *oifer*. — 8. Cf. Prov., XXV. 21, 22: *si sitierit, da ei aquam bibere: prunas enim congregabis* etc. — 11. An omission has broken the context; cf. N (404.32) . . . and *zif he (sc. uo) is of þurst, zif him drincken: . . . zif he efter þine herme haueð hunger oðer þurst*², *zif him uode of þine beoden . . . and zif him drunch of teares*. — 12. *reclen*: 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 stinckinde ulesshes luue, þet acwenchēt gostlich luue þet Grickische fur bitocnēt. Hwat fleschs was on eorðe so swete 7 so holi (K) ase Jesu Cristes fleschs. And, þauh he seide, himself . . . Nisi ego* etc. — 24. *my faders & myne*: N (406.19)

¹ *þonc* 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 *Mx* 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 Federes luue; cf. l. 26. — 27 ff. N (406.20) Hwon Jesu Cristes owne diciples (K), þeo hruile (K) þet heo uleschsliche luuede hine... uor-eoden þe sretnesse of þe Holi Goste... nis he wod, oðer heo, þet luueð to swuðe hire owne ulesshs etc. — 30. There is an inconsistency of number and persons. — 31. After to gedre 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 heouentlich... Luue maket hire (sc. heort) schir and grifful and cleane... alle þe þinges þet heo arined, alle heo turned to hire... þuruh þet tu luuest þet god þet is in on oðer monne... þu makest... his god þin owene god... Strik¹ (strece BC, strech T My) þine luue to Iesu Criste, 7 þu hauest i-wunnen him. Rin (Run T) him mid... luue... and he is þin... Nis God betere uneuenliche vnliche (K) þen al þet is iðe worlde? Chérité etc. — 13. N (408.15) þet for eni worldliche luue his luue trukie: vor no þing ne con luuien ariht bute he one. — 20. miȝth: N (408.22) imunt. — 22. The stop after witterlich should be placed before the word. — 24. After þerof a colon. — 28. A full stop after smyten.*

193. 2. The connection would be improved by omitting *þerfore*. — 3. *done hem bot good: N (410.3) ne mei ich nowiht don ham.* — 4. *whan he — þe rede see (7) inserted.* — 8. *wiþhele* is, to my knowledge, an unrecorded compound; N (410.5) *his spuse þet he ne mei nout helien wið; cf. l. 11. — 10. Cf. Gen., XVIII. 17:*

Num etc. — The letters in the margin: in ge; similarly p. 192.29. —

nesis
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. LXXVII. 8: non est creditus cum Deo spiritus eius. — N (410.18) *þis is þe lefdi riwle. Alle þeo (K) oðre seruet hire... Lutel strencte ich makie of ham, vor hwon þet þeos beon² deoruordliche i-wust (i-loket T). Habbed ham, þauh, schcortliche, iðe eihteoðe dole. — 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 *þat* before *An*. — A colon after *hym*. — 32. *þe briȝtnesse 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. *strican* 'stroke, rub': — 12. *loueð* for *leueð*. — 13. *Chérité* — *cherté* possibly an instance of play upon words. — 20. *monne* gen. pl. as on p. 384.11: 'who loved him most among men'.

² For *beo*. — *Habbed* imp. pl.; cf. p. 342.23.

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, quæ 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. — *housan*: 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 zibe*. — 12. V. 17: mensura hominis, quæ 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. GODEFROY, s.v. Conte. — 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 *his*. — 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. Sardine¹. — *Gristolite* 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. *vertuose*: it would be tempting to assume some connection with *vert*, as an allusion to the green colour:

Jaspis colore viridi:
Profert virorem 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 portas, duodecim margaritæ 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 terræ afferent gloriam suam, & honorem in illam. — 17. *on nizth*: per diem (v. 25). — 32. *hem* for *hym*; cf. l. 15. — 34. *Men* to be supplied as the subj.

197. 1. *bat* should be inserted after *And*. — 2. *schal be Jan* or the like has been left out. — 8. Et ostendit mihi fluiuium aquæ vitæ (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* would mean 'be acquainted with'; an apparently similar instance (from 1630) is given in NED., s.v. Know 9 d. — 12, 13 *abowzēp*, *abowze*: I have noted (from WRIGHT'S Voc.?) a sense 'maintain' which

would suit this context; cf. Matt., X. 32. — 16. *þat* erroneously for *haþ*; cf. v. 6: *Hæc verba fidelissima sunt, & vera. Et Dominus Deus spirituum 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: conseruus enim tuus sum, & fratrum tuorum prophetarum, & eorum, qui seruant verba prophetiæ libri huius: Deum adora.* — 26, 32 ff. Cf. v. 14: . . . *vt sit potestas eorum in ligno vitæ, & per portas intrent in ciuitatem. Foris canes, & venefici, & impudici, & homicidæ, & idolis seruientes, & omnis, qui amat, & facit mendacium.*

199. The passages on this and the following page are fragments from the eighth part of the original. — 10. *fram ester to holy þursday* an addition. — *In heruest etc.:* N (412.21)¹ *3e schulen eten urom ester uort þet þe holi rode dei, þe latere, þet is ine h-ruest, eueriche deie twie, bute . . . 3eing dawes, and uigiles. I þeos dawes . . . ne schuln 3e eten* (K) *nout hwit* (*nawt coten hwit B, eote nan hwit C, 'ete na hwit T My*). — 17. N (412.30) *Sum ancre maked hire bord mid hire gistes widuten. þet is to muche urcondschipe . . . 7 mest a3ean ancre ordre, þet is al dead to þe worlde. Me haued i-herd ofte siggen þet etc.* — 20 ff. N (414.5)² . . . *gistninges: ne ne tulle 3e to þe 3ete none unkuðe harloz: þauh þer nere non oðter uel of bute hore medlease muð* (*hare meadlese murð B, hare medlaseschipe C, hore meadlese nowse T My*), *hit wolde . . . Hit ne limped nout to ancre of oðter monne elmesse uorto*

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. *riucen*) are of slight importance'. — 7. *deinté* 'estimation (: men attach less value to etc.)' — 27. *eted* is imp. pl.; thus a full stop should be placed after *feble* (so also Rg p. 70). *B ouer feble . Potage coted*; similarly *BC My*).

² N(414.4) *speken, eten pa. t.* — 6. *nere*: the pa. t. subj. should be kept. — 23. *oueral* adv. — 416.2. *poure* adj. qualifying the following word. — 13. After *etene* a full stop, *nenne mon* being the object of *lade*. — 15. *ureond pl.* — 418.1. It is needless to point out that MY's strange assumption on p. 68, is a curious blunder; *uarien* does not, of course, mean 'curse'. But I fail to see the exact sense of the phrase. MN'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 *punt* as the pres. t. subj., give to *uarien* the sense 'guard, take care', and exchange *me* for *he BCT* (MY): 'to take care when he (sc. *heiward*) 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 puindes* goes against this explanation. — 3. *tune*: MN 'town'; MORRIS 'enclosure'. An appropriate translation would be 'court of justice', but I find nothing to support it. — 15. *wel mei don etc.*: MORRIS's interpretation is, so far as I can see, without meaning. — 9. *eithe* 'property'. — 20. *herde* adj. — 24. After *breres* a semi-colon; *B breres . ne biblodgi* (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 3emes þe etc.* (third line from the end) evidently, as suggested by MORRIS: *Te 3eines . . . speked*. — In foot-note f, l. 2 the stop after *of* should be struck out, for *hwon þ* meaning 'provided that'.

makien hire large . . . Marie 7 Marthe . . . hore lif sundrede. Ze ancren habbet 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 libben bi elmesse ase neruhliche ase heo euer mei . . . Zif heo mei sparien eni poure schreaden* (*schine T, schraden C*), *sende ham al dorneliche ut of hire woanes* (*wanes TC*) . . . *And huw schulen þeos riche ancren þæt . . . habbet rentes i-sette, don to poure neiheboures derneliche hore elmesse? Ne wilnen* (*wilni C, wilne nan T, wilni 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)¹ *Ze schulen beon i-dodded four* (*fiftene T*) *siden iðe zere . . . and ase ofte i-leten blod.*

200. 4. *takeþ* for *talkeþ*; N (422.17) *Hwon ze beoð i-leten blod, ze ne schulen don no þing, þeo þreo dawes, þæt ou greue: auh talkvæt mid ower* (K) *meidnes and mid þeafule talen schurteð ou to-gederes . . . So wisliche witeð ou in our blod-letunge . . . and also hwon ze i-ueled eni scenesse: vor muchel sotschipe hit is uorto uorteosen, uor one drie, tene oðter ticeolue.* — 5. *nouzth to libben by:* N (424.3)² *Ancre þæt naued nout neih 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. *nomān: no man*; so also l. 11: N (424.12) *No þing nabben heo þæt hore dame hit nute: ne ne underuon no þing, ne ne ziuen wituten hire leaue.* — 9. N (424.18) *Nouðer of þe wummen ne beren urom hore dame, ne ne bringen* (K) *to hire none idele talen, ne neowe tidinges etc.* — 12. *gcueþ* for *greueþ*. — 13. *chustise hem etc.:* N (426.10)³ *þe ancre makie eider of ham to makien oðter venie akneon to þer eorðe, . . . and þe ancre legge on eider sum penitence etc.* — 17. N (428.4) *Bitwconen mele ne gruselie* (*gruchesi B, gruuesi C, gruse T MY*) *ze* (sc. the women) *nout nouðer frut, ne oðerwhat: ne ne drinken wituten leaue.* — 19. N (428.9)⁴ *Non ancre seruānt 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) *beoð* for *beo*. — 19. MS.: *bringen* (K). — 24. *hesmel*: a combination with OE. *healsmyne*, ON. *hálsmál* (MN, MORRIS) does not seem very probable. — *al* is adv. and the phrase has reference to *hesmel*.

³ N (426.6) *hire* sg.; an inconsistency in number. — 8. *eft sone* 'a second time, again'. — 23. *ham* refl.; MN's erroneous interpretation of the passage is repeated by MORRIS; it means: 'let them keep firmly together . . . and not care' etc. — *and* (24) — *somed* (25) may be regarded as a parenthesis.

⁴ N (428.7) *þeo* pron. pl. referring to *word*. — 10. MN's interpretation looks like a misunderstanding: *vlutten bi* means 'live upon' and *Godes milce* (11) is parallel to *mete 7 cloð*. — 11. MN, 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, hwet se tide of þe ancre*; similarly CT. — 14. *eie hope* cf. *luue-eie* l. 30; *ehe of hope BTC* (e3e) (MY). — 17. *stucchen* for *stucche*. — 23. *riulen* pl. — 23. *godere* should be kept as preferable to *Godes TC* ('sound precept'). — 430.13. *heuede* pa. t. subj. — 13. *hol holden* evidently an instance of dittography (MR).

ouhte, mid rihte, uorto asken i-sette huire, bute mete 7 cloit þet heo mei
 clutten bi (bute mete 7 hure þ ha mei flutte bi B MY) 7 Godes milce. —
 20. *eueryche weke ones redeþ*: N (428.17) *3e ancren owen þis lulle laste*
stucchen reden to our wummen eueriche wike enes, uort þet heo hit kunnen;
 cf. N (430.11) *O þisse boc redeþ eueriche deie hwon 3e beoþ eise —*
eueriche deie lesse oðer more. Uor ich hopie þet hit schal beon ou ...
swuðe biheue þuruh 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 Årskrift. 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 collation¹ 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

¹ *Jahrb. f. rom. u. engl. Sprache u. Lit.*, XV. pp. 179 ff.

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 versions¹:

I. *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 (2/2 14th cent.).
7. *P.* Pepys MS. 2498, Magd. Coll. Cambridge (2/2 14th cent.).
8. A fragment published by Professor Napier in the *Journal of Germanic Philology*, II. p. 199 (14th cent.)².

¹ MACAULAY, *op. cit.*, pp. 64, 71, 145 ff.

² 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. Laud 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 S^t 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. WÜLCKER, *Beitr. z. Ges. d. deutschen Spr. u. Lit.*, I. 72).

II. *French.*

9. Cotton, Vitellius, F. VII.

III. *Latin.*

- 10.
- M.*
- Magdalen College, Oxford, 67 (ab. 1400).
-
11. Cotton, Vitellius, E. VII (1/2 14th cent.; greatly damaged).

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 collection¹, 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 opinion². 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 writers¹. 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 elsewhere², 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.

¹ MÜHE, Über den in Cotton Titus D. XVIII enthaltenen Text der Ancr. R.; again *Anglia*, XXXI. p. 399 ff.; REDEPENNING, Syntaktische Kapitel aus der Ancr. R.

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 passages¹: 'Ist 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 impossible¹. 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 others². 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 Riwe* 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

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. codex¹, 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:

seieþ . . . an Aue Maria . . . for hym þat it drouze out in to þis langage (p. 200)

¹ Cf. BRAMLETTE, p. 482; MÜHE, 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.):

*In sotherin englis was it (sc. writt) draun,
And turnd it hauē i till our aun
Langage o northrin lede,
þat can nan oiper englis rede.*

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 Riwele. 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 useful¹. 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 Riwe* 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 — *Wickleef'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 summons¹ may be merely accidental. But the peculiar agreement with Wyclif in the use of *mar-chante* 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 apostle²). 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 I 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 fermentation⁵. To which particular body of opposers the reviser

¹ JUSSERAND, *L'épopée mystique*, p. 134; MENSENDIECK, *Charakter-entw. des Verf:s von Piers the Plowman*, p. 77.

² TREVELYAN, *op. cit.* p. 307, 315.

³ MENSENDIECK, *op. cit.*, p. 79 f.

⁴ MENSENDIECK, *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 less 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

¹ PAUES, *A fourteenth Cent. Engl. Biblical Version*, p. LXVIII.

iversity, has taken the trouble to go through my manuscript
view to normalizing the language. Dr. Liljegren and Mr.
en have rendered valuable assistance in reading the proofs
last few sheets. These and several other friends who have
e in different ways I beg to accept this expression of
anifold obligations.

and, Sept. 1918.

J. P.



