YORKSHIRE WRITERS

RICHARD ROLLE OF HAMPOLE

AND HIS FOLLOWERS

EDITED BY

C. HORSTMAN

VOL. II.

LONDON

SWAN SONNENSCHEIN & Co.

NEW YORK: MACMILLAN & Co.

1896.

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Introduction.

Christus in unoquoque nostrum, unusquisque ipse Christus, i. e. homo; ego homo, filius hominis, Christus.

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

Richard Rolle, from the place of his death and burial surnamed Hampole, was born about, or shortly before, 1300[1], at Thornton (now Thornton Dale), a village 2½ miles E. of Pickering, at the foot of the hills in the North Riding of Yorkshire. He died on the 29th of September 1349. His father was William Rolle[2], a man apparently of respectable position, being called an intimate friend of John de Dalton (iste armiger patrem suum veluti sibi familiarem grata affectione diligebat); he was perhaps a dependant of the Nevilles. Having received his primary education at home, he was at a more advanced age sent to Oxford by Thomas de Neville[3], afterwards (since 1334) archdeacon of Durham. Oxford, at that time, was in the zenith of its glory: only a few years had elapsed since the

[1] John Wilson in his "English Martyrologe" (1608 & 1640) has it that he died "full of sanctity and venerable old age", but this statement of a late writer is not borne out by any older authority. In the works of R. Rolle, who generally is very communicative about himself, I find no allusion to his old age. The large number of his works, however, proves that he must have attained a fair age. The Vita tells us that he was "exhibited" at Oxford by Thomas Neville. Now this Neville was not born before 1292—5. He may have taken R. Rolle with him while himself going to Oxford for his course, in which case Rolle might be of equal age; but more probably he sent him there after finishing his studies, in which case Rolle would be younger. In his earliest work, the Melum, in which he calls himself juvenculus, puer, pusillus, he prophesies a bad end for the King and Queen: "Reginas quae reprobe regebantur vermes rodent invisibiles; reges a regnis ruent quia sanguis sarcinatus sceleribus duces et divites inaniter decepit", alluding to the misgovernment of Edward II and his spouse. Now the Queen's infamous adultery with Mortimer, to which, it seems, allusion is made, commenced in 1325 and was known in England in 1326. In that year R. Rolle, if born in 1300, would he 26 years, an age which would allow him to call himself juvenculus and puer. So I fix 1300 as the most approximate date.

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

[3] This Thomas, a member of the great family of the Nevilles (who with the Percys played the most prominent part in the history of the North during the border wars), was the son of Ralph Nevil, Lord of Raby, Branspeth, Sherifhoton and Middleham (1262—1331), who in 1282 (his father Roger having died in 1271 of a wound received when caught in adultery) succeeded his grandfather Robert, the 1st lord of Raby, Branspeth and Sherifhoton (sometime governor of York Castle, of Pickering Castle, and of Bamburgh Castle). Of this Ralph it is said "that he little minded secular business, but for the most part betook himself to conversation with the Canons of Merton and Coverham; as also, that he committed incest with his own daughter (Anastasia, afterwards wife of Sir Walter de Fauconbery), and that Richard de Kellawe, bishop of Durham, did for that crime compel him to do publick pennance" (Dugd.; this was in 1313, cf. Reg. of Archb. Greenfield). He had many children: Robert, Ralph, Alexander (of Raskell), John (slain at Halidon Hill), Thomas (the archdeacon), William (rector of Simondburne?), Anastasia, Mary, Joan, Margaret, Alice. The eldest, Robert, called "the Peacock of the North", having been killed by James of Douglas at Berwick Park, the 2nd, Ralph (1290?—1367), succeeded to the title — he was one of the principals in command at the battle of Neville's Cross in 1346. He was succeeded by his son John, and he by Ralph, the 1st Earl of Northumberland (cf. Dugdale, Baronage; D. Rowland, Account of the noble family of Neville 1830). Thomas Neville, born c. 1292—5, was appointed Archdeacon of Durham in 1334 (cf. Hardy Reg. Dun. IV, 189), received in 1339 from Bp. Kellawe "curam et custodiam hospitalis nostri de Shirburn (in Durham, an hospital for lepers, founded in 1181), is mentioned in 1340 in a license to appoint a confessor, granted to him and William Neville, rector of the church of Simondburne; was still archdeacon in 1345 (Hardy IV, 340) and in 1356 (Le Neve, Fasti III p. 303), but in 1362 we find another archdeacon. He was the uncle of Alexander Neville (son of Ralph), archdeacon of Durham 1369—72, archbishop of York 1374—88, deposed 1388, who died at Lovain in 1394. — The reason why R. Rolle was sent to Oxford by the archdeacon of Durham, is either because his father had some sort of connexion (as dependent?) with the Nevilles, or because the district was then under the jurisdiction of Durham, it being a fact that parts of Yorkshire (as Allertonshire) at that time belonged to that see.

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great Duns Scotus had given a new impulse to scholasticism and no fewer than 30,000 students had sat listening at the feet of the great master. R. Rolle cannot but have felt the influence of the great time, of the great men and the ardent young spirits then gathered there. His spirit, too, was kindled, but in another direction. Being a man of feeling rather than of discrimination, and endowed with strong religious instincts, he was not made to grapple with the subtle and barren questions of the schools. Indeed, he ever afterwards retained a strong dislike of the philosophers. His studies were chiefly given to Holy Scripture and theology, and no doubt he then and there became imbued with the doctrines of the mystics, St. Bernard, the Victorines, Bonaventura[1]. So, conceiving that salvation was not to be obtained through dialectics and philosophy but through flight from the world, and fearing some imminent danger for his soul[2], he in his 19th year, when he can scarcely be supposed to have attained to classic composure[3] and to a sense of method and investigation, left the University and returned to his father's house, soon to adopt the profession of an hermit after the example of St. Guthlac. One day he procured from his sister two kirtles, a white one and a grey one, and a hood of his father's, cut off the buttoms of the white frock and the sleeves of the grey, donned the white one next his skin and the grey one over it, put on the hood, and so, in the semblance of an hermit, ran away from home, frightening off his sister who raised the cry that he was mad. On the eve of Assumption he appears at a church near John of Dalton's estate[4] ("probably at Topcliffe near Thirsk, the parish of which includes a township of the name of Dalton"), taking his seat on the spot where Lady Dalton is wont to pray. On her entering, her servants would have turned him away, but she, seeing him in his devotions, will not allow him to be disturbed. Her sons recognize him as the son of William Rolle, whom they had seen at Oxford. Next morning he — sine mandato cuiuscumque — puts on a surplice and sings in the choir at Matins and Mass; after the gospel he, having first obtained the benediction of the priest, ascends the pulpit and delivers a sermon, so moving the hearts of his hearers that all wept and declared they had never heard anything like it before. After mass John of Dalton invites him to dinner: he hides himself in an outhouse, from sheer humility, but is found and placed at table before the sons of the house. Silently he takes his meal, and, having eaten his fill, rises to withdraw, but is reminded that it is not the custom to leave before dinner is over. After dinner, the host takes him aside, asks him whether he is really the son of William Rolle, and, having satisfied himself as to the sincerity of his purpose, invites him to remain in the house, and provides him with the proper habit of an hermit, a solitary cell on his estate, and his daily sustenance.

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

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[1] There is no trace to show that he read Dionysius. Indeed, the influence of Dionysius on the English mystics is of later date, being chiefly perceptible in the author of "Pe cloud of unknowing", who also translated Dionysius' De mystica theologia ("Deonise hid diuinite", in Ms. Harl. 674, Kk vi. 26). (The same author wrote Benjamin minor (I p. 162), "a tretis of discrecyon of spirites", "a pistle of preier", "book of priue counseling", all extant in Ms. Harl. 674, Harl. 2373, Kk vi. 26).

[2] It seems that he passed through an early love with all its bodily consequences. The lady was probably the same young woman who continued to haunt his imagination in the beginning of his conversation (cf. Off., Lect. vii). "Domine deus meus" — he confesses afterwards — "infantia mea stulta fuit, pueritia mea vana, adolescentia mea immunda: sed nunc inflammatum est cor meum amore sancto" (Inc. Am.); "Arripui iter agendum, habitum assumens prae omnibus abjectum; prorsus prospexi ad placitum potentis, sed *prius peccavi*, quod plane me penituit; et potius parabar purgare peccatum quod puer perpetravi, quam aliud addere" (Mel.).

[3] He had a smattering of Greek, as proved by the many Greek words in his earlier writings (f. i. nsya, sophia, cauma, euprepia, onoma, theoria, sophisma, carisma, trisagios), and of Hebrew, as proved by the interpretation of the Hebrew letters in his Postilla in Threnos.

[4] The Daltons, extant in many branches, belonged to the inferior families (the gentry) of Yorkshire, who were originally dependents of the great families (the Percys, Nevilles), but had, as the feudal system grew weaker, acquired independence. The feudal system had been introduced in the North by Alan Rufus, a younger son of Eudo Duke of Bretagne, who after the defeat of Edwin, Earl of Mercia, had acquired the vast possessions of this earl and distributed large tracts of his possessions among his more favoured dependents, who in their turn rewarded their followers (the founders of the minor houses). Topcliffe was a dependency of the Percys.

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first went through the stage of "purificatio" or "purgatio", a time of penitence and repentance, of tears and sorrows, of fastings and watchings, of severe discipline, of ascetic exercises, so to withdraw the mind from the world and the self, from sin and carnal affection;—as long as any remorse is felt, the mind is not yet perfectly purified. Then through the stage of "illuminatio", in which the mind is kindled to perfect love of God, by meditation and prayer, by the remembrance of God's benefits to man as Creator, Redeemer, and Saviour, by meditations on the passion of Christ &c. After this preparation — which, as he carefully sums up, lasted 3 years minus 3—4 months, he at last got to the third stage, the "contemplatio" or "sight", when man "sees into heaven with his ghostly eye"; when "through the open door of heaven with unveiled face the eye of the heart 'contemplates' (sees) the heavenly spirits (superos)". In this stage he subsequently — the doors of heaven remaining open — experienced the 3 phases which he describes as calor, canor, dulcor[1]. Nearly a year had passed in the stage of contemplatio, when, sitting one day in meditation in a certain church, he suddenly felt in him a strange and pleasant heat as of real, sensible fire, so that he often felt his breast to see if the heat was caused by some exterior cause; but finding that it arose from within and not from the flesh, and was a gift from his Maker, he was all liquefied in love, and the more so because with the cauma he felt a dulcor inexpressibly sweet. In this warmth he had continued for 9 months, when suddenly he felt the canor[2]. "Dum enim in eadem capella sederem et in nocte ante Cenam psalmos prout potui decantarem, quasi tinnitum psallentium vel potius canentium *supra* me auscultavi. Cumque coelestibus etiam orando toto desiderio intenderem, nescio quomodo mox *in* me concentum canorum sensi et delectabilissimam armoniam coelitus excepi, mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas habui meditando; ac etiam in orationibus ipsis et psalmodia eundem sonum edidi; deinceps-que ad canendum quae prius dixeram, prae affluentia internae suavitatis prorupi". This gift, so wonderful that, as he says, "nec putavi tale quid etiam nec sanctissimum in hac vita accepisse", he calls a free gift of Christ (hoc arbitror nulli datum meritis, sed gratis, cui voluerit Christus), "accorded to those only who so specially love the name of Jesus that it never recedes from their minds"[3]. The dulcor — an ineffable sweetness, an anticipation of the joys of Heaven — accompanies both the calor and the canor. The stages once attained, remain henceforth; not "raptim" or "momentanee", but "jugiter" he feels the calor, canor, dulcor, though not always alike intensely, or all at the same time, sometimes the calor, sometimes the canor prevailing[4].

The whole process from his conversion to, the attainment of the canor had lasted 4 years and 3 months. — (Thus far, we have the authority of the Vita).

[1] Cf. Inc. Am.: Cum homo ad Christum perfecte conversus cuncta transitoria despexerit et se in solo Conditoris desiderio immobiliter fixerit, tunc, vires viriliter exerceas, primo quasi aperto coelo superos cives oculo intellectuali conspicit, et postea calorem suavissimum quasi ignem ardentem sentit, deinde mira suavitate imbuitur, et deinceps in canoro iubilo gloriatur.

[2] This canor is the perpetual theme in his writings. It is also called musica spiritualis, invisibilis melodia, canticum spirituale, sonus coelestis, iubilatio, canorus iubilus, canor iubilaeus, clamor, myrth and soun of heaven; and identified with contemplatio (contemplatio est iubilus divini amoris suscepto in mente sono coelicae melodiae vel cantico laudis aeternae) and perfecta caritas.

[3] All this recalls what Bede says of Caedmon: Ipse non ab hominibus neque per hominem institutus canendi artem didicit, sed divinitus adiutus gratis canendi donum accepit. This canor — this divine melody chiming from above and resounding in his breast which henceforth is full of delightful harmony, so that his thought, his very prayers turn into songs to Jesus or Mary and that he now modulates what before he was used to say — what can it mean but the awakening of his poetical powers, which to him appear a miraculous gift imparted at the height of the ecstasis? We have here an instance how R. Rolle takes up the traditions of the North.

[4] Cf. Inc. Am.: Ubi electus ad culmen elevatur, in magno gaudio plenus omni virtute vivit in suavitate, morietur in magno gaudio, et post hanc vitam inter angelicos choros excellentior et Deo propior assistit. Interim autem haec habet, sc. dulcorem, fervorem, et canorem. Sed, quia corpus quod corrumpitur aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem, non eadem facilitate semper iubilat neque canore aeque perspicuus iugiter et in omnibus clamat. Aliquando namque magis de fervore et dulcedine sentit et cum difficultate canit, quandoque vero ad canendum mira suavitate ac facilitate rapitur cum tamen fervor remissior sentiatur, saepe etiam in canorem cum maxima amenitate evolat et etiam fervorem ac dulcedinem sibi adesse cognoscit.

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So in his youth — the age most fitted for love — he has forsaken the wisdom, the love of the world and carnal love, and given himself entirely to divine love; enthralled by the sweet humanity of Christ, he has followed Him in voluntary poverty and lives in solitude, in divine contemplation. The beginning of his conversation had not been without temptations, especially of the flesh[1]; but now he has overcome. Now his tears are dried, his sorrow is turned into joy. Fasting and watching are no longer required; nay a moderate fare is more conducive to contemplation than outrageous abstinence. He has attained to the highest stage of contemplation, to the highest degree of love, the degree represented by the Seraphin ("ardentes") in Heaven. He is now perfectus, justus, sanctus in his sense, and lays claim to saintship — for Saint is he who forsaking the world and the flesh, is all absorbed in the love of God (Istum virum jam justum, perfectum, et sanctum Christus dignatur ostendere, qui in vera caritate non cessat flagrare). Yea, by the gift of canor, so rarely, if ever, given to mortal man, he belongs to the few privilegiati.

Contemplative life necessarily requires quiet and rest, quiet of body and mind.[2] The mind must be abstracted from visible things, be free from sinful thoughts, from carnal love, from envy, wrath and pride; be even-tempered in adversity and prosperity. The body must be in rest; "Tanto minus quis internis gaudiis rapitur, quanto externis rebus magis implicatur". Exterior works, fatigue of any kind, interrupt the canor (Fervorem felicem et cantum captatum fatigatio fugat, et fugere facit ministerium mechanicum vel cursus corporalis, *Mel.*). Even the psalmody of the congregation disturbs the holy strain. The true contemplative must be solitary, not conjoint (non conjunctus, in congregatione et tumultu positus) or "communis"; — "solus suscipiet quod conjunctus carebit". He must be poor, unfettered by office or dignity; poor in spirit, unspoiled by worldly wisdom. His place is the solitude, the desert, where no discordant noise jars upon the ear listening to the divine melody. Lovers will not kiss in public but seek solitude, Christ is not found in the multitude but in the desert: "In solitudine Christus loquitur ad cor, tanquam verecundus amator qui amicam coram omnibus non amplectitur nec amicabiliter sed comiter tantum velut extraneam osculatur"; "Pax est in cella: nil exterius nisi bella". He must not rove about — instability proceeds from vice. The best thing he can do is to sit; not to run about (discurrere) on exterior work, but to sit; to sit still, inactive, to sit by day and night, all absorbed in his raptures[3]. Indeed, exterior works, almsgiving, preaching &c., are not the proper domain of the contemplative, but belong to active life; his domain is "love-longing and still mourning" — "Hic a tumultu solus sedens sed in Christo

[1] An instance of this is the temptation related in Off. Lect. vii. In the Melum he relates: "Porro dum pergere in pace putabam, inopinate impulit inimicus et irruit in animum adhuc non in affluentia amoris occupatum ut everteretur, et inde autumans auferre omne quod unquam operatus sum ad honorem Omnipotentis, arguebat me ut aut illectus in laetitia libidinosa abirem in errorem et assumam mihi amicam in mundo amantissimam et non parcerem persistere ad peccandum dum halitus esset in ore et donec putresceret prorsus caro in cadaver collata, aut promisit quod sine pietate peius me pungeret undique obsistens et vsquequaque adversarius existens dum in praesenti potuero pernoctare.. Et scitote quod tanta severitas insaevit quod nisi sanguinem Salvatoris mihi in subsidium semper sumpsissem et mortem amaram medullitus meminissem in mente, illam continue cogitans, sine contradictione ceciderim subito in scelus, nec substitissem usque ad sanationem". In the Inc. Am.: "In principio conversionis heremitae multis et diversis temptationibus fatigantur; sed post tempestatem malorum motuum Deus serenitatem infundit sanctorum desideriorum; ut si viriliter se exercuerint in lacrimando, meditando, orando, solum Christum quaerendo, post modicum tempus magis videbuntur sibi vivere in deliciis quam in lacrimis vel anxietate laboris".

[2] Animus divina et coelestia cogitans, tanto velocius et securius ad sempiterna gaudia infatigabiliter properat quanto in carnis sapientia et mundi pomposa gloria non gaudet. Cumque vero omnia quae visibilia sunt mundi et vana, pro invisibilibus coeli gaudiis libenter postponimus, ad aeterni amoris suavitatem gaudentes advolamus. Inde nobis Christus incipit dulcescere, paulatim in nobis praesentiae suae dulcedinem ostendere. Eo ipso etenim nos ab omnibus istius vitae concupiscentiis coelitus abstrahit, quo in eius amoris solatio nos magis succendit. Requiritur utique necessario ut magnam mentis et corporis quietem capiat qui igne sancti spiritus curat inflammari (Cant.).

[3] "Summus amor consistit in tribus, sc. in fervore, in canore, et dulcore, et haec tria ego expertus sum in mente non posse diu persistere sine magna quiete, ut si volui stando vel ambulando contemplari vel procumbendo, videbar mihi multum ab illis deficere et quasi desolatum me existimare; unde *sedere* elegi" (Inc. Am.). "In hoc ardens et perfectus amator Christi verissime cognoscitur si per totum diei noctisque spatium sedere delectatur. Divinus namque amor illum compellit quiescere, ut totus homo supernae dulcedinis repleatur iubilatione" (In Ps. 20).

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glorians, ardet et amat, gaudet et jubilat; caritate vulneratus, amore liquefactus canticum amoris canit dilecto, repletus dulcore suavissimo" (*Cant.*); "Velut Seraphin succensus, ardet et amat, canit et jubilat, laudat et aestuat, et tanto fit acceptabilior Deo, quanto in amore est ferventior; non solum mortem non timet sed et mori laetatur" (*Inc. Am.*); "Solvi cupit a carnis carcere, clamat: Mors veni, festina propere, Curre, vola, noli pigrescere, Dulcis mors, en diu langui, fac me meo dilecto perfrui" (*Off.*). "Þe special gift of þas þat ledes solitary lyf, es forto lufe Jhesu Criste" (I, p. 29). "Amore langueo, mori desidero, dissolvi cupio et esse cum Christo", "Ego dormio et cor meum vigilat" — such is *his* work. He does not say his prayers: he sings (Jam non dicit orationes suas: sed in sublimitate mentis positus et amore raptus, mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur, *Cant.*). Yet, contemplative life is not "otium"; it is not attained without great efforts, not sustained without severe spiritual exercises. Indeed, contemplation is labour, though a sweet labour (Est utique contemplatio labor, sed dulcis, desiderabilis et suavis: laborantem laetificat, non gravat). It so emaciates and consumes the body that the contemplative is hardly fit for preaching and exterior work (Cum divinae caritatis dulcedo mentem absorbuerit, caro deficit et ulterius jam ad exteriores labores sustinendos fortis non erit). So the true contemplative is the solitarius, anachorita, eremita.

The degree of sanctity depends on the degree of love ("Þe diuersite of lufe makes þe diuersite of halynes and of mede"); the more ardent in love, the greater is the Saint: "Perfectior et excellentior, qui suavius ac jocundius in caritate ardet". The Seraphin are the highest angels because they are most ardent in love. Therefore contemplative life, as it is most given to love, is the saintliest, the highest life, and in dignity and merit exceeds all active life. St. Bernard had ranked contemplative life between the two kinds of active life — a lower and a higher; R. Rolle proclaims the superiority of contemplative life. "Maria (the contemplative) optimam partem elegit"; "Haec est perfectissima vita, sanctissima et angelis simillima, sed et coelesti suavitate plenissima, quam puto inter mortales quempiam posse comprehendere"; "Sunt multi activi meliores aliquibus contemplativis, sed optimi contemplativi superiores sunt optimis activis; dicimus ergo quod contemplativa vita simpliciter suavior est, nobilior et dignior, ac magis meritoria quantum ad praemium essentiale quod est gaudium de bono increato, quia ardentius diligit Deum et major gratia requiritur ut contemplativa vita recte ducatur quam activa" (*Inc. Am.*). As the soul is more excellent than the body, so spiritual labour is more commendable than bodily labour; "Tanto quis aeterni amoris dulcedinem affluentius haurit, quanto solummodo divina et celestia cogitans, ad nullam exteriorem mundi occupationem se tradit". The contemplative, therefore, ranks before the prelate, the priest, and the monk. The prelate, the priest, are distracted by outward work, the duties of their office. The monk, the "obedientiarius sub abbate", is bound by obedience and not free. The monastic profession is commendable, if rightly observed; but it has not the monopoly of perfection. A layman, a man in the world, can attain to caritas (Tanta caritate nonnunquam aliquis inter homines conversatus erga Deum exuritur, quanta ille qui inter claustrales etiam optimus approbatur); then à fortiori the solitary who forsakes the world for the love of God. Anselm therefore errs in maintaining the superiority of conventual life under obedience[1]. Christ certainly will prefer him who loves nothing but Him; nothing but love is accepted by God, and He counts not so much the work as the will. The contemplative is God's special darling (specialissimus). "Talem suavitatem habet in mente qualem angeli in coelo, licet non tantam". He has true rest and freedom; he lives happy and dies secure (dulciter vivit, secure morietur); he will have a high place in Heaven and sit on the throne with God to judge the wicked. His privilege is such that he cannot err, because God would not allow it (inspiratus est a Spiritu sancto, non potest errare; etsi voluerit assensum praebere persuasioni aliorum, non permittitur a Deo, qui constringit

[1] Praesumpsit Anselmus docere monachos, ideo eos plus quam aliquis saecularis Deum diligere quia fructum et arborem Deo volebant sub abbate offerre. Nam et videtur Anselmus magis blandire monachis quam veritatem sequens (Cant.).

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

The hermit has no ministry, no place in the hierarchical body. R. Rolle himself belonged to no monastic institution, was not in holy orders, was neither priest nor monk, and consequently was not allowed to preach from the pulpit[1]; he was a mere layman. The hermit must give himself entirely up to contemplation, and to spiritual exercises as reading, prayer, meditation[2]. He may occasionally give spiritual advice, exhort to peace and charity; he may also write, if he feel inspired by the Spirit; but preaching is not his concern; indeed, contemplation makes him unfit for preaching[3]. In the main, he is a free liver — in the better sense of the word —, subject to no control, to no rule but his own. "Abbas amor dat morum formulam" (*Off.*), "Soli Deo debet heremita obedientiam facere, quia ipse est abbas, prior, et praepositus claustri cordis sui" (*Reg. her.*). He has to submit to the statutes of the Church, to say the Hours, to hear Mass, to confess and to receive holy communion; he must also notify his life to the diocesan, or to the patron of the place if he be a prelate or priest of good life, and if they find in him something to correct, obey their counsels; or he may, with the consent of the bishop, have a wise old priest appointed in a neighbouring monastery or church to whom he may confess rarely and who may advise him in questions of conscience[4]. But practically he is independent, his own master, and follows the dictates of his spirit. He claims exemption from the Congregation, which would tend to disturb the canon. He must be chaste, he must be poor,

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[1] It is erroneous to call R. Rolle a famous preacher. In the Melum he complains that the hermits are not allowed to preach. In "Cupienti mihi" he states: Sciatis quod de verbis praecedentium patrum illud extraxi et ad utilitatem legentium in quodam brevi compendio redegi, ut quod ego *nondum* in publico praedicando cogor dicere, saltem vobis ostendam scribendo qui necessitatem habetis praedicare ("nondum", he says, as if possibly he may yet take holy orders later on, like Guthlac; but he never did).

[2] It is advisable that he should live by the work of his hands: "Provideat ut si fieri potest de labore manuum suarum vivat — hoc enim perfectius est. Si autem teneritudo non permittit, antequam heremi vasta subeat certas personas quaerat a quibus singulis diebus quod uni diei sufficiat humiliter recipiat, nec causa pauperum vel hospitum quidquam adiciat. Nam si praeter necessarium victum aliquid habeat, monachus non est. Ad heremitam enim plus pertinet ut pauper cum pauperibus stipem accipiat quam relictis omnibus suis pro Christo aliena quaerere vel erogare" (Reg. her.). As to his habit, the Reg. her. prescribes: "Indumenta habeat secundum ordinationem episcopi in cuius moratur diocesi, vel patroni sui si fuerit praelatus ecclesiae. Habitus penitentialis exterior non sit de panno subtili vel precioso sed de mediocri, griseo vel nigro. Cavere etiam debet ne habeat habitum ullius religionis in omnibus conformem, ne detur religiosis occasio malignandi in eum. Non utatur prope carnem lineis vel mollibus vestimentis; nec utatur caligiis sed sotularibus humilibus. Stramenta lecti habeat ut monachus: mattam, sagum, lenam, et tapetam, et in tunica sua iaceat cinctus zona vel cordula. Et quia dicitur Vae soli, nusquam solus eat si commode socium secum habere poterit heremitam vel famulum".

[3] Bonum est praedicatorem esse, pro salute animarum discurrere, movere, fatigari: sed melius est, securius et suavius, contemplatorem esse, aeternam suavitatem praesentire, delicias canere aeterni amoris et in laudem rapi Conditoris per infusionem canoris iubilaei. Si quis autem utrumque potuerit adipisci, tanto laudabilior esset, sed hoc non continget nisi prius efficeretur contemplator quam praedicator. Et proculdubio cum divinae caritatis dulcedo mentem absorbuerit, caro deficit, et ulterius iam ad exteriores labores sustinendos fortis non erit (Mel.).

[4] Soli Deo &c. (as above). Episcopo tamen in cuius diocesi habitat, vel patrono loci si fuerit praelatus vel sacerdos bonae discretionis, debet notificare vitam suam, et si aliqua viderint in eo emendanda, libenter obediat consiliis eorum propter Christum qui dicit doctoribus: Qui vos audit me audit. Vel alter cum consensu episcopi eligatur in vicino monasterio vel ecclesia presbyter aliquis senex, sapiens, maturus moribus et bonae opinionis, cui de confessione et animae aedificatione heremita *raro* loquatur, a quo consilium petat in dubiis, et in tristibus consolationem; cuius non solum consiliis, necnon etiam praeceptis in his quae non sunt contra Deum vel praesentem regulam(!) devote obediat, imitans Dominum de quo dicitur: Factus obediens usque ad mortem. Licite quidem potest his sacerdos cum heremita dispensare contra districtionem regulae in alimentis, ubi potest habere bonam recompensationem, utpote propter grandem laborem et necessarium, quemadmodum et propter corporis infirmitatem. Ieiunia tamen indicta ab ecclesia, de facili non immutet (Reg. her.).

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but obedience is not in his regulation. Indeed, the word "obedience" is distasteful to him — Magis oportet Deo obedire quam hominibus. His approbation he has from God, not from men; his ruler is Love.

The soul of holy contemplation is Love—Cor vulneratum, liquefactum, crematum amore; love precedes and leads to it, and contemplation itself is perfect and highest love (contemplatio est caritas perfecta et summa). "Nisi Christum quis certe diligit, proculdubio in canore coelestis contemplationis non jubilat". Love is desire of the heart, ever thinking on that that it loves, and when it has that it loves then it joys (quia gaudium non creatur nisi ex amore) and nothing may make it sorry; a yearning between two, with lastingness of thought; a coupling together of the lover and the loved, sum of affections (I, p. 36); transformation of the affect into the thing beloved[1]. Where is love? "in the heart and in the will of man, not in his hand or in his mouth, that is to say, not in his work; but in his soul". Love is a universal principle (universalitas mundialis creaturae diligere diligique cupit, et motiva cordis intentio quodammodo semper in amatum tendit, jugiter mens in illud quod summe amat progreditur, nec in ejus desiderio fatigatur); but it is the privilege of youth (abilis est haec aetas ad ardenter amandum)—what knows the child of love? and old age has spent it. No reasonable soul is, or can be, without love. Love, therefore, is the foot by which man goes either to Heaven or to Hell. A thing can be loved only "propter bonum quod est aut existens aut apparens". But love of woman, or of the world, is no real, no lasting good, but an illusion, a deceit, a sham. Therefore we damnably neglect our soul, if we fix our love on woman for lust; "dum oculi visus animum incendit, mox intrabit delectatio, et in corde concupiscentiam generat"[2]. "Omnis amor qui in Deum non intendit, iniquitas est, ac iniquos reddit suos possessores"; "Amarior absinthio huiusmodi amor algescit, et finis felle erit ferocior, quia fervor infinitus carnales consumet." Woman is the devil's deception. Carnal love leads to perdition. "Propter speciem mulieris multi perierunt, pulcritudo plurimos decepit, et concupiscentia corda etiam sapientum quandoque subvertit". Therefore flee women, "fugito feminas"; "Ecce o homo qui amori anhelas, si videre desideras vim dilectionis quam flagrans sit cum fuerit in mente concepta, noli nodari in amaro amore, experiri non audeas mundi dilectam; nam inde torqueberis dirissimo dolore, tenebis tristitiam, lotus non eris cum mentem involverit vitiosa voluptas feminae formatae;" "Mamma muliebris non moveat mentem, nec *molle mysterium* te mergat in malum; en ornamentum illarum originem abscondit, in latebris ligatur deformitas non dulcis"[3] (*Mel.*). But divine love leads to Heaven. This love is true love, which deceives not. True love is chaste, holy; voluntary, selfless, impetuous, undying[4]. It loves God for Himself, and all other things for God. It is meek, humble, suffers gladly tribulation; patient and stalworth as death—as death slays all, so love overcomes everything (amor vincit omnia); he that loves God perfectly, delights in persecution, joys if men reprove him, covets to be worthy to suffer torment (I, 40). It loves poverty, penance, and hard travail[5]. It is shy and seeks solitude, to be alone

[1] Inc. Am.: Quid est amor nisi transformatio affectus in rem amatam; vel amor est desiderium pulcri, boni, et amabilis cum continuatione cogitationum tendentium in id quod amat; quod cum habuerit tunc gaudet, quia gaudium non creatur nisi de amore. Assimilatur autem omnis amans coamato, et similem facit amor illum qui amat ei qui amatur.

[2] Non potest anima rationalis esse sine amore quamdiu sin vita est; unde et amor ejus est pes ejus quo post hanc peregrinationem ad Deum vel ad diabolum defertur, ut ei tunc se subjectum videat cuius hic voluntati serviebat. Amari autem aliquid non potest nisi propter bonum quod est aut existens vel apparens; aut amato inest vel certe inesse aestimatur. Hinc est quod amantes corporalem speciem vel divitias temporales quasi per praestigium falluntur, quia non est in istis visilibus quae vel tactu sentiuntur vel oculo videntur delectatio quae apparet, aut gloria quae fingitur, aut fama quae captatur. Nemo ergo est qui animam suam dampnabilius negligit, quam qui in mulierem propter luxuriam oculum suum figit. Dum enim oculi &c. (Inc. Am.).

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

[4] Est verus amor castus, sanctus, voluntarius, amatum pro se non pro suis amans, in amato se totum figens, nil extra se quaerens, de se contentus, flagrans, aestuans ex amato, et inardescens vehementer, se in se ligans, impetuosus, miro modo omnem modum excedens, ad solum amatum se extendens, cuncta alia contempnens sed et obliviscens, in amato canens, illum cogitans, illum incessanter meminens, ascendens desiderio, pergens in amato, ruens in amplexibus, absortus in osculis, totus liquefactus igne (Inc. Am.).

[5] Non est Christiani honoribus exaltari in terrenis, sed potius despici, humiliari, a mundanis invideri et odiri.

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with the beloved (non potest commisceri societatibus saecularium, qui solummodo delectatur in gaudiis angelorum).[1] The first step is to keep the ten commaundments and eschew the deadly sins; the next is perfect love—when man forsakes his kin, despises the world and follows Christ in poverty; the highest is contemplative love, "in which the soul is as burning fire, and as the nightingale that loves song and melody and fails for great love" (1, 52. 33); or, the degrees of love are defined as love insuperable, inseparable, singular (illum solum in solatium recipiens quem jugiter amare concupiscit). This love is attained only by the simple-minded, the pure-hearted, the poor—not by the proud, the rich, the philosophers and sophists — "Caritas recedit a superbis, quiescit in humilibus"; "Dum investigationi immoderatae incumbimus, dulcorem profecto aeternae suavitatis non sentimus"; "Pauper solus, sincerus in simplicitate, ad summum ordinem amoris pertingere poterit, quia nec habet quid inter homines nec ad habendum arripitur". — Divine love is painful in the beginning, and attained only with greatest labour; but when possessed, it gives ineffable joy. It alone gives real joy. All carnal pleasures, all abundance of earthly possessions, are misery and abomination in comparison to the least drop of the sweetness infused by God into the loving soul; "Tantus est dulcor infusus in mentem Christum amantem, quod si omne mundi gaudium in uno loco fuerit adunatum, magis delectaretur in solitudinem currere, quam illud semel oculo aspicere"; "Tota terrena consolatio sibi videtur potius desolatio quam recreatio". It is a sweet burden. It makes us one with God, it couples Christ with the elected soul, reforms in us the image of the trinity, makes the creature similar to the Creator. It is death of sin, life of virtues. Without it, no man can please God; with it, no man sins. Who feels the sweetness of eternal love, cannot relapse to temporal love (Ut lac semel coagulatum nunquam iterum ad pristinum statum redire potest, sic qui vere aeterno amore incenditur, ad amorem temporalem nunquam relabitur). It gives wonderful delight and security. It gives true rest and freedom (quam nobilem libertatem omnes in aeternum ignorabunt qui nesciunt diligere suavitatem in Christo sentire). It secures salvation. And love only merits. "Nulla bona nec magna opera sine amore Dei prodesse poterunt; qui caritatem veram non habent, quidquid habuerint dampnati erunt. Hinc miro et occulto judicio agitur ut nonnunquam nil exterius agens, coram Deo in futuro sublimiter coronatur; et plerique qui multa bona coram hominibus videntur agere, coram Deo seipsos reprobos non cessant indicare"; "Multi multa tribuunt, alii magna faciunt, alii dura patiuntur, alii mysteria sciunt: sed ille solus salvandus est qui caritatem habiturus est"; "Qui non habet caritatem, nihil ei prodest quidquid habet; et qui eam habet, perfectus est quamvis non habeat propheciam nec mysteria noverit nec miracula agere videatur; vere audeo dicere quod sanctissimus, beatissimus, et excellentissimus est, et Deo vicinior, propior, et similior erit in aeternum"; "Cadet, in examine districto stare non poterit qui per aliud quam per veram caritatem stare confidit. Qui autem peccato illectus ac per pravam consuetudinem illecebris carnis demersus per preces pauperum vel intercessionem sanctorum propter opera quae fecerat salvari aestimat, nimirum in Deo salvationis spem non posuit unde et per ipsum salvus non erit. Incassum quippe laborare nititur qui non amando Deum certat ut salvetur. Talis namque, ab habitaculo carnis expulsus, cum ad opera vel ad amicos in quibus confidebat oculos pro adjutorio direxerit, se utique a beata spe inveniet vacuum, qui creaturam plus dilexit quam creatorem. Nemo ab eo quem non amat et a quo scit se non amari, magnum sperat beneficium. Ergo nullus aeterni gaudii videbit regnum qui non amavit Christum." Therefore "nemo praesumat quamvis multa fecit: quia *solus gaudebit de salute qui Deum amavit*"; "*Non confidat quis nisi solummodo in Salvatore*". Not to us is anything to be imputed but to grace: "Non nobis aliquid imputandum est sed totum graciae Dei, in quo sumus, vivimus, et movemur; vt dum in solo Conditore nostro, nobismetipsis velut inutiles instabilesque ac impotentes ad aliquod bonum contemptis, recte currere et feliciter pervenire perfecte

[1] Cf. Mel.: Zelotes siquidem in domo se tenet et amans assidue amota mensura in oculis amicae libenter laetatur, aspiciens in ipsam cum apte amatur; amicabiles affectat allocutiones, ut audiat ubique quod intime amatur".

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possimus, ad laudem et honorem nominis ejus cursum nostrum consummemus. Deus enim sine seipso glorificari non potest; qui vero Deum in suis operibus, quasi a seipso factis non per Deum, laudare putaverit, sciat profecto quia Deum laudare nequit. Usurpat autem talis justitiam et potentiam Dei, qui quod solus Deus per se facere poterit, ipse hoc sibi tribuere non formidat. Igitur qui bene vivit, cognoscat quia Deus, qui solus vere bonus est, etiam per se hoc sibi tribuit; alioquin jam non bene vivit. Et sciat similiter quod bonam vitam *non meruit*, sed Deus hanc sibi ex sua bonitate dedit. Neque vero aliquando seipsum audeat extollere nec se quasi digniorem aliis ostendere, quamvis forsitan illos videat mundum potius quam Deum amare". God works justification and sanctification through his grace: "Nisi Deus electos quos salvare decreverit, gratia praeveniret, inter filios hominum non inveniretur quem justificaret; ipse inspirat ut recte velit; subsequitur ut voluntatem perficere possit". Contemplation, also, is the work of grace: "Non in humana potestate est contemplationem accipere, nec labor alicuius quantumcumque extensus ipsam *meretur*: sed a bonitate divina tribuitur vere diligentibus se, qui utique supra humanam aestimationem Christum amare desideraverunt". Grace and will combined, work salvation (1, p. 306). Will, not works, is the essential thing, and will is love: "Sine bona voluntate nemo salvabitur; cum qua nec aliquis dampnabitur. Deus est finis bonae voluntatis. Caritas nunquam est nisi in bona voluntate, nec bona voluntas nisi in caritate". Works are but a *sign*, not a test or proof of love, or love itself: "Many speak good and do good, and love not God; are holy in men's sight, and in the sight of God the devil's sons and ravishing wolves; as hypocrites. Nothing that I do without, proves that I love God; for a wicked man might do as much penance, might wake and fast as much as I do—how may I then ween that I love, or hold myself better, for that that each man may do? Certes, my heart, whether it love or not, no one knows but God, for nought that they may see me do. Wherefore love is in will only, and not in work, save as a *sign* of lofe. For he that says he loves God and will not do in deed that in him is to schew love, tell him that he lies; love will not be idle: it is working some good evermore; if it cease of working, know that it cools and fades away" (1, p. 38). — So "dilectio est *quoddam maximum, quoddam optimum, quoddam carissimum*; quod nos intus et extra disponit, ad unum solum Deum amandum colligit, opera nostra componit et Deo placere facit; cum qua pauper dives est, sine qua dives pauper, immo nihil est". "Amor itaque omnia excellit, nemo nisi diligens ad Deum ducetur". "Pro caritate cuncti coronantur".

Only divine love gives true happiness and bliss. The mind which revels in the sweetness of this love, in the intoxication of holy contemplation, cannot but loathe the world and all the glory of the world (Ita fit quod praeter illa interna solatia nec aliquid amare aut cogitare quaerat; inde exteriora vilescunt, transitoria quaeque ac omnem mundi inanem gloriam nec appetere curat nec respicere). It has no taste for other love (Si mens aeterni amoris dulcedine perfunditur, non potest fieri quod ultra in carnali amore nequiter delectetur). Carnal love is beastly, horrid, bitter as absinth, leads to ruin, disease and death — the world is being diminished "de multis maculatis". The pleasures of the world are shallow; beauty, riches, honours, dignities, worldly wisdom, are absolutely vain. "Mundi gloria est causa aeterni doloris." "Flos mundi dulcis cernitur, sed ne dulciter fructificet cito succidetur." "O quam fallax gratia et vana pulcritudo! Quid est flos carnalis formae nisi vana veritas et vera vanitas? Omne transitorium vere dicatur vanum, ergo omnis mundi gloria est vere vana." "Pulcritudo puellae homines evertit et animas *ab alto attrahit ad imum*." "Sapientia mundi, per quam magnos se esse putant, nimirum stultos efficit et a verae sapientiae lumine in obscura ducit." "Al perisches and passes that we with eghe se; it wanes into wretchednes, the welth of this worlde" (s. p. 53). This earthly life is a vale of tears and woe, its pleasures and joys are illusory, being always accompanied by sin and suffering and evil, from which we can escape only by fixing our hopes upon the world to come. Man is foul from beginning to end: conceived and born in filth, at last "worms' cook". "Heu quam miser homo qui perdidit omnia pomo! Labimur et cadimus, praesto peccamini sumus: Vermibus dum morimur caro, spiri-

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tus igni donatur" (*Job*). Men are blinded by their vices (Excaecantur oculi saecularium tenebris vitiorum); all seek riches and carnal love; the rich and proud are honoured, the poor are despised, the saint is persecuted and exiled. The best thing is death which removes us hence and puts an end to our misery. So pessimistic world-sadness is the reverse side of divine love.

Such are the outlines of R. Rolle's system, if system may be called what lacks every philosophic or metaphysic ingredient. His system is not a metaphysic system, his God not a metaphysic God; he implicitly believes in the Bible and in the Fathers, and rigorously resists any attempt to introduce reason into the domain of faith or to construe the Trinity from a psychological basis[1]. His God is *Christ*;— "Totiens glorior, quotiens nominis tui, Jesu, recordor." His mysticism is "in amore Dei canere et jubilare quasi raptus super terrena, in se deficere et *in Deum pergere*[2]". His system is religious life, not theory. His "principle" is Love. In a time of utter depravity, of gross materialism, when immorality and cupidity pervaded all classes from the highest to the lowest; in juxtaposition to the reigning scholasticism, the vain efforts of the brain, he re-discovered, re-introduced the principle of Love, Cor, and proclaimed salvation through the heart. He contains the elements which constitute Christ, and came very nearly to the same results—but the greater light outshone the lesser; the work had been done before, had been done well, and that which crowned the work, the crucifixion, could not be overdone; every departure on the same line is necessarily drawn into the way of imitation. Still, his example may serve to explain the genesis of Christ. On the other side, by re-developing the original ideas of Christ which had been overlaid, and partly obscured, by an artificial, elaborate hierarchical system, he opened and started that revolution which commenced by restoring and re-asserting individual right and conscience, and ended in the Reformation, the breach of *obedience* to Rome by Luther. Many of the arguments of Wicliffe, Savonarola, and Luther are first found in R. Rolle. As a matter of fact, the renaissance of letters and the Reformation were preceded by the regeneration of the heart, and R. Rolle is the link between Bonaventura and the Reformers. In England, this regeneration met with the individual principle of the Saxon, and by it received that tincture of self-independence which negatived a given rule, a formal authority, *obedience*. Though perfectly correct in dogma, yet, by living a life after his own taste, in solitude, apart from a Congregation, without a head, with God only as his praepositus, with abbas amor ruling his life, a self-made saint, a "homo sui juris", a king in the realm of the Spirit, R. Rolle represents the extreme, excessive height of individualism on the side of feeling, as Scotus on the side of intellect. The novel ideal of the hermit, revived from more primitive times when a less elaborate organisation of the Church left more space for individual freedom; the unique position of the contemplative as above the religious orders and prelacy; the emphasis laid on the inner man, the heart, love, as against works; his unsparing criticism of the existing system, — all this was sure to give offence to the dominant classes, and might, if followed up in its consequences, lead to serious complications. —

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

[1] God and the Trinity is to him simply incomprehensible: Ille Deum perfecte cognoscit qui ipsum incomprehensibilem et incognoscibilem esse deprehendit; nihil enim perfecte cognoscitur nisi causa eius, unde et quomodo sit, perfecte sciatur. En quaeris quid est Deus? ego tibi breviter respondeo quod tale et tantum est quale et quantum est(!), nec aliud est nec esse potest. Si vis scire proprie quid est Deus, dico quod nunquam solutionem huius quaestionis invenies; ego non novi, angeli nescierunt, archangeli non audierunt — quomodo ergo tu vis scire quod inscibile est et indocibile? Deus cum omnipotens sit, non potest te docere quid ipse sit; si enim scires quid est Deus, esses sapiens sicut Deus, quod nec tu nec aliqua creatura esse potest (Inc. Am.).

[2] "in Deum *pergere*" is *his* formula for the mystic process, as (the more pantheistic) "in Deum *redire*" that of the German mystics.

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

This meagre account of a life which must have been rich in incident and full of interest, can be largely supplemented from his works which abound in self-confessions, he being a very subjective writer. All the 4 years odd from his conversion to the attainment of the canor, he appears to have stayed with the Daltons, and there in his lonely cell, "remotus inter homines", provided with the necessaries of life by his kind friends, to have enjoyed that rest and quiet so indispensable to contemplation. "Comedi et bibi de his quae meliora videbantur." The solitude has taught him his "love" and the canorus jubilus, and he is happy. "Parentum seu amicorum subitis doloribus non concutitur nec illorum calamitate turbatur (contemplativus)"—he says, alluding perhaps to his own family. It was probably Lady Dalton ("domina quaedam in cuius manerio idem Ricardus cellam habuit longe a familia separatam ubi ipse solitarius sedere consuevit et contemplationi vacare"), at whose death he drove away a troop of horrible demons, as the Vita relates (Lect. 8); and we may suppose that it was this same lady ("matrona quaedam in mundo magna quae me una cum marito suo per annos nonnullos sustentaverat"), whose aspect in death produced in him that great horror described in "Contra amatores mundi"[1], and which seems to re-echo in his awful descriptions of death. At the time of his conversion Lady Dalton had been an elderly matron, having grown-up sons at Oxford. Perhaps it was her death and her husband's that put an end to his residence there. When he left that place he was still young—"non inutile, he says, arbitrandum est si *in juventute mea* plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem." Hitherto he had enjoyed rest: henceforth his rest is broken. He becomes a wanderer upon earth[2]. "Quemadmodum Cayn[3] vagus et profugus super terram factus fuit pro facinore fratricidii, ita et ego in hoc exilio incertae sedis fio; de loco ad locum transeo, donec omnipotens deus dignetur servum suum dirigere, ut deinceps jam non indigeam circumquaque transmigrare" (*Mel.*). The next period of his life is one of restlessness, conflict and fierce strife. He remained an hermit and adhered to contemplative life; but he had to live somehow. England was not Egypt, his time not St. Guthlac's; there were no longer lonely islands or waste places to occupy, the land had been parcelled out; to till the ground, to live by manual

[1] Contigit dudum dum deliciis affluerem et cellam meam solus inhabitans die nocteque in aeterni amoris secura suavitate requiescerem, quod quaedam matrona in mundo magna viam universae carnis iubente Deo migraret, quae et me una cum marito suo per annos nonnullos sustentaverat. Et cum spiritus eius me praesente transiret, "inhorruerunt pili carnis meae", non obstante quod antea plura noctium fantasmata apparuerunt — continue in aeternitatis amore iubilans talia penitus non recolui reputanda. Verum tantus horror cor meum et carnem circumvolvit quod cellam meam intrare mihi apparuit horridum, quod prius erat oblectamentum. Tunc "obriguerunt omnes habitatores Chanaan", "Timor et tremor venerunt super me, et contexerunt me tenebrae". Et iterum "accepi alas ut columbae, et volavi, et requievi" sine horrore. Sed quousque cadaver illud terrae datum fuerat, horror a me non recessit, et postea paulatim evanuit funditus. Attamen inter haec non abstulit a me Deus amoris sui iubilum; sed permisit me exterius sentire horrorem.

[2] Of course, it was ultimately the "trieb" which, being unsatisfied, drove him about and made him ex-centric.

[3] It is surprising to find the Cain-idea anticipated by R. R.

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labour, did not agree with his delicate health and with his aspirations — he was dependent on men for his living. But, being no professional, neither priest in orders nor monk, he could offer little or no service — he had only ideas to give. He had to find friends who for God's sake could spare him a cell and his sustenance. And such friends he did find: we learn from his writings that he continued to live "cum divite domorum", dwelling on their estates and heartily joining in their meals. Who these friends were we know not — he never gives names of persons or places: but they must be sought amongst the gentry, the lords of manor, of the neighbourhood. However, not all friends were so kindly disposed, so constant, as the Daltons. He was of a sensitive, irritable nature, easily giving and taking offence, and yet exacting as to his dignity; his ways were strange, not in tune with the "world" ("non feci sicut ipsi fecerunt"), his theories new and incomprehensible to common intellect. He could not agree with men (cum hominibus concordare non potui); his friends soon became estranged (statim mutati fuerunt qui ministrare consueverunt), showed the cold shoulder; he suffered rebuff and ignominy. Slanderous tongues helped to embroil him with his patrons and to drive him "a domibus in quibus diligebar". Personal frictions hindered his contemplation. So he had no permanent home and changed his cell several times, living where he found a welcome, and leaving when friendships cooled; depending on the goodwill of men, on the seasons, on circumstances; staying a year or two at this manor, half a year at another, and changing from bad to worse [1].

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

[1] An instance of the difficulties he had to contend with, appears in the first lines of his Judica me deus, which are as follows: "Judica me deus et discerne causam meam de gente non sancta'. A Deo qui scrutatur cor et renes, volo iudicari, non ab homine qui solummodo videt ea que exterius apparent. Quoniam qui de alienis cordibus iudicare presumit, indubitanter sciat quod in errorem cadit. Et qui per motum corporis de loco ad locum instabilitatem mentis pronunciat, absque dubio grave pondus super se posuisse cognoscat. Quamobrem, ut ab invidentibus et maliciosis de me incaute cogitantibus ac loquentibus clemencia Christi me liberet, necesse mihi supervenit clamare cum propheta: Domine libera animam a labiis iniquis &c. O bone Iesu, si heremita dicerer cuius nomine indigne vocor, nec erit nec merito esse poterit scandalum audientibus si corporalem habitationem mutarem aliquando vel ab una cella ad aliam transirem; cum non sum plus obligatus in uno heremo quam in alio moram meam stabilire. Vnde non inutile arbitrandum est si in iuventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem. Nam vos scitis, et a me saepius audivistis, me ibi velle morari — et certe de hoc mentitus sum? Nequaquam; quia statim, ut Deus scit et vos cognovistis, mutati fuerunt quantum ad me, qui ministrare assueverunt. Propter quod mihi gravius fuit mora mea; et ut putabam antequam ibi venirem, habere non potui propter colligentes fructus. Quorum causa ita locum abhorrui ut in illo nunquam a festo Pentecostes usque ad festum S. Martini manere cogitavi. Et quid proderit mihi in hieme locum tenere, et in aestate propter incommoda compelli recedere? Melius puto ibi sedere in hieme, ubi etiam quiete in aestate valeam esse. Verumtamen non dico totum quare recessi; nec alicui viventi indicare volo. Porro, ut videbatur mihi, parum vel nihil de me curavit. Adquirat ergo sibi alium, quem amplius amare disponat. In omnibus enim dictis et promissis meis conditiones subintelligo generales, viz. si vixero, si hoc melius pro me mihi visum fuerit, et super omnia, si Deus sic voluerit. Si conditiones ergo sint mutatae, in quo culpandus sum si non persistam in ea qua fui prius voluntate? Nunquid non in frustra vellem, si quod volo me non posse habere cognoscerem? Optimum est tales voluntates penitus dimittere, quarum effectum facultas nostra non sufficit perimplere. Ad ea quae improperavit mihi in littera sua, non respondeo, quia iusti iudicantis sententiam gaudens expecto". (Ms. Mm. vi. 17). — That he could not agree with men, he readily acknowledges: "Recessi a plerisque non quia me communiter et duriori modo paverunt, sed quia non concordavimus in moribus, vel propter aliam rationabilem causam; audeo tamen dicere cum b. Iob: Stulti despiciebant me, et cum recessissem ab eis detrahebant mihi; sed melius est quod contemnam, quam desiderare quod non videam" (Inc. Am.). And again: "Ego in solitudinem fugi quia cum hominibus concordare non potui, me nempe a gaudio saepe impediebant, et quia non feci sicut ipsi fecerunt, errorem et indignationem mihi imposuerunt quamobrem tribulationem et dolorem inveni (ib.; it would seem as if the Inc. Am. was written *after* he had severed himself from his patrons and retired to Richmondshire).

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his love, chastity and charity. "Comparui", he says, "communiter inter carnales et familiaris fueram cum divite domorum, jocum cum puellis raro gerebam, loquebar cum feminis de fide Factoris, ludens nonnunquam et laudans latenter, ridens cum reliquis ut eis videbatur. Sed haec est intentio qua sic peregebam: ut omnes addiscerent Auctorem amare vanaque relinquerent et retia ruinae, plus Deo quam hominibus desiderent servire ac sapere coelestia, contemnerent terrena; studui ut starent spurcitiam spernentes, et procul percunctans verba virtutis, quatinus concuperent Christum, non carnem, et virgines viverent, a vitiis volantes ad vitam" (*Mel.*). He appeared in the villages and mixed with the people; colloquially (as Socrates), not from the pulpit, inculcating love, loving-kindness, peace. He formed connections with clerics—one of his epistles (Cupienti mihi) is addressed to a young priest[1] whom he instructs in charity and invites to seek the solitude. He tried to revive anchoritical life. The "Regula heremitarum", which is undoubtedly his work, is a proof that at one time he contemplated to form a community of hermits under a rule. How far he succeded in his missionary work it is difficult to judge: the Vita says that he converted many to God by his exhortations; I find no confirmation in his writings. He himself begs to be excused if, his health failing under the strain of contemplation, he, infirm and dead to the world, keeps within his cell, "non visitans villanos, fugiendo festis psallentiumque sonoro"; he maintains that "exterius ministerium" is not the sphere of the contemplative. In another work (Contra amatores mundi) he complains that his labour is lost, that "inter multos morans nec uni scio prodesse, et quae putabam lucrata timeo ne evanescant". As to his propaganda for anchoritical life, he complains that he can find no one willing to join him: "Heu mihi misero qualicunque solitario, ita fit in temporibus meis quod nec unum invenio qui mecum cupit currere ac sedendo et tacendo aeterni amoris delicias desiderare", "Vix unum invenio quem solitudinem amantem videbis", that no woman will last in his love: "Amor mulieris multivolae cito fluens evanet et nullicubi persistens innumeras mansiones affectat evagando; non miror si in amore mei non moretur aliqua, cum ab aeterno amore modico venti flatu in aliud redigatur." On the other side it would seem that the order of hermits, which before his time had become nearly extinct, was really revived by him, and that after a time his example was followed by many[2]. Piers Ploughman directs his satire against the hosts of begging hermits traversing the country. On the whole, his oral mission does not seem to have met with much success, or to have been long continued. Indeed, he had found a better and more congenial mode of conveying his ideas.

At that time he began to write. Love forces him to write. Love has given him wisdom and subtlety; the gift of canor, the power of lucid speech (lucide, liquide loquor). The old Fathers had written: so why should not he? why should a modern be less able? God is of no less bounty now than in the primitive times. If he is not allowed to preach, he will write, and preach in writing. "Non sum episcopus nec praelatus nec rector ecclesiarum, tamen solicitus sum pro ecclesia Dei, si possem aliquo bono modo quidquam facere aut scribere quo ecclesia Dei augmentum capiat in divina dilectione". He fears not, Love makes him bold. — His first attempts had been private, the outcome of the canor modulated into song[3]: short rhapsodic effusions, ejaculation of love-longing, rhymes,—of course, in English—, made afterwards into songs to Christ and Mary. The Virgin he

[1] Perhaps one of the young Daltons who had studied with him at Oxford?

[2] The hermits in R. Rolle's sense have nothing to do with the order of the hermits or friars of Knaresborough, founded by Robert Flower or Robert de Knaresborough who, when a monk in New Minster Abbey in Morpeth, resolved to lead a solitary life as an hermit and resorted to the rocks by the river Nid, where, being joined by others, he "instituted his companie in the sect of Friars of the order De Redemptione Captivorum, alias S. Trinitatis" (Dugdale Mon.); or with the Friars Eremites of the Order of St. Augustine, who were brought into England ab. 1250 and soon had 32 houses in England and Wales (they were one of the 4 begging orders, and some of the most celebrated learned men were of their number, as John Waldeby, Robert Waldeby, Capgrave). Piers Ploughman may allude to the latter. Of St. Robert of Knaresborough we have an Engl. metrical life ed. Roxb. Club 1824 by Thomas Drury, in Northern dialect.

[3] Suavissima est requies quam capit spiritus dum dulcisonum descendit divinitus quo delectatur, et in himno iperlirico et ludifluo rapitur mens ad canendum delicias amoris aeterni. Resonat iam in ore laus Dei et beatae Virginis, in qua inaestimabiliter gloriatur, *Inc. Am.*

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held in special veneration and to her he had dedicated his virginity[1]; in her praise he wrote a Latin poem (Zelo tui langueo virgo speciosa, in Ms. Rawl. C 397) in 39 4-lined stanzas, one of his earliest works—an imitation of Bonaventura's (or Peckham's) famous "Cantus philomenae", and in the same metre, but with frequent alliteration. But now he comes forward as a writer (proferor)[2], and having once commenced, he wrote on, issuing work after work in quick succession. He writes with astounding facility, with an eloquence which brings out with ease whatever is in his mind, but he takes no trouble to revise or refine his writings. He writes to bring out his system, to win souls, to attack vice, to castigate society. Yes, he will not only edify, he will strike and sting (spinis pungendo principes perversos); he will not only show love, but hatred (Amorem et odium utrumque ostendi). He appears as a champion, enters the lists against the vices of the time—cupidity and concupiscense, throws down the gauntlet to the "saeculares miseri", the tyrants, the egotists, the hard-hearted, the princes, the proud, the rich, the lovers of vanity, the pharisees and hypocrites—"Tutus non timeo tundere temptantes: *contra tyrannos thema tetendi*".—In embracing anchoritical life he had followed in the steps of St. Guthlac and other Northerners; his gift of canor reminds of Caedmon's miraculous gift of song—as a writer he took up the old traditions of the North: *he revived the alliterative verse.* I cannot discover any previous attempt in that direction, and do not hesitate to ascribe to him the revival of this verse which forms so prominent a part in the vernacular literature of the 14th century[3]. He first employed it in Latin. The first work—or one of his first—with which he appeared before the public, "Of the glory and perfection of the Saints" i.e. hermits (in Ms. CCCO 193 titled "Melum contemplativorum"), is written in alliterative verse, mixed with alliterative prose[4]. His next works are in prose: a "book on the life of hermits", quoted—with the preceding—in his "Job" and probably identical with the "Rule of hermits" in Ms. Mm. VI. 17; "Against the lovers of the world"; on God's judgment as against man's (Judica

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[1] Cf. Melum: Cogitavi in claustro cordis mei constans esse in caritate, et despicabilius deduci inter divites ne ad dignitatem deportarer; amicam autem adamavi in quam angeli Omnipotentis anhelant aspicere, et mirificam Mariam misericordiae matrem mulcebam mihi mollicie melliflua, nec despexit dilectionem quam detuli, at potius procuravit a Piissimo ut animus ornaretur ad amicabiles amplexus intimi amoris. Illam utique habui adiutricem quae oravit amatorem aeternum ne abicerer ab electione amantissima, alioquin non amassem Altissimum ardenter nec suscepissem suavitatem sonantis citharae neque caperer ad concentum canorum; quoniam illa ardentissima erat in amore, et omnes amicos eius accendit ad amandum. Pulcherrima profecto puella clericulos cupit sibi conformari quos secum communicandos capiat, ut quaemadmodum illa castissima continuabatur, ita et ipsi sine concupiscentia carnali consistant. Hanc amavi a iuventute mea, et iam in iubilum geror sine gemitu; nec abstulit aliena quod ipsi obtuli ab initio, virginitatem videlicet, ut vivam virtuose et vestiar virtutibus.

[2] Says he in the Melum: Qui latui libenter, tamen non liber a linguis, occulte ludendo in laude laetabundus, propter invidiam impii errantis *in abditis alebam, et hactenus exterius vix semel ad alios erumpere audens.* Nunc Christus quaesitus quem carissime cupivi, quem amans inveni, veniens ut vivam, manu assumtum, dum mens moderata in melos moretur, clanculo compellit ut *scribam*, clamando quod concito *carnales* cadunt in chaos, et *cupidi* in cassum quaerunt conscendere culminis caminum, dilatari desiderant divitiis ditati de quibus decepti digne a Deo dure delebuntur. Pusillus profecto plangendum non petens, potentiam percepi ut porter ad polum pietatis propagine, impuris proiectis in puteum penalem, foetentes in fulgure funeris ferventis. Denique et Deus dedit mihi donum quo ducar a dampno: deliciis delibutus dignissimi dulcoris, intrinsecus intentus colligor ad cantum, profluens ut posteri a maculis mundentur et munus mereantur quod mollit mutatos a mundi merore. Lumen laetificans lamentum levavit, et laetor levissime in laudibus liquescens, *ut loquar luculenter leviter laborans et dictem devotius quam ceteri solebant*, more mirando divisus divinitus ab his quae decipiunt, dolo ne deprehendar. Audacter introeo in ostium apertum, hauriens ab altis sonum coelestem. Utique non omnes hoc habuerunt, hinc et operibus altis obstupescunt, nam inaudita veraciter viderunt, dum vixi visibiliter vernans virtute, vanum ut virus vomens a vita, Christum glorifico quo iubilo ingenter, non glorians in gladiis sed gratia grandescens, quatinus iam carpens solacium serenum, dolorem devitem &c.

[3] The English alliterative poetry of the 14th cent. is chiefly, it seems, bound up with the names of Huchown and Radulfus Strode, whom some years ago I first conceived to be the probable author of the Pearl and of Gawain, communicating my proofs to the then editor of the Pearl (who simply adopted my views, without adding additional proofs). It is possible that these poems originated from a circle of Northerners at Oxford, headed by Radulf Strode, the "philosophical Strode" to whom (and Gower) Chaucer directed his Troilus & Creseid, the "poeta Anglus" to whom the bibliographers (Leland, Bale, Pits) ascribe an elegiac peem: Phantasma Radulfi, which is possibly the "Pearl".

[4] An imitation of this style, but with the addition of rhymes, is the piece in Ms. Vernon, titled A talking of the love of God, in English, ed. II p. 345.

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

[1] That Job belongs to his earlier works, follows from the following words: "O sancti seniores, orate pro me *juvene* ut non errem in hac expositione sed potius digna et congrua valeam pronuntiare". What he calls juvenis, appears from his words: "Christus resurrexit in aetate juvenili, quando fuerat 32 annorum et 3 mensium, et haec aetas fortis, robusta, pulcra et decora et perfecta, quia tunc cessat motus augmenti".

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worldly life, exhorts others to follow him, criticises the existing order of things, attacks the worldliness of the ruling classes. All these elements are combined in the Melum, his chief and most comprehensive work, while his other writings are more uniformly either exegetic and mystical, or exhortatory, or polemic, or written in self-defence; indeed, the polemic element may be said to prevail in his earlier writings in the same degree, as it recedes in his later. How he labours to win souls! O come, he says, ye youths and maidens, learn from me, a wonderful lover (amator mirabilis), how to love: forsake the impure love of one another and embrace eternal love! O maidens, do not hanker after men, do not adorn yourselves for men, to tempt them: lo Christ, lovely of shape before the sons of men, the King of Heaven, wants your beauty, woos your love—he loves maidens chaste and poor, he loves caritas, not libido (caritas est color quo pulcri paremus): he will adorn you with a wonderful crown, a worthy diadem, with shining garments; and her that now languishes in love for him, he will requite with everlasting sweetness. "Heu, dominae tam dulces diligunt indigne et dirae dilectioni deditae domantur et mentem immunditiae maculant amore, manentes in morsu multiplicis meroris, languendo ad lubricum in lugubri labore, quae Deum diligere devote debuerunt et hymnum extendere amoris aeterni, in Jesu qui se gerit jugiter jubilantes! Itaque et alii lascivia laetantur, domicellae et juvenes invicem arserunt, aestuant amplexibus dum dari differuntur; mentes in malum sine modo moventur, non cessant se secernere a soliis coelorum, copulis carnalibus cupientes coronari. Heu virgines et viduae vilissime venduntur, vacillant et ventilant vadentes vitiatae, ornantur ob oscula, se portant impure: nam harum elegantia plurimos prostravit, quia pulcritudo placens suscipitur tam cito; et exulat aeternitas, ad terminum transducta! Vae non verentur in venere vestiri, florem felicem foetori effundunt—puritas perpetua sic separatur, formam fallibilem diligunt, non deum, fruuntur fantasmate Christo contempto, et abeunt cum illis quos amaverunt, ubi odium et ignem habebunt aeterne! Hanc cuncti communiter callem conquirunt, in carnibus sunt capti et *comedunt crudum*; nesciunt quod pro nihilo a nitore nudantur et portas appropiant amarissimae mortis, dum delectabile ducentes, prospere se putant in pace proficisci. Vae verecundiam evacuaverunt, sordibus scelerum se substernentes; ut bestiae se bajulant ratione repulsa!.. Vae vae vescuntur vitiis et vanis, et homines amplexantes stercoribus steterunt: comedunt crudelia et crapulam quaerentes stultitia strangulantur!" (*Mel.*). — Be comforted o ye poor! you will be the rich in Heaven and sit with God on the throne to judge the wicked princes: "Gaudete pauperes in paupertate vestra: patientiam probat caritas, probatio spem operatur, spes autem non confundit; exultamini inopes, gaudete mendici, pauperes suspicite: quia vestrum est regnum Dei; modicum et breviter patimini, multum et aeternaliter gloriabimini. Cum jam pauperes cotidie in contemptum cadant et prae calamitate confusi etiam inter epulantes egeant, plerique profecto pauperes primatum percipient et perversos principes populorum in judicio judicabunt. "Divites mundi pauperes sunt inferni, pauperes vero saeculi divites sunt coeli, honorati hominum socii et cives sunt infernorum; qui quaerunt manentem civitatem in mundo proculdubio illam invenient non hic sed cum daemonibus in inferno. "Quid enim habet pauper nisi ut pergat ubi est vita? Aerumpnam utique habet et angustiam in hoc exilio, et omnes dies ejus miseriis pleni sunt: deserens ergo hanc inopiam deducetur ad delicias domus Dei et regnabit cum regibus quia seipsum recte regebat". — He attacks the cupidi, carnales, directs his satire against all classes of society from the King down to the selfish poor, but mainly against the great, the proud, the rich, against all who love the world and the flesh, not God. "Cum saeculares miseri, reges viz. terrarum et principes hominum, divites, necnon et omnes mundi potentes superbiae amatores, nec Deum nec divina nituntur quaerere sed pomposis et vanis honoribus exaltati, terrenis divitiis praediti, solummodo ea quae sua sunt, carnalia scil., et ea quae mundi sunt, noscuntur perpetrare, constat profecto quod nec unus illorum ut bene agat veraciter intelligat, nec caritatem qua salvaretur habere cupiat: vnde et quemadmodum in voluptatibus suis aequissimi judicis oblitis judiciis non timent existere, ita et in futuro Christus manifestis omnibus eorum sceleribus coram cunctis oculis eos videbitur condempnare. Vae eis! coram aeterno et vero dominatore ad nihilum redacti, evanentes ab omni solacio dominio subjecti fiunt

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daemonum, qui in hoc saeculo positi laetabantur se reges et duces superborum. O dirum, o deforme dominium praesentis vitae potentium, qui dum paucorum domini constituuntur hominum, servi fiunt innumerabilium vitiorum. "O mundani et carnales miseri, vere fraudati estis gaudio Dei et fraude decepti diabolica merito aeternam mortem patiemini, quia vitam hic quaeritis quam scitis non posse hic haberi; excaecati sunt oculi vestri, immo diabolus potius eos plene eruit, quia nec hoc quod videtis creditis, quando morientem cernitis et tamen mortem non timetis; confusi estis, quoniam Deus sprevit vos; maledicti, execrati et abominabiles facti estis, omnes angeli sancti et amatores Christi immenso gaudio replebuntur quando ille totus coetus vester reprobus aeterno igni dampnatur. Vae vobis divitibus! vae vobis superbis! vae vobis luxuriosis! vae denique omnibus peccare volentibus: quia merces vobis reddetur. "In tonitruo tonante terminabuntur regna regum qui nunc resident reprehensibiles et ratione non reguntur. "Reges a regnis ruent, quia sanguis sceleribus sarcinatus duces et divites inaniter decepit. Reginas quae reprobe regebantur, vermes rodent invisibiles, virginum vero virtuositas virescit in aeternum". No less he censures the manifest abuses in the Church, insisting on inward religion, on caritas, as against "ministerium mechanicum", the formalism of the time; he censures the prevailing worldliness, exteriority, work-service, hypocrisy, the lack of true religious spirit. He declaims against the "ficti et falsi fideles, qui Deum se amare fingunt cum non diligunt"; against the priests who eagerly claim their tithes but neglect the cure of their parishioners (Vae presbiteris qui tanto zelo et clamore decimas et ea quae ad altare pertinent exigunt et de animabus parochianorum tam parvum curant; instanter petunt pecuniam sed raro aut nunquam proferunt sermonem, excommunicant illos qui ab ecclesiis jura sua subtrahunt et ipsi sacerdotes primo excommunicantur quia ecclesiam Christi ut tenentur non regunt, *Job.*); against the monks who are implicated in secular affairs, and in their presumption claim to possess the sole way to perfection; against the book-wise, the "doctores et philosophi et theologi, infinitis quaestionibus implicati, in omni scientia summi sed in amore Dei inferiores"; against the prelates, who bent on worldly pursuits, on secular business, on mammon, on carnal pleasures, and anxious to shine, to excel, indifferently perform the duties of their office and neglect to attend to the spiritual needs of their flocks, sending incompetent preachers and prohibiting the "missi a Deo", the poor hermits (heremitas abiciunt et horrent cum ipsis bonos esse et conscios, audire hos nolunt; quidquid homo dixerit quod laude sit dignum, semper ad malum interpretantur; quamquam jam sciant summa secreta et necessaria noverint humanae saluti, utique cum ipsis acceptabiles non erunt, *Mel.*). "Qui nos pascere debuerint, occidere conantur". "Praelati et sacerdotes et religiosi, quanto magni sunt se deberent in omnibus humiliare, suam quoque infirmitatem cognoscere et descendere ad instructionem populi, verbo et exemplo pascendo gregem Christi: sed dum unusquisque ad temporalia bona possidenda humanumque favorem amplectendum innititur, nimirum apud Deum omnes reprobantur. Omnes diligunt munera, omnes ad terrenam dignitatem aspirant, a propheta ad sacerdotem omnes faciunt dolum, omnes in laqueo terrenorum positi sunt, ad vanam et fallibilem gloriam universi concurrunt". "Milites Christi, sacerdotes et religiosi, eremitae et monachi, atque alii et aliae, voluntariae paupertatis amatores esse deberent, qui non solum a seipsis hostilia jacula repellere, verum etiam et ab aliorum cordibus in quantum poterunt niterentur auferre: at, ut videtur, vecordes sunt, infirmos se fingunt, mundum quaerunt, Deum amare nesciunt immo contemnunt, hostes non expugnant sed introducunt. Heu, servitium idolorum libenter admittunt, et christianae militiae decus amiserunt, et qui prae aliis in vitae sanctitate et morum honestate excellere tenentur, jam terrenis desideriis involuti et pravis actibus mancipati, in omnibus scandalum efficiuntur. Aut enim sacerdotes comessationibus et ebrietatibus et impuditiis atque illicitis lucris deserviunt, aut otiositati et somnolentiae dediti a divino servitio per torporem deficiunt et negligentes et vagabundi fiunt" (*Job*). If so the columns fall, how can the fabric stand: (Si columnae cadunt, quomodo stabit quod frondificatum est? Membra sequuntur caput; quia superiores insaniunt, etiam inferiores in vanitates et fantasias falsas deducuntur): So much the more it is necessary that the few elected should raise

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their voice against the prelates (tanto electi dei, cuiuscunque ordinis sunt, ad caritatem et castitatem retinendas se student erigere, quanto ipsos qui principatum in populo perceperunt vel alios minores in lubricam viam et latam quae ducit sectatores suos ad infernum vident declinare, non attendentes perversis actibus praelatorum, sed Christum imitantes qui est caput humilium et doctor mansuetorum (*Mel.*). He so, leaning on his mission by God, challenges his own bishop: "Ecce juvenis, zelo animatus justitiae, insurgit contra senem, *heremita contra episcopum* et contra omnes taliter opinantes qui in quantumcumque exterioribus actibus supereminentia affirmant esse sanctitatis" (*Mel.*). — Alas, the world is sadly deteriorated! "Jam mali in mundo multiplicantur et pauci inter populos inveniuntur qui sancte subsistunt, omnes paene proficiscuntur ad peccata, loquuntur turpia, cogitant immunda, agunt nephanda!" "A plerisque jam in praesenti tempore immo ab omnibus cupiditas in aulam regiam introducitur, caritas vero quasi esset perditioni consentiens incarceratur, immo a regno ejicitur in exilium — sed tamen habitaculum invenit in cordibus electorum." "Ubique jam abundat turpitudo terrena, vilissima voluptas in viris vacillat, ratio refrigescit, non reficit ruentem, bellant ut bestiae, breviantur beati, nullus est nimirum qui nemini non nocet." "Neque jam ut solent sancti subsistunt, nec electi habentur qui Auctorem adorent pro aliis audacter et interim alantur habiles amore; unde nec terra in tantum habundat, non floret nec fructificat ut fecerit in finem, cum fuerint fideles falsi et ficti; ac fame feriuntur et funus fabricant in quo frendebunt infeliciter ferventes" (an allusion to the famine and pestilence of 1316—8). "Heu non aliquem invenimus amantem qui inhiet ardenter habitare cum almis; omnes indifferenter ad delectabilia declinant, in voluptatibus vanis viliter vacillantes." "Jam nulli exeunt (in solitudinem): omnes amant solatium hominum et ideo sine dubio visitatione carent angelorum; ita placet eis sonus exterior et solemnia corporis ut parum vel nil curant de sono coelico aut de solempnitate mentis" (*Inc. Am.*). "Solitarii siquidem despecti habentur, in omnium opprobium abierunt; ubi alii in aulis honorifice assistunt et ad mensam magnatum praecedere ponuntur, ad ostium mendici morantur et his de micis mittunt multi magnates et reprobant ut reprobos, qui plane penitebunt". — Truly, the end of the world is near: "Et quidem in istis temporibus, in quibus deveniunt fines temporum, maxime superbi regnant, hypocritae praesident, homicidae dominantur, fornicatores sublevantur, avari divitias et dignitates adquirunt, iracundi et invidi praeponuntur".

From so appearing in public as a teacher and writer, his name soon began to be noised about. But in the same measure he found violent opposition: he was attacked by a host of enemies. His earlier works are full of bitter complaints against his detractors; he had to maintain his reputation, to defend his principles. His system ran counter to the common opinion of men, of the world that lives, and struck against the very root and foundation of society. He proclaimed chastity, divine love: but, mothers *will* marry their daughters although they know that the price is their virginity; girls *will* have their sweethearts and adorn themselves to please men, and will not cease to believe that they possess what men desire to know; young men are expected to be infatuated, illusioned — and disillusioned — it is the way to knowledge and to wisdom; — such is the course of the world. Matrimony is the natural law (lex) of man, though no community has ever formally proclaimed it such, leaving it to nature to enforce her ends. The sex is man's natural incumbency, his fate, his Cross, the tree on which he grows. The ways of sex are hideous indeed: but they are indispensable — the way to life leads through that gate, and nature herself has given beauty and illusion, love and curiosity, to unite the sexes for the creation of new life; chastity is the beau ideal, the essence of morality, indeed morality itself, but chiefly as the nursery, the mainspring of love, which is the foundation of human society. Love is life itself, and life was given to return love; it is primarily sexual, and divine love is but secondary love, love transferred in its ends. His system was transcendental idealism — flight from the "trieb", and, as such, as much above truth, as mere sensuality is beneath it, truth lying between the two, as between body and soul, between matter and spirit. His system was hostile to kind, and he who forsakes kind, is forsaken by kind, and liable to fall maybe as Joseph by the wife of Putiphar;

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the whole world becomes his enemy. He had raised the whirlwind: he became the "lapis offensionis, petra scandali", "scandalum Judaeis, gentibus autem stultitia." — He was a strange man: strange in his ways, strange in his words and teaching: people asked: Who is this man that so cometh forth? They did not understand him, or misunderstood him. They saw his gloominess, but not the joy he felt within; they saw him constantly absorbed, ecstatic, constantly talking of a love not of this world, and could not make him out. They called him a fool, mad, demented (stultus, insipiens, alienatus mente), nay wicked (iniquus), saying he did irreverence to God and did not keep the statutes of the Church (dicentes irreverentiam Deo facere et statuta ecclesiae non observare), and did not run the right way to God (affirmant non recte currere ad coelestem mansionem). Others said: We give alms, feed the poor, clothe the naked and do all the works of mercy: how can those be equal to us who daily love quiet and do nothing of the kind? it is better to be in the world and do some good, than to sit idle in the solitude or in the cloister. His wanderings, his shifting from place to place, seemed at variance with the notions of an hermit, with the rest and quiet claimed by himself for the contemplative: people said he was no hermit (nonnulli cum heremiticam vitam considerant, me etiam heremitam non esse impudenter affirmare non formidant), but an hypocrite; some said he was a scamp (trutannus). His converse with the rich gave another occasion for slander: he who is so exhausted by abstinence that he suffers excruciating head-aches, is said to be led away by the pleasures of the rich (dicunt derogantes: deliciis deducor quibus divites delectant, et indignus sum Deo), is accused of being a glutton and a wine-bibber, and they said of him as was said of Christ that he ate with sinners and publicans (Sancti saepius inter saeculares etiam solitarii sedebant: ideo tu dicis quod de Domino dicebatur: Quare cum peccatoribus et publicanis manducat magister vester? et iterum vocabant veritatem viventem quae angelos alit in sola visione, vini potatorem), that he was impure and ran after the girls (lubricum et lapsum me judicaverunt, putantes quod pro puellis persisterem cum pravis), that his "sittings" in holy contemplation were due to an overfull belly and to good wine, and his penance merely for the eyes of men (asserebant sophistice loquentes quod pro sumpto cibario sustinui sedere, et potibus deputantes quod Piissimus praestavit, ac populis ut placeam plerique publice praedicabant penitentiam me pati). These attacks he ascribes to envy, the envy of those who saw his goodly life and the wonders God worked in him, and found themselves deficient ("invidebant autem eo quod in magnis muneribus munitus mirabilis manebam, et seipsos mordebant morsibus malignis quia magnifica majestas me mirificavit in mente per musicum in melle melodis"; "Invidia uruntur quia lucide loquor"). But his worst enemies were those who called themselves followers and disciples of Christ, the professionals, the monks, the doctors, and especially the prelates; those that were encrusted in their traditional ways, in their self-conceit, their self-righteousness, and failed to comprehend the new gospel ("Odium et invidiam tantam non inveni nec habui sicut ab his qui dicebantur discipuli Jesu Christi"; "Hi qui praeferuntur (i. e. the prelates) maxime me odiunt"). They derided his self-assumed saintship — if he is a saint, where are the miracles which signalize the saint? They found fault with his quietism, his idle inactivity, his contemplation without works, his salvation by love, his independence without obedience. The generality of men are business-men and cannot understand the enthusiast: They jeered at his canor. The book-wise asked: Where has he learned and from what doctor? (Docti per acquisitam scientiam, non infusam, et inflati argumentationibus implicitis, dedignantur dicentes Ubi didicit iste et a doctore audivit?). They despised the layman who was not of their guild, scorned his inadequacy in things dialectic, questioned his qualification, thought it easy to beat him in disputation (nonnullos audivi me disputationibus velle vincere, quia apud opinionem hominum eos vivendo videbar superare), called him a rustic, an idiot (rusticus, idiota, insipiens). They maintained that he had no capacity to preach (Putant quod non potui pure praedicare nec sapere ut ceteri qui sancte subsistunt); they despise his words because he is poor, not a bishop, a prelate, or a rector (Quia pauper sum et non reputatus inter magistratus mundi, parvi penditis verba quae

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loquor vobis). They ridiculed his authorship—his teaching is to them a mystery (mysterium mitto modernis); they maintain that he errs in his interpretation of Holy Scripture (dicentes aut me in expositione errasse, aut sacra verba congruenter non tractasse, non acceptantes me quia *modernus* sum, *Job*) — to them he is a "homo novus", a modern. So — because he did not "run" as others in this world (quia non cucurri quemadmodum qui adhuc carnalitati inhaerent) — he was an object of universal hatred — *Horridum me habebant omnes insensati*. Those became his worst detractors whom before he had thought true friends (Eos pessimos detractores habui quos prius amicos fidos putavi). "Multi qui mecum loquebantur, similes fuerunt scorpionibus, quia capite blandiebantur adulantes, et cauda percutiebant detrahentes". They would fain have seen him fall into sin (Invidi undique obsistebant adversus me, qui si lapsus ligarer in lacum laetarentur); they tried to lure him into sin, so to catch him therein and make him belie his saintship. They contrived to drive him out of the houses where he was loved, and so did him great harm, as he was dependent on the benevolence of men. He has had so much annoyance from their defamations that in his "Cupienti mihi &c" he begs the dedicatee to use discretion in showing the book, lest he should incur new slander (vobis habenda est discretio non modica, ne dum circumquaque hunc libellum indesinenter ostenditis, juventutem meam invidorum dentibus acerbiter corrodendam exponatis).

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

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

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oculos solicitat et taliter temptatur). Yet, absorbed in his holy love, he managed to escape carnal love and so to remain chaste — we have his positive testimony that he kept his chastity. But who can tell the struggles he had to go through as years came on, those years especially when the "trieb" is strongest, virility most potent, when every one succumbs — the height of generation, the years of Christ? The victory is gained, but at what price! By refusing himself to kind, he is refused by kind, his friends forsake him, his patrons repudiate him, no maiden will abide in the love he offers, he is overrun by enemies[1]. His life is that of the lonely man who, forsaken by all, is sent adrift, a prey to all. He tasted of that destitution in which man, stripped of all belongings, is reduced to the state of man simple, the son of man. He should so like to have an associate (sodalis in itinere; who would understand him, who could modulate his clamor (canor)[2], so that it might become objective to him—but there is none. He has no home, no place where to rest his head. Despite his converse with the rich he is extremely poor, so poor that at times he has no water to drink, only rags to cover him, and suffers severely from frost and heat (Denique inter divites demorans, panni putridi me paene deprimebant, et nudus nocebar per morsum muscarum; cutis quippe sine coopertorio confortabili calcabatur, pellis mea in pulvere induta squalorem scaturizabat; sed et aestu affligebar inter obumbratos ab omnibus quae optabant, ac frigore frendebam dum opimis utebantur ornamentis et in superfluitatibus salierunt qui datorem tamen suum in his non dilexerunt)[3]. His health is delicate, his constitution is weakened by contemplation, he suffers from intolerable head-aches (Quippe sic carnem modo maceravi et caput contunditur dolore deducto, quod consistere non queo—ita gravatur—nisi corroberer cibario sanante); he has the presentiment of an early death (the Melum concludes with the remarkable words: Amorem et odium utrumque ostendi, et puer nunc propero ad finem felicem, nam paene perfudi gressus gravantes, ut calcans contagium in cantico consummer; caritatem carissimam cunctis commendo: amen). And what has come of his efforts, his vast projects? his plans have failed, his labour is lost, he is of no use to anybody. The world is too much for him; the very noises of the world are painful to him (penales sunt mihi vociferantes et crucior quasi per incommodum quando clamor clangentium me tangit). He languishes in still mourning, his youth is all consumed in yearning (prae amoris magnitudine assiduis horis ferme consumor), and there is no relief, the beloved tarries so long! He grieves over the sins of

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[1] His parents, also, seem to have been dead by this time; cf. Iob: 'Quasi putredo consumendus sum': hanc conditionem omnes homines habent; non enim necesse est haec exponere, quae omnes jam in visu parentum didicere: ossa viderunt mortuorum, vaque ad putredinem consumpta cognoscunt corpora parentum.

[2] Amator aestuans in incorporeos amplexus, habet clamorem ad conditorem suum ex intimis medullis amoris affectuose excitatum et erumpentem; quasi a longe clamaret vocem elevat interiorem, quae nonnisi in ardentissimo amante ut in via fas est invenitur. Hic deficio prae insipientia et hebitudine ingenii, quia non sufficio hunc clamorem describere. Sentire et offerre pro modulo meo potui: sed vobis enarrare non potui nec potero. Quis igitur mihi modularetur carmina cantuum meorum et gaudia affectuum cum ardoribus amorum, et amorosae adolescentiae meae ustionem, ut saltem ex canticis caritatis sodalis subtiliter indagarem substantiam meam, et mensura modulationum in quibus praestabilis putarer mihi innotesceret si forte ab infelicitate exemptum me invenirem, et quod per me praedicare non praesumo quia nondum repperi quod exopto, in solaciis socii me requiescerem cum dulcore? Utinam illius modulationis inveniam auctorem hominem qui etsi non dictis tamen scriptis mihi gloriam meam decantaret et neupmata quae nexus in nomine nobilissimo coram amato meo edere non erubui, canendo et neupmatizando depromeret. Hic etenim esset mihi amabilis super aurum, et omnia pretiosa non adaequarem ei quae habentur in hoc exilio; diligerem illum sicut cor meum, nec esset aliquid quod ab ipso occultare intenderem, quia canorem quem cupio intelligere mihi exprimeret et jubilum jocunditatis meae clarius enodaret. In hac itaque apertione exultarem amplius aut certe uberius ejularem, quoniam mihi ostenderetur incendium amoris et sonora jubilatio evidenter effulgeret, clamosa quoque cogitatio sine laudatore non laberetur neque sic in ambiguis laborarem. Nunc vero me deprimunt labores aerumpnosi exilii, et molestiae aggravantes vix me subsistere permittunt, et cum intus inardescam calore increato, foris quasi fuscus infelix sine luce delitesco. O Jesu, utinam vel sodalem in itinere ostendisses ut illius exhortatione langor laetificaretur &c. (*Inc. Am.*).

[3] Cf. Melum: Laudo libentissime latorem legis et cum laetitia sine languore lugubri leviter iam ad lumen levor, quia in praesentia non potior potentia, nec habeo quid accipiam nisi quando alii erogant indigenti, et non datur mihi cum voluero sed in voluntate virorum vescor. Profecto non puduit mihi propulsari a potestate inter pauperes, fame affligi cum florentes ut fenum facerent festivitatem, ac siti sine compassione carnalium cruciabar nec quidem aquam habui ad hauriendum dum breviter benedicti usque ad balbutiem bibebant.

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the time, the wickedness of man; that so many souls are lost that the king has redeemed (Dolui pro desolatione, nam multi merguntur mortifero in mari: quos Rex redimebat, vanos vidi et vacuos virtute); turpitude reigns supreme, the Saint has left the earth, the solitary are despised—and he can do nothing. So he suffers, his misery at times is extreme; his words sometimes betray utter desolation and sound like the outcry of the beast wounded to death. He wishes to die—it is better for him to die, as he is of no use: "Deus meus, tolle me, suscipe me secundum eloquium tuum et vivam: melius est mihi mori quam vivere qui inter multos morans nec uni scio prodesse et quae putabam lucrata timeo ne evanescant quia in mundana re et non in Deo gaudent; ecce domine relictus sum solus, 'qui videbant me foras fugiebant a me, oblivioni datus sum tamquam mortuus a corde', sed et 'factus sum tamquam vas perditionis quoniam audivi vituperationem multorum commorantium in circuitu'—in circuitu meo, non mecum, sunt amatores terreni, quia etsi eis te vitam praedico tamen eos amantes mortem doleo; 'stulti quoque despiciebant me et recessisse ab eis detrahebant mihi'; hinc cogito, cupio, deposco: Salvum me fac domine quoniam defecit sanctus" (*Contra am. mundi*). He wishes to die because true love is gone and mean concupiscence only remains: "Clamo et affectu suspirans aio: 'Salvum me fac deus quoniam defecit sanctus'; deficiunt hymnidici, silent voces canentium, non apparet sanctorum amatorum ardor; unusquisque declinat in viam suam malam, dolorem quem corde concepit in effectum deducere non desistit, consumunt in vanitate dies suos, et annos suos cum festinatione. Heu, juvenem simul ac virginem, lactentem cum homine sene ignis concupiscentiae devoravit". He can hardly await the end: "Heu quid agam? quamdiu dilationem patiar? quo fugiam, ut fruar feliciter ad quod festino? Egens sum et esuriens, angustiatus et afflictus, vulneratus et decoloratus ob absentiam amatoris mei; quia cruciant me accessus amoris, et spes quae differtur affligit animam . . Dolores et miseriae in corpore consistunt, languor vero in anima perseverat, donec videam quem tanto ardore desideravi, cuius amore emarcuit caro mea atque viluit inter venustos huius vitae" (*Inc. Am.*). He longs for the day when the Saviour will come and do justice to the poor; when the truth will come out and he will be seen as he is, not as his detractors paint him. He joys that the end of the world is near: "Nam finis mundi appropiat, paene paratus est tubam canituru, adest finis mundialis malitiae, terminus terrenae cupiditatis longe non moratur"; "Iam judex ut fulgur gladium suum acuit in quo ad judicium veniens peccatores ferit."—In this time of suffering he came to realise the sorrows of the "man of sorrows", the desolation of the "son of man". In this time he formed his pessimistic views of the miserableness of this earthly existence. In this time he conceived that deep sympathy with the suffering, the poor, the oppressed, which is one of his chief characteristics.

But all this misery and persecution is not able to overcome him: he bears up, stands firm, strikes home and hits hard. "Das Individuum richtet sich herrlich auf". He has found Jesus—he has found him in poverty, in affliction, in penance, in the desert. He joys in his poverty, he joys in his solitude, more than the king in all his riches: „Amplius gaudeo sedens in solitudine quam rex in cuius omnes terrenae divitiae veniunt potestate". He has found such joy that the tongue cannot express it; he is in so sweet a life that no misery, no wrong, no pain can make him sad, that he is as it were impassible in his mind. He allows no disparagement of his profession, and blesses the solitude that has taught him his love: "Absit ut tam crudeliter deviarem quod aliquid sinistrum vel demeritum de appetentibus heremi loquerer, sub cuius nomine diabolum non timeo, terrena contempno, carnem spiritui subjungo. Benedictum sit illud nomen heremiticum et illud singulare propositum, in quo amare disco, jubilare consuesco, salvationem securus expecto; nullum in ecclesia ordinem reprehendo, sed solitudinem maxime diligo et laudo". Perfect love kills pain: "Perfectus amor vincit penam, vincit minas, quia non sentit timorem creaturae"; tribulation and persecution will only enhance his merit and win him a higher reward in Heaven. Temptations, "fantasmata noctis", have disappeared by the invocation of the name of Jesus; the flesh is overcome, he can live amongst women without feeling any emotion: "Inde nociva virtus corporalis arescens evanet, vnde mentem divinitus adamatam aeterni

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amoris fervor suaviter incendit, ut jam, superno dulcore debriati, etiam inter feminas possimus vivere et nullam delectationem feminae in animo sentire"; "In illo qui contemplationis culmen ascendit per jubilum et ardorem amoris, jam quasi extinctae jacent carnales concupiscentiae, nam mors malarum cogitationum et affectionum ad illum pertinet qui contemplationi vacat". In his illnesses he is consoled and strengthened by the canor: "Misit in me imperator aeternus melos mirificum, et quamvis penis pungerer et intollerabili tormentarer turbine, tamen huiusmodi illectus abundantia et sublatus solatio incessabili, semper sicut sanus subsistebam etiamsi infirmarer; in tantum tonuit amor interius affluens quod lectus mihi non libuit nec jacebam aliquando in gemitu ut aegrotus agit quando amisit oportunitatem operandi et mutatis membris in morbum stratum sibi sternit in quo convalescere cogitaret". What does he care for grandeur or men's praise? "Ego in hac habitatione altitudinem inter homines non elegi, non humanum honorem, non laudem labilem, non miraculorum magnificentiam, non praelatiae principatum, sed Deo servire desideravi amore deitatis, Christum concupivi, et ad hoc avidissime animum extendi incessanter aspirans in Auctorem, ut ardentissime amorem Altissimi amplexarer". He prefers to be despised: "Non timeo torqueri et despici inter tyrannos, nam spes nostra ponitur in patria perhenni; tanto acceptabiliores cum angelis et almis apparebimus, quanto inter homines minus acceptamur"; "tanto ad majorem judiciariae potestatis altitudinem in futuro excrescimus, quanto nunc a minus perfectis et reprobis despecti et judicati sumus". His tormentors cannot disturb him: "torquere temptantes non tangunt tranquillum: fruor tam fortiter fervore Factoris". His detractors he treats with contempt: "Mali malum loquuntur, *quod et facerent etiam si Jesum perspexissent*, quia consuetum est illis. De latrina amoto operculo non exhalat nisi foetor, et male loquentes ex abundantia cordis loquuntur in quo venenum aspidum latet. Hoc cognovi quod quanto magis contra me verbis detractoriis homines insanierunt, tanto amplius in profectu spirituali succrevi; denique non cessavi ab his quae utilia erant animae meae propter verba illorum, immo exercui studium, et semper inveni Deum faventem"; "Christus me elegit ad audacem animum, ut riderem ad irrisiones, et laetarer cum non laudarer, ac ardentius ambularem in amore aeternorum quia abjectus eram inter homines". Against their defamations he flees to God, under the shadow of His wings, and appeals to Him who alone knows the heart and reins and does not judge by the exterior as man; He will reveal the truth in the last Judgment. He vindicates his character, the integrity of his life. He is no glutton, no wine-bibber, no parasite of the rich: he takes only what is necessary—"nullus enim sufficit seipsum portare nec etiam fortissimus per seipsum subsistit", and, aye, "inebrior ab ubertate domus Dei et torrente voluptatis suae potavit me" (Ps. 35). "Amator meus quem amo mihi affuit et non obrigui in impietatibus quando astiti in agnitione illorum quos modicum me mulcere memini; neque vero vigilavi nec veni inter viciosos ut laquearer in lubricitate aut fruerer forma feminea sine firmitate; sed neque cibaria saecularium me sustinuerunt in sessione; et in divitum deliciis non delectabar nisi dumtaxat in temperantia et necessitate naturae ut caro pro Christo custodiretur." Even in the repasts of the rich he hears the canor: "Inter delicias divitum saepe in me resonat melos coelicum et amoris canticum amoenum". He is not unchaste: "non fallit me femina nec pereo puellis, neque glorior in gula quae jugulat gentiles"; his addresses to women are only meant to teach them "ut amico mundano non maculentur nec langueant pro lubrico labentes in lacum, *horridum habentes humanum amorem*, osculis amplexibus non aveant immundis, caste et pie deinceps degentes"; if his words are not believed, let inquiries be made and the truth will appear: "Haec si non creditis, quaerite quid dixi, interrogare potestis qui me audierunt, si docui dampnabile, injuriam aut Deo, vel cogitavi corrumpere fragilem facturam", and he calls Christ to witness: "Christus quem cupio hoc contestetur et contra me consurgere faciat fideles, sed et ipse conquasset caput captivi et cunctos corroboret me premere procellis, si ab adolescentia ipsum non amavi(!)"; adding however: "Nimirum non nego plurima non prospera in me pervenisse ac temptamenta inter tales tolerasse, turbatus, tribulatus et turbidus primitus permansi", and concluding: "Tamen hoc teneo ut sistas securus: Fugito feminas qui Christum amare voluntarie vovisti, nam vitii venenum sic vincere vales, alioquin, nisi Auctor

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te altius assumpsit, in dira dulcedine decipieris" (*Mel.*). In another passage he affirms: "Ex quo ardebam aeterno amore, quievi a cupidine carnali", and praises God who has kept him chaste (In laude levabor gratias agendo, Conditorem complectens qui castum me custodit dum alii errabant juvenes a jure). He maintains his saintship: "Sanctus subsisto". Though it may seem strange that a man, however excellent, should call himself a saint when even St. Paul confesses himself a sinner, yet one must speak the truth when asked. "Sanctitas non est in signis et labore corporali, sed in virtutibus animae Deum veraciter diligentis"; "Scivi, propter jubilum qui ingeritur et canorem quem carpsi, quod sanctitas non sistit in cilicio et cinere nec in aliquo quod exterius operamur, sed in gustu gaudii amoris aeterni, in contemptu corporalium, ut suspiremus semper sedere cum societate civium supernorum, non attendentes his quae aguntur in istis infimis, prout perfecti peregrini properantes ad patriam pulcherrimi paradisi"; "Ille sanctam vitam ducit qui quamvis in corruptibili carne sedeat, solam tamen aeternae gloriae suavitatem incessanter affectat"; "Non quis sanctus est quia multas literas didicit, sed quia voluntatem suam voluntati divinae in omnibus conformavit". One can be a saint without miracles, and may not be a saint with miracles: "Non omnes sancti faciunt vel fecerunt miracula nec in vita nec post mortem, neque omnes reprobi vel in vita vel post mortem miraculis caruerunt; saepe mediocriter boni et minus perfecti miracula faciunt, et plerique etiam summi in coelestibus sedibus coram vultu Dei constituti, penitus quiescunt"; "*Multa corpora translata sunt in terris quorum animae forsitan ad coelum nondum pervenerunt*"; "Sancti non ideo in supernas sedes sublimati sustolluntur quia mira ostendebant, nam et nonnulli mali huiusmodi obtinuerunt, sed veritas hoc voluit quod amans ardentius altius assumatur, honorabilius assideat inter angelos". God is still wonderful in his saints, bnt in these latter days of the world miracles are not necessary, but example of elect work: "Deus non minus mirificat multos quamvis perpauci publicentur ad populum, quam pueros suos quos in primordiis praeparavit ad pacem, et hoc utique agit usque ad consummationem universorum existentium in hoc exilio unde et ipse ait Ero vobiscum omnibus diebus usque ad consummationem saeculi; hoc attamen excipitur in istis terminationibus temporum quod exterius ita omnino non operantur ut antiquitus agebant. Et nimirum non est necesse nunc ut miracula monstrentur, cum per totum orbem terrarum multiplicata maneant memoriter; sed exemplum electi operis indigetur ostendi in oculis omnium, ut luceat lux luminarium inter leves et lubricum lingentes. Non propter hoc jam sunt sancti quia signa eos sequuntur, immo potius putandum est pro tanto eos perfectiores esse quia non procedunt ad potentes nec honorificantur inter homines ut praesideant in praelatia; ergo pro eo quod non capiuntur ad dignitatem inter ditatos quae non est desideranda, amplius uruntur aeterno amore et abundantius consurgunt in contemplationem" (*Mel.*).[1] Oh the wretched who argue against the Saint, whom they ought to honour as intercessor and patron: "Illi miseri tanto se deterius vitiis subjiciunt, quanto contra Sanctum Dei inutilibus verbis contendunt; quem nimirum apud Deum intercessorem habere pro eis poterant, malitia sua excaecati sponte relinquunt; quomodo ergo audent illum arguere quem ut patronum deberent potius honorare?" "O quam magna est mundanorum insania qui non solum si quem bene agentem audierunt Deum non glorificant, verum etiam falsis interpretationibus servo Dei pertinaciter obsistunt. O nequissima praesumptio peccatores contra justum arguere, et aeternis ignibus cruciandos virum sanctum diffamare. Detractores Deo odibiles, utquid frustra dilectis Christi derogatis quos jam velut agnos inter lupos aspicere potestis? Plane miseros vosmetipsos ostenditis cum non parum vobis videtur Christum non diligere, nisi etiam ipsum in sanctis suis studeatis impugnare;" "Populi deberent sanctos viros revereri et honorare, et semper cavere ne offendant eos aut verbo

[1] He is, however, not quite without signs. In the Inc. Am. he mentions as "mirum" that the contemplative is able to do two things at the same time, that "etiam studendo ac meditando in scripturis ac etiam scribendo vel dictando, cogitat amatum et a solito laudis organo non recedit — quod quidem mirum aestimabitur, cum una mens duo simul impleat utrique eodem tempore intenta, hoc est ut laudes et amores suos canendo offerat mente iubilans, et simul cum hoc quae in libris sunt intelligat, neutrumque alterum offendat". Hence the miracle in the Off. Lect. vi. (an instance of how miracles often originate; so the story of Christ's conception is a reflex of his system).

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aut facto, quia etsi sint mites et patientes injurias, vel irrisiones non recolentes, sine dubio Deus non obliviscitur quin vult vindicare sanctos suos". He maintains the superiority of contemplative over active life, of love over works, of hermit over monk. Anselm, in asserting that monks love God more than any secular because they "offer fruit and tree to God under an abbot", appears to flatter the monks rather than to speak the truth; "Ego Ricardus utique solitarius heremita vocatus, hoc quod novi assero: quoniam ille ardentius Deum diligit qui igne Spiritus sancti succensus a strepitu mundi et ab omni corporali sono quantum potest discedet; non monachi vel alii quicunque ad congregationem collecti summi sunt aut maxime Deum diligunt: sed solitarii contemplationi sublimati". No one can see another man's heart; no one, therefore, ought to judge himself worthier than another: "Non deberet etiam devotissimus dicere: dignior sum ante Deum quam plures qui inter populos pernoctant; praesertim cum non potuit praevidere pectus progredientis quanta caritate concaleat. Nescit nimirum si alius amplius ardorem habeat aeterni amoris cuius memoria non magnificatur in hoc mundo, quam sanctus cuius inter Christianos commemoratio celebratur et de eo fit festivitas quia feliciter finivit; nempe sive natalitia nominentur nobilium sive taceantur velut totaliter terrae traditi, siquidem scitote quod inter angelicos ordines excellentius ac reverentius residet qui praesenti positus penuria habet abundantius ardorem amoris aeterni et praestantius praelibat dulcedinem divinitatis". The monks say: "Propter obedientiam quam praepositis exhibemus, inter omnes ordines ecclesiae in meritis majores sumus": but those in congregation cannot realise in what sweetness of love he burns that is solitary, and those bent on exterior works are ignorant of the delights of eternal love; "Quia ignorant quam amoena et meritoria sit illa quam gustamus aeterna suavitas, non putant aliquem sanctiorem fieri posse qui exterioribus actibus non studeat mancipari". Therefore, ye monks &c, "illa quae contra conversationem vestrae vitae sunt scripta a sanctioribus, non debetis reprehendere, sed in quantum potestis humiliter imitari; nec dicatis: nos coram Deo maximum meritum habebimus; quia sic mentitores arrogantia totum amittitis". He maintains his literary position. His power is from God, his wisdom is infused, not acquired, he is taught by the interior doctor, the Holy Ghost, who inspires his lovers no less now than of old—he needs no further approbation: "Amans accepit sapientiam et subtilitatem ut sciret loqui inter luculentos et audacter proferret quod dicendum duxit, quamvis idiota et insipiens antea aestimaretur et etiam existeret. Sed docti per acquisitam scientiam . . non arbitrantur ab interiore doctore amatores aeternitatis edoceri ut eloquentius loquerentur quam ipsi ab hominibus docti qui omni tempore pro vanis honoribus studuerunt. Si autem antiquitus Spiritus sanctus plures inspiravit, cur etiam nunc non assumeret amantes ad gloriam suam speculandam, cum ipsis prioribus moderni approbati non sint inaequales? Approbationem autem hanc ab hominibus non appello qui saepe in approbationibus suis errant, eligentes tales quos Deus despexit, et despicientes quos elegit: sed tales annuntio approbatos quos amor aeternus medullitus inflammat et Spiritus sancti gratia ad omne bonum inspirat, qui omnium virtutum flore insigniti, in dilectione Dei jugiter jubilant et cuncta quae ad vana mundi gaudia pertinent, falsosque honores superbae vitae sub affectuum pedibus conculcant. Hii nimirum eiciuntur ab hominibus, sed in conspectu Dei et sanctorum angelorum magnifice commendantur; quorum corda ad omnia adversa toleranda sistunt inconcussa nec vento vanitatis se sinunt circumferri;" "Non ab homine nec a carne et sanguine, neque vero a meipso habui, sed a Christo et per Christum sapientiam apprehendi". God has predestined and emboldened him to preach, and he is full of the Spirit of God: "Praeceptor potentissimus parvulum suum praedestinavit ad pietatem, ut non parcerem praedicare peccantibus; vnde et cum Michaea manifestari non metuo nt memorentur miseri quia divinitus didici quod dico: Repletus sum fortitudine Spiritus domini et judicio et virtute, ut annuntiem Jacob scelus suum et Israel peccatum suum". His enemies in their envy—quia lucide loquor—say that he is not fit to preach: but "Sciant simpliciter Auctorem amavi qui animum ardore Olympi implevit ut proferam praecipue sermones amoris, scripturam scrutans quae latet carnales"; "Hoc profero quod plures non possunt: nam lubricos latet luminis lucerna et

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nucleum nitentem nesciunt nudare nec pascere parvulos qui properant ad polum lacte laetitiae aut cibo salubri, cum seipsos substernunt stultitiae in stagno et student cum stolidis qui strangulantur". If his works are a mystery to them, it is because *they* do not understand the true meaning of Scripture: "Nimirum mysterium mitto modernis, etenim antiqui sublimia sciebant; archanum absconditum ab omnibus avaris vix unus hoc accipit dum est in hoc mundo. Claudit enim Conditor januam scripturae, ut lateant legentes quae liquide lucescunt; sed amicis hanc aperit ardenter qui amant, ut aliis ostenderent quod hi intellexerunt". If they sneer at his canor, it is because they have not got so high: "Nonnulli quia nequeunt in jubilo gestari et nodantur nequaquam nominis in nexu quod fixos inflammat in fide Factoris, non credunt quia capior ad carmen canorum aut scriberem constanter in modo mirabili de cantu caritatis. Nimirum non mihi sed sibi nocebant; ideo pro eis docere non dimitto; tanto secretius subsidia sentivi quanto callidi me cupiunt quassare a flamma felice". They read his words, but do not know the tune: "Mundi amatores scire possunt verba vel carmina nostrarum cantionum, non autem cantica nostrorum carminum; quia verba legunt, sed notam et tonum ac suavitatem odarum addiscere non possunt". If they despise him because he is poor and nobody, let them know "quod nunquam Deus nec papae nec episcopo, nec alicui alii cuiuscunque status fuerit, singulari Virgine excepta, de gloria aeterni amoris in hac vita illam praerogativam tribuit quam vero solitario delegavit". They call him modern: "sed profecto qui bonos modernos reprobat, hesternos non laudat; non enim Deus est nunc minoris bonitatis quam fuit in primitiva ecclesia, qui adhuc electos suos ad amorem aeternitatis desiderandum praeparat et quos vult coelesti scientia sapientiaque divina inspirat". Many depreciate the moderns, as void of the spirit, but not all are so: "Hoc comperi quod virorum volumina moderne manentium minime cum multis magnificantur qui putant quod spiritus in istis non assistat quemadmodum affuit antiquos inspirans; et rationem reddere aliam non habent quam, quia ipsi vacuos se vident a flatu felice, etiam sic omnes esse suspicantur." And what are the arguments of the book-learned, compared to the inspirations of the living Spirit? how can they judge of what they have not got? "Sophismata sapientium saecularium superstitiosa sunt et non sana, ideoque a soliis superbiae saliunt in sulphur sempiternum"; "Qui habere putat quod non habet, quamvis etiam scolas disputantium usque ad nomen magistri frequentaverit, non me sed seipsum approbabit dum in hoc se sapientem ostendere nititur quod penitus ignorat"; "Ipsi insipidi divina sapientia non imbuti sed scientia acquisita inflati, male de seipsis senciunt et Deum adhuc cum amore tenere nesciunt"; "In argumentis artistarum et in sophismatibus sine sanctitate, non in operibus electis et in fervore fidei cum digna dilectione, superare suspicantur quos Cunctipotens in calidissima et canora caritate coronavit".

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

These are the outlines of his live during this—his first—period. [No more positive facts or dates can be gleaned from his writings, but in general his life was such as might be expected of a man who, raising a new religious ideal, meets with the hostility of the powers that be, is resisted by the inert mass of prejudice and tradition which always impede progress, and so becomes a martyr to his convictions. Indeed, though he manfully resisted and maintained his ground, he seems at last to have fallen a victim to his enemies. It may be presumed that his troubles at last reached such a climax that his life in the old neighbourhood became unbearable or impossible, and that this was the reason why he removed from thence and went into Richmondshire; but whether the immediate cause was his conflict with the authorities, or the persecution of his detractors, or the desertion of friends and patrons and the difficulty of his living, or whether all these points worked together, we have no means to ascertain.

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From that time, however, a new period seems to begin. His life seems to enter into smoother waters. The storm is passed, the tension subsides; he recovers his equanimity and calms down. His works of this period are comparatively free from bitterness and from the excessive subjectivity of his earlier days, and show the serenity peculiar to those that have overcome. He is less personal, less combative, his language more moderate, his assertions are less sweeping and uncompromising. There are traces to show that he wishes to appear more in line with the general practice of the Church; *f. i.*, if formerly he had said of the contemplative: "Iam non dicit orationes suas, sed in sublimitate mentis positus et amore raptus mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur" — words which might easily be misconstrued as implying that prayers in that stage were dispensable, we now read in his *Inc. Am.*: "Talis amator Christi non dicit orationes suas *more aliorum hominum etiam justorum*, quia in sublimitate mentis positus atque amore Christi raptus supra se suscipitur in mirabilem jocunditatem, et infuso in se sono divinitus quasi cum quodam neupna canens *preces modulatur*". In the Incendium amoris he gives his creed, which is rigidly orthodox, and he emphatically declines to admit reason in matters of faith. In substance, his views are the same as before, but he is more guarded, more conciliatory, in his utterance. The wild exuberance of his former works is sobered down; he is matured by experience and shows the even temper of the sage. His tone is even more pathetic than before, and sometimes seems to rise from an unfathomable depth. Before, he had meant to be a Saint: now, he *is* a Saint, stripped, at it seems, of all earthly concerns and passions.

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

Foiled in his vast attempts at prostrating the tyrants and regeuerating society, he now contents himself with a more moderate aim: he befriends recluses and nuns, and gives his spiritual advice to those that ask. One of his friends was "Margareta reclusa apud Anderby" (Vita), "Margareta anachorita, dilecta sua discipula" (Form of living), the Margret Kirkby mentioned in the Prologue (by a later poet) to his English commentary of the Psalms. She seems to have been his good angel, and perhaps helped to smooth down his ruffled spirits. This friendship *was* lasting—it lasted to their lives' end. He loved her "perfecta caritatis affectione", and "used to instruct her in the art of love of God, and to direct her in the ruling of life by his holy institution". He twice cured her, by his mere presence, from a seizure. What a pathetic picture is that given in the Life. She had been ill for 13 days, losing the power of speech and suffering such prickings and pains that she could nowhere find rest. A certain husbandman rides off to fetch R. Rolle. "Veniens itaque ad reclusam, invenit eam mutam et

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vexationibus acerrimis perturbatam. Cumque resideret ad fenestram domus ejusdem reclusae, et simul comederent, contigit ut completo prandio reclusa desideraret dormire. Oppressa itaque somno, caput suum decidit ad fenestram ad quam se reclinavit sanctus Dei Ricardus; et sic cum modicum dormivisset *appodiando se aliqualiter super ipsum Ricardum*, subito cum impetu vehementi apprehendit eam in ipso somno tam gravis vexatio ut videretur velle violenter fenestram domus suae dirimere, et in ipsa vexatione tam forti evigilavit de somno, et cum magna devotione, potestate loquendi sibi concessa, in haec verba prorupit: Gloria tibi domine! et b. Ricardus versum inceptum complevit dicens: Qui natus es de virgine, et cetera quae sequuntur completorii verba. Ait illi: Modo restitutum est tibi labium: utere eo sicut mulier bene loquax." Another friend was a sister in the nunnery of Yedingham (Little Mareis, or De parvo Marisco, in the East Riding—a nunnery founded in 1139 by Roger de Clere for 8 or 9 nuns of the Benedictine order), to whom he dedicated his Epistle Ego dormio et cor meum vigilat. Whether the Cecil to whom the Form of living is addressed in Ms. Rawl., was also a friend of his, cannot be made out. This relation to recluses was, no doubt, the main reason why he now began to employ the vernacular[1]. The time had long passed when—as in the Ancren Riwle—the ladies were expected to understand Latin: he had perforce to write in English if he wished to be understood; he translates even the few Latin quotations extant in his epistles, and these epistles are all addressed to ladies. So his first English prose works must be assigned to this period. In form, they are epistles, but written in a rythmical, half-poetic prose, interspersed with bits of poetry (ejaculations of love-longing). So the beautiful "Form of living" addressed (in most Mss) to Margaret (the same epistle in which he "instructs her in the ruling of life"), and the no less beautiful 2nd epistle (Ego dormio &c),—epistles which I do not hesitate to count amongst the pearls of Old English literature, and which are all the more valuable because they are the first really original productions and the first prose works of medieval English. To the same Margaret he dedicated his English prose commentary on the Psalms and Canticles[2] (ed. by Bramley), which is substantially a translation of his Latin Psalter, with this difference that, instead of expounding the verses *phrase by phrase* as in the Latin work, he leaves the verses entire and not broken up in phrases, each verse being headed by the Latin text with its English translation (which often agrees with the version given in the Northern Metrical Psalter).—To the same period must be ascribed most of his lyric poems, which form perhaps the best part of his productions—his genius being essentially lyric. Some of them are apparently written to ladies (*f. i.* I p 74. 79. 83). I think I detect his hand in some stanzas inserted in the Vernon version of the old West-Midland song "Swete Ihesu now wil I synge" &c, which certainly bear the mark of his peculiar style (II p. 9 ff.); this—if my assumption be right—would not only prove his acquaintance with the earlier national literature, but directly connect the lyric of the North with that of the West (in Ms. Harl. 2255 &c)[3]. His first lyric attempts were, no doubt, short ejaculations of love-longing, effusions of the canor, and they seem to belong to his earliest works. These he now formed into songs, by combining them, or adding new stanzas on the same tune. Some of these combinations—those inserted in his epistles and written as prose in the Mss

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[1] Wharton, in his Appendix to Cave's Hist. lit. quotes Archb. Ussher as saying that R. Rolle, in his Commentary on the Psalms, pronounced the necessity of vernacular translations of Holy Scripture. This is a mistake. The error seems to have arisen from a remark to this effect in an exposition of the Pater noster in Ms. Bodl. 938, which may have been reputed a work of R. Rolle, but is of Lollard origin.

[2] This English commentary is undoubtedly genuine; it contains one poetic ejaculation: I wate na betere wele, than in my thoght to fele, the life of his lufynge; of al it is the best, Ihesu in hert to fest, and ȝerne nane othere thynge (Bramley p. 215), which proves R. Rolle's authorship.

[3] He also was acquainted with, though he did not approve of, the secular songs, the cantilenas carnales, of the day; so he says in the Melum: Nec lira letitiae quam lubrici laudabant mihi libebat, sed et cantum carnalium concito calcavi, *ad Christum convertens quod cantabatur*. Cantilenas quidem de feminis fecerunt — hoc reputavi rursum ruinam.

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(I p 30. 34. 57. 60)—are very irregular in form, consisting of rhyme-tirades of an unequal number of verses, and stanzas mixed together, and somewhat resembling the old French or German laïs. Others are regular poems of even stanzas, but they too exhibit certain irregularities and may be dissolved into ejaculations. His favourite form is the 4-lined stanza (that employed in his Latin poem Zelo tui langueo), but besides he uses a great variety of forms: rhyming couples, rhyme couee, 6 and 8-lined stanzas, alliterative verses (I. 53), and makes freely use of inner rhyme and alliteration, sometimes showing considerable art[1]. He seems to have been in close touch with the popular poetry of his time, and even to have derived some of his themes from it (so I. 73. 373). His lyric poems comprise those extant in Ms. Dd v. 64 (under his name) and most of the poems of Ms. Thornton (though here his name is not given), and probably several of the minor poems of Ms. Vernon, especially some songs to Mary, who, as he expressly states, was next to Christ the object of his amorous effusions. In Ms. Dd they are called Cantica divini amoris, a title also used in John Hoveden's poems. They include addresses of Christ on the Cross to sinfull man, of the poet to Christ on the Cross, songs to Jesus, the Trinity, Mary, poems on mercy, on what is love, on the vanity of the world &c. The lyric fervour, the beauty, the melody of these lines have never been surpassed. He seems to have accumulated and issued his poems in batches, as they are often intermixed with prose sentences. Probably he also wrote some Latin hymns, perhaps those found in Ms. Thornton (I. p 381 and 410).—To the same period may also belong the Meditation on the Passion (I. 83 ff—devotions to be said in following the successive stages or stations of our Lord's Passion—and another meditation on the three arrows on Doomsday (I. 112; in the Mss., however, not given with his name); both written in rhythmical prose, the former intermixed with alliterative verses, the latter with occasional rhymes.

At last — presumably in the beginning of the fourties of his age — he removed to Hampole, and there stayed during the remainder of his life. The reason why he left Richmondshire for the South of Yorkshire, does not appear. One of his epistles (Þe commandment &c, I. 61) is written to "a certain nun of Hampole" — perhaps it was this lady who invited him there or was instrumental in his coming. The place was a Cistercian nunnery, founded by William de Clarefai in 1170 for 14 or 15 nuns. He there continued his solitary life, having his cell near or in the grounds of the nunnery, and supported by the nuns, who seem to have employed him as their spiritual adviser. This time forms the 3d and last period of his life. More details cannot be gleaned of his life, as his later writings are singularly free from personal remarks. But he certainly continued to write in the same pace. Which of his works belong to this period it is difficult to make out in every instance; but I think we shall not be far wrong if we attribute to this time those works in which he appears least personal and subjective, most sobered, most practical; those in which he sums up, and in which he is most engrossed by the life to come.[2] Of this kind is the Emendatio peccatoris (or 12 Capitula), which contains an abridged résumé of his doctrines; De octo viridariis (in Ms. Magd. Coll. 71, and here ascribed to R. Rolle) in which the verses of the Psalter containing the words misericordia, misericors, miserator, miserere, are connected and bound together in 8 viridaria or gardens of salutiferous herbs (these herbs being the auctoritates psalmorum de Dei misericordia); and his miscellaneous collections of epigrams, aphorisms, sentences, sayings from the Fathers &c., in Latin and English, likewise brought out in batches (as those in Ms. Baliol 224, Reg. 17 B XVII), and which form an important part of his works, he being

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

Hi sunt qui psalmos corrumpunt nequiter almos:
Ourelepers, forskyppers, bebbers, momelers quoque stutters.

[2] "Die Kraft der Erregbarkeit nimmt mit dem Leben ab, bis endlich den aufgeriebenen Menschen nichts mehr auf der leeren Welt erregt als die künftige", Göthe.

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one of the chief contributors to the stock of northern epigrams then forming (*see* I. p. 421). Of his English works, I ascribe to this period his well-known poem "Þe prick of conscience", which in the descriptions of old age, of death, of the day of judgment, of the pains of Hell and the joys of Heaven, shows the objects then predominant in his mind, and is the most matured of all his works.

But though, as in this poem, he describes the signs of old age, we nowhere in his works find him complaining of his own old age, and when death, so long anticipated, so impatiently desired and prayed for, overtook him at last, it found him still in the prime of manhood. He died, after several years' residence at Hampole, on the 29th of September 1349, probably of the pestilence[1] which in that year raged in the North, not sparing even the remotest and healthiest villages in the county of York (cf. Raine, Fasti Ebor. p. 444, Knyghton col. 2598, Stubbs 1732), and to which his enfeebled constitution could offer little resistance. He was buried at Hampole, and by the nuns regarded as a saint and their patron. Not long after his death his name began to be celebrated for miracles, especially of healing, and pilgrims flocked there not only from the neighbourhood, but from distant counties. The miracles related in the Officium, refer to events of the years 1381—3, and this most likely was the time when the nuns of Hampole, to whom the fame of his sanctity was a source of honour and profit, had his Officium[2] compiled, in view of his expected canonisation, which, however, never took place. His works were kept by the nuns in iron chains, to prevent their being further polluted by the Lollards, who had begun to interpolate his writings in their sense and to give out these interpolated writings as his, so covering their heresies with the authority of his name (*see* Prologue to Engl. Psalter).[3]

A well-preserved portrait of R. Rolle is extant in Ms. Faustina B VI (end of 14th cent.), in a northern poem on the trees of vices and virtues growing in the wilderness of life (falsely attributed to W. Hilton), illustrated by figures of hermits and nuns; he is represented sitting, with a book in his lap, in a white habit, Jh*esus* is written in gold letters on his breast, angels above bear a scroll with the words Sanctus Sanctus Sanctus dominus deus sabaoth, pleni sunt celi et terra gloria tua; the picture is surrounded by the legend: A solitari here hermite life i lede, For Jh*esu* loue so dere all flescli lufe i flede; Þat gastli comforthe clere þat in my b*reste* brede, Might me a thowsand zeere in heuenly strenghe haue stedd. Of the correctness of the likeness we have as little proof as in the case of the portraits of Wicliffe: but the features are certainly such as might be expected in a man of his character, and agree with the description he himself gives of his personal appearance as good-looking, florid, yet pale and emaciated.

R. Rolle was one of the most remarkable men of his time, yea of history. It is a strange, and not very creditable, fact that one of the greatest of Englishmen has hitherto been doomed to oblivion. In other cases the human beast first crucifies, and then glorifies or deifies, the nobler minds who, swayed by the Spirit, "do not live as others live", in quest of higher ideals by which to benefit the race; he, one of the noblest champions of humanity, a hero, a saint, a martyr in this cause, has never had his resurrection yet — a forgotten brave. And yet he has rendered greater service to his country, and to the world at large, than all the great names of his time. He re-discovered Love, the principle of Christ.[4] He re-installed feeling, the spring of life, which had been obliterated in the reign of scholasticism. He re-opened the inner eye of man, teaching contemplation in solitude, an unworldly life in abnegation, in chastity and charity — an ideal not unlike Christ's and Buddha's. He broke the hard crust that had gathered round

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[1] In the same year, of the same disease, died Rob. Holcot, and Tho. Bradwardine.

[2] The Vita in the Officium is made up of traditions (transmitted probably by Margaret Kirkby) and extracts from R. Rolle's writings; the Miracula is a later work by another author (perhaps identical with the author of the Miracula S. Edmundi regis apud Wainflete, Ms. Bodl. 240).

[3] It is probably on account of his being identified with reformatory tendencies or Lollard heresies, that his canonization was not effected.

[4] He did not, however, come to equally realise the other principle of Christ, the Spirit ("Geist"), both — Love and Spirit — the evolution of the "Trieb" (the Absolute, the "Father"), which first proceeds into Love, and from Love into "Geist" (expressed in the biblical "cognovit eam").

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the heart of Christianity by formalism and exteriority, and restored the free flow of spiritual life. He fought against the absorption of religion by the interested classes, and re-asserted the individual, individual right and conscience, against all tyranny, both seculer and ecclesiastic. He broke the way for the Reformers, and was the predecessor of Wicliffe and Luther, though to his credit it must be said that he himself never left, or meant to leave, the unity of the Church[1]. He was a great religious character, made of the stuff of which the builders of religions are made. Of all the ideals of humanity — the hero, the sage, the poet, the king — the saint is perhaps the greatest, and that ideal he realised. Besides, he is one of the greatest English writers. He was the first to employ the vernacular. He is the true father of English literature. He revived the alliterative verse. He made the North the literary centre for half a century. He is the head and parent of the great mystic and religious writers of the 14th century — of W. Hilton, Wicliffe, Mirk &c, all of whom received their light from his light and followed in his steps. He shaped the thought of the next generations, and it is his influence when the typical Englishman even of the 15th century is described as a man seldom fatigued with hard labour, leading a life more spiritual and refined, indolent and contemplative, preeminent in urbanity but devoid of domestic affection (cf. Gairdner, Paston letters III. p. LXIII).

His position as a mystic was mainly the result of the development of scholasticism. The exuberant, luxuriant growth of the brain in the system of Scotus called forth the re-action of the heart, and this reaction is embodied in R. Rolle, who as exclusively represents the side of feeling as Scotus that of reason and logical consequence, either lacking the corrective of the other element. Both are antagonists — but both are individualists, who subject the existing system to the test of their individual feeling and thought and, though supporting the dogma even to the exclusion of reason, yet, as individualists, break through that harmony, that "in Reihe und Glied"-catholicity wherein the individual as such disappears. R. Rolle, though following in the wake of Bonaventura, was not a mere repetition of Bonaventura, but, by bringing out his individuality, developed mysticism in the English spirit; his abhorrence of obedience and of a rule, his love of liberty and independence, his practical sense, his democratic tendencies are national features, which impart a new character to his system. But he is not only an Englishman: he is more especially a Northerner, and continues the traditions of the North. His "hermit" — the embodiment of his religious ideal — is a revival of an institution long familiar in the North. His almost morbid love of solitude and isolation, his boldness in defying prejudice, the uncouth, rugged side of his character are northern traits. It is this influence which made him revive the northern alliterative verse and vie with Caedmon in the gift of canor, with Bede as a commentator and epigrammatist. His chief charasteristic as a writer is originality — he is essentially a genius; everywhere he cuts ont new ways, lays now foundations. Next, he is preeminently a lyric; whether he writes in prose or verse, he writes from feeling, from momentary inspiration. Besides, he is of a remarkable versatility and facility; he writes with equal ease in Latin and English, in verse and prose, and in all kinds of verse, frequently mixing prose and verse in the same work; he writes postils, commentaries, epistles, satires, polemic treatises, prayers and devotions, lyric and didactic poetry, epigrams. His defects lie on the side of method and discrimination; he is weak in argumentation, in developing and arranging his ideas. His sense of beauty is natural rather than acquired, and his mind is too restless to properly perfect his writings. His form is not sufficiently refined, and full of irregularities; his taste not unquestionable; his style frequently difficult, rambling, full of veiled allusions—much depends on the punctuation to make it intelligible; his Latin incorrect and not at all classic — it is the Latin of his time and, besides, full of solecisms and blunders of his own[2],

[1] His difference from Wicliffe is briefly this: he is all *love*, Christ-like; Wicliffe all *hatred*, negation.

[2] as f. i. fragillimus, tranquillimus, nulle and sole mulieri, nocere and opitulari aliquem, meminens, odio odis odiri oditur, combinations as sed et, etiam et, nec = ne quidem, constructions as

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it is not surprising that the learned of the guild should have looked down upon his rusticity. But all this cannot detract from his great qualities as a writer — the originality and depth of his thought, the truth and tenderness of his feeling, the vigour and eloquence of his prose, the grace and beauty of his verse, and everywhere we detect the marks of a great personality, a personality at once powerful, tender, and strange, the like of which was perhaps never seen again.

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

Latin works[2].

Hymn to the Virgin: "Zelo tui langueo virgo speciosa" in 39 4-lined stanzas ,an imitation of Bonaventura's (or Peckam's) Cantus philomenae: Ms. Rawl. C 397.[3]

Melum contemplativorum ardentium in amore dei (so title in Ms.) or De gloria et perfectione sanctorum praecellentium (orig. title, as appearing in the work[4] and mentioned in Job), beg. "Amor utique audacem efficit animum", a series of postils in 57 Capp. on the progress of contemplative life, in alliteration (partly alliterative verse, partly alliterative prose): Ms. Corp. Chr. Coll. Oxf. 193.

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

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

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

Quomodo apparebit dominus in iudicio: "Attende quod ait Crisostomus",

but in other Mss. are combined (so in CCCO 193, Laud 528), the 2nd being joined by an instruction to parish-priests for hearing confession: "Istis iam dictis" — perhaps a later work of R. Rolle (CCCO, Laud 528, Rawl. C 397, Bal. 224), and this by a passage on the general resurrection: "In die iudicii resurgent" (Rawl., Bal., Ashm. 751), after which follows "Attende quod ait Crisostomus" (Rawl., Ashm., while Bal. instead concludes with an instruction for monks: "Studium cuiuslibet religiosi"), the whole (excepting the 1st piece "Judica me")

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nobis ut inutiles contemptis, videt carnem amantes ministri altaris et praelati effici, inveni Iesum in monte solus sedentem; donamur proficere; necesse est ut unusquisque ad celestia tendens caritate non ficta informari; liquet quia si vultis, quod potestis; debet iniungere ei quod si convaluerit, ut vadat; exemplum habetis de domino de quo legitur nunquam gravem penitentiam iniunxisse, &c.

[1] The principal Mss. containing the works of R. Rolle, are: Ms. CCC Oxf. 193 ("olim Iohannis Hanton monachi Ebor., postea Rob. de Lacy qui fundavit prioratum de Pontefracto"; a fine and well executed Ms. in 266 fol., the most complete collection, but the texts are not very correct), Ms. Mm vi. 17 (oldest Ms., with some pieces of R. Rolle, and others of doubtful origin), Baliol 224, Dd v. 64 (Latin and Engl. works), Rawl. A 389, Ashm. 751, St. John's Oxf. 77, Rawl. C 397 &c.

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

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

Praefulgenti virgini do praeconia,
Et dignentur imprimi floris gaudia,
Amans intus ardeo, vincens vilia,
Zelo tui langueo, virgo regia.

Virgo decora, pari fine vivens pure dilexi,
Squalentis heremi cupiens et in arvis haberi
Per cytharam sonui coelicam subiectus amori:
Virgo quam cecini, animam sublima *Ricardi*.

The last verse proves his authorship.

[4] so in Cap. 5: de gloria et perfectione sanctorum praecellentium postillas proferam quae piis placeant; at the end: Hactenus egimus de viris sanctis praecellentibus quantum ad ipsorum perfectionem, similiter etiam quantum ad ipsorum gloriam. In Job he mentions this work under the same title: Sed quaerite de hac materia (the merits of contemplative life) in libello de vita eremitarum, etiam et in *libro de perfectione et gloria sanctorum*, quia ibi invenietis de eminentia sanctitatis.

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having in Rawl. the title: Forma sive regula de modo confitendi, extracta per Ricardum heremitam ex verbis sanctorum patrum.[1]

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

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

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

Osculetur me osculo oris sui: "Suspirantis animae deliciis",

Quia meliora sunt ubera tua vino: "Fidelis et delicate depasta",

Fragrantia unguentis optimis: "Cum laudasset sponsa"; at the end the Col.: Explicit tractatus super 1m versiculum Canticorum. Then follows

Oleum effusum nomen tuum: "Expulsus de paradiso", extant separately in Laud 528; a part of this piece is the Encomium nominis Jesu ed. Colon. 1536, and translated in Ms. Thornton, *see* I p. 186),

Ideo adolescentulae dilexerunt te nimis: "Et quia tale est nomen tuum" (ed. Colon. 1536).

Trahe me post te: "Radix cordis nostri sit caritas",

Curremus in odore unguentorum tuorum: "Ecce fratres mira amatoris".

Col.: Explicit super 2m versum Cant. sec. Ric heremitam.

Postillae ejusdem heremitae super novem lectiones mortuorum (Job): "Parce mihi domine, Exprimuntur autem in his verbis": Ms. CCCO 193, Laud 528, id. 94, Dd. IV. 54, Ff V. 36, Ji I. 26, Magd. Coll. O. 71, Univ. Coll. 45, New Coll. 93, St. John's Oxf. 147, Lincoln, &c. (ed. Rembolt Paris 1510, Colon. 1536).

Moralia in Job (Pits), ed. Colon. 1536 under the title: In aliquot capita Job enarratio compendiosa, ex libro Moralium b. Gregorii desumpta: "Parce mihi domine, Sunt nonnulli justorum"; containing mere extracts from Gregory's Moral. VIII. Cap. 26 ff. (slightly abridged, and with a few additions) on the same chapters of Job as the preceding piece.

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

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

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

Magnificat: "Istum psalmum benedictae virginis": Ms. Rawl. C 397, Ashm. 751.

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

Qualiter Ricardus pervenerit ad incendium amoris: "Cum infeliciter florerem", which is frequently found separate (ed. Colon. 1536).[2]

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[1] So the pieces are distributed as follows:

Iudica me: Mm VI. 17, CCCO 193, Laud 528, id. 111, Baliol 224
Cupienti mihi: Mm, CCCO, Laud 528, id. 111, Bal., Rawl. C 397
Istis jam dictis: CCCO, Bal., Rawl., Laud 528
In die judicii: Bal., Rawl., Ashm. 751
Attende quod ait Cris.: Mm, Rawl., Ashm.
(Studium cuiuslibet religiosi: Bal.).

[2] The piece beginning "Omnis actio laudabilis" in Mm v. 37 and Bal. 224, ascribed to R. Rolle by Tanner, is nothing but a chapter of Incend. amoris ("Si quis sancte et juste vivat"), preceded by a passage from Anselm ("Omnis actio" &c.), which occurs alone in Ff I. 14.

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De emendatione peccatoris (Emendatio vitae, Vehiculum vitae, Duodecim capitula): "Ne tardes converti": Ms. CCCO 193, Dd v. 64, Dd iv. 54, Ff v. 36, Gg i. 32, Hh iv. 13, Laud 528, 202, Magd. Coll. O. 71, Merton 68, Brasenose 15 &c. (ed. with the Speculum Spirituallum Paris 1510; Colon. 1536).[1]

Tractatus super oratione dominica: "Haec oratio privilegiata est": Ms. CCCO 193, Dd v. 64 (imperfect), Dd iv. 50 (ed. Colon. 1536).[2]

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

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

Super "Mulierem fortem quis inveniet" (Prov. 31. 10): "Quantum aurum argento est pretiosius": Ms. St. John's Coll. Oxf. 77 (Col. Explicit Mulierem fortem, expositum per Ric. Hampole) — a short piece on contemplation.

De dei misericordia[3], sive de VIII viridariis: "Misericordias domini in eternum cantabo &c": Ms. Magd. Coll. Oxf. 71 (Col. Explicit liber iste compilatus per Ricardum Hampule, quem benedicat Christus Marie filius amen). Under the parable of a miserable fugitive who is brought back to health and happiness by the herbs in the garden of Mercy it strings together and connects the verses of the psalms containing the words misericordia, miserator, misericors, misereri, in 8 parts (viridarii).

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

Prayers (collected in Ms. Kk vi. 20: Orationes excerptae de diversis tractatibus quos composuit b. Ricardus heremita ad honorem nominis Jesu, fol. 11—26b), hymns, epigrams, sentences, short notes, &c., dispersed in various Mss. and collections, and not easy to be identified as his in every instance.[4]

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

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

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

Meditatio divinae laudis et spei veniae sec. Ricardum heremitam: "Memor fui dei et delectatus sum": Ms. Ashm. 751.

Bonum notabile sec. Ricardum Hampol heremitam, quod temptationes spirituales multum prosunt animae peccatrici: "Sicut tenebrae eius ita et lumen", and

Aliud notabile dictum per eundem Ricardum de cautelis diaboli contra timidam conscientiam: "Pave tu qui timidae es conscientiae"[5]: Ms. St. John's Coll. O. 77; (these 2 pieces are more probably by W. Hilton).

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[1] The Incendium amoris, and Emend. peccatoris were translated into English (Lincoln dialect) by Rich. Misyn, Carmelite, in 1434 and 1435: Ms. CCCO. 236.

[2] Another exposition of the Lord's Prayer: "O immensa clementia, o ineffabilis benignitas", extant in Ms. St. John's Coll. Oxf. 77 among works of R. Rolle, is probably not his work. A longer tract (by R. Rolle?) is extant in Ms. Harl. 1022 &c.

[3] In hoc tractatu qui intitulatur "de dei misericordia", auctoritates quae sunt de misericordia, per singulos psalmorum VII nocturnorum et octavum psalmorum sequentium, tanquam herbas quasdam spirituales salutarias in unam seriem et tractatum recolligam et in 8 partes in processu distinguam; quem processum si quis voluerit devote legere et in verbis eius dulciter meditari, misericordiam dei consequi poterit et a cunctis piaculis expurgari.

[4] So the sentences in Reg. 17 B XVII (ed. II p. 64) are most likely his, and many of the epigrams in Arund. 517 (ed. I p. 421); perhaps also the excerpts and Proverbs in Mm vi. 17, fol. 90—111, and 112—5; the hymns in Ms. Thornton (I p. 381. 410); the prayers in the same Ms. (I. p. 435).

[5] Another treatise on the same subject is in Ms. Laud 497 and Ff i. 14 (Remedium contra temptationes spirituales et contra cogitationes fantasticas et immundas: "Quia sicut ait apostolus sine fide impossibile est placere Deo"), ascribed to R. R. in the Catalogue. An English tract on the subject is in Ms. Hh i. 11, and this is the basis of the piece printed 1508 and 1519 by W. de Worde (ed. II p. 106 ff.).

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Meditatio S. Augustini: "Miserere mei &c., Credimus quod hanc orationem": Ms. Magd. Coll. Oxf. 93 (fragment). (An Engl. transl., ed. p. 377, has been ascribed to R. R.)

Meditatio: "Domine deus spiritus sancte, timeo et desidero loqui de te pro me": Ms. Thornton and Magd. Coll. 93 (fragm.), cf. I p. 441.

Matutinae in veneratione nominis Jesu editae a b. Ricardo de Hampule: "Salutem mentis et corporis donet", and

Missa de eodem et ab eodem ut creditur edita: "In nomine Jesu omne genu": Ms. Kk VI. 20.

Liber de arte moriendi: "Cum de praesentis exilii miseria": Ms. CCCO 226, Magd. Oxf. 72, New Coll. 304, Ff I. 13 (an Engl. transl., ascr. to R. Rolle, see p. 406).

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

Works wrongly ascribed to him:

De XII utilitatibus tribulationis: "Da nobis domine auxilium de trib., O anima tribulata &c"), ascribed to R. R. in Mm VI. 17 and extant with his works in CCCO 193; it is an old tract, attributed to St. Cyprian, Augustine, Peter of Blois, ed. in Petri Bles. Opp. by Giles III. 307, Migne 207; *see* p. II. 389.

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

Scala coeli, or Scala claustralium: "Cum die quadam corporali manuum labore", also ascribed to St. Augustine (ed. Opp. VI. col. 1451), St. Bernard (II. col. 647), Adam Carthusianus, Guigo Carthusiensis.[1]

Cantus philomenae: "Philomena praevia temporis ameni", also ascribed to Bonaventura (Opp. XII), but more probably a work of Peckham; it is given in Ms. Rawl. C. 397 with an extract from R. Rolle's Inc. Amoris, after "Zelo tui langueo".

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

English works.

To trace and fix his English works is even more difficult. His name was so associated with a certain class of literature that all works of that character, or found in certain collections (as Ms. Harl. 1706), were readily ascribed to him, while some of his genuine works soon ceased to be recognised as his. His works got mixed up with those of his followers, especially W. Hilton and Wicliffe, and the more easily because both authors not only followed in his steps but freely borrowed from him (several of the supposed tracts of Wicliffe[2] begin with the same words as works of R. Rolle, and Hilton's style and manner is almost identical with his). Or translations and imitations of his works assumed his name. In some cases, his works were broken up in parts, or different pieces joined together, and these parts and combinations went by his name. So confusion soon commenced to set in; it begins in the Mss., appears in the early prints, was magnified by Tanner, and has since invaded the modern catalogues of Mss. In fact, there is hardly a religious work in early English that has not been ascribed to him. How then are we to get at his real works and to sever the corn from the chaff? The principal test is the dialect. As R. Rolle never—excepting the years of his studentship—left the precincts of Yorkshire, living first in the northern, at last in

[1] On another Scala coeli (with Narrationes) cf. Th. Fr. Crane, Exempla of Jacques de Vitry, London 1890.

[2] So the Commentary on the Psalms and Canticles (ed. Arnold, Select works of Wicliffe), which is a bold appropriation of R. Rolle's original work, interpolated in a Lollard sense.

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the southern parts of that county, it is obvious that he can only have written in the northern dialect — unlike Wicliffe who, though a northerner, from his long residence in the South adopted the southern speech, and W. Hilton who, though originally writing in northern English, gradually admitted the mixed forms of the neighbourhood where he resided (Thurgarton in Notts). Indeed, all the genuine works of R. Rolle have been traced in northern texts, exhibiting the same pure northern forms, the same vocabulary[1]. It follows that works which on closer examination are found to be of Midland or Southern origin, cannot be his; hence many works in Tanner's list must be rejected. Nor can even northern texts which give translations of his Latin works, be accepted as his, if they are found to seriously misunderstand the meaning — for it is impossible that he himself should have mistaken the sense of his words; such is the case in several of the pieces of Ms. Thornton, though here given with his name. On the other side, we may safely ascribe to him those northern texts which in the Mss. are found mixed up with works of his and contain the same peculiarities of language and style, the same cadenced prose &c., though not bearing his name. The only possible means of approximately arriving at the truth is, therefore, to follow up the northern Mss. which contain, or may contain, his works. This course I have taken, and laid down the materials in these volumes, so that henceforth the question will rest on the works here given.

Works bearing his name:

The form of living — an epistle to Margaret Kirkby, in 12 Chapters and 2 parts (Forma vivendi and Amore langueo)[2],
"Ego dormio et cor meum vigilat", epistle to a nun of Yeddingham,
"Þe commandment" &c., epistle to a nun of Hampole,
Cantica divini amoris, and another poem of the same kind ("Thy ioy be ilka dele &c."),
"A grete clerk þat men cals Ricard of Saynt Victor" &c., a fragment in a few lines of another epistle, — — all these works extant in Ms. Dd v. 64 and ed. 1, p. 1—82 (other Mss. are given with the respective pieces).

Meditatio Ric. heremite de passione domini, in 2 Mss.: Ll 1. 8 and Cambr. Addit. 3042 — both greatly differing in text, and both southern transcriptions, the former, however, retaining traces of northern origin; ed. 1 p. 83—103.

Some minor pieces in Ms. Thornton, viz.:

Encomium nominis Jesu: Oleum effusum nomen tuum, also extant in Ms. Harl. 1022, a verbal translation of a passage in the Postillae super Cantica (it includes: A tale þat Rycherde hermet made),
De imperfecta contritione, 2 tales from Caesarius (the 2nd also extant in Ashm. 751)
Moralia Richardi heremite de natura apis
De vita cuiusdam puelle incluse propter amorem Christi, a tale from Heraclides
A notabill tretys of the ten comandementys

[1] Words peculiar to his vocabulary are f. i.: never-þe-later, i-whil, i-myd, i-twix, whine (whi ne), warne (= ne war), takil, laite, tharn, ug, wark (= ache), wlate, rosen, fraist, gang, held (= incline), hing (= hang), gilder, ginge (folk), garth, droue, hidill, aforcen, engleymen, disperpill, daynteth, totiler; he makes freely use of words in abil, ness, te, iss (prayabil, delitabil, singabil, trowabil, unfillabil, unstirabil, sernes, unnoyandnes, caitifte, plentouste, unconabilte, puniss, nuris, warnis, forgetil), of the prefix um- (umthink, umlappen, umwhile), uses priue = deprive, parcenel (= partner), moght = might, &c.

[2] This was a very popular tract; passages of it, with the Engl. text, are given in Watton's Speculum Christiani ed. by Machlinia 1484?, and in the Speculum spiritualium Paris 1510 (the work of an English author, in Ms. Dd iv. 54 ascribed to Henricus de Balnea Cartusiensis). It was paraphrased in English verse, probably by Will. Nassington, *see* II p. 283. A Latin translation is extant in Ms. Caj. Coll. 140 fol. 181 ("Omnes homines peccatores istius mundi mortalibus nequitiis ligati, tribus miseriis subiecti sunt" &c.; Col.: Explicit Ricardus heremita de modo vivendi ad M. inclusam); fragments of a translation are found in Ms. Laud 111 fol. 177 and Donce 107 f. 11 (beg.: in spirituali canone voce prorumpens); Harl. 106 f. 1 contains a fragment of an abridged Latin text.

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De 7 donis Spiritus sancti (in Dd v. 64 a chapter of the Form of living)
De dilectatione in deo; all ed. I p. 186—197;

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

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

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

Of the anonymous works in northern Mss.,

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

Meditation on the Passion, and of three arrows on Doomsday: Ms. Rawl. C 285 and Arundel 507, ed. I p. 112 (another treatise on the same subject and derived from this, is the treatise ed. II p. 446, which is usually ascribed to Wicliffe).

9 points: Ms. Rawl. C 285, ed. I p. 110 (other texts: Ms. Vernon and Harl. 1704, ed. ib., and Ms. Harl. 2409 &c., ed. II p. 455; a Latin text is extant in Caj. Coll. 140).

St. Anselm's Admonitio morienti: Rawl. C 285, ed. I p. 107.[2]

On grace, and

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

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

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[1] A Latin translation, Stimulus conscientiae, is extant in Ms. Dd IV. 50 fol. 56—98', with the heading: Iste tractatus vocatur Stimulus conscientiae, qui ab anglico in latinum a minus sciolo est translatus; si quis igitur sapiens in illo aliquos reperiat defectus, deprecor ut eos corrigat mente pia et transactori imponat. I give the beginning:

Ab aeterno et ante tempora fuit deus semper, trinus in personis et unus in substantia et essentia, semper aeque potens et sapiens; potestatem et sapientiam a se ipso habuit, quia non est alius a quo reciperet. Idem deus vero principium sine principio et fine creator fuit et principium omnium creaturarum, et sicut principium omnium ita erit et finis, quia per ipsum omnes creaturae viventes ad suum ultimum deveniunt finem, praeter hominem, daemones et angelos, qui post hanc vitam vivent semper. Deus ergo creans ex nichilo, omnes creaturas secundum suam voluntatem disposuit habere esse in natura aliqua. Vnde creaturae irrationales suo modo deum laudant, ut volucres et huiusmodi, deum laudant et honorant in hoc quod naturam suam quam a deo habuerunt reservant. Ex quo ergo creaturae irrationales deum laudant in natura illa quam acceperunt, multo magis tenetur qui creatura est rationalis, deum honorare et laudare in sua natura, et non peioris esse conditionis quam creatura irrationalis. Natura enim humana est sequi voluntatem dei et implere eius mandata quia inter omnes creaturas dei homo excellentior est creatura, quia animae propter ipsum creatae sunt &c. — It is, of course, not by R. Rolle himself. Latin translations of English works are not unfrequent; so we have translations of the Form of living, of W. Hilton's Scala perfectionis (in Ms. Rawl. C 397).

[2] Of the other smaller pieces of Ms. Rawl. C 285, the 1st, 2nd, and 5th (I p. 104 ff.) are chapters of W. Hilton's Scale of perfection, the 8th is part of Iohn of Gaytryge's Sermon, the 11th and 12th are probably W. Hilton's, the 7th is ascribed to Iohn Morton (*see* Tanner). Of the pieces given from Ms. Harl. 1022 (I p. 157), Benjamin minor is by the author of The cloud of unknowing (Ms. Harl. 674), De sancta Maria possibly by W. Hilton. The pieces given from Ms. Dd v. 55: Proper will, On Angels' song, Of deadly and venial sin, I p. 173—183, are probably by W. Hilton.

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The Mirror of St. Edmund (a transl. of the Speculum S. Edmundi): Ms. Thornton; ed. I p. 219.

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

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

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

A poem on Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice, in 8-lined stanzas — also extant, with works of R. Rolle in Rawl. A 389 fol. 99 (and in Ff II. 38, Add. 10,053).

The twelve profits of tribulation, a transl. of the XII utilitates tribulationis (Petri Bles. Opp. ed. Giles III. p. 307), also extant in Land 210; (a later Midland translation, derived from this older text and combined with other elements, is given II p. 389 ff.).

Of the double coming of Christ, a transl. of St. Bernard De adventu Domini sermo VI, Migne 183 col. 52.

Miscellanies in Latin and English, including 2 poems on themes of the Prick of Conscience: Of þo flode of þo world, and Þo whele of Fortune.

Possibly also some additional stanzas in the poem "Swete Ihesu now wol I synge" II p. 9 ff. are his work.

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

Doubtful works:

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

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

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

On active, contemplative and mixed life fol. 45, tales from Caesarius (= Ms. Thornton) and Jacobus de Vitriaco, De miraculis in nativitate Christi, tales from St. Gregory, Caesarius, and from "liber de dono timoris" (= Harl. 1022, I p. 157), the story of Furseus from Bede. De mandatis Dei fol. 83 ("Ilk a cristen mon is bounden to kepe þo comaundmentis of god" &c.), Note on the apostles' creed fol. 85b ("Nota quod post missionem spiritus sancti Apostoli fecerunt symbolum: Petur sayd þus &c.), 2 short poems: þo sauter of Ihesu, and þo sauter of charyte, each of 12 vv. (beg.: Ihesu lord þat made me & with þi blessed blode has boght, Forgyf þat I hafe greued þe with word, werk, wyll and thoght, &c.) fol. 142; (these pieces would suggest R. Rolle, if they were not intermixed with extracts from Joh. Maundvyle, fol. 48 and 142b).

Short pieces in Ms. Harl. 1022: 2 tales (I p. 156), poem: Thurgh grace growand &c. (I p. 161), sentences (I p. 172).

Works wrongly ascribed to him:

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

[1] Of the other pieces of Ms. Thornton, the Abbey of the Holy Ghost cannot well be R. Rolle's because it deals with monastic life, to which he is alien; the epistle in I p. 293 is more likely a work of W. Hilton. (The abridged Psalter, I p. 398 ff., is by an unknown author, it is also found in Ms. Ee v. 13, Ff v. 8, Gg IV. 32.)

[2] The proof that this is not a work of R. Rolle, is simple enough. In Chapt. 2 it alludes to "ful holy men of ryght late tyme, some of whom, as I haue herde and redde were vysyted by

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The remedy ayenst the troubles of temptacyons, printed (with Four profitable things, from R. Rolle's Form of living) by W. de Worde 1508 and 1519; ed. II p. 106 ff.[1]

2 epistles "maad of Richard Hampul as some men supposen, but whoeuer made it, myche deuout þinge is þerinne", in Ms. Arundel 286 fol. 82—100 ("To t. d. his derworþe broþer in Crist, his ene*n*broþer in þe lord, desiriþ þis þat t. d. do awey now þe elde man, þat is viciouse conuersacion" &c.).

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

And many of the pieces in the lists of Tanner and Pits, f. i.:

Orologium Sapientiae: Harl. 1706 &c.; (this is Chapter V. of a larger tract of that name, an Engl. reproduction of Heinrich Suso "Buch von der göttlichen Weisheit" by an unknown author, ed. Anglia X).

Consilia Isidori "O man knowe þi-selfe": Ms. Harl. 1706 &c.; ed. II p. 377.[2]

Meditatio S. Augustini "Seynt Austyne the holy doctour techeth": Ms. Harl. 1706 (and Laud 23, Hh I. 12); ed. II p. 377.

Pety Iob, "Parce michi domine &c.", a poem in 12-lined stanzas: Ms. Harl. 1706 &c.: ed. II p. 381 (it is made on the verses of Job commented in R. Rolle's Postillae super 9 lectiones mortuorum).

The seven penitential psalms in verse (in Ms. Digby 18 ascr. to R. Rolle).

The profits of tribulation (a later version of the text ed. II p. 45 ff., combined with the treatise "How þer weren six maisters" and a "Nota de paciencia infirmitatis"),

The boke of the craft of dying (a transl. of a Latin tract De arte moriendi in Ms. CCCO 226 &c.), and

A tretyse of gostly batayle; — all these 3 treatises extant in Ms. CCCO 220, Reg. 17 A XXV, Harl. 1706 &c., and ed. II p. 389—436 (they are all the work of a later Midland writer).

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

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

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the grace of god with a passynge swetenes of the loue of Cryste, whiche swetenes for an example they shewed afterwarde by theyr wrytynge to other men folowynge, yf ony wolde trauayle to haue that hyghe degre of loue", and then gives the 3 degrees of love found in R. Rolle's Form of living, and the 3 degrees found in Ego dormio, in nearly the same words. So, by the "ful holy men of ryght late tyme" R. Rolle is meant.

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

[2] It is followed by Augustinus de contemptu mundi, ed. II p. 374, also extant in Ms. Laud 23.

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Poems & Treatises of Ms. Reg. 17 B XVII.[1] (c. 1370).

1. (Lay-Folks Mass-Book).

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

fol. 3.

Þo worthyest þing, most of godnesse,
In al þis world, is þo messe.
In alle þo bokes of holy kyrc
þate holy men þat[2] tyme con wyrc,
Þo m(esse is[3] p)rayſed mony-folde.
Þo (uertus mi)ght neuer be tolde:
for if (a thousand) clerkes d(id nogh)t ellis,
after þat (þo boke) tellis,
bot tolde (þo vertus of) messe syngynge
and þo (profet of m)esse herynge,
ȝit shuld þa(i neuer) [þo] ſift parte,
for al þaire wit & alle þaire arte,
telle þo vertu(es, me)des & pardoun
to hom þat (with deuocyo)un,
In clennes (and in gode en)tent
dos worship (to) þis sacrament.

In boke ſynde I [writen] of ane,
dam Ieremy was his name,
a deuoute mon & a religyus,
In his boke he spekis þus: 20
he saies, þou shulde gode tent take
þat þou at þo messe no ianglyng make—
grett saumpel he settis þer-to
whi hit is ful ille to do;
als-so he telles þo manere 25
how þou shulde þi messe here.
When þo preste saies he or if he singe,
to him þou gyue gode herknynge;
when þo preste praies in priuete,
tyme of prayere is þen to þe. 30
When I vp-on þo boke know[4] hit,
In til englishe þus I draw hit.

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

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When þo auter is al dight,
& þo preste is reuysht right,
35 *þen (he) takes in bothe his hende*
a clothe o-pon þo auter ende,
and comes obac a litel doune,
dos hit o-pon him al a-boune,
alle men knelen, bot he stondes,
40 *and haldes to god vp bothe his hondes;*
þere, or he þo messe bi-gynne,
wil he meke him for his synne,
til alle þo folk he shryues him þare
of alle his synnes lesse & mare.
45 *so dos þo clerk*[is] *a-gayn to him,*
shryuen hom þere of al hor synn,
and askes god forgyuenes,
or þai bigynne to here þo mes.
Þo preste assoyles hom þere belyue,
50 *lered & lewed þat wil hom shryue*
& knowe to god þat þai are ille,
wheþer hit be in loude or stille.
Þerfore knelande on þi knese,
als þou bi-syde þe oþer sese,
55 *shryue þe þere of alle þi synnes,*
bi-gynnande þus when he bigynnes,
als next binethe þis robrik standes,
and þer-wish ioyntly hold þi handes;
and þat hit so may be,
60 *eke-to pater and aue,*
and, or þou ryse, þou saie þi crede, —
al þo better may þou spede.
many saien confiteor[1];
were als gode saie þis þer-for:

(Confiteor) I know(e to g)od, ful of myght,
& t(o his) modir mayden bright,
& (to alle h)alouse here,
& (to þe, fa)dre gastly[2],
þat I (haue s)ynned largely,
70 In mony synnes sere:
In thoght, in speche, & in delite,
In worde, & werk, I am to wite
and worth to blame.
þer-fore I praie saynt Mary
75 and alle halouse haly,
In gods name,
and þo preste, to praye for me,
þat god haue merci & pyte,
for his man-hede,
of my wreched synfulnes, 80
& gyue me grace & forgyuenes
of my mys-dede. Pater. Aue. Credo.

When þou þi crede þus has done,
vp-on þi fete þou stande vp sone,
for bi þis tyme, als I gesse, 85
þo prest bi-gynnes office of messe,
or ellis he standes turnande his boke
at þo south auter noke.
euen þen so[1] *stondande,*
wolde I þat þou were þis sayande: 90

God, for þi godnes,
at þo bigynnyng of þis mes,
graunt alle, þate hit shal here,
of conscience be clene & clere.
lord, saue þo prest þat hit shal say 95
fro temptacions to-day,
þat he be clene in dede & þoght,
þat yuel spiritis noy him noght;
þat he fulfille þis sacrament
with clene hert & gode entent. 100
first heghly to þin honoure,
þat souerayne is of al socoure;
& to þi modir, mayden clene,
& to þi halouse alle bi-dene.
& to alle þat heres hit, soul-hele, 105
helpe & grace & al kyns wele;
and to alle þate we haue in mynde,
sib (or fre)mde bi ony kynde,
go(d lo)rd, graunt hom for þis messe
of alle hore synnes forgyfnesse; 110
And rest & pese þat lastis ay
to cristen soules passed away:
and til vs alle þi socoure sende,
& bring vs to ioy with-outen ende. Amen.

On hegh festis, or on haly dayes, 115
when-so men outher synges or sayes
gloria in excelsis in hor mes,
saie þou þen als here wryten es:

[1] Ms. corfiteor.
[2] gostly corr. to gastly.

[1] orig. so þen.

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(Gloria) Ioy be vn-to god in heuen,
120 with alkyns myrthe þat men may neuen;
and pese in erthe, alle men vn-tille
þat rightwis are, & of gode wille.
We loоue[1] þe, lord god almyghty,
and als we blesse þe bisyly,
125 we worsh(yp þe) als worthi es,
& makes (ioy to) þe more & les,
we than(k þe lor)d of al þi grace;
for þo g(rete io)y þat þou hase,
oure lord (oure) god oure king heuenly,
130 oure god oure fadir almyghty;
oure lord þo son of god of heuen,
Ihesu Crist, comly to neuen.
oure lord, lamb of god name we þe,
& son of god þi fadir fre.
135 Þou þat wostis[2] þo worlds synne,
haue mercie on vs, more & mynne;
þou þat wostis þo worlds wrake,
oure praiere in þis tyme þou take;
þou þat sittes on þi fadir right hande,
140 with merci help vs here lyuande:
for þou art holy[3], made of none
bot of þi-selue, & lord al-one,
þou art þo heghest, of wisdam most,
Ihesu Crist, with þo holy gost,
145 wonand with þo fadre of heuen,
In more ioy þen mon may neuen.
vn-to þat ioy, Ihesu, vs ken,
thorght prayere of þi modre, amen.

And when þou has þis al done,
150 *knele doun on þi knese sone;*
If þai singe messe, or if þai saie,
þi pater noster reherce al-waie,
(Evangelium) *til deken or prest þo gospel rede.*
stonde vp þen, & take gode hede;
155 *for þen þo prest flyttes his boke*
north to þat oþer auter noke,
and makes a cros vpon þo letter
with his thoume, he spedes þo better,
and sithen an oþer opon[4] his face;
160 *for he has mikel nede of grace,*
for þen an erthly mon shal neuen
þo wordes of Ihesu[5] Crist, gods son of heuen.
bothe þo reders & þo herers
has mykil nede, me þenk, of lerers,
how þai shulde rede, & þai shulde here 165
þo wordes of god, so leue & dere.
Men aght to haue ful mikel drede,
when þai shuld here or els hit rede;
and loue als-so vnto þat swete
þat with þoo wordes oure bale wold bete. 170
bot syn oure matir is of hering,
þer-of newe shal be oure lering.
Clerkes heren on a manere,
bot lewed men bos anoþer lere.
At þo bigynnyng tent þou take 175
a large cros on þe þou make,
stonde & saye on þis manere,
als þou may se wryten here:

In þo name of fadre, & son, & þo holi gost,
a sothfast god of mightis most; 180
Bi[1] gods worde welcome to me;
Ioy & loouyng[2], lord, be to þe.

Whils hit is red, speke þou noght,
bot þenk on him þat dere þe boght,
sayande þus in þi[3] mynde, 185
als þou shalt after wryten fynde:

Ihesu my (lo)ue, graunt me þi grace,
and of amendment might & space,
þi word to kepe & do þi wille,
þo gode to chese & leeue þo ille; 190
and þat hit so may be,
Gode Ihesu, graunt hit me. Amen.

Reherce þis oft in þi þoght,
to þo gosple be don, for-gete hit noght;
Som-where bi-syde, when hit is done, 195
þou make a cros, and kys hit sone.
Men oen to saie þo crede som-tyme:
when þai saie hore, loke þou saie þine,
þis þat folouse in englishe letter—
I wold þou sayde hit for þo better. 200
bot þai say hore, say þou non ellis,
bot do forthe after als þis boke tellis.
Here-to loke þou take gode hede,
for here is wryten þin englyshe crede:

[1] o overl. [2] r. wastis. [3] Ms. holly. [4] Ms. open. [5] om. Ihesu.

[1] r. Be. [2] 2 o overl. [3] a word (my) erased.

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(Credo)
205 I Trow in god, fader of might,
þat alle has wroght,
heuen & erthe, day & night,
And alle of noght.
And in Ihesu þat gods son is
210 al-onely,
bothe god & mon, lord endles,
In him trow I;
thurgh mekenes of þo holy gast
þat was so milde,
215 he lyght in Mary mayden chast,
be-come a childe;
vnder Pounce Pilat pyned he was,
vs forto saue,
done on cros & deed he was,
220 layde in his graue;
þo soul of him went in to helle,
þo sothe to say;
vp he rose in flesshe & felle
þo thryd day;
225 he stegh til heuen with woundis wide
thurgh his pouste[1];
Now sittes o-pon his fader right syde
In mageste;
þeþin shal he come vs alle to deme
230 In his manhede,
qwyk & ded, alle þat has ben
In Adam sede.
Wel I trow in þo holi gost,
And holi kirc þat is so gode;
235 And so I trow þat housel es
bothe flesshe & blode;
of my synnes forgyfnes,
If I wil mende;
vp-risyng als-so of my flesshe,
240 and lyf with-outen ende.

After þat, fast at hande,
(Offertorium) *Comes þo tyme of offrande;*
Offer or leeue, wheþer þe lyst,
how þou shulde praye, I wold þou wyst.
245 *I-whyls þou stondes, I rede þou saye*
als next is wryten, god to paye:

Ihesu, þat was in Bethlem borne,
And thre kynges come þe by-forne,
þai offerd gold, ensense, & myrre,
and þou forsoke none of þirre, 250
bot wissed hom wele alle thre
home a-gayne to hor contre:
Right so oure offrandes þat we offer,
and oure praieres þat we profer,
þou take, lorde, to þi louyng, 255
& be oure helpe in al-kyn thyng,
þat alle perels be for-done;
oure gode zernynges þou graunt vs sone,
of al oure mys þou vs amende,
In al oure nede vs socoure sende. amen. 260

Saye pater noster zit vp-standande
al þo tyme þo prest is wasshande,
Til after wasshing þo preste wil loute
þo auter, & sithen turne aboute.
Þen he askes with stille steuen 265
Ilk monnes prayers to god of heuen.
Take gode kepe vn-to þo prest,
when he him turnes, knoc on þi brest,
And þenk þen, for þi synn
þou art noght worthe to pray for hymm, 270
bot when þou prayes, god lokes þi wille,
If hit be gode, forgetis þin ille;
for-þi with hope in his mercie,
Answere þo prest with þis in hie:

Þo holi gost in þe light, 275
& sende in to þe right,
Reule þi hert & þi speking
to gods worship & his louyng.

Þen þo prest gos to his boke
his priuey prayers for to loke; (Secreta) 280
knele þou doun, & say þen þis,
þat next in blak wryten is:—
hit wil þi prayere mykel amende,
If þou wil holde vp bothe þi hende
to god with gode deuocioun, 285
when þou sayes þis [o]resoun:

God, resayue þi seruyce
And þis solempne sacrifice,
for þo prest & for vs alle,
þat now are here, or here be shalle, 290

[1] u overl.

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þis messe to here or worship do,
þo sakring to se, or pray þer-to;
And for alle þat lyuen in gods name,
þat þai haue helpe fro synne & shame;
295 And for þo soules þat hethen are past,
þat þai haue rest þat ay shal last. amen.
Pater noster. Aue maria. Credo.

Loke pater noster þou be sayande,
I-whils þo preste is priuey prayande.
þo prest wil after in þat place
300 *Remow him a litel space,*
To he come til þo auter myddis;
stande vp þou[1], *als men þe biddis,*
hert & body & ilk a dele,
take gode kepe & here him wele:
(Praefatio) *þen he bygynnes* per omnia,
And sithen sursum corda;
At þo ende sayes sanctus *thryese,*
In excelsis *he neuens twyese.*
Als fast als euer þat he has done,
310 *loke þat þou be redy sone,*
and saye þese wordis with stille steuen
priuely to god of heuen:

In world of worlds *with*-outen endyng
þanked be Ihesu, my kyng.
315 Al my hert I gyue hit þe,
grete right hit is þat hit so be;
with al my wille I worship þe,
Ihesu, blessid mot þou be;
with al my hert I þank hit þe,
320 þo gode þat þou has don to me.
Swete Ihesu, graunt me now þis,
þat I may come vn-to þi blis,
þere *with* aungels for to syng
þis swete song of þi louyng,
325 sanctus: sanctus: sanctus.
Ihesu graunt þat hit be þus. Amen.

(Canon Missae) *When þis is sayde, knele þou doune,*
and þat wyth gode deuocioune;
Of al gode þou thonk god þan,
330 *And pray als-so for ilk a man*
Of ilk [a]state, and ilk degre,
so wil þo law of charite;

[1] r. þen.

for-þi with-outen taryinge
on þis wise be þi sayinge:

Lord, honourd mot þou be, 335
with al my hert I worship þe;
I þonk þe, lord, als me wele owe,
Of more gode þen I con knowe,
þat I haue of þe resayued,
syn þo tyme I was consayued. 340
My lyue, my lymmes þou has me lent,
my right witt þou has me sent,
þou has me keped of þi grace
fro sere perils in mony place.
Al my lyue & al my lyuynge 345
holly haue I of þi gyuynge;
þou boght me dere *with* þi blode,
and dyed for me o-pon þo rode;
I haue done a-gaynes þi wille
synnes mony, grete & ille, 350
þou art redy, of þi godnesse,
for to graunt me forgyuenesse.
Of [þere][1] godes, and mony moo
I þonk þe, lord. I praye als-soo
þat al my gylt þou me for-gyue, 355
and be my helpe whils I shal lyue,
And gyue me grace for to etchewe
to do þat þing þat me shulde rewe,
And gyue me wille ay wel to wirk.
Lord, þenk on þo state of holy kirk, 360
And þo pope[2], bishops, prestes & clerkes,
þat þai be keped in alle gode werkes,
þo kyng, þo quene, þo lordes of þo lande,
þat þai be wele mayntenande
hore states in alle goduesse 365
and reule þo folk in rightwisnesse.
Oure sib men, and oure wele-willandes,
Oure frendes, tenandes, & seruandes,
Olde men, childer, & alle wymmen,
marchandes, men of craft, & tilmen, 370
Riche men & pore, grete & smalle,
I pray þe, lord, for hom alle,
þat þai be keped specialy
In gode hele & lyue haly.

[1] a word erased. [2] erased.

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375 To hom þat are in ille lyue,
In sclaunder, myscounforth, or in stryue,
seke or prisonde, or o-pon þo see,
pore, exilde, deserit, if þer be,
til alle hom, þou seude socoure,
380 to þi worship and þin honoure.
Alle þat are in gode lyue to-day,
& clenly lyuen to þi pay,
kepe hom, lord, fro alle foly
and fro alle synne, for þi mercy,
385 And gyue hom grace to last & lende
In þi seruyce to hor ende.
Þis world þat turnes mony-wayes,
make gode til vs in alle oure dayes;
þo weders grete & vnstable,
390 lord, make gode & sesonable,
þo froytes of þo erthe make plenteuus[1];
als þou sees best, ordayn for vs;
[&] swilk grace til vs þou sende,
þat in oure last day, at oure ende,
395 when þis worlde & we shal seuer,
Bring vs til ioy þat lastis euer. Amen.

Loke pater noster þou be sayande,
to þo chalyce he be saynande[2]:
þen tyme is nere of sakring.
400 *A litel belle men oyse to ryng,*
(Elevatio) *þen shal þou do reuerence*
to Ihesu Crist awen presence,
þat may lese alle baleful bandes;
knelande holde vp bothe þi handes,
405 *And so þo leuacioun þou be-halde.*
for þat is he þat Iudas salde,
and sithen was scourged & don on rode,
and for mankynde þere shad his blode,
and dyed & ros & went to heuen,
410 *and ȝit shal come to deme vs euen,*
Ilk mon aftur he has done;
þat same es he þou lokes o-pone.
Þis is þo trouthe of holy kirk,
who trowes noght þis mone sitt ful myrk;
415 *for-þi I rede with gode entent*
þat þou biholde þis sacrament.
Swilk prayere þen þou make,
als lykes best þe to take; —

[1] corr. from plenteuos. [2] = sign with the cross (same word frequent in Barbour).

sondry men prayes sere,
Ilk mon on his best manere. 420
Short prayere shulde be, with-outen drede,
and þer-with pater noster & þo crede.
If þou of ane be vn-puruayde,
I set here ane þat may be sayde;
þof I merk hit here in lettir, 425
þou may chaun[ge][1] hit for a bettir:

[2]Loued be þou, kyng,
& þanked be þou kyng,
& blessid be þou kyng,
Ihesu al my ioying, 430
of alle þi gyftes gode,
þat for me spilt þi blode,
and dyed o-pon þo rode;
þou gyue me grace to sing
þo song of þi louing. 435
Pater noster. aue maria. Credo.

When þou has sayde al þi crede,
þis short prayere I rede þou rede
þat next is wryten in blak letter,
ful mykel shal þou fare þo better: 440

Lord als þou con & als þou wille,
haue mercie of me, þat has don ille;
for what-so þou with me wil do,
I holde me payde to stonde þer-to.
þi merci, Ihesu, wold I haue, 445
and I for ferdnes durst hit craue,
bot þou bids aske, & we shal haue:
Swete Ihesu, make me saue,
and gyue me witt & wisdame right,
to loue þe, lord, with al my might. 450

When þou has made þis orison,
þen shal þow with deuocion
Make þi prayeres in þat stede
for alle þi frendes þat are dede,
And for alle cristen soules sake, 455
swilk prayere shal þou make:

Lord, for þi holy grace,
here oure prayers in þis place,

[1] Ms. chaunc on corr. [2] written in long lines (2 vv. in one); the metrical structure has been misunderstood by Simmons. Same poem see I p. 30.

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graunt now, lord, for oure prayere,
460 þat cristen soules, þate passed here[1]
fro þis lyue þat synful esse,
þat ilk one haue part of þis messe;
for hore soules, I pray derly,
þate I shal neuen serly,
465 þat þis messe may be hore mede,
helpe & hele fro alkyns drede:
fader soule, moder soule, breþer dere,
Sisters soules, sib men, & oþer sere
þate vs gode wolde, or vs gode did,
470 or ony kyndnes vn-til vs kid;
and til alle in purgatory pyne
þis messe be mede & medicyne,
til alle cristen soules hely[2]
graunt þi grace & þi mercy;
475 forgyue hom alle hor trespasse,
lese hore bondes, & let hom passe
fro al-kyns pyne and [fro] al care
In til þo ioy þat lastis euer-mare. amen.

Loke pater noster þou be prayande,
480 *Ay to þou here þo preste be sayande*
per omnia secula *al on hight.*
Þen I wold þou stode vp right,
for he wil saie with hegh steuen
(Pater noster) *pater noster to god of heuen;*
485 *herken him with gode wille,*
and whils he saies, hold þe stille,
bot answere at temptacionem:
set libera nos a malo, amen—
hit were no nede þe þis to ken,
490 *for who con not þis are lewed men.*
When þis is done, saye priuely—
other prayer none þerby—
pater noster first in laten,
and sithen in englishe als here is wryten:

495 Fader oure, þat is in heuen,
blessid be þi name to neuen.
Come to vs þi kyngdome.
In heuen & erthe þi wille be done.
oure ilk-day bred graunt vs to-day.
500 and oure mysdedes forgyue vs ay,
als we do hom þat trespas us[3],
right so haue merci vp-on vs.
and lede vs in no foundynge,
bot shild vs fro al wicked þinge.
Amen.

Þen eft-sone þo preste wil saye, 505
stande stille & herken him al-waye,
he saies agnus *thryse or he cese,* (Agnus dei)
þo last worde he spekis of pese.
In þe þat pese may noght be
If þou be oute of charyte; 510
þen is gode of god to craue
þat þou charyte may haue;
here when þo prest pax wil kis,
knele þou & praye þen þis:

Gods lamb, þat best may 515
do þo synne of þis world a-way,
of vs haue merci & pite,
and graunt vs pese & charite.
For in charyte are thre kyns loues,
þat to perfite pese nedlyng behoues. 520
Þo first loue is certenly
to loue þe[1], lord, souerenly.
Þerfore I pray þe, god of myght,
þou make my loue, both day & nyght,
sykerly sett euer-ilk dele 525
soueranly to loue þe wele;
þat be þi myght & gouernynge
I be euer in ȝernynge
soueranly þe to pay,
In al þat euer I con or may; 530
and prest be I, erly & late,
to my degre & myn a-state
alle gode dedes to fulfylle,
& to eschewe alle þat are ille.
Þo secunde is a priue loue, 535
þat is nedeful to my behoue,
þo whilk loue is propirly
by-twix my soule & my body.
Þerfore make þou, gode lorde,
my body & my soule of one a-corde, 540
þat ayther part by one assent
serue þe with gode entent;
Let neuer my body do þat ille,
þat hit may my soule spille.
Þo thrid loue is with-outen doute, 545
to loue ilk neghtbur me aboute,

[1] = ere. [2] r. hally. [3] Ms. trespasus.

[1] o corr. to e.

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and of þat lone for no þing cese.
Þerfore I pray þe, prince of pese,
þat þou wil make, als þou may best,
my hert to be in pese & rest,
& redy to loue alle maner of men,
My sib-men namely, þen
Neghtburs, seruandes, & ilk sugete,
Felouse, frendes, none to forgete,
bot loue ilk-one, bothe fer & nere,
als my-selue with hert[e] clere;
and turne hore hertis so to me,
þat we may fully frendis be,
þat I of hor gode, & þai of myne,
hane ay ioy with hert[e] fyne.
als I pray for my-selue here,
graunt so til oþer on selue manere,
so þat ilk mon loue wele othere,
as he were his owne broþere.
swilk loue among vs be,
þat we be wel loued of þe;
þat be þis holy sacrament,
þat now is here in present,
and be þo vertu of þis messe,
we mot haue forgyuenesse
of al oure gilt & al oure mys,
& be þi help come to þi[1] blis. Amen.

Loke pater noster þou be sayande,
I-whils þo preste is rynsande.
(Post-communio) *When þo preste has rinsynge done,*
opon þi fete þou stonde vp sone;
þen þo clerk flyttis þo boke
agayne to þo south auter noke,
þo preste turnes til his seruyce
and saies forthe more of his office.
Þen with-outen tarying
on þis wyse be þi saying:

Ihesu my kyng, I pray to þe,
bow doun þin eren of pyte
And here my prayer in þis place,
gode lord, for þi holi grace
for me & alle þate here ere,
þat þou vs kepe fro alkyns were
þat may byfalle on ony way
In oure dedes do to-day,
wheþer we ryde, or be goande,
lyg, or sitt, or if we stande;
what sodan chaunce þat comes vs tille,
oþerwayse þen were oure wille,
we praye þis messe vs stande in stede,
of shrift & als of housel-brede.
And, Ihesu, for þi woundes fyue,
wys vs þo waye of rightwis lyue. Amen.

When þis is saide, knele doun sone,
saye pater noster til messe be done,
for þo messe is noght sest
or tyme of ite misa est.
Þen, when þou heris say ite,
or benedicamus, *if hit be,*
þen is þo messe al done;
bot git þis prayere þou make right sone;
after hit, wele þou may
In gods name wende þi way:

God be þonked of alle his werkes,
god be þonked of prestes & clerkes,
god be þonked of ilk a mon,
and I þonke god als I con.
I thonk god of his godnesse,
And nomely now of þis messe;
and of alle þo prayers þat here are prayde,
pray I to god þat he be payde.
In mynde of god here I me blesse[1],
with my blessyng god sende me hesse.
In nomine patris & filii & spiritus sancti. Amen.

Pater noster. Aue maria. Credo.

How þou at þo messe þi tym shuld spende
haue I told: now wil I ende.
Þo robryk is gode vm-while to loke,
þo praiers to con with-outen boke.
Hit is skille with-outen doute,
þat ilk mon [þe] messe loue & loute:
For of alle in þis world, þen is þo messe
þo worthiest þing, most of godnesse.
Explicit. Amen, Fiat.

[1] Ms. þis.

[1] r. blisse.

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

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

Ms. Reg. 17 B 2253, fol. 13b.

Here bygynnus þo passion of Ihesu.

Ho so says þis with gode wille,
Schal fynd grace his luf to fille;
Þo holygost his hert schal tille,
From synne hym brynge & fendes ille.—

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

Swete Ihesu, kynge of blysse,
Myn hertus luf, my hertus lisse:
Þi luf, lorde, þou me wysse,
And lete me neuer þerof mysse.

Swete Ihesu, my hertus lyghte,
Þo art day with-outen uyȝte:
Gyf me boþe grace aud myȝte
For to luf þe aryȝte.

Swete Ihesu, my soule bote:
In my hert þou sette a rote
Of þi luf þat is so swote,
And wete it þat it sprynge mote.

Ms. Vernon f. CCXCVII.

Swete Ihesu, now wol I synge
To þe a song of loue-longinge;
Do in myn herte a welle springe
Þe to louen ouer alle þinge.

¶ Swete Ihesu, kyng of blisse,
Min herte loue, Min herte lisse:
In loue, lord, þou me wisse,
Aud let me neuere þi loue misse.

¶ Swete Ihesu, myn herte liht,
Þow art day wiþ-oute niht:
Ȝiue me boþe Grace and miht
For to loue þe ariht.

¶ Swete Ihesu, my soule bote,
In myn herte þou sette a Roote
Of þi loue þat is so swote,
And weete hit þat hit springe mote.

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

Harl. 2253.

fol. 75. I.

Suete Iesu, king of blysse,
myn huerte loue, min huerte lisse,
þou art suete myd-ywisse,
wo is him þat þe shal misse.

Suete Iesu, min huerte lyht,
þou art day wiþoute nyht:
þou ȝeue me streinþe & eke myht
forte louien þe aryht.

Suete Iesu, min huerte bote,
in myn huerte þou sete a rote
of þi loue þat is so swote,
ant lene þat hit springe mote.

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Ms. Reg. 17 B XVII.

Swete Ih*es*u, myn hert*us* glem,
Bryȝter þen þo su*nne* bem:
As þou was borne in Bedlem,
Þou make in me þi luf-drem.

Swete Ih*es*u, þi luf is swete,
Wo is hy*m* þat schal it lete:
Gyf me grace for to grete
For my synnes teres wete.

Swete Ih*es*u, kynge of londe,
Make þou me to vnderstonde,
Þat I may in my hert fonde
How swete is þi luf-bonde.

Swete Ih*es*u, me rewes sore
Of my mysdedes I haue do ȝore:
For-gyf hom me, I wil no mor*e*,
Bot aske þe of myl[c]e[1] and ore.

Swe[te] Ih*es*u, lorde myn,
My lyf and my soule is þin:
Vndo my hert and come þ*er*in,
And saue me fro wicked pyn.

Swete Ih*es*u, lorde gode,
For me þou scheddist al þi blode,
Out of þi hert ran a flode,
Þi modir it saw with drery mode.

[1] Ms. mylde.

Ms. Vernon.

¶ Swete Ih*es*u, myn herte gleem,
Brihtore þen þe sonne Beem:
As þou weore boren In Bethleem,
Þou make in me þi loue-dreem.

¶ Swete Ih*es*u, þi loue is swete,
Wo is him þat hit schal leete:
Ȝif me grace for to wepe
For my synnes teres wete.

¶ Swete Ih*es*u, kyng of londe,
Mak þou me to vnderstonde,
Þat I may In myn herte fonde
Hou swete is þi loue-bonde.

¶ Swete Ih*es*u, me reweþ sore
Of my misdedes I haue don ȝore:
For-ȝif me, lord, I wol no more,
But I þe aske Milce and ore.

¶ Swete Ih*es*u, Lord myn,
Mi lyf my soule is al þin:
Vndo myn herte and liȝte þ*er*in,
And saue me from wikked engyn.

¶ Swete Ih*es*u, lord good,
For me þou scheddest þi blessed blod,
Out of þin herte hit com þe flod,
Þi Moder hit sauȝ wiþ druyri mod:

Ms. Harl. 2253.

Suete I*es*u, myn huerte gléém,
bryhtore þen þe sonne-béém:
ybore þou were in Bedlehéém,
þou make me here þi suete dréém.

Suete I*es*u, þi loue is suete,
wo is him þ*a*t þe shal lete;
þarefore we shulden ofte þe g*re*te
wiþ salte teres & eȝe wete[1].

Suete I*es*u, kyng of londe,
þou make me for[2] [to] vnderstonde,
þ*a*t min herte mote fonde
hou suete bueþ þi loue-bonde.

Suete I*es*u, louerd myn,
my lyf, myn huerte, al is þin:
vndo myn herte, & liht þer-yn,
and wite me from fendes engyn.

Suete I*es*u, my soule fode,
þin werkes bueþ bo suete & gode,
þou bohtest me vpon þe rode,
for me þou sheddest þi blode.

Suete I*es*u, me reoweþ sore
gultes þ*a*t y ha wroht[1] ȝore:
þare-fore y bidde þin mylse & ore;
merci, lord, ynul na more.

Suete I*es*u, louerd god,
þou me bohtest wiþ þi blod,
out of þin huerte orn þe flod,
þi moder hit seh, þ*a*t þe by stod.

[1] Ms. wepe. [2] Ms. fer; to om.

[1] Ms. wroþt.

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Ms. Reg. 17 B XVII.

Swet[e] Ih*esu*, bryȝt and schene,
Here me, lorde, for I me mene,
Thurth Marye prayer, mylde qwene,
Þat[1] þi luf be on me sene.

Swet[e] Ih*esu*, my soule fode,
Alle werkes of þe ben gode,
Þou bouȝtest me vpon þo rode
And schaddest þeron þi hert blode.

Swete Ih*esu*, child best,
Þi luf þou in my hert fest;
When I go northe souþe est or west,
In þe, a luf[2], fynd I rest.

Swete Ih*esu*, wele may hym be
Þat þe schal in blysse se:
With luf-cordes draw þou me,
Þat I may come & wone w*ith* þe.

Swete Ih*esu*, heuen kynge,
Fader(!)[3] and best of alle þinge:
Brynge in to me þ*at* luf-longynge
To come to þe at myn endynge.

Mary moder, mylde qwene,
Sende vs (grace) synne to flene,
Þ*at* we may þi son sene,
And eu*er* with hym i*n* blysse to bene.

Ih*esu*, swete is þo luf of þe,
Here nys no þing so swete may be;
Noght þ*at* man may þenk or se
Has [s]wetenes agaynes þe.

[1] Ms. þate? [2] V al-one. [3] r. Feir.

Ms. Vernon.

¶ Swete Ih*esu*, Briht and Schene,
Heere me, lord, for I me mene,
Þorw preyere of Marie, Milde qweene,
Þat þi loue on me be sene.

¶ Swete Ih*esu*, Mi soule foode,
Alle werkes of þe ben goode,
Þou bouȝtest me vppon þe Rode
And scheddest þeron þi swete blode.

¶ Swete Ih*esu*, Barn Best,
Þi loue þ*o*u in myn herte fest;
Whon I go North, Souþ, Est or West,
In þe al-one fynde I rest.

¶ Swete Ih*esu*, wel may him be
Þat þe schal in þi blisse se:
Wiþ loue-cordes drauȝ þou me,
Þat I may comen and wone w*iþ* þe.

¶ Swete Ih*esu*, heuene kyng,
Feir and best ouer alle þing:
Bri*n*g me in to þat loue-longyng
To come to þe at myn endyng.

MArie Moder, Mylde Qween,
Send vs grace synne to flen,
Þat we mowe þi sone isen
And eu*er*e wiþ hym in Blisse ben.

¶ Ih*esu*, swete is þe loue of þe;
Ne may no þing so swete be,
Nouȝt þat mon may þenke or se,
Ne haue swetnesse aȝeynes þe.

Ms. Harl. 2253.

Suete I*esu*, bryht & shene,
y preye þe, þou here my bene,
þourh erndyng of þe heuene-quene,
þat my bone be nou sene.

Suete I*esu*, berne best,
wiþ [þe] ich hope habbe rest,
wheþer y be souþ oþer west
þe help of þe be me nest.

Suete I*esu*, wel may him be
þ*at* þe may in blisse se:
after mi soule let aungles te,
for me ne gladieþ gome ne gle.

Suete I*esu*, heuene kyng,
feir & best of alle þyng,
þou bring me of þis longing,
& come to þe at myn endyng.

Suete I*esu*, al folkes rééd,
g*ra*unte ous, er we buen ded,
þe vnderfonge in fourme of bred,
ant seþþe to heouene þou vs led.

II. Dulcis Iesu memoria.[1]

fol. 77b.

Iesu, suete is þe loue of þe,
noþing so suete may be;
al þ*at* [me] may wiþ eȝen se,
haueþ no suetnesse aȝeynes þe.

[1] This poem has just 50 stanzas, so it was probably meant to form a rosary.

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Ms. Reg. 17 B XVII.

Ih*es*u, no þing may be swetter,
Ne þoght[1] in hert blisfuller,
75 Noght may be feled worthyer,
Þen þou, so swete a louer.

Ih*es*u, þi luf was vs so fre
Þat it fro heuen brouȝt þe;
For luf þou dere bouȝtest me,
80 For luf þou hynged on rode-tre.

Ih*es*u, to þi disciples der*e*
Þou saydest with drery chere,
As ȝe siten alle (in fere),
A litil er þou taken were:

85 Ih*es*u, þou saydest þ*a*t þou wore
Ful of sorow and hert sore,
And bad hom duelle a whyle þore
(Þo) whyle þou praydest þi fader ore.

Ih*es*u, þou ȝedist on þi fete
90 To þo mounte of Olyuete,
And to þi fader, ere þou lete,
Þou madest a bone with hert swete:

Ih*es*u, þou saydest: »if it may be,
Dere fader, I praye þe
95 Þis payne passe a-way fro me;
As þou wilt so mote it be«.

Ih*es*u, þou turnydist agayne to ham,
And fonde hom slepynge eu*ery* man[2];
Þo bad ho*m* wake[3], & can ho*m* blam;
100 Anone þo way agayne þou nam.

Ih*es*u, ȝit efte þe sel[ue] bone
Þat þou be-fore by-gan to done,
And eke þo þrid tyme efte-sone
Þou madist prayer, w*ith* mylde mone.

105 Ih*es*u, with þ*a*t þou praye can,
Þo swote al blody fro þe ran;
Fro heuen a bryȝte aungel cam,
And þe confortyde god and man.

[1] H noht. [2] Ms. may man. [3] Ms. walke.

Ms. Vernon.

¶ Ih*es*u, no song mai be swettore,
Ne þouȝt in herte Blisfollere, 70
Nouȝt may be feeled lihtsomere,
Þen þou, so swete a louyere.

¶ Ih*es*u, þi loue was vs so fre
Þat hit from heuene brouȝte þe,
For loue ful deore bouȝtest þou me, 75
For loue þow henge on[1] Roode-tre.

¶ Ih*es*u, to þi disciples dere
Þou seydest wiþ ful dreri chere
As þei seeten alle I-feere
A luytel ar þou taken were— 80

¶ Ih*es*u, þou seydest þat þou wore
Ful of serwe and herte sore,
And beed hem dwellen a while þore
While þou beo-souȝtest þi ffader ore;

¶ Ih*es*u, þou eodest on þi feete 85
To þe Mount of Olyuete,
And to þi ffader, er þou leete,
Þow madest a boone w*iþ* herte swete:

¶ To him þ*o*u seidest: »ȝif hit may be,
Deore ffader, I preye þe, 90
Þis peyne passe a-wey from me;
As þow wolt so moot hit be.«

¶ Ih*es*u, þou tornedest to hem þan:
And founde hem slepe*n* vch a man;
Þow beede hem waken, &, er þou blan, 95
A-non aȝeyn þe wey þou nam.

¶ Ih*es*u, þus eft þe selue boone
Þat þou beo-fore bigonne to done,
And eke þe þridde tyme sone
Þow madest, wiþ a Milde mone. 100

¶ Ih*es*u, wiþ þat þou preye gon,
Þe swot of blood from þe ron.
From heuene an Angel lihte þon
And þe cu*m*fortede, God and Mon.

[1] Ms. or.

Ms. Harl. 2253.

5 I*es*u, noþing may be suettere,
ne noht in eorþe blysfulere,
noht may be feled lykerusere,
þen þou, so suete a luuiere[1].

I*es*u, þi loue wes ous so fre
þ*a*t we from heuene brohten þe; 10
for loue þou deore bohtest me,
for loue þou hong on rode-tre.

[1] Ms. alumere.

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Ms. Reg. 17 B xvii.

Mary moder, lade bryȝte,
110 Þou darst, þou wilt, þ*o*u art of myȝte:
My hert luf, my lyf, my lyȝte,
Þou be my helpe boþe day & nyȝte.

Ih*e*su, for luf þou sufferd wronge,
Wou*n*des sore and paynes stronge;
115 Þi rewful paynes were ful longe,
Ne may ho*m* telle spel ne songe.

Ih*e*su, for luf þou dree so wo
Þ*a*t blody stremes ran þe fro,
Þi swete body was blak & blo—
120 Oure sy*n*nes it made so, welawo!

Ih*e*su, þi croune it satte ful sore,
Þi scourgynge, wen þ*o*u scourged wore;
It was for me, Ih*e*su þin ore,
Þi paynes þ*a*t þou sufferd þore.

125 Ih*e*su swete, þou hynged on tre,
Noght for þi gylte bot al for me;
With synnes I gilte, so wo is me,
Swete Ih*e*su, forgyf it me.

Ih*e*su, wen þou streyned wore,
130 Þi paynes were more & more.
Mary ay with þe was þore
With sorewful chere & sykynge sore.

Ih*e*su, why were þou pyned so,
Þ*a*t neu*er* didist wronge ne wo?
135 It was for me, & mony mo,
Þ*a*t þou so hard were be-go.

Ih*e*su, what sees þou in me,
Ouȝt þ*a*t nedeful was to þe,
Þat þou so hard on rode-tre
140 Woldist for me pyned be?

Ih*e*su, why were þou so gelouse,
So feruen*t* and so curyouse,
To bye with prys so p*re*ciouse
Wrecched ma*n* so viciouse?

Ms. Vernon.

MArie Mylde, freo and gent, 105
Preye for me—þou art p*re*sent—
Whon my soule is fro*m* me went,
Þat hit haue good Iuggement.

¶ Ih*e*su, for loue þou soffredest wrong,
Wounde sore and peynes strong; 110
Þi peynes reuþful weore and long,
Ne may me hit telle i*n* spel ne song.

¶ Ih*e*su, for loue þ*o*u suffredest so wo
Þat bloodi stremes Ronne þe fro,
Þi white bodi was bleyk and blo— 115
Vre su*n*nes hit made, weylawo!

¶ Ih*e*su, þi Coroune sat þe sore,
Þe scourgyng whon þow scourget wore;
Hit was for me—Ih*e*su, þin ore!—
Þe peynes þat þow þoledest þore. 120

¶ Ih*e*su swete, þow heng on tre,
Not for þi gult, but al for me,
For su*n*nes and gult aȝeynes þe—
Swete Ih*e*su, for-ȝif hem me.

¶ Ih*e*su, whon þow streyned wore, 125
Þi peynes woxen more and more.
Þi Mooder euer wiþ þe was þore,
Wiþ serweful sikynges and wiþ sore.

¶ Ih*e*su, whi weore þou pyned so
Þat neuer wrouȝtest wrong ne wo? 130
Hit was for me, and moni mo,
Þat þou so harde were bi-go.

¶ Ih*e*su, what sauh þow on me
Of ouȝt þat neodful was to þe,
Þat þou so harde on Roode-tre 135
For me woldest pyned be?

¶ Ih*e*su, whi weore þou so gelous,
So feruent and so disirrous
To buggen wiþ pris so p*re*cious
Wrecche Mon so vicious? 140

Ms. Harl. 2253.

Ie*s*u, for loue þou þoledest wrong,
wounde sore, & pine strong;
15 þine peynes rykene hit were long,
ne may hem tellen spel ne song.

Ie*s*u, for loue þou dreȝedest wo,
blody stremes ronne þe fro,
þ*a*t þi bodi wes blak*e* ant blo;
for oure sunnes hit wes so. 20

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Ms. Reg. 17 B XVII.

Ihesu, for luf þu hynged on rode,
For luf þou gaf þi hert blode;
Luf þe made oure soules fode,
Þi luf vs brouȝt to al gode.

Ihesu my lemman, þou art so fre,
For[1] al þou dedist for luf of me,
What schal I for þat ȝelde þe?
Þou askes nouȝt bot loue of me.

Ihesu my god, my lord, my kynge,
Þou ne askyst me none oþer þinge
Bot trewe luf in al wyrkynge,
And luf-teres with swete mornynge.

Ihesu my dere, my luf, my lyȝte,
I wil þe luf & þat is ryȝte.
Do me luf þe with al my myȝte,
And for þe morne day & nyȝte.

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

Ihesu, þi luf be al my þouȝte,
Of oþer þing ne recke me nouȝte,
Bot þat I haf agayne þe wrouȝte
And þou hast me so dere bouȝte.

[1] *al.* þat.

Ms. Vernon.

¶ Ihesu, for vs þou henge on Rode,
For loue þou ȝeeue þin herte blode;
Loue þe made vre soule foode,
Þi loue vs brouhte to alle goode.

¶ Ihesu my lemmon, þou art so fre
Þat al þou dedest for loue of me.
What schal I for þat ȝeelde þe?
Þow kepest not but þe loue of me.

¶ Ihesu my god, my lord, my kyng,
Þou askest me non oþer þyng
But trewe loue and herte longyng
And loue-teres and stille mournyng.

¶ Ihesu my deore, my loue, my liht,
I wol þe louen, and þat is riht.
Do me þe louen wiþ al my miht,
And after þe Mourne dai & niht!

¶ Ihesu, do me so loue þe
Þat my þouht ay on þe be;
Wiþ þin eȝen lok on me,
And Myldeliche my nede se.

MArie ladi, Mooder briht,—
þou darst, þou wolt, þou art of miht,—
Myn herte loue, my lyf, my liht,
Þou prey for me boþe day & niht.

¶ Ihesu, þi loue is al my þouht;
Of oþer þing ne recche I nouht
But þat I haue a-ȝeyn þe wrouht
And þou hast me so deore a-bouht.

Ms. Harl. 2253.

Iesu, for loue þou stehe on rode,
for loue þou seȝe[1] þin heorte blode;
loue þou madest[2] oure soule fode,
þi loue vs brohte to alle gode.

Iesu mi lemman, þou art so fre
þat þou deȝedest for loue of me.
whet shal y þare-fore ȝelde þe?
þar nys noht bote hit loue be.

Iesu my god, Iesu my kyng,
þou ne askes[t][3] me non oþer þing
bote trewe loue & eke seruyng,
ant loue-teres wiþ suete mournyng.

[1] r. ȝeue. [2] *al.* þe made. [3] Ms. askesd.

Iesu my lyf, Iesu my lyht,
ich loue þe, ant þat is ryht:
do me loue þe wiþ al mi myht,
ant for þe mournen day & nyht.

Iesu, do me so seruen þe
þat euer mi þoht vpon þe be;
wiþ þine suete eȝen loke towart me,
ant myldeliche myne, y prie, al þat þou[1] se.

Iesu, þi loue be al my þoht,
of oþer þing ne recche y noht;
y ȝyrne to haue þi wille ywroht,
for þou me hauest wel deore yboht.

[1] V my nede, R my dede.

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Ms. Reg. 17 B XVII.

Ih*es*u, al-þof I synful be,
For[1] longe hast þou spared me;
Þo more ouȝt I to luf þe
Þ*a*t þou to me hast ben so fre.

Mary mylde, fre and gent,
Pray for me, þou art p*re*sent,
Þat wen my soule (is) fro me went,
Þ*a*t it haf (god) iugement.

Ih*es*u, for soþe now is no þinge
In al þis world of suche likynge,
Þ*a*t can so myche of luf-longy*n*ge,
As þou Ih*es*u, my der*e* swetynge.

Ih*es*u, wele owe I to luf þe,
For þ*a*t me schewed þo rode-tre,
Þi corone of þornes, þi nayles þre,
Þo scha[r]pe spere þ*a*t þorowstonge þe.

Ih*es*u, of luf is soþe tokenynge
Þi hed dou*n* bowed to luf-kyssynge,
Þin armes sprad to luf-clyppynge,
Þi syde al open to luf-schewynge.

Ih*es*u, wen I þink on þe
And loke vpon þo rode-tre,
Þi swete body be-bled I se:
Lord, do þat syȝt to wonde me.

Ih*es*u, þi moder þ*a*t be þe stode,
Of luf-teres ho wepped a flode;
Þi wou*n*des and þi holy blode
Made hyr[2] hert of drery mode.

[1] r. Ful. [2] overl.

Ms. Vernon.

¶ Ih*es*u, al-þauȝ I synful be,
Ful longe hastou spared me;
Þe more owe I to loue þe
Þat þ*o*u wiþ me hast ben so fre.

¶ Ih*es*u, forsoþe now nis no þing
In al þis world of such lykyng,
Þat con so muche of loue-longyng,
As þou Ih*es*u, my deore swetyng.

¶ Ih*es*u, wel ouȝt I loue þe,
For þou me schewest þi Rode-tre,
Þi Coroune of þornes, and nayles þre,
Þe scharpe spere þ*a*t þorw-stong þe.

¶ Ih*es*u, of loue I seo tokenyng
Þin armes spradde to loue-cluppyng,
Þin hed bouwede to swete cussyng,
Þi syde al opene to lone-schewyng.

¶ Ih*es*u, whon I þenke on þe
And loke vppon þe Roode-tre,
Þi swete bodi bi-bled I se:
Lord, do þat siht to wounde me!

¶ Ih*es*u, þi Moder þat bi þe stood,
Of loue-teres heo wepte a flood;
Þy wou*n*des and þyn holy blood
Heo maden hire haue a dreri mood.

Ms. Harl. 2253.

*Les*u, þah ich sunful be,
wel longe þou hauest yspared me;
þe more oh ich to louie þe
þat þou me hauest ben so fre.

(6 vv. wanting).

. . . . . .
. . . . . .
þy bac[1] of þornes, þy nayles þre,
þe sharpe spere þ*a*t þourh-stong þe.

[1] *Hall.* beke: brim of a hat.

Iesu, of loue soth tocknynge,
þin armes spredeþ to mankynde,
þin heued dou-boweþ to suete cussinge,
þin side al openeþ to loue-longynge.

*Les*u, when ich þenke on þe
ant loke vpon þe rode-tre,
þi suete body to-toren y se,
hit makeþ heorte to smerte me.

*Les*u, þe quene þ*a*t by þe stod,
of loue-teres heo weop a flod;
þin woundes & þin holy blod
made hire huerte of dreori mod.

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Ms. Reg. 17 B XVII.

Ih*es*u, luf did þe to grete,
Luf þe made blode to swete,
For luf þou were we[l] sor*e* be-bete,
200 Luf þe made lyf te lete.

Ih*es*u, þou saydest: »alle ȝee
Þ*a*t passen in way her*e* be me,
A while abydes, comes and se
If ony in sorow is like to me«.

205 Ih*es*u, þou saydist: »telle þo me,
My dere (folk)[1], what it may be
Þ*a*t I haf gilte agaynes þe,
Why þis payne is so hard to me?«

[2] Ih*es*u þou saydist after ȝitte:
210 »My der*e* [vynȝard][3], I haf þe [s]ette[4],
My fadres blysse I þe be-hette
With al my-self, w*h*at wil þou bette?«

Ih*es*u, þo saydist þen more:
»My der*e* folk, þou tell [me] ȝoure[5]
215 Why haf I for my holy lor*e*
And for gode dedis hert sore?«

Ih*es*u, þou saydist: »how is þis,
My swete, what haf I don of mys
Þ*a*t þou withouten ony lys
220 Me ȝeldist pyne agayne my blys?«

Ih*es*u, þi luf þou tauȝtest me
With swete wordes of hert fre
Þ*a*t þou spake on rode-tre,
So ful of luf may none be.

225 Ih*es*u, þo first was, I rede,
Þ*a*t þou þi swete fader bede
Þ*a*t he for-gyf ho*m* þ*er* mysdede
Alle þ*a*t diden [þe] to þo dede.

Ih*es*u, þ*a*t oþ*er* was, I-wis,
230 Þ*a*t þou saydist, as wryten is:
Þ*a*t þo thef schuld be in blys
With þe þat day in paradys.

Ms. Vernon.

¶ Ih*es*u, loue þe dude to wepen,
Loue þe dude þi blod to sweten,
For loue þou were sore beten,
Loue þe dude þi lyf to leten. 195

MArie, I prei þe, as þ*o*u art fre,
Of þi serwe parte wi*þ* me,
Þ*a*t I mowe serwe here wi*þ* þe
And partiner of þi blisse be.

¶ Ih*es*u, þi loue þou tauhtest me 200
Wi*þ* swete wordes of herte fre
Þat þou speek on Roode-tre—
So ful of loue ne mihte non be.

¶ Ih*es*u, þe furste word was, as I rede,
Þat þou þi deore ffader beede 205
Þat he forȝaf hem heore misdede,
Alle þat duden þe to dede.

¶ Ih*es*u, þat oþer was I-wis
Þat þou seidest, as writen is:
Þat þe þeef schulde haue blis 210
Wi*þ* þe þat day in p*ar*adis.

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

Ms. Harl. 2253.

Ie*s*u, suete loue þe dude gre[t]yn[1],
70 loue þe made blod to sueten,
for loue þou were sore ybeten,
loue þe dude þi lyf to leten.

[1] Ms. gredyn.

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Ms. Reg. 17 B xvii.

Ih*es*u, þ*a*t oþ*er* was of mon,
Wen þi moder schuld fro þe go[n],
Also þou hir betauȝtest[1] one
And saydist: »wo*m*mon, lo here Ion«.

[2]Ih*es*u, as þo was pyned ȝor*e*[3],
Þo [fourthe][4] worde þou saydist þore:
»A now, god, me thy[r]stes sore«—
It was for hom þ*a*t synful wore.

Ih*es*u, þo fy[f]the[5] rewe[s] me,
Þat þou spake on rode-tre:
»My god, my god, how may þis be,
It semes þou hast forsaken me?«

Ih*es*u, þo sexte worde it was
Wen þou saydist *in manus tuas*,
Betoke þi fader in þ*a*t plas
Þi soule as þi wille was.

[1] Ms. betauȝtast. [2] The next 2 stanzas are tr. in Ms. [3] Ms. ȝour*e*, u expunged. [4] Ms. fyft. [5] Ms. fyrthe.

Ms. Vernon.

¶ Ih*es*u, þe þridde was of Mon:
Whon þi Mooder þe schulde forgon,
A sone þou hire be-tauhtest on,
And seidest: »wo*m*mon, tak heer Ion.« 215

¶ Ih*es*u, as þou weore pyned more,
Þe ffeorþe word þou seydest þore:
»A«, seydest þow, »me þursteþ sore«—
Hit was for hem þat dampned wore.

¶ Ih*es*u, þe ffyfþe word Reweþ me, 220
Þat þow seidest on Roode-tre:
»Mi God, Mi God, hou may þis be
Þat þou hast al forsake me?«

¶ Ih*es*u, þe sixte word hit was
Whon þou seidest In manus tuas, 225
Be-tauhtest þi ffader in þat plas
Þi soule, as his wille was.

¶ Ih*es*u, In al þi peyne mest
Neuere was so meke best:
Þou seydest Consu*m*matu*m* est, 230
Þyn hed fel doun, þ*o*u ȝelde þe gost.

¶ Ih*es*u, þou seidest: »alle ȝe
Þat passen be þe wey bi me,
A while a-bydeþ, comeþ and se
Ȝif eny serwe is lyk to me.« 235

¶ Ih*es*u, þou seidest: »tel þow me,
Mi deore folk, what hit may be,
What haue I gult aȝeynes þe
Þat þou so bitter art to me?«

¶ Ih*es*u, þou seydest þenne more: 240
»Mi deore folk, ȝe tel me ȝore,
Haue I wiþ myn holi lore
And gode dedes I-hurt so sore?«

¶ Ih*es*u, þou seidest after ȝet:
»Mi deore wynȝard, ne haue I þe set, 245
Mi ffader blisse þe bi-het,
Wi*þ* al my-self—what woldest þ*o*u bet?«

¶ Ih*es*u, þou seidest: »hou is þis,
Mi swete, what haue I do mis
Þat þou wi*þ*-outen eny lis 250
Me ȝeldest schome aȝeyn Mi blis?«

MArie, þ*a*t slakest alle wo,
Helle-peynes schild me fro,
And ȝif me grace her do so
Þat I from heune to heuene go. 255

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Ms. Vernon.

¶ Ih*es*u, ffyue welles I fynde in þe:
Þat loue-spri*n*g to-drawe[1] me;
Of Rede blod þe stremes be,
Mi soule of synnes wasschen heo.

¶ Ih*es*u, my soule drauȝ þe to, 260
And mak myn herte wyde vndo;
Ȝif hit þi loue to drynke so,
Þat flessches lustes ben fordo.

¶ Ih*es*u, Muchel Ich owe þe:
Who schal hit al ȝelde þe? 265
Me bi-houeþ þi-self hit be,
As þou pyne suffredest for me.

¶ Ih*es*u, þi loue ȝef me follyke,
In myn herte þat hit stike,
Mi soule hit þurle Inwardliche, 270
Þat hit be þyn enteerliche.

¶ Ih*es*u, do me loue þe so
Þat, wher I beo, or what I do,
Þat I for weole ne for wo
Ne let myn herte torne þe fro. 275

¶ [2]Ih*es*u lord, Mi swetyng,
Hold me euere in þy kepyng,
Mak of me þi derlyng,
Þat I þe loue ouer alle þing.

¶ Ih*es*u, my weole and al my wynne, 280
Al my Ioye is þe wiþ-Inne:
Now and eu*ere* kep me from synne,
To do þi wille let me not blynne.

¶ Ih*es*u, mihtful Heuene-kyng,
Þi loue beo al my lykyng, 285
Mi mournyng and my longyng,
Wiþ swete teres wepyng.

¶ Ih*es*u, ȝif me for þi name
Pacience In peyne and schame,
Þat to my soule is note and frame; 290
And mak myn herte Mylde & tame.

[1] H tacheþ. [2] The next 3 stanzas certainly suggest R. Rolle.

Ms. Harl. 2253.

I*es*u, fyf woundes ich fynde in þe,
þy loue-sprenges tacheþ me;
75 of blod & water þe stremes be,
vs to whosshe from oure fon þre.

I*es*u, my saule drah þe to,
min heorte opene, & wyde vndo,
þis hure of loue to drynke so,
þ*a*t fleysshliche lust be al for-do. 80

I*es*u C*ri*st, do me loue þe so
þ*a*t wher y be, & what so y do,
lyf ne deþ, weole ne wo,
Ne do myn huerte þe turne fro.

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Ms. Vernon.

¶ Ih*esu*, al þat is feir to [s]e[1],
Þat to þe fflessches lykyng may be,
Al worldes blisse, do me fle
And al my tent ȝiue to þe. 295

MArie, swete Mayden fre,
For Ih*esu* [Crist] be-seche I þe,
Þi swete sone do loue me,
And mak me worþi þat hit so be.

¶ Ih*esu*, in þe beo al my þouȝt— 300
Of oþer þyng ne recche I nouȝt;
Whon I of þe may felen ouȝt,
Þen is my soule wel of-þouȝt.

¶ Ih*esu*, ȝif þou for-lete me,
What may me lyken of þat I se? 305
Blisse may non wiþ me be,
Til þat þou come aȝeyn to me.

¶ Ih*esu*, þat me hast deore abouht,
Al þat to synne draweþ ouht
Holliche puyt out of my þouȝt, 310
So þat I ne wraþþe þe nouȝt.

¶ Ih*esu*, my soule is weddet to þe—
Wiþ rihte hit ouhte þin owne to be;
Þauȝ I haue synget aȝeynes þe,
Þi Merci is euere redi to me. 315

[1] Ms. þe.

Ms. Harl. 2253.

85 Marie, suete mayde fre,
for L*esu* C*rist* byseche y þe,
þi suete sone do louie me,
ant make me worþi þ*a*t y[1] so be.

L*esu*, do me þ*a*t for þi name
90 me likeþ to dreȝe pyne & shame,
þ*a*t is þ[e][2] soule note ant frame,
ant make myn herte milde & tame.

L*esu*, al þ*a*t is fayr to se,
al þ*a*t to fleyhs mai likyng be,
95 al worldes blisse, to leten me
gr*a*unte, for þe loue of þe.

L*esu*, in þe be al my þoht,
al oþer blisse ne recchy noht;
when ich of þe mai felen oht,
þenne is my soule wel ywroht. 100

L*esu*, ȝef þou for-letest me,
what may m[e] lik[yn][1] of þ*a*t y se?
mai no god blisse wiþ me be,
o[2] þat þou come aȝeyn to me.

Iesu, ȝef þou bist ȝeorne bysoht, 105
when þou comest, ant elles noht,
no fleishliche lust ne wicked þoht
in to myn heorte ne be ybroht.

Iesu, mi soule is spoused to þe;
ofte ych habbe misdon aȝeynes þe; 110
L*esu*, þi merci is wel fre:
L*esu*, merci y c*rie* to þe.

[1] V hit. [2] Ms. þy.

[1] Ms. mi likyng. [2] = till.

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Ms. Reg. 17 B XVII.

Ms. Vernon.

¶ Ih*es*u þi Merci! bi-leue I craue—
Me bihoueþ þat I hit haue;
Þe deuh of grace vppon me laue,
And worþi me make þi loue to haue.

¶ [1] Ih*es*u, þou be al my ȝernyng, 320
In þe be, lord, al my lykyng,
Mi þouȝt, my dede, and my Mourny*ng*
To haue þe Eu*er*e in loue-longyng.

¶ Ih*es*u, my leof, Mylde of mood,
Mi soule haþ neode of þi good: 325
Mak hit clene and þolemood,
And ful hit of þi loue-flod.

¶ Ih*es*u, my soule preyeþ þe,
Let hit nouȝt vncloþed be;
Cloþe hit wiþ þi loue fre, 330
Wiþ goode werkes þat lyken þe.

¶ Ih*es*u, Beute ne aske I þe nouȝt,
Ne proude cloþes nobli wrouȝt,
Londes ne Rentes, deore bouȝt,
But hertly loue and clene þouȝt. 335

¶ Ih*es*u, who*nn*e so hit lykeþ þe,
Loue-sparkes send þou me;
Mak myn herte al hot to be,
Bre*nn*ynde in þe loue of þe.

MArie, þi sone preye hertely 340
For me, wrecche vnworþy,
Þat he wole enterly
Graunte me his Merci.

[1] This st. suggests R. Rolle.

Ms. Harl. 2253.

Iesu, wiþ herte [bi-leue] [1] y c*rau*e,
hit bihoueþ nede þ*a*t ich hit haue;
115 þe deu of g*ra*ce vpon me laue,
ant from alle harmes þou me saue.

Iesu, from me be al þat þyng
þat [þe] [2] may be to mislikyng;
al þat is nede þou me bryng:
120 to haue þi loue is my ȝyrnyng.

I*es*u mi lif, of milde mod,
mi soule haþ gret neode of þi god:
[m]ak [3] hire treufole ant þolemod,
ant ful hire of þi loue-[f]lod [4].

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

Iesu, my soule bidde y þe, 125
eueremore wel vs be [1];
Iesu, al myhtful heuene kyng,
þi loue is a wel derne þing.

Iesu, wel mai myn herte se
þat milde & meoke he mot be, 130
alle vnþewes & lustes fle,
þat felen wole þe blisse of þe.

Iesu, þah ich be vnworþi
to loue þe, louerd al-myhti,
þi loue me makeþ to ben hardy 135
ant don me al in þin merci.

[1] some vv. wanting?

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Ms. Reg. 17 B xvii.

Ihesu, gyf me þat I may se
250 Þo grete gode þat þou hast don to me.
Vnkynde agayne haf I ben to þe:
For-gyf me, lord þat art so fre.

Ihesu, þi luf & fleschely þouȝte
Won to-geder may þay nouȝte,
255 As hony and gal to-geder brouȝte;
Swete & bytter acordes nouȝte.

Ihesu, with hert I vak(l)[1] þe,
Þof I a wrecche synful be;
In trwe hope I pray þe
260 Þi blys and mercy graunte þou me.

Ihesu, þof I be vnworþi
To luf þe, lord almyȝty,
Þi godenes makes me hardy
To do my soule in þi mercy.

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

Ihesu, þof I synful be,
270 Trysty hope I haue to þe:
Þerfore, lorde, I pray þe
Þat of my synnes [2]amende þou me.

Ihesu, for synful, as writen is,
Þou lyȝtest fro þi hye blys
275 In to Maries wombe, I-wys,
To brynge vs alle to rest & *b*lys[3].

[1] V þonke. [2] to overl. in red; þat, and þou, crossed out in red. [3] *b* added.

Ms. Vernon.

¶ Ihesu almihti, heuene-kyng,
Þi loue is a ful derne þing; 345
May no mon hit witen þorw knowyng,
But he hit feele þorw herte þenkyng.

¶ Ihesu, ȝif me þat I may see
Þe Muchele good þou hast do me.
And I vnkynde aȝeyn haue be, 350
For-ȝif me, lord, þat art so fre.

¶ Ihesu, þi loue and fleschly þouȝt
Wonen to-gedrene mouwe þ[e]i nouȝt,
As Hony & galle to-gedre brouȝt;
Swete and Bitter a-cordeþ nouȝt. 355

¶ Ihesu, wiþ herte I þonke þe.
Þouȝ I wrecche and sunfol be,
In trewe hope I preye þe,
Þi Blisse & Merci graunte þou me.

¶ Ihesu, þauh I be vnworþi 360
To loue þe, lord Almihti,
Þi godnesse me makeþ hardi
Mi soule to don in þi Merci.

¶ Ihesu, þi Merci cumforteþ me,
For no mon may so synful be, 365
Þat synne wol leue and to þe fle,
Þat Merci ful redi [ne] fyndeþ he.

¶ Ihesu, for synful, as writen is,
Þou lihtest from þin heiȝe blis
In to Marie wombe, I-wis, 370
To ȝiuen vs alle reste and lis.

¶ Ihesu, þauȝ I synful be,
I hane euere trust hope in þe:
Þerfore, lord, I preye þe
Þat of my synnes amende þou me. 375

Ms. Harl. 2253.

Iesu, þi mildenesse froreþ me;
for no mon mai so sunful be,
ȝef he let sunne, ant to þe fle,
140 þat ne fynd socour at þe.

For sunful folk, suete Iesus,
þou lihtest from þ[i][1] heȝe hous,
pore & loȝe þou were for ous,
þin heorte loue þou sendest ous.

[1] Ms. þe.

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Ms. Reg. 17 B XVII.

Ih*es*u, euer beseche I þe
Þy luf inwardely graun*n*te þ*o*u me;
Þof I þer-to vnworþi be,
280 Make me worþi, þ*a*t art so fre.

Ih*es*u, þou art al swete & gode:
Do þi luf drynk my hert blode;
Þi luf makes so swete-wode,
Þ*a*t wonder blysful is my mode.

285 Ih*es*u, do me to do þi wille
Now and euer, lowde & stille;
With þi luf my soule þou fille,
And suffur [neuer][1] þ*a*t I do ille.

Ih*es*u, þi luf is swete & stronge,
290 My lyf is al þer-on longe:
Teche me, lord, þi luf-songe,
With swete[2] teres eu*er* amonge.

Ih*es*u, if þou be fro me go,
My hert is ful of sorow & wo;
295 W*h*at may I say bot welawo,
When þou, my god, art gon me fro?

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

Ms. Vernon.

¶ Ih*es*u, þou art so good a mon,
Þi loue desyre I as I con:
Me to lette suffre þing non,
Swete Ih*es*u, my deore le*m*mon.

¶ Ih*es*u, euere beo-seche I þe, 380
Þin Inward loue þ*o*u graun*n*te me;
Þouȝ I þerto vnworþi be,
Þou mak me worþi, þ*a*t art so fre.

MArie Milde, ful of pite,
Prey þi deore sone for me 385
Þat he graun*n*te me to be
Euere in blisse wi*þ* hi*m* and þe.

¶ Ih*es*u al swete, þat art al good,
Do þi loue drynke myn herte-blod;
Þi loue me makeþ so swete-wod 390
Þat wonder blisful is my mood.

¶ Ih*es*u, do me do þi wille,
Nou and eu*er*e, loud and stille;
Wiþ þi loue my soule fulfille
And soffre neu*er*e þat I do ille. 395

¶ Ih*es*u, þi loue is swete and strong,
Mi lyf is al þer-on I-long:
Tech me, lord, þi loue-song,
Wiþ swete teres euer a-mong.

¶ Ih*es*u, ȝif þou be from me go, 400
Min herte is ful of serwe & wo;
What may I sey but weylawo,
Whon þ*o*u, my swete, art went me fro?

Ms. Harl. 2253.

145 Iesu, forþi byseche y þe,
þi suete loue, þou gr*a*unte me
þ*a*t ich þare-to worþi.be,
make me worþi, þ*a*t art so fre.

Iesu, þou art so god a mon,
150 þi loue y ȝyrne al-so y con;
þare-fore ne lette me nomon,
þah ich for loue be blac ant won.

Iesu al suete, I*es*u al god,
þi loue drynkeþ myn heorte blod,
155 þi loue me makeþ so swyþe[1] wod,
þ*a*t y ne drede for no flod.

[1] *al.* swete.

Iesu, þi loue is suete & strong,
mi lif is al on þe ylong:
tech me, I*es*u, þi loue-song,
wiþ suete teres euer among. 160

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

Iesu, ȝef þou be from me go, 165
mi soule is fol of serewe ant wo;
whet may i sugge bote wolawo,
when mi lif is me atgo?

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Ms. Reg. 17 B xvii.

Mary, þi son praye hertely
For me wrecche and vnworþi,
Þat he now wil inwardely
300 Graunte me his mercy.

Ih*es*u, þi*n* ore, þou rewe on me,
When schal my soule come to þe?
How longe schal I here be
Þat I ne may þe, my le*mm*an, se?

305 Ih*es*u, þi lore teche þou[1] me
With al my hert to luf þe;
Þorow þi myȝte make it so be,
And þerto, lord, const*ra*yne me.

Ih*es*u my lord, Ih*es*u my kynge,
310 My soule to þe has grete longynge,
Þat hir weddist with þi rynge:
When þi wille is, hir to þe bringe.

Ih*es*u, þ*a*t dere bouȝtest me,
Make me worþi to come to þe;
315 Al my sy*mm*es forgyf þou me,
Þat I in blys may þe se.

Ih*es*u so fayre, Ih*es*u so bryȝte,
I þe beseche with al my myȝte
Brynge my soule in to þi lyȝte,
320 Þere ioy is eu*er* boþe day & nyȝte.

fol. 19. Ih*es*u, þi helpe at myn endinge;
Take my soule at my deinge,
And sende vs[2] cou*mm*fort & sokeringe
Þ*a*t ho drede no wicked þinge.

[1] r. techeþ. [2] r. hir.

Ms. Vernon.

¶ Ih*es*u þin ore, þou rewe on me,
Whon schal my soule come to þe? 405
Hou longe schal hit here be,
Þer I ne may þe, my le*mm*on, se?

¶ Ih*es*u, þi lore techeþ me
Wiþ al myn herte to loue þe:
Þorw þi miht mak hit so be, 410
Þat þerto, lord, constreyne me.

¶ Ih*es*u my lef, my lord, my kyng,
To þe my soule haþ gret longyng,
Þou hast hit weddet w*iþ* þi Ryng:
Whon þi wille is, to þe hit bring. 415

¶ Ih*es*u, þat deore bouȝtest me,
Mak me worþi to come to þe;
Alle my su*mm*es forȝif þou me,
Þat I may comen & wone wiþ þe.

¶ Ih*es*u al feir, my le*mm*on briht, 420
I þe be-seche wiþ al my miht,
Bring my soule in to þi liht,
Þer is day and neuer niht.

¶ Ih*es*u, þin help at myn endyng;
Tac my soule at my diȝyng, 425
Seende hit socour & cu*mm*fortyng,
Þat hit ne drede no wikked þing.

Ms. Harl. 2253.

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

Iesu mi lif, I*es*u my kyng,
my soule haueþ to þe ȝyrnyng:
175 when þi wille is, to þe hire bryng,
þou art suetest of alle þyng.

Iesu, þ*a*t deore bohtest[1] me,
make me worþi come to þe;
alle mi sunnes forȝef þou me,
þ*a*t ich wiþ[1] blisse þe mowe se. 180

Iesu so feir, I*es*u so briht,
þ*a*t i biseche wiþ al my myht,
bring mi soule in to þe lyht,
þer is day wiþ-oute nyht.

Iesu, þin help at myn endyng, 185
ant ine þ*a*t dredful out-wendyng
send mi soule god weryyng,
þ*a*t y ne drede non eouel þing.

[1] Ms. bostes. [1] *al.* in.

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Ms. Reg. 17 B XVII.

325 Ih*es*u, form þi *er*cie fre
Suche grace þen sende to me
to scape pyne & come to þe,
And eu*er* w*it*h þe i*n* blis to be.

Ih*es*u Crist, mer[r]i[1] ben he
330 Þ*at* eu*er* i*n* blis may þe se
And haue fulliche þo loue of þe:
Swete Ih*es*u, þou gr*au*nt hit me.

Ih*es*u, þi[2] loue has no*n* ending,
Þere nys no sorow ne no wepyng,
335 but ioy & blis & ful likyng:
Swete Ih*es*u, þ*er*-to vs bryng, Amen.

[1] Ms. merci. [2] r. þer?

Ms. Vernon.

¶ Ih*es*u, ffor þi Merci fre
In siker hope do þou me
To scapen peyne & come to þe 430
And euere in blisse w*iþ* þe be.

¶ Ih*es*u, Ih*es*u, Blessed ben heo
Þat in þi blisse mowe þe se
And haue folliche þe loue of þe:
Swete Ih*es*u, þ*o*u graun*te* hit me. 435

¶ Ih*es*u, þi Blisse haþ non endynge,
Þer nis no serwe ne no wepynge,
But pees & Ioye w*iþ* gret lykynge:
Swete Ih*es*u, þerto vs bringe. Amen.

¶ Hose ofte seiþ þis w*iþ* good wille, 440
Schal fynde grace his loue to fille;
Holygost his herte schal tille,
From synne hi*m* bri*n*ge & ffendes ille.

Ms. Harl. 2253.

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

Iesu Iesu, ful wel ben he
þ*at* yne þi blisse mowen be
ant fulliche habbe þe loue of þe: 195
suete Iesu, þou gr*au*nte hit me.

Iesu, þi[1] loue haneþ non endyng,
þer nis no serewe ne no wepyng,
bote ioie & blisse ant lykyng:
Snete Iesu, þare-to vs bryng. Amen. 200

[1] r. þer?

3. (Speculum mundi).[1]

(A Sermon of Alquin to Guy of Warwik).

Other, later, Mss.: Arund. 140 fol. 147, Harl. 525 f. 44, Cambr. Dd XI. 89 f. 162[2]. The poem is founded on Alcuin's Liber de virtutibus et vitiis ad Widonem comitem (Migne 101 c. 613), of which an old extract in Ags. is extant in Ms. Cambr. Ii I. 33 (c. 1100). The poem is Midland, probably by the author of Ipotis, and can, therefore, have nothing to do with R. Rolle; yet I give it here, in pursuance of my plan to follow up the northern Mss. — Ms. Reg. gives the best text, though northern endings have been introduced.

Herkens alle to my speche
And hele of soule I wil ȝou teche;
þ*at* I wil speke h*it* is not fabul,
but h*it* is ful profitabul. —

Mon, if þou wilt heuen wynne, 5
thorou loue to god þ*o*u most bigynne;
þis shal be þi bigynnyng:
þou loue god ou*er* al þing;

[1] Title at the end; Speculum vtile istius mundi.
[2] Ms. Ar. contains: Ipotis, Mandeville's Travels, *Prick of Conscience*, »Gy Earl of Werwyke & Deken Alquyne«, 7 Sages, Story of Melibeus. Ms. Harl.: Sege of Troy, Robert of Sicily, »Speculum Gydonis de Warewyke sec. Alquinum heremitam«. Ms. Cambr. Dd XI. 89: þe Abbey of þe Holy gost f. 2—8, *Þe prick of conscience* f. 9—162, our poem titled »þe Sermon þat a clerk made þat was cleput Alquyn to Gwy of Warwyk«, a poem »how ich Cristenman owe for to hafe a remembraunce of þe passion of our lord Ihesu Criste«, beginning: »Of alle þe ioyus þat in þis worlde may be«, and a poem on the lord's prayer fol. 186—196, beg.: »God of hesus þat sittest in trone«.

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And þin euen-cristen loue also
10 right as þi-selue þou most do.
And if þou wilt þus bigynne & ende,
þou may [be] siker to heuen to wende.
But if þou loue more worldis[1] gode
þen god him-selue in þi mode,
15 þou shalt hit fynde an yuel plaw,
to dethe of soule hit wil þe draw.
For when þo world þe has kaght
In his panter thorou his draght,
At his wille he wil þe lede,
20 þou shalt not spare for no drede
ne for loue to god ne for his awe
to go out of þo right lawe;
for soche hit ben þat louen more
þo world & his foule lore,
25 þen þai don god þat hom wroght
& on þo rode ful dere boght.
Here I wil a while duelle
& a tale I wil ȝou telle
Of an erle of gode fame,
30 Gye of Werwik was his name,
how in a tyme he stode in þoght,
þo worlds blis him þoght noght:
þo world a-non þere he forsoke
And to Ihesu Crist him toke,
35 And loued god & al his lore,
And serued hym after euer-more.
A gode mon þer was in þat dawe
þat leued wel alle gods lawe:
Alquyne was his right name,
40 and man he was of[2] gode fame;
Deken he was, þo ordre he had,
In holynes his lyue he lad;
witt of clergy he had I-noghe,
& þerfore to godnes euer he droghe.
[Þerof þe erel was wel war,
& al his wille to him he bar][3],
45 & of hym he toke his rede
to kepe his soule fro þo quede.
On a day, I vnderstonde,
Sir Gy þo erle sende his sonde
to þat holi mon Alquyne,
50 & sayde: »I grete þe wel, fader myne,
and praye þe for gods loue,

[1] Ms. worldlis. [2] Ms. of of. [3] These 2 vv. are om. in Ms.; but so AH.

þat vs alle sittes a-boue,
þat þou wilt per charite
& in amendement of me
make me a gode sermone, 55
and write hit in a leccione,
þat were my ioy & my delite
& to my soule a grete profite.
For þo world thorou his foule gyle
has me lad to long while; 60
þerof I wil counsaile take
how I may þo world forsake«.
Þen Alquyne þo erle answerid,
and Ihesu Crist ful ȝerne he herid
þat siche a witt was comen hym to, 65
and saied his praier he wolde do;
»& sithen þat I shal be þi leche,
Aller-first I wil þe teche
ffaire vertues for to take,
And foule thewes to forsake. 70
Þus may þou not do, leeue broþer,
but if þou knowe bothe one & oþer.
I shal þe now shew bothe,
whoche are gode, & whoche are lothe.
And at þo best I wil bigynne, 75
þo better grace for to wynne,
þo vertuȝ I wil first showe
whoche þai ben on a rowe.
[1]Wisdam in gods drede
vse wel, þat is my rede, 80
Trewe [bi-leue][2], & charite—
þese thre shul leeue with þe,
Stedfast hope, & mekenes,
Pees, mercie, & forgyuenes,
Loue of hert ful of pite 85
þat is verray humilite.
And if þou wolt [haue] gods ore,
ȝit þou most vse more
ffor þi synne repentaunce,
& redy þerfore to do penaunce, 90
with sorou at þi hert rote,
& shrift of mouthe shal be þi ȝote.
In almes-dede & charite
þi lyue shal euer-more be.
Þes ben þo thewes þat I wil þe teche 95
wher-thorow þou may to heuen reche;

[1] These virtues form the subject of the poem, with many digressions; the vices are not treated. [2] Ms. loue.

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& so þou may þo world forsake,
If þou wilt hom to þe take.
Now I wil þe nemen þo wicked thewes,
100 þate are swithe mykel shrewes—
for if þou dos by hore rede,
To strong pyne þai wil þe lede;
þen is gode þat þou shon
forto drawe hom in to þi won:
105 Herken now vnto me
And hom I wil nemen þe.
Pride, wrath, & enuye,
fals Iugement, & trechorye,
fals wittnesse is one of þoo—
110 Mony a soule hit dos ful woo;
Loue not to myche þis worlds bles,
hit brynges mony vnto merkenes;
Auarice, & glotonye,
wicked slownes, & lechorye.
115 Accide is a ful foule synne
To mon þat he may com with-Inne,
And what hit is I wil þe wisse,
Vnderstonde þat þou not mysse:
Accide is slownes broþer—
120 wicke is one & wicke oþer;
hit is a derne mournyng in mode,
& makes mon fro mynde to do gode.
Oft thorou siche wicke mournyng
wanhope bygynnes for to spryng;
125 but mon turne away þer-froo,
Saued bes he neuer-moo.
Wroþer-hele was Iudas borne,
for thorou þat synne he was forlorne;
Mercie he lest[1] thorou þat synne,
130 wher-thorou he might no ioy wynne.
Iche mon be redy in his sight
to fle þat synne with al his might,
And alle oþer þat I haue nempned[2],
If þai wil to ioy be demened[3].
135 Herken now to my sermoune
what I wil telle in my lessoune.
(De sapientia) Wisdam in gods drede,
of whiche þat I bifore saide,
Two þinges hit wil þe teche
140 wher-thorow þou may to heuen reche:
þat is, leeue synne, & do gode,

[1] A lees. [2] A nempt. [3] A dempt.

for his loue þat died on rode.
But for to loue[1] al onely
Is not ynoghe, sikerly:
þou most do gode forth þerwith, 145
If þou wolt haue mercy & grith.
Þis wonder is[2] of mony a synful mon
þate þenken hit were mykel for hom
to haue grete worlds honoure,
As londes, rentes, halle & boure, 150
Riche vessel of siluer & golde,
& grete tresoure & faire holde,
Riche mete & riche drynke,
And litel þerfore forto swynke,
hele of body & boon & hide, 155
& grete loos of pompe & pride.
Qui[d] felicius quam vita peccatoris.
A myrry lyue hom þenke hit were:
but eft hit mot be boght ful dere.—
[3]but no-þo-lesse hit may bifalle wel,
þof a mon haue myche catel 160
As londus, rentes, & oþer gode,
Zit he may be pore of mode,
And ful low of hert I-wise,
& holde þerof litel prise.—
but now I wil speke & rede 165
Of hom þate I bifore sayde,
þat thorow hore pride & hore wille
fallen oft in grete perrille.
Saynt Austyn holdes þer-with right noght,
& saies hit shal be dere boght. 170
And skilfully hit most be so:
for when a mon has synne I-do,
Ouþer he most hit bete here,
Or ellis suffur payne ellis-where.
Wilt þou here now what I rede[4] 175
god kithes hom þate wil hym drede?
he wil holde hom here lowe,
for þai shuld hym þo better knowe;
he wil chastise hom with smale pyninge
and make hom to lese þat hote brennynge, 180
& mony angwisshes he wil hom gyue
to suffur here whil þai lyue,
and hongur & thrust & trauel strong
þai shul haue euer a-mong,
losse of catel, & sekenesse— 185

[1] *al.* to leue þi synne. [2] r. T'is wonder?
[3] Cf. S. Edm. Spec. [4] *al.* louerede.

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& alle is to eke hore bles.
mon, if þou leues not me,
Seke aboute & þou may se
þese holy men alle by-dene
190 how þai lyueden *in* woo & tene.
And if þou my tale not for-ȝeite,
þen may þou þo bett*er* witt
þ*at* þo worlds blis is noght
when þou hast hit thorou-soght;
195 for if a mon haue here his wille,
ful lyghtly he may spille. —
(De fide) Here I wil a while blynne,
Anoþer þing I wil bygynne:
To speke more of þi bileue;
200 for h*it* is gode & wil not greue.
Mon, þi bileue shal be soo:
þ*at* on god is & no moo,
þ*at* one god is *in* vnyte,
thre p*er*sons in trinite.
205 Þou shalt bileue also,
& treuly *in* þi hert hit do,
þ*at* god had neu*er* bigynnynge,
ne neu*er* shal haue endynge,
And shaper is of alle shaftes,
210 & gyues witt *in* alle craftes;
And mon made aft*er* his oune face—
þ*at* was for loue[1] of heghe grace,
And gaue to mon fre powere
to chese[2] bothe fer & nere,
215 Of gode & yuel shede to make,
þo yuel to leeue, þo gode to take;
wheþ*er* he wil chese he has powere,
thorou might of god, whil he is here.
Þen h*it* is not on god longe
220 If mon wil chese to do wronge.
Ad*a*m was þo first man
þ*at* euer ony synne by-gan,
And þ*at* was god to wite noght;
þ*er*fore hit was ful dere boght.
225 God gaue hy*m* witte as his owene
gode & wicke for to knowene:
& thorou þo eggyng of þo fende & Eue
he did a synne þ*at* did hy*m* greue;
Vnbuxu*m*nes was his[3] gilte—
230 þ*er*fore oute of p*a*radise was he pilte.
Buxu*m*mer he was to his wyue
þen to god þ*at* gaue hy*m* lyue.
& for þat he did aft*er* hir lore,
he boght h*it* sithen swithe sore:
His fredom was fro hy*m* tane all, 235
& putte *in* seruage as a thrall;
Not onely he, but alle þoo
þate of hy*m* comen for eu*er*-moo.
But for hit was for gile done,
God had pyte þ*er*-vp-one, 240
& eke for loue þ*at* he hade
to monkynde þ*at* he made:
to saue mo*n*, mon he bicome,
& pyne grete for hy*m* he nome,
And gaue for hy*m* his hert blode 245
w*ith* harde deth vppon þo rode.
Biryed he was, in tombe he lay,
til hit come þo thrid day:
vp he ros þo thrid day
fro deth to lyue w*ith*-outen nay. 250
To heuen he steghe thorow his might
Right *in* to his fadre sight,
And sittes on his fadur right side,
þo grete dome to a-byde.
He wil come sithen on domes-day, 255
Cruel & sterne, w*ith*-outen nay;
he þ*at* was wont to be
meke as lombe, ful of pite,
þere þen he wil light adoune
wrathful, sterne as a lyoune; 260
Mercie wil he shewe none,
but right aft*er* þ*at* mon has done
þai shal take hore Iugement,
to ioy or to strong tourment.
Alas, how shal þai on take 265
þate wolden here god forsake
Thorou synne of flesshely likyng,
& wolden h*it* bete w*ith* no pynyng!
Þ*er*fore þai shul wende til helle,
nyl þai wil þai þere to duelle, 270
& þere bileeue for eu*er*-moo
In strong pyne & eke *in* woo.
Sent Austen spekis of alle seche — Habent mortem sine
And saies wordes ful reulyche: morte, &
»Þai shal haue deth w*ith*-oute*n* deyng, finem
& ende of dethe w*ith*-oute*n* endyng;« mortis
hore deth þai shal wille eu*er*, sine fine.

[1] *al.* Nas þat gretl oue...? [2] Ms. these. [3] Ms. hit.

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but to ende of deth come þai neu*er*;
þai shal eu*er*-more dire[1]
280 In strong payne of hote fire.
Here a while I wil dwelle
& of a myrrier þing ȝow telle:
Telle I wil now forthe, I-wis,
Of þo ioies of p*ar*adis,
285 þo whiche gods childre þ*at* gode bene
shul haue & al-so sene;
& of[2] I hade i*n* my baylye
þo witte of alle clergye,
hit might neu*er* so byfalle
290 þ*at* I might thorouly telle ho*m* alle;
but as god wil gyue me grace,
I shal ȝou shewe i*n* þis place
what ioy þai shul haue i*n*-fere
þ*at* seruen god on erth here.
295 When þ*at* þai shal parte hethen[3],
ful wel þai shul hore way kenen
Right to þo blis of p*ar*adyse
þ*at* god has ȝarkid to alle hyse.
Þere is eu*er* ioye ynoghe,
300 and eu*er* right w*ith*-oute*n* woghe,
witt & conyng & coyntyse,
A trewe loue w*ith*-oute*n* fayntise,
Strengthe y-now & fairenes,
& light w*ith*-outen merkenes.
305 Þere shul þai haue no gylt,
for alle hore wille shal be fulfilt;
þai shul haue þ*er*-w*ith*, I-wis,
ful ioy & ful blis,
bothe þo pore & þo riche.
310 but witt þou wil[4], not alle yliche,
Ilkone shal haue his wonnyng
Right aft*er* his oune doseruyng[5];
But trow þou wel i*n* þi thoght
þ*at* no*n* of ho*m* shal want oght:
315 ffor who so has leste in þ*at* wo*n*nynge,
he has ful ioye of alle þinge.
Þ*er*fore, mon, with al þi might
þou loue god wel by day & night;
þo Inwardloker þou loues hy*m* here,
320 þo more shal be þi ioye þere. —
(De charitate) Herkens now alle to me,

[1] = dure. [2] = þof. [3] r. henne.
[4] = wel. [5] Ms. doseruyng; cf. douyse v. 341, dopartyd 4, 760.

for I wil speke of charite.
Of alle v*er*tuȝ hit is þo hext,
& gods wille hit is next[1].
If þou wolt witt what hit may be, 325
herken & I wil telle þe.
Hit is: loue god ou*er* alle þing,
In thoght & dede & i*n* spekyng.
And if þou wilt eu*er* come þ*er*to,
Anoþ*er* þing þe[2] most do: 330
þou most loue, how so hit be,
þin euen-cristen forthe w*ith* þe.
Mon, wilt þou make a gode p*r*ouyng
If þou loues þo heuen-kyng? Si non diligis proximum tuum quem vides: deum quem non vides quomodo potes diligere?
If þou loue god wel I-wisse,
þou wolt loue alle þ*at* is hisse.
Me*n* saien sothe bi witt myne:
»Who so loues me he[3] loues my hyne«.
»But þ*o*u loue þi*n* eu*en*cr*ist*e*n* þ*at* is by þe,
þ*at* [þou] may al day w*ith* eghen se,
how þou louest god I con not douyse
whom þ*o*u may se on no*n* wise«—
þis saies Poule & beris wittenes,
As he may wel i*n* sothenes.
[4]Ab*r*aham saw but he not wist how, 345
herken & I wil telle þe now:
þo fourme of childer he mette,
thre he saw & as one ho*m* grette;
In toknyng hit was, I telle þe,
Of þo heghe holi trynite; 350
holly as one he grett hom þere
In tokenyng of one god þ*at* þai were.
How Moyses saw hi*m* wilt þou now lere?
In fo*ur*me of a buske alle on a fire
At þo mount of Synay by olde dawe, 355
þ*er* god hy*m* gaue þo first lawe:
Al on fire þo buske was,
but brent no-þing þo buske nas.
Þere shewid god his grete myght,
And hy*m*-selue in þ*at* syght. 360
[5]Þo busk tokend ou[r]e[6] lady
w*ith* hir clene mayden-hed sikerly;
ffor hit was eu*er* I-like clene,
No might hit not I-[wemmed][7] bene;
hete of flesshe might hir not we*m*me, 365

[1] Same 2 vv. see 655—6. [2] r. þou.
[3] overl. [4] The foll. long digression has nothing to do with the theme. [5] v. 361—6 are impertinent. [6] Ms. one. [7] Ms. I-nemed.

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no more might þo busk brenne.
And mony an oþ*er* hy*m* seghe
& spake hy*m* w*ith* þ*at* was hy*m* neghe,
But not, onely i*n* his god-hed,
370 but mynged w*ith* þo mon-hed;
ffor sikerly, I telle þe,
mon saw neuer his deite
Bodily in erthe here—
men might not, hit is so clere.
375 And if þou wilt witt [whi][1] now,
herken & I wil telle ȝow;
ffor so heghe þing is þo godhede,
þ*er*of to speke hit is grete drede.
God is so clene & so clere a þiug
380 þ*at* heuen & erthe he gyues shynyng,
& so*n*ne & moon & sterne-beme
Of hym þai han alle hore leeme.
Þou seest, mo*n*, apertlyche
þ*at* þo sonne has brightnes myche,
385 & [of][1] he is sett so wonder heghe,
[ȝit][1] hit greues monnes eghe
Inwardly on hit to se
for his grete c[l]arite[2]:
Now for sothe I telle þe,
390 & sikerly leue þou me,
þ*at* god, þ*at* gaue þo so*n*ne his light,
Is an hondrid sithe so bright;
how þen might hit eu*er* be
þ*at* bodily eghe might hy*m* se
395 here on erthe [in][1] þo godhede?
nay: no mon may do þ*at* dede.
& þ*at* is proued and shewed
bothe to lerid & to lewed.
Þen may þ*o*u þenke: »how may þis be,
400 ne may no mon god se?«
ȝis, ȝis, by my lewte,
herken & I wil telle þe.
If þou wilt se i*n* þi sight
god of heuen þ*at* is so bright,—
405 vnd*er*stonde now what I men!—:
þou most be of hert clene,
In word, i*n* dede & i*n* tho(ght),
þ*at* þou be fyled right noght;
for god sayed hy*m*-selue i*n* sothnes,
410 & þo gospel þ*er*of beris wittnes,

[1] om. [2] Ms. charite.

þ*at* is to saye, I telle þe:
»Alle clene of h*er*t blessid þai be,
for at þo g*r*ete dome sikerliche
þai shal se god apertlyche
In his godhed & in his blis,
þo whiche þai shal neu*er* mys«.
þen shul þai here þ*at* bene couthe,
A blisful worde of gods mouthe:
»Comes now, my blessid, i*n*-fere,
þ*at* to my fader bene leue & dere,
In to my blis ȝe shul wende
þ*at* lastes eu*er* w*ith*-outen ende,
[for][1] eu*er*-more þere to won
w*ith* þo fader & w*ith* þo son
And w*ith* þo holi gost i*n* vnite,
þ*at* is þo holy trinite«.
»And ȝe, cursed gostes, gos a-non,
ȝe shul be dampned eu*er*-ilkon«.
Þere þai shul se hy*m* al-so,
but þ*at* shal be al for hor wo;
for toward ho*m* he wil hym turne
bothe wrathful & eke sturne—
And namely to þ*at* cu*m*panye
þate slowen hym thorou enuye
And kene nayles dryuen eke,
thorou his honde & fete [2]did ho*m* to seke[3],
And þere þai shul se sothly
his grisely woundes opu*n*ly
þ*at* þai diden hom-selue make;
for drede þen shul þai quake[4].
Þen wol god to hom saie
w*ith* sterne voice & grete aie:
»Cursid gostes, ȝe ben me lothe:
Gos a-non, gos now, gothe
In to [þo] strong fire of helle,
for eu*er*-more þere to duelle
& brenne þere i*n* hote fire,
for ȝe han serued no noþ*er* hire;
Mercie is al fro ȝow gon,
for whi on me ȝe haden non«.
He þ*at* wol no mercie haue
On hym þ*at* wolde hy*m* mercy *c*raue[1],
he shal be Iuged witterly
Rightfully w*ith*-oute*n* mercy.

[1] Ms. And. [2] þai on margin. [3] A Þorouȝ his honden & his fete. [4] v. 431—440 om. in H. [5] Ms. graue.

Beati mundo corde quoniam ipsi deum videbunt.

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(De spe) [1]For[2] seynt Dauid saies, if þou wilt loke,
In a verse of þo psauter-boke:
Spera in deo et fac bonitatem. »Hope to god, and do gode«.
Right so I vnderstode.
But ydel hope a mo*n* may habbe,
I saye þe sothe w*ith*-outen gabbe;
for al onely to hope, w*ith*-oute*n* gode dede,
Is ydel hope, so god me spede.
But I ne saie not-forthy,
þou may be charged sikerly
w*ith* grete sy*n*nes, heuye & sore,
ȝit shalt þou dispaire nere-þo-more:
but stedfast hope haue þou to wy*n*ne
gods mercie of þi synne
Thorow shrift of mouthe & repentau*n*ce,
& redy þ*er*fore to do penau*n*ce;
If þou do þ*us*, by day & night,
Put al þi hope i*n* god of might,
And t*ri*st hope to hym þou haue
þ*at* he þe wil helpe & saue.
Herken what I wil [say] nouthe,
for hit come oute of gods mouthe:
Vbi te inuenio ibi te iudico. »Mon, right þere as I þe fynde,
right þere I wil þe iuge & bynde«.
Alas, what shal þai þen do
þ*at* are fou*n*den i*n* sorow[3] & wo,
þ*at* wolde*n* not ho*m*-selue shryue
whil þai mighten, i*n* hore lyue?
þ*er*fore, mon, I warne þe,
whil þ*at* þou may go & se
þ*at* þou be redy & ȝare
Oute of þis worlde for to fare;
for sikernes no mon witt may
when shal be his endyng-day.
Þ*er*fore thinke oft, I þe reide,
of þis word þ*at* god saiede:
»Þ*er* I þe fynde, I wil þe bynde«;
Lett oft þis word be i*n* þi mynde.
(De lectionis studio) Mon, if þou wolt þis world forsake
& Ih*es*u Crist to þe take,
þou most be oft i*n* orisone,
and i*n* reding of gods lessone.
W*ith* vs god spek*us* when we rede
of hy*m* & of his blissed dede;
& we w*ith* hym, I-wis,

[1] v. 455—804 om. in H. [2] om. in A. [3] r. synne?

when we byseke hy*m* þ*at* right is. 500
Holy writt is oure myrroure,
In whom we sene al oure sokoure;
& if we hit wil vnderstonde,
þere may we se & vnderfon[g]e[1]
to haue of god þo knowleching, 505
bothe i*n* þoght and i*n* speking.
And if þou wilt haue þo loue (De pace)
of Ih*es*u þ*at* i*n* heuen sittes aboue,
þou most be eu*er* i*n* gode acorde,
In pes & loue, & hate discorde, 510
And be a-boute w*ith* al þi myght
to make pes by day & nyght.
For Ih*es*u Crist hit saies ful wel,
as we hit fynde i*n* gospel,
A sothe worde hit is & not leese: Beati pacifici quoniam filii dei uocabuntur.
»Blessid be þai þate make*n* peese,
ho*m* oow to be honourid alle,
for gods childer me*n* shal ho*m* calle«.
Mon, if þou wolt herken to me, (De misericordia, et indulgentia)
I wil speke of mercie to þe.
Sothly w*ith*-outen fabul,
Mon, þou most be m*er*ciabul.
On Ih*es*u Crist think witterly,
how he deiid[2] for mercy,
And al for he wolde mercie haue 525
On hom þ*at* wolde hy*m* mercy craue;
for or he deiid i*n* flesshe & bon,
mercy was þ*er* neu*er* non.
By þis ensaumple ȝe may se
merciabul for to be. 530
Of[3] þi neghtbur haue misdone to þe,
more or lesse wheþ*er* so hit be,
oþ*er* i*n* dede or vmbrayde,
or w*ith* word has þe myssayde:
And he þ*er*aft*er* forthink*us* hit sore 535
& þerof cryes mercie & ore,
forgyue hit hy*m* for gods loue
þ*at* vs alle sittes a-boue.
And þou wilt no merci haue
on hom þate done þe mercy craue, 540
Mercy getys þou neu*er* non
Of trespasse þ*at* þou hast don;
for god hit saies i*n* his gospel,
þer mony mon may fynde hit wel:

[1] Ms. vnderfonde. [2] Ms. deud. [3] = þof.

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Eadem mensura qua messi fueritis, remetietur vobis.

»Siche mett as þou metis me,
right siche I wil meete to þe;
forgyue, mo*n*, for þo loue of me,
& I wol for þo loue of þe«.
Take, mo*n*, gode geme þ*er* þ*o*u saiest,
550 In þo p*ater* n*oster* what þou prayest;
þou saiest: »swete lord, for-gyue me
þ*a*t I haue mysdone a-gayn*us* þe,
Right as I do to alle þoo
þate to me haue oght mysdo«.
& þ*o*u þ*a*t art so cruel i*n* thoght
And wolt to m*er*cie herken noght,
what wil h*i*t stonde i*n* ony stidde,
þo holy Pater n*oster* þof þou hit bidde?
Noght, if I dar hit saye;
560 for a-gayne þi-selue þou dos praye.
And þo holy boke of sothnes
þ*er*of beris wittnes
And saies: »he þ*a*t wil no mercy haue,
ful ydel may he mercy craue«.

Et dimitte nobis deb. nostra: sicut & n.d.d.n.

(De patientia)

Oure swete lord i*n* his speche
his disciplis he con teche:
»In alle man*er* disturbulau*n*ce
he bad hom be of gode suffrau*n*ce«.
If þou art seke i*n* flesshe & bloðe,
þou most be meke i*n* al þi mode,
& thenk þ*a*t god h*i*t þe sende
þi sely soule to a-mende.
If þou haue losse of þi catel,
Loke & vmthink þe swythe wel
575 þ*a*t of þi-selue þ*o*u haddest hit noght,
but as[1] hit was thorow god wroght,
& if god wil h*i*t fro þe take,
þou shalt þ*er*fore no grutching make,
but suffur alle goddis wille
580 bothe loude & eke stille.
& if þe falle trauelle on honde,
or pyne of body, or shame i*n* londe,
Of alle þes þou suffrande most be,
þof þou thenk hit greues þe;
585 Thenk how Ih*e*su i*n* to erth came
& for mon he tholyd pyne & shame
And foule þere was myssayde
& mony a scorne vpon [hym] layde,
w*ith*-outen grutchyng [he] held hy*m* stille
590 & tholid hit al w*ith* mylde wille;

[1] r. al.

In patiencia vestra possidebitis animas vestras.

And al he did for oure sake,
for we shulde at hi*m* ensau*m*pel take
to be suffrande i*n* ilk a stidde
Right as oure lord hy*m*-selue dydde.
and if ony mon thorou his powere 595
Dos þe wrong on erthe here,
Thenk i*n* þi hert, I p*ra*ye þe,
Of þo wrong & of þo vilete
þ*a*t men to Ih*e*su Crist did
here i*n* erthe i*n* mony a stid, 600
And how he tholid hit myldely
alle for þi loue sikerly.
One ensau*m*ple of hy*m* þou nym
to suffer wrong for þo loue of hym.
For I dar saye sothly, 605
he may be martrid treuly
with-outen shedyng of mo*n*nes blode
þ*a*t is here of thole mode
to suffer wronge & vnright
for þo loue of god al-myght. 610
But vnneth siche a faithe is þere,
for agayne kynde hit were,
why, for þo kynde of mon
wold haue vengaunce a-non.
But of Ih*e*su take þi mynde 615
& feght agayne þin owne kynde:
And þou shalt haue for þi gode dede
Of martirdam þo heghe mede.

(De humilitate)

But þou feers mon þ*a*t so proude art,
And heghe of mode & stoute of hert,
[þou][1] wil not bowe for no þinge,
to mon n*er* to heuen-kynge.
And he þ*a*t wil heghe hy*m* here,
& wol not bowe on no manere,
In litel while he shal hit knowe 625
& falle þ*er*fore swythe lowe.
Þo mylde thorou his humilite
ful lely honourid shal he be,
for he shal be drawen on heghe
& wonne god swithe neghe;
and p*ri*de, hit is so foule a last
þ*a*t oute of heuen he was cast—
þou shalt wel witt þ*a*t I not lye,
for Lucifer & his co*m*panye
thorou þo p*ri*de þ*a*t hom con folow, 635
þo pyne of helle hom co*n* swolow;

Qui se humiliat exaltabitur; qui se exaltat humiliabitur.

[1] Ms. he.

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So he wil do alle men
þat in pride ben taken.
Now be war, þou proude grome,
640 þat þou in pride be not nome;
Cast hit a-way, I wil þe rede,
Or ellis of strong pyne þou may drede:
for sikerly, & þou be tane þer-Inne,
heuen may þou neuer wynne;
645 & oþer way is þere none
but to heuen, or helle gone.
Þen do by consaile & by rede,
and ouer-com þo foule quede
þat foundes þe on ilk a side
650 for to holde þe in pride.
But if þou kouthe knowe or se
þo vertue of humilite,
for no þing þou woldist hit shon,
but hit shuld euer with þe won;
655 of alle vertuȝ hit is þo hext,
& gods wille hit is next.
Seint Gregor þerof beris wittnes,
þat mykel spekes of sothnes:
Qui sine humilitate virtutes ceteras congregat, quasi puluerem in vento portat.
»Mon, þof þou do neuer so mikel gode,
but þou be meke & of thole mode,
Seint Gregor saies þat holi clerk,
þat mykel in ydel is [þi][1] werk;
hit faris by soche, as we fynde,
As who so bere powder in grete wynde:
for of he bere neuer so myche,
hit flyes away ful lightlyche.
Of mon hit faris right so,
for gode dedes of he do[2]
Mony & fele on iche a side,
670 þer may non with oþer a-bide,
but he haue verray humylite:
Alle þai wol fro hym fle«.
A gode þing is humilite
Of hym comes verray charite,
675 And penaunce & eke shrift—
þis is of god a ful fayre ȝift,
& forgyuenes of synne—
wel is hym þat hit may wynne.
(De compunctione cordis)
Who so is a-ferde of his trespase,
he shal haue confort & solace
Of þo holy gost witterlye,
þat wil þ[o][1] soule confort in hye[2]
& make men to haue þer-with, I-wis,
trist hope to heuen-blis.
Seynt Dauid þer-of spake & saiede 685
In þo psauter as men reide:
»þo more a mon doutes his synne,
þo more ioye he shal wynne«.
Secundum multitudinem dolorum in corde meo [consolationes tue] letificauerunt animam meam.
For who so has of his synne drede,
& wil no more do hit in dede,
hit semes þat he has trew loue
to Ihesu Crist þat sittes a-boue.
One þing is comen to my thoght,
to shewe hit I wil spare noght.
If ony is in holy lyue,
mon, mayden, childe or wyue,
& dos a litel trespase[3]
In one tyme thorow a case
þat is agayues gods wille,
be hit loude be hit stille: 700
he wil haue more sorow & drede
for þat litel synful dede,
þen mony one wil in ony stounde
þat lien in dedly synne I-bounde.
If þou wilt here of þo skille, 705
herken & I þe telle wille.
Þo mon þat lyes in dedly synne
& þo synne he wol not blynne,
Gostly witt he has I-lore;
I wil þe telle why & wherfore: 710
for gostly sight witterly,
mon, is þi reson sikerly,
where-[þorou][4] þou may in þi mode
know bothe þo yuel & þo gode,
& sheed to make in alle þi dede 715
by-twyx sothnes & fals-hede;
& when monnes soule, I-wis,
thorou dedly synne fyled is,
his knowyng is al gon,
for witt ne sight has he non. 720
Wherfore þo synful mon
Nouþer he may ne he con
his owen state right se
ne know in what lyne þat he be,
for merkenes þat he is Inne 725
thorow þo fylyng of dedly synne.
But þoo þat lyuen in holy lyue,

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

[1] Ms. þi. [2] A comforty. [3] v. 697 & 8 are tr. in Ms. [4] om.

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mon, mayden, childe or wyue,
& serues god on erth here:
730 his gostly sight is ful clere[1],
for *with*-Inne hym is god al-might,
þ*at* is[2], grace of gostly sight,
To se & knowe i*n* his mode
þo long lyue þ*at* is so gode,
735 And þo drede of domes-day
& þo pyne þ*at* lastis ay;
wher-thorou þai shal þo more drede
to fle sy*nn*e i*n* alle hore dede.
Here ȝe may se þo wronge,
740 & se wher-on hit is longe,
þ*at* synful mon may not se
his giltes, þof þai grete be.
(De confessione) Listen now to my speche
& nedeful þing I wil þe teche,
745 Of holy kirc h*i*t is þo lore,
þ*at* spekes to alle lesse & more
& saies: »mon, whil þou may lyuen,
loke þ*at* þou be clene shryuen;
als sone as þou hast sy*nn*e wroght,
750 whil hit is new i*n* þi thoght,
Anon to shrift þ*at* þou gange,
ne duelle þou not þ*er*-*with* to lange:
for if þou dost, þou may wel wit
þ*at* su*mm*what shal be for-ȝete of hit,
755 wher-thorou þou may be blamed
& at þo dome ful sore a-shamed«.
Þ*er*fore, mon, whil þou may lyuen,
Loke þ*at* þou be clene shryuen,
with sorow of hert & repentau*nc*e;
760 & of þo prest take þi penau*nc*e.
Þis is a rightful medicyne,
hit shildes mon fro helle-pyne;
A bett*er* þing was neu*er* founde,
for hit makes holle dedly wonde,
765 & who-so-eu*er* wil hit craue,
with-outen cost he may h*i*t haue.
Mon, ne let þou for no shame,
lest þou þ*er*fore falle i*n* blame;
If þ*o*u wilt not for shame shew ho*m* here,
Nichil absconditum quod non reueletur, neque occultum quod non sciatur. þai shul be shewed ellis-where
to alle þo men þ*at* eu*er* were,
& alle þai shul ho*m* se & here,
& þ*er*-of [þen] þ*o*u shalt haue shame,

[1] A has 4 vv. more. [2] A þat ȝeueþ hym.

and þ*er*to ful mykel blame.
Two man*er* of shame men fynde*n* i*n* boke, 775
who so wil þ*er*aft*er* loke;
þ*at* one gos to dampnac*i*on,
þ*at* oþer to saluac*i*on.
If þou wilt witt how þis may be,
herken & I wil telle þe. 780
Mon, if þou haue sy*nn*es done
lodely and foule mony one:
if þou art þi-selue þ*er*of a-shamed
& at þi hert sore a-gramed,
and sparist not for loue ne ay 785
þ*at* þou hom wilt i*n* shrift say,
Of god þen may þou lightly
forgyuenes haue sikerly.
Þis ilk shame, by my croune,
drawes þe to saluacioune. 790
þ*at* oþ*er* shame for sothe hit is,
If a mon haue done a-mys
And foule synnes has wroght,
& wil for shame shewe ho*m* noght
In his shrift to þo preist; 795
he wratth*us* sore Ih*e*su Crist,
forgyuenes I-wis tid*us* hy*m* neu*er*,
but i*n* helle-fire brenne eu*er*.
Why art þou more a-shamed to speke
a word, þen gods hestes to breke? 800
Þis ilk foule wicked shame
brynges synful mon i*n* mikel blame.
Þo lore þ*at* comes oute of gods mouthe, (De penitentia)
to alle men h*i*t shulde be couthe;
Ih*e*su spake & saied ene: Lauamini & mundi estote.
»wasshis ȝou & bes clene
kyndely of men sene«.
W*ith* wat*er* men wasshen þ*at* foule bene;
And hote water, be þou bolde,
wasshes clenner þen dos þo kolde. 810
Alle þis I saie sikerlyche
for to speke openlyche
what is hit for to mene
»wasshis ȝow & bes clene«.
So*mm*e wasshen hom, bot not a-right, 815
for þo clenner are þai not dight.
Þo hote teris of monnes eghe
Makes cle*nn*er þen ony leghe[1].
Mony wepes for hore mysdede,

[1] Ms. Harl. here stops shert.

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820 but to do synne þai han no drede;
þai wenen to wasshe hom *with* þat water,
& þai ben foulid ner-þo-later:
ffor if þai wil not synne fle,
I-wis, vn-clene þai shul be.
825 But a noþer maner wasshing
Makis clene of alle þing;
Mon, if þou haue synne done
lodely & foule mony one:
If þou hast wille to leeue þi synne,
830 þat þon no more falle þer-Inne,
Of þin eghen þo hote teris
þate gon a-downe by þi leris,
þai wil make gode a-corde
by-twene þi soule & oure lorde,
835 & make þe clene of þi synne,
wher-thoron þou may heuen wynne.
Now may þon witt what is to mene
»wasches ȝou & bes clene«.

(De non tardando converti).

But ȝe þate wil clene be,
Certes, summwhat ȝe most fle,
wil ȝe here ȝit efter sone
One þing þat nedeful is to done.
Hit is gods oune lore,
þat spekes to alle lesse & more,

Ambulate dum lucem habetis, ne tenebre uos comprehendant.

»Go, mon, whil þou hast light,
Lest þe ouer-take þo derk nyght«.
Þi lyue, mon, is cald þi light,
& þi deth þo derk night;
whil þou art on lyue, þou may wirke
850 gode werkes of holy kirke,
& certes, when þou art deed,
þen may þou nouþer do gode ne queed.
Þerfore, mon, I warne þe,
whil þat þou may go & se
855 In gode waies spede þe fast,
Lest þo night wil þe a-gast.
& sikerly, *with*-outen nay,
at þi deyng shal be þi dom*us*-day:
for þere shal be reckned alle
860 þat euer þou didist, grete & smalle;
þere þou shalt know & se
Gode or yuel wheþer hit be.
& þen peruenter woldest þou fayne
bygynne to wirk & turne agayne:
865 but certes þou shalt not so,
bot right after þat þou hast do
þou shalt take verament
þere þi rightwis Iugement.
Deth is gilor swythe stronge,
& bigiles mony one euer a-monge:
þerfore wirke whil þat þou maght,
for sodenly þou may be kaght.

Et ideo ambulate dum lucem habetis.

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

Of wisdam is þo bygynnyng.
& mony one hauen of god drede,
but not for loue of his god-hede,
bot þat þai shulden for hore gilt
In to strong payne be pilt.
Hit fares by soche, I vnderstonde,
as hit dos here by þo bonde. 880
Þo bonde wil nouþer loude ne stille
do oght agayne his lordes wille,
But þat is for no loue ne for non a-corde
þat he has to his lorde,
[but] for if he did, he wist hit wel 885
he shuld lese of his catel.
& ȝit hit fares by mon also
þat lettes more synne to do
for doute of grete pynynge,
þen for loue of heuen-kynge. 890
Hit is not yuel so to bygynne,
for drede of pyne to leeue his synne:
for soon after he may katche grace
to be-þenk hym of gods face,
how mirry hit were to haue þo sight 895
Of gods face þat es so bryght;
And so þen shal he cast his loue
to Ihesu Crist þat sittis a-boue,
& leeue & fle alle synful dede
bothe for loue & for drede. 900
But who so wil do by my lore,
I-wis, he shal lett more
to fle synne bothe day & night
for drede to leese þat faire sight
Of gods face þat is so clere, 905
of whom we han alle oure powere,
þen for drede of oure woo
þat ouy þing vs might doo.

Leeue frende, herken to me, (De eleemosynis).
& more I wil speke to þe 910
Of þo vertues of almes-dede.

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for *in* þo gospel as we rede[1],
þin almes-dede þou shalt forthe pitte,
& spare hit not þof hit be litte.
915 God saies þ*us* in his lore:
»mon, if þou may gyue no more
but a dische ful of colde water,
þou putt *hit* forth nere-þo-later
with gode wille & charite,
920 & ful wel hit bes ȝolden þe«.
& when þou shalt haue þonke & mede
for so littel an almes-dede,
Siker þen may þou be,
if þou gyues mykel *in* charite
925 to god þou may þo better spede
& þo more shal be þi mede.
Ones hit I vnderstode
In almes-dede is dowbul godē:
hit fordos synne, witt hit wel,
930 and hit wol eke þi catel.
& of þou be h*er*of *in* drede
how hit might be so *in* dede,
I[n] gode wittnes I wil drawe
One ensau*m*ple of þo olde lawe.
935 Holy writt wil not be leis,
þ*at* spekes of þo p*ro*phet Heleis
how Ih*e*su Crist, oure lord swete,
spake to Helise þo p*ro*phete;
to a pore wydogh he hi*m* sende,
940 hore both*us* lyue to amende;
He saied: »Helise, þou shalt fare
In to Sarept & wo*m*ne þare;
þere is a widogh þ*at* wil þe fede,
& I wil ȝelde her ful wel hir mede«.
945 Þo p*ro*phet Helyse by-gan a-non
forth on his way for to gon.
At þo ȝate of þ*at* cite þo widogh he mette,
And faire a-non he hir grette;
he bad hir for gods loue,
950 þ*at* vs sittes alle a-boue,
A dische ful of water he[2] shuld hy*m* gyue
for to helpe hy*m* for to lyue.
Þo wydogh saied ho wold fayne,
& to serue hy*m* ho turned agayne.
955 Aft*er* hir he bygan to crye
And bad hir þat ho shuld hye;
»Do, he sayed, by my rede,
bryng *with* þe a shyuer of brede«.
Þo wydogh vnswerid a-non:
»Sikerly, ho saied, bred haue I non, 960
ne noght þ*at* I might þe ȝiue
for to helpe þe to lyue
but a hondful of mele *in* a pichere,
& a litel oile þ*at* is clere;
þ*at* I mot make on meete here 965
to me & my childer *in*-fere,
And sithen we moten die sore,
for meete haue we no more«.
Þo p*ro*phet vnswerid hyr so:
»I bid þe, he saied, or þou go 970
ffirst þerof make me mete;
& when þ*at* hit I haue ete,
Of þ*at* þat leeues þou shalt make
ffor þe & for þi childer sake«.
Þo sely wydogh þen ful sone 975
grauntid wel to do his bone,
for his loue þ*at* Iudas solde[1];
hir litel mete shewe ho wolde.
When þo p*ro*phet þis hy*m* seghe,
his eghen to god he kast on heghe, 980
to hym he made an orison:
& a-non god put his fyson
vp-on hiȝ mele *in* hir pichere,
And *in* hir oyle þ*at* was clere.
Þen saied a-non þo p*ro*phete 985
to þo wydogh wordes swete:
»ne drede þe not, wo*m*mon, *in* þi thoght:
þi mele shal want right noght,
& þin oyle shal wax sykerly,
and þi loom shal not be empty«. 990
Grete plenty had þo wydogh þoo
whil þ*at* ho lyued eu*er*-moo.
Now þou knowest *in* þi mode
In almes-dede is doubul gode:
Almes-dede fordos synne 995
& þ*er*-thorou þou may heue*n* wynne,
And þi gode shal multiplye—
so saies þo boke þ*at* wil not lye.
Þo gospel saies to þe & me:
»Gyue, and men shal gyue þe«. 1000
In a noþ*er* stede I haue wittenes
þ*at* god hy*m* saies *in* sothnes:
»Al þ*at* þou dost for þo loue of me

[1] vv. 911 & 2 are tr. [2] r. ho.

[1] Cf. p. 6, v. 406.

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to þo leste of my meyne,
1005 Right to my-selue, witt hit wele,
þou dost þi presont ilk a dele«.
Glad may þou [þen] be in þi thoght
Als oft as þou may gyue oght,
ffor þou may nowe wel vnderstonde,
1010 þou takist hit god in his honde—
for gods wordes in sothnesse
þerof beris gode wittenesse.
Þer-fore, mon, be not to gnede
Ihesu Crist forto fede:
for þou may þer-with wel spede, 1015
& heuen-blis gete to þi mede.
To þat blis he vs bryng
þat is lord ouer alle þing,
And gyue vs grace, whil we ben here,
to serue hym þat vs boght dere, 1020
In trewe loue & charite,
Amen amen, so mot hit be.«

Explicit hic speculum vtile istius mundi.

4. (Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice).[1]

A later Ms. is Ms. Addit. 10053[2] (a free copy of Ms. Reg.). The poem treats partly the same topics as the Prick of Conscience, often in identical terms. The dialect is Yorkshire, the frequent o-forms (þore wore, wone shone, go two, gost most &c.) are not necessarily original. I think, R. Rolle's authorship is unquestionable.

fol. 36.

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

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

Alle oure lyue þat we here lede,
is noght but a dethe lyuande;
& deth is noght ellis to drede
20 but as a passing of lyue failande.
For fro bigynnyng of oure childehede
ilk day to dye we are dredande;
þen þis [lif][3] is faylande at þo nede,
for whils we here lyue [we][3] are dyande.

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

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

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[1] Title on margin by a later hand: An Induction to good life by the consideracion of Heaven, Hell & Purgatory. [2] This Ms. at the end adds 2 stanzas, asking to pray for him »that this tretis on englisshe drowe«, and the following note: Orate pro anima domini Iohannis Pery, canonici ecclesie sancte Trinitatis Londonie infra Algate, *qui hunc librum fieri fecit;* cuius anime propicietur deus, amen. This Pery, the alleged compiler of the Ms., cannot be the author of our poem, which is older and northern. [3] om. [4] Ms. slye; A. & ay is slye(!).

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Wherfore, mon, if þou wilt lere
to lyue wel, & die rightly,
& of gode & ille haue knowyng clere,
and loue & drede conceyue herby:
45 wende oute iche day of þi-selue here
thorou thoght, & forgete þi body,
and þen by-holde thre places sere
In þat oþer world, of sere party.

Þere shal þou se, if þou loke euen,
50 Somme in ioye, & somme in paynes stedde,
& here & knowe by hore steuen
what-wise þai haue hore lyue ledde.
[Þ]o[1] thre places I wil þe nemen[2],
as I haue herd & in boke redde:
55 One is helle, an oþer is heuen,
And purgatorye is þo thridde.

Þese thre places, as we trowe,
In þat oþer world, are certayne;
to one of þese thre wende shalt þowe
60 when deth has here þi body slayne.
Þou shalt hethen wende & wot not howe,
& neuer shalt þou come a-gayne:
þerfore, or þou wende, chese þe nowe
wheþer þou wolt to ioye or to payne.

65 First, at helle þi thoght shal be,
to se how synne is wirkid[3] þare;
and in purgatorie may þou se
how synne is clensyd, with pynes sare;
In heuen þou shalt se grete plente
70 of blis þat shal last euer-mare,
for hom þate are with hert fre
for gode werkus wolde hom not spare.

Þer-after byholde þo worldus lawe,
how ful hit is of vanyte;
75 & sithen agayne þi thoght þou drawe
In to þi-selue & þi-selue se,
& what þou hast done & what þou awe,
And what god has done & dos to þe:
& so may þou gode and ille knawe,
80 and con lyue & die and redy be.

(Hell)[4] First, if þou wilt con lyue right,
þou shalt sende þi thoght to helle
ones on þo day or on þo night
þo while þou lyues, where fendus are felle[1]:
þere shalt þou se thorou gostly sight 85
more sorow & pyne þen tong may telle:
for synful men are grymly dight
þat for hore synnes þere shal þai duelle.

[2]Alle sorow þat monnus hert wolde fle
þou shalt se with-Inne helle-ȝate, 90
and of alle woo grete plente,
& grete defaute, as clerkes wate.
[3]Fire þat neuer sleckid shal be
is þere, with brymston brennande hate,
þat al þo water in þo see, 95
þof hit thorou-ran, ne myght hit bate.

For as fire is hatter euerywhore
þen is a fire paynted on a wowe:
right so þo fire is hatter þore
þen is þo fire here þat we knowe. 100
Ȝit þere is siche colde euer-more,
soche stormus þat euer shal blowe,
þat if þo fire fast brennande wore,
hit shuld sone turne to yse & snowe.

Þere is ay smeke, & stynke a-mong, 105
and marknes more þen euer was here;
þere is hungur, thriste, and throng,
& vgly fendes of grete powere;
þere is gretyng & deulful song,
gnastyng of tethe & grisly chere, 110
& oþer tourmentis harde & strong
more þen hert may þink fer or nere.

Þere is no hope of helpe ne[4] rede
to hom þate duellen in þat payne,
ne non relef[5] thorou no gode dede, 115
for hit is endeles sorow souerayne.
Þere is deth with-outen deede,
& lyue with-outen lyue, certayne;
þai dye ay lyuande in þat stede,
& euer-more lyues & dies agayne. 120

Ouer al paynes þere haue þai
a special sorow day & nyght:
of þo sight of blis þat lastes ay,
þat oþer haue in heuen bryght,

[1] Ms. to. [2] r. neuen. [3] A. wroken.
[4] On the margin by a modern hand.

[1] Cf. Prick of Consc. v. 6461 ff. [2] Cf. ib. 7326 ff. [3] Cf. ib. 6595 ff. [4] Ms. orig. ner; r. erased. [5] A. reles.

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

Þat sight of blis *con*fortis hom naght,
130 but ekes[1] hore sorow þat þai haue tane;
thorou enuye þai haue hit kaght
þat oþer has ioye & þai haue nane.
Þo leest payne þat hom is wraght[2]
In helle is more þat neu*er* shal wane,
135 þen alle þo paynes i*n* erth taght
if þai were alle to-geder i*n* ane.

For alle þo paynes here as we duelle
al-if þai to[3] so mony wore,
ȝit þo lest payne in helle
140 men saien a hu*n*drid-folde is more;
[f]or alle þo paynes sharpe & felle
of þis world, þat greuen here sore,
solace & ioy men might hom telle
to regarde of þo lest payne þore.

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

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

[4]Þat payne of fire where þai duelle,
is so mykel, to clense synnes sere,
þat alle tourme*n*tes sharp & felle
þat alle martirs han suffrid here,
165 & paynes þat wy*m*men when þai swelle[5]
of childeng thole þat to deth are nere,
to þat pyne is not to telle
but as a bathe of water clere.

¶[1]For þat fire is more mighty
þen þis fire here, & more bre*n*nande, 170
as is þis fire erthly
hatt*er* þen þo sonne shynande.
In þat fire bre*n*nu*s* soules mony,
And shal þ*er*-Inne ay be duellande
til þai ben clensid clene þer-by, 175
as gold is founden[2] i*n* fire meltande.

But þai haue ay gode hope i*n* thoght
oute of þat payne to wy*n*ne a-way,
for þai wot wel þat þai are noght
In helle, þ*er* payne is lastande ay. 180
But su*m*-tyme þai haue þis not i*n* þoght,
So harde payne is þer night & day
þat þai are oute of mynde broght
& con not think where are þai.

Þai haue dowbul payne þ*er*e dight: 185
One is feling of hore payne,
An oþ*er* hore letting of þat syght
of god þat is ioy souerayne;
þat ȝerne þai eu*er* day & night,
but þai may not be certayne 190
til þai be made clene & bright
of al þat þai haue done i*n* vayne.

Þus may þou þere thorou gostly e
se harde peynes on sere manere,
þat þo lest payne is more to drye 195
þen þo most payne of þis lyne here.
Þer-fore clense þe here or þou dye,
thorou penau*n*ce of alle þi sy*n*nes sere;
for ellis þou shalt, w*ith*-oute*n* lye,
In purgatorie bye hom ful dere. 200

Afterwarde þi hope vp lede (Heuen)
& lyft þi hert holy to heuen.
[3]Þere shalt þou se, if þou take hede,
more ioye þen erthly me*n* con nemen.
Alle clerkes þat on boke con rede, 205
& maist*er*s of alle þo science seuen,
þo ioye þat þere is & þo mede
mighten not think ne shewe w*ith* steuen.

[1] Ms. sekes. [2] r. raght. [3] A. twies.
[4] Cf. Pr. of Consc. v. 2722 ff. [5] A. yelle.

[1] Cf. Pr. of Consc. v. 3094 ff. [2] r. fyned?
[3] Cf. Pr. of Consc. v. 7782 ff.

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Þere is ay grete fulnes of lyght,
210 & largenes of roume[1] *with*-outen prese,
mirthis þat passen alle men*nus* sight,
& perfite loue þat neu*er* shal cese;
þere is sou*er*ayne sikernes dight,
& sik*er* pasibulnes & pese,
215 paysibul ioye *with* likande sight,
& ioyful scilence *with* ese.

Þere is cely endeles beyng,
and endeles blis i*n* þat place,
And likyng & endeles loouyng,
220 and thonkyng of mercy & of grace....[2]

Þere is al maner welth endeles,
& of alle delites grete plente;
þere is flowyng of more riches
þen eu*er* was here, by mony degre;
225 þere is more wurship of heghnes
þen eu*er* might eghen i*n* þis world se;
þere is alle þing þat gode is[3],
& wantyng of alle þat yuel may be[4].

Þere are medes of halowes sere—
230 þat ioye no mon mesure may;
þere are so mony ioyes[5], þat no mo*n* here
may hom recken nyght ner day;
þai are so precious & so dere,
and of so mykel nowblay,
235 and so plentiuous on sere manere,
þat no mon ho*m* may gesse ne say.

Þere is lyue *with*-outen deth dight,
þo wille[6] is eu*er*-more lastande;
þere is ȝonth *with*-oute*n* elde right,
240 & rest *with*-onte*n* swi[n]k[7] folowande;
þere is *with*-oute*n* merknes light,
and ioye þat euer-more bes duellande;
þere is ay day & neuer nyght,
& pes *with*-onten stryue holdande.

245 Þere is light & bryghtnes more
þen eu*er* had sonne when he bright shone;
& þere is grete myrthe, as I saied ore,
and melodie þat neu*er* shal wone.
So mykel ioye & so mony are þore
250 þo whilk þai haue þat þider are gone,

[1] Ms. rourme. [2] The wanting vv. are also wanting in A. [3] r. es. [4] Here A. has 4 vv. more. [5] om. in A. [6] »Wille zum Leben, Triebs«. [7] Ms. swilk.

þat alle þo clerkes here of lore
Kouthe not telle þo lest[1] poynte of one.

For þo lest ioye þat is in heuen
of alle þo ioyes þat are sere,
is a hundrid-folde more [to] neuen 255
þen al þo ioy of þis lyue here;
for al þo melodie of mo*nnus* steuen,
& delites fer and nere,
were noght but sorowe to telle euen
al to þo leste ioy of henen clere. 260

Þerfore, when þou hast ho*m* sene
thorou eghe-sight of hert fre:
at þi sy*m*nes þou shalt sore tene
þat putten þe fro þat faire cite.
For al-þof helle neu*er* shulde haue bene, 265
& synne shulde neu*er* vengyd be,
ȝit shuldes þou ȝerne to kepe þe clene
þat ioy to haue & god to se.

What mon wolde tyne þat ioy & þat blis,
if he oght of hy*m*-selue wolde rewe, 270
þat god has hight to alle his
þat in his seruys here are trewe?
for sikerly, I dar saie þis,
gyue a mon þat ioy right *k*newe,
hym were leuer, þe*n* hit to mys, 275
Ilk day to be slayne here newe. —

When þou thorou thoght of þi hert fre (World)
hast sene þo ioye: þon shalt loke downe
& biholde þis world *with* his fals gre
þat worldly to serue are bowne; 280
þo whilk is ful of vanite,
of wretchidnes & corupcioune;
þen shal hit seme noȝt ellis to se[2]
but as a depe, dy*m*me du*n*geoune.

For hit shal seme þen to þi sight 285
merke & layth, litel & lawe,
to regarde of heuen so bright
þat þou so faire & bright sawe:
hit shal seme voied of alle gode right
þat mo*nnus* hert might to likyng drawe, 290
to regarde of þo plente dight
of heuenly godes þat are to knawe.

[1] orig. last, corr. [2] A. the.

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Alle worldly riches bothe more & lesse
þe shal [þink] foule as muk stynkande,
295 to regarde of heuenly richesse
þat are so faire & neuer faylande;
Al þo ioye & al þo gladnes
shal be sorow for sothe semande,
to regarde of þo ioy þat es
300 In heuen with-outen ende lastande.

Alle þo witt of þis world to lere
þe shal þen þenk aperte foly,
to regarde of þo sightes sere
þat are in heuen with melodye....

305 Alle wurships of þis world here wast
shame & sheneship[1] shal seme to þe,
to regarde of þo wurship maste
In heuen þere we fayne wolde be;
Alle þat þo world ȝernes in haste
310 þe shal þink vayne & vanite,
to regarde of alle þinges to taste
þat fallen to heuen þat we wolde se.

If þou byholde on þis wise
þo world when þou þus hit has sene,
315 þat fals is & ful of fayntise
And euer deceyueabul has hit bene:
þat sight shal make þe to dispise
& forsake þis world be-dene,
and tent to god & his seruyse,
320 & fro synne here to kepe þe clene.—

(Manes selfe) When þou þus has sene heuen & helle,
Purgatorie, ioy & payne,
& þo fals world þer we duelle
þat summe men louen & seruen in vayne:
325 biholde þi-selue þen, flesshe & felle,
and þis lyue [here] vncertayne,
& when þou hast done as I telle,
wende þen in to þi-selue agayne.

¶ & be-thenk þe what wast þowe,
330 And wheþen þou come in þi hert caste;
& think also what þou art nowe,—
& þat þou be in thoght stedfaste!—;
And what þou shalt be think & trowe,
& whider þou shalt wende atto laste:
335 for þi lyue here, I dar a-vowe,
is noght but a wyndes blaste.

[1] Ms. shemeship.

[1]First þou shalt thynk & know in thoght
what þon [was][2] first or þou come here.
Sum tyme was when þou was noght,
to fele ne se, fer ne nere; 340
sithen þou was conceyued[3] & wroght
On catif[4], wlatsome[5] manere.
Þenk on hym þat þe dere boght,
& þat þou shalt not ay lyue here.

¶ And whethen þou come, þink also: 345
fro þi moder wombe ful right,
Oute of a wlatsome stynkande wro
þat was al merk with-outen light.
Þen was þou waike & myght not go,
& nakid & pore, with-outen might; 350
þou broght no-þing with þe þerfro
but a foule skyn al blody dight.

Þenk what þou art now, & se
þou art al stynk & slayme with-Inne,
and a seckeful of muk pryue[6], 355
þat is couerde with þat foule skynne.
Fouler filthe may not here be
þen of þe comes bothe thycke & thynne;
þer come non oþer fruyt of þe
but onely filthe, stynk, & synne. 360

[7]For if þou se on ilk party
what comes thorou mouthe & what thorou nese,
& what thorou oþer places of þi body
when þe list here þi body ese:
A fouler myddyng of vilanye 365
þou saw neuer in lond of pese
þen þou art with-Inne nomely;
þen has þou matir, of pride to cese!

Thenk where þou art, & knowe in haste
þou art here in an exille sene, 370
þat is þis world þat somme louen maste,
þat fikul is and ay has bene;
þou art in a dale of deol to taste,
ful of trauel, traye & tene;
þou art as in a wyldernes waste, 375
fulle of libardus & lyons kene[8].

[1] Cf. Prick of Consc. v. 440 ff. [2] Ms. art. [3] Ms. conceueyued. [4] Ms. catift. [5] Ms. whatsome. [6] Cf. Prick of Consc. v. 564. [7] Cf. Prick of Consc. v. 624—9. [8] Cf. Prick of Consc. v. 1225 ff.

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Þou art as *in* a forest duellande,
fulle of robb*urs* & of theues;
þou art as [in] a see flowande,
380 ful of waw*us* & stormes þ*at* greues;
þ*ou* art as [in] a noen[1] brennande,
ful of fire of sy*nn*e þ*at* cleues:
þou art as *in* an *vn*couth lande,
ful of ang*urs* & myscheues.

385 Þou art as *in* a felde of bataile[2],
where þou[3] byhoues w*ith* enmyes fight;
but þere thre wil þe hardest a-saile:
þi flesshe, þo fende, þo world right:
þai wil not leeue for no *tra*uaile
390 þe to assaile bothe day & night—
If þou fight fast, þ*ou* shal not faile
to ou*er*-come ho*m* thorou gostly might.

Think also what þou shalt be,
when þou shalt wende heþ*en* a-way.
395 Þou shalt be wormes mete to se,
Roten erth & stynkande clay.
Þo dethe shal come to assaile þe
when me[r]cie fayne woldest þou p*ray*;
but no*n* abyding wol he graun*t* þe
400 of his comyng, night ne day.

Whider þou shalt, bithynk þe ȝitt
and for þi wendyng þou ordayne.
Oute of þis world þou shalt flitt,
And neu*er* aft*er* come a-gayne;
405 þi body shal *in* to a pitte,
þou art not of þi soule certayne,
whid*er* hit shal wende þou may not witte,
wheþ*er* hit shal to ioy or to payne.

Þus al þi lyue & þi lyuyng
410 is ful of sy*nn*e & sorowes sere.
How may þou þen laghe or syng
In siche a lyue, & make gode chere?
me þink þe aght haue no likyng,
ne make no ioy þo whils þ*ou* art here,
415 & lyue [in][4] drede and haue ȝernyng
to endeles lyue þ*at* most is clere.—

(God's goodness, man's sin) [5]Al aft*er*ward bi-thynk þe right
what god has done & did for þe,
and what he dos þe day & night
On mony wise as þou may se, 420
what he shal do þe thorou his might
& *in* his mercie þi helpe shal be:
þen may þou knowe thorou hy*m* *in* sight
how mighty & how gode is he.

Þou shalt thynk first *in* þi thoght 425
what kyndenes god has for þe done.
First, for þe heue*n* & erth he wroght,
water & ayre, sonne & mone,
& best*us* & trees þ*at* fruyt forth broght
for þi p*ro*fett he ordeyned sone; 430
þi-selue, mon, he made of noght;—
on his werk*us* þou thynk ful sone!

Þenk when þou was da*m*pned to helle
for sy*nn*e, he boght þe þe*n* agayne,
for þe he come in erth to duelle, 435
& suffrid harde passion & payne;
for þe he hade sore wou*n*des & felle,
for þe his body was rent & flayne.
And if þou wilt his wou*n*des telle,
here may þou se þo nou*m*bur certayne: 440

Fyue thousande wou*n*des, as I wene,
& fully foure hu*n*dred & sixty
for þe he tholed & ȝit fiftene,
In honde, *in* hed, in fete, *in* body;
fro þo crowne of þo hed noght was sene 445
to þo soule of þo fote but al blody.
At þo last he died, ellis had þ*ou* bene
dampned to helle w*ith*-oute*n* mercie.

Think what god dos þe ay:
and how on mony sere manere 450
he saues þe here bothe night & day
fro al meschau*n*ce & p*er*els sere;
he sendes þe *gra*ce wher-thorou þou may
wynne w*ith* strength þi lyuyng here,
And *in* al þ*at* þou shalt do or say 455
he gyues þe strength & witt clere.

¶ When þou shalt ony þing bygy*nn*e,
w*ith*-outen god þou may not spede;
þou may nouþ*er* go ne rynne,
ne do no þing, but he þe lede, 460

[1] = an ouen. [2] Cf. Prick of Consc. v. 1245. [3] r. þe. [4] Ms. &. [5] Cf. S. Edmund's Speculum.

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ne stir honde ne fote, lyppe ne chynne,
ne no lym *with*-outen hym *in* nede;
for what so þou dos, *with*-outen synne,
Onely may hit be calde his dede.

465 Ilk day for þe & þi mete
he multiplies of his godenes
foules & fisshes, smale & grete,
sere best*us*, trees, fruyte & gres;
for þe he sendes bothe drye & wete,
470 su*m*-tyme more & su*m*-tyme lesse,
& su*m*-tyme colde & su*m*-tyme hete,
þ*at* most to þe sesenabul es.

At þo last, what he shal do to þe
thenk when þou art went heþe*n* away.
475 If þou hy*m* loue *with* hert fre
& serue hy*m* treuly here to pay,
he wil þe bring to þ*at* contre
þ*er* neu*er* is nyght but eu*er* is day,
where þou shalt more ioy & blis se
480 þen eu*er* hert might think or tong say.

Þat contre is his kyngdome,
of whiche he wil þe his aire make
if þou þo fende here ou*er*-com
thoron gode lyue & sy*n*ne forsake.
485 Bot if þou to god be vnbuxom
& wickednes of sy*n*nes take,
þou shalt wende for þ*at* wicke custom
to helle, þere payne shal neu*er* slake.

Þer-after þenk, & for-gete noght,
490 what sy*n*ne þ*ou* has done & what foly:
what vnkyndenes þou hast wroght
& what dispite til god al-mighty,
and what sheneship þou has thoght
to þin oune soule, & vilanye,
495 & what harme & wrong þ*ou* hast wroght
& done to þi neghtbur þe by.

Think what vnkyndenes, if þ*ou* mene,
þou hast to god done, & dispite:
first how vnbuxu*m* þou hast bene
500 to his byddynges, vmthink þe ȝite
how þi loue is to hym noght sene,
& has not serued [hym] *with* delite,
but greued hy*m* oft *with* werk*us* vnclene;
of þi*n* vnkyndenes þou art to wite.

Also what shame & vilanye 505
þou dost þi soule bithink þe swithe:
how foule þou mast h*it* & vggely
thorou synne þ*ou* dost here mony sithe,
how pore, how nakid, how nedy
of alle þing þ*at* shuld make h*it* blithe[1] 510

Thenk what harme þ*ou* hast don & skathe
to hy*m* þ*at* was þi neghtbur kidde,
in body, *in* soule, or ellis *in* bathe,
thorou sklau*n*der, if hit so bitidde,
or on oþ*er* wise has made hi*m* wrathe. 515
Make hy*m* amendis if þou þ*us* didde,
or ell*us* þi soule is *in* grete wathe;
for no þing may fro god be hidde. —

More ȝit bihoues þe know & se (Sine)
& haue in mynde *in* ilk a stede, 520
what sy*n*ne bifore þi dede dos þe
þo whiles þou here on erth may *tr*ede,
& what harme to þe sy*n*ne may be
when þou shalt [dy, &][2] after þi dede;
so shalt þou sy*n*ne hate & fle, 525
þen were þis a siker rede.

First know & think what dos sy*n*ne
bifore þi deth whil þou lyues.
Synne wou*n*des þi soule *with*-outen dy*n*ne,
& sore oft-sith hit [þe] greues; 530
sy*n*ne makes þi *con*science foule *with*-In*n*e,
& iche synne *with* oþ*er* clyues;
synne mas god & þe to twy*n*ne,
& puttes to mony foule vnthewes.

Synne dos þe to folow þo fend*us* *tr*ace, 535
& alle þi dedis makes thonk*l*es[3];
sy*n*ne reeues þe gostly solace,
& v*er*tuȝ þ*at* passen al riches;
sy*n*ne waste[s][4] alle þi godes of g*r*ace,
& leeues þ*e*[5] voide of al godenes; 540
sy*n*ne mas þe here helle to purchace,
to haue at þo last, þer ay payne es.

Thenk also & þou may lere
wh[at][6] synne dos þe at þi deth stoure:
Synne [priues][7] þe þen[8] of þi lyue here, 545
of alle welthe, might, of honoure;

[1] A. adds: Hou thral thou mais it to thy body,
That to thy soule shold *ser*uice kithe.
[2] Ms. haue. [3] Ms. vnthonkes, l overl. [4] Ms. sy*n*nes wasten. [5] Ms. þo. [6] Ms. when.
[7] Ms. rep*r*eues. [8] þen overl.

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for solace ne ioy on no manere
Getes þou after ner[1] no fauoure,
but endeles paynes & sorowes sere,
550 but þou þe a-mende of al erroure.

[2]Synne pynes[3] þi soule also
of þi body *with* mikel care,
& of[4] þai to helle to-gedur go
þi body so faire shal be neu*er* mare;
555 for at þo metyng[5] of hom two
þi soule shal se þi body so vgly fare
þ*at* siche a body as he went fro
fayne wold he haue roten þof h*it* ware.

Vnd*er*stonde also & þenk right
560 what synne shal do aft*er* þi deed:
Synne shal þe*n* draw þe fro þ*at* sight
of god, and fro his sone[6] bes þou sheed;
Sy*n*ne shal reeue þi soule of al might,
& make hit wayke & heuye as leed;
565 synne shal put þe fro rest & light,
& fro alle mercie, helpe & reed.

Synne shal to endeles payne þe lede
In helle þ*at* hidow*us* is and myrke;
Sy*n*ne shal þe put fro al gode dede
570 þ*at* þou here wroght or eu*er* wold wirke;
Sy*n*ne shal put þe fro al mede
& fro al þo helpe of holi kirke.
Þ*us* shal sy*n*ne do, but þou god drede
& forsake sy*n*ne & *with* hit irke.—

(Grace) Aft*er*ward think in þi thoght
what *grace* shal do þ*at* noght may fayle,
& what v*er*tue thorou *grace* is wroght,
& what gode werk may þe*n* availe.
And when þou hast þes thre wel thoght:
580 *with* ho*m* þou shalt þi soule vitayle,
& of alle þo synnes þou eu*er* wroght
make amendes thorou gode co*n*saile.

First þou shalt þenk & v*n*derstonde
with stedfast thoght & hert stabul
585 what *grace* may do þe here lyuande,
if þou to grace wilt make þe abul.

Grace settis þi wille i*n* god lastande,
and mak*us* þe to hym acceptabul;
grace may make þi hert heldande
to þ*at* þat is most p*ro*phetabul. 590

Grace þo bou*n*des of synne wil slake,
and fully light þi hert *with*-Inne;
grace may make þe for gods sake
to suffur angers & þi lyue wynne;
Grace may þi werkis medeful make, 595
& gete þ*at* lost is thorou synne;
grace wil gare þe þo right way to take
to heuen þer blis shal neuer blynne.

Thynk also ay when þou may (Vertu)
what v*er*tue dos & what hit spedis. 600
V*er*tue puttis fou*n*dyug away,
and m*u*ltiplies alle gode dedis;
v*er*tue mak*us* [þe] night & day
to haue likyng i*n* god þ*at* þi soule fedis;
v*er*tue in charite holdes þi-selue ay, 605
And holly to god h*it* þi loue ledis.

¶ V*er*tue þe kepis fro fire brennyng,
fro helle hardships & fro payne,
fro lecherie, lust & lykyng,
þ*at* þou noght i*n* ho*m* dru*n*ken be; 610
vertue þe kepis fro fallyng,
In alle nedis he vp-holdes þe,
& drawes þi hert fro dyu*er*s þing,
fro coueytise & vanyte.

Think also day & night (Good works)
what gode werk dos þ*at* is right wroght.
Gode werk stablis vertue right,
& ek*us* þi mede, & glades þi thoght;
gode w*er*ke away putt*us* slouth thorou right,
& fordos sy*n*ne þ*at* þou art I*n*ne broght; 620
gode werk strengthis þe so to fight
with þo fende, þ*at* he þe ou*er*-com noght.

Gode werk þ*at* wroght is i*n* charite,
is holden medeful & certayne,
& specialy to þinges thre: 625
þ*at* is, to endeles lyue souerayne,

[1] Ms. ner after. [2] This st. is corrupted.
[3] r. pryues? [4] r. or? [5] r. twinnyng.
[6] om. in A.

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& to þo ekyng of grace so fre,
and also to forgyfnes of payne.
& þus may gode werk vaile to þe,
630 if þou with charite hit ordayne.

But gode werk[1], shalt þou vnderstonde,
oute of charite may noght a-vayle
As to þo lyue ay-lastande;
but to one of þes foure hit shal not fayle:
635 Ouþer hit shal sonner breke synne bande,
or leese þo sorow þat þe shulde ayle,
or make þi welth more here flowande,
or more lett þo fende þe to assayle.

(Gods mercy) Euer-more þink how mykel is
of god godenes of his mercy,
& of þo harde dome of his rightwisnys
how mykel hit is on oþer party;
& þat shal make þe to loue lesse
worldus welth þat passis lightly,
645 & forsake honoure & richesse,
& wel more drede god al-myghty.

Mercie shewes sere benefises
þat men receyue of god here:
Mercy delyuers a mon & saues (!)
650 fro[2] strong perels þat mon is nere,
Mercy here to mon hetes heuen delices[3]
& to alle þat to god are leue & dere,
mercy vs confortis on sere wyses
when we are broght in synnes sere.

655 Of mercy god vs here abides
[suffrandly][4] when we do wronge,
of mercie fro vengaunce he vs hides
& gyues vs grace here frely a-monge,
of mercie he multiplies on mony sides
660 þat he gyues, where-sere we gonge,
of mercy he kepis vs what so bytides
þat has ben ordayned to last longe.

Of mercie god wil agayne-calle
mon þat turnes fro hym to ille,
665 of mercie he receyues hom alle
þat turne agayne to hys wille,
Of me[r]cy he makis oure hertis smalle
and meke penaunce to fulfille;

[1] Ms. werkus. [2] Ms. for. [3] Ms. delites. [4] Ms. soueraynly.

of mercy þis shuld to hym falle
to forgyue vs, þat we not spille. 670

¶ Of mercy god sendes angers sere
for synne shuld be clensid þer-by,
of mercy he gyues vs welth here
to gare vs to loue hym of curtesy,
of mercy he gyues vs with-outen were 675
Sacramentis, to take wurthily,
of mercy he wil þat we lere
his comaundements, for mede gostly.

Of mercy god led[is][1] hom agayne
þate wronge went day & nyght, 680
of me[r]cye—þat is certayne—
he ledis hom þat han no lyght,
Of mercye to helpe vs he is fayne
when we are fallen & wanten myght,
of mercy þat wil he not layne 685
he hom vp-holdes þat stonden vp-right.

Also þenk with hert stedfast, (Gods Iustis)
when þou wost what gods mercye is,
how mykel shal be, in þi hert cast,
þo reddir[2] of his rightwisenes 690
to þoo þat shal be at þo last
On domes-day [demed][3] more & les
After þo dredeful bemes blast,
as tellis þo gosple in þo mes.

Þen shal god his mercye hide 695
fro synful men þat are gilty,
his rightwisnes þai shal abide,
& þai be [dampned][4] þat be wurthy;
þen shal þai stonde on his [left][5] side
with-[outen][6] hope of alle mercy, 700
And helle opende shal be wide
& swalow þat synful company.

For þai hade no reuth on þo pore
þat for myscheeue might for hom spille,
ne to hore owen neghtbore 705
mercy [did][7] here with gode wille,
þai shal be dampned thorou reddoure
[8]rightwysnes þen to fulfille,
& [haf][9] endeles woo with-outen mesoure
with-outen mercye, & þat is skille. 710

[1] Ms. ledde. [2] r. reddur. [3] Ms. dampned. [4] Ms. demed. [5] Ms. right. [6] om. [7] Ms. do. [8] Ms. of rightw. [9] Ms. of.

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Rightwisnes *with* mercy is ay
In alle gode werk*us*, as shewes he;
but su*m*-tyme þ*a*t one is by su*m* way
aperte, when þ*a*t oþ*er* is priue,
& su*m*-tyme bothe se men may,
& su*m*-tyme nouþer may þai se:
but rightwisnes [in] þo last day
bes shewid, & mercie hidde shal be.

Mercye is shewid, as I wene,
and rightwisnes p*ri*ue & stille,
when þo wicked of sy*n*ne is made clene,
& so is rightwis[ed][1] thorow gods wille.
But rightwisenes is openly sene
& mercy hidde for certayne skille,
when childre vnc*ri*stened dampned bene
to helle for ay, þ*a*t neu*er* did ille.

And rightwisnes *with* mercye tite
are bothe hidde & holden doune,
when i*n*nocentez & men perfite
suffren here p*er*secucioune.
But bothe are shewid i*n* a plite,
þof þai haue sere condicioune,
when god þo gode hore mede shal qwite,
& to þoo ille[2] payne & dampnac*i*oune.

For god to þo gode grau*n*tis more mede
in heue*n* þen þai haue serued fully,
& to þo ille for hore mys-dede
lesse payne i*n* helle þen þai ben worthy.
Þis is grete godenes of god to rede
þat þus dos of his grete mercy.

[1] Ms. rightwisnes. [2] Ms. alle.

Þere þus shal mercye here of spede
thorou g*ra*ce of god, ou*er* al mighty,
if mon serue god & paynes drede
& to endeles blis hym dight redy.

If god schuld ȝelde to ilk man
Aft*er* þo werkes þ*a*t þai haue wroght,
gode for gode as he wel kan,
& ille for ille fully thoght,
fro þo tyme þai lyue bigan,
of alle werk*us*, wylle, worde or thoght:
Þo rightwisnes of god bes[1] þan
Onely shewid, & mercye noght.

[2]And þ*er*fore chese þe, or þou wende,
wheþ*er* þou wolt to payne or blis.
But if þou purnyau*n*ce by-fore sende
til þ*a*t place þ*a*t redy is,
with gode dedes þi lyue amende,
ellis comes þou neu*er* þ*er* al ioye is,
but eu*er* to duelle *with* þo fende,
dopartyd fro god and fro alle his. —

For his loue on rode con blede
& boght mo*nn*u*s* soule vnto blis,
on þis boke takes gode hede
& reulis ȝow aft*er* rightwisnys.
he þ*a*t loues god & hym wol drede,
mon & wo*mm*on, more & lesse,
to þ*a*t blis he wil ȝou lede
þere ioy & blisse euer es. amen. per C[harite]. mea tua.

[1] A. were. [2] A. has 2 other final stanzas.

5. (Twelve profits of Tribulacion.)

A southern transcription (but with many northern forms remaining) is extant in Ms. Land 210 fol. 99 (c. 1370); the original text was northern, and is, no doubt, a work of R. Rolle (cf. neuerþelater &c.). The treatise is a close translation of Duodecim utilitates tribulationis by Petrus Blesensis (ed. Giles III p. 307[1]); other translations of it are found in Ms. Reg. 17 C XVIII fol. 2b and Arund. 286 fol. 100 (both southern texts). — (A different treatise on tribulation is that in Ms. Harl. 1706 and other Mss., which treats of »how there were sixe masters assembled togeder and ycheon asked othere what thynges they myght best please god and were most profytable to the people, and all they were accorded to speke of tribulacion«.)

fol. 49b. Da nobis auxilium domine de tribulacione.

Þou soule tribulid and temptid, to þe is þis word shewid, þ*a*t þou lere wherof tribulacion serues, and þ*a*t þou not onely susteyne hom suffraandely, but also

[1] This ed. is not very correct.

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gladely, & þat þou be gladid *with*-Inne of þat ilk þat þou art angrid *with*-outen; for, als sayes *Senec*, ¶ »þere is non so grete glading, as þat þat is drawen of angre«. Whilk glading no mon may haue, but if he know first þo dede of *tri*bulacione; hou, þat is to saye[1], God, þat sendes *tri*bulac*i*ons, ordeynes he*m*[2] to þo profite & forthering of hom þat suffren hom, but ȝif þai setten hom agayn*us* þo ordynau*n*ce of hore creat*o*re[3] w*ith* wickednes of[4] rebelnes. Wherfore þoo þat know*en* hore defautes of þat one syde, & þo p*ro*fites of *tri*bulac*i*on on þat oþer: asken of god in þo fore-sayed word forto be helpid of tribulac*i*on, & not ȝit[5] to be remoued; for if þai aske þo remewyng, p*er*auenture þai aske agaynes hom-selue, as Poule þat askid þo prik of his flesshe to be remewid ¶ *þo secunde Cor. þo tuelft chapit*er; to whom is answerid of god: »My grace sufficis to þe«. ¶ Þer are mony fruytis of tribulacion: but now of tuelue shal we touche, i*n* whoche mony oþ*er* are contened; þat lightly shal be vnderstonden, who þis tretice diligen*t*ly redis or heris; for as þo mete ille chewid ille is defyed & litel p*ro*fitis: so techyng of holy wrytt w*ith*-oute*n* ente*n*t red or herd, litel p*ro*fitis.

Þo first profite þat *tri*bulacion dos is i*n* þis: þat *tri*bulac*i*on is a trewe socoure sende fro god to take þo soule fro handis of his enmyes. ¶ Þese enmyes are, þo fals ioyes & deceyuande welthes of þis world, whilke þat i*n* so mykel þo more p*er*elousely bigylen þo i*n*disciplyned hert, in als mykel more as þai flateren & cherisshen. Þese are þo enmyes of whilk [þo] comune prouerbe tellis: »ffoole ne drede[s] [þam] noght«; þat i*n* als mykel are þai more to drede þat þai more flaterandly cherisshe. [Þese are þo enemyes þat flaterandly sleen, & sleand flatren][6]; þat are tokened by Iohab, þat holdande Amasis chyn, as he wolde haue kissid hym, sloghe hym, ¶ *þo secund Reg. tuentid Chapit*er. Wherof sayes *Gregor:* »þof al fortune be [to drede][7], n*er*eþoles more is to drede þo weltheful þen þo wooful«. Þat opu*n*ly apperis, for þo enmye þat p*ri*uely werres is more to drede þen he þat werres opu*n*ly. And take hede[8] þat þese socoures of *tri*bulac*i*on are not sende al-onely of god, but god hy*m*-selue is leeder & marchal of his hoost, ordynande al to þo delyuerau*n*ce of his frendis. Wherfore he hetis by *Dauid* saieand: »W*ith* hym I am in tribulacion: I shal take hy*m* oute & glorifye hy*m*«. Wher-fore sith god is w*ith* vs i*n* *tri*bulacion: yt[9] is to susteyne suffrandely & gladly, for i*n* als mykel as þo *tri*bulac*i*on more greues, þer-after god more neghes hy*m* þat is troblid; wherof sayes *Dauid*: »God is nere to hom þat are troblid i*n* hert«. Þerfore if þo p*re*sens of *tri*bulac*i*on anger þe, þo p*re*sens of god þi saueoure, þat is w*ith* þe in tribulacion, gyues þe gladyng w*ith*-Inne. ¶ But þou may saye: »I fele wel þo p*re*sence of tribulacions, but I ne fele noght þo feliship of god in my tribulacion; for if he shewid so suettenesse of his p*re*sence as þo bitt*er*nesse of *tri*bulacion, I shuld susteyne þo *tri*bulacion gladly«. And þou may saye also þat þou feldes more su*e*ttnesse of god bifore þo *tri*bulac*i*on, þen þer-Inne. To þat may be answerid þat þo feliship of god may be on two man*er*s vnderston*d*en. First [of gyuyng of vertu & grace: for][10] as þo tribulacion is ekid, so god m*u*ltiplies vertu and grace; as seyes þo apostle *first Cor. Tende:* »God is trewe, þat suffres ȝou not be temptid ou*er* ȝoure myght, but makis

Dauid: Cum ipso sum in trib.

Dauid: Iuxta est dominus hiis qui tribulato sunt corde

[1] Petr. Bl. effectum tribulationis, qualiter scilicet deus &c. [2] on erasure. [3] Ms. creature. [4] Ms. or. [5] r. hit. [6] om.; but so Ms. Laud. [7] Ms. þof al be fortune; to drede om. [8] r. kepe. [9] Ms. þat. [10] om.

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com *with* þo temptacion þ*a*t ȝe may susteyn hit«; as who saye: he shal gyue eking of grace & vertu to susteyne t*ri*bulacion suffrandly. For right as þo lordes of castles are wonte to sende help & socoure to ho*m* þ*a*t ben ensegid i*n* castles: so god is wont to sende eking of *gra*ce to þo troblid soule. / Þat oþer feliship of god i*n* tribulacion may be vnderstonden of gyuy*n*g of myrrily gladyng, þ*a*t god sendis to þo troblid; where-[of] þo apostle saies *secunde to Cor. p°*. »As þo passions of Crist abounden i*n* vs, so thorow Crist aboundis oure gladyng«. ¶ Þo passions of Crist are saied abounde i*n* vs, for þai are sende of hym, & for hym shal þai be sufferandly susteyned, and þ*a*t to likenesse of Crist, & w*ith*-outen gilt; þ*a*t no mon suffre as a theue or a mon-sleer, þ*a*t desserues wel þ*a*t þai suffre. / But take kepe þ*a*t þo eking of grace þ*a*t is gyuen i*n* tribulacion, is not eu*er*-more gyue*n* to be felde of þo troblid; whilk þing is don to his p*ro*uyng, drede, & delyueraun*c*e. Also þo glading ne shuld not come, to þo stede ne be graythid to hym, þ*a*t t*ri*bulacion graythis; as saies *Tob[ias] fferthe:* ¶ »Þou makis stille aft*er* storme, & þou sendis glading aft*er* sorowyng & gretyng«. And *Dauid:* »Aft*er* þo monynessis of my sorowes in my hert þi gladingis haue Ioyed my soule«. / As[1] þo gladingis of one houre passis þo tribulacions of mony ȝeeris. For hegh god þ*a*t first come to socoure þe, aft*er* þo tribulacione shal du[e]lle w*ith* þe co*n*fortande þe, as sayes seynt *Bernard*. / And if p*er*auenture þou playne þe þ*a*t þis glading taries ou*er*-mykel, as playne*n* þese loouers: here answeris *Cassiod*or, sayand þ*a*t þo selue swiftnesse semes slownesse to þo h*er*t þ*a*t is desyrande & louande. / And [þou] aske of rightwise men þ*a*t neu*er* didde deedly sy*n*ne, hou hit is sayed þ*a*t þai are delyuerid oute of hore enmyes honde: To þ*a*t may be saied þ*a*t þof þo gode be not fallen i*n* honde of hore enmyes by assent of deedly sy*n*ne, not-forþi þai might haue fallen; but helpand god þai ne felle not, & so askapid hore hondis. Whilk þing seynt *Austyn* touchis, spekande to þo rightwyse þ*a*t god had keppid fro synne þus: »He helde þe þ*a*t þou ne felle i*n* synne«. / Of þese forsaied þingis may be concludid þ*a*t þo troblid soule ne haues noght to holde hym verrayd when he suffres tribulacione, but delyuerd & tane a-way fro þo welthe of þo world deceyua*n*de, & [fro] þo flesshely glading mysconfortande. Wherfore sith tribulacion[s] delyuers of enmyes: þof þai ben su*m*tyme heuysome, n*er*eþoles þai are to susteyne for god gladly & w*ith*-outen grucchyng; vmwhile þof[2] a mon be sette agaynes tribulacions w*ith* grucchingis, þen he lettis his helpers, & help*us* his enmyes.

Exemplum

Þo secund profite of tribulacion is: þ*a*t hit stoppis þo deuels mouthe, þ*a*t he ne dar speke ne tempte þo soule þ*a*t is in tribulacion; for he dredis to be put agayne & ouer-comen. Þ*a*t is tokened i*n* þo *secunde chapit*er of *Iob*, where is sayed: »no mo*n* spake to hym a word, for þai sawe his sorowe was greet«. He[3] spekis þe*re* of feynt frendis of Iob, þ*a*t bitokene deuels werrayande þo soules; þ*a*t dar not negh þo troblid soule ne tempte hit seen his grete tribulacion, for þai drede to be ouer-comen of siche a soule. Noght[4] þ*a*t temptacion of þo fend be p*er*ilouse to þe but by þo folowand answere, þ*a*t is, by delite & assent; as þo speche of þo cursid mon noyes þe noght, but if þou hym answere. / And þ*a*t is tokened i*n* þo *threttid & sex* of *Ysaie* where is sayed þat Eȝech[ias] forbed

[1] Lat. Consolationes autem &c. [2] Lat quia si; r. ellis if? [3] Lat. Scriptura. [4] Lat. Sed nota quod diaboli temptatio non sit periculosa nisi &c.

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þo peple to answere to þo blasphemes of Rapsace *prince* of þo kingis hoost of Assiris. By Rapsace is tokened þo deuel, by his blasphemes are tokened ille þoghtis whoche he totils[1]; but þai noye noght but if þou answere by assent. For [þof] þo let[h]*er*[2] blasphemes tourmenten mykel mo*nn*es hert, but þai noye not als long as he answeres not; but on þ*a*t oþer halue þo blasphemand folk are angerid when þai se hom þ*a*t þai blaspheme noght answere.

Þo thrid p*ro*fite of tribulacion.

Þo thridde profite of t*ri*bulacione is: þ*a*t [it] clenses þo soule troblid. And hit is to witte þ*a*t fyue maners of clensyngis ben of bodily þingis. ¶ Þo first clensi*n*g is, of mo*nn*u*s* body; þo whiche is on two maners: i*n* drinkyng & i*n* blode-letyng. ¶ Þo secunde clensing is of metals; þo whoche is on two man*er*s: wi*th* fire as gold, and wi*th* fyle as iren. ¶ Þo thrid clensing is of trees, þo whiche is i*n* cuttyng of brau*n*chis & vp-deluyng of wedis. ¶ Þo ferthe clensing is of corne, wi*th* a flayle. ¶ Þo fift clensyng is of vynes, i*n* þo pressure. In alle þese maners clenses tribulacione.

(1) ¶ First is mo*nn*u*s* body clensid wi*th* drynk: and for-þi when tribulacion takis þe, þenk hit is medycyne, sende to þe fro þi lord to clens [þe][3] of outerage humore and [vnskilwis] likyng. For why as wicked humo*ur*s are clensid wi*th* bitter medicyne, so þo wicked maners of þo soule are clensid wi*th* tribulacion; for as seynt *Gregor* saies, wicked humours are wicked maners. & for-þi take wi*th* glading þo medicyne sende to þe fro þi lord, þo whilk is souerayne leche knowand al þo co*m*plexcion of þi h*er*t; for he wot hou mikel þou may susteyne, & he ne gyues noght to þe but þ*a*t is to þe p*ro*fitable. For why hegh[4] gods son drank þo t*ri*bulacion of deed, not for his, but for þin clensing. On þo same maner drink þou þo medicyne of tribulacion for þi heele & þi clensyng. For hit is saied *Cant. sexte:* »Drinkis frendis, & gladis ȝou derlingis«. And to þo childre of Ȝebedeis was saied: »May ȝe drinke þo dri*n*k þ*a*t I shal drinke?« Þis is þo drink of hele
Calicem salutaris accipiam Et nomen domini inuocabo
þo whilk Dauid receyued wi*th* making of þonkis, sayande: ¶ »Þo drink of heele I shal take«. and p*er*auenture þof hit be hard to þe to swolowe þis drink for bitt*er*nesse, calle gods help, as did Da*ui*d when he saied: »And gods name I shal in-calle«. / & [take][5] kepe þ*a*t as bodily medicyne ne shuld not be tastid ne on þo tong long holden, but sone be dou*n* swalowid: so t*ri*bulacion ne shuld not fro his course wi*th* grutching be þoght on[6]. But as þo profite of medicyne is lettid su*m*-tyme not of defaute of hit-selue, but ille disposicion of þo takand: so þo p*ro*fite of tribulac*i*on is lettid for ille disposicion of þo hard hert & rebel; as is shewid i*n* Pharao *Exod. ferthe*, for why ay þo more he was tourmentid, þo more hard was his h*er*t. And þ*er*fore saies *Salomon:* »þo hard hert shal haue hard at þo last«. ¶ Þo secu*n*d maner mo*nn*u*s* body is clensid with blode-letyng, & þ*a*t on two maners, þ*a*t is to saie, wi*th* opu*nn*yng of vayne, & wi*th* ventuse. ¶ Openyng of vayne is lickened to shrift, & ventuse to tribulac*i*on. And take kepe þ*a*t [as vnnaite][7] bodily blode coru*m*pis þo body: so sy*nn*e, þ*a*t i*n* holy writt is cald blode, corumpis þo hert. Þo vayne thorou whilk þis blode, þ*a*t is to saie synne, is oute-casten, is þo mouth, as *Salomon* saies in *Prouerbe:* ¶ »Þo vayne of lyue is þo mouthe of þo rightwyse«; for þo rightwyse i*n* þo bigynning is wryer of

[1] Lat. suggerit. [2] Ms. For to þo lett*er*. [3] Ms. clennes; þe om. [4] r. he? Lat. ipse; om. in L. [5] Ms. (and L) to. [6] Lat. retardari. [7] om.

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hym-selue, þat is to saie in shrift. ¶ And take kepe: as a mon shuld let oute ille blode to clensyng of þo body, & withhold gode blode to þo norisshing of þo body: so men shulden in shrift saie hore synnes, þat þai be casten away, & holde stille þo gode dedis[1] þat þai ben not leste[2], for why gode dedis tolde in shrift for rosyng & for vayne-glorye, are lost; as is shewid in þo pharise þo whiche rehersid his gode dedis in loouyng, sayande *Luc. aghtend*[3]: »I fast twies in þo woke, [þo] tende I gyue of [al] þat I haue«; but þo puplycane ne durst not lift his eghen to þo heuen, but smote his brest sayande: »God, haue mercie on me synful mon«; and þa[n][4] folowis þat »þo publicane come doun iustified thorou meke shrift fro þo pharisee«, þo whilk duellid in his synnes. For why þoo synnes þat are shewid in sothefast and lawe shrift, are fordone, as Dauid saies: »I saied I shuld shryue me to lord, & þou forgaue þo wickednesse of my synne«. ¶ Þo blode-letyng of ventuse is like to tribulacion: forwhy als mony tribulacions as god sendis to þo hert, so mony strokes for blode-draght he gyues to his purgacion. But take kepe þat bifore þo stroke of blode-letyng hit is nedeful þo flesshe be enchawfid, þat þo stroke may lightlier be suffred: So hit is nedeful þat monnes hert be kyndelid with þo fire of loue, to suffre tribulacion lightly; as seynt *Austyn* saies: »Alle fel þingis & grete þingis light & nerehand none makis loue«. In tokenyng of þis lightid þo holy gost vp-on þo apostlis in tong[is] of fire, as hit is saied *Act. secunde;* of þo whilk þai were so strengthed þat after þo receyuing of hit fro þo sight of þo conseil þai zeden ioyande, for þai were holden worþi to suffre noye for þo name of Ihesu. Þai were bifore þo receyuing of þat light dredeful, as semed in Petre þo whoche denyed his lord at þo voice of a womman; þo whilk nereþolater after þo receyuyng of þo holy gost suffrid for his lord gladly passion of þo crosse. Exemplum

¶ Þo secunde maner of clensyng is thorou whilk metals are clensid, as gold with fire, & ierne with file. First tribulacion clensis þo soule & makis hit clene as fire dos þo gold; þerof saies seynt *Austyn:* ¶ »Þat þo flayle dos to þo corne, þat þo fire dos to þo gold, þat þo file dos to þo iern, right so & on þo same maner tribulacion clensis þo rightwyse mon«; þat is to saie: As þo fire departis þo gold fro oþer metallis & makis hit clene of drosse, so tribulacion makis þo soule clene«. Þerfore hit is saied of þo martirs in *Sapienc[ia]:* »He proued hom as gold in þo herthe«. With þo fire of tribulacion proued was *Iob*, þat saied: »he proued me as gold þat passes thorou þo fire«. And take kepe þat gold is þo moost preciouse among alle metallis, & leed þo most vyle, & nere-þo-later gold ne is not clensid with-outen leed, for why leed drawis with hit in þo herthe þo filthe of þo gold. So þo gode men, þo whiche are bytokened by þo gold, are clensid oft with ille men, þat are bitokened by leed. Þen, if hit be askid »of what þing serues þo ille men to þo gode«, hit may be answerid: of þat þing þat þo leed serues to þo gold; as *Salomon* saies: »þo fool shal serue to þo wyse«, þat is to saie, clensand hym. Þus serued Esau Iacob, þat is to saye, pursuyng[5] hym; of whom hit is saied *Gen[esis] fyue & tuentid:* »þo more shal serue (2)

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[1] Ms. here adds: Luc. aghtende In willing loouyng saied: »I fast twyes in þo wicke«, þat he had don«, þat þai &c.; L. Luce XVIIIo In willing loouing sayde: »I fast twies in þe wike«; þat he had done he tolde, þerfore were þei lefte, for whi &c. These words are intercalated from the following line; it is clear that Ms. Laud is posterior to Reg., and not vice versa.
[2] = loste. [3] Ms. adds: as bifore. [4] Ms. þat, L þan. [5] r. pursuand.

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to þo lesse«. / Sith, tribulacion clensis þo soule as file dos þo iern, furblisshand hit & makand bright. For why as þo swerd þat neuer passis out of þo shethe, & þo knyue þat neuer-more sheres, gedres rust: so monnus hert gedres rust gostly with-outen vse of tribulacion; as *Ieremye*[1] saies: »Bareyne was Moab fro his zouthe: he restid in his filthe«. For-[þy][2] ne pleyne þe not þof god furblisshe þi hert þat hit shyne & be made clene; for in oþer maner þou may not se god;
Beati mundo corde q. i. d. as saies seynt *Matheu*: »Blessid be þo clene of hert: for þai shal se god«. //

(3) Þo thridde maner of clensyng þat fallis to tribulacion, is þo clensyng of trees as of vynes, þo whilk is in cuttyng of vnnayte[3] braunchis; of þo whilk *Io*. .xx.[4]: »Ilk a boghe not berande fruyt he shal smyte of, & he shal clense þo boghe þat beres fruyt, to make more fruyt«. ¶ By þo vyne is vnderstonden monnes hert, þo moysture of whom makande hym to bere fruyte is loue; / þen als mikel as he has of loue: so mikel has he of moysture; for why when þo moysture of þo trees is sprad in þo vnnayte braunchis, þo tree beres þo lesse fruyt. So þo loue of þo hert þo more hit is sprad a-mong flesshely frendis, þo lesse hit is able to gostly fruyte. And if þo wyse gardiner sheres a-way þo vnnayte[3] braunchis of þo tree þat hit may bere more fruyt: hit is no wondre þof god, þat is tiller of monnes hert as saies þo gosple *Ioh. tuentid*[4]: ¶ »My fadre is a til-mon«, he shal shere a-way þo vnnayte loue of þi hert, þat is to saie þi kinraden & þi frendis worldly & flesshely, with þo loue-croke of þo deed þo whilk he holdes in his hondis, or if he do fro þe worldly godis, to þat þat þo loue of þi hert ne passe not his propre termes; aud al þat dos god þat þo loue of þi hert draw not fro hym, & þat hit be not spred in worldly þingis, where mykel mon byhoues lay & þer-thorou no gode wynne but oft ille ende, as saies seynt *Gregor*: ¶ »Who so leenes to þo sclithand, hym byhoues sclithe with þo sclithand«.

(4) ¶ Þo ferthe maner of clensyng þat fallis to tribulacion, is clensyng of corne, with flayle, þat [þo] corne be partid fro þo chaf; as saynt *Austyn* sayes: »Þat þo flayle dos to þo corne: þat þo tribulacion dos to þo rightwyse mon«. For as þo strok of þo flayle gares þo corne passe oute of þo chaf: so tribulacion gares monnes hert be departid fro flesshly loue, for þo world mys-payes to þo troblid hert. þerfore *Dauid* knowande þo profite of þo flayle of tribulacion, saied: »Lo I am redy to anoyes: to suffre þat my hert may be clensid«; as seynt *Austyn* saies: »Ne pleyne þe not of þo flaile of tribulacion, if þou wilt haue clene corne, & be set in heuen, where noght shal be set but clene corne«. But as hit fallis oþer[6]-while þat corne not ripe ne dried ne is not departid fro þo chaf thorou þo strok of þo flaile, but clyues more brissed þer-Inne: so monnes hert hauand moysture & likyng of flesshely loue, ne is not departid fro þo perelous world, but more drawis þerto with loue & lyking; of þo whiche nereþolater he receyues noght but tourment & trauel, for why: »mon is borne to trauel & þo brid to þo flight«, as saies *Iob*. And þerfore saied seynt *Ion* in his pistil: »Ne loues not

(5) þo world ne þoo þat are þer-Inne«. ¶ Þo fift maner of clensyng þat fallis to tribulacion, is clensyng of wyne in þo pressure; for as þo pressure presses þo grapis þat þo precious wyne may be departid fro þo dreggis: so god settis þo soule in þo pressure of tribulacion, þat is to saie in sekenes of body, in pur-

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[1] orig. Ieromye. [2] Ms. for why. [3] L vnþriuand. [4] r. xv. [5] L wicked. [6] orig. ouþer.

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suyng of wickid men, *in* dethe of frendis, in losse of erthely godis; þ*at* he may clense þo soule of filthes of synne & of wicked lykingis. And þerfore ne put not a-way þo pressure of tribula*c*ion: if þou wilt be sett *in* celere of Crist, as *Salomon* saies *Cant. first*: »Þo kyng led me *in* to þo wyne-selere«; & seynt *Austyn* saies þ*at* »þo martirs *in* þis lyue are so p*r*essid, þ*at* þo greet mater of hore body laft *in* þo p*r*essoure, & þo p*r*ecious soules are sett in celere of aye-lastyng lyue as p*r*ecious wyne«. ¶ Ne pleyne þe not if god sett þe in þo pressoure of tribulacion, siþ[1] he defoulid[2] first þo pressoure, as *Ysaie* saies: ¶ »Þo p*r*essoure I defoulid alone, & of þo folk no mon was w*ith* me«. »no mon« he saies, & not »no wo*m*mon«, for alle þo apostles *in* his passion laft*en* hym & fledde; but þo blessid mayden ne dep*ar*tid not fro hym thorou mys-bileue, but suffred w*ith* hy*m* thorou co*m*passion, as Symeon heght hir saieand: »þo swerd of his passion shal passe thorow þi soule«.

Þo ferthe profite of t*ri*bulacion is: þ*at* hit lightis þi hert to knowyng of god & knowyng of þi-selue; *in* þo whilk is þo perfeccion of mo*nnus* knowyng; as seynt *Austyn*, þat[3] so mykel had red & herd, more ne askid he not, saieand in þo boke *Soliloquiorum:* »God, if I had knowen þe! god, if I had knowen me!« And *in* þo boke of Wysdome is h*it* saied: »Knowe þe, is witt fulfild«. ¶ For as we se þ*at* þo strok of þo ȝerd gares þo disciple hold doun his heed & loke on þo boke & recorde his lessone: so tribulacion is sende to þe fro god [þat][4] þou may lere to knowe þi creat*o*re[5]; as seynt *Bernard*e saies: »God makis hym to be knowen betande, þo whilk was forgeten & vnknowen sparande«. Of þis haue we ensau*m*ple, *Daniel ferthe*, of þo kyng Nabugodenosor, þo whilk god cacchid[6] oute of his kyngdome, and was his wo*n*nyng w*ith* wylde beestis, & hay he ete as an ox: but *in* þo ende of his dayes »he liftid vp his eghen to heuen, & his witt is gyuen agayne to hy*m*«. [He][7] liftes his eghen to heuen þ*at* sett-is his knowing on his creat*o*re. In þis liftyng of eghne his witte is ȝolden to hym þ*at* thorou bowi*n*g doune to erthely þingis lost hit. Nabugodonosor þ*at* bifore t*ri*bulacion stekid his eghen to his creat*o*re, lokand to þo erthe, aft*er* tribulacion he lyftid his eghen to heuen where he was þ*at* bete hym: as þo maner es þ*at* when þo child beten feles þo strok of þo ȝerd, he turnes þo eghe to hy*m* þ*at* hym bete. And þerfore god betis ouþ*er*while his face[8], for he wolde þ*at* þai turned to hym hore face. ¶ Þ*er*fore, þou soule, by-holde þ*at* þo maner is of louande to sende letters by-twyx hom, to holde loue *in* mynde, and þ*at* hit be not forgeten: and þ*er*fore þo lord Ih*es*u Crist sendis to þe tribulacion, þat was forgeten of þe p*er*auenture *in* þi wele, as þo botiler of Pharao forgate *in* his wele Ioseph his dreme-reder, *Gen[esis]*. Byhalde þ*at* oure lord Ih*es*u Crist w*ith*holdis *in* mynde of [þe] þo tokeny[s][9] of þo woundis þ*at* he suffrid for þe, as if a knot were made on a girdul to holde su*m* þi*n*g *in* mynde; as oure lord saies thorou *Ysaie fourtid & nyne:* »I shal not forgete þe: *in* my hondis I haue wrytten þe«, þ*at* is to saye: »when I had hom thurled *in* þo crosse for þi loue«. Þen if Crist withholde*s* tokeny[s][9] of his wound*us* for mynde of þe: ne wrathe þe not if he sende to þe tribulacion to hold þo mynde of hym; ffor why als mony t*ri*bulacions as þou haues, als mony messageris [sendes][10] he callyng þe

[1] on erasure. [2] Lat. calcavit; = Fr. defouler, fouler. [3] Ms. saied þat. [4] Ms. &. [5] orig. creature. [6] = chasid. [7] Ms. and eft. [8] r. fase = foes? [9] Ms. tokenyng. [10] Ms. haues.

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[aȝen][1] to þo mynde of hym. Ne agayne put þou not þ*er*fore þi gode so*m*moners: for why hit is saied, »mykel is worþi i*n* citee a gode su*m*moner«. / But þou myghtis saie þ*at* »tribulacions ne are not nedeful to make þis so*m*mones, for god so*m*mon*us* I-noghe by his gyftis, as seynt *Austyn* saies: ‚Gods giftis are not ellis but so*m*mon*us* to cu*m* to hym'; þ*er*fore hit is semely to hym þat he make so*m*mones gyuande giftis, for soche so*m*mones semen a lord, more þen þo so*m*mones þ*at* are w*ith* betyngis«. ¶ To þis may be answerid: þof hit so be þ*at* giftis callen þe agayne to knowyng of þi lord, neu*er*þolat*er* ouþerwhile vnskilful loue drawes[2] to worldly giftis, and so is forgeten þo maker þ*at* gyues godis aye-lastyng. Þ*er*fore of soche he pleynes hym *Prouerb. first* & seies: »I spred out my honde«, þat is to saie gyuande worldly giftis, »& þ*er*e was none byhelde«. He ne saies not þere was no*n* þ*at* »toke«, for mony are þ*at* gladly taken; but fewe are þ*at* »byholden«; [for] fro þo moste to þo leest, alle louen giftis & folowen rewardyngis. / But þou might saie: »þof hit be semely þat god calle agayne thorou t*ri*bulacion[3] hard h*er*tis & vnchastised þo whilk ne wil not turne to hym thorou giftis, he calles[4] agayne thorou tribulacions: neu*er*þolat*er* semely ne is hit not for þo gode, þo whilk knowe*n* thorou þo gyftes þo gyuer«. ¶ To þat may be saied þ*at* þof hit so be þ*at* þo gode hert knowes þo gyuer in þo giftis thorou kyndely likynge, neuer-þo-later hit comes not to p*er*fite knowyng w*ith*-outen prouyng of t*ri*bulac*i*on, as hit is saied *Ecc.*: »What kon he þ*at* is not assaied? ¶ Þo mon þ*at* is p*ro*ued i*n* mony þingis, knowis mony þingis«. But take kepe þ*at* he calde Salomon to his knowyng gyuande giftes, Iob he calde takande away his godis. Adu*er*sitees and tribulacions ladden Iob to p*er*feccion, giftes ladden Salomon to foly & losse. Þerfore if Salomon, þ*at* was riched w*ith* so mykel wisdome, lost þo knowyng of his god i*n* weele: be þou not siker þ*at* þou may i*n* þ*at*[5], longe holde þo knowyng of god. ¶ Þerfore suffre þ*o*u tribulacion þ*at* þou may come to p*er*fite knowyng of þi god. And if þou be mysconfortid for þo grettnesse of tribulacion: in þis confort þe þ*at* þo more tribulacion makes þe to com to þo more coroune. // Now hit is saied hou þ*at* tribulacion[s] calles þo hert to knowyng of his creatoure. Now is to saie hou þai calle mon to knowyng of hym-selue. For why þo hert þ*at* þo ioye of þo world drawes fro hym-selue: ne may not fele ne knowe hy*m*-selue; wherfore *Dauid* saies i*n* þo name of soche: »Þo light of myn eghen ne is not with me«. Woo worthe hym þ*at* dispendis þo light [of his knowyng] i*n* þo knowyng of outeward þing*us* and holdes[6] no[ȝ]t to knowyng of hym-selue! . . .[7] for why worldly weele so mykel more draw*us* þo soule fro hit-selue, i*n* hou mykel more he folowes hit & loues hit. ¶ But as þo assegid is gart ouþ*er*-while thorou assaute of his foes to turne i*n* to his p*ro*pre holde fro whiche he dar not passe for drede of his fooes, [also][8], as seynt *Gregor* saies: »tribulac*i*on gares þo h*er*t to turne to hyt-selfe, & aye þo moo tribulacions þ*at* he has: þo fewere issues are to passe oute fro hym-selue«. ¶ Þer-fore happye is aduersite þ*at* ȝeldes [þe] to þi-selue & makis þe to turne vn-to þi p*ro*pre home; and þer-fore hit is saied *Exod. Tuelft*: ¶ »Duelle ilk mon w*ith* hym-selue«, þ*at* is to saie, knowe hy*m*-selue, & take kepe to hym-selue; for why as a hous þ*at* no mon wonnes Inne is broght to noght: so þo hert not inhabited, is broght to waast & to

Lumen oculorum [meorum] & ipsum non est mecum

[1] on. margin. [2] r. clyues? Lat. inhaeret. [3] calle—trib., is to be om. here. [4] r. calle; om. he? [5] r. yt? [6] Ms. *by*-holdes, by overl.; Lat. reservat nihil. [7] Lat. adds: Sed quomodo se cognosceret, qui secum non est? [8] Ms. and, om. in L.

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noght. ¶ Woo is þo hert þat to þo likenesse of a ioguler etes shameful morsels oute-with his hous, þo whiche þo more he synges in oþer mennes houses, þo more he fyndus þat he may wepe in his owne. For why aye þo more þo hert likis in worldly þingis, þo lesse he fyndis confort in hym-selue. Tribulacion forþi is sende to þo hert, þo whiche garis hit to turne agayne to hit-selue fro worldly ioyes, as þo ioguler after þo feest is gart to turne home agayne to hym-selue to his house. So þo dowue when sho founde not wher-on sho myght reste hir fote, turned agayne to Noe in to þo shipp. ¶ Noe is vnderstonden þo reste of þo hert[1]; when þat monnes hert ne fyndis not oute-with in þo whiche his loue may rest: þen he turnes to hym-selue. ¶ [2] Þo dowue þen ne fyndes not where sho may rest hir foot: when þo hert ne fyndis noght in erthely þing where he may sette his loue; & þen he turnes to hym-selue, & he is gart to saie þat *Dauid* saied: »My soule, turne in to þi reste«. And in *Cant.* saies oure lord to þo soule þat had dispendid his hert by worldly þingis: »Turne agayne, þat we may byholde þe«, þat is to saie: I & þou; [þou] shal byholde þe with eghe of conscience, I shal byhold þe with eghe of mercie. / Þerfore þou soule, suffre þe to be agayne cald to þi-selue & to god thorou tribulacions, þo whiche wele had liftid fro þe; and namely for tribulacions bynden & festen þe to þi creatour, whom þo ille fredame of þo world lousid. ¶ And þerfore saied *Iob*, þat was proued in soche þingis: »If I were gird with þo prik of pouert, hit shulde shewe to hom hore werkis«[3]. And take kepe he ne callis not here pouert wantyng of erthely godes, but wantyng of erthly solace þo whiche is had in worldly richesse, as hit is written *Ecc.:* »Sum mon is pore al-þof he be in mony richessis«. Þo bondis of pouert are calde alle tribulacions þo whoche are sende fro god to bynd þo hert fro worldly solace. ¶ Þese are þo bondes of Adam oure forme-fadre, þo whoche fallen to vs thorou þo right of heretage, thorou whilk god drawes to hym mony as hit were agaynes hore wille. Of þat saies *Osee:* »In þo bandes of Adam«, þat is to saie in tribulacions, »I shal drawe hom, in bondis of loue«, þat is to saie sende thorou loue; as saies seynt *Bernarde:* ¶ »We are drawen (f. 59) when we are wont to tribulacions«. And þerfore þou soule þat art bounden with þese bondis, ne hold þe not reuyled; ne hope þou not þoo þat are not bounden be in verray fredame to whom is graunstid al þat þai ȝerne; for why þou hopis not þo seke mon in gode state ne in hope of heelyng, þof al þat he ȝernes be graunstid to hym of his leche,—for þen he despaires of his heele, ffor why þat is certayne token of his dethe. Thorou whiche hit semes þat worldly fredame ne is noght but spedyng to perisshyng, and þerfore, þo more frely þai fulfille þat þai wil with-outen tribulacion, þo sonner þai falle to hel[l]e. ¶ And þerfore if þou wilt haue god helpande to þe, suffre þat þou be bounden with bondes of tribulacion, whoche comen fro god & to god drawen. Þerfore he saied to *Esechiele:* ¶ »Lo I gaue my bondis vpon þe«; & thorou þis may men vnderstonde þat þo bondis of tribulacion are giftis of god. Þerfore thorou þese þingis hit semes þat tribulacions are bondis byndande þo soule to god, and ay þo more þo tribulacion is, þo faster byndis hit þo soule to god.

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[1] Lat.: Noe Christum significat, Arca Noes requies mentis intelligitur. [2] Lat. adds: Per pedem columbae, amor cordis intelligitur. [3] Iob. 36, 8.

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Tribulacio quinta.

Þo fift profite of *tri*bulacion is: þ*a*t hit hastis þi way to god; and þerfore als mony tribulacions as þou haues: a*l*s[1] mony messageres sendes god to þe to haste þe to hym and þ*a*t þou duelle not i*n* þo way. & se hou wickid þai are þate tarien þo wickid hert [þat][2] me*n* ne haste not to go to god. ¶ And þerfore when *tri*bulac*i*on dos away likyng & loue i*n* worldly þingis þ*a*t tarie*n*, þen þo hert is prikked to go hastily to god, as þo p*ro*phet saies: »Hore sekenessis are mony-fold«, þ*a*t is to saye tribulacions, »and aft*er* þ*a*t þai hastid«, þ*a*t is to saie to go to god. And seynt *Gregor* saies: ¶ »Þo harmes þ*a*t pressen vs here, gare*n* vs to go to god«. Þerfore ne hald þou not litel þo gyft of tribulacion þo whilk delyuers þe of a hard p*ri*son and haastis þi way to þo kyngdome, as hit is saied *Ecc.*: »Mon is led su*m*-tyme oute of p*ri*son & of bondis to þo kyngdome«. ¶ Þo p*ri*son is þere calde what þing þ*a*t þo hert loues vnskilfully i*n* þis world; ¶ þo boundes w*ith* whilk he is bounden, is wicked ȝernyng; & ay þo more þis loue is, þo depper is þo p*ri*son. ¶ Oute of þis p*ri*son god ledis þe thorou tribulacion: when he takis fro þe, or makes froward to þe, þo þing þ*a*t þo loues vnskilfully or þ*a*t þou wolde loue aft*er*ward; þo whilk þing is tokened *Act. Twelft* ¶ where he saies þ*a*t Petre was keppid i*n* p*ri*son of Herode, and hit folowis aft*er* »þ*a*t þo aungle of god stode by hym & smote hym on þo syde and raysed hym saiande: ‚Ryse bilyue'«. ¶ By þi syde is vnderstonden þi broþer þo whilk come of þo same syde of þo whilk þou, or alle þoo generaly þ*a*t are bounden to þe of blode or of frensship. ¶ When þ*a*t he þ*a*t shulde be to þe frende thorou kyndely right, is to þe frowarde, or drawen fro þe w*ith* dede, vnderstonde þe smytten i*n* þo syde to go oute of þo p*ri*son, & þ*a*t þou sett þin hert alonely i*n* god þo whilk ne may not fayle. ¶ But byholde þ*a*t Petre ne playned hym not of þo strok i*n* þo syde thorou þo whilk he was delyuerd of prison; so þou ne shulde not playne þe of tribulacion þo whilk delyuers þe fro worldly loue wicked & fals. & p*er*auenture if hit be hard to þe to suffre þo strok of tribulacion: byholde Crist þ*a*t for þe was woundid i*n* þo syde, & þen þo lightlyer þou shalt suffre; as þo gode knyght, when he sees þo woundis of his lord, he ne feles not his owne woundes. ¶ And þerfore ne put not away þo messangeres of þi lord þo whilke callen þe agayne & garen þe to haste to hym; for why he þ*a*t puttis *a*gayn[3] þo messagere, agayne-puttis þo lord. ¶ Þo messagere þen is put agayne when þo h*er*t stryues agayne tribulacion w*ith* vnbuxu*m*nes. & take kepe þ*a*t tribulacion dos two þingis: ¶ hit tourmentis þo soule clensande hit, & hit clenses tourmentande; but when þo hert receyues tribulacion w*ith* vnbuxu*m*nes, þen twynnes he þo clensyng fro þo tourment of tribulacion, and þen he feles þo bitternesse of tribulacion & tynes þo profite; & neu*er*-þo-lat*er*, wil he nyl he, hym byhoues suffre tribulacione.

Þo sixt profit of *tri*bulacion.

Þo sext profite of tribulacion is: þ*a*t hit[4] is gyuen to quytyng of þi dettis i*n* þo whilke þou art bounden to god, whom þou may not fle ne no þing reeue fro hym, ne no þing of þi dette fro hym layne. ¶ Þese dettes are þo peynes þ*a*t ben aght for þo synnes þ*a*t þ*o*u haues don; & þof hit so be þ*a*t ay-lastande

[1] l overl. [2] Ms. þen. [3] a overl. [4] overl.

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peyne be aght for deedly synnes, nereþolater þat peyne aye-lastande is chaungid in to erthely peyne thorou contricion & shrift. ¶ Also þis peyne erthely is made lesse thorou fastyng & tribulacion, and oþerwhile is al releeshid, & namely by tribulacions. And þerfore witt þou þat what so þou suffris for god, hit is acountid of god in paye of þi dett. ¶ And as þo kyngis stiward when he ȝeldes acounte of þo receyt of his lord, he acountes & castis with penyes of leed or of coper, and oþerwhile in þo ende of his [1]acounte a peny of leed or of coper lies for a[1] hundrid marke of gold or of siluer, þo whilk in hym-selue is of litle prise: ¶ so þo tribulacion of one houre in þis world receyued with pacience, delyuers fro þo peyne of helle, þo whilk is heuy & aye-lastande. Ensaumple of þis þou haues in þo theue þat on þo right syde of Crist was hengid, þo whilk for his ille dedis suffrid payne on þo crosse, & was oblisshid to oþer payne þat is to saie of helle, ¶ and nereþolater he hauande contricion for his synnes, turned hym to his lord & saied: ¶ »Þenk on me, lord, when þou comes in to þi kyngdome«: & als-tyte he assoyled hym & delyuerid hym of al þo dette of hard payne, thorou þat mylde voice: »For sothe I saie to þe, to-day with me in paradyse shalt þou be«. Woo is hym þat noght payes in þis lyue, but ekis synne vp-on synne, of whom hit is saied in þo psalme: ¶ »Þo synful mon shal borowe, & not quyte«. Woo is hym þat shal be gart to come to strayte acounte of þo large exspensis þat he made: for why he þat lyued aye with-outen acounte, hit by-houes þat he paye aye payues in helle with-outen releshe of any dette. Þere [2]mony marchaundes shal wepe þat here lagheu & ioyen of dyuersite of worldly solace; þat is bitokened *Apoc.*, where is saied: »Þo marchaundis of þo erthe shal wepe«. By þo marchaundis of þo erthe are vnderstonden þoo þat haue sette hore þoght & hore loue in erthely þingis; þo whilk shal wepe bitterly, for god[2] shal shewe to alle hore wicked marchaundysis. But þo marchaundis of heuen þen shal laghe, when þai se þat þai haue wonnen þo ioye of paradyse for a litle tribulacion; þo whilk is tokened *Ecc.*, where is saied: ¶ »One is þat mikel byes[2] with litle prise«. ¶ Þis litle prise is þo suffring of tribulacion of þis lyue: þo whilk god takes for mykel dette, for as men comunely saien, »Of an yuel dettoure men taken roghe ootes for wheete«. And [if] perauenture þou art holden in no dette for deedly synne or veniale of þo whilk tribulacion shulde delyuer þe, nereþoles hit kepus þe fro fallyng in to dett: for as seynt *Gregor* sayes, ¶ »Mony are clene of synne þo whilke shulden sone falle þer-Inne but if tribulacion kepid hom«. ¶ Þerfore þou soule þat feles þe bounden in dettes & dredes þo paye to make: suffre mekely þo tribulacions of þis world whiles þai haue hore tyme & are payed for þo dettis in þo whilk þou art holden to god; ffor why alle þo tribulacions of þis lyue may vnneþes be lickened to þo tribulacions of one houre þo whilk are in helle. Also alle þo tribulacions of þis world, þof þai were sette to-gedre, ne were not worþi to gete þo ioye of paradise: saiande þo *apostle:* ¶ »Þo passions of þis tyme are noght worþi to þo ioye þat is to come, þo whilk shal be shewid in is«.

Exemplum.

Mutuabitur peccator & non soluet.

VII tribulacion.

Þo seuent profite of tribulacione is: þat hit makis brood monnes hert to þo receyuyng of þo grace of god. ¶ For as þo goldsmythe hamer makis broode

Exemplum.

[1] acounte—for a, on the margin. [2-2] The same passage occurs on a fly-leaf in the beginning of the same Ms., by the same hand. [2] Ms. for hore g.

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þo gold or þo siluer *with* oft smytyng, to make a *pre*ciouse vessel: ¶ so god, maker of ilk creature, ordeyned tribulacion to þo enlargyng of þo hert, to hold þo giftis of grace. Of þis enlargyng saies þo *prophet:* »In tribulacion þou has enlargid me«. & þerfore suffre gladly þo strok[*is*] of tribulacion, for aye þo more þo hert is enlargid *in* suffryng, þo more gostly gyftis god settis þer-Inne. ¶ And[1] byholde þ*at* aye þo more noble þo metalle is, þo more is hit bowande to þo strokes of þo hamer: ¶ Right so þo *pre*ciouse hert & þo meke, þo more pacience has he *in* tribulacion. And al-þof hit so be þ*at* þo strok of þo hamer, þ*at* is to saie tribulacion, tourm*en*tis þe hard: ne*re*þolat*er* confort þe *in* þis þ*at* þo goldsmythe þ*at* is to saie god almyghty, holdes *in* his hondis þo hamer of tribulacion, þo whilk con mesure wel þo stroke aft*er* þo myght of þo receyuande mat*er*. And þerfore ne be þou not as metalle *in* a lomp, w*ith*-outen bredyng, ¶ as harde hertis are & vnchastisid, *in* þo whilk tribulacions or chastysingis fynden no stede. And also ne be þou not as an olde friyng-panne þo whilk brekes vnder þo strok of þo hamer for drosse, & þo whilk for a litel olde brek*yn*g receyues mony newe brekyngis; so þo hard h*er*t and vnsufferyng *in* tribulacion ekes his harme. And þerfore suffre gladly tribulacion makande brode þo hert. To þ*at* somõnes þe þo wyse mon, sayande *Ecc. II°*: ¶ »Suffre þo vp-holdyngis of god; & be fast to god, & suffre; þ*at* þi lyue may waxe *in* þo last tyme«; as if he saied: Suffre gladly þo t*ri*bulacions of þis world for god, for why, for god suffrid for þe mony tribulacions, and þerfore ȝelde to hym þo tyme[2] of þi seruyse; »be fest to god, & suffre«, as if he saied, be felowid to god, and what so he laies on þe, suffre, and witt þ*at* he wil not charge þe ou*er* þi power, for þo apostil saies *p° Cor. x°*: ¶ »Trewe is god þ*at* suffres ȝou not to be temptid ouer þ*at* þ*at* ȝe may suffre«. Þ*er*fore suffre *in* þo foresaied maners: »þ*at* þi l[y]ue[3] wax at þo last«, for thorou þ*at* shalt þou lyue w*ith*-oute*n* ende, *in* þo ioye aye-lastande.

VIII^a tribulacio.

Þo aghtid profite of tribulacione is: þ*at* god, sperrande oute worldly solace[4] whilk are vnd*er*nethe, gare[s][5] men to seke heuenly solace whilk are aboue. As *in* worldly þingis[6] a lord when he wil selle hys wyne, defendis þ*at* no mon open hore tauarne til he haue solde his wyne: so god o þ*er*while sperres away worldly solace, þ*at* he may gyue his solace. ¶ Þis is bitokened in *Iocle*, where is saied: ¶ »Þo beest*us* of þo felde &[7] þo grownde thristy loked vp to þe: for þo welles of watre are drye«. Þo beestis of þo felde he call*us* affections & flesshely ȝernynges, ¶ Þo welles [of water he calles worldly solace; þerfore when þo welles][8] of þo wat*er* are dried, þ*at* is to saie when worldly solace failes *in* noyes, þen þo hert is gart to loke vp & seke mede of solace of heuen. ¶ Þerfore so mykel is oure lord to þo hert more louande, in hou mykel þo hert fyndis more bitt*er*nesse *in* outewarde þingis. / But þou myght saie: »of þ*at* I am not sorye þ*at* þo tauerne of worldly solace is not open to me, but of þ*at* þ*at* þo tauerne of gostly solace is stoken to me: for nouþ*er* aboue ne by-nethe fynde I solace«. To þ*at* is answerid þat thorou þ*at* al-onely þ*at* worldly solacis are

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[1] Ms. And *per*fore. [2] Lat vicem huius servitii. [3] Ms. loue. [4] r. solacis. [5] Ms. garen. [6] Lat. Sicut terrenus dominus &c. [7] r. as; Lat. quasi area sitiens. [8] om.; but so L.

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*with*holde*n* fro þe, þou ne shuldes haue heuenly solace*s*: but if þou first fynde hom ȝernande & askande, for god wil þ*at* þou seke hom & desire hom. For more mede is i*n* desirande & sekande[1] god, þen lika*n*de i*n* hym. On þo same maner þo more bre*n*nandly þ*at* þou sekis & desires hym, þo more solace is gyuen to þe & þo more swetnesse shalt þou fynde i*n* hym, as þo meete sauers bett*er* to þo hongrye þen to þo ful. And witt þou þ*at* solace[2] of heuen shal not long be holden fro þe if þ*at* worldly solace*s* be sperrid oute thorou tribulacion, if þ*at* þou haue askid hom & soght hom brennandely, al-þof þai seme to be fer drawe*n* fro þe; as *Salomon* saies: »His desyre shal be gyuen to þo rightwyse«.

IX^a tribulacio.

Þo nyntid profite of tribulacion is: þ*at* hit settis þe i*n* þo mynde of god: for thorou tribulacion he calles þe agayne i*n* to þo mynde of hym; and þo more þo tribulacion is: þo more art þou festid i*n* þo mynde of god. Not for þ*at* god forgetis any, þo whilk al þing sees: but þ*at* holy wrytt saies god has »forgeten« þo mon to whom he gyues not helpe of tribulacion confortande hym, & sum mon haues he i*n* mynde to whom he gyues þo help of tribulacion, confortande hym gostly & ekande grace. ¶ Þerfore þou soule, if þou wil be put i*n* þo mynde of god, i*n* mynde of whom is þi heele, & forgetyng of whom is þi dampnacion: lere to suffre anoyes mekely, & so sufferande þenk on god: & he shal eftersones þenke on þe, for a frende þenkis on his frend when he is i*n* a-noye oft*er* þen if he were w*ith*-outen. ¶ Þerfore þou soule, if þou fele þe mys-confortid: confort þe of tribulacion[3], for tribulacion puttis þe i*n* mynnyng of god, [and][4] þo mynde of god auayles more to þe þen what-so-euer tribulacion may reeue þe. In bitokenyng of þis saies oure lord *Exod. III°*: ¶ »I saw þo affliction of my puple þ*at* is i*n* Egypte, & I herd hore crye, & I went doune to delyuer ho*m*«. In þese wordis two þingis are to byholde: ¶ Þo first is þ*at* god loki[s][5] to his folk w*ith* þo eghe of mercie; þat oþer þing is þ*at* god ȝeldes couenaunt þ*at* he made w*ith* þo folk anoyed thorou tourment. Þ*at* byholding bryngis a gostly[6] gift thorou þo whilk god is bowed to haue mercye on his frende i*n* tourment. ¶ And þerfore if hit so be þ*at* þo Egypciens, þ*at* is to saie þo wickid, pursuande [7]tourment þe: nereþolat*er* haue confort i*n* þis for þo byholding of god to þo affliction mykel is worthe to þe. And þ*er*fore hit is saied *Secund. Reg. XVI* of Dauid þ*at* fled fro Absolon his son, þ*at* Semey seande hym, myssayed hym saiande: »Cu*m* out, cu*m* out monsleer!« And Abisay seande þ*at*, sayed to þo kyng: ¶ »Why myssaies þ*at* hounde my lord kyng? I shal go & smyte of his heed«: And Dauid answered: »Let hym myssaye me by þo comau*n*deme*n*t of oure lord, perauent*ur* if god byholde myn affliction, and ȝelde me gode for þis myssaiyng to-day«. In þ*at*, vmbythenk þe þ*at* Dauid wolde suffre þo myssawe of his enmye, þ*at* he might gete þo beneson of god. ¶ Þerfore i*n* als mikel more þ*at*[8] þou desires þo beneson of god, i*n* so mykel more mekely[9] þou shal suffre þo myssawe of þin enmye, for þo sufferaunce of þo[9] myssawe of þo wicked wynnes þo beneson of god, & delyueraunce. Þ*at* is bytokened *Daniel Tercio*, where hit is saied þ*at* gods aungle went dou*n* w*ith* Azaria & his felowis i*n* to þo oouen; & made þo myddes of þo oouen as þo

[1] Lat. in desiderando et querendo deum. [2] r. solacis. [3] Lat. Si ergo sentis te desolatam ex tribulatione, consolare quia &c. [4] Ms. for. [5] Ms. lokid. [6] Lat. quoddam speciale donum. [7] Ms. to tourment. [8] erased. [9] overl.

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wynde of dewe blowande, & shooued oute þo mynistres of þo kyng þat brende hit; and loke þat þo fire of þo ouen not al-onely put hom a-way, but gaue colenesse. ¶ Þerby is bitokened þat Crist is redy to þo troblid. Þerfore if þou wil colenes be gyuen to þe in tribulacion, and þin enmyes þat procuren þo tribulacion ben brent: suffre mekely tribulacion, for god is with þe in tribulacion, & shal delyuer þe oute of tribulacion, & for tribulacion shal gyue þe mykel mede. Of þis [þre] hit is saied in þo *psalme:* ¶ »With hym I am in tribulacion«—lo here gods felowship! »& I shal delyuer hym«—lo here delyueraunce, »and I shal glorifie hym«—lo here mede. Þerfore loke þat tribulacion settis þe in mynde of god, þat gyues more þen tribulacion may withdrawe.

Cum ipso sum in trib., Eripiam eum & glorificabo eum.

Þo tente profite of tribulacion is: þat hit makis þi prayer to be herd anentis god; for hit is not þo[1] custome in þo sight of god þat he put agayne þo prayer of þo troblid, but titter þat he here hit. Wherof *Salomon* saies: ¶ »Lo, he shal here þo prayer of þo hirt«. And þerfore oft-sithes god chastises mon & sendis tribulacion, þat he gare hym aske mercy, and þat he open his mouthe to aske hym in tribulacion þo whilk had hit sperred in eese. Þerfore saies seynt *Austyn:* ¶ »God sendus tribulacion to summe men þat þai be stirred in tribulacion for to aske þat of god þat god wil gyue hom«. In þo persone of soche men saies þo *psalme:* ¶ »I cried to oure lord when I was troblid, & he herd me«. [And][2] if hit falle perauenture þat þou calle on god in eese, þat eese ne lettis þe not al-out [to][3] slepe: nereþolater hit makus þe slepy summe tymes, so þat þi criyng in eese ne is not so spedeful as hit is in anoye. ¶ And perauntre if anoye so mykel fulfille þi hert þat hit may not be so entendaunde to prayer in anoye as hit may in weele: nereþolater þo anoye makus þo prayer more preciouse; but if þo anoye so mykel holde þe vndre þat þou ne may not open þi mouthe to crie to þi lord: nereþolater tribulacion prayes for þe whiles þou haues suffryng. For why maystir Peris[4] saies of Lazer þat als mony woundes as he had, so mony mouthis had he cryande to god; for when Lazarus was stylle with his mouthe, þo woundis cried for hym, as oure lord saied to Caym of Abel his broþer þat he slogh: ¶ »Þo bloode of þi broþer cries to me fro þo erthe«. So þerfore semes hit þat tribulacion makis þo prayer more preciouse & more receyuable; for tribulacions are as hit were þo payment for þo letter of oure delyueraunce, as *Iob* saies: ¶ »Who gyues me þat myn asking myght come, & þat god gyue me þat þat I abyde? he þat toke me he defoule me; louse he his honde & kerue me? and þis be my solace þat he tourmentande me thorou sorowe ne spare noght«. ¶ Take now kepe þat Iob, þat had loste alle his godis, his sones & his doghters, is striken with þo werst sore fro þo soole of þo foot to þo hatrel of þo heued, reproued of his frendis, myssaied of his wyue, nereþolater hym þoght þat god tourmentid hym litle, ne in none oþer þing asked he confort, but al-onely þat god shulde not spare hym. But if þou aske: »what fallis hit to delyueraunce, þo askyng of his tourment?«, þerto may be answerid: þat his tourment was þo payment of his letters; as when a pore mon drinkes in þo tauerne & has not wherof he may paye his scott, byds dyng hym wel & let hym go. If

Ad dominum cum tribularer clamaui & exaudiuit me.

[1] Ms. in þo. [2] Ms. As, L And. [3] Ms. of, L to. Lat. ut prosperitas te totaliter dormire non faciat. [4] Petrus Lombardus.

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hit be askid wher-Inne þo confort of Iob was when he praied to be tourmentid: þerto is answerid by seynt *Gregor* þat »god spares summe men here þat he may tourment hom afterward, & agayneward ¶ he tourmentis summe men here þat he may spare hom afterwardes«. ¶ Þo confort of Iob was in þis þing: þat for þo tribulacion here he wist wel forto eschape þat þat was to come. Be þou confortid þerfore, for if þou be here tourmentid suffrandely, oure lord shal spare þe afterwardes, for hit is saied *Naum II°*: ¶ »Oure lord shal not deme a þing twyes«. & als-so *Iob*, þat prayes þat god ne spare hym not here, in an oþer stede prayes he þat god spare hym afterwardes, sayande: »Lord, spare me!« Þerfore suffre þou here tribulacion þat god spare þe afterward; for tribulacions heelen þo soule, as *Iob* saied: »He woundus & heelis«, for why he woundes þo body in sendande tribulacion, but in þat[1] he heeles þo soule.

Eleuent profit of tribulacion.

Þo elleuende profite of tribulacion is: þat hit kepis, & norisshis, þo hert. For why as þo fire is keppid in þo askis: so þo hert of gods seruaunt is keppid in tribulacion. ¶ Forþi god bad in þo olde lawe þat þai shulden couer þo tabernacle with seckis of heyris; þo whilke seckes couerde þo precious curtynes and alle þo vessel of golde & syluer agayne þo wyndis & raynes, to tokenyng þat þo precious vertues of þo seyntis, & namely mekenesse, are keppid in tribulacione; for why tribulacion gares mon þenk off his vnworthynesse, and so gares hit mon be lowid, whom worldly wele lyftid a-boue þo mark of his sekenesse. ¶ Also tribulacion norisshis þo hert, as þo norisse hir childe. ¶ For why as þo modre chewes þo harde meete [2]þo whilk þo child ne may not chewe[2] & takes hit in to hir body where þat mete is turned in to mylk to þo norisshyng of þo childe: so Crist is called oure moder in holy wrytt, for þo mykelnesse of loue þat he has to vs, and for þo bitternesse þat he had in þo crosse: where he chewid bitternesse & harde dyngyngis & shames to vs, for to norisshe vs and strengthe vs gostly forto suffre by his ensaumple þo tribulacion of þis worlde. ¶ For why right as wyne syed thorou a poke ful of spices chaungis his sauoure, þat is to saye drawande þo sauoure of spices: so a mon sufferande tribulacion shal sye hom by gods body, byholdande his passion whilk he suffrid for hym; and so shal þai be endouced & shal be made light to suffre, þo whilk semed byfore ouuer-harde to suffre.

XII tribulacio.

Þo twelft profite of tribulacion is: þat hit gyues a mon certeyne witnesse þat god loues hym. Wherof he saies *Apoc.*: ¶ »I reproue & chastise hom þat I loue«, and in *Eccl.*: ¶ »He þat loues his sone: he wonnes[3] to hym betyngis«, þat is to saie: he sendus to hym continuly somme betyngis, þat is to saie one after an oþer. Þerof saies seynt *Ierome*: »Oure souerayne fadre Ihesu Crist holdes his sones euer-more vnder sum scourge or wande, þat[4] when þai are delyuerid of one, þai ben vnder an oþer«. And he ne sendis hom note alle at ones, but one after an oþer, as a mon shotis an arowe after an oþer. ¶ But wicked men þat [here][5] with-outen gods scourge & his disciplyne [lifs][6], & whom none amendement

[1] in þat expunged. [2-2] on margin. [3] Lat. assiduat. [4] L. &. [5] Ms. are. [6] on margin.

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with-drawes fro wrangwysenes, he shal shote to hom here-afterwardis alle his arowes at enes, þo whilke he sendes here to gode men serely, þat is to saie one after an oþer, & þat is to hore purgacion. ¶ For why alle þo tourmentis þo whilk are here departid thorou al þo world, þen here-afterwardis shal rest as hit were in a stede; as oure lord saied *Leuit. XXXII°:* »I shal gedre to-gedre vpon hom yuels, & I shal fulfille myn arowes in hom«. ¶ Þerfore þou soule, if þou[1] wilt be loued of god: ne cast þou not away tribulacion þo whilk shewes to þe testymonye of þo loue of god. But if þou saie þat »þo childer receyues of gods honde gode & ille, [why þerfore is][2] þo receyuyng of yuels more[3] tokenyng of loue of god, þen þo receyuyng of godes?«: to þat may be answerid: Certayne hit is þat god gyues to his speciale frendis þo best godis, & to þoo þat he best loues; but more loued he Crist with-outen comparison þen al þo world, and nereþolater he gaue to hym in þis world mony yuels & fewe worldly godis, but as seynt *Bernarde* saies, ¶ »ffro his birthe of his modre to þo peyne of þo crosse he had neuer[4] but pouert & tribulacion«. And þerfore þo sendyng of tribulacion is more tokenyng of loue of god, þen þo sendyng of worldly eese. Ouer þat, Ihesu Crist gods son, þo whilk lyued in þis world, as a marchaunde þat cheses in þo[5] marketis gode marchaundysis & leeues þo yuel ¶ he chese tribulacions & forsoke worshipis, as hit saies in þo gosples, forwhy he fled in to wildernesse when þai wolden haue made hym kyng *Ioh. VI°*, and nereþolater he ne fled not when þai soghten hym to slee, but he saied to hom: »I am he«. And þerfore if Crist be wysest in chesyng, hit semes þai are foolis þo whilk despisen[6] tribulacions and aduersites, & chesen worldly profites, þo whilke shal not delyuer hom of þo hondes of hore fooes, þat is to saie of fendes, here-afterward. And þerfore suffre now tribulacion with Crist, þat þou may haue at þo last þo coroune of lyue in þo kyngdome of heuen; for why in oþer maner þou ne may not entre in to þo kyngdome of heuen, saiande þo *apostle:* ¶ »Thorou mony tribulacions byhoues vs entre in to þo kyngdome of heuen«. Þo whilk graunt vs Ihesu Crist: þat with-outen ende lyues & regnes. A M E N.

6. (Of the double Comminge of Christ.)[7]

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

fol. 67.

Seynt Bernard spekis of þo comyng of oure lord Ihesu Crist & saies:

¶ ,I wil not, breþer, ȝe forgete þo tyme of ȝoure visytacion, ne þat þing þat shal þis tyme be visytid in ȝou; for why þis tyme is ordeyned to soulis, & not to bodies. For why þo soule is more worthy þen þo body; he chalangis to hym by kyndely worthynes þo first bysynes, and first shal be amendid þat fel first; for why þo soule filed in synne made þat þo flesshe shal be punysshid in peyne. ¶ And þerfore if we wil be founden Cristis lymes, with-outen donte hit fallis to vs to folowe oure heued: þat þo first bysynesse be to vs to þo graythyng of oure soules for þo whilk he is comen, [&][8] whos corrupcion he studyed to heele firste. ¶ Þo heelyng of þo body holde we to þat tyme & abyde to þat day in

[1] *u* overl. [2] Ms. wherfore. [3] Ms. is more. [4] n added. [5] overl. [6] Ms. despiseden. [7] This title by another hand. This piece has cadences. R. Rolle's authorship is doubtless. [8] Ms. to.

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þo whilk he is to come to glorifye þo body, as þo apostle makes mynde: ¶ »We abyden oure saueoure oure lord Ihesu Crist, þat shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse«.... ¶ Þou haues þat wherfore Crist is comen, & wherfore cristen mon shuld studye: and þerfore, þou body, ne reeue þou not þis tyme fro þo soule; forwhy þou may let þi heele, & make hit may þou not. Al þing has tyme. Suffre þat þo soule now trauel for hym-selue: & trauel more with hym, for if þou suffre with hym, þou shal regne with hym. ¶ Als mykel as þou distourbles his amendement, in so mykel þou lettus þine owne; for why þou ne may not bifore be amendid, til god se in hit his likenesse graythed. ¶ Þou flesshe, þou haues a noble gest, & al þi heele hengis on his hele: gyue þou worship to so greet a geste; for why þou wonnes in þi cuntrey, & þo soule pilgryme & flemyng, is herberwid with þe. I pray þe what symple mon ne wold not gladly ligge in a hirne of his house, to gyue rowme til a greet lord þat wolde vouche-saue to herberow with hym? And þerfore do þou on þo same maner; wrongis & þine angres ne charge þou not namely, þat[1] þi geste may honourablye duelle with þe; hit is worship to þe for hym in þo mene tyme [to] be nackened of honoure. & take kepe bysily þat þou despise not þi geste for þat þat þou sees hym pilgryme & comelyng to þe; and biholde þou what þo presence of þi gest gyues to þe. He [it] is þat gyues sight to þo eghen, heryng to þo eeres[2], speche to þo tong, taast to þo mouthe, styrryng to alle þo lymes. Knowe þou þat by þo gyft of þi geste þou has what so þou has of lyne, what þou has of witte, & what þou has of beute; forwhy þo departyng of þi geste proues what his presence gaue þe. ¶ Forwhy sone after when þo soule departis, þo tong is stille, þo eghen are blynde, þo eeres are deeue, al þi body waxes stark, þo face waxes pale: and in a litel whyle al þi carion waxes stynkand & roten, & al þi beute is turned in to noght. ¶ Þerfore why hurtes þou & makes sorye, for a litel worldly likyng, þis gest, with-outen whom þou ne myght fele no þing? If þi gest flemed by encheson of wrathe, & oute-casten fro þo face: face of his lord, gyues þe so mykel: how mykel shal he gyue to þe, when he is saghtelid to his lord? ¶ And þerfore, þou body, ne let þou not þat saghtelyng; forwhy thorou hit, grete ioye is graythid to þe. Putt þe forthe sufferandly & gladly to alle þingis; fayne þou no þing þat myght profite to þat saghtelyng. Saye to þi geste: »þat[3] oure lord shal þenk on þe, & he shal sett þe agayne in þi first state, & þen þou þenk on me«. For why if þou serue now wel to hym, he shal þenk on þe on al maner for gode. And when he comes byfore his lord: he shal totil to hym of þe, and speke þe gode for his gode hoste, & saie: When he was flemed in vengaunce of his synne[4], »a pore mon þi seruaunt, with whom I was herberowid, did mercy to me; and god lene my lord ȝelde hym for me! first al þat he had. and sithen al hym-selue [a]he sett forth to my profits, he sparid not hym-selue[b] for me in mykel fastyng, in trauels oft-sithes, in wakyng ouer mesure, in hungur & thryst, in colde, in nakednesse«. Þerfore holy writt gabbis not þat saies: ¶ »He shal do þo wille of dredande hym, & hore prayer he shal here & saue hom«. ¶ A god, if þou myght taast þis swettnesse, if þou myght peruenture gesse þis ioye! I shal

Dauid: Voluntatem timencium se faciet & deprecacionem e. ex. & l. eos.

[1] Lat. tantum ut. [2] Ms. orig. ȝheeres. [3] Lat. Quia. [4] Lat. Cum in ultionem culpae suae exsularet servus tuus, pauper quidam, apud quem &c.; r. »When I.... of my synne«? [a-b] on margin.

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

Of þo secunde comyng.

God hym-selue Sabaoth, lord of vertues & kyng of ioye, shal come doune to make agayne oure bodyes, & to make hom like to þo body of his bryghtnesse. ¶ Hou mykel ioye, hou mykel gladenesse shal be þere, when þo maker of al þing, þo whilk come byfore meke & pryuey for amendeme*n*t of soules, to glorifye þe A þou wretchid flesshe, he shal come heghe & openly, not i*n* febulnesse but i*n* worship & i*n* his magestee! Who may þenk þo day of his comyng, whe*n* he shal come doune *with* plente of light, aungelis comande byfore And[1] [bi] þo sounne of þo trump: shal rayse of powder Þo body, & lede hit: agayne Crist i*n* þo aier? ¶ Þerfore þou wretchid flesshe, madde & blynde, fonned & wode, hou long sekes þou worldly confortis, passande & fallande lykingis: pe*r*auenture if hit happid þe to be put agayn & be Iugid [vn]worþi to þ*a*t ioye, & neu*er*þolater be tourmentid at þo last i*n* peyne *with*-oute*n* eude? ¶ I pray ȝou, my breþer, not so, not so; but ȝoure soules delyte hom i*n* þis þoght; & ȝoure flesshe shal rest i*n* hope, abydande oure lord Ihe*s*u Crist, þo whilk »shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse«. Amen.'

Quis potest cogitare diem aduentus tui.

¶ *Explicit &c.c.*

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

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

Rich. de Hampoole: De emendatione peccatoris, 76b—96b, Col. Explicit secundum R. H.)

7. (Miscellanies).[2]

I. Epistola ad simplices sacerdotes.

fol. 96b.

Hit semes medeful to susteyne: p*re*stis to-gedre; for so did Crist: mayst*er* best of alle. But me*n* shulden be war of hom: i*n* þese thre poyntis. ¶ First þ*a*t þai be not en-erited: as i*n* p*er*petuyte, / but vp-on trewe lyuyng: hauyng godis i*n* mesure. ¶ And more-ouer þ*a*t þai be in nounbre acording to þo place; for bothe excesse & defaute smakes vices: as clerkis saien. ¶ Þo thrid þ*a*t þai be bisy: to serue wel i*n* hore office; for vices & ydelnesse: maken hom vnable. ¶ And not iche occupacion: is p*er*tinent to p*re*stis, as tauerne-gate & hunti*n*g, and playng at þo tables; but lernyng of gods lawe: & prechyng or p*r*aiyng. ¶ And þo most of alle: is p*re*chyng of þo gosple; for þ*a*t bad Crist to p*re*stis: more þen oþer office; for by þ*a*t he conquerid þo world: out of þo fendis honde; by þ*a*t he broght his reume: i*n* to þo blisse of heuen. He þ*a*t prechis not apertly: conseil he ap*er*t[l]y / and so if ony speke: speke he[3] gods wordis; / by þese shulden prestis thryue: & edifie þo puple. ¶ And who-so-eu*er* kon best

[1] r. þ*a*t? [2] Under this heading I comprise the following short pieces, sentences &c. of the Ms. All these bits seem to belong to R. Rolle. [3] Ms. ȝe.

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bring: prestis to þis state / he has auctorite of god: and merit in his dede, / prelate or seculer: or what mon so euer he be. ¶ Vnde sap[iencia]: Vnicuique mandauit deus vt adiuuaret proximo suo.

II. Messis quidem multa: operarii autem pauci.

Predicator.

Potest predicator: nuncio comparari. ¶ Nuncius autem debet esse expeditus: sic & predicator debet, id est, sine onere temporalium, *vnde in Math.:* »Nolite portare aurum neque argentum«. ¶ Debet eciam esse velox: ita & predicator, *vnde Ysai[as]*[1]*:* »Qui sunt isti qui vt nubes volant?« ¶ Currit eciam nuncius: et predicator debet velociter currere, *vnde in Parab.*[2]*:* »Discurre, festina: suscita amicum bono exemplo«. ¶ Post nuncius debet esse eloquens & discretus: ita & predicator, *vnde dominus in Luca:* »Ego dabo vobis os & sapienciam«—sapienciam, id est discrecionem; *et Ecclesiasticus*[3]*:* »Aurum & argentum confla: et verbis tuis facito stateram«. Per aurum & argentum notatur eloquencia, per stateram: discrecio. ¶ Item audax debet esse nuncius: ita et predicator vt reprehendat vicia, & non palpet ad modum adulatoris, *vnde dominus per Ezechielem*[4]*:* »Ve illis qui ponunt pului[n]ar sub cubito«; *et Ieremias:* »Dedi te in gentibus, noli timere«; *et in Math.:* »Nolite timere eos qui occidunt corpus: animam autem non possunt occidere«: *vnde psalmista:* »Ignitum eloquium tuum vehementer« &c; *item Iohannes Bapt.:* »Posuit os meum ut gladium acutum«. ¶ Item nuncio non est credendum sine literis singillatis: nec predicatori sine auctoritate noui & veteris testamenti, ¶ *vnde Augustinus:* »Nisi hoc quod dixero fluat de medio duorum moncium, non credas michi.«

III. Secundum Iohannem ewangelistam de anticristo[5].

Iohannes ewangelista interrogauit dominum de fine seculi. Refert ei dominus: »Sol conuertetur in tenebras, & luna in sanguinem; et de arboribus stillabit sanguis; lapides dabunt uoces, populi mouebuntur. Anticristus i. [e.] diabolus regnabit et faciet prodigia maxima & signa multa in populo«. ¶ Et Iohannes ad dominum: »Domine, cuius similitudinis erit, ut uidentes non credant in illum?« Christus dixit: »De muliere meretrice nascetur ex tribu Dan; sexcentos cubitos habens in longitudine corporis sui, quadragintos in latitudine; oculum vnum in fronte, aurem vnam in capite; labrum pendens vsque ad pectus. Dentes superiores non habebit, neque genua. Plante pedum eius rotunde quasi rote plaustri. Costa vna ap[p]arebit sibi in sinistra parte. Capilli capitis sui nigri erunt & terribiles. Triplex fumus de naribus exiet, et flamma sulphurea pertingens usque ad celum. & nemo poterit abscondere se ab eo. Omnes qui credunt in illum signabit vno carectere in fronte, et poterit delere id artificium. Nutrietur in Corozaim, postea morabitur in Beth[s]eida ciuitate, sed paucis diebus. Omnes quos ipse occidit & qui mortui fuerunt fame & siti sub eius potestate: ipsi electi dei erunt. Suscitabit falsos mortuos, co[n]uertet flumina retrorsum, eradicabit arbores & euertet ramos in terra et radices earum sursum, & faciet eas florere per suas artes diabolicas. Seducet multos in die quando nascetur. Omnes qui habitant in quatuor partes mundi, cognoscent

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[1] Is. 60, 8. [2] Prov. 6, 3. [3] Eccl. 28, 29. [4] Ez. 13, 18. [5] Cf. Prick of Consc. v. 4253 ff.

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illum esse natum, teste scriptura que ait: ¶ In vnaquaque domo cadauer vnius hominis mortui[1] erit signum. Tunc in tempore occidet pater filium & filius patrem, frater fratrem; et fidelis in omni re deficiet. Mulieres menstruaciones suas aperient et non abscondent se ab omnibus. Et fideles sacerdotes plorabunt: nullam memoriam homines habebunt sanctarum reliquiarum, nec de illis locis vbi sancta corpora quieuerunt; set adorabunt prophana ydola, sicut pagani et iudei. ¶ Surget gens contra gentem, & regnum aduersus regnum; & terremotus magni erunt per loca, pestilencie & fames, et stelle cadent in terram. ¶ Flumina conuertentur in sanguinem & omnes aque que sub celo sunt, regnante illo [et] erigente bellum contra bellum. Duo prophete Enoc & Helias qui modo collocantur in paradiso pro respectione mortis, [venient] et interficiet eos anticristus, in plateis ciuitatis iacebunt mortui tribus diebus & tribus noctibus, in quarta die surgent ad vitam eternam. ¶ In postremo in ultimis deus Christus qui uult omnes saluos fieri, [per] Michael archangelum[2] rumphiam acutam manu tenentem, id est gladium sancti spiritus, interficiet eum & secabit eum in duas partes, a summo usque deorsum. ... non ut destruatur mundus: sed vt renouetur[3] in melius. Tribus annis et sex mensibus erit ita usque ad consummacionem seculi. ¶ Post has tribulaciones erit silencium magnum in celo & in terra, triginta diebus & noctibus nulla creatura resonabit neque audietur. ¶ Et venient angeli a quatuor partibus terre et clamabunt dicentes: Surgite, surgite, surgite. & resurgent omnes qui mortui fuerunt ab Adam usque in illo die, in etate triginta annorum & trium; quicquid[4] ignis combuscit in terra, bestie comederunt, mare demerscit, adorabunt«. Explicit.

IV. (Sentences).[5]

Quantus erit fructus cum dixerit ipse »venite«,
Tantus erit luctus cum iudex dixerit »ite«.

Isidor. Non potest autem esse in pace: qui spem suam ponit in homine. ¶ Cum paciencia relinquitur, eciam bona reliqua que iam gesta sunt destruuntur. ¶ Paciencia enim vera est que ipsum amat quem portat. Nam tollerare & odisse non est virtus mansuetudinis: sed velamen furoris.

¶ Quod bonum est tenete.

Heuen is wonnen *with* woo & shame,
Helle is wonnen *with* gle and game:
I aske þe þen of þese twoo,
In world were bett*er* haue wele or woo?

Virtus. ecclesia. clerus. demon. symonia
Cessat. calcatur. errat. regnat. dominatur.

¶ Quicquid agunt stulti, tu memor esto tui.

Transsit yems, estas, transit terrena potestas,
Transit & omne nouum, vis mundi non valet ouum.

Semper aliquid boni facito.

Aut lege aut ora: aut cum feruore labora,
Sic erit hora breuis & labor ipse leuis.

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[1] Ms. mortuus. [2] Ms. archangelus. [3] Ms. remouetur. [4] r. quotquot. [5] Some of the Latin epigrams are found in the Collection of Latin Epigrams in Ms. Arund. 507, ed. at the end of vol. I.

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Dauid. Gigas non saluabitur in multitudine virtutis sue, nec sapiens in multa sua sapiencia; quia ut dicit Ihesus Christus: Laycos elegi michi; sed solummodo propter bonam vitam saluabitur homo. ¶ Ideo vigilate &c.

¶ Veritas dicit. Vos estis qui iustificatis vos coram hominibus, Deus autem nouit corda vestra: Quia quod hominibus altum est, abhominabile autem est ante deum. ¶ *Augustinus:* ¶ Qui credit se persecucionem non habere: adhuc non incepit esse Christianus.

Est homo res fragilis, viuens sub tempore paruo;
Hic est, hic non est, quasi flos qui crescit in aruo.

Recordare: Sunt tria *ve*, que faciunt me sepe dolere:
Est primum durum, quoniam scio me moriturum;
Et magis doleo morior sed nescio quando;
Inde magis flebo [quia] nescio quo remanebo.

Lex is layde ou*er*-al: fraus fallax regnat vbique,
Loue is bot smal: quia gens se gestat inique,
Woo walkis wyde: quia commouet ira potentes,
Right may not ride: nec valet ad insipientes.
Lex est defuncta: quia iudicis est manus vncta.
Now gos gyle i*n* eu*er*-ilk flok,
And treuthe is sperrid vndre a lok;
May no mon þ*a*t lok vndo,
But if he syng si dedero. *Omnes diligunt munera.*

Augustinus. Si essent in te solo omnia peccata que vnquam facta sunt uel possent de cetero perpetrari in infinitum: superexcellet misericordia eius, & tibi hec omnia, si ad se recurreres, propter suam pietatem largissimam condonaret & propter matris sue intercessionem. ¶ *Gregorius:* ¶ Nullus potest perfecte inuenire deum: qui se perfecte non perdit. ¶ O homo, vis cognoscere quomodo tu dirigas cogitatum tuum: semper debes cogitare te esse in presencia dei tui, et ipsum semper habeas in tuo cogitatu, et quod ipse sit deus tuus qui pro te uulneratus est & pro te talia passus est.

V. (From R. Rolle's Incendium Amoris).

Vigilate & intelligite, viri, & nolite falli: quia ostendi vobis ad honorem omnipotentis dei et ad comodum vestrum, cur fugiebam cantantes in ecclesiis, et qua racione me ipsum eis inmiscere non amaui, ac ludentes in organis non audire optaui. ¶ Inpedimenta enim exhibebant sonoris amenitati, et preclaram carmenam deficere cogebant. ¶ Non ergo mirum si fugissem quod me confundit, et in quo culpandus fueram si destiti ad hoc quod me a dilectissimo cantico meo depellere sciebam. ¶ Errassem utique: si aliter egissem; sed non ignorauí[1] a quo accepi; vnde conformaui omnino ut eius perficerem voluntatem, ne ingrato aufferret quod gratis largiebatur. ¶ Delectabar itaque in solitudine sedere: ut extra tumultum positus liquidius canerem, et feruentibus precordiis meis suauissimam inbilacionem experirer, quod ipsam sine ambiguitate de munere ipsius quem super omnia in-

[1] Ms. ignora*m*.

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estimabiliter amaui, accepissem. ¶ Non enim efferbuit cor meum in concupiscenciam carnalem, neque a creatura accepi consolatorium carmen, quod canens in Ihesu iubilaui. Amor quidem ad hoc inducebatur ut non consisterem in qualitate qua indigni deprimuntur, set ut subleuarer supra altitudinem suorum visibilium, et ab empirio essem accensus & illuminatus ad laudandum deum ... &c.

VI.

fol. 100.

Trouthe. Hope. Loue. Grace. Honoure. Reuerence. Co*m*passion. Mercie. Mildenesse. Clennesse. Holynesse. Stedfastnesse.

I. Ad p^{m}.: Trouth. Trowe i*n* god: loue holy kirk. Trow i*n* holy ewcarist. Honoure þo ewangely. Worship þo sac*ra*mentis. Kepe gods comandementis. Holde þ*a*t is heght i*n* bapteme. Kepe þo trouthe of wedlok. Take holy enoyntyng.

II. ¶ Hope. Be tholemode. Despice vices. Fle pryde. Forsake auarice. Put away glotonye. Fle lechorie. Put away enuye. Fle Ire. Ouercome Sloghenesse.

III. ¶ Loue. Be symple i*n* worde & dede. Drede god. Loue god ouer al þing. Honour god. Þank god. Despise þo world. Worship halowes. Halogh þo holy-day. Clense þi co*n*science.

IIII. ¶ Grace. Be wel willy. Be not surq*ui*drous. Be not deynouse. Be not violent. Be not stryuande. Be no ligher. Loue silence. Speke of leueful þing. Be stille of vnleueful.

V. Hono*ur*. Fologh gode men. Fle yuel men. Fle vayn-glorie. Fle auauntyng. Be not coueytouse. Be large & fre. Be not fole large. Take none oker. Do no symonye.

VI. Reuerence. Do reuerence to hym þ*a*t is more þen þou. Honoure olde men. Teche ȝong men. Loue þi pyers. Despise no mon of lesse state þen þou. Worship fader & modre. Be shameful. Serue gode men. Be no flaterer.

VII. Co*m*passio*n*. Haue co*m*passion. Kenne þo vnlerid. Lagh w*ith* laghande. Grete w*ith* gretande. Wrath no mo*n*. Do no wrong. Accuse no mon. Deme no mo*n*. Dampne no mon.

VIII. Mercy. Counsayl þo redlesse. Forgyue hy*m* þ*a*t ask*us* forgyuenesse. Clothe þo naked. Fede þo hu*n*grye. Gyue a drink to thristye. Visite þo seke. Solace þo caytyues i*n* p*ri*son. Herberowe pilgrymes. Biry þo deed.

IX. Mildnes. Be piteful. Loue þi neghbore. Kepe þi soul clene. Seke ay pees. Be no traytoure. Be no backebiter. Be no mo*n*-beter. Make no stryue ne discorde. Make pees þer discorde is.

X. Cle*n*nesse. Be sober & a-tempre. Be no Ioguler. Be no out*ra*gouse eeter. Be no out*ra*gouse wyne-drynker. Restreyne þi heryng. Restreyne þi sight. Restreyne þi smellyng. Attempre þi taastyng. Lede þi felyng right.

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XI. Holynes. Do to an oþer þat þou wolde men did to þe. Ȝern to com to paradyse. Drede þo last dome. Þenke on þo deed. Ȝerne gode for ille. Wittnesse no þing þat is fals. Hate no mon. Slee no mon. Loue þin enmyes.

XII. Stedfastnesse. Be rightful. Be no totiler. Be war of forsweryng. Deme rightwysely. Take no gyftus namely[1] in dome. Reeue fro no mon þat is his. Swere litel. Steele noght. Ȝelde agayne þat with wrong is taken.

VII. (2 poems on subjects in the Prick of Conscience.)

1. ¶ Of þo flode of þo world.[2]

Grete ferly hit is why men þat fraysten
þo world, so mykel þer-Inne traysten,
And so mykel hit louen & folowen in vayne,
þat is so vnstable & so vncertayne;
wher-Inne noon eese ne rest siker es,
But angres & trauayle & bysynes;
of whilk þo wysdome is noght but foly,
ne þo wurship anente god but vilany;
Ne þo welthe of þo world is noght but gyle,
And þo ioy of hit lastis but a whyle.
þo world chases a mon to & froo,
now to weele now to woo,
fro ioy to sorowe, fro tene to gamen—
þus mengis hit weele & woo ay samen.
Þo world makus a mon to ryse & falle,
And chulles hym as men don a balle
þat is casten fro hande to hande—
þus dos þo world with men here lyuande.
Þen here is noght ellis, as men sees,
but sere bysynesse & vanytees.
(space of 9 lines left vacant.)
[3]To mony sere þingis, if men wille,
Men may licken þo world by skille,
but to no þing may hit lickened be
more propurly þen to þo se.
For þo see ilk day or ilk nyght ones
ebbis & floes, waxes & wones;
In whilk rysen mony grete wawes
thurgh stormes of wedres & wyndis þat blawes.
And men may lickened be þat þo world louen,
to fisshes þat in þo see swymmen & houen.
Mony sere fisshes lyuen in þo se,
of sere kynde, & þat grete plente,
of whilk summe are more & summe are les,
þat swymmen & houen as hore kynde es;
summe swymmen abouen among þo wawes,
And summe donne to þo grounde drawes;
Summe fisshis haue siche strength & myght
þat þai may agayne þo flode swymme ryght,
summe fisshis are dryuen to & fro,
summe folowes þo flode as hit wil go;
Summe haue most likyng to be
where most filthe gedris of þo se,
As in mudde & gruttis & in skum,
þat to oþer fisshis is vnholsum.
Þo see is strong, when hit is flowande
vnethis may oght agayne hit stande;
And so depe þat passe hit may no mon
but in ship with shippe-men þat kon
thurgh witt & wisdom hit gouerne & lede,
& ȝit sumtyme þai are in greet drede
And in perel thorgh stormes & wyndus blastes,
þat þo ship vp & donn with wawes kastes.
Þus who so in ship passis þo se,
In perille & drede oft may be.
Right þus faris þo world for certayne:
hit ebbis & floes & fallis agayne.

[1] Ms. mamely. [2] Cf. Prick of Conscience v. 1090 ff.
[3] v. 21—28 similar in Prick of Consc. v. 1213—1224; the rest is a new theme.

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Þo world floes *in* richesse & vanytees
to me*n* of sere states, as me*n* oft sees:
for when richesse & welthe heghes a man,
60 þo world as flowand hy*m* vp-beris þan;
but þo wawes of þo world weltren to & froo
& kesten a mon now to wele nowe to wo;
þo world bigynnes to ebbe & to w*ith*-drawe
fro a mon when he fallis fro hegh state to lawe.
65 Whe[n] a mo*n* is at myscheue & happlesse,
þo world to hym at þo grou*n*de-ebbe þen es;
when he is risen heghe thorou worldly gode,
þen is þo world to hy*m* at fulle flode.
And as fisshis swy*m*mën aboute *in* þo se,
70 so don me*n* *in* þo world aboute vanyte;
for fisshis swy*m*men sekande al þing
In whilk þai haue most loue & likyng:
Right so worldly men *in* þo world trauayles
aboute worldly þing þ*a*t passes & fayles.
75 And al worldly þing is noght but vayne,
for hit is vnsiker and vncertayne.
Su*m*me me*n* vpward *in* þo world swy*m*mes
And þoo are men þ*a*t to heghe state cly*m*mes,
As to office & dignyte & grete powere,
80 For to haue maystry of oþ*er* & worship here;
þ*a*t aboute pompe of þo world wil spende
largely, for men shulde hom comende.
Su*m*me *in* þo depe of þo world swy*m*mes dou*n*ward
& þoo are auarouse men of hert hard,
85 þ*a*t worldly godes to-gedre gettes
& hore hertis þeron settes,
So þ*a*t þai neuer-more uowche-saue
to p*a*rte w*ith* no gode þ*a*t þai haue
nouþ*er* to god ne to mon here,
90 ne spende ho*m* *in* þo world on oþ*er* manere,
And of noght ellis but on hore gode þinkis:
þoo drunken *in* þo flode of þo world & synkis;
hit is right þ*a*t soche me*n* duelle
w*ith* þo riche mon biryed *in* helle.
Su*m*me agayn þo flode of þo world swy*m*men hard 95
& þoo are vnbuxom men & froward
to god & mon & to hore soueraynes
& are agayne þ*a*t holy kirc ordaynes,
And ay are grucchand & vnpacient
In angres when any to hom are sent. 100
Su*m*me swy*m*me*n* w*ith* þo flode of þo world as h*i*t gas:
þoo are me*n* þ*a*t flateryng & fawenyng mas
to lordis namely *in* hore presence,
Agayne sothfastnesse & gode co*n*science;
For bothe *in* wrong & *in* right þai plese ay, 105
to lordis namely, & sayen al as þai say,
& if þai wil do wrong þai assent þ*er*to,
& saien al is wel don þ*a*t þai do.
Þ*er*fore lite may now w*ith* lordis duelle
but þoo þ*a*t kon conraye fawenelle. 110
Su*m*me *in* filthe & *in* mudde *in* þo world houen:
þoo are men þ*a*t lust & likyng louen,
& seken al þo eese þ*a*t þai may take,
And liste not trauel for gods sake,
but lyen & lurke*n* *in* hore synne stille— 115
soche men are slowe & of ille wille.
Su*m*me swy*m*me*n* vp & dou*n*, to and froo:
þoo are men þ*a*t nouþ*er* ku*n* thole weele ne woo,
In no sted con þai rest ne duelle,
but stirte*n* about ay as a squyrelle, 120
for þai may no while *in* one sted laste—
soche are vnstable me*n* & vnstedfaste.
Su*m*me thorou wawes of þo world are welt*r*id ou*er*
fro welthe to myscheue, & may not couer;
Su*m*me þo flode of þo world castis fro waw to wawe, 125
vp & doune, nowe heghe now lawe:
þoo are men þ*a*t are greetly taryde
w*ith* bysynesse & angres on ilk syde;

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For þoo þat to swymme in þo flode
are leue,
130 þo wawes sumtyme casten to myscheue,
And so summe in þo world þat semen
sleghe,
are casten doun when þai are cloumben
heghe,
& when þai are rysen aboune & are
fayne,
also-sone þai are casten doune agayne.
135 Þus swymmen men in þo world aboute
as þo fisshes in þo see don in grete
doute,
And namely worldly men swymmen þus,
& as fisshis þai are naked of grace &
of vertuus.
Vp-on þo flode of þo world are fisshers
sleghe:
140 þat are wickid spiritis þat fallen fro
heghe,
þat fisshen aboute men bothe nightus
& dayes,
& hore nettis to take hom sleghly layes,
And casten hokes to hom with lykande
beyte,
& so take þai men thurgh deceyte.
145 Hore nettis with hokes are trappis of
synne
þat men of þo world are combred Inne;
& hore beyte þat is likandly dight,
is al þing þat men ȝernen thurgh sight:
thurgh whilk likande beyte at þo last
150 mony are tane & holden fast,
And to þo wicked fisshers hondis vp titte,
& at þo last doun kasten in to helle-pitte.
But a shipe thorgh þo flode of þo world
sayles,
þat is laden ful of gods[1] vitayles,
155 In whilk are men þat of þo world are
irke:
& þat shippe is noght ellis but holy kirke.
Þer-Inne are dyuerse men of religion,
and mony oþer of grete deuocion,
þat to þo trouthe of holy kirc are lele
160 & with þo maners of þo world list not
dele.

[1] Ms. gods.

For whils a mon folowes þo worlds
wysdome,
he may not in to þat ship come;
And to þo hauen of lyue he may not
wynne,
but thurgh þis ship, if he be þer-Inne.
Þis ship leedes holy men of deuocion 165
euen to þo hauen of saluacion,
thurgh al þo flode of þo world & wawes,
In alle þo stormes & wyndes þat blawes,
þat is to saye thurgh mony persecucions
sere
& angres þat gode men tholen here. 170
Summe in þis ship rowes, & summe
steres,
And summe trauels þer-Inne on oþer
maneres,
þat is summe fastes & praies, & summe
wirkis
þo werkes of mercy & neuer-more irkis.
In myddis þo ship stondis a mast, 175
þat no storme may stir hit stondis so fast:
þis ilk mast is noght ellis to telle
but Crist, þat boght mon-kynd fro helle,
þat was drawen & nayled on þo rode
& þeron for vs shed his hert-blode. 180
þis mast has a brood saiel dight þerby:
þat is noght ellis but his grace & his
mercy,
with þo wynde of his myght þat fayles
noght,
thurgh whilk þis shyp to þo hauen is
broght,
þat is to þo blisful londe of lyue, 185
where endeles pees is with-outen stryue.
Þis ship thurgh þo flode of þo world
gode beres,
of whilk summe are made gods fissheres,
þat casten hore nettes oft to þoo
þat in þat flode swymmen to & froo— 190
for Crist to summe of his apostles spake
And saied he wold hom fisshers make,
»Comes, he saies, now after me, ¶ Venite post me: faciam vos fieri piscatores hominum.
fissheres of men I shai make ȝou bee.
But mony are so froward & so vnbuxum
þat to hore fisshers nettus þai wil not cum;

but su*m*me come*n* i*n* to þ*a*t nett at þo last,
and þoo are taken & holden fast,
And alle þoo þ*a*t are so tane
200 are drawen vp i*n* to þo ship ilkane.
Þese fisshers þ*a*t þus fisshen ou*er* þo ship borde,
Are noght but þo prechours of gods worde,
þ*a*t to men prechen þ*a*t here wrong lyuen
& to þo world & delytes of flesshe ho*m* gyuen;
205 of whilk su*m*me are stirrid hore sy*n*ne to fle
& to forsake worldly vanyte
& drawen hom toward holy kirke
where þai shal serue god & gode werkis wirke.
Þese nettes þ*a*t þai are taken Inne,
210 are manasses & snybbyngu*s* of hore synne,
And gode ensau*m*ples þ*a*t i*n* boke are sette,
thurgh whilk þai are tane as fisshu*s* thurgh nette
In to þo ship of holy kirc, þ*a*t shal ho*m* leede
to þo lond of lyue & of blisful-heede
215 where þai shal god face to face se
als he is & sittes i*n* trynite,
þ*a*t is heuen, where ay is blis & likyng—
to whilk londe louerd god vs bring. Amen.

2. Þo whele of fortune.[1]

Alle wandreths, welthis & lykingis
by chau*n*ce or happe on þis lyue hyngis:
For ilk mon wheþer he wake or slepe,
In þis lyue byhoues his chau*n*ce kepe,
5 when hit sodenly fallis, be hit gode or ille;
for he may not fle hit aftor[2] his wille.
Chau*n*ce is couplid wi*th* þo world here
as a wyue is wi*th* hir weddid fere,
And dos al þ*a*t þo world bids as his houswyue,
10 & turnu*s* vp & dou*n*e a monnes lyue.
Chaunce whe*n* hit comes so sodenly,
Is so stalworthe & so myghty,
þ*a*t agayne-stonde hit may ful fone;
& þerfore may hit be cald fortune[1].
Þis worde to vnderstonde is light, 15
for af[t]or þo latyne hit sounes right,
þ*a*t is to saie þus, fortuna;
but hit is i*n* frenshe wordis twa:
fort, & vne, þ*a*t is on englis
stalworthe, & one, þ*a*t bymenes þis, 20
þ*a*t is to saie by vndurstondyng:
Chau*n*ce of þo world is a stalworthe þing;
for þere may no mon i*n* þis world lyuande,
when sho comes so sodenly, agayne hir stande.
Þo world is lord, & sho is lady, 25
to worldly men ou*er* whom þai haue maistry;
& for sho is þus lauedy, & strong wi*th*-alle,
þerfore Dame Fortune men may hir calle.
Þo strength of hir þ*a*t men may fele,
þen[2] may be lyckened vnto a whele. 30
For a whele when hit turne[s][3] i*n*-virowne,
þ*a*t turned is vp is titt turned downe,
& þ*a*t is heghest is lowest turned sone.
Þu*s* fares hit by þo whele of fortune.
Mony me*n* where Dame Fortune suggurnes 35
wi*th* hir whele of treuthe a-boute sho turnes:
Su*m*me turnes sho vp, su*m*me turnes sho doune,
sho spares none i*n* felde ne i*n* toune.
Su*m*me at þo heghest duellen a stounde,
& su*m*me at þo lowest are casten to þo 40 grounde;
su*m*me þ*a*t holden ho*m* by hir whele sadly
on þ*a*t one syde is turned vpward þ*er*by,
Su*m*me þ*a*t aboue sitten i*n* pompe & i*n* pride,
are turned dounward on þ*a*t oþer side.
As men may se here p*ro*purly & fynde 45
In a purtreyd figure ymagynde:

[1] Cf. Prick of Consc. v. 1273 ff. [2] t overl.

[1] o overl. over u. [2] Ms. men. [3] Ms. turned.

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(Figure is wanting, but 1/2 page is left vacant).[1]

In whilk figure is a quene stondande
with a whele, foure kinges aboute turnande,
Of whilk one *with* þo whele his course mas
50 vpwarde, and an oþ*er* dounwarde gas,
þo thrid sittes abou*en* as he king ware,
þo four[t]e liggis vndre þo whele naked & bare;
he þ*at* gos vpward, saies »I regne shalle«,
he þ*at* gos dounward saies »I falle«,
55 he þ*at* is heghest saies »I regne nobly«,
þo lowest saies »*with*-oute*n* regne am I«.
Þis figure of fortune þ*at* is as fabul,
bitokens þis lyue þ*at* is vnstabul.
Þo quene, þ*at* men Dame Fortune calles,
60 Is chaunce or happe þ*at* i*n* þo world falles.
Hir whele is hir strengthe as men may fele,
þ*at* turnes su*m*me to woo, & su*m*me to wele.
Þo foure kyngis þeron turned aboute,
are foure maner of men þ*at* here lyue*n* i*n* doute:
65 One are þoo þ*at* are bysye erly & late
& ȝernen to clymbe here to heghe state;
ȝit are þai i*n* doute, for al þ*at* þai do,
to fayle or falle er þai com þerto.
Anoþ*er* are þoo þ*at* are heghe & myghty
70 & ouer oþ*er* hauen lordship & maistry;
& ȝit are þai i*n* doute & drede *with*-alle
fro hore heghe state dou*n*e to falle.
Þo thrid are þoo þ*at* at hegh state han bene
& are put þerfro & at lower are sene;
75 And ȝit þai drede, whiles þai lyue,
to be put lower at more myscheue.
Þo fourte are þoo þ*at* are pure & nedy
& noþing haue here to lyue by;
and ȝit þai are i*n* greet doute & drede
thurgh defaute to p*er*isshe i*n* þ*at* nede. 80
Also by þese foure kyng*us* þus purtrayed
may be vndurstonden openly & sayed
Of alle maner of men þo states,
þ*at* vp & doune turnen mony gates
and chaungeþ oft-sithes to & froo, 85
fro woo to weele, & fro weele to woo;
fro ponert to richesse þ*at* is but vayne,
and fro richesse to ponert doune agayne;
fro angre & sorowe to welthe[1] & lyking,
And fro liking to sorowe & angre i*n* su*m* þing; 90
fro sekenesse to heele & coouerynge,
& fro heele to sekenesse & throwyng;
fro wayknesse to strengthe þ*at* vpward es,
and fro strengthe dounward to wayknes;
Fro childe-heed to mon-heed vnto stre*n*gth be maste, 95
þ*at* þen *with*-drawes hit, as olde me*n* may taste,
þ*at* aye lesse & lesse may hom-selue welde,
& so fare þai til þai com at þo last elde,
And fro lyue to dethe byhoues ho*m* falle,
as þo last is & lowest purtrayed of alle. 100
Al þis may vnderstonden be
in þo figure þ*at* men may purt*ray*ed se.
Þus turnen alle states aboute as a whele,
fro wele to woo & fro wo to wele.
And ay whil me*nn*us statis þus turne*n* aboute, 105
þai lyue ay here i*n* grete drede & doute.
Þus are alle men i*n* grete drede & were
when chaunce or happe comes to hom here.
Þen semes i*n* þis lyue þ*at* we here lede,
Is no ioye lastande with-oute*n* drede, 110
but woo & wandreth and bysynesse:
Þerfore god bryngis vs to þo blis endelesse. Amen.

Quicquid agunt stulti: tu memor esto tui: semper.
Radix omnium uirtutum: humilitas.
qd W.

[1] Figures or drawings of this kind are not unfrequent in northern Mss., and R. Rolle himself seems to have made designs. Ms. Arund. 507 contains several trees of vices & virtues, (Bonaventura's) Arbor vite &c.; Ms. Faustina B VI (which is, however, a later Ms.) is full of trees, and paintings of Saints (among which R. Rolle), beautifully executed.

[1] r. wele?

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Early editions of works of R. Rolle.

I. Ed. Wynkyn de Worde 1506.

(Contemplations of the dread and love of God).

(The same treatise is extant in Mss. Reg. 17 A XXV f. 13[1], Harl. 2409, Harl. 1706 f. 154b—204, and Cambr. Ji VI. 40 f. 4—73 (»An holy mater þe which is clepid XII chapiters«[2]), all southern Mss. A northern Ms. is unknown to me. None of these Mss. gives R. Rolle's name.)

fol. 1.

¶ Rycharde Rolle hermyte of Hampull in his contemplacyons of the drede and loue of god, with other dyuerse tytles as it sheweth in his table.

(figure of an hermit.
backside, picture of an hermit before his cell surrounded by devils.)

fol. 2.

¶ Opus Ricardi Rolle heremyte de Hampull, qui obiit Anno christi M.CCC.XLIX.

THis shorte epystle that foloweth is dyuyded in sondry maters / & eche mater by hymselfe in sondry tytles, as this kalender sheweth. And þat thou mayst sone fynde what mater the pleaseth / these tytles ben here in the Epystle marked with dyuerse lettres[3] in maner of a table:

A[3] ¶ How[4] eche man sholde desyre to loue god.
B ¶ How men somtyme loued god / & how holy men somtyme[5] were vysyted with swetnesse in the loue of almyghty god.
C ¶ What is drede & how a man shold drede god.
D ¶ What is charyte & how & why þou shalt loue thy god.
¶ Of foure degrees of loue / & in the fyrste ben fyue poyntes.
¶ Ordeyned loue.
E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.
F ¶ The .II. is þou shalt loue þe worlde to no superfluyte.
G ¶ The .III. is þou shalt loue thy neyghbour for god.
H ¶ The fourth is thou shalt loue thy frende for his good lyuynge.
I ¶ The fyfth is thou shalt loue thyn enemye for þe more [m]ede[6].
¶ In the seconde degre of loue ben thre poyntes.
¶ Clene loue.
K ¶ The fyrst poynt is thou shalt loue no vyce with vertue.
L ¶ The seconde is þou shalt hate all euyll customes.
M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.
¶ In the thyrde degree of loue be fyue poyntes.
¶ Stedfast loue.
N ¶ The fyrst is thou shalt loue god with all thy desyre.
O ¶ The seconde is thou shalt in the begynnynge of thy werkes thynke on þe worshyp & drede of god.
P ¶ The thyrde is thou shalt do no synne vpon trust of other good dedes.
Q ¶ The fourth is thou shalt rule the discretly that thou fayle not for [to][7] feruent wyll.

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[1] In Reg., another hand sets in on fol. 25, which is less correct. [2] The title of »XII Chapiters« is given to several treatises of R. Rolle. [3] Ms. R. has numbers 1—24 instead of letters. [4] *al.* Whi. [5] *al.* & how hiely sum men. [6] E drede. [7] E none.

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R ¶ The fyfth is thou shalt not leue thy good lyuynge for feynte herte ne for temptacyon.
¶ In the fourth degre of loue ben .VIII. (!) poyntes.
¶ Parfyte loue.
S ¶ How by encreace of vertues thou mayst come to perfeccyon.
T ¶ How good wyll is & may be in dyuerse maners.
U ¶ What profyte[1] is in prayer and in what maner thou shalt praye.
X ¶ How thou mayst be ware & knowe of temptacyons wakynge or slepynge / & howe thou shalt withstande theym.
Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.
Z ¶ How perseuerannce is nedefull & how þou mayst be perseueraunt.
AB ¶ By what prayer or thought thou mayst be styred to deuocyon.
Explicit tabula.

fol. 3.

IN the begynnynge and eudynge of all good werkes worshyp & thankynge be to almyghty god / maker & byer of all mankynde / begynner and ender of all goodnes / without whose gyfte & helpe no maner vertue is ne may be / whether it be in thought / wyll / or dede; / than what euer[2] we synfull creatures[3] thynke or do / speke or wryte / that may tourne in to proufyte of mannes soule / to god ouely be the worshyp that sente al grace / to vs no praysynge[4] / for of vs without hym cometh no thynge but fylthe & synne. Now than good god of his endeles myght & plenteuous goodnes graunte me grace to thynke somwhat of his dere loue & how he sholde be loued; / of that same loue some wordes to wryte whiche may to hym be worshyp / to the wryter mede / and proufytable to the reder. Amen.

A ¶ How eche man sholde desyre to loue god.

AMonge all creatures that euer god of his endeles myght made / was there none þat he so loued as he dyd mankynde / whom he made [to reioyce] euerlastynge blysse in stede of aungels / whiche dyd fal from blysse downe in to helle. But that good god loued so man / that for as moche as man had forfeyted that blysse thorugh synne of Adam / he of his pleuteuous charyte became man / to bye body and soule that was lost. In what maner he bought vs / euery crysten man knoweth or sholde knowe: / that no lasse pryce / but[5] suffred his owne precyous body to be all to-rente[6] with bytter paynes of scorgynge. He suffred also a garlonde of sharpe thornes pressyd to his heed / whiche percyd so the veynes that the blood ran doune in to his eyen / nose / mouth & eeres. Afterwarde vpon the crosse his bones were drawe out of Ioynte / the veynes & the senewes were borsten for strayte drawynge / to þe crosse he was nayled honde & foot / and so fayled[7] the blood of kynd with bytter paynes of deth. He betoke his spyryte to the fader of heuen / and than suffred at the last his gloryous herte to be thorugh-percyd[8] with a sharpe[9] spere for to gyue his herte-blood to bye man body and soule into Ioye without ende. ¶ Yf god of his grete goodnes loued thus man, gyuynge hym ouer this wytte and reason and all other thynge that hym nedeth: / kyndely a man sholde nyght and daye with all his wyttes loue hym, and feruentely desyre to conne loue suche a good god that all thynge made, all thynge gyueth and susteyneth. Of this desyre there ben many, men and women, whiche haue full grete lykynge to speke of the loue of god / and all daye

[1] E parfyte. [2] *al.* what euer þan. [3] *al.* om. [4] *al.* pr. ne þankynge. [5] *al.* þan. [6] *al.* to-r. & rasid. [7] *al.* failinge.., he betoke. [8] *al.* stonge. [9] E shapre.

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askyne[1] how they sholde loue god & in what maner they sholde l[y]ue[2] to his pleasaunce for his endeles goodnes. To suche men & women, of that good wyll and [of] thatholy desyre, I wyll shewe fyrste of holy men before this tyme how feruent some were in the loue of god, Also in how hyghe a degree[3] some were vysyted in þe swetenes [of þe loue][4] of cryst. But it may be so that it is full harde for the more partye of men & women to come to so hyghe a degree of loue / therfore after the shewynge of suche hyghe degrees of loue somwhat I wyll wryte to other of symple knowynge how they sholde loue god / as that gracyous god wyll gyue me grace.

B ¶ How men somtyme loued god / & how holy men somtyme were vysyted with swetenes in the loue of almyghty god.

I Fynde & rede of oure holy faders in olde tyme that for the loue of god they forsoke the worlde and all worldely thynges and lyued in wyldernes by grasse & by rotes / suche men were feruent in the loue of god. But I trowe there ben but[5] fewe or elles none that folowen them now / for we fynde not by goddes lawe or heste that we sholde l[y]ue[6] so. For all-be-it they were kepte & susteyned so[7] moost by the myght and grace of god / as no goodnes may be without hy*m*: yet I trowe they lyued so moche by þe strength of kynde that was in man tho dayes. I wyll not cou*n*seyll the to lyue as they dyde / for thou mayst by other maner lyuynge come to the loue of god / as thou shalt se afterwarde. ¶ I fynde also[8] furthermore of other ful holy men of ryght late tyme whiche lyueden a ful holy lyfe, and toke theyr lyuelode as feblenesse of man asketh now in our dayes. Some of these men as I haue herde and redde were vysyted by the grace of god with a passynge swetenes of the loue of cryste / whiche swetenes for an[5] exa*m*ple they shewed afterwarde by theyr wrytynge to other men folowynge / yf ony wolde trauayle to haue that hyghe desyre or[5] degree of loue. This loue whiche they haue wryten to other is departed in thre degrees of loue / whiche thre degrees they hadden one after an other, standynge stablysshed[9] in theyr desyre / and suffrynge pacyently for the loue of god many trybulacyons & temptacyons tyll they come by holy contemplacyon to þe hyghest degre of loue of tho thre. By this I suppose he that hath grace to come to the fyrst may by goddes helpe come to the seconde / & so with a feruent desyre & good perseueraunce he may come to the thyrde. Shortely I wyll shewe here these degrees of loue / for [percase][10] all men and women that sholde rede this haue not knowynge of theym / ne neuer herde speke of suche degrees of loue before-tyme. ¶ Degrees of hyghe loue. .I. ¶ The fyrste loue is so feruent that no-thynge whiche is contrary to goddes wyll may ouercome that loue / welth ne wo, helthe ne sykenes; Also he þ*a*t hath this loue wyl not make god ones angry[11] for all the worlde withoute ende / but rather suffre all the payne that myght come to ony creature than ones wylfully dysplease his god in thought or [in] dede. .II. ¶ The seconde loue is more feruent, for þ*a*t[12] is so stronge / that what man loueth in that degre, all his thought, herte & myght is so entyerly, so besely & so perfyghtly stablysshed in Ihesu cryste that his thought cometh neuer from hym

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[1] E askynge. [2] E loue. [3] E. deg. of loue. [4] om. [5] *al.* om. [6] E loue. [7] E so it was. [8] des. or *al.* om. [9] *al.* stabyly. [10] E by cause. [11] *al.* wraþe god eny tyme for to haue alle þe w. [12] E y^{t} = þ*a*t? *al.* þat.

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but [only] whan he slepeth. .III. ¶ The thyrde degre of loue is hyghest and moost wonderfull / for what man cometh to that loue / all comforte and[1] all solace is closed oute of his herte / but[2] onely the Ioye of Ihesu cryste / Other Ioye may his herte not receyne, for swetnesse that he hath of the Ioye euermore lastynge. This loue is so brennynge & so[1] gladynge that who so hath that loue may as well fele the fyer of bre*n*nynge loue in his soule / as an other man may fele his fynger brenne in erthely fyre. This loue may well be called a brennynge loue. And yf men had suche swetnesse in the loue of god of so late tyme, I suppose wel þ*a*t þe same we may[3] haue now by the gyfte of god yf we were as feruent in loue as they were. But these degrees of loue ben set vpon so hyghe loue to god / that what man sholde haue the fyrst of these thre / behoued that he were a sad contemplatyf man or woma*n*, And by cause mankynde is now & euermore the lenger the febler or perau*en*ture[4] more vnstable / therfore vnethes sholde[5] we fynde now a sad con*t*emplatyfe man or woman. Men of relygyon haue taken dyuerse habytes of contemplatyf lyfe; Men & wome*n* also that ben enclosed, as it semeth lyuen a co*n*templatyfe lyfe / & so w*ith* goddes grace they do[6] for the more partye: But for to speke of hyghe contemplatyfe lyfe as holy men lyued before this tyme, it semeth there ben ryght fewe. Therfore I trowe that[1] I may sykerly say that fewe there ben now that wyl or may trauayle now[1] to haue suche hyghe degrees of loue as I haue reherced before. Neuertheles[7] what so euer thou be that redest or herest this / be neuer [þe][8] slow*er* to trauayll. For yf thy desyre be sette feruently & lowly[9], holdynge the vnworthy to haue so hyghe a ghoostly gyfte before an other man / & puttest thy desyre to goddes dysposycyon trustyngly[10], he wyll dyspose that is best for the / whether thou haste[11] thy desyre or haue it not. But it is fyrst[12] nedefull to þe that thou haue other thre degrees of loue that the same holy men wrote in theyr treatyse / whiche be not of so hyghe a degree as tho that be reherced before. .I. ¶ The fyrst degree of these is / wha*n* a man or a woma*n* holdeth the commaundementes of god & kepeth hym-selfe[13] out of dedely synne / & is stable in the fayth of holy chyrche. Also whan a ma*n* wolde not for none erthely thynge dysplease[14] god / but truly standeth in his degree whether he be religyous or seculer. In this maner euery man behoueth to loue his god that wyll be saued: / therfore I counseyll the to haue & kepe this loue or thou clymbe to ouy hyer degree. .II. ¶ The seconde degree is whan a man forsaketh all the worlde for the loue of god / that is for[1] to saye his fader, his moder & all his kynred[15], & foloweth cryst in pouerte. Also studieth[16] nyght & daye / how clene he may be in herte, howe chaste in body / how meke & buxom / howe clene in all vertues / & hate all vyces / soo that all his lyfe be ghoostly & none thynge flesshely. .III. ¶ The thyrde degree is hyghest / for that is a ful contemplatyfe lyfe, as whan a ma*n* or a woma*n* loueth for[1] to be alone from all maner noyse. And whan that he is saddely sette in this lyfe and in this loue, with his ghoostly eyen than may he se in to the blysse of heuen; And than his eyen be soo enlumyned and so clere lyghted with grace of ghoostly loue, and also thrugh-kyndeled[17] with the gracyous fyre of crystes loue, that he shall haue a maner of brennynge loue in

[1] *al.* om. [2] *al.* saue. [3] *al.* myȝte. [4] *al.* percas. [5] *al.* schollen. [6] E do so. [7] *al.* Noþeles. [8] E to; *al.* þe loþer. [9] E louyngly. [10] *al.* trustili. [11] *al.* haue. [12] *al.* first it is. [13] *al.* hym. [14] *al.* wraþþe. [15] *al.* kyn. [16] E standeth. [17] *al.* his eyen þan be so liȝtned & kyndelid.

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his herte euermore lastynge, and his thought euermore vpwarde to god. ¶ Thus as I haue reherced god hath vysyted his seruauntes, gyuynge theym a specyall sauour to loue hym by theyr holy lyuynge. Many other men and women there be whiche please god full well standynge truely in theyr degree as men & women of the worlde / both[1] lordes & ladyes &[1] other husbonde men women[1] & wyues. For al be it they may not come to suche hye contemplatyfe lyfe, it suffyseth [to] them to haue the fyrst degree of these thre whiche I reherced last / for that euery man is bounde to kepe. ¶ ¶ Yf thou desyre to haue an hygher degre of loue in to the worshyp of god / trauayle as other men dyde & aske helpe and grace with good perseueraunce / yf it please god to[2] performe thy wyll & brynge the to thy purpose. But for as moche as there be many that haue not a sadde grounde ne but lytell felynge how they sholde loue and drede god / whiche is spedefull & nedefull for all men to knowe: Therfore to suche as[3] be not knowynge I wyll shewe fyrste in what maner they sholde loue & drede god[1] / that they may be þe more stable in the loue of god. After that I shall shewe by the grace of god foure degrees of loue / whiche euery crysten man relygyous & seculer sholde holde and kepe, & may performe for the more partye yf his wyll be ferueutly set to the loue of god. ¶ Now than as I sayd I shall in the begynnynge with the helpe of god wryte & shewe somwhat of the drede of god / that shal be to his worshyp, & proufyte to the reder.

C ¶ What is drede / and how a man sholde drede god.

I Rede that þe drede of god is begynnynge of wysedom. ¶ Drede, as clerkes haue wryten before this tyme, is in many maners. But I suppose thre kyndes of drede ben moost nedefull for to knowe. The fyrst is drede of man or drede of the worlde. The seconde is called drede of seruage. The thyrde is called a chaste[4] drede or a frendely drede. .I. ¶ [5]The fyrst whiche is drede of man or of the worlde is / whan a man or woman dredeth more the punysshynge of the worlde, as betynge the body[6] or prysonynge, than the punysshynge of the soule; Also whan a man dredeth more to lese his temporall goodes in this passynge worlde than to lese the blysse without ende. / this drede is counted for nought / for god almyghty forbad this drede whan he sayd thus: Dredeth hym not that may slee þe body / but rather drede hym that may sende the[1] body & soule in to euerlastynge fyre. .II. ¶ And[1] the seconde drede whiche is the[1] drede of seruage / is whan a man withdraweth hym or absteyneth hym fro synne / more for drede of the payne of helle than for loue that he sholde haue to god. Euery suche man what goodnes he doth it is not for drede to lese euerlastynge blysse whiche he desyred[7] not / but for drede onely of suffrynge of[1] grete paynes whiche he dreded[8] sore. this drede suffyseth not as thou shalt see afterwarde / but yet it may be good & proufytable. .III. ¶ The thyrde drede whiche is called a chaste or a frendely drede is / whan a man dredeth the longe abydynge here for grete desyre that he hath to be with god; Also whan he dredeth that god wyll go fro hym / as peraduenture he[1] withdraweth his grace fro hym; Also whan he dredeth to dysplease god for the grete loue & desyre þat he hath for to please god. / suche drede cometh of loue & that pleaseth moche god. Take

[1] *al.* om. [2] *al.* he wole. [3] *al.* þat. [4] E chasted. [5] H cites Magister Sent. li. 3 d. 38 de timore domini. [6] the body *al.* om. [7] *al.* desyreþ. [8] *al.* drediþ.

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than hede how here be reherced thre maner[1] degrees of drede: / fle the fyrst for it is not proufytable. The seconde may be proufytable / for some men there be whiche drede god by cause they sholde not be sente into hell to brenne there with the deuyls in euerlastynge fyre. This drede may be good, for by this waye[2] they may come in to the loue of our lorde god, as by this waye that I shall shewe. All be it that[2] thou drede our lorde[2] god onely for payne, yet louest thou not god whome þou dredest / thou desyrest not yet goodnes of vertues / but thou withstandest þe wyckednes of vyces / whan thou withstandest the[3] wyckednes thou begynnest to desyre goodnes. Whan thou desyrest goodenes & vertues / than cometh in to the the thyrde maner of drede / whiche is called as I sayd a chast or a frendely drede. For than thou dredest to lese the goodnes & grace that god hath put in þe / thou dredest than also to lese the blysse that is ordeyned for the / & so by this thou shalt drede god that he forsake not the / whan thou dredest god in this maner thenne hast thou hym sykerly with the / & so for his loue thou shalt desyre to be with hym. Thus mayst thou well knowe how drede of god may brynge the in to the loue of god / yf thou loue god than thou hast wysedom / so thus the drede of god is the begynnynge of wysedom. Take hede than and drede god in the maner as I haue reherced / for yf thou drede wel god thou shalt not be slowe in his seruyce. He that dredeth well god leueth no goodnes vndo whiche he may do to the pleasure[3] of god. Yf thou drede god thou wilt kepe his commaundementes / and the drede that thou hast to god shall brynge the in to euerlastynge sykernes where þou shalt neuer drede. [4]Of the drede of god wexeth a[5] grete deuocyon and a maner sorowe with full contrycion for [thy] synnes / thrugh that deuocion and contrycion thou forsakest thy synnes / and perauenture somwhat of thy worldely goodes. By that forsakynge thou lowest the to thy[2] god & comest in to mekenes / thorugh mekenes thy flesshely lustes ben destroyed / by þat destruccion all vyces be put out & vanysshed[6] awaye /by puttynge out of vyces than[3] vertues begyn to wexe and sprynge. Of the shynynge of vertues the clennes of the herte is purchased. By clennesse of thy herte thou shalte come to full possessyon of the holy loue of Cryst. By these wordes thou mayst knowe howe þou shalte drede for loue / & how thou mayst come to loue thrugh drede of god. But the more [þat] loue encreaceth in the / the more drede gooth from the / so that yf thou haue grace to come to a feruent loue thou shalt but lytell thynke on drede for the swetnesse that thou shalt haue in the loue of god. but yet be thou neuer so parfyte it is nedefull that thou drede discretely as longe as thou art in this worlde. [And] for as moche as I sayd thou mayst come to loue yf thou drede god / see now furthermore what is charyte & loue to god, How & in what maner thou shalt loue hym / why thou shalt loue hym, How þou shalt knowe whan god of his mercy graunteth the that grace to conne loue hym.

D ¶ What is charyte and how & why thou shalt loue thy god.
¶ Of foure degrees of loue / & in the fyrst ben fyue poyntes.
¶ Ordeyned loue.

CHaryte as I rede[7] is a loue that we sholde haue to god / for as moche as he is almyghty god; also charyte is a loue wherby we sholde loue our neygh-

[1] *al.* maners; deg. om. [2] *al.* om. [3] *al.* pleasance. [4] H cites Cassiod. de instit. monach. lib. 3. [5] *al.* a heelful &. [6] *al.* waschen. [7] H o. m.: Magister sentent. li. 3e. d. 2. quid sit caritas.

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bour as our-selfe[1] for god. And these be two pry*n*cypall co*m*mau*n*deme*n*tes[2] of god. The fyrst longeth to þe loue of god / whiche is þe gretest co*m*maundement of þe lawe of god; The seconde longeth to þe loue of thy neyghbour and this is lyke to the fyrst; / &[3] thus thou hast what is charyte and loue. ¶ See now how thou shalt loue god. / thou shalt loue god with all thy herte / all thy soule / & with all vertue, as thus. Whan þ*o*u puttest away from the or withstandest with all thy power all thynge that is pleasynge or lykynge to thy flesshe for the loue of þe blessyd flesshe of cryste / than thou louest hym with al thy herte & al thy soule. Of this mater thou shalt her[4] more afterwarde; / but[5] se now ferthermore [why][6] thou shalt loue hy*m*. ¶ The causes[7] why thou shalt loue god ben without nombre hauy*n*ge rewarde to his benefaytes / but two causes we haue pryncypally aboue other. One is for he loue[d][7] vs fyrst with all his herte and al his soule swetely & strongely. Swetely whan he toke flesshe & blood & became ma*n* for oure loue. Strongly whan he suffred deth for loue of man. The seconde cause is / for ther is no thynge that may be loued more ryghtfully[8] ne more proufytable. More ryghtfull is there none than the loue of hym that made man and deyed for man. More proufytable thynge is there none that may be loued than almyghty god / for yf we loue hym as we be bounde / he wyll gyue vs loye and blysse without ende / where no thynge lacketh but all thynge is plenteuous and euerlasty*n*ge. ¶ Se now how thou shalt knowe wha*n* god putteth grace in the for to knowe[9] loue. Whan the trauayle whiche thou hast for the loue of god is lyght & lykynge to the / than thou begynnest to haue sauour in the loue of god. For ther is no maner trauayle greuous ne trauaylous to hym þ*a*t loueth god feruently & trauayleth wylfully for the loue of god. ¶ Also stedfast loue feleth no bytternesse / but all swetenesse / for ryght as bytternesse is syster to the vyce of hatred / right so swetnesse is syster to þe vertue of loue, so that in loue is all swetnesse. ¶ Also the trauayle of louers may be in no maner trauaylous[10] ne greuous. For ryght as hawkers & hunters what euer trauayle they haue it greueth them not for the loue & lykynge that they haue in theyr game / ryghth so what thynge it be that a man loueth & taketh vpon hym a trauayle for that thynge that he loueth[11], [either][12] it is no trauayle [to hym] / [or elles][13] yf it be trauaylous it lyketh hym to haue trauayle for þ*a*t thynge whiche he loueth. Take than good hede of these wordes / for yf thou loue god thou wylt gladly trauayle & suffre for þe loue of god; yf thy trauayle semeth than lyght to the / or ellys yf thou louest or desyrest gladly to haue trauayle for the loue of god thou mayst wel knowe that god of his grace hath put in the a begynnynge to come to loue[14]. Whan thou hast suche a gracyous begynnynge withdrawe not þ*a*t loue from hym for no maner dysease that may fall to the. For many men & women there be that whyle they be in prosperyte / that is to say / whyle they be in welth & in rest, gladly they wyll shewe loue to god suche as they can: But yf god sendeth hym[15] ony[5] dysease or ony maner of chastysynge, anoue her loue swageth; & that is no sadde loue. For who so loueth trustyngly[16] & sadly he loueth as well in his[5] aduersyte as in prosperyte / for what god sendeth to vs it is for our proufyte / therfore be it helth[17] be it wo þ*a*t he sendeth we sholde hertely[18] thanke hym &

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[1] as o. *al.* om. [2] *al.* hestis. [3] *al.* om. [4] *al.* se. [5] E how. [6] *al.* skyllys. [7] E loueth. [8] *al.* rigtful. [9] *al.* kunne. [10] *al.* chargeous. [11] *al.* for loue of þat þing. [12] E or elles. [13] E and. [14] *al.* to kusne loue. [15] r. them. [16] *al.* trewely. [17] *al.* welþe. [18] *al.* h. & lowly.

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not withdrawe our loue from hym; for no nede that he hath to our loue / but for grete profyte that we sholde haue to loue hym / & for his grete goodnes that he wyll chastyse vs here all for our better.

Thus than haue I shewed in fewe wordes what is charyte & loue to thy god / howe thou shalt loue hym / why thou shalt loue hym / and how thou shalt knowe whan thou hast grace to conne loue hym. Lerne than thus to loue; [1] & se now ferther-more what proufyte and grace cometh of loue. ¶ In the loue of god ben fyue gracyous thynges: Fyre / lyght / hony / wyne / & sonne.

.I. ¶ The fyrst is fyre, clensynge the soule of all maner vyces thrugh holy medytacyons. .II. ¶ The seconde is lyght, shynynge in the soule with clerenes of vertues thorugh holy prayers. .III. ¶ The thyrde is hony, makynge swete the soule whan he hath in mynde the benefaytes & þe grete gyftes of god almyghty / & [2] yeldynge to hym thankynges. .IIII. ¶ The fourth is wyne, fulfyllynge þe soule with a grete gladnes thorough a swete contemplacyon. .V. ¶ The fyfth is a sonne, makynge the soule clere with a shynynge lyght in myrthe withouten ende, & gladynge the soule with an easy hete in Ioye & blysse euermore lastynge. Thus thou mayst see what proufyte he shall haue that can well loue. God than of his grete grace graunte vs hym so to loue as it is moost to hym pleasynge. Amen.

¶ Now ferthermore I wyll shewe to the as I sayd before / foure degrees of loue, whiche thou mayst kepe & easely come to one after an other yf thou haue good wyll.

FOure degrees of loue there be / the fyrst is called an ordeyned loue or els ordynat loue / that is to saye a loue ordeyned to be knowen and kept of all maner men & women of euery degree in the worlde. To this degree of loue longen .v. poyntes to be kepte. The fyrst is thou shalt loue thy flesshe onely that it be susteyned. The .II. is that thou loue the worlde to no superfluyte. The .III. is that thou loue thy neyghbour for god. The .IIII. is that thou loue thy frende for his good lyuynge. The .v. is to loue thyn enemye for the more mede of god.

E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.

THe fyrste poynte is as I sayd: thou shalt loue thy flesshe onely that it be susteyned, as thus. Thou shalt take mete & drynke, clothynge and al other thynge that is nedefull to thy body / in resonable maner, to kepe thy body in his estate, in comforte of thy soule, to trauayle & contynue in the seruyce of god / & not for to nourysshe thy flesshe in lust & lykynge with dyuerse [&] delycate metes & drynkes / for ther-of cometh foule stynkynge synne & many bodyly sykenes / namely whan ther is to moche excesse. This wytnesseth an holy clerke [3] & sayth / they that delyted [4] them in lustes of the flesshe they haue ful often many dyseases in theyr flesshe. ¶ Also as I rede [5] a soule that is wonte to delytes [6] of the flesshe gadreth togyder many fylthes and wyckednes [7]. Thou mayst also do no exces / for yf thou vse the to excesse / thou fallest in to the vyce of glotonye / whiche [as] thou knowest well is dedely synne. Of þat synne I rede thus [8]: / where þe vyce

[1] H on m.: Rabanus in quodam sermone. [2] *al.* om. [3] H o. m. Gregor. in quadam omelia. [4] *al.* delyten. [5] H o. m. Io. Cris. de reparacione lapsi. [6] *al.* delyces. [7] *al.* wrecchednes. [8] H o. m. Greg. li. 3 Mor.

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of glotony reygneth in ony man he leseth þe ghoostly strength yf he had ony before; And but yf[1] the wombe of glotonye be swaged all his vertues ben cast downe. / therfore loue thy flesshe to [his] sustentacyon & not to delytes[2] & to excesse / for here thou mayst well knowe & se that it is good & nedefull to flee delycacyes. But thou shalt vnderstande here þat I counseylle the not to forbere ony mete or drynke in specyall / for the vyce of delycacye is not in the mete / but in þe lust that thou hast in mete; / therfore sayth an holy clerke[3]: Often we take deynte metes without blame / & somtyme other[4] metes and comyn to euery man not without gylte of conscyence. So thus it semeth wel whan we take ony mete for delyte more than for sustenaunce we offende god / therfore flee delytes[2] & lustes of mete & drynke and loue thy flesshe onely that it be susteyned / & than thou hast the fyrst poynte of this degree of loue.

F ¶ The seconde is thou shalt loue the worlde to no superfluyte.

THe seconde poynte is thou shalt loue the worlde to no superfluyte. As thus: Yf thou loue god thou shalt not desyre ne loue vanytees of the worlde / ne worldely goodes more than þe nedeth. Yf god hath ordeyned the to an hyghe degree in the worlde / as for to be a lorde or a lady / or for to haue ony soueraynte ghoostly or worldely / by reason reuerence must be done to the more than to an other man or woman. For after that the fyrst man Adam was inobedyent to goddes commaundement it was ordeyned by almyghty god that man sholde be subgect to man; Also for as moche as þe people must [nedes] haue gouernaunce[5] / therfore it is reason to do reuerence to them that haue power & gouernaunce aboue other. But all be it þat[1] þou be grete & worldely worshyp must be do to the / loue it not ne desyre it not but mekely yelde all þat worshyp to god whiche myght haue made the a subget there he hath ordeyned the a lorde or a soueraynе / & thrugh that lownes thou shalt haue some grace to withstande þe desyre of worldely vanytees. I say[d]e ferthermore / yf thou loue the world to none superfluyte / þou shalt not desyre ne loue worldely good more than the nedeth. As thus: thou knowest well ynough[1] in thy begynnynge whether[6] thou art lord or subgect / poore or ryche / holde the apayde with thy degree so that thou haue thy sustenaunce / & desyre to be no greter / but onely as goddes wyll is & as he wyll dyspose for the. Yf thou holde the not payde with that that[7] god hath sente to the and to thyn a resonable lyuelode / but euer desyrest for[1] to be greter and greter in the worlde, than thou louest the worlde to superfluyte for thou desyrest more than thou nedest, & soo by that foule desyre thou fallest in to the vyce of couetyse whiche is repreued by [al] goddes lawe as a foule dedely synne. This synne is full peryllous / for I rede where that the synne of couetyse is in a man, þat man is made subgect to all other vyces[8]. I fynde also that couetyse and pryde be as it were one vyce or one wyckednes / in so moche that yet[1] where pryde reygneth there is couetyse / & where couetyse reygneth there is pryde. / this vyce is so wycked & so greuous [þat][9] as longe as it reygneth in ony man he shal haue no grace for to drawe to god-warde[1]. This wytnesseth well a full holy clerke saynt Gregorye & sayth thus in an Omelye: That in none other wyse we may-ne can[10] neuer come ne drawe to þe begynner & maker of

[1] *al.* om. [2] *al.* delyces. [3] H o. m. Greg. li. 30 Mor. [4] *al.* loþer; r. liþer? [5] *al.* gouernaile. [6] *al.* what. [7] *al.* wher, inst. of with that that. [8] *al.* yuelis. [9] E &. [10] ne can *al.* om.

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all goodnes / but that we caste awaye[1] frome vs the synne of couetyse whiche is rote of all euylles. Than it semeth well, yf thou wylt come to the loue of god thou must flee the synne of couetyse. ¶ [2]Thre thynges there be in the worlde as I rede whiche men desyre aboue all other worldely thy*n*ges. The fyrst is rychesse. The seconde is lustes. And þe thyrde is worshyp. Of rychesse cometh wycked dedes. Of lustes cometh foule dedes. And of worshyp cometh vanytees. Ryches enge*n*dreth[3] couetyse; lustes noryssheth glotonye & lecherye / & worshyp noryssheth boost & pryde. Thus thou mayst knowe what peryll it is to loue the worlde. [Therfor yf thou wylt stande sikerly, loue not the worlde][4] more than nede is / & than thou shalt kepe the seconde poynte of this degree [of loue].

G ¶ The thyrde is thou shalt loue thy neyghboure for god.

THe thyrde poynte is howe[1] thou shalt loue thy neyghboure for god / [5]to this thou arte bounde by the co*m*maundement of god where he co*m*maundeth & sayth / thou shalt loue thy neyghboure as thy-selfe; / yf thou shalt loue hym as thy-selfe nedes thou must loue hym. / thou shalt loue hym also for god. Of this loue speketh saynt Austyn & sayth / thou shalt loue god for hym-selfe with all thy herte / & thy neyghboure for god as thy-selfe / that is to saye / loke where-to and for what thou louest thy-selfe so thou shalt loue thy neyghboure. Thou shalt loue thy-selfe in all goodnesse & for god / ryght so thou sha[l]t loue thy neyghboure for god & in all goodnes, but in none euyll. / therfore sayth the same clerke[6]: He that loueth men þa*t* is to saye his neyghbours, he loueth or sholde loue them for they ben good & ryghtfull or els that they may be good & ryghtfull / & that is to saye thou shalt[7] loue them in god or els for god / & in this maner euery man sholde loue hymselfe. [8]Also of the loue of thy neyghbour I rede, whan thou forsakest a synguler prouffyte for þe loue of thy neyghbour tha*n* þo*u* louest thy neyghbour. [9]Also thou louest thy neyghbour as thy-selfe wha*n* thou doost hym no harme but desyrest the same goodnes & prouffyte ghoostly & bodely to hym that þo*u* desyrest to thy-selfe. Loue thus thy neyghbour or[10] els þo*u* louest not god. To this accordeth an holy clerke[11] & sayth: By the loue of god the loue of thy neyghbour is purchased / & by þe loue of thy neyghbour the loue of god is nourysshed / for he þa*t* taketh no hede to lone his neyghbour he can not loue his god. But whan thou hast fyrste sauour in [þe] loue of thy neyghbour / than thou begynnest to entre in to þe loue of god. Loue thus[12] thy neyghbour for god & tha*n* thou kepest the thyrde poynte of this degree of loue.

H ¶ The fourth is thou shalt loue thy frende for his good lyuynge.

THe fourth poynte is / thou shalt loue thy frende for his good lyuynge. Yf thou haue a freude that is of good lyuynge / thou shalt loue hy*m* in double maner / for he is thy frende, and for the goodnes that is in hym; yf he be not good of lyfe but vycyous thou mayst loue hy*m* but not his vyces. [13]For as I rede parfyte frendshyp is whan thou louest not in thy frende þa*t* sholde not be loued / and whan thou louest in hym or desyrest to hy*m* goodnes whiche is to be loued.

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[1] *al.* om. [2] H1o. m.: Innocenc. de vtilitate cond. humane. [3] *al.* gendreth. [4] om., but so *al.* [5] H o. m.: August. de doctrina christiana l. 1° cap°. 4. [6] H o. m.: Aug. de trinitate li. 1 c°. 10. [7] *al.* he shal. [8] H o. m.: Hugo de substancia dilect. [9] H o. m.: Cass. super Ps. 133. [10] *al.* for. [11] H o. m. Greg. in quadam hom. [12] *al.* than. [13] H o. m.: Aug. de uera religione.

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As thus: though it be so þat thy frende lyueth[1] folysshly[2] thou shalt not loue hym [for his] foly lyuynge but that[3] he may by goddes grace amende hym and be parfyte in lyuynge. For what man it be þat loueth hymselfe in folye he shal not prouffyte in wysedom. Also the same clerke[4] sayth in an other place: Loueth not the vyces of your frendes yf ye loue your frendes. Loue than thy frende for his good lyuynge / & than thou shalt kepe the fourth poynte of this degree of loue.

I ¶ The fyfthe is thou shalt loue thyn ennemye for the more mede.
¶ In the seconde degree of loue ben thre poyntes.
¶ Clene lone.

[5]THe fyfth poynte is thou shalt loue thyn ennemye for the more mede. A grete dede of charyte it is & medeful to forgyue them þat haue trespaced ayenst vs, with all our herte. ¶ It is but lytell goodnes & full lesse mede to be wel wyllynge to hym that doth the no harme / but it is a grete goodnes & a greter[6] mede that thou be well louynge to thyn ennemye, And þat thou do good & wyll good with all thy power to hym that doth euyll or is in wyll to do euyll to the with all his power. Of this mater speketh an holy clerke[7] and sayth: It is holden a grete vertue amonge worldely men to suffre pacyently theyr ennemyes / but it is a greter vertue a man to loue his enemye / for that vertue is presented as for sacrefyce before the syght of almyghty god. Also to this purpose accordeⁿ the wordes of cryst where he sayd to his dyscyples: Loue your ennemyes / do good to theym that hate you / & praye for them þat pursyewe you to dysease / & for them þat despyse you, that [ȝ]e[8] may be the chyldren of the fader in heueⁿ. Loue than thyn enemye for þe more mede yf þou wylt kepe þe fyfth poynt of this fyrst degree of loue. — ¶ Shortly thus ben declared to the the fyue poyntes of þe fyrst degree of loue. In the fyrste, yf thou take good hede, thou art warned and counseyled for the loue of god / and as thou art bounde by all crysten lawes / to withstande the synne of glotonye & al other flesshely lustes. In the seconde poynte to withstande þe foule vyce of couetyse, pryde & all other vanytees of the worlde. In the thre last poyntes to loue thy neyghbour, thy frende & all other men for the loue of god and for the more mede. Loue than god in this fyrst maner of loue / and thou shalt thrugh his grete grace yf thou wylt come to the seconde degree of loue.

THe seconde degree of loue is called a clene loue. Yf thou wylt come to this seconde degre of loue thou must kepe thre poyntes. The fyrste is / þat thou loue no vyce with vertue. The seconde is þat thou despyse all euyll custome. The thyrde is that thou sette not lytell[9] by synne whether it be lytell or grete.

K ¶ The fyrste poynte is thou shalt loue no vyce with vertue.

THe fyrst poynte is / thou shalt loue no vyce with vertue. As thus: what euer thou be in mannes syght / be ware that thou be not vycyous Inwarde in thy soule vnder colour of vertues whiche þou shewest openly. Our ghoostly ennemye þe fende hath many subtyltees to dysceyue mankynde, But amonge all this[10] is a grete dysceyte / whaⁿ that he maketh a vyce lyke to vertue, & vertue

[1] *al.* lyue. [2] E so f.; *al.* folili(che). [3] *al.* for. [4] H o. m.: Aug. in quodam sermone. [5] H o. m.: Aug. in enchirid. [6] *al.* grete. [7] H: Greg. in past. [8] E we. [9] *al.* lyȝt. [10] E this it.

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lyke to vyce. This thou mayst see by ensample. For all be it that mercy is a grete vertue where þat it is kepte [1]in þe worshyp & in þe name of god, yet it is vycyous where it is do in worshyp[2] of man & not of god. Also [the][3] vertue of ryghtwysnes is tourned in to vyce[4] / whan it is do for worldely couetyse or els for anger or inpacyence. The vyce also of pryde is hyd somtyme vnder mekenesse, As whan a man loweth & meketh hymself in speche and in berynge to be holde meke & lowely. Pacyence also semeth in many a man whan there is none: As whan a man wolde take vengeaunce yf he myght for the wronge that is do to hym / but for he may not / or els he hath no tyme to wreke hym on his enemye / for that cause he suffreth, & not for the loue of god. By these ensamples & many other thou mayst well knowe that vyces somtyme be lyke to vertues. To this accordeth saynt Iherom[5] & sayth thus: A grete & an hyghe connynge it is to knowe vyces & vertues, for all be it that vyces & vertues be contraryous / yet they be so lyke that vnnethe the vertue may be knowe from the vyce / ne þe vyce fro the vertue. Be ware therfore & loue so sadly vertues without ony faynynge that þou hate all maner vyces / and so þou mayst kepe the fyrst poynte of this degree of loue.

L ¶ The seconde is þou shalt hate all euyll customes[6].

THe seconde poynt is thou shalt despyse all euyl customes[6]. [7]A grete peryll it is to haue an euyll dede in custome. For as I rede / synnes be they neuer so grete ne so horryble / whan they be drawe in to custome they seme but lytell to theym that vse suche synne in custome / in so moche that it is to them a grete lykynge to tell and shewe theyr wyckednes to al other men without ony shame. Of this & suche[8] vsage speketh an other holy clerke[9] & sayth: Whan synne cometh so in vse that the herte hath a lust & a lykynge ther-in / that synne shall ful fayntly be withstande. For whan a synne is bronght in to custome it byndeth sore the herte & maketh the soule bowe to hym, that it may not ryse agayne & come in to the ryght waye of clene lyfe; For whan he is in wyll to ryse / anone he slydeth & falleth agayne. For this sayth the same clerke[10] in an other place: Many there be þat desyren to come out of synne / but for as moche as they ben closed in the pryson of euyll custome they may not come out from theyr wycked lyuynge. ¶ Also to this purpose I rede[11] that he þat vseth hym not to vertue[s] in his yonge age he shal not conne withstande vyces in his olde age. Thus þou mayst well se þat yf thou be vsed in ony synne it wyll be full harde to withstande it. And but thou leue all maner synne to thy power þou hast none clene loue to thy god / therfore withstande all maner synne & take none in custome / than þou shalt kepe the seconde poynt of this degree of loue.

M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.
¶ In the thyrde degree of loue be fyue poyntes.
¶ Stedfast loue.

THe thyrde poynte is / thou shalt not sette lyght by synne / as thus. What euer synne it be lytel or grete / drede[12] it ryght dyscretly in thy conscyence and

[1] E & in. [2] *al.* plesaunce. [3] E where. [4] E vices. [5] H o. m.: Ieron. ad Demetriadem. [6] *al.* custome. [7] H o. m.: Aug. in ench. 6a c°. [8] *al.* H Of which yuele v. [9] H o. m.: Greg. li. 4 Mor. [10] H: Greg. li. 5 Mor. [11] H: Maximus in quodam sermone. [12] *al.* charge.

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set not lytell there-by. For as I rede[1] what man þat[2] passeth mesure in takynge of his lyuelode as often more than hym nedeth that man offendeth god / this semeth to many men full lytell trespas: But this holy man[3] saynt Austyn sayth: It is no lytell synne for as moche as we trespas euery daye there-in for the more partye; In as moche as we synne therin euery day we synne therin often / & by that we multeplye our synnes & that is full peryllous / therfore it is full nedeful to drede al suche venyall synnes & sette not lytell by theym. Also venyall synnes be they neuer so lytell / they be moche to be dradde. As the same clerke[1] sheweth by ensample of lytell bestes where they be many to-gyder / be they neuer so lytell yet they slee & do moche harme; Also þe granes of sande be full lytell / but yet where a shyp is ouer-charged with sande it must nedes synke or drenche. Ryght so it fareth by the[2] synnes; be they neuer so lytell they be full peryllous. For but yf[2] a man be [þe] rather ware & put theym awaye they shall make hym forto[2] synne deedly. Therfore yf thou wylt haue a clene loue to god / charge in thy conscyence euery synne lytell & grete & withstand in the begynnynge & put it out as soone as god wyll gyue to[2] the grace, with contrycyon, confessyon & som almesdedes[4]. And than thou shalt kepe the thyrde poynte of this degree of loue. — Here is reherced the mater of these poyntes. ¶ Thus ben declared the thre poyntes of the seconde degre of loue. In the fyrste thou art counseyled to loue all vertues and hate all vyces. In the seconde poynte, that thou haue no synne in vsage but that thou voyde it soone & that thou hate all other euyll custome. In þe thyrde poynt that thou [be][5] not to lyght of conscyence / but that thou be ware & drede euery synne lytell & grete by counseyl of thy confessour. Yf thou kepe thus these poyntes for the loue of god than thou louest god in the seconde degree of loue / that is to saye in a clene loue. Loue than saddely in this degree / & by goddes grace thou shalt the soner come to the thyrde degree of loue.

THe thyrde degree of loue is called a stedfast loue. Yf thou wylt come to this degre of loue þou must kepe fyue poyntes. The fyrste is thou shalt loue god with all thy desyre. The seconde is: what euer thou do thynke vpon the worshyp & drede of god. The thyrde is thou shalt do no synne vpon trust of other good dedes. The fourth is thou shalt rule the so dyscretly þat thou fayle not for [to][6] feruent wyll. The fyfth is that thou fall not from thy good lyuynge for feynte herte or[7] by temptacyon.

N ¶ The fyrste is thou shalt loue god with all thy desyre.

THe fyrste poynt is thou shalt loue god with all thy desyre / thou mayst not loue stedfastly but thou loue with all thy desyre. An holy desyre it is to desyre the presence of almyghty god for the grete loue that thou haste to god. [8]Suche an holy desyre is soo acceptable to god as I rede / that what man hathe a grete desyre, all be it he speke not with the tonge / he cryeth full loude with the tonge of[9] his herte; And [he] that not desyreth, how euer he loueth to our syght outwarde / or speketh to our herynge, he loueth not in his hert & as a dombe man he is to-fore god whiche may not be herde. Of suche holy desyre I rede[10] also,

[1] H o. m.: Aug. de .x. cordis. [2] *al.* om. [3] *al.* clerk. [4] *al.* dedes of almes. [5] E art. [6] E noo. [7] *al.* ne. [8] H o. m.: Aug. super Ps. 86. [9] the t. of *al.* om. [10] H o. m.: Ambros. super Ps. Beati immaculati.

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the lenger that loue lacketh whiche is so sore desyred þe more feruent is his desyre whiche abydeth, & that desyre begynneth to brenne thorugh strength of þat desyrynge loue / in so moche that though the body or the flesshe fayle þat desyre is nourysshed & encreaced. To this accordeth saynt Gregorye[1] & sayth / holy desyres wexen & encreasen in taryenge & abydynge / for where desyres fayle in abydynge there is no sad desyre. Thus than loue god stedfastly with all thy desyre / & so thou shalt kepe the fyrste poynte of this degree of loue.

O ¶ The seconde is thou shalt in the begynnynge of thy werkes thynke on the worshyp & drede of god.

THe seconde poynte is: what euer thou do thynke vpon the worshyp & drede of god. If thou kepe this thou shalt the more sykerly[2] lyue to goddes pleasure[3]. For what dede thou art[4] in wyll to perfourme in worshyp of god, thou mayst be syker of grete mede. Also yf thou drede god, thou art aferde[5] for[6] to do ony thynge that sholde be dyspleasynge to hym / & for as moche as þou dredest thou doost it not; Soo by that drede thou leuest that thynge vndo whiche shold tourne the in to grete peryll of thy[6] soule yf it had ben perfourmed in dede. By this thou mayst wel knowe that it is full spedfull to thynke in þe begynnynge of all thy werkes vpon the worshyp & drede of god. To this accordeth the techynge of saynt Paule[7] where he sayth thus: What euer ye do in worde or In dede / do it in the name of our lorde Ihesu cryst. For[6] he that begynneth all thynge in þe name of almyghty[6] god he begynneth in the worshyp of god. Loue than so stedfastly almyghty god / that what euer thou shalt do thynke fyrst in þe worshyp & drede of god / & thus thou shalt kepe the seconde poynte of this degree of loue.

P ¶ The thyrde is thou shalt do no synne vpon[8] trust of other good dedes.

THe thyrde poynt is thou shalt do no synne vpon trust of other good dedes. What man that synneth wylfully he neyther loueth ne dredeth god. Yf thou synne vpon[8] trust of ony goodnes wylfully thou synnest, so in þat þou louest not stedfastly. ¶ To this purpose I rede also[9] that he is full vnkynde that is full of vertues & dredeth not god. Also a grete folye & a grete pryde it is for[6] to synne vpon[8] trust of ony good dedes. For be thou neuer so full of vertues or goodnes / vnkyndnes to thy god may destroye all tho vertues. More vnkyndenes mayst thou not shewe than dysplease god wylfully / whiche is begynner and gyuer of all goodnes; be ware therfore & flee suche vnkyndnes / & do no synne vpon[6] trust of other good dedes. Of suche vnkyndenesse also it is nedefull for[6] to be ware for the more acceptable [that] thou art to god thorugh thy good lyuynge / þe more culpable shalt thou be yf that[6] thou fall agayne in to synne and in to euyll lyuynge. ¶ And[6] of this thou hast ensample of Adam. For as moche as he was fulfylled fyrst with goodnes / therfore[6] his trespas was moche the more whan that[6] he fell in to synne. ¶ Also I rede[10] þat it is but[9] a sclyder hope where a man synneth vpon trust for[6] to be saued / for he that so doth he neyther loueth ne dredeth god, And but yf that[11] we loue and drede god to our connynge or knowynge[12] we

[1] H Greg. Omel. 23. [2] *al.* muche þe sikerer. [3] *al.* plesauns. [4] *al.* be. [5] *al.* agast. [6] *al.* om. [7] H o. m.: Col. 3. [8] *al.* vp. [9] H o. m.: De pe. di. 5. [10] H o. m.: Aug. de singularitate clericorum. [11] yf that *al.* om. [12] or kn. *al.* om.

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may not be saued / therfore it is more spedefull for[1] to drede well than to trust amys. Also it is more prouffytable a man to holde hymselfe lowe & feble than to[1] desyre to be holden stronge / and for feblenes to[1] fal and be lost. Take hede than what goodnes that[1] god putteth in the and thanke hym mekely & praye hym of contynuaunce / & doo no synne vp trust of other good dedes. And thus thou shalt kepe the thyrde poynte of this degree of loue.

Q ¶ The fourth is thou shalt rule the dyscretly that thou fayle not for [to][2] feruent wyll.

THe fourth poynt is thou shalt rule the so dyscretly that thou fayle not [for] to feruent wyll. To kepe this it is nedefull to[1] the to haue the vertue of discrecyon; as thus: Yf thou take for þe loue of god so moche abstynence, wakynge or other bodely penaunce þat thou mayst not for feblenes contynue to trauayle in þe seruyce of god / than is thy wyll to feruent: For be thy loue neuer so grete god is not pleased whan þou rulest þe in suche maner that thou mayst not abyde in his seruyce thrugh thy mysrule. Therfore be ware and rule the vp reason / take nomore vpon the than thou mayst bere / besy not the to folow other stronge men or women of olde tyme in doynge of[1] penaunce other wyse than thy strength wyl aske; And gouerne thy lyuynge by good counseyll that thou fayle not thrugh thyn owne folye. For almyghty god of his endeles mercy hath ordeyned heuens blysse to the[1] synfull men thrugh dedes of charyte & of mekenes where they be done in mesure and with dyscrecyon, The deuyll is so enuyous to mankynde that somtyme he styreth an vnparfyte man or woman to fast more than he may, [to] begynne thynges of hyghe parfeccyons hauynge no rewarde to his feblenesse / in soo moche that whan his bodely strength begynneth to fayle, eyther he must contynue that he hath begonne so folysly for shame of men / or ellys[3] vtterly leue all[4] for feblenesse. To this accordeth saynt Austyn[5] and sayth: Our wycked ennemye the deuyll hath not a more spedefull engyn[6] to drawe the loue of god from mannes[7] herte / than to [m]ake[8] vs by his fals suggestyon to l[y]ue[9] vnwysely & without reason / that is to saye as I sayd before: To styre vs for to take fastynges, wakynges and other bodely penaunces ouer our myght. Take therfore to the dyscrecyon & rule the so dyscretly that thou fayle not for to feruent wyll / and than thou mayst kepe the fourth poynte of this degre of loue.

R ¶ The fyfthe is thou shalt not leue thy good lyuynge for feynte [herte] ne for temptacyon.

THe fyfthe poynte is / thou shalt not fall fro thy good lyuynge for feynte herte ne for temptacyon. To kepe well this poynt it is nedefull to haue a perseueraunt wyll & a stable hert ayenst all temptacyons. Some men there be whan ony heuynesse bodely or ghoostly or whan that ony grutchynge of the flessh cometh to theym / anone they ben so heuy & so full of vnlust[10] that they leue theyr ghoostly trauayle & fal fro theyr good lyuy[n]ge / suche men haue no stable ne stedfast herte. Therfore yf thou wylt loue god stedfastly suffre no heuynes ne dysease [11]chaunge thy trauayle ne thy herte fro th[e][12] seruyce and loue of god / but take hede of the wordes of almyghty god where he sayth: He is blessyd that is perseueraunt vnto

[1] *al.* om. [2] Ms. none. [3] *al.* add: faile &. [4] *al.* all of. [5] H o. m.: Aug. in quadam epa. [6] *al.* gyn. [7] *al.* oure. [8] E take. [9] E loue. [10] *al.* vnlusti. [11] E ne chaunge. [12] E thy.

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his lyues ende. Here-of thou hast ensamples[1] of holy martyrs & confessours whiche neuer wolde be departed fro the loue of god for all the persecucyon that myght be do to them. Also to suche men of feble herte & vnlust speketh saynt Bernarde[2] and sayth thus: Whan thou art vnlusty or dyseased with heuynesse / haue none vntrust therfore ne[3] leue not thy trauayle / but suffre mekely & aske conforte of hym that is begynner & ender of all goodnes. And all be it that[4] thou haue not suche deuocyon than as in other tymes / thynke well how he that gafe þe suche deuocyon hath withdrawen it for thy defautes as for a tyme / & happely to th[i][5] more mede / therfore withstande all suche heuynes and stande strongely / suffre lowely / & [4] take gladly the chastysynge of god / & euermore aske helpe & grace. ¶ Ferthermore some for defaute of knowynge[6] & for vnstablenes haue fall thorough trauayle of temptacyons / therfore whan thou art soo trauayled with ony temptacyons that shold be lettynge / or els is dredefull to the / chaunge not therfore thy wyll / but stande stedfastly[7] & shewe thy dysease to thy ghoostly fader, askynge of hym to gyue the suche counseyll that may be moost helpynge to thy soule. Yf thou do thus mekely with a ful good[4] wyll to please thy god & to withstande the temptacyons of thyn enemye, the grace of the holy ghoost wyll fully[4] fulfyll bothe hym & the / hym for to teche / the for to lerne / & take of hym suche counseyll that shall be moost strength & conforte to the & confusyon to the deuyl. And so by the helpe of god thou shalt be conforted in suche maner that þou shalt not fall thorough trauayle of temptacyons / but euer the lenger the more stable and the[4] more stronge [be] in the loue of god to thy lyues ende. Thus than take hede that thou fall not from thy good lyuynge for feynte herte ne by temptacyons / and than thou mayst kepe the fyfth poynte of this degree of loue.— ¶ Here is shortly declared the mater of these fyue poyntes.

¶ Thus be declared the fyue poyntes of the thyrde degree of loue. In the fyrste thou art taught to loue god with full desyre. In the seconde for to do all thynge in þe worshyp of almyghty[4] god / and euer for[4] to drede god in the begynnynge of all thy werkes. In the thyrde fully to withstande all maner synne / and no synne for[4] to do vpon trust of other good dedes. In the fourth that thou fall not for defaute of dyscrecyon. In the fyfth thou art taught & counseylled for[4] to haue a stable herte and for[4] to withstande all temptacyons that thou fall not from thy good lyuynge. Yf þou kepe thus these fyue poyntes than thou hast the thyrde degree of loue / whiche is called a stedfast loue to god. And yf thou loue god stedfastly thou mayst soone come to perfeccyon / and so by[8] the grace of god thorugh encreace of vertues thou shalt lyghtly come to[9] the fourth degree of loue.

¶ In the fourth degree of loue ben .VIII. poyntes.

¶ Parfyte loue.

S ¶ How by encreace of vertues thou mayste come to parfeccyon.

THe fourth degree of loue is called a parfyte loue. An other loue there is all be it I make noo mencyon but of foure / whiche is called moost parfyte loue. Of that loue speketh saynt Austyn[10] & sayth: Charyte is parfyte in some men & inparfyte in some men, But þat charyte that is moost parfyte may not be had

[1] *al.* ensample. [2] H o. m.: Bern. in quodam sermone. [3] *al.* &. [4] *al.* om. [5] E the. [6] *al.* kunninge. [7] *al.* sadliche. [8] *al.* with. [9] *al.* haue. [10] H o. m. Aug. ad Ier. de pe. d. 2.

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here whyle we lyue in this worlde. Of the same[1] moost parfyte loue speketh the same clerke thus: In the fulfyllynge of the countre of charyte / that is to saye / in fulfyllynge of heuen where that all is loue and charyte, This commaundement of god shall be fulfylled where he sayth / Þou shalt loue thy lorde god with al thy herte / with all thy mynde / and with all thy soule; For whyle ony flesshely desyre is in man god may not be loued with all the herte and full mynde. And by this thou mayst knowe that there is a passynge loue whiche may not be fulfylled in this worlde / and that may well be called moost parfyte loue. But here perauenture[2] some man wyll aske / why it is commaunde[d][3] / but it myght be performed in this worlde[4]? To that the same clerke answereth and sayth / that it is skylfull that suche a perfeccyon sholde[5] be commaunded / and[6] this he sheweth by ensample in this wyse. Ryght as no man may renne euen and sykerly but he knowe whether he shall renne, In the same maner noo man sholde knowe [t]his moost parfyte loue / but it hadde be shewed in the commaundementes of god; Yf noo man hadde knowen it no man wolde haue laboured[6] hym to come therto. ¶ Now sythen it is so we knowe [well that we so must loue, it is nedeful we][7] sette vs in a redy[8] waye, whyle we be here, that wyll brynge vs euen to that moost parfyte loue. A more syker waye is there none in this worlde than the waye of parfyte loue. Wherfore I counsell the to haue this fourth degree of loue whiche is called a parfyte loue, that [thou][9] may come the more sykerly to [þe most] parfyte loue. ¶ Of parfyte loue speketh Saynt Austyn[10] and sayth: He that is redy to deye gladly for his brother, in hym is parfyte loue. To this acordeth the wordes of Cryste where he sayth: No man hath more charyte in this worlde than he that putteth his soule for his frendes / that is to saye than he that gyueth gladly his lyfe for the loue of god to wynne his frendes soule. This loue is the gretest loue in this worlde / & many there be, I trowe, thrugh the gyfte of god that haue this parfyte loue; but yf it thynke the harde to come to suche an hyghe loue / be therfore not agast. For other parfyte loue there is wherin thou mayst loue parfytly thy god / as I fynde by the techynge of an holy clerke[11] where he counseylleth in this wyse: ¶ Yelde we vs to god of whome we be made / and suffre we not theym to[6] haue the[6] maystrye ouer vs whiche ben not of so grete value as we be / but rather haue we þe maystrye ouer theym; As thus / lete reason haue the maystrye ouer vyces / lete the body be subgect to the soule and lete the soule be subgect to god / & than is all þe parfeccyon of man fulfylled. Thus we sholde lyue by reason as þe same clerke sheweth by ensample. / For as we put lyuely thynges before them þat be not lyuely, Also as we put wytty thynges before them that haue no wytte ne reason, Also ryght as we putte tho that ben not dedely before theym that ben deedly / ryght so yf we wyl lyue parfytly we must putte proufytable thynges before theym that ben lusty and lykynge, Also put them that ben honest before theym that ben proufytable, Also putte theym that ben holy before them that ben honest, And put all thynges that ben parfyte before them that ben holy. Take hede than of this / for yf thou wylt lyue after this techynge than[6] thou mayst lyue parfytely / yf thou lyue parfytely þou sha[l]t loue parfytely; lyue than thus & thou

[1] *al.* this. [2] *al.* percas. [3] E commaundeth. [4] *al.* here. [5] *al.* om. [6] *al.* bysyed. [7] E it well that it is moost parfyte loue, we must nedeful loue it and &c. [8] *al.* in such a syker. [9] E we. [10] H o. m.: Aug. super epist. Ioh. [11] H o. m.: Prosper li. 3 de vita contemplatiua.

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shalt come to parfyte loue. But for as moche as it is full harde to come [1]sodaynly to suche a parfyte loue[2] / therfore take hede to tho thre degrees of loue whiche ben reherced before / & begynne to lyue sadly in the fyrste / & than from þe fyrst clymbe vp to the seconde / & fro the seconde to the thyrde / & yf thou be sadly stabled vpon the thyrde thou shalt lyghtely come to þe fourth where is all perfeccyon / yf thou haue perfeccyon thou shalt l[o]ue[3] perfytely. Begyn than at the fyrst degree of loue / & so encreace in loue & vertues yf thou wylt come to this degree of parfyte loue. ¶ I rede[4] that some men begynne to be vertuous / som encreace in vertues / and some be parfyte in vertues. Ryght so it fareth by the loue of god; as soone as thou art in wyll & begynnest to loue god / that loue is not yet parfyte but thou must stande fast & nourysshe þat wyll / & yf it be well nourysshed it wyll wexe stronge / & yf it hath full strength than it is parfyte. ¶ To this purpose I rede[4] also that no man may be sodaynly in so[5] hyghe a degree / but euery man that lyueth in good conuersacion / whiche may not be without loue / they[6] must begynne at the lowest degree yf they[7] wyll come to an hyghe parfeccyon. Thus than, good brother or syster whether thou be, withstande all vyces / and gadre to the vertues for the loue of god, and encreace in them tyll they ben parfytely stabled in the. And amonge all vertues loke that[8] thou haue a ferueut wyll / be[8] besye [in][9] deuout prayers / stande strongely ayenst temptacyons / be pacyent in trybulacyons / & stable in perseueraunce[10], that thou lyue parfytely & so come to parfyte loue. Take none hede of them that set lytell by parfeccyon / as of them that saye þat[6] they kepe not to be parfyte / it suffyseth to them to be lest in heuen / or come within the yates of heuen; these be many mennes wordes & they be peryllous wordes. For I warne þe forsothe what man hath not parfyte loue here he shall be purged with paynes of purgatorye / or ellys with dedes of mercy performed for hym in this worlde / and so be made parfyte / or he come to heuen blysse / for thyder may noman come but he be perfyte. Beware therfore of suche lyght & foly wordes, & trust more to thyn owne good dedes whyle þou art in this worlde than to thy frendes whan thou art deed. / Thynke also this lyfe is but short, þe payne[s] of purgatory passe all the paynes of the world, the paynes of hell is euerlastynge / & the Ioye & blysse of sayntes is euermore durynge. Thynke also ryght as god is full of mercy & pyte, ryght so he is ryghtfull in his domes. Yf thou wylt thynke on these wordes ofte, I trust to the mercy of god thou shalt waxe [so] stronge in vertues & withstande so vyces þat within a short tyme thou shalt come to a parfyte loue. Whan god hath so vysyted the that thou can loue hym parfytely than shal all thy wyll & all thy desyre be for to come to þat loue whiche is moost parfyte / that is to saye euermore to se almyghty god in his gloryous godhede, euermore with hym to dwelle. But for as moche as we may not come to our desyre / but we begynne somwhat to loue hym here in this lyfe: Therfore almyghty god mercyfull thorugh the besechynge of his blessyd moder Marye graunte vs grace so to loue hym here / þat we may come to the Ioyfull & euerlastynge lyfe / where is moost parfyte loue, & blysse without ende. Amen. ¶ Here is reherced shortly how by encreace of vertues thou mayst come to parfeccyon & what vertues thou shalt loue.

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[1] E so s. [2] *al.* liuinge. [3] E lyue. [4] H o. m.: De pe. de. 2. h. que. [5] *al.* a. [6] *al.* om. [7] *al.* he. [8] E to be. [9] E & d. in p. [10] E perseueraust.

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IN this fourth degree of loue / whiche is called a parfyte loue / thou art taught and counseylled to begynne at a lowe degree yf þou desyre to haue an hygh degree, as thus: Yf thou wylt haue this fourth degree of loue thou must begynne at the fyrst, & so encreace in vertues tyll thou come to parfeccyon. But amonge all vertues & al other poyntes whiche ben reherced before / fyue poyntes there be as me thynketh spedefull & nedefull euery man to haue & kepe þat ony good dede shall begynne & brynge to good ende. The fyrste is þat thou haue a feruent wyll. The seconde is that thou be besy in deuoute prayers. The thyrde is þat thou fyght strongely ayenst all temptacyons. The fourth is that thou be pacyent in trybulacyons. The fyfth is that thou[1] be perseueraunt in good dedes. Of these poyntes I spake before in the fourth degree of loue / but for as moche as they be not there fully declared / my wyll is by þe helpe of god to wryte more openly of eche of them one after an other / & fyrst to wryte of good wyll, for þat must be begynnynge & endynge of all good dedes.

T ¶ How good wyll is and may be in dyuerse maners.

WYll may be [& is] in dyuerse maners / [2]good and euyll / besy & feruent / grete & stronge / but for as moche as reason whiche god hath gyue onely to mankynde techeth & sheweth in euery mannes conscyence full knowynge of euyll wyll / & by cause þat[3] good wyll may be in dyuerse kyndes / therfore I leue at this tyme to speke of euyl wyl / & purpose me fully thrugh þe techynge of almyghty god to declare somwhat openly þe vertue of good wyll. I trow wel[4] þat euery man wold[5] be good or wolde[6] do some good dede be he neuer so synful & perauenture not chargeth gretly to be good ne besyeth hym to do good dede. But for as moche as he wolde[6] good I may not saye but [þat] he hath a good wyll. So [þat] euery man that wyll well be it strongly or feyntly / lytell or grete[7] / [8]in as moche as he wolde[6] good he hath a good wyll. Neuertheles though this be a good wyll it is worthy lytell or no mede / for it is no feruent ne besy wyll, for he desyreth[6] to be good without ony[9] trauayle / & so he suffreth that good wyl passe & chargeth not gretly to be good ne to do good dede. But what tyme he besyeth hym to performe that good wyll in dede / in that he desyreth[6] to be good & besyeth hym to do good though he haue not fully his purpose ne may not performe his wyll in dede / yet there is a feruent wyll & a besy wyll & [as] I hope a medeful wyll[6]. So that what man desyreth[6] to be good & to do good dede, & therto besyeth hym to performe that wyll in dede, of hym it may wel be sayd that he hath a feruent wyll. Yet is þat wyll but lytell acounted & feble hauynge rewarde to a grete & stronge wyll. But what tyme thou hast performed in dede that thou hast so feruently wylle[d][10], than thou hast a grete & a stronge wyll / so that of euery man that is in wyll to be good or to do good dedes, whan he performeth that wyll in dede it may be sayd sothly of hym þat he is a man of a grete and a stronge wyl. To this acordeth saynt Austyn[11] & sayth thus: He that wyl do the commaundementes of god & sayth he may not he[12] hath a good wyll / [but] that wyll is but lytell & feble / for he may do & kepe the commaundementes whan he hath a grete & a stronge wyll. As who sayth what man hath a grete & a stronge wyll may kepe the commaundementes of god / and but

[1] E þou thou. [2] E & is g. [3] *al.* om. [4] *al.* I may wel trowe. [5] *al.* willeþ to. [6] *al.* willeþ. [7] *al.* muche. [8] E and in . . [9] *al.* ony more. [10] E wylleth. [11] H o. m.: Aug. de libero arbitrio, & ponitur in decre. de pe. d. 2. hinc &. [12] E but he.

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he kepe them he hath no grete ne stronge wyll. Yf thou wylt thou mayst kepe the commaundementes of god / yf thou kepe them thou shalt be good & do good / so yf thou wylt þou mayst do good & be good. But yet somtyme & ofte it falleth that by the grace of the holy ghoost we wyl do somwhat with al our herte to the worshyp of god that is not in our myght ne power to performe in dede; whan our wyll is sette in this maner the goodnes of god is so moche that he receyueth that wyll as for dede. Of this saynt Austyn[1] bereth wytnes & sayth: What thou wylt & mayst not do,[2] god acounteth for dede. Thus mayst thou knowe with-in thy-selfe whan thou hast a lytell or a feble wyl / a grete or a stronge wyll / & how acceptable a good wyll is to almyghty god where thou doost thy besynes to performe it in dede. But se now more openly &[2] in specyal poyntes how thou shalt knowe whan thou hast a good wyl. Saynt Gregory sayth[3]: We haue a good wyl whan we drede the harme of our neyghboure as our owne dysease / & whan we be Ioyfull of the prosperyte of our neyghboure as of our owne proufyte. Also whan we trowe other mennes harmes [our harmes] as by waye of compassyon / & whan we acounten other mennes wynnynges our wynnynges as by waye of charyte. Also whan we loue our frende not for the worlde but for god / & whan we loue & suffre our enemye for the loue of god. Also whan we do to no man that we wolde that no man dyde to vs[4]. Also whan we helpe our neyghboure to our power and in wyll somwhat ouer our power. These poyntes stande moche by the[2] wyll withoute dede / but who so wylleth these fully in his herte to be do hath a good wyll, And as I sayd before his good wyll shall be acounted before god as for dede. Thus than haue I shewed whiche is good & feruent wyll though it be not performed in dede / whiche is a grete and a stronge wyll[5] / and how good wyll in some poyntes is acounted for dede before god all be it that it be not performed / so that the wyller do his besynes to his power. ¶ Take hede now ferthermore and be ware for though thou haue all these maners of good wyll to thy felynge / it may be so that yet thy wyll is not rygtfull / se how. Be thou neuer so full of wertues: but thou conforme thy wyll to goddes wyll in all maner thynges bodely and ghoostly thy wyll is not ryghtfull. To this purpose saynt Austyn[6] sayth thus: The ryghtwysnes of god is that thou be somtyme hole of body & somtyme syke / and perauenture whan thou art hole and in prosperyte / than the wyll of god pleaseth the moche and thou[2] sayst that he is a good god and a curteys; yf thou say so or thynke so onely for thou hast helth or welth of body / thou hast no ryghtful wyl for as moche as thou conformest not thy wyll to goddes wyll / but onely in helth and welth. For yf he sente the sykenesse or other dysease / perauenture thou woldest be sory and grutch ayenst the wyll and the sendynge[7] of god / & soo in thy wyll thou woldest make the wyll of god / the[2] whiche may not be but euermore ryght and euen, bowe downe to thy wyll / whiche boweth and is full crocked / and in this thou hast ne[iþ]er[8] ryghtfull herte ne ryghtfull wyll. But what tyme thou dressest thy wyll that is so croked and makest it stande ryght with þe wyll of god whiche may not be croked but euer standeth euen / that is to saye noo thynge wylle[st][9] helth ne sykenesse / welth ne wo / but euer holdest the pleased with the wyl

[1] H o. m.: Aug. super Ps. 57. [2] *al.* om. [3] H o. m.: Greg. in omel. 5. [4] *al.* þat we wil nat suffre to be don to vs. [5] *al.* add: as whan yt ys performed in dede. [6] H o. m. Aug. super ps. 35. [7] *al.* sonde. [8] neuer. [9] E wylleth.

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of god, than thou hast a ryghtfull wyll. ¶ Also it is nedefull to a good wyll that [shall][1] encreace in vertues and come to the loue of god, that it be stable and resonable. What tyme thou art trauayled sore with temptac*i*ons and grutchest not ayenst goddes wyl[2] but with a glad herte thou[3] thankest god & suffrest hym lowely & thynkest well it is chastysynge to the for thy synnes, tha*n* is thy wyll stable. And whan thou desyrest not[4] hygh rewarde in blysse for thy good lyuynge or ghoostly trauayle whiche thou hast here in erthe but onely at goddes wyll what he wyll dyspose for the & no thynge at thy wyll, than thou hast a resonable wyll. Thus I haue shewed the dyuerse kyndes of good wyl whiche be full spedefull & nedefull the for to knowe yf thou be in good wyll to [conne] loue god / & yf thou haue a stable & a resonable wyll þ*o*u shalt soone come to parfyte loue. ¶ [5]Now p*er*auenture thou þ*a*t trauaylest in ghoostly werkes wylt thynke or say thus / somtyme it happe[th][6] that thou[7] woldest do some ghoostly trauayle & thou[7] may not performe it in dede / & all be it so thou[7] do it in dede it is full oft with so grete heuynesse þ*a*t thou[7] grutche somwhat for defaute of ghoostly co*m*fort. To this I may answere as I sayd before: yf þ*o*u grutche þ*o*u hast no stable wyll, & yf thy wyll be stable þ*o*u shalt not drede in this case / & se why. Thou shalt vnderstande þ*a*t the flesshe is euer co*n*traryous to þe spyryte & þe spyryte *con*trarye[8] to þe flesshe: herof þ*o*u hast ensample where say*n*t Poule sayd of hy*m*self in this wyse: Þ*a*t goodnes whiche I wolde do I do not / as yf he had sayd thus: Some good dedes I wyll & desyre in my soule / but I may not fulfyl them for feblenes of my flesshe / & all be it somtyme I p*er*forme them in dede it is w*ith*out ony gladnes. but what, for this trowest þ*o*u þ*a*t thapostle sholde therfore lese his mede / for he wolde & myght not or els [for] he dyde good so*m*tyme w*ith*out gladnes? Nay, but moche the more his mede was encreaced, for two causes. Fyrst for the trauaylous werkynge of his body that he suffred whan the flesshe stryued soo sore ayenst the goodnes of the spyryte. The seconde cause is for the heuynes & trauayle whiche þe spyryte suffred whan he had no ghoostly co*m*forte. In the same maner what euer grutchynge thou hast of thy flesshe ayenst good dedes or what heuynesse thou suffrest for defaute of ghoostly conforte / be not therfore abasshed so thy wyll be stable, but suffre & abyde lowely the grace of god for thy more mede. Be than stable in wyll & the deuyll ne thy flesshe shall neuer haue maystrye of[9] the / for all the deuyls in hell may not make the to synne but þ*o*u put therto[10] thy wyll. Ne all the aungels of heuen may not make the to do good dedes but þ*o*u put-to thy wyll. ¶ Take hede than that thy wyll be well dysposed to god & that it be set stably & resonably / & than thou hast a spedefull begy*n*nynge to come to the loue of god. but for as moche as ma*n*nes wyll is ordeyned fyrst & dysposed with the grace of god that he shall wyll good: to haue that grace in wyll & in all other dede / Prayer me thynketh is nedefull & therfore somwhat I wyl wryte of prayer as god wyll gyue me grace.

U ¶ What profyte[11] is in prayer and in what maner thou shalt praye.

PRayer [&][12] ensample of good lyuynge [be][13] moost spedefull to gete grace & to drawe men to loue god. A deuoute prayer & often vsed purchaseth grace of almyghty god & putteth awaye the fals suggestyons of the fende & stablysshe[th][14]

[1] E it. [2] *al.* ay. god. [3] *al.* & þonkynges to god þou suffrest hem. [4] *al.* no. [5] *al.* But now. [6] E happed. [7] *al.* I. [8] *al.* contrarious. [9] *al.* ouer. [10] *al.* to. [11] E parfyte. [12] E is. [13] E & is. [14] E stablysshed, *al.* stabileþ.

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a man in all goodnesse. Therfore god sayth to his dyscyples thus: Waketh & prayeth that ye fall not in [to] temptacyons. Ryght as it is nedefull for[1] a knyght that shall go in to batayll haue with hym armoure & wepen / ryght so it is nedeful & spedefull to euery crysten man to[2] haue with hym contynuell prayer / for what of our owne freelte / what by [the] malyce & enuye that the fende hath to vs / we be euer in this worlde in ghoostly batayll more or lesse by the suffrance of our lorde[3] god. Therfore sayth saynt Gregory[3]: The more we be tranayled with thoughtes or flesshely desyres / the more nede we haue to stande besely in prayers. So thus þou mayst se that prayer is spedefull & nedefull. ¶ Also prayer as I rede[4] is a souerayne helpe to thy soule / confort & solace to thy good aungell / torment & payne to þe deuyl / acceptable seruyce to god / parfyte loye / sad hope / & ghoostly helthe without corrupcyon. ¶ Prayer is also a nedefull messager from euery mannes soule to almyghty god in heuen / & namely from that mannes soule whiche is moche troubled & hath no reste. Some conscyences there be whiche be good / that is to saye be well ruled & be in reste / to suche prayer is also a nedefull messager to holde þe soule in ghoostly confort & to encreace it & stable it in goodnes. But there be many other men & wymen of dyuerse conscyence. Some there be that haue a bad conscyence whiche be in rest & not troubled / & that ben they[5] that ben sette fully to euyll & not to good. Some haue a bad conscyence & somwhat be troubled in theyr conscyence / & tho be suche þat be somwhat[6] euyll or begynne to be euyll. Some haue good conscyence & also[7] ben greued in theyr conscyence / & [tho] be suche as[8] lyue euyll & begynne to be good. Whyle the conscyence is thus troubled the soule hath no reste / therfore to pursyewe for helpe & grace / prayer that nedefull messager must do well his offyce / that is to saye besely without ony taryenge / & strongely without ony feynynge; & rather [to] come to the presence of almyghty god hym nedeth to haue[9] two specyall frendes / þat is to say stedfast fayth and trusty hope: with these two frendes prayer taketh his waye & renneth fast to þe yates of heuen / & entreth without ony lettynge / for he goth to the presence of þat good lorde truly to do his message with full fayth & sad hope / full pyteously he sheweth his nedes & the perylles of [the][10] soule. Than anone the good lorde so ful of pyte & mercy sendeth his blessyd loue in to þe soule thorugh the pursute of that good prayer. Whan this loue entreth in to that soule anone he maketh all glad þat was full elenge & sory / he maketh in peas & reste that was sore troubled. Hope cometh agayn that was out / and ghoostly strength þat was awaye is fully restored. Whan the enemyes of the soule / that is to saye the fendes se this helpe & confort to the soule / with sorowfull chere they torne awaye & thus they[2] begynne to crye: Alas alas, sorowe & wo is come to vs / fle we fast awaye for god fyghteth for this soule. Thus mannes soule is delyuered fro the fende by prayer / & so it may sothly be sayd that prayer is a spedefull & a nedefull messager fro mannes soule to almyghty god in heuen. ¶ Thus þou hast herde[2] what is prayer / se now ferthermore how þou shalt praye. ¶ As often as thou prayest / or what euer thou prayest, put all thy wyll in [to] goddes wyll / in the ende of thy prayer / desyrynge euermore in euery askynge his wyll to be fulfylled and no thynge thy wyll. For thou mayst praye & aske

[1] *al.* to. [2] *al.* om. [3] H o. m. Greg. in omelia. [4] H o. m. Aug. in sermone. [5] *al.* & þo be suche. [6] *al.* somdele. [7] *al.* whiche be also. [8] *al.* that. [9] *al.* with him. [10] E his.

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some thynge that he wyl not here ne graunte / as yf þou praye for soules that be dampned thy prayer is not accepted. Also it may so be that thou desyrest not that is[1] moost helpynge to thy soule ne to other perauenture for whom þou prayest. Also many men praye[2] somtyme for no good entent / and for that they be not herde. Therfore to be alwaye syker, whan euer thou prayest put thy desyre and thy entent in[3] askynge in goddes wyl, for he knoweth all thynges, and what euer thou prayest he wyll not graunte[4] the but that is moost proufytable for the. To this accordeth an holy clerke[5] and sayth: Oftentyme god graunteth not many men at theyr wyll / for he wyll graunte them other grace than they aske, to more helth of theyr soules. So that[6] it is nedeful that we put all our askynge in to his ordynaunce. To this acordeth [also] saynt Bernarde[7] and sayth: No man sholde set lyght by his prayer / for he to whom we praye aftertyme the prayer is passed from our mouth or from our herte / he wryteth it in his booke / and trustyngly we may hope that he wyll graunte that we aske or ellys that is more proufytable to vs. Thus than what euer thou prayest put all thy wyll in to goddes wyll. ¶ Also whan that[8] thou prayest thou shalt praye generally / that is to saye / as thou prayest for thy selfe so thou shalt praye for other. Thus thou must do for thre causes: Fyrst for loue and charyte wyll that thou do so. And therfore sayth the apostle[9]: Prayeth eche of you for other that ye may be saued. The seconde cause is / for the lawe of god wyll that euery man helpe other in nede. This thou hast by the techynge of saynt Poule[9] where as he sayth thus: Eche of you bere others[10] burthen / that is for to say / [11]eche of you praye for other or helpe other in nede & so ye shall fulfyll the lawe of cryste. The thyrde cause is / for who so prayeth for al other as for hymselfe / þe goodnes of god wyll that he shall be partyner of all other mennes prayers. To this acordeth saynt Ambrose[12] & sayth thus: Yf thou pray onely for thy self and for none other than shall none other pray for the but thy selfe / & yf thou praye for all other than all other shall praye for the. Thus than whan þou prayest praye for all other. ¶ Also whan thou shalt praye thou must praye with full herte & put away fro the all vanytees of the worlde, all ymagynacyons & all ydel thoughtes. To this acordeth an holy clerke[13] & sayth: Whan we stande to praye we must with all our herte gyue our[6] entent to that we praye / that is to say we must voyde all flesshely & all worldely thoughtes & suffre not our herte otherwyse to[6] be occupyed than about our prayer. But to this perauenture thou sayst that though þou be neuer in[14] so good wyll to praye / thyn herte is awaye[15] from thy prayer & encombred[16] with dynerse thoughtes that thou mayst haue no whyle thyn herte sadly vpon thy prayer. To this I graunte þat what [thrugh] the fende whiche euer is besy to lette all goodnes &[6] what thrugh the vnstablynes of man thyn herte shall[17] not be stable[18] vpon thy prayer I trowe scarsely the tyme of a Pater noster. But whan thou go to thy prayer / take good hede what nede thou hast to praye / what thou wylt praye / & how grete, how myghty & how ryghtfull & mercyfull he is to whom þou wylt praye. Yf thou set thyn herte thus in the begynnynge of thy prayer / thou shalt not I trow gretly be

[1] *al.* þat is not. [2] Ms. prayed. [3] ent. in, *al.* om. [4] E gr. it. [5] H o. m. Isidorus de summo bono. [6] *al.* om. [7] H Bern. in quodam sermone. [8] H adds Jamys; o. m. Jacobi 4. [9] H Gal. 6. [10] *al.* other. [11] E that eche. [12] H o. m. Ambr. in examero li. vltimo. [13] H o. m. Ciprian & ponitur in decret. de. 9. d. i. quando. [14] *al.* in neuer. [15] *al.* anoon alyened. [16] *al.* acombred. [17] E shalt. [18] *al.* stabili.

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letted / & though it be so that somtyme thou be letted with other thoughtes / fyght ayenst them *with* all thy besynes / & anone tourne to thy prayer. Yf thou wylt fyght wylfully in this maner god of his grete grace & endeles pyte wyll alowe thy good wyll / & moche the rather for thy trauayle graun*te* that þ*o*u askest. Thus than whan thou wylt praye þ*o*u must praye *with* full herte. ¶ Also an other maner prayer there is / that[1] who soo hath grace to come therto his prayer shal soone be herde yf he praye resonably. This maner of prayer is whan thou art vysyted by the grace[2] of god with grete conpunccyon of herte and swetnes of deuocyon. Conpunccyon is a grete lou[nes][3] of thy soule spryngynge out of thy herte with teeres of thyn eyen, whan þ*o*u bethynkest the vpon thy synnes & vpon the dredefull dome of god. Whan þ*o*u hast this conpunccyon & these teeres than þ*o*u hast full deuocyon / with suche deuocyon besely praye for all tho that haue nede / for what thynge þ*o*u prayest in þ*a*t tyme so it be worshyp to god þ*o*u art anone herde without ony taryenge. For as I rede[4] prayer peaseth almyghty god & maketh hym torne to mercy; but whan deuoute teeres come *with* prayer than of his grete pyte he may no lenger suffre / but anone as he were *con*strayned he graun*t*eth what we aske. Ferthermore yf þ*o*u be vsed to suche deuocion þ*o*u shalt feruently desyre to conne loue god / & so by goddes grace þ*o*u shalt soone come to loue / thus than loue prayer yf thou wylt come to þe loue of god. And for as moche as many men & women be moche trauayled by dyuerse temptacyons or they come to loue / therfore [to] be ware of theym & sooner to *with*stande them / somwhat I wyl shewe of temptacyons as me thynketh is nedefull.

X ¶ How þ*o*u mayst be ware & knowe of temptacyons wakynge or slepynge / & how þ*o*u shalt *with*stan*d*e them.

By the ordynaun*c*e of almyghty god there be ordeyned[1] good aungels to defende vs fro euyll &[1] to styre vs to vertues and to kepe vs in goodnes. ¶ Also other badde aungels & euyl spyrytes there be whiche trouble mankynde *with* dyuerse temptac*i*ons to preue mannes stablenes, & that to grete mede to mannes soule. The power of this wycked spyryte / that is to saye the fende is so grete þ*a*t the more a man besyeth hym to please god þe rather he is about to greue hym. For as I rede oftymes it happeth þat many men whan th[e]y gyue them hole to contemplacyon or to other deuocyons than they be trauayled with stronge temptacyons by [þe] suffraun*c*e of god, that they may knowe theyr owne feblenes & to kepe theym meke & lowe[5], for they sholde not lese þe grete mede of god for ony maner spyce of pryde / whiche mede is ordeyned for theyr ghoostly trauayle. Also in whateuer maner of lower degree [a] man or woman be that wyll withstande synne to his power & lyue after the techynge of goddes lawe / to al suche the wycked spyryte hath enuye / & euermore gyueth theym some maner of batayll grete or lytell, slepynge or wakynge. ¶ Other men & women there be that he suffreth to[1] be in reste & peas / & tho ben suche as[6] drede not god but nyght & daye gyue them to all maner lustes[7] & lykynges of theyr flesshe / for they ben so redy to synne & to do his wyll that hym nedeth not to styre them to euyll / & therfore he suffreth them in peas & without ony[1] trauayle of temptacyons. Of suche men speketh saynt Austyn[8] & sayth thus:

[1] *al.* om. [2] *al.* sonde. [3] E loue. [4] H o. m. Beda in sermone. [5] H adds and all ya. [6] *al.* suche þat seruen þe deule and. [7] E lustynges. [8] H o. m. Aug. & ponitur in decret. de pe. d. 5.

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Some men & women profer theymselfe to synne wylfully & abyde not the temptacyons of the fende / but they[1] go before the temptacyons & be redyer to synne than the fende is[1] to tempte them[1]. ¶ And sythen it is so that euery man whiche is besy to please god shal be trauayled and pr[e]ued[2] with dyuerse temptacyons, I wyl shewe the to my felynge, and as I rede of other auctours, þe maner of begynnynge of euery temptacyon, that thou mayst be ware of them & rather withstande the begynnynge, & so ouercome the hole temptacyon. ¶ I rede[3] that our enemye the fende whan he wyll make vs to[1] folowe his wyll or ellys for enuye wyll trauayle and greue vs, he begynneth with fals suggestyons / that is to saye he putteth in our myndes diuerse ymagynacyons / as worldely & flesshely thoughtes, and somtyme other thoughtes whiche be full greuous & peryllous / eyther to make vs haue a grete lust & lykynge in them that be worldely or flesshely / or ellys to brynge vs in grete heuynes or drede thrugh tho thoughtes whiche be greuous & peryllous. ¶ As to the worldely or flesshely thoughtes, yf we suffre theym to[1] abyde in oure herte so longe wylfully tyll we haue lykynge in them / than hath the deuyll wonne a grete stronge warde of vs & pursyeweth ferthermore with all his besynes to make vs assente to hym as in wyll to performe it in dede. By that dede thou mayst vnderstande euery dedely synne after þe suggestyon is in þe begynnynge. To some he begynneth with a fals suggestyon of pryde / or ellys of couetyse / to some with a suggestyon of glotonye or lecherye / and so of all other synnes wherin he supposeth soonest to haue maystrye ouer man / for euery man is enclyned[4] more to one maner synne than to an other. And where he hath maystrye / that is to say where that synne is performed in dede / he besyeth hym sore to brynge it in to custome / & so thorugh the custome to haue vs hole vnder his power. Go[5] fle & withstande all these perylles, the prophete Dauyd sayth in the sawter: Go awaywarde or bowe awaye from euyll & do good / that is to saye after the exposycyon of doctours: Go from the euyll of suggestyon / from the suggestyon of entysynge[6] / from þe euyl of delytynge / from the euyll of assentynge / from the euyl of dede / & from the euyll of custome. Withstande than all suche worldely or flesshely thoughtes as moche as god wyll gyue the grace, þat thou fal in none of these euylles whiche as I haue sayd be full peryllous. ¶ Ferthermore as to þe greuous thoughtes & peryllous, perauenture þou wylt aske whiche be tho thoughtes þat be so greuous & peryllous. All tho thoughtes that thou hast ayenst thy wyl whiche make the heuy or sory, be greuous. And for to shewe the more openly: what man that ymagy[n]eth vpon hyghe maters þat be ghoostly whiche passe all erthely mennes wytte, As vpon þe fayth of holy chyrche or suche other that neden not to be specyf[y]ed[7] at this tyme, [8]that man hath greuous thoughtes & peryllous. Yf we suffre suche ymagynacyons abyde & take none hede in the begynnynge to the fals suggestyon of þe fende, within [a] short tyme or euer we be ware eyther he wyll make vs lese our kyndely wytte & reason / or ellys he wyl brynge vs [in] to vnreasonable drede. Of suche temptacyons it is nedefull to be ware & put theym awaye yf þou may with deuoute[9] prayers & other occupacyons / & yf thou may not voyde them suffre them than esely. For þou shalt vnderstande þat they be ryght nedeful & medefull for thy soule / for but it were so þat suche thoughtes come somtyme in to

[1] *al.* om. [2] E pryued. [3] H o. m. Isodor de summo bono. [4] H inclynyng, R enclinant. [5] *al.* To. [6] from—ent. *al.* om. [7] *al.* nedith not to specifye. [8] E for that. [9] E dououte.

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thy mynde þou sholdest seme in thyselfe that þou were an aungell & no man / therfore it is nedefull that thou be tempted otherwyle with euyll thoughtes that thou mayst se & knowe thyn owne feblenes & vnstablenes whiche cometh of thyselfe / and that þou mayst fele the strength whiche þou hast onely of god. Also thou shalt suffre suche thoughtes esely / but thou mayst voyde them / for all suche thoughtes so þat[1] thou delyte the not in them they[2] ben a grete purgy*n*ge for thy soule / & a grete strength to kepe within the vertues / & all be it þat[1] they be sharpe & bytter for the tyme thynke well þat they shal make thy soule clene that was ryght foule / & make it hole that was ryght syke / and brynge it in[1] to euerlastynge lyfe & helth without ende to the[1] whiche lyfe & helth may no man come withoute grete sharpenes & bytternes. Also whan þou art trauayled with thoughtes whiche þou mayst not put away, thynke wel that it is a grete ryghtwysnes of god that thou haue suche thoughtes: For ryght as þou hast had full often thy wyl & lykynge in worldely and flesshely thoughtes ayenst the wyll of god / ryght so it is þe wyl of god that thou haue other thoughtes ayenst thy wyl. ¶ But yet it is good that thou be ware of them & that þou drede them dyscretly and truste stedfastly in god. For whan the soule hath no delyte in suche thoughtes but hateth & lotheth them / than they be a clensynge & a grete mede to þe soule; but yf it so be that there come somtyme ony lykynge of synne or of ony vanyte thorugh suche thoughtes / than withstande & thynke that it is a fals suggestyon of the deuyll / & therwith be dredful and sory that þou hast offended god in lykynge of suche fals ymagynacyons. I rede[2] that for suche thoughtes onely þou shalt not be dampned though they be[1] come in to thy mynde / for it is not in thy power to let them to come: But yf it be so that þou assente or delyte in them than be ware, for there thou dyspleasest god. Also it is good that þou drede[3] though þou assente not to euyll thoughtes, that þou fall not for pryde. For eche man that standeth in vertues standeth onely by þe vertue & grace of almyghty god. Thus than be ware of thoughtes, for here þou mayst se that all temptacyons begynne *with* fals suggestyons of the wycked spyryte. And yf þou haue grace to withstande suche thoughtes þou shalt ouercome all[4] temptac*i*ons. And for[5] moost souerayn remedy ayenst all maner temptac*i*ons it is good that þou shewe thy disease to thy ghoostly fader as oft as it nedeth [or] els to some other good man of ghoostly lyuynge, as I sayd before in the fyfth poynt of þe thyrde degree of loue. ¶ Ferthermore to speke of temptacyons, I rede[6] that whan the wycked fende[7] may not ouercome a man wakynge / than is his besynes to trauayle & to tary[8] hym slepynge. And that is to dysceyue hym yf he may in thre maners. One is to begyle hym thrugh glad & confortable dremes. The seconde is to greue & to lette hy*m* thrugh sorowfull & dredefull dremes. And the thyrde is to make hym the rather assente to synne wakynge thrugh foule syghtes or other dyuerse vanytees whiche he suffreth slepynge. therfore it is good to be ware of dremes / for in some thou mayst wel byleue & some it is good to sette at nought. for somtyme god sheweth co*m*fort to wycked meu slepynge þat they sholde the rather leue theyr synne, & somtyme he comforte[th][9] good men slepy*n*ge to make them more feruent in his loue; but for as moche as þou myghtest lyghtly be disceyued thrugh suche illusyons, I cou*n*seyll

[1] *al.* om. [2] H o. m. Isidorus de summo bono. [3] E drede god. [4] E all suche. [5] E for þe. [6] H o. m. Greg. in mor. [7] *al.* þat þe wicked f. whan he. [8] E taryenge. [9] E comforted.

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the to put them[1] all out fro*m* thy herte or els to shewe the*m* to thy ghostly frendes. For oftymes he þ*a*t hath moche[1] lykynge in dremes is moost[2] taryed and out of reste. [3]Also þ*o*u shalt not drede suche dremes what-soeuer they be: For as I rede yf thou be stable in the fayth of holy chyrche / yf þ*o*u loue god with all thy herte / yf þ*o*u be obedyent to god & to thy souerayns what euer þ*o*u be as well in aduersyte as in prosperyte, and yf þ*o*u put all thy wyll at goddes dysposycyon, than shalt þ*o*u drede no maner of dremes; for though they be dredefull & sorowfull to thy syght be therfor not agast ne heuy / but trustyngly put al togyder in to goddes honde he to ordeyne for the as he wyll. Also though they be to thy syght glad & confortable, desyre them not ne[4] byleue not in them but yf it [so] be that they torne[5] to the worshyp of god. Yf þ*o*u do thus by the grace of god þ*o*u shalt ouercome all temptac*i*ons slepynge. Thus than, slepynge & wakynge, yf thou withstande in the begynnynge þe fals suggestyons of that wycked au*n*gell, þ*a*t is to saye wycked thoughtes & peryllous ymagynacyons as I sayd before / than þ*o*u shalt ouercome all temptac*i*ons. To this acordeth saynt Austyn[6] & sayth: Yf we withstande the lust & lykynge of vnclene[7] thoughtes there sholde[8] no synne reygne in our dedely bodyes. Withstande than thoughtes & be stronge ayenst temptac*i*ons / & so thrugh that ghoostly strength þ*o*u shalt lyghtly come to the loue of god. And for as moche as suche temptacyons & other worldely trybulacyons fall oftentymes to goddes seruauntes in to grete mede of theyr soules so that[1] they can suffre them mekely & thanke god therfore, I wyll shewe a fewe confortable wordes of þe vertue of pacyence by the whiche þ*o*u mayst be styred for[1] to suffre bodely and ghoostly dyseases gladly for the loue of god.

Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.

CHaryte whiche is moder & keper of vertues is lost full often by Inpacyence. To this acordeth saynt Gregorye[9] & sayth thus: Men that be Inpacyent whan they wyll not suffre gladly trybulacyons / destroye[10] the good dedes whiche they dyde whyle þe soule was in peas & reste / & sodaynly they destroye [w]hat[11] ghoostly werke that[1] they haue begonne by good auysement & grete trauayle. By these wordes it semeth þ*a*t it is nedefull to kepe with vs the vertue of pacye*n*ce yf we sholde come to the loue of god / for without encreace of vertues we may not come to þ*a*t loue. ¶ To speke than of pacyence: I rede[12] þ*a*t in prosperyte it is no vertue to be pacyent / but what man is troubled with many aduersytees & standeth stably hopynge in the mercy of god / he hath the vertue of pacye*n*ce. ¶ In thre maner of wayes goddes seruau*n*tes haue nede to be pacyent in trybulac*i*ons. The fyrst is whan god chastyseth them with his rodde / as with losse of worldely godes or ellys with bodely sykenes. The seconde is wha*n* our enemye the fende trauayleth vs with dyuerse temptacyons by the suffrau*n*ce of god. The thyrde is wha*n* our neyghbours do to[13] vs wronge or despytes. In eche of these thre our enemye besyeth hym to brynge vs oute of pacyence / & in eche of these we sholde[14] ouercome hy*m* yf we be pacyent. As thus: yf we suffre easely & gladly the chastysynge of god without ony grutchynge; Also yf we delyte vs not in the fals suggestyons of the fende & assente in no maner to his wycked temptacyons;

[1] *al.* om. [2] *al.* moche. [3] H o. m. In reuelac. Brigide regine li. 4 c. 23. [4] *al.* &. [5] *al.* shal t. [6] H o. m. Aug. de uerbis apostoli. [7] *al.* vnlefull. [8] *al.* sal. [9] H o. m. Greg. in past. [10] *al.* schende. [11] E that. [12] H o. m. Greg. in moralibus. [13] *al.* doþ, to om. [14] *al.* shul.

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Also yf we kepe vs sadly in charyte wha*n* we suffre ony[1] wronges or despytes of ony[1] of our neyghbours / thus we sholde[2] ouercome that wycked fende with the vertue of pacyence. ¶ I sayd as for the fyrst we shold[2] ouercome the fende yf we suffre easely & gladly the chastysynge of god without ony grutchynge / this is good þ*a*t we suffre for it is for grete loue whiche he hath to vs & [for][3] grete mede that he wyll ordeyne for vs. To this purpose say*n*t Austyn[4] speketh & sayth thus[5] to eche ma*n*nes soule callynge the soule doughter, and sayth thus: Doughter yf thou wepe vnder thy fader wepe not w*ith* Indygnac*i*on ne for pryde / for that thou suffrest is for medycyne to the & for no payne / it is a chastysynge & no dampnacyon; yf thou wylt not lese thyn herytage, put not from the that rodde / take no hede to the sharpenes of that rodde / but take good hede how well thou shalt be rewarded in thy faders testame*n*t. These wordes may be remeued to euery crysten man & woman, as thus: Yf our fader in heue*n* sholde chastyse[6] vs w*ith* losse of goodes or w*ith* sykenes of body we sholde[2] not grutche / but we sholde be sory þ*a*t we trespaced ayenste our fader / & take mekely his chastysynge & euer aske mercy. His chastysynge is hel[þ]e[7] to our soules & reles[8] of grete[r] penau*n*ce / his chastysynge is but a warnynge for loue & not dur[esse][9] for wrath. [If] we sholde[2] not be put out frome the herytage of heuen it is nedefull we be boxum to our fader in heuen & suffre lowely & gladly his ryghtfull chastysynge for our greuous trespasynge, that thrugh the vertue of pacyence we may come to that grete herytage / that is to saye to the blysse of heuen to þe whiche he ordeyned vs in his last testame*n*t, that was whan he gafe for vs his herte blood vpon þe crosse. Thus we must suffre gladly the chastysynge of god without grutchynge. This chastysynge as I sayd is somtyme in sykenes of body / & somtyme in losse of worldely goodes. Yf thou be chastysed with sykenesse of body / haue in thy mynde the wordes of the apostle[10] whan he sayd thus: All be it that[1] our body outwarde be corrupted with sykenes our soule within is made newe & more clene frome daye to daye. Also yf [thou][11] be chastysed w*ith* losse of goodes / take hede to þe pouerte of Iob[12] where þ*o*u may haue a grete example of pacye*n*ce, for with grete thankynges to god he toke full mekely & gladly grete pouerte, sykenes & many dyseases & sayd: Our lord gafe / our lorde hath take awaye / as it pleaseth hy*m* so it is do / blessyd be the name of þ*a*t lorde Iesu[1]. Thus þ*o*u hast example to suffre gladly the chastysynge of god. ¶ I sayd also as for the seconde we sholde ouercome þe fende yf we delyte vs not in his fals suggestyons & yf we assente in no maner to his wycked temptacyons. In the last chapytre before thou hast how thou shalt be stronge & stable ayenst all temptacyons: Se now more openly why thou shalt gladly suffre te*m*ptacyons without ony grutchynge. One skylle is for yf thou suffre them not gladly but grutchest aye*n*st them than þ*o*u lettest them that sholde helpe the / the whiche be good angels & other sayntes / & helpest thyn enemyes whiche be wycked fendes / for a greter confort is none to theym but[13] whan they fynde a man heuy and grutchynge; therfore suffre them gladly and aske helpe & mercy of hym in whom all grace is and confort. Also yf thou suffre suche temptac*i*ons gladly and assentest not to them in lykynge ne in wyll / than thou stoppest the

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[1] *al.* om. [2] *al.* shul. [3] E so. [4] H o. m. Aug. super ps. 89. [5] & s. thus om. in H. [6] *al.* chastiseþ. [7] E helpe. [8] E rules. [9] E durynge. [10] H o. m. 2 Corinth. 4. [11] E we. [12] H o. m. Iob 1. [13] *al.* than.

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[1]fende that he dar not assayle the with other temptacions, for he dredth to be put out from the & be ouercome whan he feleth the so stable & so pacyent; that is a grete drede to hym. For whan he trauayleth a man with temptacyons and he be withstande / than be his paynes moche the more encreased in hell. Withstande than his temptacyons with the vertue of pacyence & so thou shalt ouercome hym. ¶ As for the thyrde way of pacyence I sayd þat we sholde kepe vs sadly in charyte whan we suffre wronges or despytes of [our][2] neyghbours / suche wronges it is [m]edefull[3] to suffre for the loue of god: For as saynt Austyn[4] sayth / he that is so pacyent that gladly wyll suffre wronges shall be ordeyned grete and myghty in heuen. If than thy goodes be taken from the wrongfully / suffre esely and thynke in thy herte that thou came naked in to this worlde & no better than naked shalt thou go away[5] out of the worlde. Also thynke vpon þe wordes of the apostle[6] where he sayth: Nought we brought in to this worlde and no thynge we may bere with vs / thynke vpon these wordes & I trowe they shall styre the moche to pacyence. ¶ If thou be dysp[y]sed[7] or defamed wrongfully / thynke vpon the wordes of cryst whan he sayd thus to his dyscyples: Ye be blessyd whan wycked men curse you or despyse you wrongfully, whan they pursyewe you or saye ony euyll makynge lesynges ayenst you wrongfully / Ioyeth than & be glad for your mede is plenteuous in heuen. These wordes me thynketh sholde make the to suffre gladly despytes & euyll wordes. It falleth somtyme that some mennes hertes be full grete & stoute by pryde & Inpacyence: But goddes seruauntes whan they se suche men so dyseased and trauayled in theyr soules, haue grete conpassyon of them knowynge wel that it cometh of vnstablenes of herte and of wycked sterynge of the flesshe / & therfore they suffre wycked & angry wordes for þe tyme, hopynge þat after so grete noyse shall come some maner ease & lownes of herte; they suffre also for þe tyme for they knowe well it is full harde a man to ouercome hymselfe; / for thyse causes euery good man sholde gladly suffre angry wordes. Also some men and women there be that wyll not suffre / but for one wycked worde they saye an other and take noo hede to the rewarde that they sholde haue of god yf they wolde suffre / suche men al daye fall in temptacyons for angre of herte and for inpacyence. Therfore what euer thou be that art despysed of thy neyghbour, suffre gladly / & feyne the as thou herdest hym not / vnto[8] the tyme that his herte be eased, and than yf it be suche mater that chargeth þou mayst speke to hym in easy maner / and yf it is no[9] chargynge than it is no force though thou holde thy peas and answere ryght nought. Thus I haue shewed the examples for to styre the to pacyence, Fyrst how thou shalt gladly suffre the chastysynge of almyghty god as sykenes of body or ellys[5] losse of goodes. The seconde how thou shalt gladly suffre the[5] temptacyons of the fende. And the thyrde how thou shalt gladly suffre wronges and despysynges[10] of thy neyghbour. ¶ But now ouer all the[5] ensamples I counseyll the for[5] to haue one thynge specyall[y] in thy herte / the[5] whiche shal be a generall ensample of pacyence to suffre gladly all maner trybulacyons for the loue of god: This ensample is for[5] to haue euermore in thy mynde in eche dysease the grete pouerte, trybulacyon and the bytter passyon of Ihesu cryst goddes sone whiche he suffred gladly & wylfully for the loue of all mankynde. ¶ Of this good lorde

[1] *al.* malyce of þe f. [2] E other. [3] E nedefull. [4] H o. m. Aug. in quodam sermone. [5] *al.* om. [6] H Tim. 6. [7] E dyspleased. [8] *al.* into. [9] *al.* not. [10] *al.* despites.

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speketh saynt Bernarde[1] & sayth thus. Cryst goddes sone of heuen[2] frome the tyme þat[3] he came out of the gloryous maydens wombe Marye / had neuer but pouerte & trybulacyon tyll he went to suffre deth. Whiche maner of deth it nedeth not at this tyme for[3] to shewe it to[4] the, For þou hast it openly by þe techynge of all holy chyrche. Haue than sadly in thy mynde[5] as moche as god wyll gyue the grace / how gladly, howe lowely & what he suffred for the / & þat thought I trowe shall make the to wynne the vertue of pacyence / & to encreace in other vertues / & so forth within a whyle to come to the loue of god. And now ferthermore for as moche as all þe vertues be moost pleasynge & acceptable to god whiche be contynued & brought to good ende, therfore to strength þe in these vertues I wyll shewe þe now[6] some wordes of þe vertue of perseueraunce.

Z ¶ How perseueraunce is nedefull & how thou mayst be perseueraunt.

PErseueraunce is fulfyllynge & ende of all vertues / keper of all goodnes / without whiche perseueraunce no man may se god. But thou be perseueraunt / þou mayst haue noo mede, thanke ne worshyp for thy seruyce. Yf thou be perseueraunt thou shalt haue mede for thy true seruyce / & a grete rewarde for thy ghoostly trauayle & a worshypful crowne of vyctorye for thy stronge batayle. Of this mater þou hast before in þe fyfth poynt of the thyrde degree of loue / therfore at this tyme it nedeth not to speke but lytell more as of this purpose. But I counseyll the in fewe wordes yf thou wylt be perseueraunt in goodnes that þou trauaylest[7] to wynne the vertue of pacyence wherof I haue touched somwhat in the last chapytre before. For many men begynne full well and ende theyr lyfe full peryllously / & the cause is for the more partye Inpacyence / for they wyll not suffre gladly temptacyons & other trybulacyons; For whan they fele neuer so lytel dysease ghoostly or bodely anone they fall awaye from vertues & torne agayne to synne, And often it falleth that some men fall so sore that they deye by that fall / that is to saye they[8] fall in to [so] grete sykenes & peryll of soule / that to our syght they deye in grete synne & errours without ony amendement. Of suche men speketh god almyghty[9] & sayth: No man þat putteth his honde to the plowe & loketh behynde hym is dysposed to come to the kyngdom of heuen. ¶ Here peraventure thou woldest[10] aske what is he that holdeth the plowe & loketh behynde hym. He putteth his honde to þe plowe that amendeth his synnes with contrycyon & confessyon to brynge forth fruyte of penaunce & to encreace in vertues. He loketh behynde hym that torneth agayne to synne[s] whiche were forsaken[11] after tyme he had begonne good werkes. Therfore what euer thou be that hast begonne to leue vyces / torne not agayne to them for a lytell dysease, yf thou wylt haue the grete mede that longeth to perseueraunce. ¶ Also yf thou wylt be perseueraunt thou must be stable in herte / yf þou wylt be stable in herte þou must be ware of the lykynge & pleasynge of the worlde / & flee from wycked company / thou must[12] take no hede to praysynges ne to blamynges / for of all[3] these cometh vnstablenes, And yf thou haue ony lykynge in ghoostly werkes, that vnstablenes wyll put it awaye; therfore be ware & flee suche maner of occasyons yf thou wylt be stable. ¶ I saye not that þou shalt flee bodely from þe world or fro [þi] worldely goodes for they be pryncypall occasyons / but I

[1] H o. m. Bern. in quodam sermone. [2] of h. *al.* om. [3] *al.* om. [4] it to *al.* om. [5] *al.* herte. [6] *al.* now last. [7] *al.* traueyle. [8] E that they. [9] Luc. 9. [10] *al.* wolt. [11] *al.* he forsoke. [12] *al.* maist.

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counseyll the in herte and in wyll that thou flee all suche vanytees. For though þou be lorde or lady / husbonde man or wyfe / thou mayst haue as stable an herte & wyll as some relygyous that sytte in the cloystres[1]. But sothe it is that the moost sykerest[2] waye is to fle as relygyous do / but for all may not be men or women of relygyon / therfore of euery degre in þe worlde god hath chosen his seruauntes. What euer than thou be þat wy[l]t come to þe loue of god begynne fyrst to do good dedes with a good wyll and a contynuell desyre. After that desyre fulfyl thy wyll in dede with dyscrecyon that thou mayst contynue to thy lyues ende. Whan thou hast begonne thynke in thyn herte that god hath gyue the suche grace to begynne that thynge to his worshyp / thou mayst well do it yf[3] thou wylt performe it in dede with the helpe of god. After this poynte[4] stande stably in wyll / aske grace of perseueraunce / and performe it in dede with a feruent[5] spyryte. And whan thou hast begonne dyscretly / though it be trauaylous in the begynnynge / all that trauayle be it in fastynges / wakynges / prayers or ony other ghoostly trauayle, all shall be lyght to the & shall[3] torne the [to] in so grete myrthe and ghoostly conforte that thou shalt sette lytell by the passynge Ioye and the vanytees of the worlde. Stande than stably in wyll and in dede / and god almyghty[6] that hath begonne good werkes in the / wyll norysshe the forth in all[3] vertues / defende the from thyn enemyes / teche the to loue hym / and kepe the in[6] his loue to thy lyues ende; After this deth thou shalt not drede for thou shalt euer abyde in his kyngdome where that[3] is no care ne drede / but all Ioye & conforte for[3] euermore lastynge. ¶ Now I haue shewed to[3] the foure degrees of loue / & declared here fyue specyall vertues whiche as me thynketh be moost nedeful euery man for to haue that wyl trauayle in ghoostly werkes / & to al other maner men and women they be full spedefull to knowe whether they be relygyous or seculer. And for as moche as many in the begynnynge haue full lytell sauour in deuoute prayers or in holy medytacions, some perauenture for tender age / & some for vnconnynge / therfore to suche symple folke I wyll shewe a maner forme how by medytacyon they may be styred to deuocyon / and what maner prayer shall be to theym nedefull.[2]

AB ¶ By what prayer or thought thou mayst be styred to deuocyon.[7]

[W]Han[8] thou ordeynest[9] þe to praye or haue ony deuocyon, founde to haue a preuy place from all maner noyse, & tyme of reste without ony lettynge. Syt there or knele there[3] as is moost to[3] thyn ease. Than be thou lorde or[10] lady, thynke wel thou hast a god þat made the of nought / whiche hath gyue to[3] the thy ryght wyttes / ryght lymmes & other worldely ease more than to some other as þou mayst se aldaye þat lyue in grete dysease & moche bodely myschyef. Thynke also how synful thou art, & were not the kepynge of þat good god thou sholdest fall in to all maner of synne by thyn owne wretchednes, & than þou mayst thynke sothly as of thyself þat[3] there is none so synful as[11] thou art. Also yf þou haue ony vertue or grace of good lyuynge thynke it cometh of goddes sendynge[12] & nothynge of thyselfe. Thynke also how longe & how often god hath suffred the in synne / he wolde not take the in to dampnacyon whan þou haddest deserued it / but goodly hath abyden the tyll þou woldest leue synne & torne to goodnes /

[1] *al.* cloistre. [2] *al.* syker. [3] *al.* om. [4] *al.* þoust. [5] *al.* glad. [6] E in to. [7] This Chapter is found as an independent piece in Ms. Harl. 2398 f. 186, Harl. 1706 f. 76, Cum autem oraueris &c. [8] E Than. [9] *al.* schapest. [10] *al.* be þou. [11] *al.* more s. þan. [12] *al.* sonde.

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for loth hym were to forsake þat he bought so dere with bytter paynes. Also þou mayst thynke for he wolde not lese the he became man & was borne of a mayde / in pouerte & trybulacyons all his lyfe he lyued, & after for thy loue deth he wolde suffre to saue the by his mercy. ¶ In suche maner thou mayst thynke of his grete benefytes / and for the more grace to gete to the compuncyon beholde with thy ghoostly eye his pyteous passyon.

¶ A short medytacion of the passyon of our lorde Ihesu cryste.[1]

THou mayst here[2] ymagyne in thy herte as yf[3] þou sawe thy lorde take of his enemyes with many repreues & despytes / brought before a Iuge / falsely there accused of many wycked men / &[3] he answered ryght nought but mekely suffred theyr wordes. They wolde nedes haue hym deed / but fyrst to suffre paynes. Beholde than that good lorde cheuerynge[4] & quakynge all his body naked bounde to a pyler / about hym standynge wicked men without ony reason sore scorgynge þat blessyd body without ony pyte. Se how they cesse not from theyr angry strokes tyll they se hym stande in his blood vp to his ancles / from the toppe of his heed to the sole of his foot hole skynne they lefte[5] none / his flesshe they rased[6] to the bones / & for werynes of themselfe they lefte hym almoost dede. Loke than asyde vpon his blessyd moder / se what sorow she made[7] for her dere sone / & haue compassyon of her payne that laye there aswowne. Torne agayne to thy lorde & se howe they vnbynde hym / how hastly they drawe hym forth to do hym more dysease. A garlonde of thornes they put[8] vpon his heed tyll the blood ran downe in to his eyen / nose / mouth & eeres. Than they kneled[9] downe with scornes, & arose vp[3] with repreue & spette in his face. See than how þat blessyd lady beteth her breste / draweth her clothes / & wryngeth her hondes / & I trowe thou wylt wepe for that pyteful[10] syght. ¶ Loke yet agayn to thy lorde & se how they hurle hym forth to an hyghe hylle there to nayle hym hande & foot vpon the rode tree. Se than fyrst how fyersly they drawe of his clothes &[3] how mekely that[5] he than wente[11] to the crosse / he spredeth his armes abrode / but strayter with cordes they drewe forth his armes tyl the synewes & the Ioyntes be all to-broke[12] / & than with full grete nayles they nayled his precyous hondes to the crosse. In the same maner thou mayst se how greuously they drawe his dereworthy legges and nayled[9] his feet downe to the tree. Se than how they profered[13] hym for[3] to drynke bytter galle & eysyll / and kneled[9] agayn before hym with many despytes. Than herken to that good lorde how mekely he taketh leue of his gracyous moder and of his dere apostle[14] & betaketh them eyther to other as dere moder and sone. Than with a grete voyce he commended[15] his spyryte to his father in heuen / and hanged downe that blessyd heed ryght forth vpon his brest. Se also how soone after they perced[16] his herte thrugh[3] with a spere with full grete anger, and[17] ranne downe by his body medled blood & water. Than mayst thou haue full grete pyte beholdynge that good lady how for sorowe she synketh downe in her systers armes. Take hede to the chere of his apostle saynt Iohan, to the teres of Marye magdalene and of his other frendes / and I trowe amonge all these thou shalt haue com-

[1] This Chapter, with quite the same text, occurs separately in Ms. Harl. 2445 f. 83 (a collection of prayers). [2] *al.* þere. [3] *al.* om. [4] *al.* chyuerynge. [5] *al.* leue. [6] *al.* rase. [7] *al.* maketh. [8] *al.* þreste. [9] *al.* knele. [10] *al.* dolfull. [11] *al.* goþ. [12] *al.* broste. [13] *al.* profre. [14] E apostles. [15] *al.* commendeth. [16] *al.* perce. [17] *al.* þan renneþ.

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puncc*i*on & plente of teres. Whan there cometh suche deuocyon than is tyme that thou speke for thyn owne nede & for all other quycke or deed that trusten to thy prayer. Caste downe thy body to the grou*n*de &[1] lyfte vp thy herte on hye with dreedfull[2] chere / than make thy mone & yf thou wylt thou mayst thynke thus & saye: A lord god almyghty blessyd mote thou be / þ*o*u madest me / thou boughtest me / thy suffrau*n*ce is full grete in me / þ*o*u woldest not take me in to dampnacyon that[3] often I haue deserued / but thou hast kepte & saued me tyll I wolde forsake synne and torne hole to the. Now lorde with sorowfull herte I knowleche to thy godhede that falsely I haue spended and without proufyte all my wyttes and vertues whiche thou hast gyue*n* me in helpynge of my soule all the tyme of my lyfe in dyuerse vanytees / all the ly*m*mes of my body in synne & superfluytees / the grace of my crystendom in pryde & other wretchydnesse. And sothly good[1] lorde I haue loued other thynges moche more than the / & notwithstandynge my grete vnkyndenes euer thou hast nourysshed me and tenderly kepte me. Of thy grete suffrau*n*ce I had full[4] lytell knowynge / of thy grete ryghtwysnes I had but lytell drede. I toke no hede to thanke þe for thy grete goodnes / but al my lyfe fro*m* daye to daye grete mater of wrath I haue shewed to[1] þe thrugh my*n* owne wyckednes. herfore lorde I wote not what I shall saye to the but onely this worde in whiche I trust: God of thy grete mercy haue mercy on me / I wote well lorde all þ*a*t I haue cometh onely of þe / I wote well without the no thynge may be / but my[1] synne & wretchydnes cometh[5] all of me; wherfore lorde with meke herte I beseche thy grace do not to me as I haue deserued but after thy grete mercy / and sende me [þat] grace of thyn holy ghoost to lyghten myn herte / to co*m*forte my spyryte / to stable me in the ryght waye to performe thy co*m*maundementes / that I may haue perseuerau*n*ce in that I haue begonne & that I be nomore departed fro*m* the by my vnstablenes or by temptacyons of myn enemye. It is lorde yet[1] ful worthy that I be chastysed for my wycked lyuy*n*ge w*ith* what rodde thy wyll is / welcome be thy sendynge[6]. Pacye*n*tly[7] good lorde sende me grace[8] gladly to suffre thy chastysynge / co*m*fort me amo*n*ge for[9] thy grete grace / & whan thy wyll is withdrawe thy rodde & take me to thy mercy. Full bytter be these temptacyons & full greuous to suffre / &[10] though they be dredefull I wote well hereafter they shall be medefull to my soule / but good lorde þ*o*u knowest well myn herte is ryght feble / moche is my*n* vnstablenes / my connynge is but lytell: therfore good lorde strength me / stable me & teche me / [&] as þ*o*u madest me & bought me so kepe & defende me / body & soule I take to the / no thynge after my wyll but as þ*o*u wylt lorde so mote it be. And now good Ihesu goddes sone knower of all thy*n*ge, helpe me in wycked thoughtes that I dysplease the not in ly[k]ynge[11] ne in assentyng / efull often I haue dyspleased the in dyuerse thoughtes all ayenst thy wyll & moche to my lykynge, therfore it is thy ryghtwysnes that I be trauayled w*ith* other thoughtes at thyn ordynau*n*ce & greuous to me / but curteys Ihesu whan thy wyl is put them awaye & take me in to thy grace. Iesu cryst goddes sone whiche stode styll before þe Iuge nothy*n*ge to hy*m* answerynge / withdrawe my tongue tyll I thynke what & how I shall speke þ*a*t may be to thy worshyp. Ihesu goddes sone

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[1] *al.* om. [2] *al.* doelful. [3] *al.* þer. [4] *al.* but. [5] *al.* whiche c. [6] *al.* sonde. [7] *al.* Pacience. [8] *al.* om. [9] *al.* of. [10] *al.* but. [11] E lyuynge.

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whose hondes were bou*n*de full sore for my loue / gouerne & wysshe[1] my*n* hondes & al myn other ly*m*mes that all my werkes may begynne & gracyously ende to thy moost pleasure[2]. [3]Also lorde þ*o*u seest well that many ther be that trust to my prayer for grace that ye shewe to me more tha*n* I am worthy / ye wote well lorde I am not suche as they wene, but though my[4] prayer be vnworthy / take hede to theyr lownes & to theyr deuoc*i*on[3] & what they desyre to your worshyp grau*n*te it them for your goodnes. Grau*n*te them & me & to all other for whom we be bounde to praye grace to loue all that is to your lykynge / and you to loue to your moost pleasynge / nothynge to desyre that sholde dysplease you, All maner temptacyons myghtely to withstande / all other vanytees for your loue to despyse / you good lorde euer to haue in mynde / and in your seruyce for to abyde to our lynes ende. And yf ye grau*n*te vs ony thynge to doo that shall be to vs medefull / graunte parte[5] to the soules whiche be departed from the body in the paynes of purgatorye abydynge your mercy Amen.

¶ In suche maner thou mayst praye in the begy*n*nynge / & whan thou art well entred in to deuocyon thou shalt perauenture haue better felynge in prayers and in holy medytacyons otherwyse than I can saye or shewe. Good broder or syster praye tha*n* for me whiche by the techynge of almyghty god haue wryten to the these fewe wordes in helpynge of thy soule.

[6]A Good curteys aungell ordeyned to my gouernale, I knowe well my feblenes & my vnconnynge / also well I wote þ*a*t strength haue I none to do goddes seruyce but onely of his gyfte & of your besy kepynge. The connynge þ*a*t I haue cometh no thy*n*ge of me but what god wyll sende me by your good entysynge. Now good gracyous au*n*gel I aske you lowely mercy / for lytell hede I haue taken of your good besynes; but now I tha*n*ke you as I can, w*ith* full herte besechynge you þ*a*t ye kepe me truely this daye & euermore slepynge & wakynge with syker defendynge & your holy techy*n*ge. Defende me & kepe me from bodely harmes, defende me and kepe me from ghoostly peryles to goddes worshyp & sauy*n*ge of my soule. Teche me & wysshe[1] me my wyttes for to dyspende moost to goddes worshyp & pleasynge. Fede me with deuocyon & sauour of ghoostly swetnes / conforte me wha*n* nede is ayenst my ghoostly enemyes & suffre me not to lese þ*a*t grace that is grau*n*ted me / but of your worthy offyce kepe me in goddes seruyce to my lyues ende. And after þe passynge of the body presente my soule vnto the mercyfull god. For though I fall aldaye by my*n* owne freelte you I take in wytnes þ*a*t euer I hope in mercy. Gladly wolde I worshyp the & I myght to your lykynge therfore god to worshyp for you / you also in hym after his holy techynge. I thanke hym w*ith* this holy prayer. ¶ Pater noster. Et ne nos. Sed libera nos a malo. Amen.

Deo gratias.

¶ Enprynted at London in Fletestrete in þe sygne of the sonne By Wynkyn de Worde. Anno dñi. MCCCCC.vi.

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[1] r. wysse. [2] *al.* pay. [3,3] E here follows Harl. 2409; the other Ms. read: Also lorde ȝif þer be any þat haþe of here lewdnes commended hem to my prayere, take rewarde to here lownes & not to myn vnworþines, &c. [4] E me. [5] E prate. [6] This prayer is not found in the Mss.; it was ed. from Harl. 2445 by Maskell Mon. Ritual. III p. 291.

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II. Ed. Wynkyn de Worde 1508, and 1519.

¶ The remedy ayenst the troubles of temptacyons.[1]
(fol. 1b picture of hermit).

(1. Four profitable things.)[2]

¶ Here after foloweth foure proufytable thynges to haue in mynde, whiche hath be taken out of þe thyrde chapiter of a deuoute treatyse & a fourme of lyuinge that the dyscrete & vertuous Richard hampole wrote to a deuoute & an holy persone for grete loue.

THe fyrst: mesure of thy lyf whiche is so shorte that vnnethes it is ony thynge / for we lyue here but in a poynte that is the leest thynge þat may be. And for to saye sothe, our lyfe is lesse than a poynte yf we sholde lyken it to the lyfe euerlastynge. / An other thynge is the vncertaynte[3] of our endynge / for we wote not whan we shall dye nor how we shall dye nor whether we shall goo whan we be deed. And the wyll of god is that it be to vs vncertayne / for he wylleth that we be alwaye redy to dye. / The thyrde is þat we shall answere before the ryghtwyse Iuge of all the tyme þat we haue ben here, how we haue lyued / what our occupacyon hath be / and what good we myght haue done whan we haue ben ydle. Therfore þe prophete sayd: he hath called the tyme ayenst me / that is for[4] euery day he hath lente vs here to spende in good vse as in penaunce and in goddes seruyce. And yf we waste it in erthly loue and vanytees, full greuously must we be demed and punysshed. Therfore it is one of the moost sorowes þat may be to vs / but yf we enforce vs to the contrary / & set our herte to the loue of god, And doo good to all[5] that we may in þe shorte whyle that our tyme lasteth. For eche tyme þat we thynke not of god we may counte it as loste. / The fourth is that we thynke how moche the Ioye is that they shall haue whiche contynueth[6] in the loue of god to[7] theyr endynge / for they shall be bretherne[8] & felowes with aungelles, seynge the kynge of Ioye in his beauty and shynynge maieste the whiche shall be to them aboue all the delytes that ony creature may thynke. Than, to remembre the grete and intollerable sorowe, payne & turmentes whiche they shal haue that loueth[9] not god aboue all thynge as we may se in this worlde many of that dysposycyon whiche set all theyr pleasure in lust and lykynge of this lyf / as in pryde / couetyse / and other synnes / they shall brenne in the fyre of helle with the deuyll whome they serued as longe as god is in heuen with his seruauntes that lasteth euer. —

(2. The remedy ayenst the troubles of temptacyons.)

(Same treatise is extant in Ms. Harl. 1706 f. 115, Cambr. Hh I. 11, both southern texts, and greatly differing from the text of the Ed. R. Rolle's authorship is very doubtful.)

¶ Here foloweth and enseweth a souerayne notable sentence to comforte a persone that is in temptacyon.

OUr mercyfull lorde god cryst Ihesu chastyseth his chyldren and suffreth them to be tempted for many proufytable causes to theyr soules helth / & therfore

[1] This is the general title of the Ed., but refers only to the 2nd piece. The editor seems to have regarded all the pieces as R. Rolle's, though his authorship of the 2nd, and still more of the 3d, piece is very doubtful. The Ed. of 1519 is bound together with the »contemplations« of 1506. [2] Cf. I, p. 19; in Ms. Harl. 1706 this piece is found separate, and followed by the Remedy &c., as in the Ed. [3] E2 vncertayne. [4] *om.* for. [5] E2 al. [6] E2 contynuth. [7] om. in E2. [8] E2 bretheren. [9] E2 loueht.

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sholde noo man nor woman be heuy or sory for ony temptacyon. For as saynt Iames the appostle techeth vs we sholde haue very greate Ioye whan we be tempted with dyuers temptacyons / for as the golde is pured and purged by the fyre / and a knyght in batayle is proued good: ryght so is a man by temptacyon proued for good / but yf he suffre hymselfe to be ouercome / that is to saye but he consent therto by delyberacyon. For sothely whan a man is sharpely tempted he may than haue hope of gr[et]e[1] vertue / and it is necessary[2] for a man moche to be troubled with temptacyons / for euery vertue is proued by his contrarye. Our enemy the fende is besy daye and nyght to tary and trauayle good men and women with dyuers temptacyons / in doubtes of the fayth and dredes of saluacyon and other many moo in dyuers maners, and specyally now in these dayes he is full besy to deceyue many soules / and therfore wysely rule you to withstande his vyolent sterynges of temptacyon / & for all that take ye noo dredes of his assawtes / ne haue ye ony[3] doubte of his[4] erroures ne dyspytes nor of his false leasynges or fantasyes or ony maner of trauayle of that foule fende; whether ye here hym[5] / se hym[5] or thynke of hym[5] take noo hede therof / for all be maters of grete mede and noo synne in noo wyse be they neuer soo troublous or full of anguysshes whyles it cometh of the malyce of the fende or of euyll dysposycyon of mannes nature or compleccyon. And therfore all suche trauayle[6] men ought not to charge but suffre mekely and abyde pacyently tyll god doo remedy therto. And for as moche as they be maters of grete mede none ought to stryue there agaynst / nor meruayle of them ne seke the cause nor thynke by what skyll he is soo trauaylled / for the more that a man laboureth in sechynge and thynkynge of suche anguysshes the more depely he falleth in to errours / and therfore in as moche as mannes thought is often vayne and dyuers and none ende hath: it ought not to be forced or be taken hede of / ne a man sholde not angre hymselfe therwith ne blame ne impute[7] it to his owne defaute that he is so troubled / for suche trauaylles ben paynefull but not synfull in soo moche as they be gretely agaynst his wyll. Saynt Augustyne sayth that euery synne lyeth in wylfull wyll, And what that is agaynst mannes wyll is noo synne. And the holy doctour ysodore de summo bono[8] sayth that the fende tempteth a man noo more than god gyueth hym leue. Therfore let vs haue alway a good wyll to wyll well[9] and doo well / and god wyll kepe vs and gyue vs the vyctory / & so the fende shall be confounded. Fayth & hope is grounde of all perfeccyon and rote of all vertue / and therfore our olde enemy the fende is full besy with all his sleyghtes to drawe the soule downe therfro, And it happeth somtyme that the fende tempteth and trauaylleth a ryghtwyse soule so sharpely that it is ouerlayde with care and dryuen to dyspayre: and yet all that tyme though the soule perceyue it not it dwelleth styll in the drede and loue of god / and all that trauayle is to theyr[10] grete mede afore god / for our lorde of his endles mercy arrecteth not to þe soule that synne whiche hymselfe suffreth the fende to werke in the soule without the consente or wyll of the sayd selfe soule. But whan we wylfully doo ayenst[11] the wyll of god with delyberacyon than we commytte synne actually. But whan we be drawen with wycked vyolence or vyle[12] thoughtes & turmented with dyspayre ayenst our

[1] E grace. [2] H for seynte Austyn seyth þat þe perfeccyon of euery vertue ys for a man &c. [3] E₂ noo. [4] E₂ this. [5] H hem. [6] E₂ trauayled. [7] H arette. [8] H adds 30 libro. [9] E₂ to god. [10] H his. [11] E₂ agayenst. [12] H wycked vylenous.

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wyll thorugh the fendes vyolent temptynge we suffre payne but we do no synne / & yet the sely soules knowlege is hydde by that turment.

¶ The seconde chapytre.

BUt yet ryght often the temptynge of the fende that maketh the soule to erre in fayth and foule fantasye & in dyspayre: semeth to the selfe soule grete synne / but it is not soo. For all holy doctours sayth[1] that fayth and hope be vertues of mannes wyll / wherfore who so wolde ryghtwysly byleue in this lyf: he is in ryght byleue before god / and lykewyse who so wolde here trustly hope he is in trusty hope before god / though he be neuer so moche troubled with ferefull[2] thoughtes. The appostle saynt Poule sayth that in a mannes byleue[3] is wylfull[4] byleue of ryghtwysnes; Of the whiche wordes sayth the glose that all onely in mannes wyll whiche may not be constrayned lyeth bothe mede and gylte / that is to saye: a man afore god hath neuer mede ne gylte for no dede but onely of the dedes that be done wylfully. But somtyme mannes thought[es] and womans be soo troubled and ouerlayde that they knowe not theyr owne wyll / & yet though it soo be they ought not to care. For good dedes sheweth alwaye good wyll / and euyll dedes euyll wyll, wherfore a man that dooth in dede the seruyce of god that man hath a good wyll to god / though his trauaylous herte deme the contrarye. Also there sholde noo creature deme his euencrysten for ony doubtfull[5] fantasyes / but yf they haue a very open knowlege of that thynge whiche they sholde deme hym for: Than it is euyll and vnreasonable for ony creature to deme his owne soule in that plyght, that he sholde be parted from god for ony doubtfull fantasye.

¶ The thyrde chapytre.

AND than yf it so be ye haue consented & fallen to synne by ony temptacions / than be sory and crye god mercy therof. And yet be ye not dyscomforted but thynke well on the grete mercy of god how he forgaue Dauid his grete synnes, Peter & Magdalene, and not onely them / but also all those that haue ben or now be or shall be contryte for theyr synnes & meke them lowly and crye our lorde mercy. And therfore syster flee to hym that all mercy is in / and aske mercy & ye shall haue it with forgyuenes of all your synnes / and meke you lowly & take the sacramentes of holy chirche / & than ye ought to byleue faythfully that your synnes be forgyuen / and that ye be receyued in to the grace of god. For god sayth hymselfe by his prophete Ezechiel[6] that whan a synfull man soroweth for his synnes he wyll neuer haue mynde therof. & yf a man perceyue in his herte no very sorowe / and though he thynke whan he byddeth his bedes or cryeth to god for mercy that he dooth all ayenst herte: yet therfore sholde he not deme hymselfe graceles / for who so wolde haue very sorowe for his synnes or[7] wold crye god mercy for them or in his herte wold crye for mercy: he cryeth god mercy truly / for as I haue sayd before / god taketh hede to mannes wyll & not to his trauayllous fantasyes / it is good that a man take noo hede of[8] suche fantasyes or sterynges that cometh in suche maner. For god hydeth from them the knowleges of suche fantasyes for many causes vnto the

[1] E2 saye. [2] H werefull. [3] H wylle. [4] H the. [5] H weersum or d. [6] E Ezechie. [7] H in the dome of god he hath very sorowe for hys synnys, & who so wolde in herte crye god mercy verely &c. [8] E2 to.

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proufyte of theyr soules / wherfore suche passyons be not synfull / but rather mater of grace and of grete meryte. And soo good syster thynke ye alwaye / and yf it be soo that temptacyon cease not but wexe alwaye more & more be not afrayed but saye somtyme amonge in the worshyp of god and in the spyte[1] of the fende your crede[2] and knowlege your byleue and hope [by mouthe], and thynke on the wordes of saynt Poule that sayth: Knowlege of mouth is done to the helpe[3] of soules; and they shall not be deceyued by the fendes whyles[4] that with a good auysement bothe in worde and wyll withstandeth hym strongly. For there was neuer man deceyued of the fende but by consent of his owne wyll / & that with suche a wyll as the herte consented with the same / for other fantastycall troublous wylles putteth not awaye man from god.

¶ The fourth chapytre.

AND therfore sholde noo man care nor be heuy that he is so troubled more than an other. Syster alwaye whan I speke of a man in this wrytynge take it bothe for man and woman / for so it is ment in all suche wrytynges / for all is mankynde: and ferthermore as touchynge your troubles thynke in all your dyseases what troubles goddes seruauntes hath suffred and what paynes and turmentes they haue had here in this worlde in many sondry maners and ye shall fynde cause to suffre. Leo the pope sayth / it happeth somtyme that good and ryghtwyse soules be styred sharpely by the fende / & somtyme by theyr owne compleccyon to angers, troubles, dredes & suche other taryenges that it semeth to them theyr lyf a turment[5], in so moche that somtyme for very drede the[y] begyn to dyspayre bothe in lyfe of body and soule / thynkynge they be forsaken of god / whiche dooth it but to assaye and proue his chosen chyldren and frendes by suche temptacyons. For as I afore haue sayd at the begynnynge of this wrytyng, in lyke maner as fyre purgeth golde and as a knyghte is proued good and hardy by batayle: ryght so temptacyons and troubles purgeth a ryghtwyse soule; this is proued well by Toby / for the aungell Raphaell sayd this to hym: Toby for as moche as thou arte ryghtfull to god it is nedefull that temptacyon sholde preue thy wyll. And well it is knowen that sykenes falleth to a man after the dysposycyon of his compleccyon: So lyke wyse temptacyon, as Leo the pope sayth: The fende our ghostly enemy aspyeth in euery man what wyse he is dysposed by his compleccyon / and by that disposicyon he tempteth hym. For there as he fyndeth a man full of[6] malencoly he tempteth hym moost with ghoostly temptacyons of Ire. But they that wyll attende to withstande it for the loue of god they must shape them to pacyence & saye with Iob: Sythen we haue receyued of god so grete benefaytes why sholde we not receyue and suffre dyseases. And thynke on the grete anguysshes, sorowes and dyseases that our lorde Ihesu cryste suffred hymselfe here in erth, And also suffred his blyssed moder to haue the same. And thynke that to suffre dysease pacyently is the waye to heuen-warde. And that ye may not in this frayle worlde be so free as an aungell that is confermed by grace / but whyle your body and soule be togyder in this lyf they must receyue troubles as well as eases. And thynke not that god hath forsaken

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[1] H in despyte. [2] E credo. [3] H helþe. [4] H wyles. [5] H adds and her deeþe an ese. [6] H of humorys of.

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you: but mekely abyde the comforte of hym and without doubte whan it nedeth ye shal not fayle therof.[1] But some men whan they haue drede of saluacyon or be tempted to dyspayre by vysyons[2] or ghostly sterynges of theyr owne frayltye / they wene anone that they haue synned in the synne of the holy ghoost / and than the fende putteth in them that they may neuer be saued nor forgyuen of theyr trespaces. Thus speketh the fende *with*in them, so ferynge s[um]e[3] good creatures that they wene to goo out of theyr myndes. But [ye][4] that ben thus tempted answere the fende thus agayne that he is false and a lyer as his nature is to be. For the synne of the holy ghoost as clerkes sayth[5] is infynyte without repentaunce. And that is whan a man wylfully by delyberacyon wyll neuer repente nor aske god mercy ne forgyuenes of his synnes / nor wyll be tourned / but wylfully departeth hym from the goodnes of god / and in [t]his[6] wretchednes abydeth wylfully with full consent of wyll[7]; he that doth thus synneth in the holy ghoost whiche may not be forgyuen here nor elles where / for he wyll not trust in the goodnes of the holy ghoost nor aske forgyuenes of his synnes, And therfore he that wyll noo mercy aske noo mercy shall haue / for his synnes be infynyte without repentaunce. But thoughe a man or a woman haue or fele all these vycyous sterynges and as many moo as ony herte can thynke ayenst theyr owne free wyll, and whan reason cometh to them they be sory therof & flee alwaye hastely to the mercy of god: it is to them but a preuynge or a clensynge of theyr synnes though they be neuer soo ofte in the nyght and the daye now vp now downe as wrestelers[8] be / & thoughe ye haue ony tyme fall in ony synne ghoostly or flesshely & layne therin wylfully by delyberacyon and full content[9] of herte: ye than ought to be sory and aske god forgyuenes with as grete contrycyon as god wyll gyue you grace / and than thynke fully the goodnes of the holy ghoost surmounteth all synnes that euer was done or euer shall be done / [for] though a man had synned in them all / as well in dede as thought / he beynge truly contryte & confessed mekynge hymselfe lowly to almyghty god and to his sacramentes of holy chyrche / doubte ye not he so askynge mercy shall haue full forgyuenes of all his synnes / for the mercy of god is so grete that it passeth all his werkes. And therfore thoughe ye somtyme here by spekynge or elles of wrytynge or redynge in bokes sharpe wordes and harde sentences: yet comforte your selfe and thynke well that all suche harde wordes be sayd and wryten to chastyse the synners and to withdrawe them from euyll / and also to pourge and pure goddes specyall[10] louers as the metall is in the fyre[11] afore rehersed / and in them god wyll make his hous. And wete it well many wordes that seme full harde be ment full tenderly whan they be well vnderstonde / and though some wordes be ment ryght hardely as the playne texte sheweth / yet sholde ye not take them to you-warde / but comforte your selfe and thynke that all those harde sentences shall be fulfylled in Iewes and sarasyns / for the crysten people that wyll be contryte & trust in goddes mercy or haue a wyl so for to do: they shal escape all perylles / so *þat* they shall not perysshe but be saued / where as the Iewes & sarasyns in theyr perylles shal vtterly perysshe to pardycyon / for they

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[1] H adds: For trustep welle þerto þat whanne ye felen you in suche plyte, þat grace is verely wiþ you. [2] H or yf þei haue ony vycyous goostely stirynges or greete felynges &c. [3] E synne. [4] E they. [5] E_2 sayen. [6] E_1 his. [7] H adds and lyueþ and dyeþ þere-ynne. [8] E_2 wrastelers. [9] H concent. [10] H specyalls, louers om. [11] H furneys; af. reh. om.

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haue not the strength of Baptym ne the precyous oyntement of crystes passyon / that sholde gyue to theyr soules lyf and helth. Of this [we][1] haue example & a grete fygure in holy wryte that where as Moyses ledde the chyldren of Israell ouer the reed see whiche were goddes people, Moyses wente before them and smote the water with his rodde and therwith the water parted & the chyldren of Israell wente ouer in suertye, And they of egypte that folowed perysshed & were drowned. By Moyses I vnderstonde our lorde Ihesu cryste / and by the yerde or rodde that departed þe water I vnderstonde his holy passyon / and by the chyldren of Israell that were not perysshed all crysten people: for ryght so our lorde Ihesu cryst came from his faders bosome to the[2] see of trybulacyons & temptacyons to be our guyde & leder / he gooth before vs with his precyous passyon & smyteth awaye the perylles of our troublous temptacyons / so that we shall not perysshe / but it shall brynge vs to suertye of euerlastynge lyf; and therfore gyue we to hym thankynges, louynges & infynyte praysynges as the chyldren of Israell dyde. For thoughe a crysten man were neuer soo synfull thynkynge hymselfe þat he stode in the sentence[3] of the hardest wordes that be wryten: yet sholde he trust faythfully in the mercy of god / for and he wyll forsake his synnes & tourne hym to good and vertuous lyf: he shall haue grace and forgyuenes / and the harde sharpe wordes of dampnacyon sholde tourne hym to mercy and saluacyon. For thus sayth our lord god in holy wryte by his prophete Ieremye: though I make grete thretes I shall repent me of my wordes yf my people wyll repent them of theyr synnes. O beholde the grete goodnes of our lorde / and how pyte alwaye constrayneth hym to mercy, worshyp and thankes be euer to his goodnes; he is so benygne and mercyfull to them that be repentaunt[4] that he frely wyll chaunge his sentences from sharpe vengeaunce to forgyuenes / & of the paynes that they be worthy to suffre / gyue them alygeaunce or lyghter[5] payne to suffre. He sayth also by the prophete Isaye[6]: I shall forgyue the synnes of euery man that with very true contrycyon wyll drawe hym to good and vertuous lyfe. And this grete mercy shewed our lorde openly vpon the Cyte of Niniue / and also by kynge Ezechie. Therfore lette noo man dyspayre but alwaye trust fully to goddes mercy that so well can redresse our myscheues and tourne all our woo to wele / and our sorowe to Ioye. O thou gloryous [&][7] myghtyfull god that thus meruayllously werketh[8] in thy creatures, it is to se that[9] thy mercy is large and brode whiche maketh the to chaunge thy sentence that before was bothe thy wyll and worde / blessyd be thou good lorde in all thy vertues for thou canst / may / and wyll tourne and chaunge all our infyrmytees to our moost proufyte yf we wyll not flee from the / but tourne to thy goodnes and aske mercy. But for all this[10] grete goodnes / god forbede that ony man sholde be the more bolder to synne, or wylfully and wyttyngly by delyberacyon sholde presume to falle to synne vpon trust of [his][11] mercy; and [for][12] our lorde is so mercyfull I surely trust that euery true courteys soule wyl be the more lothe to offende his goodnes. [But][13] as for you that be tempted ayenst your wyll / and wyll not for all the worlde dysplease god wylfully: but that ye be thus begyled and encombred[14] by the fende with many paynefull thoughtes / be ye not afrayde of the fende nor of his fere-

[1] E they. [2] H this. [3] E1 sentences. [4] H to the repentauntys. [5] H lytter, payne om. [6] H Ezechyel. [7] om in E1. [8] r. werkest. [9] H what; it is to se om. [10] E this thy. [11] E thy. [12] E therfore. [13] E and. [14] H yled & trayd.

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full assawtes / for he is full sore dyscomforted[1] whan that he seeth a man or a woman whiche he soo tempteth is not aferde of hym. Somtyme the fende cometh and tempteth a soule fyersly lyke a dragon / and somtyme he assaylleth hym lyke a rampynge[2] lyon; but and yf[3] a creature strength[4] hymselfe saddely in the passyon[5] of almyghty god / and arme hym with that holy passyon / a thousande suche fendes how someuer that they come shall haue noo more power ouer hym thenne hath as many flyes or gnattes. And therfore strength you all in god / and be not abasshed soo to strength and arme you in hym though ye be synfull / for he sayth hymselfe in the gospell he came for synners. And in an other place of the gospell he saythe that he came for mercy and not for noo vengeaunce / and to be our shelde and strength; and so lette vs humbly[6] with a meke herte take hym. And yf ye fele ony dredes by ymagynacyon or temptacyon or for wordes that ye haue herde or redde in bookes by the whiche ye doubte of saluacyon / than thynke on the wordes that cryste hymselfe taught to a man that doubted / sayenge and askynge of our lorde who sholde be saued / for he thoughte it was to harde to hymselfe for to eschewe all the poyntes that ledde man to pardycyon. And our lorde badde hym for to saye[7] Credo in deum patrem omnipotentem creatorem celi et terre, Et in iesum christum filium eius, Byleue sayd our lorde Ihesu that god the fader is almyghty and[8] that no thynge to hym is impossyble but that he may forgyue all synnes and redresse all wronges and brynge the soules to his blysse. and thynke ferthermore that his myght and power may do all that his wysdome can / and his goodnes wyl / and therfore truste fully that by his goodnes he wyll saue you and brynge you to euerlastynge Ioye whan he seeth best tyme / for he hath bought you full dere with his precyous blode and paynefull deth. And I dare sauely saye that there is none so synfull a caytyf whiche is crystened or wolde be crystened this daye on the erthe all[9] thoughe he were in the syght of god dampnable and in the syght of all creatures also, ye and yet were Iuged to be dampned by all scrypture, and he wolde forsake his synne and be contryte and aske god forgyuenes he sholde haue mercy and forgyuenes of hym / & yf it were so that he stode in that case or had a good mynde to stonde[10] so in the tyme of deth he sholde be saued / the myght & mercy of god is so grete that it surmounteth all his lawes, Iugementes and scryptures. And so our lorde Ihesus[11] sheweth vs by an example in the gospell of a woman that was founde in aduoutry and by Moyses lawe whiche was ordeyned by god þat she sholde be stoned to the deth: But the myght and the wysdome of that blessyd lorde god was soo gretely shewed to the pharyzens whiche accused her that they so largely perceyned theyr synnes that they myght not for shame deme her but stale awaye out of the temple, And our lorde Ihesu wolde not deme her but of his gracyous mercy forgaue her all her synnes. And therfore be a man or woman neuer soo synfull and that[12] they fele neuer soo many bodely and ghostly synnes alwaye rysynge and sterynge within them / they sholde neuer the rather dyspayre of the mercy of god / ne be dyscomforted. For there as moche synne is / there is shewed moche mercy and grace / and the goodnes of god is knowen by the forgyuenes of the synne whan a body turneth hym there-from and is very

[1] H dyscomfeted. [2] H rampandly lyke a l. [3] om in H. [4] E strengthynge. [5] H goodnesse. [6] H homely. [7] H sayd to hym Crede. [8] H as who seyþ. [9] H and. [10] E stande. [11] E Ihesu. [12] H þouȝ.

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contryte; but god forbede as I sayd before that ony creature be the more recheles or bolde to synne wylfully / for in so moche the mercy of god is so large we ought to be the more besy and dylygent to loue and prayse[1] hym. Almyghty god werketh lyke a leche / for a leche suffreth somtyme the deed flesshe to growe on hym that he hath in cure / but afterwarde he taketh away the same and maketh the quycke flesshe to growe / and soo he heleth the pacyent[2]. Ryght soo dooth our lorde Ihesu cryste maker of heuen and erth, suffreth somtyme a man or a woman to fall in deedly synne: but afterwarde of his grete mercy and pyte he putteth-to his hande of grace / for they[3] that were deedly wounded thorough[4] synne he heleth them and wassheth away theyr synnes with the water of his well[5] of mercy / & maketh in them quycke vertues to growe wherby he gyueth to theym euerlastynge lyfe. Our lorde god is also lyke a gardyner: for a gardyner suffreth somtyme wycked wedes to growe in his gardyn / and whan the erth thorugh moysture of rayne wexeth tender he taketh & pulleth awaye the wedes bothe rote & rynde. So in lyke wyse dooth our lorde Ihesu cryst, he suffreth somtyme in his gardyn whiche is mannes soule wycked dedes[6] of synne to growe / but whan the herte of man wexeth tender by mekenes and moysture of contrycyon he than taketh away all the synnes bothe rote and rynde and planteth and setteth in his gardyn herbes and fruytes of good vertues / and watreth them with the dewe of his blessyd goodnes / wherby the soule of man shall come to euerlastynge Ioye and reste. Now than sythen our lorde god is so good, so pyteous and soo mercyfull to synners that wylfully offendeth hym by commyttynge of horryble synnes / moche more he is mercyfull and hath pyte and compassyon of a soule that thorughe trouble and temptacyons falleth to synne / for almyghty god suffreth often tymes the soule of man for to be tempted and vexed in withstandynge temptacyons / wherof it deserueth the more meryte. And therfore be ye not doubtefull nor heuy for it shall neuer tourne you to peryll[7] ne daunger but to grete proufyte. For therby ye shall wynne the crowne of glorye and the palme of vyctorye whiche shall be gyuen to you for withstandynge of suche temptacyons & to the fende it shall tourne to shame and confusyon; and though it semeth to you somtyme that ye fele dyscorde bytwene god and you be not therfore recreaunt ne dyscomforted, For almyghty god sayth by his prophete Isaye: A lytell whyle I haue forsaken and hydde my face from the: but I shall call the to me agayne by my ma[ny]folde mercyes whiche euer shall endure.

¶ The fyfte chapytre.

ANnd therfore grutche not agaynst the wyll of god ne meruayle not of these temptacyons / for the more that a man or a woman be tempted in this maner or in ony other agaynst theyr wyll and they withstande it that is to saye not wyllyngly consentynge therto but mekely suffreth the same: the more they shall encreace in vertues to the proufyte of theyr soules in the syght of god thoughe it be hydde from them. For[8] perauenture whan ye be sharpely tempted ye thynke ye be to dull and neglygent in ghoostly excercyse thorughe wyckednes of your spyryte that is sore trauayled and vexed / wherby ye thynke that ye haue [in][9] wyll consented to suche temptacyons as ye be tempted with; but it is not so.

[1] H plese. [2] H man. [3] H & hem. [4] E2 through. [5] E2 wyll. [6] H wedes. [7] E2 perell. [8] H But. [9] E a.

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For ye shall vnderstonde that euery man and woman hath two wylles[1], a good wyll and an euyll / the euyll wyll cometh of sensualyte the whiche is euer inclynynge downwarde to synne / and the good wyll cometh of grace whiche alwaye styreth the soule vpwarde to all goodnes; and [for][2] whan reason cometh to you ye haue alwaye a good wyll to do well / & [ar][3] myscontent with all euyl thoughtes & sterynges that ye fele / and putteth your wyll onely to the wyll of god: though ye thrugh suche wycked thoughtes & sterynges by vyolence and sharpnes be enclyned to sensualyte yet ye do it not ne consent therto but it is the sensualyte that dooth it in you / and your good wyll abydeth in you styll vnbroken though the cloudes of euyll thoughtes stoppeth your syght from the felynge of your good wyll: as ye may se by ensample of the mone[4] / for the mone[4] shyneth alwaye in her dewe place as well whan we se her as whan we se her not, But oftentymes the cloudes shadoweth and putteth from vs the syght therof; and so in lyke wyse it fareth by your good wyll whiche standeth alwaye vnbroken in you by the grace of almyghty god though ye fele it not thrugh trauayllous thoughtes whiche taketh awaye the syghte of your knowlege. Therfore ye good chyldren that sharpely be vexed with suche temptacyons & tribulacions, comforte yourselfe in your benygne & mercyfull fader that sayth to you by his p*ro*phete in holy wryte: my chyldren though ye go in þe fyre drede ye not / for þe flambe therof shall not trouble you. As who sayth ye that be crysten people wyllyng[5] to do well, though ye goo in[6] the fyre of trybulacyons & temptacyons drede you not for it shall tourne you to no peryll / but thorugh my goodnes & the merytes of my passyon it shall tourne you to grete proufyte & comforte of your soule. The maner of all these temptacions & þe remedyes of þe same sheweth our sauyour Ih*e*su cryst to his apostle saynt Peter as it appereth in þe gospel where he sayth thus: Peter sathanas asketh & desyreth to syfte the as men syfte whete / wherby[7] it appereth well þ*a*t the fende hath no myght ne power to atte*m*pte þe seruau*n*tes of almyghty god but by his suffrau*n*ce / & that was euydently knowen by the temptacyons of Iob whome the fende besyfted and tempted. For[8] þe more þ*a*t whete is syfted & cast from syde to syde the more clene it is: Ryght so the more þ*a*t a man or a woman be tempted with the fende ayenst theyr wyll / the more clene they be afore god / wherfore it appereth playnly þ*a*t almyghty god suffreth not his seruau*n*tes to be te*m*pted but for theyr grete wele & profyte yf they purpose them-selfe myghtely to withstande the fendes temptacyon; whiche no man may withstande without the helpe of god, Therfore of his helpe he maketh vs sure lyke as he sayd to peter these wordes: I haue prayed for the that thy fayth fayle the not. And therfore that man whiche pacyently is redy to suffre all troubles and dyseases for the loue of his maker almyghty Ihesu not takynge hede of all the fendes mocyons and temptacyons: that man thrugh the myght and grace of cryst bereth downe and ouercometh the fende / wherby he may be called a vaynquyssher or ouercomer. And to suche men may be sayd thus: thou that arte thus tourned to almyghty god by the vertue of pacyence / but yf thou helpe to counseyle & conferme thy bretherne And teche them to suffre as the grace of god hath taught the: or[8] elles thou arte vnkynde. For Salamon sayth that one brother well counseylled & confermed by an other[9] is a myghty Cyte ayenst the

[1] E wyllys. [2] E therfore. [3] E as. [4] H sunne. [5] E wyllyngly. [6] E in to. [7] H in as myche as Sathanas askeþ þis, it scheweþ welle &c. [8] *al.* om. [9] well—other *al.* om.

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fende / and therfore they that be sharpely trauaylled and tempted, whan they haue had[1] the good counseyle of theyr brother they ought to take comforte to them sayenge with Dauid whiche sayth: O my soule why arte thou so vnstedfast thus to assayle and trouble me: trust onely to almyghty god that is full of benygnyte and mercy, whome I onely confesse and knowelege to serue be I neuer so sore trauaylled ne troubled. And to suche men thus vexed with thoughtes, mocyons & sterynges is behouefull to take the counseyle and techynge of the[1] wyse and dyscrete persones fleynge vtterly theyr owne wylde fantasyes whiche often tymes gretely troubleth them. And in eschewynge[2] of suche temptacyons and troubles they must gyue themselfe to good & vertuous occupacyons / as to redynge and sayenge the seruyce of almyghty god / and doynge other vertuous dedes / and euer amonge prayenge to almyghty god they may haue strength in theyr soules to resyste suche mocyons and temptacyons. And though they fynde in themselfe noo maner of swetenes ne sauour in goddes seruyce: yet they ought not to be heuy therfore yf theyr wyll and mynde be to fulfyll the same. For as holy wryte sayth euery good wyl is accepted for the dede. Saynt Barnarde sayth that somtyme god withdraweth deuocyon from prayer to make the prayer more medefull / for he wyll be serued somtyme in bytternes and somtyme in swetenes whiche bothe two we muste mekely receyue. And therfore[1] Arystotle sayth that with the more dyffyculte and trauayle vertuous[3] ben goten: the more they proufyte and encrease in the soule. It was no maystry for saynt Peter whan he sawe almyghty god on the hyll of blysse, to saye / lorde it is good for vs to dwell here. But afterwarde whan he sawe hym amonges his enemyes cruelly turmented a womans worde fered and put hym in suche drede that he forsoke and denyed his mayster. But whan thorugh the myght of the holy ghoost he was reconsyled and confermed agayne: than was there no turment in erth that kinge or prynce put vnto hym coude fere hym. Ryght so yf a man be in perfyte rest and quyetnes of herte / it is no maystry for hym to serue god: But it is a maystry to hym that is in trauayle and out of quyetnes of herte to serue hym. Therfore that creature that is tempted or vexed in the seruyce of almyghty god and is in wyll to withstande the sayd temptacyons tyll he after be strengthed and comforted by the holy ghost the fende shall nener haue power to fere ne put hym in drede / for though it be longe or he fele comforte yet let not hym drede / for our mercyfull sauyour knoweth what tyme comforte is moost nedefull to hym [&] than[4] he fayleth not to gyue it hym. For somtyme the felynge of swetnes is withdrawen from man or[5] elles he sholde wexe proude and presumtuous or neglygent and recheles in vertuous lyuynge / and therfore it is withdrawen for the best to the helth of his soule / wherfore hardnes and sharpenes sente to a creature is full proufytable to the soule: as saynt Austyn sayth in techynge vs of the maner of almyghty god that whan a man is feble and newly tourned to hym he gyueth hym peas and swetnes to the entent to stablysshe hym in his lawe and loue / But whan he is stablysshed and sadly grounded in his loue: than suffreth he hym to be vexed and trauaylled, for two reasons / one is to proue hym and to crowne hym the hyer in the blysse of heuen, An other is to pourge hym of his synnes in this worlde that in noo wyse he be from hym in the euerlastynge worlde.

[1] *al.* om. [2] H in the mene tyme. [3] r. vertues. [4] E_2 whan. [5] H for.

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¶ The syxte chapytre.

ANd for as moche as many men can not nor wyll not in tyme of temptacion se or perceyue it but haue a dredefulnes and a sorynes in themselfe by sterynge of theyr compleccyon / therfore to all suche men thre thynges be nedefull & necessarye. The fyrst is that they be not moche alone. The seconde is that they thynke ne study to depely in ony one[1] thynge / but fully ordre[2] them by some dyscrete persone as afore I sayd / and thoughe it come in theyr mynde that they sholde be in Ieopardye or peryll vtterly to be lost: they sholde take no hede of suche sterynges or thoughtes / for it neuer may tourne them to daunger of theyr soules. Almyghty god sayth in the gospell: yf the entent of a mannes purpose be good the dede is good. The thyrde remedye is this / that for as moche as the fende laboureth to make a man dredefull and sorye / a man agayne ought to the honour of god and confusyon of the fende to strength hymselfe and be mery though it be ayenst his herte / and drede noothynge the fendes malyce. For the lesse gladnes that he feleth in hymselfe the more meryte he shall haue whan he so enforceth hymselfe to be mery to the honour of god / and in spyte of his ghoostly enemy the deuyll. For as holy wryte sayth the holy appostles wente awaye mery & gladde whan the Iues enemyes of god had shamefully beten them. Also a man ought to be gladde for thre causes whan the fende tempteth and turmenteth hym: The fyrst is that he is troubled by the enemy of god. The seconde is by suche temptacyons and turmentes the fende sheweth playnly that he is his enemye, and euery man ought to be gladde that goddes enemy is his enemy. And the thyrde is that by suche turmentes a man is not onely released[3] of the paynes in purgatorye but also it maketh hym to wynne euerlastynge blysse. Our lorde Ihesu sayth in the gospell: blessyd be they that suffreth persecucyon for ryghtwysnes for they shall haue the kyngdome of heuen.

¶ The seuenth chapytre.

ALso it is to vnderstonde that our olde enemy the fende is ofte tymes aboute to begyle mannes soule in dyuers and many maners / somtyme he styreth man vnder colour of goodnes to deceyue hym whan he is well dysposed, and specyally in thre thynges whiche I wyll speke of. One is that though a creature be it man or woman be neuer so well ne soo ofte shryuen / yet the fende maketh them byleue they are not well shryuen / and that he dooth to brynge the soule in heuynes / and so anoyeth & troubleth the poore soule that he maketh hym to forgete what he wolde saye / & therby maketh hym out of rest tyll he be newly shryuen agayne. But this doth he not for that he wolde that ony were often and well shryuen: but fully to lette and trouble hym / and to make hym byleue that he were blynded by synne and out of grace wherfore he myght not make hymselfe clene. The seconde whyle and colour that the fende maketh to withdrawe goodnes is th[is][4] whan a man or a[5] woman by deuout sterynges of thoughtes haue felynges of contemplacyon and medytacyon as perauenture some solytarye persones hath: and he maketh them to thynke that to holde & kepe that medytacyons is to theyr moost proufyte to thentent they sholde leue theyr dyuyne

[1] om. in E_2. [2] H reule. [3] E_2 releyshed. [4] E that. [5] om. in E_2.

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seruyce that they be bounde to / and bryngeth them in suche a combraunce that they wote not whyche waye is best to them to take; and all this he dooth vtterly to deceyue them and cause them to be vnquyet to doo ony of theym bothe. The thyrde crafte or wyle that he tempteth with is whan a man or a woman gyueth them to honest dysporte to strength themselfe ayenst his false wyles to the comforte of theyr owne soule[1] / than wyll the fende cause theym to haue a conscyence therof / and putteth in to theyr myndes that all suche dysportes[2] is but synne and vanyte, And many tymes bryngeth in to theyr myndes agayne the synnes that they before had done and were confessed of; And all that dooth he to brynge them in to heuynes and dyscomforte to thentent he 'myght brynge theym to dyspayre. Neuertheles there be good remedyes in these temptacyons. For as vnto the [first][3] where the fende[4] whan they be neuer so clene shryuen alwaye putteth them in a doubte that they haue not shryuen them well or elles that there is yet some synne in theym that they perceyue not: but[5] for all these fantasyes they oughte to take noo fere nor thought but verayly thynke that it is by suggestyon of theyr ghostly enemy that wolde lette theym from rest and peas of theyr soules; and though it be so somtyme that by the meane of suche fantasyes and troubles they forgete some thynge of theyr charge whiche they ought for to haue sayd: lette hym than be confessed yf he may, and yf he may not couuenyently and lyghtly haue his confessour: than lette hym haue a full wyll and purpose to be confessed as soone[6] as he can possyble, And in the meane tyme crye god mercy and with a contryte herte aske forgyuenes for his synnes / and than trust fully it is forgyuen hym; for a man is not soo redy to aske forgyuenes and mercy: but our mercyfull lorde of his grete goodnes is moche more redy to forgyue theym. And as to the seconde temptacyon wherby the fende wolde lette a man from his dyuyne seruyce that he is bounde vnto vtterly temptynge hym to leue it: than ought he to be the more dylygent deuoutly & reuerently with good aduysement to saye it; & yf it be so he say alone his seruyce he may whan good thoughtes come or that it wyll please god with swetenes or some hye vysytacyon of the holy ghoost to vysyte and touche hym[7] / than shall it be but well done for to stynte of his seruyce & attende to that medytacyon for a tyme, and after to saye forth / soo that his seruyce that he is bounde vnto be not lefte vnsayd or vndone; and in thus doynge it shall be but lytell lettynge to his seruyce / and he shall fynde grete comforte and ease therin; For though it lette hym for the tyme: it shall well further hym to the quyckenes of his soule an other tyme. The thyrde temptacyon is this: whan a man in due tyme gyueth hymselfe to honest company & dysporte for the strength and comforte of his soule / and the fende putteth in his mynde his synnes tofore[8] done and that he synneth in vayne spendynge the tyme; for all suche temptacions gyue ye no charge for it is the ghostly enemy that so tempteth and troubleth you; For neuertheles ye may be sure that all thynge whiche is truly grounded in god pleaseth his goodnes & nothynge offendeth hym. Wherfore all goddes seruauntes must grounde them fastely in god / and do by the counseyle of holy chyrche / and yf they soo doo they shall neuer be deceyued / and therfore a man that

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[1] E_2 soules. [2] E_2 dysporte. [3] E last. [4] E adds: putteth them in a fere / whan they dyspose them to honest dysporte. And also &c. [5] *al.* om. [6] F_2 sowne. [7] E_2 hem. [8] E_2 before.

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hath ben sore troubled wel done it is to take hym to dysporte in dyspyte of the fende / and put awaye all other fantasyes / and at tyme conuenyent to aske god mercy of his offences and to praye vnto hym for grace.

¶ The eyght chapytre.

ALso the fende is full besy to meue[1] men & women to[2] tender conscience / and[1] to brynge them in suche erroures and[3] maketh them wene somtyme whan they do euyll they do noo synne, And somtyme that is well done they thynke it synne, and maketh a venyall synne as greuous as a deedly; And somtyme also the fende encombreth them so gretely that what soeuer they do or leue[4] vndone they be so sore bytten in conscyence that they can no whyle togyder haue ony rest in themselfe. And all this the cruell enemy dooth by the meane of puttynge them in a false drede and blynde conscyence that he bryngeth them to. But the remedy of these and all other temptacyons is to be gouerned by theyr confessour or some other dyscrete persone / and fully put them to theyr rule as afore is sayd and nothynge folowe theyr owne blynde conscyence; For yf they folowe theyr owne conscyence it were a grete pryde / in that he wolde holde his owne wytte better than the true counseyle of holy chyrche. For[5] a man that so wyll doo must nedes fall in grete errours and in to the fendes handes. And yf suche an errour of co*n*scyence made to you by your ghostly enemy make you thynke that other men fele not that ye fele And for that cause they can not gyue you good counseyle or remedye, And therfore ye nedes must folowe youre owne fantasyes: yet for all this charge not your herte therwith / but put away all suche errours of co*n*scyence as fast as they come to mynde / and let them not tarye ne sinke in your soule. And yf ony persone wyll saye that they may not ne can not put theym awaye they saye not truly / for who so is in very wyll to doo away ony suche false suggestyon, tofore[6] god it is put awaye though they haue in them neuer soo false demynges / and therfore haue he[7] neuer so many of them ayenst the wyll of his conscyence: he nedeth not to drede them. For out of doubte almyghty god wyll comforte hym or he dye / and the lenger tyme that he suffreth suche vexacyon and trouble the more is he thankefull[8] in the syght of god.

¶ The nynth chapytre.

ALso though the fende put in you ony thought of dyspayre or make you to thynke that in the houre of deth ye shall haue suche euyll thoughtes and greuous sterynges / and that ye than shall be but lost: yet for all that byleue hym noo thynge / but answere that ye haue fully put your truste in god / and therfore for all his temptacions by the grete power of almyghty god and merytes of his passyon thynke verayly it shall be to you noo peryll of soule / but tourne to the shame and confusyon of your ghostly enemye. And yf ony creature man or woman speke to you sharpe or dyscomfortable wordes / take it mekely and pacyently & thynke that perauenture it is done by the temptacyon of the fende to trouble and lette you / or that it is a[9] chastysynge of god for some worde or dede that ye haue done contrarye to his wyll. For our lorde god dooth lyke a kynde moder; for

[1] *al.* om. [2] H of. [3] H þat þey wene. [4] E loue. [5] H þerfore. [6] E_2 before. [7] E ye. [8] H worþi. [9] om. in E_2.

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a louynge moder that is wyse and well taught herselfe she wolde that her chyldren were vertuously and well nortured / and yf she may knowe ony of theym with a defaute she wyll gyue theym a knocke on the heed / aud yf the defaute be more she wyll gyue hym a buffet on the cheke / and yf he doo a grete faute she wyll sharpely lasshe hym with a rodde. And thus dooth god that is our louynge fader from whome all vertue and goodnes cometh. He wyll that his specyall chosen chyldren be vertuously and well taught in theyr soules / and yf they doo a defaute he wyll knocke them on theyr hedes with some wordes of dyscomforte and dyspleasure / and yf they doo a greter faute he wyll gyue them a buffet with grete sharpenes in sondry maners after the dyuerse condycyon of the defautes / and yf they doo a moche greter trespas than he chastyseth theym moche more sharpely. And all this our blessyd lord doth for the specyall loue he hath vnto vs / for as he sayth hymselfe: them that he loueth / them he chastyseth. Now truly, and we toke good hede of these wordes we wolde be gladder of his chastysynge than of all this worldes cherysshynge / and yf we so dyde / all dysease and trouble sholde tourne vs to comforte and Ioye. But it is full harde thus to doo[1] in the tyme of sharpe heuynes whan a soule standeth naked from all ghoostly and bodely comforte, to take and fynde Ioye in dysease; al be it[2] they that be in suche inwarde dures they must seke in all wayes how they may comforte themselfe in god / and thynke and trust fully that god sente[3] neuer suche chastysynge but that he wolde in longe tyme or in shorte sende comforte wherby they sholde be brought out of these heuynes. For the prophete sayth many be the trybulacyons of ryghtwysmen / and all suche god shall delyuer. And though ye fele somtymes sterynges of [dyspayre or of][4] vnkyndly euyll thoughtes comforte you euer in the goodnes of god / and in the paynefull passyon that his manhode suffredde[5] for you; for the fende tempteth many of the seruauntes of god to dysperacyon and drede of saluacyon / as well worldely men as other ghoostly lyuers / puttynge in worldely mennes myndes the greuousnesse of theyr synnes / and to the ghoostly lyuers he putteth drede & strayte conscyence in many more sondry wyses than I can tell: and full gracyously god hathe comforted theym and brought theym out of theyr errours. And now I am styred and moued for to tell you of one of them whiche was a squyer that hyght Iohñ Holmes[6]. *A narracyon.* This squyer that I haue named had ben a grete synfull man / and soo at the last thorugh[7] the beholdynge of his grete synnes, And by the temptacyon of the fende, he fell in to dyspayre, soo depely and greuously that he had nygh loste hys mynde. And thus he was troubled forty dayes that he myght neyther slepe ne ete but wasted awaye and was in the poynte to destroye hymselfe. But that blessyd gracyous lorde that is soo full of mercy and pyte wolde not haue hym loste. And vpon a day as he walked in a wood alone an aungell came to hym in fourme of a man and saluted the squyer full goodly / and talked with hym in full curteys maner / sayenge vnto hym: man thou semest to haue grete heuynes and sorowe / tell me I praye the the cause of thy dysease. Nay sayd the squyer it is not to be tolde to the. Yes hardely sayd the aungell / thou wotest not how well I may helpe and remoue thy dysease; For a man beynge in dyscomforte[8] sholde alwaye dyscouer his heuynes to some

[1] thus to doo *al.* om. [2] H but. [3] E_2 sende. [4] E desyres of suche. [5] E suffreth. [6] H Homeleys. [7] E_2 throught. [8] E_2 dyscomforted.

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creature that myght ease hym / for thorugh good counseyle he myght recouer comforte and hele / or in some wyse haue remedye. The squyer answered the aungell agayne and sayd that he wyste well he neyther coude ne myght helpe hym, And therfore he wolde not tell it to hym. This sayd[1] squyer wenynge[2] alway that this aungell had ben an erthly man / and dredde that yf he had tolde it vnto hym he sholde haue sayd some worde that sholde vtterly haue greued hym more. And whan the aungell sawe he wolde by no way tell it vnto hym / he sayd vnto the squyer in this wyse: Now sythe thou wylte not tell me thy greue I shall tell it the. Thou arte sayd the aungell in dyspayre of thy saluacyon: but trust me faythfully thou shalte be saued / for the mercy of god is so grete that it passeth all his werkes / and surmounteth all synnes. It is sothe sayd the squyer, I wote wel that god is mercyfull, but he is also ryghtfull and his ryghtwysnes must nedes punysshe synne, And therfore I drede his ryghtfull Iugementes. The aungell spake vnto hym agayne and tolde hym many grete examples how gracyous and mercyfull our lorde god is to synners. But the squyer of whome we spake was so depely fallen in dyspayre that he coude take no comforte of ony thinge that he coude saye. Than the aungell spake agayne to hym in this maner: O sayd he that[3] thou arte harde of byleue! but wylte thou haue an open shewynge that thou shalte be saued? Than sayd he to þe squyer I haue here thre dyce that I wyll throwe / and thou shalte throwe them also / & who that hath moost of[4] the dyce sykerly shall be saued. A sayd the squyer how myght I in this throwynge of the dyce be certayne of my saluacyon? / & helde it but a Iape; / that notwithstandynge the aungell threwe the dyce and he had on euery of the dyce vpwarde the nombre of syxe. And he than bad the squyer throwe the dyce. O than sayd the squyer certaynly that dare I not doo / for I wote well though I caste / more than thou hast caste sholde I not cast ne haue / and yf I had lesse than sholde I fall in ferther dyscomforte. / But so specyally the aungell desyred and spake that at the last the squyer threwe the dyce / and in throwynge by the gracyous myght and power of god euery dyce deuyded[5] in two / & on euery dyce[6] was the nombre of syxe / and so he had the double that the aungell had. And as he was meruaylynge therupon the aungell vanysshed out of his syght / wherfore he thought veryly than it was an aungell sente from god to brynge hym out of his sorowe / and than he toke moche comforte and Ioye in the grete mercy & goodnes of god in suche maner that all his dredes and sorowes were clene departed / and he became a vertuous man and the very seruaunt of god / and lyned blessydly. And whan he sholde[7] departe from this worlde he deuysed there sholde be a stone layde vpon hym / with these wordes wryten aboute it that foloweth: Here lyeth Iohñ holmes that of the mercy of god may saye a larges[8]. I knowe[9] a worshypfull persone that was in the same abbey here in englonde where as he lyeth, that redde the same wordes afore sayd wryten on his tombe. Now than sytheu our mercyfull lorde god sent[10] thus his gracyous comforte to this man that was a worldly synfull man & receyued hym to grace and brought hym out of dyspayre: There sholde noo man be dyscomforted nor dyspayre of ony temptacyons / for hardely god wyll

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[1] E sady. [2] H wend. [3] *al.* om. [4] H on. [5] H clafe. [6] H halfe. [7] E_2 wolde. [8] E alargys, H alageys. [9] E_1 knewe. [10] E_2 send.

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comforte hym whan he seeth his tyme / and thoughe he sende not a man comforte shortely it shall be to his more mede / & therfore[1] thynke alwaye whan ye thynke of[2] ony temptacyons bodely or ghostly that ye stande in the blessynges of all holy chyrche / for holy wryte sayth: blessyd be they that suffreth temptacyons, For whan they be well proued they shall haue the crowne of lyf the whiche almyghty god hath promysed to them that loue hym.

¶ The tenth chapytre.

O ye chyldren of holy chyrche that hath forsaken the worlde for the helth of your soules & pryncypally to please god: comforte you in hym whome ye haue chosen to loue and serue / for he wyll be to you full free and large: as ye may se by example of Peter in the gospell where as he asked our lorde Ihesu cryst what rewarde he sholde haue that had forsaken all thynge to folowe hym, And our lorde answered hym and sayd that he sholde Inge with hym the twelue trybes of kynredes of Israell at the daye of dome; and ferthermore our lorde sayd also vnto him that not onely one or two or some / but he sayd all tho[3] that forsake for his lone kynne / frendes / possessyons / or ony erthly goodes: they shall haue in this lyfe an hondred folde more[4] / and after blesse[5] withouten ende. Therfore syster cast awaye all suche[1] false dredes that wolde trouble and lette you from loue and hope of our mercyfull lorde god / for no thynge pleaseth soo moche the fende as to se the soules withdrawe from the loue of god And therfore he besyeth hymselfe full sore daye and nyght to lette and trouble loue and peas in mannes soule / and on the other syde noo thynge confoundeth nor dyscomforteth hym so moche as whan he seeth a man sette all his desyre to haue the loue of god. Alas though ye fele not that feruent loue of god / shall ye by your Imagynacyon fall in dyscomforte and heuynes of herte / & thynke yourselfe lost? Nay / nay / put awaye all suche dyscomfortable heuynes & thynke well it cometh of your enemy the fende / & euer haue a good wyl to loue and please god / and prynte well these wordes in your herte that a good wyll is accepte[d][6] as for a[1] dede in the syght of god; and comforte you alwaye in the name of Ihesu / for Ihesu is as moche to saye as a sauyour / & therfore thynke well euer therupon / & bere it in your mynde with his passyon / and also his other grete vertues / for nothynge shall so soone put awaye all dredefull temptacyons & fantasyes as the remembraunce of this name Ihesu / his bytter passyon and gloryous vertues. These thre be shelde and spere / armure / & strength to dryue downe the fendes power be he neuer so fyersly set to tempte man or woman; & specyally to thynke on his grete vertues: how god the fader in hymselfe hath[7] all dyuyne nature &[1] in whome is all myght and power and to whome is all thynge possyble and no thynge impossyble to hym, And god the sonne is all wysdome that all thynge may make and gouerne[8] / and god the holy ghoost is all loue and bounte that in a moment[9] of tyme all synnes may forgyue. I saye not to you thre goddes but thre persones and one god / in whome is all blysse and glory. He is so fayre and bryght shynynge that all the aungelles meruayle of his beaute / his gloryous blessydfull[10] beaute &[11] presence fedeth and fulfylleth all the courte of

[1] *al.* om. [2] H fele. [3] E₂ those. [4] H mede. [5] E₂ blysse. [6] E excepte. [7] H is. [8] H made & gouerneþ. [9] E₂ mynnte. [10] H blessful. [11] beaute & *al.* om.

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heuen with suche myrthe and melody that is euerlastynge. In hym is all benygnyte kepynge vs from vengeaunce / and in hym is all grace and gentylnes / curtesy / fredome / and largenes / pyte / mercy / and forgyuenes / Ioye / swetenes / and endles helth; our socour he is in all trybulacyons whan we call vpon hym / our comforte / our strength / our helpe / and our soules helth. Iwys syster this is [y]our spouse / whome ye desyre to loue and please; the gretenes of his vertues ne the multytude of his Ioyes whiche spredeth to all them that be in the courte of heuen noo herte can thynke nor tonge tell / for the blessydnes of his presence can neyther be sayd nor wryten. Ioye ye therfore [in [our lorde cryst Ihesu[1] / for he hath bought you full dere to brynge you to that blysse / and therfore saye to hym: O holy god in whome is all goodnes / whose pyte and mercy made the to descende from the hygh trone downe in to this wretched worlde the valay of woo and wepynge / and here to take our nature / and in that nature thou suffre[d]st payne and passyon with cruell sharpe deth to brynge our soules to thy kyngdome: Therfore mercyfull lorde forgyue me all my synnes that I haue done / thought / and sayd. Gloryous trinite sende me clennes of herte / purete of soule / restore me with thy holy vertues / strength me with thy myght / that I alway may withstande the fende and all euyll temptacyons. O good lorde comforte me with thy holy ghoost and fulfyll me with perfyte grace and charyte: that I may from hens forth lyue vertuously And loue the with all my herte / with all my myght and with all my soule / so that I neuer offende the but euer to folowe thy pleasures in wyll / worde / thought and dede; now graunte me this good lorde that arte infynyte / whiche eternally shall endure. And now good syster yf ye doo thus I hope it shall do you grete ease. And thoughe ye fynde noo maner of comforte, swetnes nor deuocyon whan ye wolde / be not therfore dyscomforted / but suffre it mekely. For ryght many there be that stryue with themselfe as though they wolde haue swete deuocyon by maystry: And I saye you for trouth so wyll it not be had / but by mekenes moche sooner it may be goten, And that is as thus that a man holde and thynke hymselfe vnworthy to haue ony swetnes or comforte & offre hymselfe lowly to the wyll of god and put his wyll fully to the wyll and mercy of that blessyd lorde; for a man sholde not desyre to haue that swetnes & deuocyon for his owne comforte and pleasaunce: but purely and onely entendynge to please god and to folowe his wyll / and than[2] it suffyseth vnto vs whether we haue it or noo[3]. Some also weneth that and they haue not suche swetnes & deuocyon that they be out of grace: but certaynly some there be that in themselfe feleth noo swetnes nor deuocyon that be in more grace then the other that feleth[4] it / for they haue many comfortes / and better it were mekenes without felynge than felynge without mekenes. Therfore syster suffre mekely and pacyently what euer falleth vnto you / & euer haue a good wyll to do that may be moost pleasynge to god / and whan ony dyscomforte cometh by temptacyon or ymagynacyon of your enemy haue the wordes in your mynde that ofte is sayd in this wrytynge before, whiche is that a good wyll shall be accepted[5] for a dede / for and ye desyre to be vertuous and to loue and please god it is accepted[5] as for dede before our lorde god / yf you so folowe

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[1] E cryst Ihesu cryst. [2] E_2 whan. [3] E_2 not. [4] E_2 fleth. [5] E excepted.

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it with your myght and power / as whan reason cometh to you with a desyrefull wyll to lyue and doo well; and yf ye ony tyme fele comforte & swetnes and after fele these temptacyons as ye dyde before / yet be ye not dyscomforted therfore ne thynke therupon, Say not alas it is comen agayne it wyll neuer away from me, And by the meane of your owne ymagynacyon fall agayne in discomforte; doo not soo / but comforte you in god / & be gladde that the fende hath enuy vnto you / for whyle the lyfe is in the body he wyll alwaye trouble and tary the seruaunntes of god / he is so fully sette ayenst them with al malyce to dysease and dyscomforte theym in all the dyuerse maners that he can or may. Saynt Augustyne sayth þat[1] in many maner wayes temptacyons be hadde by the whiche the serpent adder enemye to all mankynde tourmenteth mannes soule. And saynt Gregorye sayth that there is noo thynge in the worlde [in] whiche we ought to be soo syker of god as whan we haue[2] these tourmentes and troubles. And yf a man saye that bodely turmentes be medeful and not ghoostly turmentes he sayth not ryght / for doubtles the ghoostly tourmentes be more greuous and paynefull that come ayenst mannes wyll than be bodyly tourmentes / and soo moche more be they medefull[3] / and therfore many men doo dyshonour to god that sayth with full aduysement that the fende in this world may more turment than god may gyue meryte / wherfore truly there is no thynge more medefull, charytable nor more godly than for to strength and comforte the soule that the fende soo troubleth / for who so comforteth them that be dyssolate and in sorowe the lorde of comforte Ihesu cryste our lorde and god wyll comforte them without ende in the blysse of heuen / the whiche lorde thorugh the myght and meryte of his paynefull passyon and precyous blode hath put downe þe power of þe fendes[4] / & hath graunted to crysten soules the vyctory ouer them to the worscyp[5] of all the hole trynyte / fader / sone / and holy ghoost that lyueth & reyneth withouten ende. Amen.

¶ Here endeth þe remedy ayenst the troubles of temptacyons.

(3.)

¶ Here begynneth a deuoute medytacyon in sayenge deuoutly þe psalter of our lady with dyuers ensamples. (Picture: Mary and the child).

(Translated from Alanus de Rupe, *see* Beati Alani Redivivi Rupensis tractatus mirabilis de ortu atque progressu Psalterii Christi & Mariae, ejusque Confraternitatis, auctore J. A. Coppestein, Venet. 1665, Cap. 59, p. 416)[6].

THe gloryous mayster Iohñ of the mounte in his moryall[7] telleth / whiche also I founde in þe boke of frere Thomas of the temple. In the tyme þat[8] moost blessyd Domynyck the noble fader and leder moost famouse of þe ordre of prechers / preched throughout the worlde in many regyons and[9] exhorted incessauntly þe people to the lande and prayse of þe blessyd marye vyrgyn vndefyled / & to her angelyke confraternyte: It fortuned hym to preche at Rome in the audyence of the grete prelates of the worlde, and shewed by fygures and examples this blessyd vyrgyn to be saluted moost specyally by her psalter. All they meruaylled of thaffluence of his wordes[10], They were astonyed at the

[1] E þe. [2] E gaue. [3] E nedefull. [4] E fondes. [5] E worstyp. [6] Cf. Act. SS. Boll. 4 Aug., S. Dominicus, Proleg. § 3; 2; 19. [7] r. Mariale. [8] E þe? [9] r. he? [10] E₂ worde.

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grete wonders. To whome he sayd: O faythfull and true lordes and other true louers of the fayth: here this synguler holsome sayenge to you all / that ye may veryly knowe those thynges whiche I haue spoken to be true: Take the psalter of this blessyd vyrgyne / and in sayenge it: call deuoutely vnto[1] your remembraunce the passyon of cryste: Thus I shewe vnto you that ye shall haue in experyence the spyryte of god[2]. Truely soo greate a flambe may not stonde in ony place without makynge hote, Neyther soo grete lyghte without gyuynge lyght / nor soo godly a medycyne withont the vertue of makynge hole. What sholde I saye more? all the people gaue audyence and in maner astonyed: they meruaylled of his godly wordes / [&] many persones not onely of the comyn people but also of grete prelates of the chyrche as reuerende cardynalles and many honourable bysshoppes toke vpon them to saye this psalter of our lady / to thentent they myght gete some grace of almyghty god. A meruayllous thynge: The cyte beynge in trouble / dyuerse multyplycacyon[3] of prayers was [made] amonges[4] the people in euery state or degre. For truly thou myght se bothe mornynge / euenynge / and at myddaye men and women euerywhere berynge the psalter of our lady. Cardynalles whiche be named the pyllers of the worlde and bysshoppes shamed not to bere in theyr handes & at theyr gyrdelles these soo grete tokens of the godhede and of our fayth veryly to be byleued. Truely by the myracles of our lady shewed by saynt Domynyck they doubted not but in excercysynge of this psalter[5] goddes helpe to be redy at all tymes. What more? All that dyde assaye this psalter perceyued some knowlege of the pyte of god. And amonges[4] all I shall shewe this wonder or myracle onely folowynge.

At Rome was a certayne mysdysposed woman of her body, moost famouse abone all other lyke dysposed / in beaute / eloquence / apparayle / and worldly gladnes / whiche fortuned gracyously to haue the psalter of our lady by thaduyse[6] of holy saynt Domynyk / whiche she hydde vnder her kyrtell and sayd it many tymes on the daye. But alas she neuertheles vsed the vnlawfull flesshely pleasure and vnclennes of her body aboue all other / more men resorted to her than to ony other woman of suche vayne dysposycyon. This woman, named fayre Katheryne for the incomperable beaute of her body, contynued in her mysse-lyuynge[7] / and ones on the day at the leest she dyde vysyte the chyrche sayenge the psalter of our lady / and thus was her medytacyon and thought: The fyrst fyfty she sayd for the infancye of cryst in the whiche he bare all his passyon to eome / and yf it were not at that tyme in execucyon / neuertheles it was in his entent and mynde. The seconde fyfty she sayd for crystes passyon exhybyte and done ryally[8] lyke as he suffred in his manhode. The thyrde fyfty she sayd for the passyon of cryste as it was in his godhede / not bycause the godhede as the godhede myght suffre / but bycause this infynyte godhede loued so moche the nature of man / that yf it had ben mortall it sholde haue suffred deth; Therfore bycause the eternall wysdome of god in hymselfe myght not dye for vs / he toke vpon hym our manhode / whiche his wyll was sholde suffre passyon & dye for all mankynde. And as this fayre Katheryne thus contynued in prayenge / it happened on a season as she wente aboute Rome wandrynge after her olde

[1] E_2 ynto. [2] E_1 & $_2$ add: bothe in sayenge and in forgyuynge (a senseless addition). [3] E_2 multyplycacyons. [4] E_2 amonge. [5] C in tali exercitio. [6] C ex manibus. [7] C Perseuerauit ... in suo psalterio. [8] E royally.

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maner / a meruayllous fayre man mette her & sayd: Heyle Katheryne / why stondest thou here / hast thou noo dwellynge place? To whome she answered sayenge: Syr I haue a dwellynge place and euery thynge in it ordred to the best and goodlyest maner. To whome he sayd: This nyghte wyll I soupe with the. She answered: I graunt with all myne herte / and what soeuer thou wylte haue I shall gladly prepare. Thus goynge hande in hande they came vnto her hous where as were many wenches of lyke dysposycyon. Souper was prepared and this vnknowen geste sate with fayre Katheryne / the one dranke to the other. But euery thynge that this straunge geste touched / were it drynke or other thynge lyke[1] / anone turned[2] in to blody colour, with a meruayllous excellent smell & swete sauour. She meruaylynge sayd to hym: Syr what arte thou / eyther it is not well with me[3] elles thou arte very meruaylous / for euery thinge that thou touchest is anone made of blody colour. And he answered sayenge: Knowest thou not that a crysten man neyther eteth nor drynketh but that is dyed or coloured with the blode of cryste. Thus this woman was meruayllously abasshed of this straunger / soo moche that she fered for to touche hym. Notwithstondynge she sayd: Syr I well perceyue by your countenaunce that ye be a man of grete reuerence: I beseche you who[4] be ye / and from whens come[5] ye? To whome he sayd: Whan we be togyder in thy chaumbre / I shall shewe the all thyn askynges. And thus lefte in doubte of the mater: she made redy the chaumbre. This woman Katheryne wente fyrst to bedde / & desyred the straunger to come to bedde to her. A wonderful thynge and suche one as in maner neuer was herde of ony creature: Sodeynly this straunger chaunged hymselfe in to the shappe of a lytell chylde / bare vpon his heed a crowne of thorne / vpon his sholder a crosse / and tokens of his passyon with innumerable woundes vpon all his body / and sayd vnto Katheryne: O Katheryne now leue thy folysshenes. Beholde / now thou seest the passyon of Cryste veryly as it was in his infancye for the whiche thou sayd the fyrst fyfty of thy psalter. I shewe vnto the / that from the fyrste houre of my concepcyon vnto my deth I bare contynually this payne in myne herte / whiche for thy sake was soo grete that yf euery lytell pece or stone of grauell in þe see were a chylde and euery one of them had as moche payne as euer suffred al the meu in the worlde at theyr deth: yet all they togyder suffre not so grete payne as I suffred for the. This woman was sore abasshed seynge and herynge this wonder. And anone agayne he was tourned in to the lykenes of a man, euen after the same fourme whiche he had the tyme of his passyon ryall[6], And sayde: Doughter beholde now thou seest how grete paynes I suffered for the / whiche dooth excede all the paynes of helle / for my power of suffrynge is of god and not of man. And my passyon was so grete that yf it had ben deuyded amonge all creatures of the worlde / they sholde all haue dyed or ben dystroyed. After this sey[i]nge he chaunged hymselfe in to the clerenes of the sonne / notwithstandynge the tokens of his passyon remaynynge also gloryously[7] / in all his woundes were sene al and infynyte creatures of the worlde for compassyon of the same / and he sayd vnto her:

(new page, and picture)

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[1] om. in E_2; C aliquid simile. [2] E_2 all it t. [3] C aut sum insana, aut cuncta quae tangitis fiunt sanguinea. [4] E_2 whome. [5] E_2 came. [6] E royall. [7] E_1 & $_2$ add: he apered.

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BEholde / take hede / now thou seest what I suffred[1] in my godhede for thyn helth; syth all thynges be in me and I in euery thynge / in all these I se the / I loue the / & in them all I am redy to suffre eternally the payne for thy soules helth whiche thou seest, for my loue is infynyte (after saynt Dyonyse) and all thynges in me be infynyte as the same Dyonyse sheweth. Therfore knowe the mekenes[2] of god / and call to mynde the threfolde passyon of cryste / for the whiche thou sayd thryse fyfty Aues / & fyftene Pater nosters, And here after amende thyselfe / that as thou were before the example of all malyce and vnclene lyuynge / soo now from this tyme forwarde [þou] lyue in suche maner that thou may be to all other a myrrour of purete and clennes. I do not appere to the for thy merytes but onely for an example of penaunce / and bycause thy brethren and systers of myn vndefyled moders fraternyte haue prayed for the / that by thy conuersacyon many sholde be conuerted and be the chyldren of god / lyke as before innumerable were made the chyldren of the deuyll by thy wyckednes.

What more? This vysyon vanysshed awaye. It was also vnfayned[3] / for the woman afterwarde felte in her handes and fete the sorowe of crystes passyon / and in other partes of her body. Therfore she rose from synne & toke her to penaunce / and on the morowe after made her confessyon to saynt Domynyk; to whome he enioyned[4] in penaunce to saye the psalter of the blessyd vyrgyn Marye as she was wonte to doo, and to be one of her fraternyte / whyche she had not before in dede but onely in purpose and entent[5] as it is afore sayd; where it is to be noted how moche this sayd fraternyte is worth to them whiche haue it in dede / syth it was soo grete valure[6] to this woman hanynge it but in purpose. [&] whyles that she prayed deuontely vnto this vyrgyn Marye / the same blessyd lady appered to her with saynt Katheryne, sayenge to her: Doughter beholde / take hede / thou hast synned moche: therfore thou must suffre grete penaunce; for this cause take in penaunce euery daye thre dyscyplynes or thre correccyons / wherof euery one shall be of .lv. strokes whiche make a penytencyall psalter. She sayd also / it shall not alwaye nede to haue a rodde / but prycke the with thy nayles / or pynche thy flesshe in euery place. Thou mayst at all tymes doo this penaunce ayenst euery wycked temptacyon and for to obteyne all goodnes / and this is a royall[7], preuy penaunce and naturall, It may be called the quene of all penaunces. This woman herde all these wordes and fulfylled them in dede. And as she was thus dayly penytent: vpon a tyme saynt Domynyk auaunced[8] by the power of god sawe in the nyght a wonderfull thynge to all the worlde. He perceyued that from the hous of this same[9] Katheryne yssued out .lv. flodes from the membres of a lytell chyld / ewhiche flodes descended to hell[10], in whose comynge the soules, there to be purged, were gretely comforted. O how grete and Ioyfull noyses made they than: how many blessynges gaue they vnto this sayd Katheryne; veryly the erth sounded agayne to theyr voyces for Ioye. There were soules delyuered / comforted / made hole & excluded from theyr paynes, by the medytacyon that Katheryne had of crystes passyon in his chyldehode. She was alwaye aboute to applye it to the comforte of all true crysten soules departed out of this worlde. O meruaylous thynge: After this saynt Domynyk sawe a man entre

[1] C patior nunc. [2] C clementiam. [3] C Disparet visio, nec fuit inanis. [4] E₂ inioyne. [5] E₂ intent. [6] E₂ of v. [7] E₂ ryall. [8] C sublimatus; r. anhaunsed. [9] E₂ saynt. [10] C ad purgatorium.

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in to Katheryns chaumbre / & from .v. [woundes][1] of his body yssewed out .lv. [fountaynes][2] whiche nourysshed and watred all the chyrche mylytante / and also this present worlde; trees and plantes dyde burgyn / byrdes and fysshes were quyckened / true crysten people were bathed in those flodes[3]. O how grete swetenes was there and how grete worldly gladnes. All creatures blessyd this woman Katheryne and prayed for her to almyghty god maker of all thynges. And these two meruaylles were shewed for the fyrst fyfty and the seconde. And where as this penytent Katheryne began the thyrde fyfty of her psalter, Saynt Domynyk sawe a meruaylous grete gyaunt clerer than the lyght[4] / of whome yssewed out fyue fountaynes / of the fyue fountaynes sprange fyfty[5] flodes whiche neyther descended to therth / nor to hell / but meruayllously ascended togyder vnto heuen, And by them all heuenly paradyse was watred. Theyr swetenes was so grete that the aungelles and holy sayntes dyde drynke of theym / gyuynge grete thankes to almyghty god. Whan saynt Domynyck sawe all these meruaylles as Thomas of the temple wryteth: he meruaylled gretly why they sholde be shewed and done in the hous of so grete a synner. To whome marye the vyrgyn appered and sayd: O my frende Domynyk why doost thou meruayle in suche causes? Knowest thou not I am a frende to all synners and that the mekenes of god is in me? It was my wyll to shewe these vysyons to the of this my doughter that thou sholde preche them to the worlde / for this entent that no crysten persone be theyr synnes neuer so grete sholde dyspayre in ony condycyon / but alwaye trust in god and his mercy / and namely they that wyll flee vnder my proteccyon with this woman Katheryne. [6]The holy vyrgyn and martyr saynt Katheryne socoured her very moche whiche alwaye she loued and serued with some prayer from her yonge aege / for the congruence of the name[6]. More ouer the blessyd moder of god sayd: O Domynyk thou haste sene these meruaylles: Here now and preche that I soo holy and meke shall saye. Shewe that I haue purchased of my sone to all suche as sayth my psalter and are of my fraternyte / they shall haue the same excellence whiche the sayd Katheryne hath. & though they can not se it in this worlde, lykewyse as men can not se god / his aungelles / the deuylles / neyther theyr merytes and vertues in this lyfe, Also they can not se the vertue of a precyous stone[7] nor of the sterres: therfore the knowlege of heuenly thynges must be moche ferther from them; Notwithstondynge they shall beholde this excellence after theyr deth. Therfore Domynyk be of good comforte [&] preche my psalter & my fraternyte / for vnto all suche as hath them I haue purchased not onely to se this excellence / but also to haue it eternally in possessyon. What sholde I saye more? Saynt Domynyck gaue thankes to almyghty god for his grete mercy. And this Katheryne made herselfe a recluse [&] she dystrybuted her goodes to the poore people. Whiche afterwarde was of so grete holynes that many[8] very holy persones came vnto her bycause of her godly reuelacyons. To whome appered our lorde Ihesu .c.[9] dayes & fyfty before her departynge out of this lyfe shewynge the tyme of her deth / whiche afterwarde departed out of this lyfe very holy. Thre holy vyrgyns one named Iohanne[10] / an other Martha / the thyrde Lucya[11] sawe her soule departe from the body bryghter than the sonne /

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[1] E fountaynes. [2] E woundes. [3] E_2 flode. [4] C luce solari clariorem. [5] C .lv. [6-6] om in C. [7] C magnetis. [8] E_2 very many. [9] E_2 a hundreth; C ante dies xv mortis suae. [10] E_2 Iohane. [11] E_2 Lucie.

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bytwene the armes of her spouse cryst. Her sepulture is in the chyrche of saynt Iohñ[1] lateranence. All crysten people by this take hede of how grete vertue the psalter of our lady is with the remembraunce of crystes passyon / it is alwaye in strength bothe in lyf and at the houre of deth. Therfore let vs prayse and laude our lorde Ihesu and Marye his moder in theyr psalter / to thentent we may deserue to haue the Ioyes of heuen / here by grace / & after this lyfe by glorye.

¶ Here endeth a deuoute medytacyon in sayenge deuoutly the psalter of our lady with dyuers ensamples. Enprynted at London in Fletestrete at the sygne of the sonne. By Wynkyn de Worde. Anno domini .M.CCCCC.viii. the fourth daye of February[2].

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[1] E_2 Iohann. [2] E_2 The yere of our lorde M.CCCCC.XIX. the .XXI. daye of Ianuarius.

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The Psalter,

in verse.

Ms. Vespas. D VII.

This translation of the Psalter is extant in 3 northern Mss.: Vespas. D VII, Egerton 614, and Harl. 1770[1], and was ed. from Ms. Vesp., together with the Latin Psalter and an ags (Northumbrian) interlinear gloss from Ms. Vesp. A I, by J. Stevenson, Surtees Soc., 2 voll., 1843—7; hence it is known as the Surtees Psalter. A note in Ms. Vesp. by a later hand describes it as »Psalterium Davidis in metra anglicana antiquis temporibus elegantissime translatum, cuius operis bina etiam reperiuntur exemplaria in Bibliotheca Bodliana«. Ms. Vesp. is the oldest, and purest and most correct; Ms. Eg. frequently changes the text, by forming 4 lines out of 2, and vice versa, and sometimes introducing cross rhymes; Ms. Harl. combines Vesp. and Eg., besides making changes of its own, by contracting 4 lines into 2, but at the end (from Ps. 109) closely follows Vesp.[2] Stevenson places Ms. Vesp. in the middle of Edward II's reign; this is a mistake, the Ms. is not earlier than 1350, and the 2 other Mss. are still later. Nevertheless, language and style, and the comparative rarity of French terms, give the impression of antiquity. All the Mss. are Yorkshire: Ms. Vesp. seems to belong to the neighbourhood of R. Rolle; Ms. Eg. with its frequent o-forms, to South Yorkshire; Ms. Harl, which is marked as »Liber Monasterii de Kirkham«, was most likely written at that priory. It should be noted that in all the Mss. the -en endings of the Pres. Plur. are frequent. A tradition ascribes this Psalter to R. Rolle (*see* note). But R. Rolle is already the author of the prose translation and exposition, ed. by Bramley Oxf. 1884.[3] Comparing the two, we find that the prose work frequently uses the same terms, and repeats whole verses in almost identical

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[1] Ms. Vesp. D VII, a small vol. in 8, 104 foll., is written in a small, but clear and neat Yorkshire hand of about 1350; the writing is somewhat pale, so that the dashes on f, t, g, d, ll are not always distinct. The inscription: Sum liber Vincencii Mundy, and Sum Guil. Charci, give the names of former owners. The initials are uniformly red, the Latin beginnings of the psalms and of the verses are given on the right margin, the former in red, the latter in black. Ms. Egert. 614, 4°, 99 foll., was written about 1360—70. The Latin beginnings of the psalms, and of the single verses, are written over the Engl. text, and the initials are given to the Latin words. Former owners were Gilbert Barrell, and John Fauntleroy. A fly-leaf in the beginning bears the modern notes: »I conceive this Psalter to be wrote in the 13th century, by the Character & Language. J. W.«, and: Videtur hoc Psalterium in linguam anglicanam transtulisse et versibus haud elegantibus concinasse Richardus de Hampole, vero nomine Rollus, gente Anglus, Ebor. comit., ord. August., eremita; in coenobio Hampoliense prope Doncastrum vixit; obiit anno 1349. Praeter hoc varia scripsit. Vide Cave hist. lit. vol. 1 p. 35 Append.« Ms. Harl. 1770, fol., in 241 leaves, marked as Liber Monasterii de Kirkham, is written in a large northern hand of ab. 1380. The contents are given in the title: Psalterium triplicatum, in verbis latinis, gallicis, et anglicanis. The first part, f. 1—158, contains the Latin Psalter with a French translation in parallel column; the psalms are followed by the Canticles. The Engl. metrical Psalter follows f. 158—241. Both the Latin-French and the English Psalters are accompanied, at the bottom, by the Psalterium Marianum ascribed to Albertus Magnus (ed., with an Engl. transl. in verse, in »Vernon poems«), and, in a 2nd column, Latin prayers, as thus:

Ave virgo virginum, parens absque pari, Sine viri semine digna fecundari, Fac nos legem domini crebro meditari Et in regni gloria beatificari.	Effice nos domine deus noster tanquam fructiferum lignum ante conspectum glorie tue, ut tuis ymbribus cotidie irrigati, mereamur tibi suauium fructuum ubertate placere, per..

In the Engl. Psalter, however, the Psalt. Marianum and the Prayers, are only partially given (last stanza: Ave solis ciuitas in quam introiuit, fol. 165b).

[2] These alterations in Eg. and Harl. have mostly been made without reference being had to the Latin Psalter, and do not help the sense.

[3] Another old English prose Psalter was ed. by Bülbring, EETS 1891; it frequently paraphrases the text.

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words; and there can be no doubt that the prose translator is largely indebted to the older Psalter. The greater freedom from French words and the archaic character of the older Psalter do not of necessity imply another author. In a transition time, an author may write very differently when a young man, and when advanced in years. R. Rolle died in 1349 an old man, and his earlier life belongs to the 13th century. The metrical Psalter might well be a work of his youth, his first attempt. The question is one of difficulty, and I cannot now attempt to solve it.[1] But that the Psalter belongs to Yorkshire, is to me beyond doubt; and therefore I include it here, the more so as the recently edited prose Psalter is easily accessible, and the club-edition of the metrical Psalter is not.

Ms. Vesp. D VII.

I.

SEli biern þat noght*e* is gan
In þe rede of*e* wicked man,
And in strete of sinfull*e* noght he stode,
Ne sat in setel of*e* storme[1] vngode;
2 Bot in lagh of*e* lau*e*rd his wille be ai,
And his lagh think*e* he night and dai.
3 And al [2]his liue swa sal it*e* be
Als it fares bi a tre
Þat stremes of*e* watres set es nere,
Þat giues his frui*t*e in time of*e* yhere,
4 And lef*e* of him todreue ne sal;
What*e* swa he does sal soundefull*e*[1] al.
5 Noght swa wickedmen, noght swa;
Bot als duste þat wind*e* þerthe tas fra.
6 And þarfore wik*e* in dome noght rise,
Ne sinfull*e* in rede of*e* rightwise.
7 For lauerd of*e* rightwise wate þe wai,
And gate of*e* wicked forworth sal ai.—

[1] Vulg. pestilentiae. [2] Ms. als.

[1] V. prosperabuntur.

Ms. Egerton 614.

I.

(S)eli beerne þat noght is gan
(I)n þe red of wicked man,
And in stret of sinful noght he stode,
(Ne sat in setel) of storme vngode;
2 Bot in lagh of lauerd his wil be ai,
And his lagh þinck*e* he night and dai.
3 And al his lif swa sal it be
Als it fares be a tre
Þat streme of water sett is nere,
Þat gifes his fruit in tyme of yere;
4 And lef of him todreue noght sal;
What swa he dos sal soundful al.
5 Noght swa wicked men, noht swa;
Bot als dust þat wynd þe erþe tas fra.
6 And þerfor wick*e* in dome noht rise,
Ne sinful in rede of rightwise;
7 For louerd of rightwise wot þe wai,
And gate of wick forworth sal ay.

Harl. 1770. fol. 158.

I.

Seli berne þat noht is gan
In þe red of wiked man,
And in strete of sinful noht he stode,
Ne sat in setel of storme ungode;
2 Bot in lagh of lauerd hijs wille be ay,
And hijs lagh þinke he niht and day.
3 And al hijs liue swa sal he be
Als itte fares be a tre
Þat streme of waters set is nere,
Þat giues hijs frute in time of zhere;
4 And lef of it todreue ne sal;
Wat swa he dos sal soundful al.
5 Noh[t] swa wicked men, noht swa;
Bot als dust þat winde þe erþe tas fra.
6 And þerfor wicke in dome noht rise,
Ne sinful in rede of rihtwise;
7 For lauerd of rihtwise wate þe way,
And gate of wike forwurþe sal ay.

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[1] The archaic character is greatly due to the fact that the translator, in his difficult task, utilized ags. glosses or versions (as those ed. by Stevenson l. c. and by Thorpe 1835), retaining many of the words found there (as soundful, þild), even such as he *no longer understood* and, therefore, *misread* or *misapplied* (so, ags. nyhtsom is to him mihtsom, lickam has the sense of face). The seeming antiquity, therefore, appears to be partly artificial. Other words he seems to have formed himself, by litterally translating Latin terms, in the manner of the old glosses (as neghsom = propitius a prope, ouer-tomehed = supervacue, stedful = locupletare, stithcoming = impetus, stithstreme &c). — The division of verses is the same as in R. Rolle.

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Ms. Vesp. D vii.

Blisse to þe fadre and to þe sone
And to þe haligaste wil with am wone,
Als first was, es, and ai sal be
In werlde of*e* werldes, to þe thre.

II.

Wharfore gnaisted gomes swo,
And folk*e* vnnait thoght þai þo?
2 Vpstode kinges of*e* þe land,
And þe p*r*inces in þair hand
Ogaine þair lauerd þai come on ane
And ogaine his criste to gane;
3 »Bandes of þa breke we ai,
And fra vs werpe þair yoke awai«.
4 Þat wones in heuen scorne þam sall*e*,
And lauerd sal [þam] snere with-all*e*.
5 Þan sal he speke to þam in his wreth,
And todreue am sal he in his breth:
6 ».I. sothlik*e*, set am for-þi
King*e* fro him witerli
Ouer Syon, hill*e* hali his,
Spelland his bodeworde al with blisse.
7 Lauerd to me saide: ,mi son art*e* þou,
And .i. to-dai gate þe nou.
8 Ask*e* of*e* me, and .i. to þe sal
Gine genge wele mare with-al
Heritage þine in þi hand,
And þine aght*e*, meres of*e* land*e*.

Ms. Egerton 614.

Blisse to fader and to þe sone
And to þe hely gast wil wyth þam wone,
Als frist was, is, and ay sal be,
In werld of werldes, vn-to þe þre.

II.

Qherfor gnaisted gomes swa,
And folk*e* ful vnnait þhoght þai þa?
2 Vpstoden kynges of erþe strang*e*,
and þe p*r*inces þaim amang*e*
Agayn þair god þai com in an,
and agayn þar crist to gan.
3 »Bandes of þam brek we ai,
And fra vs werp þar yhocke awai«.
4 Þat wones in heuen scorn (þam sal),
And lau*er*d sal þam swere (!) with-al.
5 Þen sal he spek to þam in w(rath),
And to-dreue þam sal he in his brat(h):
6 »I soghlic sette am for-thi
Kyng fra him ful witerli
Ouer Syon, heli hille hisse,
Spelland his hode al with blisse.
7 Lau*er*d to me said: ,my son þou hatte,
And .i. my-self to-dai þe gatte.
8 Ask of me, and .i. gif þe sal
Genge and wel more with-al
Þine heritage al in þi hand,
And þine aht meres of land.

Harl. 1770.

Blisse to þe fader and to þe sone
And to þe hali gast, wil with þam wone,
Als first was, isse, and ai sal be,
In werld of werldes, te þe thre.

II.

Wherfore gnaysted genge swa,
And folc ful unnait þoht þai þa?
2 Vpstoden kinges of þe lande,
And þe princes in þar hande
Agayn þar god þat come in an,
And agayn þar crist to gan.
3 »Bandes of þa breke we ai,
And fra us werp þar zhoc awai«.
4 Þat wones in heuen scorne þam sal,
And lauerd sal þam swere wiht-al.
5 Þen sal he speke to þam in brath,
And to-dreue þo sal he in hijs wrath:
6 »In[1] sothlic set am for-þi
King of him ful witerli
Ouer Syon, his hil heli,
Spelland his bode sothfastli.
7 Lauerd saide to me: ,mi sone þou hat,
And .i. me-self to-dai þe gat.
8 Aske of me, and .i. to þe sal
Giue genge wel mar with-al
Eritage þine in þi hande,
And þine ath meres of lande.

[1] r. I.

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Ms. Vesp. D VII.

9 In yherde irened salt þou ster*e* þa,
Als lome of*e* erthe breke þam als-swa'«.
10 And nou, kinges, vnderstand*e*!
Ye er*e* lered[1] þat demes land*e*.
11 Serues lau*er*d in drede at wille,
And with quaking*e* glades him tille.
12 Gripes lare, leswhen lau*er*d wrethide be,
And fra right*e* wai forworth yhe.
13 When in schorte his wreth tobrent has he[2],
Þat in him traisted all*e* seli be.

III.

Lau*er*d, hou felefolded ar*e* þa
Þat droues me to do me wa!
Fele rise ogaine me, 2 fele saies þis
To mi saule: »nys hele nane in god*e* his«.
3 And, lau*er*d, mi fanger art þou in land*e*,
Mi blisse, and mi heued vpheueand*e*.
4 With my steuen to lau*er*d cried .I.;
And he herd me fra his hill*e* hali.
5 .I. am methful, for .i. slepe[1];
And .i. raas, for lauerd me kepe.
6 Noght sal .i. drede a thousand
Of*e* folk*e*, ar me vmgyuand;
Rys, lau*er*d, ai ful of*e* blisse,
Sauf*e* make me, my god þat isse.
7 For þou smate doune with þi hand
Alle to me witherwendand

[1] V erudimini. [2] V Cum exarserit in brevi ira eius.

[1] V Ego dormivi, et soporatus sum.

Ms. Egerton 614.

9 In irne yherd salt þou stere þam wek*e*,
Als lome of erþe þou salt þam brek*e*«.
10 And nou, kinges, vnderstandes,
Yhe þe whilke þat demes landes.
11 Serues to lou*er*d in dred at wille,
And with q*ua*kyng*e* glades him tille.
12 [G]ripes lare, les whe*n*ne lau*er*d wrath be,
And fra right wai for-wrþe ye.
13 When i*n* short his wragh to-brent is so,
Þat i*n* him traist seli alle þo.

III.

Lau*er*d, whi fele-folded are þa
Þat me droue and done me wa?
Fele rise again me, 2 fele sain þisse
To mi saule: »nis hele þai in god hisse[1]«.
3 And þou, lou*er*d, my fong*er* in land,
Mi blisse, and mi heued vpheuand.
4 With mi steuen to lou*er*d cried .I.;
And he herd me fra his hille heli.
5 .I. am methuf(!)[2] for .i. slepe;
And .i. ras, for lau*er*d me keppe.
6 .I. sal noht drede a þhousand
Of folk*e* are me vmgiuand;
Ris, lau*er*d, berihed make me,
Mi god þ*a*t isse and ai sal be.
7 For þ*a*t þou smate with þi hand
Alle againe me wiþer-wendand

[1] V non est salus ipsi in deo eius. [2] r. methful.

Harl. 1770.

9 In irne zherd sal þou stere am weke,
Als lome of erþe þou sal þam breke«.
10 And nou, kinges, vnderstandes,
Yhe þe whilc þat demes landes.
11 Serues to lauerd in drede at wille,
And with quaking glades him tille.
12 Gripes lare, leswhen lauerd wrath be,
And fra rith wai forwurth zhe.
13 Wen tobre[n]t in short is wrath has he,
Þat in him traist alle seli be.

III.

Lauerd, whi manifalded are þai
Þat drouen me bi niht and dai?
Fele rise gain me, 2 fele sain þisse
To mi saule: nis hele þai in god isse.
3 And þou, lauerd, mi fonger art, mi blisse,
And heueand up mi heued þou isse.
4 With mi steuen to lauerd kried .i.,
And he herd fra his hil heli.
5 I slep and methful am .i.;
And lauerd me kep, .i. ras for-þi.
6 Noth sal .i. drede a þhousande
Of folke are [me] vmgiuande;
Rise, lauerd, bi dai and nith,
Sanf me, mi god ful of mith.
7 For þat þou smot with þi hande
Alle again me wiþer[1]-wendande

[1] Ms. wiþet.

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Ms. Vesp. D VII.

With-outen sake or any skil;
Tethe of sinful brised þou il.
8 Of lauerd es hele for-by al þinge;
And ouer þi folke be þi blissinge.

IV.

When .i. kalled herd me with blisse
God of my rightwisnesse þat isse;
If þat drouyng in .i. ware,
Þou tobreddest[1] to me þare:
2 Haf mercy of me inwardeli,
And here þou my beede for-þi.
3 Mennes sones, towhen of herte vnmeke?
Whi loue yhe fantom, and lighinge seke[2]?
4 And wites þat lauerd his haligh selkouþede he!
When .i. to him crie, lauerd sal here me.
5 Wrethes, and ne wiles sinne;
Þat your hertes sayne with-inne,
And in your kleues you bitwene
Sar þat ye stangen[1] bene.
6 Offres offrand of rightwisnesse,
And hopes in lauerd mare and lesse.
Many with þar mouth sais þus:
»Wha sal goddes schewe til vs?«
7 Takened light of þi face, lauerd, ouer vs es,
Þou gaf in to my herte faynes.

[1] dilatasti. [2] Ms. speke.

[1] r. stungen.

Ms. Egerton 614.

With-outen sak or outen scil;
Tegh of sinful bretnedest þou il.
8 For(!) louerd it is helynge,
And ouer þi folke be þi blissinge.

IV.

When .i. cald, louerd of rithnes me herd he;
In drouynge tobrededest þou to me.
2 Haue merci of me in þe stede,
And with þine eres here my bede.
3 Mensones, towhen of hert vnmeke?
Why loue ye fantum, and lyhinge seke?
4 And wite ye þat louerd is halgh selkouþed[1] he;
When .i. cri to him, louerd sal here me.
5 Wrathes, and ne wiles sinne;
Þat yhour hertes sain with-inne,
And in your cleues yhou bitwene
Sore þat yhe stungen bene.
6 Offres offrand of rightwisnesse,
And hopes in louerd more and lesse.
Fele sain, wil þat þai liue:
»Who sal vs giftes shewe or giue?«
7 Tokened is ouer vs þe liht
Of þi lickam[2], louerd, so briht;
Þou gaf with ful mikel quert
Fainnes most in to mi hert.

[1] Ms. selkoured. [2] V vultus.

Harl. 1770.

With-outen sake or ani skil;
Tegh of sinful bretned þou il.
8 Of lauerd it is helinge,
And ouer þi folk be blissinge.

IV.

Wen[1] .i. cald, lauerd of mi rithnes me her[d] he[2];
In drouing to-breddest þou to me.
2 Haue merci of me in þe stede,
And with þine eres here mi bede.
3 Men sones, towen of hert unmeke?
Whi loue zhe fantom, and leyhing seke?
4 And wites, lauerd his halgh selcuþed he;
Lauerd wen .i. to him crie sal here me.
5 Wrathþes, and ne wiles sinne;
And zhour(!) hertes sain with-inne,
And [in] zhour kleues zhou be-twene
Sare þat yhe stungen bene.
6 Offres offrand of rithwisnesse,
Hopes in lauerd mare and lesse.
Mani sain whil þat þai liue:
»Who sal us giftes shew or giue?«
7 Tokned is ouer us, lauerd, lith of face þine;
Þou gaf fainnesse in hert mine.

[1] Ms. Wem. [2] Ms. herhe.

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Ms. Vesp. D VII.

8 Of*e* fruite of*e* whete, of his oli, & wyne
Ar þai manifolded ine:
9 In pees in him-self*e*[1], is best*e*,
Sal .i. slepe and sal i. rest*e*;
10 For þou, lau*er*d, sengely
In hope set me witerly.

V.

Myne wordes, lau*er*d, with eres byse;
Vnderstande þe crie of*e* me.
2 Bihald vnto my bede steuene,
Mi kyng*e* and my god of*e* heuene.
3 For to þe, lau*er*d, bidde sal .i.;
Mi steuene sal tou here erli.
4 Erli sal .i. to þe se and stande:
For noght god artou wiknes willande,
5 Ne wone sal lither biside þe,
Ne vnrightwise bifor þin eyhen be.
6 Þou hated al þat wirkes wiknesse;
Þat lighe spekes leses tou mare and lesse,
7 Menslaers and swykel lau*er*d wlate sal.
And .i., in Mikelhede of*e* þi m*er*cy al,
8 Ingo in þi hous sal .i.,
.I. sal bid[1] in þi drede at þi kirke hali.
9 Lau*er*d, lede me in þi rightwisnesse, for fas myne,
Ryght my wai in syght*e* þine.

[1] V In pace in idipsum dormiam.

[1] V adorabo.

Ms. Egerton 614.

8 Of frute of whet, of is oly, and wine
Are þai manifolded ine.
9 In pais in him-self is best
Sal .i. slep and sal .i. rest;
10 For þou, lou*er*d, singelli
In hope sette me weterly.

V.

Mi wordes, lou*er*d, with eres bise;
Vnderstand þe cri of me.
2 Of mi bede bihald to steuen,
Mi kyng and mi god of heuene.
3 For to þe, lou*er*d, bidde sal .I.;
Mi steuen sal tou here erli.
4 Erli sal .i. to þe se and stand,
For þou art noht god wicnes willand.
5 Ne liþer sal noht wun bi þe,
Ne vnrightwise befor þin eȝhen be.
6 Þou hated al þat wirk wicke þing*e*;
Þou leses alle þat spek*e* liyhing*e*.
7 Mensloers and swikel lou*er*d wlat sal.
And .i., i*n* mikelhed of þi m*er*cy al,
8 In þi hous inga sal .I.;
.I. sal bidde in þi drede at þi krik heli.
9 Lou*er*d, lede me in þi rithnes rith,
And for mi fos in þi siht in (r. mi) wai rĥt.

Harl. 1770.

8 Of frut of whete, of is oli, and wine
Are þai mani-folded ine.
9 In pais in him-seluen best
Sal .i. slep and sal .i. rest;
10 For þou, lauerd, sengelli
In hope set me witerli.

V.

Mi wordes, lauerd, with eres bise;
Vnderstande þe krie of me.
2 Bihald of mi bede to steuen,
Mi king and mi god of heuen.
3 For to þe, lauerd, bid sal .i.;
Mi steuen sal tou here erli.
4 Erli sal .i. to þe se and stande,
For noth god art tou wicnes willande.
5 Ne liþer sal wun bi þe,
Ne unrithwise bifor þine eȝhen be.
6 Þou hates alle þat wirke wicnesse;
Þou leses þat liyhe speke mare and lesse.
7 Menslores and swikel lauerd wlate sal.
And .i., in mikelhed of þi merci al,
8 In þi hous .i. sal in-ga;
I sal bid at þi heli kirke in þi drede swa.
9 Lauerd, lede me in þi rithnes, and fro fas mine
Rith mi waye in siht thine.

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Ms. Vesp. D VII.

10 For noght es in þar mouth sothnesse;
Þe hert of*e* þaim vnnait*e* it*e* esse.
11 Thrugh openand[1] es þrote of þam swa,
With þar tunges fikeli þai dide; lau*er*d, deme þa.
12 Fra þair thoghtes falle þai mare and lesse;
After þe mikelhede of þair wikednesse
Output*e* þam þare þai sal be,
Lau*er*d, for þai taried[2] þe.
13 And fayne sal alle þat hope in þe;
In ai sal þai glade, and þu in am be;
14 And mirþe sal in þe þat loue þi name alle:
For to þe rightwise blisse þu salle.
15 Lau*er*d, als with schelde þus
Of þi godewille crouned þou vs.

[1] V Sepulcrum patens. [2] irritaverunt.

VI.

Lau*er*d, ne threte me in þi wreth,
Ne ouertake me in þi breth.
2 Lau*er*d, haf m*er*cy of me,
For þat seke am .I. to se;
Hele me, lau*er*d—best þou mai —
For alle mi banes droued ar þai.
3 And my saule mikel droued isse;
Bot þou, lau*er*d, towhen[1] al þisse?
4 Torn, lau*er*d, and mi saule outtake;
For þi m*er*cy sauf*e* me make.

[1] usquequo.

Ms. Egerton 614.

10 For noht isse in þar mouth soghnesse;
Þe hert of þam vnnait it esse.
11 For open þrugh is þrote of þam swa;
With þar tu*n*ges swikli þai did; lou*er*d, deme þa.
12 Þai fal fra þar þhothtes mare a*n*d lesse;
After mickelhed of þar wickednesse
Output þam þar þai sal be,
Lauerd, for þai taried þe.
13 And fain alle in þe hopen so;
Þai sal glad, and þou sal wone in þo.
14 And þ*a*t loue þi name i*n* þe al glad sal þai,
15 For to þe rightwis blisse sal tou ai.
Lou*er*d, al[s] with sheld þus
Of þi gode wille þou crouned vs.

VI.

Lou*er*d, ne þrete me in þi brath,
Ne ou*er*nymme me in þi wrath.
2 Milþe of me, lou*er*d, for sek am .y.;
Min bones are droued, hele me for-þi.
3 And mi saul swiþe droued isse;
Bot þou, lau*er*d, hulange þisse?
4 Turne, lou*er*d, and mi saul out-take;
For þi merci sauf*e* me make.

Harl. 1770.

10 For noth is in þar mouth sohtnes;
Þi[1] hert of þam unnait hit es.
11 Þurgh openand it[2] þrote of þa;
With þar tunges swikeli þai dide; god, deme þa.
12 Þai falle fra þar ȝhotes mare and lesse;
After mikelhed of þar quednes
Out-put þam þar þai sal be,
Lauerd for þai traied þe.
13 And faine sal alle þat hope in þe;
In ai sal þai glade, a*n*d þou in þam be.
14 And þat loue þi name mirþe sal in þe alle,
15 For to rithwis blisse þou salle.
Lauerd, als with sheld þus
Of þi gode wille þou krouned us.

VI.

Lauerd, ne ȝhrath me in þi brath,
Ne ouernime me in þi wrath.
2 Haue merci of me, lauerd, for seke am .i.;
Mi banes are droued, hele me for-þi.
3 And mi saule swiþe mikel droue is;
Both þou, lauerd, þou[3] when þis?
4 Turn, lauerd, mi saule outtake;
For þi merci sauf me make.

[1] r. þe. [2] r. is. [3] r. to.

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Ms. Vesp. D VII.

5 For noght es in dede þat is myned of*e* þe;
And in helle wha to þe schryuen sal be?
6 .I. swank*e* in mi sighing*e*-stede;
.I. sal wasche bi al nyghtes mi bede;
With mi teres in mi bede
Sal .i. wete mi liggyng*e*-stede.
7 Let*e* es fra wreth myn egh for-þi;
Bitwix my faes al elded .I.
8 Wites fra me, al þat wirkes wyk*e* þing*e*,
For lauerd herd steuen of*e* mi wepyng*e*;
9 Herd lau*e*rd bisekyng*e* of*e* me,
Lau*e*rd mi bede kepid has he.
10 Þai schame and todreue al my faes swiftely;
Þai be went, and schame swith radely.

VII.

Lau*e*rd mi god, sauf me, .I. hoped in þe,
Fra al me filyhand; and lese me;
2 Leswhenne reue [he] als lioune
Saule myne to bring it doune,
While nane es þat bie sal,
Ne whilke sauf*e* þat mas with-al.
3 Lau*e*rd mi god, yif*e* .i. dide þis,
Yif*e* wikednesse in mi hende is,
4 If*e* .I. yelde yeldand me iuele, .I. falle
Gilti[1] vnnait fra mi faes alle,

[1] V decidam merito inanis.

Ms. Egerton 614.

5 For noht is in ded þis[1] mind of þe;
And in helle who to þe shriuen sal be?
6 I swank in mi sikinge-stede,
Ilke niht sal [i] wesshe mi bede;
With mi teres in mi bedde
sal .i. wete mi ligginge-stede.
7 Let is mine egh for wrath to falle;
Innelded[2] bitwix mi fos alle.
8 Wites fro me alle þ*a*t wirk [wic] þing*e*,
For lou*e*rd herd steu*e*n of mi weping*e*.
9 Herd lou*e*rd bisekyng*e* of me;
Lau*e*rd mi bede kep has he.
10 Sham *a*nd to-dreued be mi fos swiftli;
Þai t*u*rne, and shame swith raddeli.

VII.

Lau*e*rd mi god, in þe hoped .I.;
Berȝed make þou me for-þi
Fra alle þat are me filiand,
And lese me out of þar hand:
2 Lesqwen reue he als lioun
Saule min to bring*e* it doun,
Whil non is þat bie mai,
Ne þat beryhed mas, nith or dai.
3 Lau*e*rd mi god, if .i. do þisse,
Whor wickednes in mi hend isse,
4 If .i. yheld to yheldand me iuels, .i. falle
Gilti vnnait fra mi fas alle.

[1] r. þat is. [2] r. I elded.

Harl. 1770.

5 For noth is in dede þat manes of þe;
Þat in helle who sal be shriuen to þe?
6 I swank in mi sikinge-stedde,
Ilke nith sal .i. washe mi bedde;
With mi teres witerli
Mi straile sal .i. wete for-þi.
7 Let is min egh fra wrang onan;
I elded bitwix alle mine fan.
8 Wites fra [me] alle þat wirke wic þing,
For lauerd herd steuen of mi weping.
9 Herd lauerd besekinge of me;
Lauerd mi bede kep has he.
10 Þa shame and be let alle mi fas swiftli;
Þai be turned, and shame swiþe radli.

VII.

Lauerd mi god, in þe hoped .i.;
Sauf make þou me for-þi
Fra alle þat are me filyhande,
And lese me out of þar hande:
2 Leswhenne reue he als lioun
Saule mine to bring it doun,
Whil nan is þat bies rith,
Ne sauf makes day ne nith.
3 Lauerd mi god, if .i. do þis,
Ware wickednes in mi hende is,
4 If .i. ȝheld yheldand me iuels, .i. falle
Gilti fra mi fas unnait alle.

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Ms. Vesp. D vii.

5 Fylegh saule mine þe faa,
Grypes[1], and fortredes swa
In erthe my lif*e*, mi blisse with wa
In duste ledes, þar þai come fra.
6 Vprise, lauerd, in wreth þine,
And vpheue in endes of*e* faes myne;
7 And rise, lau*er*d, in bode þou sent*e* to be;
And kirke of*e* folke sal vmgif*e* þe;
8 And for þat, torne vpe in hegh*te*.
Lau*er*d demes folke righ*te*.
9 Deme me, lau*er*d, aftir my rightwisenes,
And after ouer me myn vnderandnes.
10 Endede nith of*e* sinful be;
And right sal tou rightwise to þe;
Ransakand þair hertes clene
And þair neres, gode, bidene.
11 Mi rightwis helpe fra lau*er*d in quert*e*,
Þat sauf*e* makes right of*e* hert*e*.
12 God rightwise demer, stalworth, and tholand,
Nou wrethes be al dais in land[1]?
13 Bot ye be torned, his swerde schakes he right*e*;
He bent*e* his bough, and graiþed it*e*,
14 And in it grayþed he lomes of dede,
His arwes he made to brennand rede.
15 Bihald, he kyneld vnrightwisnesse,
Onfang*e* sorwe and bare wickednesse;

[1] r. grype, fortrede, lede.

[1] V numquid irascitur per singulos dies?

Ms. Egerton 614.

5 Filihes saul mine þe fa
And gripes, and fortredes als-swa
In erþe mi lif, mi blisse with wa
I[n] dust t*ur*nes þar it come fra.
6 Ris vp, lau*er*d, in wragh þine,
And vpheue i*n* endes of fos mine;
7 And ris, lau*er*d mi god, in bode þou sent to be;
And kirk of folk sal vmgiue me (!).
8 And for þat t*ur*ne vp in heght.
Lau*er*d demes folk ful righ*te*.
9 Deme me, lau*er*d, aft*er* my rihtwisnesse,
And ouer me aft*er* min vnderandnesse.
10 Ended nigh of sinful be,
And rightwise sal tou riht to þe,
Ransakand hertes of tho
And þar neres, god, als-so.
11 Riht help min fra god in quert,
Þ*a*t berihed mas rihtwise of hert.
12 God demer riht, þoland, and strang*e*,
Nou wrakes be daies alle lang*e*?
13 Bot ȝe t*ur*ne, he shakes his swerd of stel;
He bent his bow and graiþed it wel.
14 And in yt he graiþed lomes of dede,
His arwes he made tobrennand rede.
15 Loke he kyneled vnrightwiseuesse,
Onfong*e* sorgh, and bare wicnesse.

Harl. 1770.

5 Filyhes saule mine þe fa
And gripes, fortredes als-swa
In erþe, mi blisse with wa
In dust ledes þar hit com fra.
6 Ris, lauerd, in wragh þine.
And upheue inendes of fas mine;
7 And ris lauerd in bode þou send to be;
And kirk of folk sal umgiue þe.
8 And for þat again turne in heth.
Lauerd demes folke ful reth.
9 Deme me, lauerd, after mi rithwisnes,
And ouer me after min underandnes.
10 Nigh of sinful ended be,
And rith salt þou rithwis to þe,
Ransakand þar hertes clene
And þar neres, god, bidene.
11 Rith help min fra god in quert,
Þat sauf mas rithwis of hert.
12 God demer rith, strang, and þholand,
Nou wrathes be alle daies in land?
13 Bot ȝhe turne, he shakes his swerd of stele;
He bent his bogh and graiþed it wele.
14 And in it he graiþed lomes of dede,
His arwes he made to brennand rede.
15 Loke he kineled unrihtwisnes,
Onfong soryhe, and bare wicnes.

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Ms. Vesp. D VII.

16 Þe slough he opened and it groue he:
And in dyke he felle þat he made to be.
17 His sorwe torne in his heued with-alle,
And his wiknes in his scalp doune-falle:
18 .I. sal schriue to lau*er*d aftir his right-wisnes,
And salme to name of*e* lau*er*d heghist es.

VIII.

Lauerd, oure lau*er*d, hou selkouth is
Name þine in alle land þis!
2 For vpehouen es þi mykelhede
Ouer heuens þat ere brade.
3 Of*e* mouth of*e* childer and soukand
Made þou lof*e* in ilka land,
For þi faes, þat þou fordo
Þe faa, þe wreker him vnto.
4 For .I. sal se þine heuenes hegh,
And werkes of þine fingres slegh,
Þe mone and sternes mani ma
Þat þou grounded to be swa:
5 What is man, þat þou mines of*e* him?
Or sone of*e* man, for þou sekes him?
6 Þou liteled him a litel wight
Lesse fra þine aungeles bright;

Ms. Egerton 614.

16 Þe flogh[1] he opened, a*n*d grof with spade:
And in dike felle he þat he made.
17 Be t*ur*ned is sorgh in his heued with-al,
And in his scalp his wickednesse dou*n* fal.
18 .I. sal shriue to lou*er*d aft*er* is right-wisnesse,
And syng to lou*er*d name, heghist esse.

VIII.

Lau*er*d, our lau*er*d, hou selkouth isse
Name þine in al erþe þisse!
2 For vphouen is þi mikelhade
Ouer heuenes þat are brade.
3 Of mouth of childer and soukand
Made þou herying in þi land,
For þi foos, þat þou fordo
Þe foo, þe wreker him vn-to.
4 For .i. sal se þine heuenes hegh
And werkes of þi fingres slegh,
Þe mone and sternes sal .i se
Þat þou staþeled for to be.
5 What is man, þ*a*t þou mines of him?
Or sone of man, for þou sekest him?
6 Þon liteled hi*m* a litil witht
Lesse fro þine aungels bright;

[1] r. slogh.

Harl. 1770.

16 Þe slogh he opened and grof with spade:
And in dike felle he þat he made.
17 Turne his soryhe in heued with-alle,
And in his scalp his wickednes doun-falle.
18 I sal skriue to lauerd after is rith-wisnes,
And to lauerdes name, heghist es.

VIII.

Lauerd, our lauerd, hou selkouth isse
Nam þin in al erþe þisse!
2 For uphouen is þi mikelhode
Ouer heuenes þat are brode.
3 Of mouth of childer and soukande
Made þou lof þurgh þe lande,
For þi fas, þat þou fordo
Þe fa, þe wreker him unto.
4 For .i. sal se þine heuenes hegh
And werkes of þi fingres slegh,
Mone and sternes baþhe þa,
Whilk þat þou staþheled swa.
5 Wat is man, þat þou menes him?
Or mannes son, for þou sekes him?
6 Þou litteled him a litel wiht
Lesse fra aungels þat ar briht;

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Ms. Vesp. D VII.

With blisse and menske þou crouned him yet,
And ouer werkes of þi hend him set;
7 Þou vnderlaide alle þinges
Vnder his fete þat ought forthbringes,
Neete and schepe bathe for to welde,
Inouer and[1] beestes of þe felde,
8 Fogheles of*e* heuen, and fissches of*e* se
Þat forthgone stihes of*e* þe se.
9 Lau*er*d, our lau*er*d, hou selkouth is
Name þine in alle land þis!

IX.

I sal schriue to þe, lau*er*d, in al hert myne,
.I. sal telle alle wondres þine;
2 .I. sal fayne and glade in þe,
And salme to þi name, heghist mai be;
3 In tornand hindeward mi faa; —
Þai ar vnfest and[1] forworth fra þi face sal þa.
4 For þou made my dome and mi skile þat es;
Þou sites ouer trone, þat demes rightnes.
5 Þou snibbid genge mare and minne,
Forworthed wiked for his sinne;
Name of þam þou dide awai
In werlde of werlde and in ai.

[1] V insuper et.

[1] Ms. vnfestand.

Ms. Egerton 614.

With blisse and menske hi*m* crouned tou so,
And set him ouer þine hendwerkes mo.
7 Þou vnderlaidest alle þinges
Vnder his fete þat oht sorgh[1] bringes,
Shep and nete, for to weld,
Inouer a*n*d bestes of þe feld,
8 Foȝheles of heuen, a*n*d fhisshes of se
Þat ou*er*faren stiȝhes of se.
9 Lau*er*d, our lau*er*d, hou selkouth ysse
Name þine in al erþe þisse!

IX.

I. sal shriue to þe, lau*er*d, in al hert myne;
Telle .i. sal alle wondres þine.
2 .I. sal fayne and glad in þe,
Salm to þi name heghist mai be.
3 Int*ur*nand mi fo hindward al;
Þai are vnfest, a*n*d fra þi face forwrgh þai sal.
4 For þou made mi dome a*n*d my *s*cil[2] þ*a*t esse;
Þou sites [ouer] trone, þat demes rihtnesse.
5 Þou snibbed genge more a*n*d lesse,
And wik*e* forwrþed in wicnesse.
Þe nam of þam þou did awai
In werld of werld and in ai.

[1] r. forgh. [2] Ms. acil.

Harl. 1770.

With blis and menske þou crouned him yhet,
And ouer þi hendwerkes him set.
7 Þou underlaid alle þinges
Vnder his fet þat oht forhbringes,
Shep and nete alle forto welde,
Inouer bestes of þe felde,
8 Fliht-foyheles of heuen, a*n*d fisshes of se
Þat ouergan stiyhes of se.
9 Lauerd, of[1] lauerd, hou selkouth isse
Name þin in al erþe þisse!

IX.

I. sal shriue to þe, lauerd, in al mi hert;
And telle alle wundres þin in quert.
2 I. sal fainte[2] and glade in þe,
I. sal singe to þi heghist name mai be.
3 Inturnand hinwand(!) þe fa;
Þat are unfest, and forwurth fra þi face sa[l] þa.
4 For þou made mi dome and mi scil þat es,
Þou sites on trone, þat demes rithnes.
5 Þou snibbed genge mare and minne,
Wicke forwurþed in his sinne.
Name of þam þou dide away
In werld of werld and in ay.

[1] r. our. [2] r. faine.

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Ms. Vesp. D VII.

6 Faes waned of*e* swerde in ende[1],
And þair cites doune dide þou wende.
7 With dine forworthed mynde of þa;
And lau*er*d in ai he wones swa.
8 He graiþede in dome to be
His trone; and als deme sal he
Werld*e* of*e* erþe in euennesse,
Deme sal he folk in rightwisnesse.
9 And made is lau*er*d to-flight þe pouer to;
Helper in nedinges, in drouyng*e* so.
10 And hope in þe þat þi name knewe oght*e*,
For sekand þe, lau*er*d, forletes tou noght*e*.
11 Salmes to lau*er*d wones in Syon;
Bitwix genges schewes his thoghts on-on;
12 For sekand þar blode he mines in thoght,
Þe crie of pouer forgetes he noght*e*.
13 Haf*e* m*er*cy of*e* me, lau*er*d, and se
Mi mekenesse of my faes þat be;
14 Þat vpheues me fra yhates of*e* dede,
Þat .I. schewe forth to sprede
Þine loueynges euerilkone
In yhates of*e* doghtres[1] of Syon.
15 In þi hele þan sal .I. glade.
Genge fest*e* ar*e* in forward[2] þat þai made;

[1] V Inimici defecerunt frameae in finem.

[1] V in portis filiae Sion. [2] V in interitu.

Ms. Egerton 614.

6 Fos waned of swerd i*n* ende,
And þar cities doune dide þou wende.
7 Forwrþed with din minde of tho;
And lou*er*d in euer wones so.
8 He graþed in dome sete hisse,
And he sal deme with mikel blisse
Werld of erȝhe in euenesse,
Deme sal he folk*e* in rihtwisnesse.
9 And mad is lou*er*d to pou*er* in[1]-flenge,
Help*er* in nedinges, in drouyng*e*.
10 And hope sal in þe þi name knew oht,
For sekand þe, lou*er*d, forsoke þou noht.
11 Salmes to lou*er*d þat wones i*n* Syon;
Shewes bitwix genge his ȝohtes o-non;
12 For sekand þar blode he mines i*n* ȝoht,
Þe crie of pou*er* forgetes he noht.
13 Haue m*er*ci of me, lou*er*d, and se
Mi mekenesse of mi fos þat be;
14 Þat þou heue me fro ȝhates of ded,
Þat .i. shew forth and spred
Þine heryinges sone o-non
In ȝhates of doghtres of Syon.
15 .I. sal glad in þi hele; folk*e* festened are
In forward þat þai maked þare;

[1] Ms. im-.

Harl. 1770.

6 Faas wanes of swerd in ende,
And þar cites donn dide þou wende.
7 Forwurþed with din minde of þa;
A*n*d lauerd in ai he wones swa.
8 He graiþed in dome for to be
Setel his, and als sal he
Deme werld of erþe in euennes,
Deme sal he folk in rithwisnes.
9 And made is lauerd to pouer in-fleing,
Helper in nedinges, in drouing.
10 And hope sal in þe þi name knew oht,
For sekand þe, lauerd, forsoke þou noht.
11 Singes to lauerd þat wones in Syon;
Shewes bitwix folk his ȝohtes onon;
12 For sekand þar blode he mines in þoht,
Þe crie of pouer forgetes he noht.
13 Haue merci of me, lauerd, and se
Mi mekenes of mi fas þat be;
14 Whilc heues me fra ȝhates of ded,
Þat .i. suld shew forth to spred
Þine louinges euerilkon
In yhates of doghtres of Syon.
15 In þi heling sal .i. glade.
Genge festened are in forward þat þai made;

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Ms. Vesp. D VII.

16 In þis snare whilk*e* þai hid swa
Gripen es þe fote of*e* þa.
17 Knawen be[s] lau*er*d domes doand,
Sinful is gripen in werkes of*e* his hand.
18 Torned sinful in hell be þai,
Alle genge þat god forgetes ai.
19 For forgetelnes in ende
Noght bes of pouer whar*e* he wende;
Þild of*e* pouer ouer alle
Noght in ende forworth salle.
20 Rys, lau*er*d; noght strenþed man, es right*e*[1],
Genge be demede in þi sight*e*.
21 Set lagh-berer ouer þa,
Wite genge þat men er þai ma.

[1] V non confortetur homo.

(Ps. X secundum Hebraeos)

22 Whi wited [þou] fer, lau*er*d king*e*,
Forsest in nedinges, in drouyng*e*?
23 Whil proudes wicke, pouer brent is;
Þai er*e* gripen in redes whilk þai thoght mis.
24 For loued es sinful in yernyng*e*
Of his saule, and wicke sal haue blissing*e*.
25 Gremed lau*er*d sinful in thoght*e*;
After mikelhede of his wreth, seke sal he noght.
26 Noght es god in his sight to se;
In alle times his waies filed [b]e[1].
27 Outborn be his[2] domes fra his face alle;
Of alle his faes be lau*er*d he salle.

[1] Ms. he. [2] r. þi.

Ms. Egerton 614.

16 In þis snare whilk*e* þai hid so
Gripid ys þe fote of tho.
17 Knawen be lou*er*d dome doand.
Sinful is gripen in werk*e* of hand.
18 Turned sinful in helle þai be,
Alle genge þat god forgete to se.
19 For forgetelnesse noht in ende
Bes of pou*er* whore þai wende;
Ȝholmodnesse of pou*er* þat are
Forwurgh in ende sal neuermare.
20 Ris, lou*er*d; manstrenþes noht of miht;
Genge bene demed in þi siht.
21 Set, lou*er*d, berer of lagh ou*er* þam ai,
Wite genge þat men are þai.
22 Whi witedest tou fer, lou*er*d kyng*e*,
Forse[s]t[1] in nedinges, in drouing*e*?
23 Whil proudes wick*e*, pou*er* brent is so.
Þai are gripen in redes whilk*e* ȝoth þo.
24 For loued is sinful in þar minges[2]
Of his saul, and wicked has blissyngs.
25 Gremed lou*er*d sinful alle;
Aft*er* mikelhed of his wragh, noth seke he sal.
26 Noht is god in his siht to sen,
In al tide his waies filed ben.
27 Outborn fro his face þi domes be,
Of alle his fos louerd sal he.

[1] Ms. forset. [2] r. yerninges.

Harl. 1770.

16 In þis snare whilc þai hid swa
Griped is þe fote of tha.
17 Knawen be lauerd domes doand.
Sinful is gripen in werkes of his hand.
18 Sinful in helle be turned þai,
Alle þat god forgeten ai.
19 For noth forgetelnes in ende
Sal be of pouer ware he mun wende;
Þholmodnes of power with-al
Noht forwurth in ende sal.
20 Ris, lauerd; noth strenþhes man with mith;
Be demed genge sal in þi sith.
21 Set, lauerd, lagh-berer ouer þam swa,
Wite genge for þat men are þa.
23 Whi wited þou fer, lauerd king,
Bihaldes in nedinges, in drouing?
23 Whil proudes qued, pouer tobren is.
Þai are griped in redes whilc þai þoht mis.
24 For loued is sinful in ȝhorninges al
Of his saule, and wic be blissed sal.
25 Gremed lauerd sinful þat be;
After mikelhed of his wragh, noht seke sal he.
26 Noth is god in his siht ai,
I[n] al tide filed is his wai.
27 Outborn fra his face þi domes be,
Of alle his fas lauerd sal he.

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Ms. Vesp. D VII.

28 For he saide in his hert: »noght sal .I. wende,
With-outen iuel, fra strend in strende«.
29 Of whas mallok his mouth ful is,
Of swykedome, and of bitternes;
Vnder tunge of him als-swa
Swynk and sorwe and mikel wa.
30 He sites in waites with riche of land
In derne, to sla þe vnderand.
31 His eghen bihaldes in pouer men;
He waites in hidel als lioun in den.
32 He waites to reue þe pouer in dim,
To reue þe pouer whil he todrawes him.
33 In his gilder night and dai
Meke him-seluen[1] sal he ai;
He sal boughe him, and falle sal he,
Of pouer when þat lauerd he be.
34 For he saide in his hert: »god forgeten is[2];
Þat he ne se in ende, he tornes face his«.
35 Ris, lauerd, and vphouen be þi [h]and;
Ne forgete þou pouer in land.
36 For what taried god wicked al?
For he said in his hert: »noght seke he sal«.
37 Ses tou, for swink and sorwe bihaldes tou,
Þat in þi hende þou gyue þaim nou.

[1] V humiliabit eum. [2] V Oblitus est deus.

Ms. Egerton 614.

28 For he saide in his hert: noht sal .I. wende
With-outen iuel fro offrend in strende.
29 Of whos malloke mouth ful esse,
Of swikdome and of bitternesse;
Vnder tung of him als-swo
Swynke and sorgh and mikel wo.
30 He sites in wittes with riche in land,
Þat he slo þe vnderande.
31 His eȝhen bihald in pouer men;
He waites in hiddel, als lioun en den.
32 He waites to reue þe pouer in dym,
To reue pouer whil he todraȝhes him.
33 In his snare sal he meke him, held he sal,
When he louerdes of pouer fal he sal.
34 For »god is forgeten« in his hert said he,
»He turnes his face in ende he [ne] se«.
35 Ris, louerd god, and vphouen be þi hand;
Ne forgete þou pouer in land.
36 For what taried god wicked al?
For he said in his hert: noht seke he sal.
37 Sest, for swynke and sorgh bihaldes tou so,
In þi hende þat þou giue þo.

Harl. 1770.

28 For he saide in his hert: noht sal .i. wende
Wiht-outen iuel fra strende in strende.
29 Of whos malloc his mouth ful es,
And of sorgh and of bitternes;
Vnder tunge of him als-swa
Swinc and sorgh and mikel wa.
30 He sites in waites with riche of land,
In derne to slo þe underand.
31 His eyhen loken in pouer men;
He waites in hiddel, als lioun in den.
32 He waites to reue þe pouer in dim,
To reue þe pouer wil he with-drayhes him.
33 In his snare sal he meke him, held him he sal,
And wen he lauerdes ouer pouer falle with-al.
34 For he said in his hert forgoten god isse,
Þat he ne se in ende he turnes face hisse.
35 Ris, lauerd god, and houen be þi hand;
Ne forgete þou poner in land.
36 For wat gremed wicke god al?
For he said in his hert: noht seke he sal.
37 Sest, for þou swink and sorgh bihaldes nou,
In þi hend þat þa giue þou.

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Ms. Vesp. D VII.

38 Bileft es þe pouer to þe;
To fadreles help sal tou be.
39 Brise arme o*f*e sinful and liþer in thoght*e*;
Soght bes his sin and funden noght*e*.
40 Lau*er*d ryke in ai and in werld o*f*e werld sal [h]e[1];
Forworth, genge, fra his land sal ye.
41 Vernyng o*f*e pouer herd lau*er*d mine;
For-gra[i]þyng*e* of þair hert herd ere þine,
42 [2]Deme fadreles and meke, and noght set he
Our mikel him man ouer erþe to be.

X.

IN lau*er*d traist .I.; hou sai ye
Of mi saule hou sal it be:
.I. sal forthfare, if*e* .I. wil,
Als a sparwe in to þe hil?

2 For loke, sinful þair bowe þai bent,
Þair arwes in a quiuer sent*e*,
Þat þai schot — to make vnquert*e* —
In mirkenes rightwise o*f*e hert*e*.
3 For whilke made þou fordide þai;
Ryghtwise sothlike what dide he ai?
4 Lau*er*d in kirke hali hisse;
Lau*er*d in heuen his sete it isse.
5 His eghen lokes wha*r*e pouer wones,
His brwes askes mennes sones.
6 Lau*er*d askes rightwise and wik*e* to se;
And þat loues quednes his saule hates he.
7 Raine sal it ouer sinnand
Snares; fire, brimstan brinnand,
Blaste o*f*e stormes stiþe and strang*e*,
Sum sal be þar drinke amang*e*.
8 For right lau*er*d, and loues rightwisenes;
His likam ses euennes.

[1] Ms. be. [2] V judicare pupillo et humili, ut non apponat ultra magnificare se homo super terram.

Ms. Egerton 614.

38 To þe bileft is pou*er* al,
To fundyng help*er* be þou sal.
39 Brise arm of sinful a*n*d liþer to se;
His si*n*ne be soht, a*n*d noht funden be.
40 Lou*er*d rik in ai a*n*d i*n* werld of werld sal he;
Forwrth, genge, fro his land sal ȝhe.
41 Ȝhorning*e* of pou*er* herd lau*er*d god myn;
Forg*r*aiþ[i]ng of þar hert herd ere þine.
42 Deme fardels[1] a*n*d mek*e*, a*n*d noht set he
Ou*er* mikel him man ou*er* erȝhe to be.

[1] r. fadreles.

Harl. 1770

38 To þe bileft is pouer whare he wun,
To funding helper be þou mun.
39 Brise arme of sinful and liþer to se;
Be soht sal his sinne, and noht funden be.
40 Lauerd in ay and in werld of werld rike sal he;
Genge, fra his land forwurth sal yhe.
41 Ȝhorning of pouer herd lauerd hou ferd;
For-graiþing of þar hert þin ere herd.
42 Deme faderles and meke, and noht set he
Ouer mikel him man ouer erþe to be.

X.

EH lou*er*d. EH yhe. E saul. H hit. H forfare. E wille. EH sparw. E in þe hille. E om loke. EH þar bogh. H shote and m. EH þo (þa) þat rithwis(e) are of h. HE whom (E þat) þou maked. H Louerd is in his kirke of blisse. E holi. E set. EH loke þer. EH browes asken. E Lou*er*d. E wic þat isse H wic þat be. H om And. H wicnes. E He hates his saule þat loues wicnesse. H Rain. H sinnande. EH fir. H brustan. H brennande. EH Blast. H stigh E stith. EH Del sal be. E riht H rith. E lou*er*d. E licham H lickam. H sees.

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Ms. Vesp. D VII.

XI.

Sauf me, lauerd, for halgh nouþer wones[1],
For lessed ere sothenes fra mennes sones.
2 Idelnesses spake þai thurgh þair breste
Ilkan to his neghburgh neste;
With lippes swikel swith smerte
Spake þai in hert and herte.
3 Lauerd lesses[2] alle lippes swikel,
And þe tunge þat spekes mikel,
4 Þat saide: »oure tunge mikel we;
Oure lippes ofe vs are; wha oure god mai be?«
5 »For wrecchedhede helples, and pouer sighinge,
Nou sal .I. rise«, saide lauerd kinge,
6 ».I. sal sete in hele ilka lim;
Ful treweli sal .I. make[3] in him«.
7 Speche ofe lauerd, speche clene and schire;
Siluer fraisted with þe fire,
Fanded of erþe, als it es talde,
Againe clensed seuenfalde.
8 Þou, lauerd, sal loke vs night and dai,
And yeme vs fra þat strende in ai.
9 In vmgang wicked ga sal nou;
After þi heghnes mensones felefaldes[1] tou.

[1] V quoniam defecit sanctus. [2] r. leses; V Disperdat. [3] V agam.

XII.

To-when, lauerd, forgetes þou me in ende?
Houlange saltou þi face fra me wende?
2 Houlang redes in mi saule set .I.,
Sorw in mi hert bi dai for-þi?
3 Towhen sal mi fa houen ouer me be?
Bihalde, lauerd mi god, and here me.
4 Light min eghen and be mi rede,
Ne euer þat .I. slepe in dede;
Leswhen mi witherwin he sai:
».I. betred[2] againes him ai.«
5 Þat droue me sal glade ife stired be .I.;
.I. soethli hoped in þi mercy.
6 Glade sal mi hert in hele þine;
.I. sal sing to lauerd myne
Þat godes gafe to me with blisse,
And salme to name ofe lauerd heghist isse.

[1] *al.* felefalded. [2] V Praevalui.

XI.

EH Sauf make (H ma) me. E om for. H nauþer. E wanes aiwhare. H For sothnesse are l. E For l. sothnesses fro men sones are. E Vnnait, H Fantomes. EH þurth þar. EH brest. E Ilkon. EH neghburth nest. E om With EH swikel tunges swiþe. E Speke. E Forleses louerd. H leses. E swikelle. E tung. E spkes. H saiden. E Whilk þat saiden ouer alle, Oure tunges mikel we salle, Oure lippes fra vs are þai, Who our louerd is in ai. H m. sal we. E of helples, H and h. H of p. EH sikyng(e). E said louerd. EH iu þi hele. E set inst. of make. E louerd. H klene, E chast. H shir. H Als siluer. EH fonded. EH Fraisted of e. þat is kold (H kalde), Fulli klensed. E fold. E Þou louerd salt kep vs and yhem vs so In euermore þat strend fro, H Þou sal loke us and zheme us Fra þat sterne(!) in euer þus. H quedes. E go. H om þi. H felefalded E felefolded. H þou.

XII.

E louerd. E tou. end. E To when. E om saltou; H salt þou. E fro. E om in. E saul sett. E sal .I., H .i. sal. EH Sorgh. H be dai with-al. E fo. E ouer me houen. EH Lith. EH eȝhen are heui als lede. E om þat. H speke. H Neleswenne saie mi fa. E I better wrþed. EH again. H swa. EH me droue. E glad. EH sothlic. EH Gladed in þi hele (H In þi hele gladed) mi hert. H Singe sal .i. EH to l. in quert. E Whil[c] godes gaf to me, And salm to louerd name hegist be.

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Ms. Vesp. D vii.

XIII.

Þe vnwise saide in hert his
Als a foele, þat god noght is.
2 Forbroken[1] and wlatful made þai are
In þair thoghts lesse and mare;
Whilke þat gode dos es þar*e* nane,
Es þar*e* nane to lepi ane.
3 Lau*er*d fra heuen, þar*e* he wones,
Forthloked ouer mennes sones,
Þat he se whar he vnderstand[2],
Or yif*e* he be god sekand.
4 Alle helded þai, samen ai
Vnnoteful maked ar*e* þai;
Whilke þat gode does is þar*e* nane,
Is þar*e* nane to lepi ane.
5 Openand thrugh es throte of*e* þa,
With þair tunges swikelli dide þai swa;
Atter of snakes swythe strang*e*
Vnder lippes of*e* þaim amang*e*.
6 Mouth of*e* wham of*e* malloke es
Fulfilled and of*e* bitternes;
Swift*e* þe feet of*e* þaim vngode
Ai are for to spille blode.
7 Forbreking[3] and vnselines ai
In waies of*e* þaim, and þe wai
Of*e* pees noght knewe þai; noght is swa
Drede of*e* god bifor eghen of*e* þa.
8 Þai knawe noght[1], alle þat wirkes quede,
Þat swelighis mi folke als mete of brede!
9 God noght kalled þai apon;
Þai qwoke for drede þar drede was non.
10 For lau*er*d night and dai
In rightwise geting*e* es he ai;
Rede of*e* helples toyut*e* þou,
For þat lau*er*d his hope es nou.
11 Wha sal gif*e* of*e* Syon hele to Irael!
When lau*er*d has torned wrecchedenes wele
Of his folk, Iacob glade salle,
And faine sal Irael with-alle.

[1] V Corrupti [2] *al.* be vnderstandand, cf. Ps. 52. [3] V Contritio; R. R. Brekyng.

XIV.

Lau*er*d, in þi telde wha sal wone?
In þi hali hill*e* or wha rest*e* mone?
2 Whilke þat incomes wemles,
And ai wirkes rightwisenes;

[1] V Nonne cognoscent..?

XIII.

EH vnwis. E said. EH hisse. EH fol. E gode. H noth god. isse. EH Þai are we*m*med a*n*d wlatand ai, Madde in þar ȝhothes (H In þar þhoghtes made) are þai. EH is tar. E non H nan. EH Is tar (þar) non (nan). E on. H Lauerd forthloked fra heuen Ouer sones of men ful euen. E Forghlokes. E whor, H if. EH he be. H understandand. H Oþer god himself filyand. E Vnnotful. E god dos. E is tar. E non. EH is tar. H Open ȝhroth is. E Þe þrote of þam is open þrugh, With þar tu*n*ges wic and rugh Swikelic dide þai, att*er* als-so Of snakes vnder lippes of þo. H Atter of neddres nith and dai Vnder tunges of þam is ai. E Of whom þe mough of weriednesse Is ful and .., H Of whilke þar mouth ful it es Of mallok and .. H are fete. E fote. EH þam. EH Euer for to. E Forþinking*e*. EH and vnsele an(d) wo (wa). EH In þar waies þar þai go (ga). EH And wai of (om in E) pais noht knew þo (H þai swa). E Godes drede. E nis H noht is. E b. þar eyhen two. E Noht knaw þai. H knew. E al. EH wirken qued. EH swolihe. bred. EH ne kald þai noht. E opon. E quoc. EH ffor þat. E lou*er*d ful of blisse. EH In strend(e) rihtwise. E ai he isse. EH Red. E helpes. EH toyhutte. EH For l. hope of him. EH Who. E sal of Syon gif. EH hele. E as turned. H glade Iacob. EH sal. withal.

XIV.

E who in þi teld who sal H wha in þi telde sal. EH wun. EH heli. H hil. EH who rest mun. EH He þat. H wemmelesse. EH euer. E sothnesse.

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Ms. Vesp. D vii.

3 Þat spekes sothnes in hert his,
And noght dide swikeldome in tunge his,
4 Ne dide to his neghburgh iuel ne gram,
Ne ogaines his neghburgh vpbraidinge nam.
5 To noghte es lede lither in his sight;
And dredand lauerd he glades[1] right.
6 He þat to his neghburgh sweres
And noght biswikes him ne deres;
Ne his siluer til okir noght es giuande,
Ne giftes toke ouer vnderande.
7 Þat does þese, night and dai,
Noghte sal he be stired in ai.

XV.

Yheme me, lauerd, stedfastly
For þat in þe hoped .i.;
.I. saide: »mi gode artou nou,
For ofe mi godes noght nedes tou«.
2 Tille haleghs þat in land are ma,
He selkouþed alle mi willes in þa.
3 Felefolded ere þair sekenesses ai,
After þa þan highed þai.
4 Noght sal .i. samen þar forwarde[1] ofe blode,
Ne myne þare names bi mi lippes gode.
5 Lauerd dele ofe mine heritage isse,
And ofe mi drinke, with mikel blisse:
Þat ogaine yheldes þou arte he
Heritage mine vnto me.
6 Rapes to me felle in schirenes;
For mine heritage to me schire ite es.
7 .I. sal blisse ai lauerd kinge
Þate to me gafe vnderstandinge;
In-ouer and to þe night
Swiþed[2] me mine neeres right.
8 .I. forloked dai and night
Lauerd euer in mi sight;
For at righthalues he is to me,
Swa þate .i. ne stired be.
9 For þat fayned [es] mi herte,
And gladed mi tunge in querte;
Als-swa mi flesche ouer alle
In gode hope reste ite salle.
10 For noght sal tou lete mi saule in helle to be,
Ne gife þi halgh wemmed-stede to se.

[1] V glorificat.

[1] V conventicula. [2] r. Snibbed, V increpuerunt.

E hisse, H in his h. isse. EH swikedom. hisse. H ne sham. EH Ne vpbraidynge again his n. (H neghburyhes). EH is. E ledde. H mirþes rith. EH Whilc þat. E om noght. E Þat his s. noght gafe til oker in land, H Ne his siluir til oker noht gaf in lande. EH dos. H baþhe niht & d., E wele wite he mai. E Þat noht bes he st.

XV.

E Louerd ai wel yheme þou me, For þat .i. hoped in the; H Zheme me l. for þhat .i. In þe hoped witerli. E said. E louerd H to l., mi godart þou. nou om. H to mi g. EH n. tou nou. EH To. E his. EH halyhes, E in erþe are mo H in his land þat are ma. E alles. FH his w. E þo. E Þar sekenesses felfolded are, H F. þar s. are ai. EH And after. E þo. þan om; H fast. E yorned þai yhare. H forwardes. E blod. E min of þar n., H min þam. E god. E Louerd del of min irfwardnesse And of mi drinke als-so he isse, Þou art þat again yeld sal Eritage myn to me al; H Lauerd del of min eritage and of mi drink is he, Þou art þat againset sal min eritage to me. E Ropes. EH fellen to me. E shirnesse. H Sothlic inst. of For. H om it. E esse. EH bl. louerd ouer al þinge. EH gaf to me. EH Ouer al. H unto þhe n. EH Snibbed. E mi lendes. EH vnriht. EH niht and dai. EH L. to be in mi siht (H in mi siht to be) ai. E on, H fra, r. h. E So. H noht st. EH fained is. E gladid. H mi tunge gladed. E And als so, H Inouer and (on erasure). H with al. H For þou me (r. ne) salt. E hele. H giue. H wemming for to se.

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Ms. Vesp. D VII.

11 Kouth made þou to me waies of*e* lif;
Þou salt fille me with faines rif*e*
With þi lickam es swa bright*e*:
Lustes til in end*e* in þi hand*e* right*e*.

XVI.

Here, lau*er*d, mi rightwisenes;
Bihald what mi biseking*e* es.
2 With eres mi bede bise,
Noght in lippes swikel be.
3 Fra þi lickam mi dome forthga,
Euennes sene þine eghen twa.
4 Þou fanded mi hert, and bi night seked;
With fire me fraisted, and in me nes funden wickedhed.
5 Þat*e* noght speke mi mouth men-werkes, for-þi
For wordes of þi lippes hard waies yhemed .i..
6 Fulmake[1] mi steppes in sties þine,
Þat noght be stired gainges mine.
7 .I. cried, god, for me herd þou:
Helde þine ere to me, and mi wordes her*e* nou.

[1] V Perfice.

8 Selkouth þi mercies in þe land*e*,
Þat sauf*e* makes in þe hopand*e*.
9 Fra ogainestandand righthand of þe
Als appel of*e* eghe yheme þou me;
10 Hile me vnder schadou of*e* þi wenges twa,
Fra face of*e* wicked þat twinged me swa.
11 Mi faas mi saule vmgaf*e* ful wide;
Þair fattenes þai stake[1], þair mouth spake pride.
12 Me vmgaf nou me forthwerpand;
Þair*e* eghen þai set til helde in land.
13 Þai onfanged me als lioun
Til reuing*e* war*e* redi boun,
And als lioun kiteling*e*
Þat es wonand in hiding*e*.
14 Ris vp, lau*er*d; forcome[2] him swa,
And als-swa him vnderga[3];
Fra wicked þou outake saule mine,
Þi swerde fra faas of*e* hand þine.
15 Lau*er*d, fra fone of*e* erthe in þair lif*e* twinne þa;
Of*e* þi hidinges filled þair*e* wambe es swa.

[1] V concluserunt. [2] V praeveni. [3] V supplanta.

E Rugh m. tou. E fil. H fainnes. H licham is. E l. for to wende. E Lustes in þi rihthand til in ende. H Likinges to in e.

XVI.

H Her. E lou*er*d. H in (inst. of mi). H mi bisekinge what. E esse. E Wiht. H þou bise. EH s. þat be. E Fro þi face. E go. E Euenesse sen þin. EH eyhen. E two. E Þou fraisted mi hert with miht And tou sohtes hit be niht, With fir þou fondedest*e* and noht esse Funden in me wickednesse; H Þou fonded mi hert and soht be niht, With fir þou fraisted me ful riht, And noht is funden inwith me Wickednes nan for to be. E Þat noht spek mi mouth mare Werkes of na men þat are, For wordes of þi lippes twa I hard waies yhemed ma. H Þat mi mouht noht sp. m. w. heghli. EH goinges. stiyhes. E stired be. EH steppes. EH I kried (to þe H) for þou herd me god dere. E Hel. EH om nou. E S. þine m. for to be. H land. EH mas. E hopand in þe. E Fro ag. þi rihthand Zheme als appel of egh in land. EH Vnder shadw (E shaldw) of þi (H þine) wenges forhile me so (H forhile fra). E Fro, om in H. H wicke. EH om þat; me twinged þo (H swa). E fos. EH þar fatnes. E spal H spek. EH Furth werpand me nou (H þai) vmgaf me yhet, To held in erþe þar eghen (H Þar eyhen to held in erþe) þai set. E vnderfong.., Þat to his prai. H Þai kep me als graith lioun to reuing, And als lioun kiteling wonand in hiding. E And als lioun kitelyng esse Erdand ai in wildernesse. EH om up. EH biforcome him so (H swa). H als þou. E vndergo. EH Lese (H Outtake) mi saul fro wick in land, Mi sw. fro fos (fra faas) of þi hand. E twinne þo in lif of þam. E hidings. E fild is wombe of am. E Fild with ernotes are þai ai.

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Ms. Vesp. D VII.

16 Þai er*e* filled with sones night and dai,
And þar leuinges to þair smale left þai:
17 And .i. sal schewe in þi sight in rightwisnes;
.I. sall*e* be filled when schewes þi blisse.

XVII.

I sal loue þe, lau*er*d, [mi][1] stalworthhede;
Lau*er*d mi festnes ai in nede
And mi toflight þat es swa,
And mi leser out*e* of*e* wa;
2 Lauerd mi helper þat es alle,
And in him ai hope .i. salle;
3 Mi schelder, and of*e* mi hele horne,
And mi fonger: ai þer-forne
4 Louand lau*er*d calle sal .i.,
And fra mi faas be sauf*e* for-þi.
5 Vmgaf*e* me sorwes of*e* dede,
Vmgriped me weeles of*e* quede.
6 Soreghes vmgaf*e* me of*e* helle,
Bisied me snares of*e* dede ful felle.
7 In mi drouing lau*er*d called .i.,
And to mi god cried .i. witerli:

[1] Ms. in.

8 And he herd fra his hali kirke mi steuen,
And mi crie in his sight*e* in eres yhode euen.
9 Stired and quoke þe erthe þare;
Groundes of*e* hilles todreued are,
And þai ere stired, of*e*[1] þaim be lath,
For þat he es with þaim wrath.
10 Vpstegh reke in his ire,
And of*e* face of*e* him brent þe fire;
Koles þat war*e* dounfalland
Kindled er*e* of*e* him glouand.
11 He helded heuens, and doune come he;
And dimnes vnder his fete to be.
12 And he stegh ou*er* cherubin, and flegh þar*e*;
He flegh ou*er* fetheres of*e* windes ware.
13 And he set mirkenes his lurking*e* lang*e*,
His telde to be in his vmgange,
Mirke watres þat war*e* of*e* hewe
In þe kloudes of þe skewe.
14 For leuening*e* in his sight*e* cloudes schire
Forthyhoden: haile and koles of*e* fire.

[1] = þof.

H with ernotes nith.. EH And .i. in (þi H) rihtwisenesse shew sal (H sal shew) in þi siht. E om I sal. E þi bl. riht H þi bl. in niht.

XVII.

E I sal loue þe niht and dai, Louerd mi stalwurnesse is ai, Mi festnes mi tofliht als-swo, And mi l. o. o. wo; H I sal loue þe lauerd mi strengh mi festnes, And mi tofilght and mi leser es. E Mi god mi help*er* is al, H God mi helper niht and dai. H hope sal .i. ai. E shilder H forhiler. EH horn. E & onfong*er* myn, ai om. E Herzhand. H kalle lauerd. E fro .. fos. E sorhes of helle mo, H s. of ded þat be. H And weles of wicnes droued me, E Bournand of wicnesse todreued me so. E me vmgaf. E Vmgriped me. H snare. EH om ful. E kald .I., H .i. kald for þi. H And he herd mi steuen fra is heli kirke gode And mi krie in is siht in eres in yhode; E And he herd sone ful euen For (r. Fro) kirke heli his mi steuen, And mi crie in his siht Inyhode in his eres riht. EH Stired is (and H) quoc. E þe e. amang*e*, H þe e. swa. H droued are þa; E þat are strang*e*. E Dreued are and st. E zof H þof (yof?). E loth H lagh. H god is. E wroth H wragh. E Vpstegh þe smoke ful hegh In þe wragh of him so slegh, And fir of his face brent þare, Koles kindled fro him are; H Vpstegh reke in is wrath and fir þare Of is is(!) face brent, koles kindled of him are. E dimmes. H om he. E om He flegh. E And he set merkenes lang*e* Lurkyng*e* his in þe vmgang*e*, His teld merke watres of hew. H Merke. hw. H scw. EH For leuining*e* (H leuing) cloudes forhferd i*n* his (H is) siht, Hail and koles of

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Ms. Vesp. D VII.

15 And lauerd thonered fra heuen, and
hegheste sire
Gafe his steuen: haile, coles ofe fire.
16 And he sent his arwes, and skatered
þa;
Felefalded leueninge, and dreued þam
swa.
17 And schewed welles ofe watres ware,
And groundes ofe ertheli werlde vn-
hiled are,
18 For þi snibbing, lauerd myne,
For onesprute[1] of gast of wreth þine.
19 He sent fra hegh, and vptoke me;
Fra many watres me nam he;
20 He outtoke me þare amange
Fra mi faas þat war sa strange,
And fra þa me þat hated ai;
For samen-strenghþed ouer me war
þai.
21 Þai forcome me in daie ofe twin-
ginge,
And made es lauerd mi forhilinge.
22 And he led me in brede to be;
Saufe made he me, for he wald me.
23 And foryhelde to me lauerd sal
After mi righwisenes al,
And after clensing[2] ofe mi hende
Sal he yhelde to me at ende.
24 For waies of lauerd yemed .I.,
Ne fra mi god dide .I. wickedly.
25 For al his domes in mi sighte ere þa,
And his rightwisenes noght put .I.
me fra.
26 And .I. sal be with him wemmeles,
And loke me fra mi wickednes.
27 And lauerd to me foryhelde he sal
After mi rightwisnes al,
And after clennes of mi hend swa
In sight of eghen his twa.
28 With hali, halgh bes of þe,
With man vnderand, vnderand be,
29 With chosen and be chosen þou sal;
With il torned and il torneste al.
30 For þou meke folke sanfe make sal
nou,
And eghen of proude meke sal tou.
31 For þou lightes mi lantern bright;
Mi god, mi mirkenes lighte.
32 For in þe be .I. outtane fra fandinge al,
And in mi god sal .i. ouerfare þe wal.
33 Mi god vnfiled es his wai;
Speche of lauerd with fire es ai
Fraisted; forhiler es he
Ofe al þat in him hopand be.
34 For wha god bot lauerd we calle?
Or wha god bote our god of alle?

[1] V ab inspiratione spiritus irae tuae.
[2] *al.* clennes.

---

fir ful briht. EH And l. ȝunnerd (H þhunnered) fra heuen, And alderheghest gaf his steuen, Hail þat was dounfalland (H falland shir), And koles of fir brinnand (H ful hote of fir). EH send. E þam H am. H Manifalded E And felfolded. E to-dreued. E am H þam; EH om swa. E shewden H sheweden. H watres of welles. H in-sprout E out-sprent. EH blast. E wrath H wragh. H sende. E & out nam H an he nam. H And fra. EH fele. E toke H uptoke. H And he o. me dai and niht. E þore. E Fro mi wiþerwine to st., H Fra stalwurthest ware of miht. E þo whilc me. H om þat. E strezed. H are. EH forthcom(e). of mi t. H me led. E lauerd to me. HE rihtwis(e)nesse. EH klennes. E hend. E yheld H foryheld. E end. E For .i. yhemed waies of louerd to go in, Ne wickedlic dide .i. fra god min; H For .i. ȝh. w. of lauerd wel, Ne quedlic bare .i. fra mi god na del. EH in mi siht to se. EH put .i. noht fro (fra) me. E wemlesse. EH yheme. E om me. E foryheld louerd to me H foryhelde to me lauerd; EH om he. EH rihtwis(e)nesse. EH om And. E als so H als swa. EH of his eȝhen. E two. EH With heli dwelle halȝhe (halgh). H be þou sal. H And with underand man underand al. E salt be. E And with corn be corn þ. s., H And with chosen men chese þe mun. E And with liþer liþer best al, H And with qued qued beste if þou wun. H sauf salt make, nou om. H meke and slake. H lihtes. EH Lauerd mi god. EH merkenes se). E fro. EH fondynge. E .I. sal. E God min. EH vntroden. E þi. H Sp. of l. is fraisted ai With fir. E Fonded. E Halle. E who H wa. H lauerd bot our god. E om Or; H And.

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Ms. Vesp. D VII.

35 Lauerd þat girde me with might,
And set vnwemmed mi wai right;
36 Þat set mi fete als of hertes ma,
And ouer heghnes settand me swa;
37 Þat leres mi hend at fight nou,
And mine armes als brasen bow set þou;
38 And þou gaf me forhilinge of hele of þe,
And þi righthand onfanged me;
39 And þi lare in ende me rightid al,
And þi lare, it[1] me lere sal.
40 Þou tobreddeste mi gainges vnder me,
And mi steppes noght vnfest þai be.
41 .I. sal filghe mi faas, and vmlap þa;
And noght ogaintorne to þai wane swa.
42 .I. sal þam breke, ne stand þai mighte;
Þai sal falle vnder mi fete dounrighte.
43 And þou girde me with might at fight in land,
And vnderlaide vnder me in me riseand.
44 And mi faas obak þou gaf me nou,
And hatand me forlesed þou.

[1] V ipsa.

45 Þai cried, ne was þat sauf made oughte;
To lauerd, and he herde þam noghte.
46 And .I. sal gnide als duste bifor winde likam,
Als fen of gates owai do þam.
47 Outtake fra ogainsaghes of folk þou sal,
In heued of genge me set with-al.
48 Folke, whilke .I. ne knewe, serued to me;
In heringe of ere me boghed he.
49 Outen[1] sones to me lighed þai,
Outen sones elded er þai;
And þai halted þare þai yhode,
Fra þine sties þat ere gode[2].
50 Lauerd liues! and mi god blissed be!
And god ofe mi hele vphouen be he!
51 God þat giues wrekes me to,
And vnders[3] folke vnder me so;
Mi leser artou night and dai
Fra mi faes ben wrathful ai.
52 And fra in me risand vpheue sal tou me,
Fra wickeman outtake me to fle.

[1] V alieni. [2] et claudicaverunt a semitis suis. [3] subdis.

E bot our god louerd. EH Lauerd (H God) þat with miht gierd (girde) me ai And vnwemmed set mi wai (E me vai), Þat made mi fete als of (om H) hertes to be And (om H) ouer heghnesses settand me. H to fiht þat was. E & als brasan bogh mi armes. H Þou set mine armes als bogh of bras. E And forhilinge of þi hele gaf þou to me, And me onfong rihthand of þe, And þi lare me rihted in ende ghit. H lore me rihted in ende al. E me lered fal hit, H me lere hit sal. E tobred H bred. E goines H goinges. E fos; þo. E again. H turne again to wane ma. E til; so. E brek þam. H Breke þam .i. sal. E fite. E And tou gerde me with miht, Bogh niht and dai to fiht, And tou vnderlaid in risand, In me vnder me to stand. E fos. E onbake to me gaf þou, H to me on bac gaf þou. E forles H tospred. EH tou nou. E Whilk sauf mad oht. E And tognide sal .i. tham, Als wynd bifore dust lickam, And als fen in waies swa, Alle awai .i. sal do tha. H to-gnide am als; duste om. H of waies. H Outnim me fra gainsayhes. E Fro folke again-sainges outtake salt me. EH Me set in heued of genge, E to be. H Folk þat .i. ne knew me serued þai. E erye. EH hit (þai) boyhed to me (ai H). E om Outen—lighed þai. E vnelded. H Outen sones liyhed me, outen sones elded are, And þai halted fra þine stiyhes ware. E & vphouen god of mi hele be, H & uph. be god mi hele he. E God þat wrekes to me giues nou, And vnder me folke vndres tou. H Lauerd.. to me ma. swa. E Leser min; artou om; be niht. E wrakeful are, H wrathful þat are. H & ar in mi r. H me opheue sal þou, E vph. me þou sal. H man wicke. H outtake me nou,

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Ms. Vesp. D VII.

53 For-þi in birþes sal .I. to þe schryue
Lauerd, and to þi name salm sai mi liue;
54 Heles of his kinge mikeland,
And als-swa mercy doand
To his criste þat es Dauid,
And to his sede til in werld þar-wid.

XVIII.

Heuens telles goddis blisse;
Þe walken schewes handeswerkes hisse.
2 Dai to dai worde riftes right,
And wisedome schewes night to nighte.
3 Noght ere speches, ne saghes euen,
Of whilk noght es herd þair steuen.
4 In al land outyhode þair rorde,
And in endes of werld of þam þe worde.
5 In sun he set his telde to stand;
And he als bridegome ofe his boure comand,
6 He gladed als yhoten to renne his wai;
Fra heghest heuen his outcome ai,
7 And his ogaine-raas til hegh sete;
Nes whilke þat hides him fra his hete.
8 Lagh of lauerd vnwemmed esse,
Tornand saules in to blisse;
Witnes of lauerd es ai trewe,
Wisedome lenand to littel newe.
9 Rightwisenesses ofe lauerd right, hertes fainand;
Bode of lauerd light, eghen lightand.
10 Drede of lauerd hali es ite,
In werld ofe werld, and ful ofe wite;
Domes of lauerd soth er ai,
And rightwished in þar-selfe er þai.
11 Yornandlike[1] ouer þe golde
And stane derworthi mikel holde;
And wele swetter to mannes wambe
Ouer honi and þe kambe.
12 And þi hine yhemes þam, ouer al thinge;
In þam yhemand, mikel foryheldinge.
13 Giltes wha vnderstandes nou?
Of mi helinges me clens tou;
And fra outen night and dai
Forbere vnto þi hine ai.
14 If myne lordeschepes noght be al[2],
Þan vnwemmed be .I. sal,
And .I. sal be clensed clene
Of gilte mikel, albidene.
15 And be mon, at queme sal þa,
Speches of mi mouth at ga,

[1] V Desiderabilia. [2] V Si mei non fuerint dominati.

E outta me al. H For þat sal .i. to þe lauerd in birþes shriue Anto þi name salme sai m. l., E To þe lauerd in birþes sal be shriuen forþi And to þi name salm sai sal .I. H Mikeland heles al wiht blisse To his king þat swa gode isse, And doand mercies to is crist Dauid. E & mildhertnes als-so d. E & til. EH þer-wid.

XVIII.

EH tellen. EH wolken. handwerk. EH wisdom. H Þai ne are wordes ne. EH sayhes. EH Of wh. þat. E In alle erþe. H outyhede. E ende, H werld of erþe. EH sunne. E teld. H stande. E bridgome. bour. EH eten. E Fro. EH heghist. E his comingе. EH gainres to his hegh sete. EH Nis. H whilc mai hide. EH isse. EH Turnand. E vn-to. H om es. EH euer. E Lenand wisdome. E Rithnesse. E heli isse H h. hit isse. EH ai ful of blisse. H soghe. E are þai. EH om And. H Rithwised E Rihtwisehed. EH þam. E seluen, er om. E ai. E More to be yorned, H Mare ȝhornanlic. EH om þe. EH Or. E ston H stan. E derwrth. EH þat is h. EH Mikel swetter. E wombe. E þi kombe. H .i. hine. E sal þam yhem, H sal gete am. H In yh. þam. E who. E v. mo H ma. EH klens(e) me so (swa). EH Vnto þi hyne forbere þou ai. E louerdinges noht min. H If mine noht lauerdinges, þen unwemmed be i. sal, And be klensed of mikel gilt with-al. E And be mun þai þat sal queme Sp. of m. m. to yheme, &c; H And þat speches of

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Ms. Vesp. D vii.

And thinging*e* of*e* hert mine
Euer-mar in sight þine.
16 Lau*er*d mi helper ai he isse,
And mi bier vn-to blisse.

XIX.

Lau*er*d her*e* þe in þi drouing*e* dai;
Name of*e* [god] Iacob forhile þe ai.
2 He sende þe helpe fra halgh onon,
And he helpe þe fra Syon.
3 Of al þine offrand mined he be[1],
And þine offrand fat made be.
4 He gif*e* to þe after þi hert*e*,
And [al] þi rede he fest*e* in quert*e*.
5 Faine in þi hele sal we,
And in name of our*e* god mikled be.
6 Lau*er*d fil al þin askinges with blisse.
Nou knewe .I. þat sauf*e* made lau*er*d crist*e* hisse;
7 He sal her*e* him fra his hali heuen;
In mightand, hele of his right hand euen.
E 8 [Þai in waines, þai in horses al;
And we in name of lou*er*d our god sal kal.]
9 Þai er*e* bonden, and fell*e* sare;
And we raas, and rightid are.
10 Lau*er*d, make sauf*e* þe king*e* to be;
And her*e* vs in what dai we calle to þe.

[1] r. be he.

XX.

Lau*er*d, in þi might þe king*e* faine sal,
And ouer þi hele swith glade with-al.
2 Þou gaf*e* him gerning*e* of*e* hert and thoght*e*,
And of*e* wille of*e* his lippes biswiked him noght*e*.
3 For þou forcome him, als tou es,
In blissing[es] of*e* swetenes;
Þou set on his heued on-ane
A croune of*e* a derworthi stane.
4 Lif*e* þan asked he of þe,
And þou gaf*e* it him to be
Lenght of*e* daies, al with blisse,
In werld and in werld of werld þat isse.
5 Mikel es his blisse, night and dai,
In þi hele sa gode es ai;
Blisse and mikel fairehede with-al
Inset*e* ouer him ai þou sal.
6 For þou sal gif*e* him in blissings
In werld of*e* werld; forbi alle thinges
Þou salt*e* faine him in mirth right*e*
With þi lickam, es swa bright*e*.
7 For þe king*e* in lau*er*d hopes he,
And in mercy of heghist*e* noght*e* stired sal be.—

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mi mouth like be sal þai, And þhoght of mi hert in þi siht ai. EH L. m. h. out of wo (wa), & m. b. is als-swo (swa).

XIX.

E god Iacob. EH Fro halghe he (om in E) send þe h. o. E forhelp. E Of þine off. m., H Mened of þ. off.; EH be he. H maked. E al þi rede, H þi red al. EH We sal be fained (H faine) in hele of þe. E om name of. E fille þi bodes al. H wist .i. H om. sal. E Fro his heli heuen he be him herand. E miht and h.; H mithtandes, hele om. H þi. E om euen. EH are bunden. fellen. E ros.

XX.

H wigh-al. H om him. E yorning*e* H zhorning. E bifore-come H biforcom. EH him swo (swa), EH In blissinges of s. to go (ga). EH in h. h. onon (onan). E ston. EH He asked þe lif, þou gaf him strengh, In werld and in werld of werld daies lengh. EH Mikel of him it es the blisse In þi hele so god þat isse. EH Ouer him outset (H onset); ai om. H For þou sal gif him in blissing in werld of werld riht, Þou salt faine him in blisse wiht þi lickam briht. E salt. blissing*e*. þing*e*. E Faine salt þou him. is swo. EH hopes alle (al). be stired (stire) he salle (sal).

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Ms. Vesp. D VII.

8 Be funden þi hand til al þin illewilland,
And al þat þe hates find þi righthand.
9 Þou sal þam set als ouen of fire
In time ofe þi lickam schire;
Lauerd in his wreth sal dreue þa,
And sweligh fire ite sal als-swa. .
10 Þair fruit fra erthe forlese þou sal,
And fra sones of men þair sede al.
11 For þai helded in þe iuels vnright;
Þai thought redes whilk staþel þai ne mighte.
12 For set am hindward sal tou swa,
And in þaire leuynges[1] forgraiþe lickam of þa.
13 Vpheue, lauerd, in might of þe;
Þi mightes singe and salme sal we.

XXI.

God, mi god, in me bise,
Wharfor forletedest þou me?
Ful fer fra mi hele ere þa
Wordes of mi giltes ma.
2 Mi god, .I. sal crie bi dai,
And þou salt noghte here what .I. sai;
And bi nighte, ife þat ite be,
And to unwisdome[2] noght to me.
3 Þou sothlik in haligh wel
Erdest, loofe of Irael.
Oure fadres in þe hoped þai;
Þai hoped, and þou lesed þam ai.
4 To þe þai cried, and sauf þai ware;
In þe þai hoped, and noght schente þai are.
5 And .I. am worme, and man nathinge;
Mennes vpbraidinge, ofe folke outkastinge[1].
6 Alle me seand me scorned swa,
With lippes þai spake, and heued stired þa:
7 »He hoped in lauerd, him he outenime;
Sauf make he him, for he wille hime«.
8 For þou ert whilke þat me outdroghe
Fra þe wambe, mi hope inoghe
Fra pappes ofe moder ofe me;
Of maghe forkast .I. am in þe.
9 Fra wambe of mi moder mi god artou:
Ne wite þou noght fra me nou;
10 For þate drouinge es neghande,
And es nane þat es helpande.
11 Vmgaf me ful mani kalues;
Fat bules vmsete me on al halues.
12 Þair mouth ouer me þai ware openand,
Als lioun reuand and rorand.
13 Als watre outyete .I. am at anes;
And tospred ere al mi banes.

[1] V in reliquiis tuis praeparabis. [2] Ms. mi wisd.

[1] so R. abjectio.

EH Þi hand be funden in. E þing inst. of þine. H ilwalland. EH alle. H om þat. E hat H hate. H salt. H om als; E in ouen. EH þi wrath (wragh). EH todreue (droue) salt þou þo (þa). EH & swolihe (swolyhe) þam sal fire als swo (swa). EH Þar. E fro. H iueles, þai þoht Redes þat staþel þai miht noht. E þat staþel. EH For on bac salt þou (sal tou) set þam, In þar l. (E leueninges) forzharc þar lickam. E And þi H And in þi.

XXI.

E Wherfor H Whefor. EH om Ful. are. E þo. mo. E kri. E noht til vnw.; H til v., noght om. EH vn-to. E halgh H halyhe. H Erdes; E Wones heryhinge. E Israel. E hopes. EH and tou. am. E I inst. of ai. EH om and, before noght. E wurm. no. EH Men. EH om of. outkestinge. H shorned. EH ai inst. of swa. H om and; þar h. shoc. EH þai. EH out him he nim. EH made. E om he. EH wald. E ert. H om whilk. E wombe in h. E Of p. EH of þe m. H Of wambe E Fro wombe, EH forcusten. H Fra magh of moder. EH art þou. E non, H name. E is H isse. EH Fatte boles. alle. Þar. E wor. EH romiand(e). E to-yut H toyhut. EH ones. alle mi bones. EH

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Ms. Vesp. D VII.

14 Made es mi hert als wax meltand
In mides of mi wambe dwelland.
15 Dried als a pot might be
Alle mi might with-innen me,
And mi tunge to mi chekes cleued red;
And þou me led in dust*e* of*e* ded.
16 For me vmgaf*e* fele hundes yhet*e*:
Red of liþerand me vmset*e*.
17 Mi hend, mi fete þai delued wide,
Þai talde mi banes in ilka side.
18 Þai sothlik*e* bihelden swa
And als me inloked[1] þa;
Þai delt to þam mi schroudes ilkan,
And mi cle þing*e* lote kast*e* þai on.
19 And þou, lau*er*d, ne fer þi help fra me;
At mi wering*e* bihald and se.
20 Outtake mi saule fra swerd to bring*e*,
And fra hand of*e* hunde mine oning*e*[2].
21 Sauf me fra mouth of*e* lioun es,
And fra hornes of vnicornes mi mekenes.
22 Telle þi name to mi breþer .I. sal;
In midde þe kirke loone þe with-al.
23 Þat dredes lau*er*d, loues him swa;
Al[3] sede of Iacob, blisse mas him to.
24 Drede him al sede of Irael als king*e*,
For he ne forsoke ne forsegh pouer biseging*e*[4];
25 Ne he tornes his face fra me,
And when .I. to him cried me herd he.
26 At þe mi lof*e* with mikel blis
In þe kirke þat mikel is;
Mi hetes sal .I. yhelde in land
In þe sight of*e* þe dredand.
27 Ete pouer and be filled þai sal;
And Iooue lau*er*d þai sal with-al
Þat him sekes for saule quertes;
In werld of*e* werld sal lif*e* þar hertes.
28 Þai be mined and to lau*er*d torne þai
Alle endes of*e* erth in ai,
29 And lout sal þai in his sight*e*
Alle hinehedes of genge ful right*e*;
30 For of lau*er*d es þe rike,
And he sal lau*er*d of*e* genge ilike.
31 Þai eten and louten þare
Alle fattes of*e* erthe þat ware;
In his sight sal be falland
Alle þat dounestiyhen in land.
32 And mi saule to him liue sal;
And mi sede him serue with-al.
33 And schewed sal be to lau*er*d strend toward es[1];
And schewe sal heuens his right-wisenes
To folk*e* whilk*e* þat born sal be,
Whilk*e* lau*er*d him-self*e* maked he.

[1] V inspexerunt. [2] V unicam meam.
[3] Ms. Als. [4] = biseking.

[1] V generatio ventura.

Als wax meltand made is mi hert, In mid mi wombe (H In mi magh) for mikel vnquert. EH Welihed (Welyhed). E mouth H mai. EH Is mi (om in E) miht. E with mine(!) me. EH cliued (kleued) to mi ch. E tou. E About gaf me fele hou*n*des al dai, Red of l. vmset me ai; H Fol fele *h*undes me umset, Red of l. about me met. EH dolued. E told. E bones. EH on. H biheld me. E swo. EH & inloked(en) me tho (tha). E Þai todelt mi sh., H Mi sh. todelt þai, ilkon. E cletynge H keþing. EH lot set. The next 2 lines transp. in H. EH om þou. EH fer noht. EH om bihald and; þou be-se. EH fro (fra) swerd mi saule. E a*n*d br. EH hound. E liounesse H lioun esse. E vnicorn. EH min o*n*nesse. E Tel. EH In mid. E loue. H heryhes. E so H swo. E Al H Als. EH mirþes him to. EH Al (Als) sede of Israel dred him a. k. H biseking E blissing*e*. E om he; H Ne he ne t. EH blisse. isse. H Mine. EH hotes. H om I. E yh. ful riht, Of him dredand in þe siht. EH Ete (Ede) mote (sal) pouer and filt be so (swa), And l. l. sal þai þo (þa). EH seke. H liue mot. EH Þai be m. & t*ur*ned yhare, To lou*er*d alle endes of erþe þat are; And bid in his siht sal þai, Alle þe hine folk*e* (H of genge) in ai. E For þat lou*er*des is. E ikke inst. of ilike. EH & baden. EH Fal sal þai in siht hisse Alle þat doun go (H stiyhe) in erþe þisse. H & liue to him mi saule. EH & serue to him mi sede sal al. EH om And. E Shewed bes, H Shew sal (be om). H heuen. EH To þe folk*e* þat. E Whilk*e* þat. EH om him-self. H al maked.

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Ms. Vesp. D VII.

XXII.

Lauerd me steres, noght wante sal me:
In stede of fode þare me louked he.
2 He fed me ouer watre ofe fode,
Mi saule he tornes in to gode.
3 He led me ouer sties of rightwisenes,
For his name, swa hali es.
4 For, and ife .I. ga in mid schadw ofe dede,
For þou with me erte iuel sal .i. noght drede;
5 Þi yherde, and þi stafe ofe mighte,
Þai ere me roned[1] dai and nighte.
6 Þou graiþed in mi sighte borde to be,
Ogaines þas þat droued[2] me;
7 Þou fatted in oli mi heued yhite;
And mi drinke dronkenand whilc schire es ite![3]
8 And filigh me sal þi mercy
Alle daies ofe mi life for-þi;
9 And þat .I. wone in hous ofe lanerd isse
In lenghte of daies al with blisse.

XXIII.

Of lauerd es land, and fulhed his;
Erþeli werld, and alle þar-in is.
2 For ouer sees it grounded he,
And ouer stremes graiþed it to be.
3 »Wha sal stegh in hille of lauerd winli?
Or wha sal stand in his stede hali?«
4 Vnderand ofe heud bidene
And þate of his hert es clene,
In vnnait þat his saule noght nam,
Ne sware to his neghburgh in swikedam;
5 He sal fange of lauerd blissinge,
And mercy of god his helinge.
6 Þis es þe strend of him sekand,
Þe face of god Iacob laitand.
7 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates ofe ai, vphouen be yhe,
And king of blisse income sal he.
8 «Wha es he kinge of blisse?« Lauerd strange
And mightand, in fight lauerd mighthand lange.
9 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates of ai, vphouen be yhe,
And kinge of blisse income sal he.
10 »Wha es he þe kinge of blisse þate isse?«
Lauerd of mightes es king of blisse.

[1] V me consolata sunt. [2] *al.* drouen.
[3] V et calix meus inebrians quam praeclarus est!

XXII.

EH wane. EH He fostred. in water. turned. E vn-to. H on, EH stiyhes. E nam so. EH heli. E om For. E om I. EH om mid. E ded. EH art. H om iuel. E me sal iuels d., H noht sal .i. d. EH Þi y. & þi st. þar-to, Mikel ronynge (H rominge) þai me do. EH Againes. E þo H þa. EH drouen. EH Mi heued in oli mad tou fat, Drunkenand mi (in) drinke hou shir is þat. EH merci þine. H Alle þe daie. EH of lif mine. H And .i. sal. EH wun with mikel strengh In louerdes hous (H In hous of l.) in daies lengh.

XXIII.

EH Louerdes is erþe. hisse. þerin isse. EH For he hit grounded (staþeled) ouer þe (om in H) se, & o. st. hit graiþed he. E Who. H stigh E vpstiyhe. E in louerd hil. EH isse inst. of winli. EH in heli sted (H stede heli) hisse. H unnaitnes E ydelnes. E om þat. EH swor. EH tak(e) fro (fra). fro god. EH is. EH are of pride. H om yates. H uphonen E open. E Qwo. H om he. EH Openes your yhates with your hand Ye þat (om in H) princes are in land. H yhates ailic. E open. H yhe be. E Who H What. EH om þe.

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Ms. Vesp. D VII.

XXIV.

To þe, lauerd, mi saule houe .I. sothli.
Mi god, in þe .I. traist; noght schame sal .I..
2 Nene scorne me sal mi faa;
For, þat þe vphald, noght schent ben þa.
3 Schente be alle are quede doand
Ouer tomehed[1] in ani land.
4 Schewe me, lauerd, þine waies to se,
And þine sties lere þou me.
5 In þi sothnes þou me righte,
And lere me bath dai and nighte;
For mi god heler art þou ai,
And .I. vpheld þe alle þe dai.
6 Lauerd, ofe þine reuthes mine þou mare,
And of þine milþes, of werld þat are.
7 Giltes of mine youthe in thoghte,
And mine vnwitandnesses min noghte;
8 After [þi] mercies mine of me,
Þou lauerd, for godenes ofe þe.
9 Swete and right lauerd; for þat sal he
Gife lagh to giltand in wai be.
10 Right handtame he sal in dome,
And lere þe milde his waies to come.
11 Alle waies of lauerd mercy and sothfastnes,
To sekand his witeword and his witnes.
12 For þi name, lauerd, milþe to mi sinne,
For mikel it es, þat .I. am inne.
13 Whilk es man dredes lauerd? withouten les
Lagh set he to him in wai þat he ches.
14 His saule sal dwelle in godenesses ma;
And his sede erde þe land sal swa.
15 Festnes es lauerd him dredand to;
And his witeword þat be schewed to þo.
16 Mine eghen ai to lauerd þai be,
For mi fete ofe snare outschouue sal he.
17 Loke in me, and ofe me hafe mercy;
For aneli and pouer am .I..
18 Felefalded ere mi hert drouings;
Outtake me of mi nedeinges.
19 [Se mi swinke and mi meknesse, E
And forgif me giltes more and lesse].
20 Bihald mi faas, for felefalded ere þai,
And with wic hatereden þa hate me ai.
21 Yheme mi saule, and outtake me;
And .I. sal noght schame, for I. hoped in þe.
22 Vnderand and rightwise cleued to me,
For þat .I. vppeheld þe.
23 Lese, lauerd, Irael
Ofe alle his drouinges ilkadel.

[1] supervacue.

XXIIII.

EH om sothli. EH trast, .i. ne sal shame forþi. E fo. EH om þat. E þo. EH om are. E wiclic d. E þin w. EH stiyhes. E sohtnesse. E be inst. of bath. EH For mi beryher art. H þe opheld i. E þi. EH min. E þi. EH mercies. EH mi ȝ. H And of. H unwitandes. EH min þou n. EH After þi (þine) m. min. E godnesses. H rihtwis. E for þat ai Sal he gif; H ai, For þat sal he gif. EH om be. EH milþe & sohtnes(se). H om lauerd. EH Who. H man is. E with-out. E dwel. EH in godes alle (al). EH þe erþe erd(e) sal. EH to him dr. so (sa). H þa. EH eyhen. E at l. H out-shouued, E out-houued, he. E For þat. EH onlik. E Felfolded H Manifalded. are. EH drouinges. E fro H fra. nedinges. H me sw. H mine g. mare. E fos. EH om for. H þai E þat. E out-nim. EH kliued. E vpheld H uphelde. H al is. E wel, H þou mai wel.

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Ms. Vesp. D vii.

XXV.

Deme me, lauerd, for .i. am gane
In min vnderandnes on ane;
And in lauerd hopand am .i.,
.I. sal noght be vnfeste forþi.
2 Lauerd, fande me and fraiste me als-swa;
Swiþe[1] min neeres, min hert, with wa.
3 Bifor mine eghen þi merci es,
And .i. quemed in þi sothnes.
4 Noght sat .i. with vnnait reede[2],
Ne .i. sal inga with berand quede.
5 Kirke ofe liþerand hated .i.,
And with wike sal .i. noght site forþi.
6 Mi hende bitwix vnderandes wasche .i. sal,
And vmga, lauerd, þi weued with-al;
7 Þat .i. here steuen ofe lofe, and telle
Alle þine wondres þate bifelle.
8 Lauerd, .i. loued fairehede ofe þi hous isse,
And stede ofe woning of þi blisse.
9 Lese noght with wicked, gode, saule mine,
Ne with menslaers mi life þou tine;
10 In whas hend wickenesses ere ma,
Þaire righthand filled with giftes swa.
11 And in min vnderandnesse gane am .i.;
Bye me, and ofe me haue merci.
12 Mi fote stode in rightinge to be;
In kirkes, lauerd, blis sal .i. þe.

[1] V ure. [2] V cum concilio vanitatis.

XXVI.

Lauerd mi lightinge es in lede,
And mi hele; wham .i. sal drede?
2 Lauerd forhiler of mi life;
For whate sal [i] quake, swerde or knife?
3 Whil neghes ouer me derand,
To ete mi flesche fote and hand,
4 Þat droues me mi faas þat are
Þai are vnfeste and felle sare.
5 Ife stand ogaines me kastelles ma,
Noght drede sal mi hert for þa;
6 Ife vprise ogaine me fighte,
In þat sal .i. hope in mighte.
7 Life[1] ofe lauerd asked .i.,
Þat sal .i. seke inwardeli:
Þat [i] wone hous ofe lauerd ine
Alle þe daies ofe life mine,
8 Þat .i. se wille of lauerd swa,
And seke his kirke in forto ga.

[1] V. Unam (translator read Vitam).

XXV.

EH gan. E vnderandes H underandnesses. H .i. inst. of in. EH fond(e). H frait. EH om als. E so. H mi n. EH mi h. E þo, inst. of with wa. H For bifor. EH esse. sohtnesse. EH I sal noht site wiht. E ga, in om. EH wic. EH Wesshe (Wasshe) mi hend bitwen(e) vnderand I s. EH wundres. H leued fairher. E Ne lese wiht. E om god. H wih. EH mensloers. EH In whos h. is wickednesse, Þar r. filt (fild) of g. esse. E gon H ingan. H blisse lauerd.

XXVI.

EH give the text in a different strophe:
Lauerd mi lihting, mi hele so (swa) rife;
Whom I. sal (H sal .i.) dred whil þat .I. wake?
2 Lauerd forhiler of mi life;
Wa (Wha) is for whom (wham) sal .I. (þat .i. sal) quake?
3 Whil neghen ouer me derand(e)
Til ete (mi H) flesshes þat are boun,
4 Mi fos (fas) þat are me (om in H) drouand(e)
Þai are vnfest and fellen doun.
5 If castelles again me stand(e),
Yhit sal mi hert haue no (na) drede.
6 If fiht again me be risand(e),
In þat sal .I. hope to spede.
7 Lif fro louerd (Fra lauerd lif) asked .I.,
Þat sal .I. seke to he me giue:
In his hous to wun him bi
Daies alle whil .I. mai (whil þat .i.) liue;
8 Þat .I. se þe wille in quert
Of lauerd, is fader and son,
And þe kirke of him in quert (H with hert)
Seke .I. þer inne for to won (wun).

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Ms. Vesp. D VII.

9 For he hid*e* me in his kirke in iuels dai,
He hiled me in hidel of*e* his telde ai;
10 In stane heghed me on-ane,
And nou heghed mi heued ou*er* mi fane.
11 .I. vmyhode, and offred*e* in telde hisse
Offrand of*e* berand steuen[1] þat isse;
.I. sal sing*e* bi night and daie,
And salme to lau*er*d sal .i. saie.
12 Her*e*, lau*er*d, mi steuen, þat .i. crie to þe;
Haf*e* merci of*e* me, and her*e* me.
13 To þe mi hert saide: »þe soght face mine;
.I. sal seke, lauerd, to face þine«.
14 Ne turne þine anleth me fra;
Ne helde in wreth fra þi hine swa.
15 Mi helper be; ne me forlete,
Ne me forse, god mi hele swete.
16 For mi fader and mi moder me forsoke þai;
Lauerd sothlik*e* vptoke me ai.

[1] V hostiam vociferationis.

17 Lagh set to me, lau*er*d, in waie þine,
And right me in right stiyhe, for faes myne.
18 Ne haf*e* giuen[1] me onhande
In saules of*e* me drouande;
For in me raas wicked witnes,
And leghed to þam þair wickenes.
19 .I. leue godes of lau*er*d to se
In þe land of*e* liuande be.
20 Abide lau*er*d, manlike do nou,
And strenþhed be þi hert, and lau*er*d vphald þou.

XXVII.

To þe, lauerd, crie sal .I.;
Mi god, ne blinne fra me for-þi!
Ne þe[2] when leue fra me in land,
And .I. sal be like in flosche[3] falland.
2 Her*e*, lau*er*d, of*e* mi [bi]seking*e* steuen,
Whil .I. bidde to þe til heuen,
Whil .I. vpheue hende mine
Vntil hali kirke þine.

[1] V Ne tradideris. [2] r. þou; V ne quando taceas a me. [3] V in lacum.

---

9 For in his teld(e) hid he me
In þe dai of wicked blode,
He hiled me in hidel to be
In his teld þat is so gode.
10 In ston (stan), richest þat mai be,
Heghed he me als he dide oft*e*,
And nou mi heued heghed he
Ouer mi fos ful (om in H) hegh o-loft*e*.
11 .I. vmyhode and offred ai
In his teld of berand steuen;
I. sal syng*e* and salm sai
Vnto louerd þat is in heuen.
12 Her(e), lou*er*d, mi steuen when .I. cri oht,
Haue merci of me and here me.
13 To þe mi hert said mi face þe soht,
Þi face, lau*er*d, sal .I. seke to se.
14 Ne turne þou þi face fro (fra) me,
Ne held in wragh fra þi hine (H hine þine).
15 Forsake me noht, mi help*er* be,
Ne forse me, god of hele mine.
16 For mi (fader, mi H) moder me forsoke þai,
And lou*er*d me kep (nam) als his wil was.
17 Set to me lagh (H lagh to me), lou*er*d, in þi wai,
Riht me in riht wai (H stigh) for mi fas.
18 Ne haue þou giuen me wiht (þi H) wille
In saules of me drouand(e),
For in me ros witnesse(s) ille,
Þar (H þat) wicnesse to þam was (H is) liyhand(e).
19 Godes of lau*er*d to se leue .I.
In þe land of liuand(e) nou.
20 Abide lou*er*d and do manli,
And þi hert be strenghed a*n*d lau*er*d vphald tou.

XXVII.

H Lauerd .i. sal krie to þe. EH stint. H þou fra me. E Leswhen H Ne whenne. E þou blinne. E om sal. E He l. H beseking. H Whil þat .i. heue, vp om. E heue vp. E hend. EH To kirke heli þat is þine. E giue ne. E speken.

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Ms. Vesp. D VII.

3 Ne samen gif me with sinnand,
Ne lese me with wicnes wirkand;
4 Þat spekes pees to neghburgh hisse[1],
And iuels in þair*e* hertes isse.
5 After þair werkes gif to þa,
And after nithe of*e* þair findings ma;
6 After þair handwerkes yhelde til am,
Yhelde foryeldeing*e* of þa to þam.
7 For þat*e* þai noght vnderstode
Werkes of lau*er*d [þat] ere gode;
For-[þi] in þair handwerkes þam fordo,
And noght big þam þou salt als-so.
8 Blissed lauerd, for he herd steuen
Of*e* mi biseking*e* in til heuen.
9 Lau*er*d mi helper, mi schelde[r], for-þi;
And in him hoped mi hert*e*, and helped am .I.;
10 And blomed mi flesche ouer-al,
And of*e* mi wille to him schriue .I. sal.
11 Lau*er*d strenght of his folk*e* he isse,
And forhiler of*e* beryhinges es[2] of crist hisse.
12 Beryhed make þou, lau*er*d, to be
Folke þine, þat leue in þe,
And blisse þine heritage; and ster*e* am,
And til in euer vpheue þam.

[1] V qui loquuntur pacem cum proximo suo.
[2] *al.* om.

XXVIII.

Bringes to lau*er*d, goddes sones þat be,
Sones of schepe[1] to lau*er*d bring*e* yhe.
2 Bringes to lau*er*d worschep and blisse;
Bringes to lau*er*d blis to name hisse;
Biddes to lau*er*d inwardeli
In his porche þat es hali.
3 Steuen of lau*er*d, þat es balde,
Ouer watres þat er*e* kalde;
God of masthede[2] þonnered he
Ouer watres fele þat be.
4 Steuen of lau*er*d in might*e* it es;
Steuen of*e* lau*er*d in mikelnes.
5 Steuen of brekand cedres onane,
And breke sal lau*er*d cedres of*e* Libane;
6 And grinde þam als Yban kalues he mon:
And loued als vnicornes son.
7 Lau*er*des steuen of bitwixfalland low of fir*e* es[3];
Steuen of lauerd smitand wildernes,
And stir*e* sal lau*er*d with his hand
Wildernes of Cades land.
8 Steuen of lau*er*d forgraiþand hertes ma,
And vnhil thickenesses sal he swa;

[1] V arietum. [2] majestatis. [3] V Vox domini intercidentis flammam ignis.

EH to þar (H his) n. pais. H iuel. EH saies inst. of isse. E hertes. E þam. H om And. EH nigh. E of findinges of am. H hendewerk, E werkes. EH yh. þam to. of þam to þo. EH noht þai. þat are. H For. E And. E hendwerk*e* H henwerk. EH Þou salt and noht (H nogh) bigge (big) þam (H þa) þerto. E Blissed lou*er*d ou*er* alle þing*e*, Þat herd steuen of mi bisekyng*e*. H shilder; hulpen, and om; E Lau*er*d mi help*er* is he ai, And mi forhiler night and dai, And in him hoped mi hert, And hulpen am .I. alle in quert. EH shriue to him. E strenth H strengh. E beringes. EH om es. EH Beried. E om þou. E liue. EH & bl. þ. h. niht and dai, Stere þam and vpheue am to (til) in ai.

XXVIII.

E lou*er*d. EH shep. E wrchip H wurchip. E wrchip inst. of blis. E forthi inst. of inwardeli. E is. EH heli. EH bold(e). are kold(e). E mosthed H mikelhed. E þunred H þunnered. E so H swa. EH O. w. mani mo (ma). EH louerd brekand. EH yban. E gnid H tognide. H am, E þo. EH kalf. E mun. E om loued. E vnicorn sun. E Lou*er*d steuen logh of fir of bitwixfalland, Steuen of l. wildernesse smitand; H Louerdes st. bitwixfalland logh of fir, Louerdes st. sm. w. shir. E Wildernesses H Wilderles. EH Cade. HE Lauerdes steuen graiþand (E Louerd of gr.) hertes esse, And vnhil he sal þicnesse,

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Ms. Vesp. D VII.

And in temple of him þat isse
Alle sal þai sai »blisse«.
9 Lou*er*d stithstreme[1] in mas to wone,
And site lau*er*d king*e* in ai mone.
10 Lau*er*d might*e* to his folke sal giue,
And blis his folke in pees to liue.

XXIX.

I sal vpheue þe, lau*er*d, for þou keped me,
Ne tobreddest[2] mi faas ouer me to be.
2 Lau*er*d mi god, to þe cried .I.,
And þou heled me for-þi.
3 Lau*er*d, þou led mi saule fra helle;
Þou keped me fra þat in flosche felle.
4 Singes to lau*er*d, his halwes mar*e* and lesse,
And schriues[3] to minde of his halines.
5 For wreth es in his misliking*e*,
And lif*e* in his wil, of*e* alle þing*e*;
6 At euen weping*e* dwelle sal,
And at morwhen fainnes al.
7 I sothlik saide in mi mightsomnes:
».I. ne sal be stired in ai þat es«.
8 Lau*er*d, in þi wille right
Lent þou to mi fairehed might:
9 Fra me þou torned þi likam,
And to-dreued made .I. am.
10 To þe, lau*er*d, crie .I. sal,
And to mi god biseke with-al.
11 »What notfulhede in mi blode es,
Whils .I. dounga in wemmednes?
12 Nouwhat[1] sal dust be schriuen to þe,
Or schewe þi sothnes for to be?«
13 Herd lau*er*d, and es rewed of me;
Lau*er*d mi helper made es he.
14 Þou torned mi weping*e* in mi wa
In blisse to me for to ga;
Þou slitted mi sek*e* in twa,
And vmgaf*e* me with fainnes swa:
15 Þat to þe singe mi blisse wele mar*e*,
And noght sal .I. be stungen[2] sar*e*.
Lau*er*d mi god þat es in ai,
To þe sal .I. schriue night and dai.

XXX.

IN þe, lau*er*d, hoped .I.: noght schent .I. be
In ai; in þi rightwisnes lese me.
2 Helde þi ner*e* to me and liþe;
Þat þou outake me high þe swiþe.

[1] V diluvium. [2] V delectasti; tr. read dilatasti. [3] confitemini.

[1] V Numquid. [2] V compungar.

And in his kirke þat is heli, Alle sal blisse sai for-thi. H stigh E stegh. H mas in. E sitel. EH he mon (E mun). EH blisse. EH pais.

XXIX.

E om þou. E kep H keptest. H tobredest E brededest. E fos. E tou. EH out-led. E sauued, H beried. H om þat. E Salmes to lou*er*d halihes hesse; mare & l. om. EH helinesse. EH wragh. H misliking hisse. H & lif in his wille hit isse. E om in. E moro H moryhen. HE And in mi (om in E) mihtsomnes (E miht sonnes) said(e) .i., Noht sal I. be stired (H stire) in ai for-thi. EH Lauerd in gode wille thine, Þou lent me miht to fairhed mine. H & mi god, to om. EH What notfulhed is in mi blode, Whil .I. falle in we*nn*medhed (H wemminge) vngode. E Whore dust sal. E shriue. E Oþer. E godnesse what it be. EH Lauerd herd. H rewþed. EH Mi help*er* maked (H made) lauerd is he. E þou went. EH and mi. E wo. H In to bl. to me to. E go. H sake. E two. E so. E om þe. E more .. sore. EH L. god mine (min) þat ai sal be, In ai (H euer) sal I. shriue to þe.

XXX.

EH In þe lau*er*d hoped .I., Noht sal I. be (H I sal noht be) shent for-þi In euer (H ai) in alle (al) time þat esse, Lese (H Here) me in þi rihtwisenesse. E þine ere H þin ere. EH vnto me; and liþe om. E And þat. E lith þe,

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Ms. Vesp. D VII.

3 In god forhiler be to me nou,
And hous of*e* toflight*e*, þat me sauf*e* þou.
4 For mi strenght*e* and mi toflight*e* ertou al,
And for þi name me lede and froþer þou sal.
5 Þou salt lede me fra þat snar*e* whilk þai
Hid to me, for [mi] schilder artou ai.
6 In þi hend .I. gif*e* mi gaste þat es;
Þou boght me, lauerd, god of sothnes.
7 Þou hated in ilka lande
Fantomes ouer tomehe[d] yemande;
8 Sothlik*e* in lau*e*rd hoped .I..
I sal glade and faine in þi m*e*rcy.
9 For þou biheld mi mekenes nou,
Mi saule fra nedinges sauued þou,
10 Ne þou me belouked in hend of*e* fa;
In roume stede þou set mi fete to ga.
11 Lau*e*rd, of me haue mercy,
For droued am .I. witerli;
To-dreued es in wreth for wa
Mine eghe, mi saule, mi wambe als-swa.
12 For in sorwe waned mi lif*e*,
And mi yheres in sighinges rif*e*.
13 Vnfest in pou*e*rt*e* es mi might,
And mi banes er*e* droued dai and night.
14 Ouer al mi faas made am .I.
Vpbraiding*e* ful witerli,
To mi neghburs swiþe ma,
Radnes to mi kouth als-swa.
15 Þa þat sagh me euerilkane
Out fra me þai fled onane;
To forgetelnes for vnquert*e*
Am .I. giuen, als dede fra hert*e*.
16 .I. am made als lome forlorne,
For þat .I. herd, me biforne,
Mikel snibbing*e* þam amang*e*
Of*e* fele dwelland in vmgang*e*;
17 In þat whil þai samen come ogain me,
To take mi saule reded þai be.
18 I sothlik*e*, bi night and dai,
In þe, lau*e*rd, hoped ai;
I saide: »mi god ertou to kalle;
In þine handes mi lotes alle«.
19 Outtake me of*e* hend of*e* mi faa,
And at er*e* filyhand me fra þa.
20 Light þi face ouer þi hine,
And sauf*e* me make for m*e*rcy þine.
Lau*e*rd, fordone sal [i] noght be,
For þat .I. ai kalled þe.
21 Schame mot wik*e*, and be led to hell*e*;
Dombe be swikel lippes felle,
22 Þat spekes ogain rightwis wickenes,
In pride, and in outweringnes[1].
23 Hou mikel manihede[2] of*e* þi swetnes
Lau*e*rd, þat þou hid to þe dredand es!

[1] V in abusione. [2] Ms. mainhede, V multitudo.

H high þou þe. EH to me be. H om nou. EH infliht. H þat tou sauf me. EH strengh; min inflight. E om þat; H þe s. E þai hid to me, H to me hid þai. EH For mi forhiler art þou, E to be H ai. E gast þou wroht, H g. to be. EH Lau*e*rd god of sohtnes þou me boht (H boht me). EH ouer tomehed. E sauue sal tou. E Ne me bilouked þou. H belac. E foo .. go. EH haue m. of me. EH am I. for (H on) to se. EH wragh. Min egh. E om als. EH sorgh. E sikyng*e* H siking. E droued are vnriht. E To neghburyhes mine swiþe mikel ma. EH And raddenes (radnes). E om als. E þo; seyhem; E om euer. H Þat seyhen me out flegh fra me smert, To forgetelnes am .i. giuen als ded fra hert. E þare amang*e*. H againcom to me. EH red. H baþhe n. E And in þe .I. hoped lau*e*rd .i. sal til end, Mi god art tou, mi lottes in hend. E om me; fra. H Fra hend of mi fas outtake me. E And fra hilzhande me als-swa, H And fra þa me filyhande be. E mi f. H Sauf make me lauerd. H Neuermare shent sal .i. be. E om i. EH inkalde. E til. EH Doumbe. E om be. E lippes swikel. EH spek*e* again. E wicnesse H wic þinge. H outweringe. E Hou gret felehed lau*e*rd of þi s., Þat þou hid. EH to dredand þe.

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Ms. Vesp. D VII.

24 Þou fulmade hopand in þe
In sight of sones of men to be.
25 In hidel of*e* þi face þou salt am hide
Fra fordrouinges of*e* men biside,
26 Þou salt forhil am in þi telde stille
Fra ogaine-sagh of*e* tunges ille.
27 Blissed lau*er*d, for he selkouthed to me
His mercy in warned cite.
28 And .I. saide, in outgang*e*[1] of thoght mine:
»I. am kast fra face of*e* eghen þine«.
29 For-þi herd þou þe steuen of*e* me,
Whiles þat .I. cried to þe.
30 Loues lau*er*d, al haleghs hisse,
For sothnes seke sal lau*er*d þat isse,
And roumlik*e* sal he yhelde in land
To þas þat er*e* pride doand.
31 Dos manlik*e*, and your hert strengh-þed be,
Alle þat in lau*er*d hope yhe.

XXXI.

Seli whilk*e* wikenes forgiuen er*e* ai,
And whilk*e* þair*e* sinnes hiled er*e* þai.
2 Seli man to wham noght wenes[2] lau*er*d sinne,
Ne in his gast*e* swykedome es inne.
3 For .I. blan[3], mine banes elded ai,
Whiles .I. cried alle þe dai.
4 For ouer me, bathe dai and night,
Heuied es þi hand of*e* might;
.I. am torned in mi sorw þar-forn,
Wiles þat pricked es þe thorn.
5 Mi gilt to þe schewed .I. made,
Mine vnrightwisnes and hid .I. ne hade.
6 .I. saide: »toward[1] me sal .I. schriue
To lau*er*d mine vnrightwis liue«;
And þou forgaf þe mar*e* and lesse
Of mi sinne þe wickednesse.
7 For þat, sal bid to þe with blisse
Al halegh in tideful time þat isse.
8 Bot of watres in strang coming*e*,
And to[2] him sal þai negh nathing*e*.
9 Mi toflight ertou to be
Of drouing*e* þat vmgaf*e* me;
Mi gladschepe, haue me þa fra
Þat me er*e* vmgiuand swa.
10 »Vnderstanding*e* gif*e* to þe .I. sal,
And .I. sal ler*e* þe; mar*e* with-al
In wai whilke þou sal ga ine
Sal .I. fest on þe eghen mine.
11 Als hors or mule ne wil[3] be made ane,
In whilk*e* vnderstanding es nane;
12 In keuil and bridel þair chekes straite,
Þat þe noght neghen ne laite«.
13 Mikel sweping ouer sinful cliues[4];
Hopand in lau*er*d mercy vmgiues.
14 Faines in lau*er*d and glades in quert*e*,
And mirþhes, alle rightwise of*e* hert*e*.

[1] V in excessu. [2] imputavit. [3] tacui.

[1] V adversum me. [2] r. Vn-to? [3] V Nolite. [4] V Multa flagella peccatoris.

EH Þou made to þa þat hop(e). E Þou salt in hiddel of þi f. þam h. E fordrouyng*e* H fordreuing. EH againsaihe. EH kusten. E steuen (þe om) of bede of me. H of mi bede steuen. EH Whil. H om þat. H kried to þe til heuen. E his halihes alle. H hesse. E For þat sohtnesse seke he salle, H For lauerd seke he sal soghnesse. EH And yheld roumlic he sal. EH To þa. are. E Manli dos and streynhed be your hert, Alle yhe þat hope in lau*er*d wiht quert. H manli. strenþed. Alle whilke.

XXXI.

EH Seli whilk*e* forgiuen is wickednesse, And whilk*e* þar sinne hiled it esse. E whom H qwom. EH lou*er*d wot no (wate na). E blam. EH mi. EH Whil þat. al. EH apoñ. EH om bathe. sorgh þerforn. Whil. E ȝorn. E kouth to þe. E om me. H unrischwis. E more. E bide H bidde. E tidful. H Þowhe-þer inst. of Bot. H Bot. E I negh. EH Þou art min infleyng*e*.. E gladshim H gladihip. EH take. þam fra. EH I giue þe. EH Þat (om in H) wai whilc þou sal ingo (H salt ga in) best, Mine eȝhen sal I on þe fest*e*. E nil, H nil þou. H om be made. EH keuel. EH Þat þe wil noht negh and l. E swynkyng*e*; H Mani swinginges. EH & blisse mas.

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Ms. Vesp. D vii.

XXXII.

Glades, rightwise, in lau*er*d king*e*;
Þe right feres to haue louing*e*.
2 Schriues to lau*er*d, in harpe and[1] sautre
Of ten stringes to him sing*e* yhe.
3 Singes to him newe sang*e* and euen;
Wele singes to him in berand steuen.
4 For right es worde of*e* lau*er*d ai,
And alle his werkes in trewethe er*e* þai.
5 For he loues m*er*ci, dome, þa twa;
Of*e* lau*er*des m*er*ci þerthe ful es swa.
6 With worde of lau*er*d heuens fest er*e* ma,
And blast[2] of*e* his mouth al might of þa.
7 Samenand als in lome watres of*e* se;
In hordes settand depnes to be.
8 Alle erthe lau*er*d be dredand,
(And)[3] of him stired al þe werld erdand.
9 For he saide, and þai maked are;
He sent[4], and þai schapen ware.
10 Lau*er*d scaters rede of genge ma,
He schones[5] thoghts of folk*e* als-swa,
And þe redes schones[5] he
Of al þe princes þat mai be.
11 And rede of lau*er*d es with-outen ende;
His hert thoghts in strende and strende.
12 Seli genge whilk lau*er*d god hisse is;
Folk*e* þat he ches him in heritage his.
13 Fra heuen biheld lau*er*d þar*e* he wones;
He loked ouer al mens sones;
14 Fra his forgraiþhed telde on hegh
Ouer al þat erden erthe he segh:
15 Þat feined[1] sinderlik*e* hertes of*e* þa;
Þat vnderstandes al þair*e* werkes swa.
16 Þe king*e* sal noght [be] beryhed right
T[h]orgh-out nakins mikel might,
And þe eten noght be sauued sal
In mikelhed of his might al.
17 Swikel hors at hele; of*e* mightsomnes
Sothlik of his might noght*e* beryhed es.
18 Loke, eghen of lau*er*d ouer him dredand,
And in þas in his m*er*ci þat er*e* hopand;
19 Þat þair saules dede take he fra,
And in hunger fostre þa.
20 Our*e* saule lau*er*d vphalde sal,
For he es our*e* helper and our*e* schelder al.
21 For faine sal our*e* hert in him to be,
And in his hali name hoped we.
22 Þi m*er*ci, lau*er*d, be ouer vs,
Swa als we hoped in þe þus.

[1] r. in? [2] r. bi blast? V spiritu. [3] Ms. For. [4] V mandavit. [5] r. schoues? V reprobat.

[1] V finxit.

XXXII.

EH om Þe. harp. EH om es. E wordes. EH om alle. H om For. EH dome m*er*cy. E lauerd. EH þe erþe. heuenes. are. H mouht. E als. EH in bit. EH Settand in hordes. H depnesses. EH For.. is stired. EH om þe. EH made þai. EH send(e). E are. EH scateres redes. H gomes. E þohoghtes H þothtes. H & r. again fondes he. EH alle. E aldermen. E om mai. E outen (with-om). EH (And H) ȝhohtes of is hert. EH his isse. E Lau*er*d loked fra heuen. EH He segh. H alle. EH mennes. EH graiþed (for- om). EH alle. H feinyhed E friþed. E sinderlic H sengellic. H alle. EH w. ma. H Noht sal þe king be. E þurgout H þurhtout. H nakin E nokyn. H berihed. E om his. H Les hors. EH to h. of his. E of him dredant. H om And. E þo H þa. E om he. EH he foster. E saul H saules. EH vphald. H om es our*e*, E om our*e*. H shilder. H om his. H name heli. EH ouer us be. EH om þus.

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s. Vesp. D VII.

XXXIII.

IN al time lauerd sal .I. blisse,
And his lofe ai in mi mouth isse.
2 In lauerd mi saule be loued sal:
Here handtame, and faine with-al.
3 Mikel yhe lauerd with me,
And his name in him-selfe[1] vpheue we.
4 .I. sought lauerd, and me herd he,
And fra al mi drouinge[s] toke he me.
5 Neghes to him, and yhe be lighted sone;
And youre faces sal noght be fordone.
6 Þis pouer cried, and lauerd herd him,
And ofe al his drouinges sauued he him.
7 He[2] sent lauerdes aungel in vmgange þare;
He [sal] outake þa him drouand ware.
8 Listes[3], and sees sa softe lauerd isse;
Seli man þat hopes in him for blisse.
9 Dredes lauerd, al halghes his to sene,
For dredand him noght helples bene.
10 Riche men, of aght þat ware,
Þai neded, and hungred sare;
And sekand lauerd after fode
Noght be þai lessed of alle gode.
11 Comes, sones, me yhe here,
And drede of lauerd .I. sal you lere.
12 Wha es man þat ofe life wille be,
Loues gode daies for to se?
13 Forbid þi tunge fra iuel ai,
And þi lippes þat swikedom noght speke þai.
14 Torne fra iuel, and do gode yhit;
Seke pees, and euer filigh þou ite.
15 Eghen of lauerd ouer rightwis swa,
And his eres at bedes ofe þa.
16 And face of lauerd ouer iuel doand,
Þat he lese minde of þam fra land.
17 Cried rightwise, and lauerd herd am,
And [of] alle þaire drouinges lesed he þam.
18 Negh es lauerd to þa þat ere droued of herte,
And meke of gaste sal he sauue in querte.
19 Mani drouinges of rightwise,
And lauerd lesed am of alle þise.
20 Lauerd yhemes alle þaire banes swa:
Noghte ane sal be brised ofe þa.
21 Dede of sinful werst it isse,
And þat hates rightwise giltes misse.
22 Bi sal lauerd saules of his hine ai;
And al þat in him hope noghte gilte sal þai.

[1] V in idipsum. [2] r. In? V Immittit angelus domini. [3] V Gustate.

XXXIV.

DEME, lauerd, me derand be;
Ouercome þe infightand[1] me.
2 Gripe wapenes and schelde of fighte,
And rise in helpe to me with mighte.

[1] V impugnantes.

XXXIII.

EH Ai in mi mouth louing (E heriynge) hisse. E Mikelis name of l. E whit H wiht. E sal we. EH soht. EH of al. H drouinges nam. E son. H of alle his. E heled. EH send. E lauerd, aungel om. E swa H sa, inst. of þare. EH Of him dredand and outtake (H outtoke) þa. EH so. H god. EH alle h. hisse (to sene om). EH isse inst. of bene. E ben H are; E om þai. EH al. E dred. EH Who is. on liue wil. H om to. E Forbede H Forswere. EH om And. EH swikedom þat. H Do gode and turne fra iuel and sinne, Seke pais and filyhe to wun þer-inne. E & fast filyhe hit. E Eyhen of l. o. riht doand, And his here to þar bede heldand; H Eyhen of l. o. rihtwise ai, His eres at þar bede niht & dai. EH And ouer iuels doand louerdes lickam, Þat he lese fra erþe þe mind of þam. H Rihtwise cried. E Biside. EH om þa þat ere. E dreued. E gost; EH he heles. H om lesed. E þam. E al. H þat noht an. H om And. E hate H haten. EH gilten. EH Bie. E lauerd sal. E om al þat. H alle hope in him.

XXXIV.

H derande me be. EH om þe. EH wepens. EH sheld; E to be, H swiþe. E And vpris in help to me; with m. om. H biliue. E Y. s. and louke againes þam.

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Ms. Vesp. D VII.

3 Yhet sword[1]; þat filigh me, ogain
louke þam;
Sai to mi saule: »þi hele .I. am«.
4 Þai be schent and schoned be[2] þa
Þat sekes mi saule for to sla;
5 Þai[3] torne hindward and schent be þai
Thinkand to me iuels ai.
6 Þai be als dust ogain wind lickam,
And louerdes aungel narwand þam.
7 Mirkenes and sliper be þare wai,
And lauerdes aungel filighand þam ai.
8 For wilfuli þen hidden þa
Forward[4] of þare snare swa;
Ouer-tomehede vpbraided þai
Saule mine bi night and dai.
9 Come to him snare noght es him kid,
And þe takeinge þat he hid
Vmgripe him it mot with-alle;
And in þe snare, in him he falle.
10 And mi saule sal glade in lauerd ofe
blis,
And like ai ouer hele his;
11 Alle mine banes þai sal sai:
»Lauerd, to þe wha like be mai?
12 Outakeand helples fra his stalworþer
hand;
Nedeful and pouer fra him reueand«.
13 Vprisand witnes, swikel[5] ware ai,
Þat .I. ne wist me asked þai.
14 Þai yhelde to me for goednes ille,
Geldehede[1] swa mi saule vntille.
15 .I. sothlike, whils þai to me ware
Hackande[2], haire cled .I. þare;
16 .I. meked in fastinge mi saule alle,
And mi bede in mi bosum be torned
salle.
17 Als neghburgh, als your[3] broþer
right,
Swa quemed .I. with al mi might;
Als wepand and als dreri,
Swa meked .I. witterli.
18 And ogain me þai fained, and come
in ane,
Samened on me swepinges, and .I.
wist nane.
19 Þa ere scatered, ne stungen sare—
Þai fraisted me þe lesse and mare,
Þai snered me with sneringe swa,
Bot gnaisted ouer me with þaire
tethe þa.
20 Lauerd, when þou bihald sal?
Ogaine-sette mi saule with-al
Fra liþernes ai ofe þa,
Als mine oninge liouns fra.
21 In mikel kirke sal .I. to þe schriue,
In heui folke looue þe mi liue.

[1] V Effunde frameam. [2] revereantur. [3] Ms. þat. [4] V interitum. [5] Ms. swiked.

[1] V sterilitatem. [2] = akande, V molesti. [3] V nostrum.

H om me. E fordon and shomed .. þai. E Sekand mi saule niht or dai. H seken. EH Þai. E wend. EH obacke. EH þai be. E Þat þinken iueles vnto me, H þat iueles þinkande ar to me. EH bifore. lauerdes. EH Merke. H am. EH For wilfulli hid þai to me Steruing (H Forward) of þar snare to be. H Ouer tomehed alle þa Vpbraided þai mi saule sa. E To him come. EH þat nis him kid. E Vmlap. EH mot it him. EH him-self. EH Mi saule soghlic (H For in mi s.) in lauerd glad sal And lust (H like) ouer his hele wiht-al. EH sai sal þai. EH wha to þe. E nedful. EH of. E stranger. E And helples & p. EH om Vp. EH witnesses wick. H ware he. H Þai. E west. H þai asked me. E Þai forzheld iuels for godes to me H Iueles for godes yhelde þai to me. EH Leghhed (Geldhed to mi saule to be (H me). E whil H whil þat. H om to me. H Hackand to me. E in saule al. EH bosem. H turne, be om. E sw(a) inst. of right; E Als I quemed vnto tha, Als wepand and als mournand, Swa .I. meked þurgh þe land; H Als n. & broþer i quemed sa, Als sobband and mournand i meked to þa. E in on. E Þai s. H ouer. E non. EH Scatered þai are ne stungen are þai, Þai fr. me (H he) be (om in H) niht and dai. E Þai swered whit sneryngе to se. E Þai botegnaist whit þar tegh on me, H Wiht þar tegh botgnaist ouer me þa. H Lauerd when þou salt loke? set mi saule to bring Fra þar liþernes, fra liouns min oning. E Sette tou saule mine whit-al Fra þe liþernesse of tha, Miue onnesse fra liouns ma. H In m. k. shriue to þe i sal, In h. f. loue þe

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Ms. Vesp. D VII.

22 Noght ou*er*mirthe þai to me for-þi
Þat wiþerþretes[1] me wickeli;
Whilk*e* þat hates me wilfulli,
And beckes with þair*e* eghen lesli.

23 For þat to me summe it ware
Paisfulik*e* þat spekes þare;
And in wrethe of erþe spekand,
Swikedomes war*e* þai thinkand.

24 And þai tobred þar*e* mouth ou*er* me,
And said: »wa! wa![2] oure eghen se«.

25 Þou segh, lau*er*d: ne blinne þou;
Ne wite þou noght fra me nou.

26 Ris, and bihald to dome mine;
Mi god and mi lau*er*d, in skil mine.

27 Deme me, lau*er*d, after rightwisnes of*e* þe
Mi god, and noght þai ou*er*mirthe to me.

28 Ne þai sai in þar*e* hertes: »wa, wa[2] be
To oure saule«; ne sain: »him sweligh sal we«.

29 Schente and schoned samen be þai
Þat faines of mine iuels ai;

30 Þai be cled with schenschipe and schonignes[3]
Þat ouer me spekes liþernes.

31 Þai glade and faine baþe mar*e* and lesse
Whilk*e* þat wilen mi rightwisenes;
And saies[1] ai: »mikled be lau*er*d in blisse«,
Þat wil pees to hine hisse.

32 And mi tunge þi rightwisenes thinke sal,
Alle þe dai þi loof*e* with-al.

XXXV.

Þe vnrightwis saide with tunge hisse,
Þat in his-self*e* noght gilt*e* misse[2];
Noght es drede of god to be
Bifor his eghen for to se.

2 For swikelik*e* dide he in his sight isse,
Þat be fonden at hatereden wicnes hisse.

3 Wordes of his mouth þat ga,
Wickednes, swikedome als-swa;
He ne wald noght vnderstand,
Þat he dide wele in ani land.

4 Wickenes thoght he night and dai
In his kleue þar he lai;
Al wai he stode[3] noght gode to se,
Iuelnes sothlik*e* noght*e* hated he.

[1] V adversantur. [2] V Euge, euge. [3] reverentia.

[1] *al.* sain, V dicant [2] Stev. inisse; V Dixit injustus ut delinquat in semetipso. [3] V Astitit omni viae non bonae.

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wiht-al. E Noht ou*er*-glade sal þai to me, Þat wiþerwendand wiclic be, Þat wiseful haten me swa, And becken with þar eghen twa; H Noth ouer-mirþe þai þa to me, Þat wiþerþretand to me be, Wilfulli þat hate me swa, And becken wiht þar e. twa. E For to me soghlic niht and dai Paisfullic þat speken þai; H For sothlic to me summe þai ware, &c. H spaken. EH wraghed. E wore. H bred. E þar mouth to-bred þai. H sagh. H ne stint nou. H Lauerd ne fra me wite þou. E i*n* dome. H om me. E Deme me l. mi god aft*er* þi rihtwisnes A*n*d noht ou*er*glade þai to me more ne lesse. H ouermirþe þai me. E Noht sai þai i*n* þar hertes. EH ye be. H To your; E om To—saule. EH Ne (ne) þai sai him swolyhe s. w. EH Þai shame and shoned s. be þai. E fainen H fainned. EH Wiht shenchip and shoninges (H drednes) kled (H shred) þai be, Þat liþernesse speken ouer me. H Glade and faine mote þai ai. E om baþe; þe more. E Þa þat wilen. H Þat wilen mi r. niht and dai. E And saine mikle be lauerd ai Whil[c] wilen pais to his hine al dai; H And sain ai lauerd mikled be he, Þat wilen pais to þi hine se. EH & mi t. sal þink þi rihtwisnesse. E Al dai þi heryhing*e*. EH þat esse.

XXXV.

EH Saide þe vnrihtwise (H unwis) in his (H in hert and) þoht, Þat in him-self (H h. seluen) gilt he noht*e*. H Radues of god for to ga Is noht bifore his eyhen twa. E of lauerd. heghen. EH For swikdom (H swikelic) i*n* his siht dide he, Þat his wicnesse at hatereden funden be. E Wickednesse swikdome. EH wel dide. EH Wickednes'se, þoht has (haues) he ai. E liggingsted; þar om. E He stode al wai. H to gange. EH om soth-like. H h. he amange. EH om þe.

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Ms. Vesp. D vii.

5 Lau*er*d, in heuen þi m*er*ci es,
And to þe kloudes þi sothnes.
6 Als goddes hilles þi rightwisnes;
Þine domes mikel depnes.
7 Men and meres, lau*er*d, sauue sal tou nou,
Swa als þi m*er*ci felefalded þou;
8 And sones of men in hiling*e* al
Of þine wenges hope þai sal.
9 Þai sal be drunken als of wine
Of þe fulhed of hous þine,
And with welle of þi liking*e* ai
Sal tou drinke þam, night and dai.
10 For welle of lif*e* es at þe,
And in þi name light*e* sal we se.
11 Forsprede þi m*er*ci thorgh þe land
To þas þat er*e* þe witeand,
And þi rightwisnes in querte
To þas þat right ere of*e* hert*e*.
12 Noght come to me þe fote of pride,
Ne sinful hand me stire biside.
13 Þar*e* felle þat wickednes er*e* wirkand;
Þai [er] output, ne þai might stand.

XXXVI.

Nil þou filegh[1] in liþerand,
Ne loue[2] þat wikenes er*e* doand;
2 For swiþeli drie þai sal als hai,
And als wortes of grenes[3] tite fal sal þai.

[1] V aemulari. [2] zelaveris. [3] olera herbarum.

3 Hope in god, and do godenes;
Big þe erþe, and best*e* fed[1] in his riches.
4 Like in lau*er*d, and gif*e* sal he
Þe askinges of þi hert*e* to þe.
5 Vnhil to lau*er*d þi wai al,
Hope in him, and do he sal.
6 And he sal lede als light þi rightwisnes,
And als mid-ou*er*none þi dome þat es.
Vnderlout to lau*er*d þou be,
And bid him—for best es he;
7 Nil filegh in him night ne dai
Whilk*e* þat smertes[2] in his wai,
Ne in man þat es liueand
Vnrightwisnes þat es doand.
8 Blinne fra wreth, and lete breth swiþe;
Þat þou be liþered nil þou niþe.
9 For þat liþeres, outende[3] sal þai;
And vphaldand lau*er*d, erde land sal ai.
10 And yit*e* a littel, þe bise
And sinful he sal noght be;
And þou salt*e* seke his stede of*e* won,
And neuer finde it eft þou mon.
11 And handetame sal erde þe land þat es,
And like of pees in mikelnes.

[1] V pasceris. [2] prosperatur. [3] V exterminabuntur; be om?

H hilles of god. E Þi rihtwisenesse als of þe dai, Þi d. m. depnesse ai. EH mares. H þou sal, nou om. E Als þi merci god f. tou, H Als tou felefolded god þi merci al. E Sones sohtlik*e* of men ou*er* al, In hilyng of þi wenges hope þai sal; H Mennessones sothlic in hilinge, Of þi wenges hope sal ouer al þinge. E dronken. H weel. E & wiht bourdant (!) of þi lickam swa. H swa. EH Alle salt þou drink tha. EH in þi liht liht. H Forth-sprede. E Sprede þi mildhertnes in l. E þo H þa. EH are þe. E rihtwise. H are riht. E stire me. EH felle þai wicnes. EH are o.

XXXVI.

E filghe, H nigh. H Ne filyhe. E swiþe, H swifli. H wurtes, E blades. E gresse H greses. H in lauerd. EH godnesse .. richesse. H om and. E he sal giue þe, H he sal þe giue. E Askynges of hert þat be, H Þi hert a. whil þou mai liue. H þi rihtwisnes als liht. EH And þi dome als midouerunder esse (H briht). E Nel f. in him þ*at* smartes i*n* is wai, Ne man doand vnrihtwisnesse ai. H Nil filyhen in him ai, Þat is sma[r]tful i*n* is w. H liuand esse, Þat is doand unrihtwisnesse. EH wragh. H leue. E brath H bragh. H ne be. E miþe. EH liþeren. EH sal ai. E erde þe erþe sal þai, H big þerþe sal þai. E þe sinful sal. E om eft; E þou ne mun. H And yhit a litel and sinful noht sal be oht. And þou salt seke his stede and finde it noht. H sal big þerþe. E & h. big þe erþe sal þai, & l. in mikelhed of pais al. H sinful sal. EH tegh

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Ms. Vesp. D VII.

12 Bihald sal sinful rightwis þenne,
And with his tethe on him sal he grenne.
13 And skorne him sal lau*er*d of*e* blis,
For he bihaldes þat comes daie his.
14 Swerde outscheþed sinne doande,
He bent his bowe with his hande,
15 Pouer and helples þat he biswike
And quelme rightwis of hert ilike.
16 Þair*e* swerd mot in þar*e* hertes ga,
And þair bowe be broken in-twa.
17 Better es litel to right, with wele,
Ouer richesses of sinful fele;
18 For armes of*e* sinful brised be þai,
And lau*er*d rightwis he festenes ai.
19 Lau*er*d daies of vnwemmid knawes he,
And þair*e* heritage in ai sal be.
20 Þai sal noght be fordone fra blisse
In na time þat iuel isse,
In daies of hungr*e* þai sal be filt;
For sinful sal be schent*e* and spilt*e*.
21 For lau*er*des wiþerwines al bidene,
Sone when þai menshed[1] bene
And þai er*e* vphouen oght,
Wanand als reke þai wane to noght.
22 Sinful sal borwe, and yelde he ne sal;
Rightwis sal milþe, ogaine-yelde al;
23 For blissand him sal erde þe land,
And forworth sal him weriand.
24 At lau*er*d gainges of men ai
Er*e* right[ed][1]; and he will*e* his wai.
25 When rightwise falles, hortes na lime;
For lau*er*d has set his hand on hime.
26 .I. was yonger, .I. elded sone,
And .I. sagh neuer rightwise fordone,
Ne sede of him comande
Þat it was þe brede sekande.
27 Alle daie he rewes and lenes his þing*e*,
And sede of him sal be in blissing*e*.
28 Helde fra iuel, and do gode ai,
And erde in werld of werld þou mai;
29 For [lauerd] loues dome, noght forlete sal he
His haleghs, in ai sal yemed be.
30 Vnrightwise sal be pined son,
And sede of wicked be fordon.
31 Rightwise þe land erde þai mone,
In it in werld of*e* werld to wone.
32 Mouth of rightwise sal thinke wisdam,
And dome sal speke þe tunge of*e* þam.
33 Lagh of god in his mouth[2] on-ane
And his steppes sal noght be vndergane[3].
34 Bihaldes sinful þe rightwise,
And sekes to sla him on al wise:
35 Lau*er*d sothlik*e* noght lete sal he
Him in his hende to be,
Ne fordo him sal he noght*e*
When he es demed to him for oght*e*!

[1] r. menskeb.

[1] Ms. rightwise, wise expunged. [2] r. hert. [3] V supplantabuntur.

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sal he on him. E Lau*er*d sohtlic sal scorn him ai, For [he] ses com sal his dai; H & lauerd sal him scorne with-al, For he sees þat his dai com sal. EH vnsheþed. EH Þar bogh þai bended wiht þar hand. EH þai b. E hert. H breken. H to riht in lande, Ouer welþes mani of sinnande. E richesse. E broken. EH ben. H festes. E Lau*er*d of vnwemmed wote þe wai, H Daies of unwemmed lauerd wel wate he. E sal be in ai. E Þa. E of bl. E no. E And in. E For þat sinful sal be spilt. E Godes foos sohtlic b., H Fas sohtlic of lauerd b. E When sone. E wrchiped. E And when þai are v. o., H And uphouen when þai are o. H borgh H foryhe. E For big sal þe erþe him blissand, H For bl. h. þe erþe big sal þai. H And weriand him forwurth sal ai. EH At lauerd steppes E men are ai, H of man þai be. EH Rihted. H & his wai wil he. EH hurtes. E no. E om lauerd. EH of. EH yhung*er*. H om And. E segh. H þe riht. EH Ne þe s. E his H hit. E & his sede be sal. H wun. EH lauerd l. EH lete (for- om). E pinned. EH And rihtwise, E erþe erd þai m., H sal big þe erþe yhit. E In werld of w. in hit to w., H And in werld wun ouer hit. Vv. 33 & 34om in E. H in his hert. H slo. E And l. noht forlete. H And l. in his hend letes him noht, Ne fordos him when he is demde to him for

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Ms. Vesp. D VII.

36 Abide lau*er*d and yeme his wai:
And him-self*e* sal hegh þe ai
Þat in heritage þou take land to þe;
When sinful lorne bene, þou salt se.
37 Vphouen .I. saw þe wicked man
And lifted als cedre of Yban:
38 And .I. ferd, and [loke] he was to misse;
And .I. soght, and his stede noght funden isse.
39 Yheme vnderandnes, and do[1] euennes;
For þa er*e* relikes to man þat paisful es.
40 And vnrightwise samen forworth þai sal,
And relikes of*e* wick*e* sal sterue with-al.
41 And hele of rightwis fra lau*er*d wide;
And þair*e* forhiler in drouing*e* tide.
42 And lau*er*d helpe sal he þa,
And he sal lese am out of wa,
And fra sinful outake am ai,
And sauf*e* þam, for in him hoped þai.

XXXVII.

Lau*er*d, ne threte me in þi brethe,
Ne ou*er*take me in þi wrethe.
2 For þine arwes stiked er*e* to me,
And ouer me þou fest þi hand to be.
3 Noght es hele in flesche mine
Fra þe face of wreth þine;
Ne pais es in mi banes none
Fra þe anleth of*e* mi fone.
4 For mi wicnesses mi heued er*e* ou*er*gon,
Als heui birþin heuied me on.
5 Stanke and roten mine erres er*e* ma,
Fra face of mine vnwisdome swa.
6 Wrecched and croked til ende am .I.;
Alle dai dreried .I. inwent for-þi.
7 For mi lendes filled with bismers ar*e*,
And hele in mi flesche es na mar*e*.
8 .I. am twinged, and meked for vnquert*e*;
.I. romied[1] fra sighing*e* of mi hert*e*.
9 Lau*er*d, bifor þe alle mi yorning*e*,
And fra þe noght hid es mi sighing*e*.
10 Mi hert es droued with-inne me,
And forsoke mi might with me to be;
And light of mine eghen twa,
And it[2] es noght with me swa.
11 Mine frendes and mine neghburs gode
Ogaines me neghed and stode;

[1] r. se.

[1] V rugiebam, R. romed. [2] V et ipsum.

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oght. H yheme inst. of hegh. E Þat land in eritage take þou to þe. E be inst. of se. EH sagh. H uplifted, E vpraised. H cedres. EH and loke he was. EH se inst. of do. E þo. E leuinges. EH om þat. EH For vnrihtwise sal be fordone, And (H Samen) leuinges of wik*e* forwrth sal sone. H om þaire. HE he (om in E) sal help(e) tha. E þam; E om out. EH & fra s. out þam nim, & sauf þam for þai hoped in him.

XXXVII.

E L. þrete noht in; me om. E braht H bragh. EH ouernim. wragh. H in me. E And þou fest ouer me EH hand (H þe h.) of þe. E om þe. EH lickam. E wragh H wrath. EH Ne pais in mi ban(e)s gas, Fra (For) þe lickam of mi fas. E For mine wickednesses o-nan Ouer mi heued are þai gan, Als heuy birþine mai be, Are þai heuied ouer me. E St. & wemmed min eires are þai, H Mine erres stanc and þai ram (!). E of m. wisdom ai. H unwisdam, swa om. E Wr. am .i. made and broked (!) til end, Al dai mourmed inne .I. wend; H Wr. made am .i. to be, And kroked .i. am to se Vntil in ende, al dai for-þi Samen-morned in yhode .i. EH heþinges. E in mi flesshe hele is H hele is in mi fl. E I am and swngen swiþe smert, H I am meked and twungen smert. H siking E sorgh. EH Bifor þe lau*er*d. E om þe. EH hid ne is (nis). E Mi hert is droued niht & dai, And mi miht forsake me ai; H Samendroued is mi hert, Mi miht forsoke me for unquert. EH Mi. neghburþes. Againes.

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Ms. Vesp. D VII.

12 And þat bi me war*e*, þai stode o-lenght;
And [þat] soght mi saule, þai maked strenght.
E 13 [And þat soht to me iuels, fantoms spak*e* þai,
And swikdoms þoht þai al þe dai].
14 And .I., als def*e*, noght herd of þis;
And als doumb noght openand mouth his.
15 And .I. [am] made als [man] noght herand,
And storest speches[1] in his month noght hauand.
16 For in þe, [lanerd], hoped .I. nou;
Lauerd mi god, me her*e* sal tou.
17 For .I. saide: leswenne ilkane
Ouer-mirthe to me mi fane;
And whil stired er*e* mi fete, ou*er* me
Mikel thinges speken he[2].
18 For in swepinges am .I. dight,
And mi sorw ai in mi sight.
19 For mi wikenes schewe .I. sal al,
And for mi sinne think*e* .I. sal.
20 Mi faas sothlik*e* liueand þai be,
And festened er*e* þai ou*er* me;
And manifalded er*e* þai for-þi
Whilk*e* hated me wickeli.
21 Þat yheldes iuels for godes, bacbate me,
For .I. filyhed godenes to se.
22 Ne forlete me, lau*er*d mi god, ai;
Ne wite fra me, night ne dai.
23 Bihald in mi help for þi blisse,
Lau*er*d god of mi hele isse.

XXXVIII.

I saide: mine wais yeme .I. sal,
Þat .I. ne gilt in mi tung*e* with-al.
2 .I. set yheming*e* to mi mouth at be
Whil sinful stode ogaines me.
3 .I. doumbed, and meked, and was ful stille
Fra godes; and mi sorwe es newed ille.
4 Het[1] mi hert with-inne me swa;
And in thoght sal bren fir*e* for wa.
5 .I. spak in mi tung*e*: Kouth ma to me,
Lau*er*d, mine ende when it sal be,
6 And tale of mi daies whilk*e* es, for-þi,
What me wanes þat wite mai .I.
7 Loke, methfullik*e*[2] mi daies set*e* þou;
And mine aght[3] als noght bifor þe nou.

[1] H storspeches; V redargutiones. [2] plural, = þai.

[1] V Concaluit. [2] mensurabiles. [3] substantia.

E om me. E om þai. E stoden on. EH lengh. EH & þat s. H & þat iueles to me soht. H spake þa alle. EH And i als d. herd no mare, And als d. his mouth noht openand (H op. noht) ware. E & i am made als man, H & made am i als man. E forspeches H storspeches. H om noght. EH in þe lauerd. E h. I al; H om nou. E þou here me sal. H Þou salt here me lauerd mi god for-þi. E swa inst. of ilkane. E Ouerglade .. fa. E And whil mi fete stired are, Grete þinges speke þai ou*er* me þare; H And whil mi fete stired ouer me ware, Grete þ. spekande þai are. sorgh. E om in. E om al. EH And þinc for mi sinne wiht-al. EH om þai. H fest. EH And felefolded are þai þa, Þat wiclik*e* me haten (hated) swa. H yheld. E iuels for g. yeld. H gode. H godnes filyhed .i. EH forto. E Ne f. me lauerd nou, Ne fra me noht wite þou; H Ne forsake me l. god mine, Ne wite fra me with wille þine. E Bihald in help to me to be, Lauerd god is hele of me; H Bih. mi help bi niht and dai, L. god of mi hele is ai.

XXXVIII.

H mi. E Mi tu*nge* þat i ne gilt w., H Þat noht i gilt in mi t. al. EH to mi mouth yheming to be. EH When. EH am meked, and I. was stille. E om me. EH & in mi þoht brend fir. EH I spak in mi tung wiht (H þurch) mi mouth, L. mine (H of m.) ende make to me (om in H) kouth. H take. EH whilk þai (H mai) be, Þat I (mai H) wite what wantes me. H metlic daies mine. E Loke moten þou set mi daies to se. EH mi sped. E om nou. E Sothlic H For bot. E al

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Ms. Vesp. D vii.

8 Þowheþer al[1] fantomes[2] in land,
Ilka man þat es liueand.
9 Bot in liknes thurghfars man;
Bot and ydel es he droued on-an:
10 He hordes, and he wate noght
To wham þat he samenes ogh t.
11 And nou, whilk*e* es m[i]n[3] abiding*e* dai?
Noghtne lau*er*d? and mi spede at þe es ai.
12 Of alle mi wikenes outake me nou:
Vpbraiding til vnwis me gaf þou.
13 .I. doumbed, and noght opened mouth mine,
For þou made; stir*e* fra me woundes þine.
14 Fra strenght*e* of*e* þi hand waned .I.
In snibbinges witerli;
For wickednes þat he was inne
Ouerthrew þou man and his kinne,
15 And to skulk*e* als irain[4] þou made saule his:
Bot vnnaitlik*e* to-droued ilke man is.
16 Her*e*, lau*er*d, mi bede and biseking*e* mine;
Bise mine teres with eres þine.
17 Ne blinne; for comeling*e* .I. am at þe,
And pilgrim, als al mi fadres be.

[1] Ms. als. [2] r. fantom es? V universa vanitas. [3] Ms. man; V quae est exspectatio mea? [4] V Et tabescere fecisti sicut araneam animam ejus; R aran.

18 Forgiue me; þat kalde .I. ware[1]
Er .I. sal ga and be namare.

XXXIX.

Abidand lau*er*d abade .I.,
And he biheld to me for-þi.
2 And mine bedes herde he,
And als-swa þenne led he me
Fra þe slogh of wrecchednes
And fra fen of*e* dreg*e* þat es;
3 And he set mi fote[2] on stane,
And righted mi steppes onane.
4 And he insent in mi mouth newe sang*e*,
Newe sang[3] til our*e* god, and lang*e*.
5 Fele men se and drede þai sal,
And hope in lau*er*d sal þai with-al.
6 Seli man of wham þat isse
Name of lau*er*d hope ai bisse,
And noght biheld he in fantomes als
And in wodenesses þat er*e* fals.
7 Mani thinges[4] maked þou,
Lau*er*d mi god, þine wondres nou;
And with þine thoghtes, þat er*e* slike,
Nane es whilk*e* es to þe like.
8 .I. schewed and spak wele mar*e*,
And ouer tale felefalded þai ar*e*.
9 Offrand and onelote[5] wald þou noght se;

[1] V ut refrigerer. [2] *al.* fete. [3] *al.* Loft-sang; V carmen. [4] om in EH; but so R. [5] V oblationem.

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f. here, H fantomes, als om. E Sothlic H þowheþer. E .i. yheld inst. of ydel. EH dreued. H & wat noht swa To whom he sal samen tha. H wh. is abiding of me. E bidding. E Noht-ne mi sped lau*er*d at þe is ai, H Sothlic and mi spede is at þe. EH wicnesses. H madest. E wondes. E Of strengh of þi hand i waned onan In snibbinges, for wicnes ouerþrw þou man; H For strengh of þi hand in snibbinges waned i, For wicnes ouerþrw þou man trewli. E yran. E idel, H om unn. E to-dreued, H dreued. EH Here lauerd (bede and H) bisekyng of me, Wiht eres mi teres bise. EH stint. E alle. E Againsende. EH to me. EH om sal. & I (om in H) sal be.

XXXIX.

E abode. EH And he herd mi bedes, out led me þen(ne) Fro slogh of wrecchedhed, fra middyng*e* fen(ne). EH fete. E apon þe stan. H o-nan, E ilkan. E send. E song*e*. EH Loft-song. E on long*e*. EH Fele sal se & drede wiht-al, And in l. hope þai sal. E whom H whilke. H om of. E om ai. E he bih. noht H he ne bih. E Mani maked tou to be, Lau*er*d god min wndres of the. H Fele made tou lau*er*d mi god þi wondres to be, And with þi þoghtes nis whilk is like to þe. E Nis swa mai be to þe l. EH I sh. and i spak*e* ai, Felefolded ouer tale (Ouer t. felef.) are þai. E Offrandes & onelotes w. þ. non

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Ms. Vesp. D VII.

Eres sothlik*e* made þou to me.
10 Offrand for sinne noght asked þou;
Þanne saide .I.: loke, .I. come nou.
11 In heued of boke writen es of me
Þat .I. suld do þe wille of þe.
Mi god, swa .I. wald in querte,
And þi lagh in mid of mi hert*e*.
12 .I. schewed þi rightwisnes
In þe kirke þat mikel es;
Lo, mi lippes noght forbide .I. sal,
Lau*er*d, þou it wist wele al.
13 Noght hid .I. þi rightwisnes in hert mine:
.I. saide þi sothnes and hele þine;
14 Noght hid .I. þi m*er*ci and þi sothnes
Fra þe rede þat mikel es.
15 Þou sothlik*e*, lau*er*d, noght fer þou
Make þine rewyngs fra me nou;
Þi m*er*ci and þi sothnes ai
Me[1] vmgaf[2] þai, night and dai.
16 For vmgaf me iuels ma
Of whilk na tale es [of] þa;
Mi wickednesses me vmlapped negh;
And noght might .I. þat .I. segh;
17 Felefalded ou*er* har*e* of mi heued er*e* þai,
And mi hert forlete me ai.
18 Queme to þe, lau*er*d, þat þou outake me;
Lau*er*d, to helpe me bihald and se.
19 Schent and schoned samen be þai
Þat seke mi saule to ber*e* it awai;
20 Þai torne hindward, and schoned þai be,
Þat wilen iuels vnto me.
21 Rathlike þair*e* schenschepe ber*e* þa
Þat sais to me: »wa, wa!«
22 Glade and faine mote ou*er* þe
Alle þat þe sekand be;
And »mikled be lau*er*d« ai þai sai
Whilk loue þi hele, night and dai.
23 And thiggand and pouer am .I.;
Lau*er*d bisied es of*e* me for-þi.
24 Mi helper and mi schelder ertou:
Mi god, ne late[1] þou noght nou.

[1] Ms. Mi. [2] EH onfonged, V susceperunt.

XL.

Seli þat wil vnderstande
Ouer nedeful and pouer in lande:
Fra wickednesse in iuel daie
Lau*er*d lese him sal he aie.
2 Lau*er*d yeme him and quiken him sal,
And seli make him in land with-al;

[1] V ne tardaveris.

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se. V 10 om in E. E is writen. E God mine i. wald in wald i. q. EH om of. H I shewed þi r. þat isse In kirke mikel al with blisse. EH Loke. EH forbede. EH wel þou wist it. E Þi r. hid I.. Þi sohtnesse I. said.., H Ine hid in mi hert þi rihtwisnes, I saide þi hele and þi sothnes. E I ne hid þim. ne.. Fra na. H Noht i þi sothnes and þi merci Fra na red mikel for-þi. EH Þou s. l., (noht H) fer to be Ne (om in H) make (þou H) rewþes þine (om in H) fra me. EH Onfonged me be (H baþe) n. & d. H iueles umgaf. EH of þa. EH Me griped (H Vmgriped me) mine wicnesses n. H i ne miht noht. E þai be. EH forsok(e) me; E om ai. E outnim. E loke & se. E Þai be sh. & sh. samen ai. H om samen; be þai ai. E om it. EH wend(e). H obac. E Radlic H Swiþe. shenship. E om bere. EH þai þa. EH sain. EH Þai glad(e). E om mote. EH Alle seken (H sekande) þe to (H for to) se. E And sain ai lauerd micled be, Whilk þat willen þe help of þe; H And sain mikled lauerd be ai, Þat wilen þi hele niht and dai. E Pou*er* and þiggand sohtlic am .I., H And .i. am þiggand and pouer to se. E bisie is. H om for-þi. EH forhiler art þou.

XL.

E Seli þat vnderstandes oht, ... in þoht. H Seli þat understandes ou*er* nedful and pou*er* ai, Lauerd lese him sal in iuel dai. E In iuel dai fra alle wa, ... he sa. H L. quiken him and yhem him sal he And s. m. him for to be. E &

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Ms. Vesp. D VII.

And noght giue him þene sal he
In hende[1] of his faas to be.
3 Lauerd helpe [sal] bring him to
Ouer bed of sorwe and wo;
Alle þe straile of him þat es
Torned þou in his sekenes.
4 .I. saide: »lauerd, haf merci of me;
Hele mi saule, for .I. sinned to þe«.
5 Mi faas saiden to me iuels, þis:
»When sal he die, and forworth name his?«
6 And ife he inyode þat he segh, vnnaitnes
Spake he; his hert samened to him wicnes.
7 He yhede out and held him þare,
And he spake in him-seluen[2] mare.
8 Againe me rouned al mi faas stille;
Againe me thoght þai to me ille.
9 Wike worde set þa againes me.
Nou þat slepes, noght ekes þat rise sal he?[3]
10 For man of mi pees sothli,
In wham mikel hoped .I.,
Þat ete mi laues best might be,
Mikled vnderganginge ouer me.
11 Bot þou, lauerd, of me hafe merci,
And rere me; and yheld am sal .I..
12 In þat knew .I. þat þou wald me sa,
For mirth ouer me sal noght mi faa.
13 And me for vnderandnes onfanged þou,
And fest me in þi sight in ai nou.
14 Lauerd god ofe Irael blissed be he,
Fra werld, and in werld: swa be, swa be.

[1] EH saule. [2] in idipsum; cf. R. [3] V Numquid qui dormit non adiiciet ut resurgat?

XLI.

Als yhernes hert at welles of watres to be,
Swa yhernes mi saule, god, to þe.
2 T[h]risted mi saule night an dai
To god, quicke welle[1] þat es ai:
When .I. sal come and schewen in sighte
Bifor þe face ofe god ofe mighte.
3 Mine teres vnto me þai wore
Laues dai and night þarfore,
Whil ilkadai es said to me:
»Whare es þi god? what es he?«
4 Þis haf .I. mined what mai be,
And .I. yhet mi saule in me:

[1] V fortem, R fontem.

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neuermare gif him sal he. H g. h. sal he swa. EH In saule. H to sla. EH L. help sal bring (to him H) and (H with) blisse. E To him on bed. EH of sorgh hisse. H þat of him esse. E tou. EH Mi fos iuels saiden to me þisse. E om he. H dee E dei. E And if he outyhede þat he segh, Fantoms spake he apon hegh, Þe hert of him samned wiht mine (r. inne) Wickednesse to him and sinne; H And if he inyhed þat he segh fantomes spake he, His hert samened wicnes to him to be. E yhode. H & he held. EH & in (om in E) him-seluen sp. m. E to-teld inst. of rouned. E to me þoht þai. E om worde. EH þai set againe me al. E Whor þat, H Whilc. EH he sal. EH Sothlic man of pais mine (H of mi pais ai), E In þe whilke i hoped inne, H In whom i hoped niht and dai. H undergoing. E Vndergange mikelhed. E And. H milþe of me swa. E om And. & to þam yheld. H & raise me and .i. sal yheld to þa. EH In þat (H þat þat) þou wald me knew .i. swa (H wel). E For noht ouer glade me sal mi fa H For mi fas sal mirþe ouer me nadel. E Me sohtlic for v. EH kep þou. EH Blissed lauerd god of (om in E) Israel; H om be he. E sa be sa be, H be be wel.

XLI.

E hert yhornes at welle watres H hert at welle watres yhornes. E saul. E þristes. H Mi saule þristed. H is. EH com and shew. E liht. E of god sa briht; H Lickam of lauerd þat is briht. E Mi t. to me ware þai, H Þai ware to me mi t. ai, EH Laues baþe be niht and dai. E ilke. EH is. E Þese haue moned; H I haue mined what þese. H toyhut E het H of telde

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Ms. Vesp. D VII

When[1] .I. sal far*e* in stede of selkouth telde,
Vnto þe hous of*e* god to welde,
5 In steuen of gladschip and of*e* schrift*e*—
Dine of etand þat es swift*e*.
6 Whi, mi saule, dreri ertou?
And whi todroues þou me nou?
7 Hope in god; for yhit sal .I. to him schriue,
Hele of mi face, and mi god of*e* liue.
8 Mi saule todreued es at me;
For þat sal .I. mine of*e* þe
Of*e* þe [land][2] of Iordan, and Hermon
Of*e* þe littel hille on-on.
9 Depnes depnes inkalles hegh,
In steuen of þi takenes[3] slegh;
10 Alle þi heghnes and stremes of þe
Forth þai ferden ouer me.
11 In dai sent lau*e*rd his merci,
And bi night his sange for-þi.
12 At me bede to god of mi lif*e* nou.
.I. sal sai to god: »mi fanger ertou;
13 Wharfore, if þi wille be,
Haues þou forgeten me?
And wharfore murned in .I. go,
Whil þat twinges me þe fo?«
14 Whil broken er*e* mi banes on-an
Vpbraided me þat droue, mi fan,

[1] V quoniam (tr. r. quando). [2] Ms. hil.
[3] V cataractarum.

15 [Whil al dai þai sain to me[1]: E
»Whare is þi god, whare is he?«]
16 Whi, mi saule, driried ertou?
And whi todroues þou me nou?
17 Hope in god, for yhit sal .I. to him schriue,
Hele of mi face, and mi god of liue.

XLII.

DEme me, god, and schede mi skil
Fra men þat noght be hali wil;
Fra man wicked, swikel als-swa
Outake þou me ai fra þa.
2 For þou ert god, mi strenght in þe,
Wharfore awai draue þou me?
And wharfore dreried in .I. ga,
Whil þat twinges me þe fa?
3 Outsende þi light, þi sothnes swa;
Þai led me to and þai led me fra
In þi hali hille þat isse,
And in þine teldes al with blisse.
4 And to goddes weued inga .I. sal,
To god þat faines mi youthede al.
5 In harpe to þe sal .I. schriue,
God mi god þat es on liue.
Wharfore, mi saule, dreri ertou?
And whi todreues þou me nou?
6 Hope in god, for yhit sal [.i. to him schriue],
Hele of mi face, and mi god [o]-liue.

[1] E be.

Selkouth of hous. H Wherfor. E dreri mi saule. H om to; E dreues tou. E Hole. EH oliue. EH At mi (H me) self mi saul droued is he (H to se). E be mined. E Of land H Of þe land. E euen H swa, inst. of hegh. E Of þin tokningges in þe steuen H In st. of þine toknes ma. EH þine heghnesses. E Þai forthferden. EH send. E om sai. EH keper art þou. EH Whi forgetes tou me and whi in dred i go (H dreri in i ga), Whil þat. E om þe. EH Whil br. are mi banes, vpbraided me, Þat drouen me mi faas þat be. H Whil þai sai to me be daies alle Whar is þi god on whom yhe kalle. H dreri. E dreri mi saul. EH & wherfor. EH om to; E droues me þou n. EH oliue.

XLII.

EH om me. E lau*e*rd. E shil. EH folk. E se heli H heli be. E wick and. H wicked is als-swa, And swikel outtake me fra þa. E om þou. H strengh of me ai. E drof. H Whi todrof þou me awai. E dreri H murned. E and led. hil þat heli. & þi teld wiht mikel bl. H Outsend þi liht swa briht þat es And als-swa þi sothfastnes, Þai led me to & led me fra In þi heli hil in þi teld als-swa. E i sal in go. EH To god mi yhouth þat faines so (H al). E Shriue to [þe] in harp .I. sal. E God god mine ai art þou al H God god mine art þou oliue. E Whi. EH dreri mi saule. EH & wherfor droues tou. E om sal. H saule inst. of face. EH oliue.

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Ms. Vesp. D VII.

XLIII.

God, with our eres herde we þus,
Our fadres schewden vntil vs,
2 Werke in þair daies þat þou wroght*e*,
And in daies alde þat nou er*e* noght*e*.
3 Þi hand geng tospred, and þou set þam;
Þou twinged folk and outdraf am.
4 Ne for[1] in þair*e* swerde lande aght þai,
Ne þar arme beryhed þam ai;
5 Bot þi righthand, þin arme als-swa,
And lighting of*e* þi face, for þou quemed in þa.
6 Þou ert he mi god and mi king*e*,
Þat sendes to Iacob hailsing*e*[2].
7 In þe [we] sal blaw[3] with horn our ilwiland,
And in þi name forhone in vs risand.
8 For noght in bowe hope sal .I. al,
Ne mi swerde noght sauue me sal:
9 For þou sauued vs fra vs twingand,
And þou tospilte vs hatand.
10 In god sal we be looued al dai,
And in þi name be schriuen in werld ai.
11 And nou, þou output vs and spilt vs swa,
And in our mightes, god, noght sal tou outga.
12 Þou torned vs hindward after our faan;
And þat hated vs, reft*e* him[1] on-an.
13 Þou gaf vs als schepe of*e* mete þat war*e*,
And in genge tospred vs þar*e*.
14 Þou salde þi folk*e* with-ont waring*e*[2],
And noght was mikelhede in þair manging*e*.
15 Þou set vs vpbraiding*e* ful wide
Til our neghburs vs biside,
Snering*e* and heþing*e* ful lang*e*
To þas þat er*e* in our vmgang*e*.
16 Þou set vs in liknes[3] in genge to se,
Stiring*e* of heued in folk*e* to be.
17 Mi schame ogaine me es al dai,
And schenschipe of mi face ou*er*-hild me ai:
18 Fra steuen of vpbraidand and for-spekand[4],
Fra face of fa and filighand.
19 Alle þes come ou*er* vs; ne we for-gat þe,
Ne wiclik*e* in þi witeworde noght dide we,

[1] V Nec enim. [2] mandas salutes. [3] ventilabimus.

[1] V diripiebant sibi. [2] E wurthing*e*; V sine pretio. [3] V in similitudinem; R liknyng. [4] obloquentis.

XLIII.

H we herde, þus om. E toulden. H shewed us hou it ferde. E Werk þat þou wroht in daies of þa And in daies alde ma. H om And. H elde. E spred folk H les folc. H planted þa. E genge. H om and. EH output H þam swa. E om for; H sothlic. EH sal sauue. H Bot þi rithhand and þin arm and lihting nou Of þi face, for in þam quemed þou. E liht. E om þou. H mi g. mi king als-swa, Þat s. heles to Iacob ma. H sal we .ur. E forsake H forset. EH in mi H bogh. EH And. E forspilt are vs. H & toyhut þa are us h. EH loued. E om And. E om be. EH in w. to þe ai. EH Bot. E om nou. E toyhet H toyut, inst. of spilt. H & god in our m. H þou. EH went. E om us. EH fa. E & þat hateden þai reued tha, H & þat us hated reft him swa. E om vs. E als mete of shep we w. H of metes ware. EH þou to-spred. E wiht-out wurthing*e* H With-out wurgh þi folc solde þou swa. H in manging of þa. E for-thi inst. of ful wide. E To. EH neghburyhes. E vs be. H þa, om in E. EH are. E Þou s. vs in l. to genge swa H Þou s. to folke in licnesse. E Sering*e*. E in folk ma H in f. þat esse. H Again me mi shenship al dai, And shame. EH ouerhiled. E & spekand. EH & of filiand. EH Alle þise (þhese) ouer vs þai soht, Ne forgeten haue we þe (Ne yhit forgate we þe) noht, Ne we dide noht wickedli (And wickelic noht dide we) In þi witeword for-thi

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Ms. Vesp. D VII.

20 And hindeward wited our*e* hert na dai;
And þou helded our*e* sties fra þi wai,
21 For þou meked vs in swepinge stede,
And ou*er*hiled vs þe schadw of*e* dede.
22 If*e* we forgete name of our*e* god we kend,
And til oþer god if we spred our*e* hend,
23 Noght-ne sekes god þese to se? —
For hidinges of hert*e* knawes he.
24 For al dai dedelik*e* er[1] we for þe;
Als schepe of slaghter wend er we[2].
25 Ris; lau*er*d, whi slepes tou?
Ris, ne outschoue[3] in ende nou.
26 Whi tornes þou þine anneleth, king*e*?
Forgetes our*e* wrecchedhed and our*e* drouing?
27 For meked es in dust our*e* saule þus;
Swelihed[4] es in erþe þe wambe of vs.
28 Ris, lau*er*d, helpe vs for-þi,
And bi vs for þi name hali.

[1] V mortificamur. [2] aestimati sumus. [3] ne repellas. [4] conglutinatus.

XLIV.

Mi hert riftet gode worde to bring*e*;
.I. sai mi werkes to þe king*e*;
Mi tunge rede-pipe[1] maister-writer,
Of*e* swiftlike writande be þer.
3 Fairest of*e* schap opon to se
Forbi sones of*e* men þat be,
Yhotin es hap[2] in þi lippes twai:
For-þi blissed þe god in ai.
4 Girde þi swerde of iren and stele
Ouer þi thee mightlik*e* and wele[3].
5 For þi wlite and fairehed ilike
Bihald soun*d*ful, gaforth, and rike;
6 For sothnes, and handtamenes,
And rightwisenes þat in þe es;
And it sal lede [þe] selkouthli
Þi righthand ful stedefastli.
7 Þine arwes er swa scharp of might
Folke vnder þe be dai and night
Sal falle whider so þou gas—
In hert of þe kinges faas.

[1] Ms. piper; V Lingua mea calamus scribae velociter scribentis. [2] V gratia. [3] V potentissime! (voc.).

(for to se). E & noht wited hindward H & again-went. EH no. EH þi stihes fra our w. EH For þou m. (us H) in stede of twinging vs (H þus) And shadw of ded(e) (hit H) ouerhiles (H ouerhiled) vs þus (H om þus). E & to god outen-spred o. h., H & til outen god sprede o. h. EH Ware god sekes noht þese. H ful smert. E Hidinges of hert wel k. he, H For he knawes hidinges of hert. EH For þe dedlic we are al dai. EH wend are we ai. H Vpris; slapes. E Rise whi slepes tou god nou. E Ris and in end ne outshouue þou H Ris and ne againshouue in e. nou. EH Whi turnes tou þi lickam swa, Forgetes our drouyng and our wa. EH in dust our s. is. EH Swolihed in erþe is w. (E wombe). H Vpris. EH heli.

XLIV.

EH in cross-rhymes.

EH Mi hert (om in E) rifted gode word þurgh me,
I telle þe kyng werke of mi hand(e);
2 Mi tung(e) rede-pipe mot maist*er* (master) be,
Writ*er* of swiftli writand(e).
3 Fairist of shap for-be alle
Of sones of men þat ere (euer) ware (wer) born;
Hap wald in þi lippes falle,
God ai has blisse(d) þe þerforn.
4 Gird þi swerd oner þi the,
Mathlic (Maghli) þe sharpist men þe bring*e*.
5 For wlite (brihtnes) and fairhed of þe
Bihald (Take kepe) smart, ga forth, be kyng*e*;
6 For sohtnesse and softenesse (H Sothnes handtamenes) for-thi,
And rihtwisnesse þat in þe esse (isse);
And it sal lede þe selkoutli
Þi rihthand in to mikel blisse.
7 Þine arwes are ful sharp a*n*d bou*n*—
Folk wider so (swa) þou gas
Vnder þe sal falle adoun—
In hertes of the kynges faas.

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Ms. Vesp. D VII.

8 Þi sete, lau*er*d, werld of werld es inne;
Yherde o*fe* rightinge yherde of rike þine.
9 Þou loued rightnes, and hated wicnes;
For-þi þe smered god, þat es
Þi god, with oile of fainenes,
Forbi þine feres mar*e* and les.
10 Mir, and drope, and bike[1], of schroudes þine,
O*fe* houses iuoyred, bright þat schine;
O*fe* whilk lusted þe doghtres o*fe* kinges
In þi worschip, forbi alle thinges.
11 Þe quene on [þi] righthal[u]es stode,
In schroude gilt, vmgiuen with sernes[2] gode.
12 Here, doghter, and se nou,
And þine er*e* helde þou;
Forgete þi folke for to rine[3],
And þe hous o*fe* fadre þine.
13 And yhern sal þe king þi fairehed ai,
For he lau*er*d þi god, and him bid[1] sal þai.
14 And doghtres of Tiri in giftes salle
Þi face bid; richest o*fe* folke alle.
15 Alle blis of him to biginne,
Doghtres of kinges fra withinne,
In gliterand gilted hemminges,
Vmlapped with selkouth þinges.
16 Led sal be to þe king*e* maidene after ma,
Hir neghbures offred[2] er to þe swa.
17 Þai sal be outborn[2] in gladeschip and fainenes;
Þai sal be led in kirke þe kinges es.
18 For þi fadres, er þe born sones on hand;
Set sal þou þam p*r*inces ou*er* alle þe land.

[1] V cassia. [2] V varietate. [3] = touch.

[1] V adorabunt. [2] V afferentur.

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8 Þi sete, god (H lauerd), in (H is) hegh on heght
In werld of werld and ai ilik*e*;
Þe yherd of rihtinges (H rihting) is reght
Yherde of þi nawen (þin auyhen) rike.
9 Þou loued euer rihtwisnesse
And hated wickednesse þi yhers;
For-þi wiht smerls of fainnes
Þe smered þi god for-be þi feres.
10 Mir and (om H) drope and bike als-swa (H mare)
Of þi cleþinges (cleþinge), of big-ginges
Iuoired, of whilke þe yhorned (!) ma (H sare)
In þi wurchip doghtres of kynges.
11 Þe quene stode on þi rihthand
In cleþing*e* gilt þat fairist esse—
Is non (nan) swilk*e* in alle þe (þi) land,
Vmgiuen (H Vng.) alle wiht sel-kouthnesse.
12 Here nou, doghtre, and se,
Held þine ere and to (om H) me here;
Forgete þi folk*e* what so þai be,
Þi fader hous þat esse (is) þe dere.
13 And þi fairhed sal yorne þe kyng*e*,
For he (is H) lauerd þi god of alle,
And to him, for-be alle þing*e*,
Sal þai bidde bogh (H þe) gret and smalle.
14 And þe doghtres of Tiry
In giftes þi fair face
Sal þai yorne ful inwardli,
Richest of folk*e* þat mast gode hace.
15 Kynges doghtres alle his blisse,
Als he wil fra (H swa) inne he bringes,
In gilt orlinges (H hemminges) als it isse,
Vmlapped al wiht selkouth þinges.
16 Ledde are bifor þe (H þi) kinges kne,
After hir, maidens ful swete;
His neghburghes (H Neghb. of hire) þare wald þai be,
To þe wiht godnesse for to grete.
17 Þai are out borne into fain(n)esse,
And iu gladship are þai stedde;
Alle þat þare ware mare and lesse
In to þe kynges kirke are ledde.
18 For þi fadres are (to H) þe born
Sones yunge (yhing) and summe of eld(e);
Þou salt þam princes set þerforn
Ouer alle þe land apon þe feld.

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Ms. Vesp. D VII.

19 Mined be, lauerd, of þi name sal þai
In strend and strend, be night and dai.
20 For-þi þe folke sal to þe schriue
In ai, and in werld of werld biliue.

XLV.

God oure toflight and might þus,
Helper in drouinges þat mikel fand vs.
2 For-þi sal we noght drede when land let[1] be,
And hilles ben borne in þe hert ofe þe se.
3 Þai dinned, and dreued ere watres of þa;
To-dreued ere hilles in [his] strenght swa.
4 Stith cominge[2] of streme faine[s][3] goddes cite;
He halyhed his telde heghist es he.
5 God in mid, it sal be stired nathinge;
Helpe it sal god ereli in grikinge.
6 Todreued er genge, and helded rikes are:
He gaf his steuen, stired landes[4] þare[5].
7 Lauerd of mightes with vs es he;
Oure fanger god of Iacob be.
8 Comes and sees werkes of lauerd hand,
Takeninges whilk he set ouer þe land:
9 Awaiberande—for to wende—
Fightes to þe landes ende;
Bowe sal he bris, and breke wapenes ma,
And scheldes brinne with fire als-swa.
10 »Bihaldes[1], and sees þat god am .I.:
Be heghed in genge, be heghed in land sal .I.«.
11 Lauerd of might with vs es he;
Our fanger god of Iacob be.

XLVI.

Alle genge, plaies with hend til heuen,
Miries to god in gladful steuen:
2 For lauerd hegh, aghful to se,
King mikil ouer alle land es he.
3 He vndrelaid folke vntil vs,
And genge vndre our fete þus.
4 He ches til vs his heritage som dele,
Fairehed ofe Iacob whilk he loued wele.

[1] V turbabitur. [2] impetus; R swall. [3] Ms. fained. [4] r. land es. [5] Stev. yare.

[1] V Vacate, R Takis tome.

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19 Þi name lauerd sal þai (om E) min þar liue
In getyng of strend and strend (H In g. and geting of st.);
20 For-þi þe (om H) folk sal to þe shriue
In werld and werld (H om and w.) wiht-outen ende.

XLV.

EH infliht. H is þus. H drouing. EH om þat; to mikel com vs. E For þat. EH whil. E om land; H þerþe. H be. E & outborn ben hilles. EH in hert of se. EH dined. H droued. are. H om To. in his st. E Todreued in his strenth are hilles ma. E Stif H Stigh. H faines. E halied. EH h. mai be. E it stire it, sal om; H hit sal stire. EH He (H God) sal help hit erli. EH Droued. H folke. E rikes helded, H boyhed rikes. EH þe erþe stired (is H) þare. EH in blisse inst. of es he. E fonger H keper. E esse H isse. E om and. H Comes werkes of lauerd to se. E Þat he set fortokens &c, H Tokneinges ouer erþe whilke set he. E Awai berand fihtes strange Vntil ende of erþe amange. H welrdes inst. of landes. E Brise sal he bogh and breke in twa Wepens, wiht fir bren sheldes ma, H Brise sal he bogh and tobreke þenne Wepenes and sheldes wigh fir brenne. E Bihaldes and sees witerli Þat god am .I. soghfastli, .I. sal be heghed in genge for-thi, And be heghed in erþe sal .I.; H Emties and se yhe for-þi Þat god am .i. witerli, .I. sal be uphouen in folke ma, .I. sal be uphouen in erþe als-swa. E God. EH mihtes. EH with vs in blisse. EH fonger. isse.

XLVI.

H folc. EH to. H Mi[r]yes. EH gladand. H for to se, E is he. EH erþe; E to be. EH til. E vs ma. E f. als-swa. E to. EH om his. H leued.

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Ms. Vesp. D VII.

5 Vpstegh god in mirthe and blisse,
Lauerd in steuen of beme þat isse.
6 Singes til oure god, singe yhe;
Singes til oure kinge, singe yhe!
7 For king of alle erthe god es strange;
Singes wiseli, wele and lange.
8 Rike sal god ouer genge þat is;
God sites on sete hali his.
9 Princes of folke þai samened þam
With þe god of Abraham:
For goddes stalworthe of erthe þat are,
Swith mikel vphouen þai ware.

XLVII.

Mikel lauerd, and loouelike swithe he is,
In cite of oure god, in hille hali his.
2 Grounded with gladschepe be onon
Alle landes; hille of Syon[1],
Sides of north, þe cite
Of god[2] mikel þat ai sal be.
3 God in his[3] houses be knawen sal
When þat he has fanged ite al.
4 For loke, kinges of erthe ilkan
Þai ere samened, and comen in an:
5 Forwondred ere þai seand swa,
Þai ere droued, þai ere stired,
drede griped þa;
6 Þare sorwes als of kineland nou;
In strange gaste schippes of Thars forthrist saltou.
7 Als we here[1], sa se we right
In cite of lauerd of might,
Of our god in þe Cite;
God grounded it in ai to be.
8 We onfanged, god, þi merci
In mid of þi kirke inwardeli.
9 After þi name, god, swa isse
Þi loofe ful of mikel blisse
In þe endes ofe þe land.
Of rightwisnes ful es þi righthand.
10 Faine mote þe hille of Syon,
And glade sal þai sone on-on
Þe faire doghtres of Iude,
Lauerd, for domes of þe.
11 Vmgiues Syon, and vmklippes it;
Telles in his toures yhit.
12 Settes youre hertes, night and dai,
In might of him to be ai,
And to-deles his houses ma,
In othre kinde þat ye telle swa.

[1] V Fundatur exultatione universae terrae mons Sion. [2] r. king. [3] V ejus.

[1] r. herd.

EH in mirþe ful queme. H And lauerd. EH om þat isse. E ..yhe singe H singes. H om Singes. E to. E ye singe H singes. E For of alle erþe kyng is god str. H For god king of al erþe str. EH Singes wislic (wisli) yhou amange. H ouer genge wisli. E ouer sete heli h. H God sit sal ouer his sete heli. EH om þai. H Bifor god of A. E strange. EH ware. EH are.

XLVII.

EH Mikel l. and swiþe loonendli. EH in his hil heli. E Gr. w. gl. alle erþes be, Þe hille of Syon for to se, Sides of norh for-be alle þinge, Þat is cite of mikel kynge; H Grunded be hit al with blisse, With gladship of al erþe þat isse, Hil of Syon, norht sides riht, Cite of mikel king of miht. H om his. H om þat. E kepe hit has, H has tan hit. H Samened are. EH com. E Ferlied are þai H Þai are forwundred, EH seand þat þinge. E let inst. of droued. EH þam nam quakynge. H soryhes E sorgh. H om nou. E brise salt þon; H In strang gast brise salt þou shipes of Thars lande. EH als se we. H god. EH In cite of our god þat (om in H) isse. EH God gr. (H made) hit in ai wiht blisse. H fonged E keppen. E lauerd. H om of. H ful inwardli E heli. E Als þi name god alle-weldand, And swa þi lof in endes of land, Wiht rihtwisuesse be niht and dai Fulfild is þi rihthand ai; H After þi name god sa and þi lof in endes of lande, Ful of rihtwisnesse is þi rihthande. EH Faine Syion hil and glade doghtres of Iude, Lauerd f. d. of the. H om his. E Set your hertes in his miht, And todeles his houses riht, Þat yhe tellen you bitwene, In oþer kynde þat yhe haue sene; H Set yhoure hertes in his miht and deles houses hisse, Þat yhe telle in

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Ms. Vesp. D VII.

13 For he es god, oure god in blisse,
In ai, and in werld ofe werld þat isse;
He sal stere vs with his might
In werldes, bi dai and night.

XLVIII.

Heres þese, alle genge; with eres bi-se
Alle þat erden werld, in to be;
2 Whilk and[1] erthelike[2], mennes sones ilkon,
Poure and riche samen on-on.
3 Mi mouth sal speke wisedome on heght,
And thoght of mi hert, sleght.
4 I sal helde mine ere in forbisenींge;
I sal open in sauter[3] mi forsettinge[4].—
5 Whi sal .I. drede in iuel dai?
Wiknes of mi helespor sal vmgiue me ai.
6 Þat traiste in þaire mighte and in mikelhed
Of þaire welthes mirþen, to mede
7 Brothre sal noght bie, man bie sal al?
Noght gif his queming to god he sal,
8 And worth of againbijnge of his saule to wende;
And he sal swinke in ai, and yhit life in ende.
9 Noght sal he se forworth in land,
When he has seen wise diand;
Samen þe vnwis als-swa
With þe fole forworth sal þa.
10 And leue til outen þair welthes sal þai,
And þair graue þaire hous sal be in ai.
11 In kinde and kinde teldes of þa!
Þai kalled þaire names in þair landes swa.
12 Man, in worschipe when he was broght,
He ne vndrestode ite noght;
Til vnwise meres euenmete es he,
And made to þaim like for to be.
13 Þis þaire wai schame to þam alle;
And after, in þaire mouth queme þai sal.
14 Als schepe in helle set ere þai;
Dede fedes þam night and dai.
15 And lauerd[1] of þas forbi alle thinge
Sal be rightwis in morneinge;

[1] V Quique. [2] V terrigenae. [3] V in psalterio. [4] propositionem.

[1] r. lauerdes?

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oþer kinde þat isse. E For he god swa gode to se, Oure god in euermare sal be, And in werld of werld þat isse, He sal vs stere in werldes blisse; H For he is god our god in werld of werld and in ai, He sal stere us in werldes niht and dai.

XLVIII.

E Þat biggen þes werld alle yhe, H Whilke þat big þe w. alle yhe. E erþelic H erþeli. EH mensones ilkan. E Pouer. H Riche and pouer. EH in an. H wisdam. E riht inst. of on h. E mi forseit þinge. E in yuel dai þat be H in i. d. al. EH -spur. E vmgiues me H umgif me sal. E Þat traisten in þar miht þat esse, And glade in mikelhed of þar richesse; H Þat traist in þar m. niht and dai, And in mikelhed of þar welþes mirþen ai. H bie man sal þisse. E om al. E Noht sal he gif to god his queming al, H Noht gif sal he to god queming hisse. EH wurth. E of biing, om in H. EH to his s. H te. E & lyue yhit. E He sal noht se. EH forward. H he ses. EH þe wise. E doand H deeand. H Samen baþe the wis with-al And þe fole forwurþe þai sal. E And þe folke(!) E l. þar godes til oþer H þar welþes til outen leue. E & þroyhes of þam þar hous in ai, H & þar biries hous of þam in ai. E Þar teldes in kynde & kynde, H Þar t. in k. & k. standes. E Þar names kald þai. EH om swa. H om was. EH And; E om til. EH mares. is. þam. E vn-to H til. E þa, alle om. H after þa. E sal þai sa. H done ar. E sal fede. E And lauerd be sal [of] þa for-thi Rihtwise in mornyng erli, And þe help of þam þat isse,

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Ms. Vesp. D VII.

And þe helpe sal elde of þa
In helle alle þair*e* blisse fra.
16 Bot god mi saule bi sal he
Fra hand of helle, when he tas me.
17 Ne drede þou when riche made man is,
And felefalded of his hous es blis;
18 For, when he sternes, take sal he noght*e* alle,
Ne with him his blis lightdoune salle.
19 For his saule in his lif*e* sal blissed be;
When þou has gode done him schriue sal he to þe:
20 Inga intil kinde of his fadres sal he,
And til in ai light*e* sal he noght se.
21 Man, in worschipe when he was broght*e*,
He ne vndrestode it noght*e*;
And til vnwis meres euenmet es he,
And made to þam like for to be.

XLIX.

God of goddes, lau*e*rd, spake he,
And þe erthe he kalled to se,
2 Fra sonne spring*e* to setelgang*e*;
Fra Syon wlite of his fairehed lang*e*.
3 God he [sal come][1] openli,
Our god, and noght blinne forþi.
4 Fir*e* in his sight sal brenne sothli;
And in his vmgang*e* storme worthi[2].
5 He kalled þe heuen abouen of blisse,
And þe land, to schede folk*e* hisse.
6 Samenes his halighes til his hand,
Þat welesettes[3] witeworde ou*e*r offrand.
7 And schewe sal heuens his rightwisnes,
For god domesman he es.
8 »Her*e*, mi folk, to me somdele
And .I. sal speke to Irael,
And .I. sal witnes to þe for-þi
God, god þine þat am .I..
9 Noght in offrandes sal .I. threte þe right*e*;
For þi smereinges[4] ai er*e* in mi sight*e*.
10 Noght sal .I. take fra þi hous kalues,
Ne fra þi faldes bockes, on na halues;
11 For mine er*e* alle bestes of wode,
Meres in hilles, and nete gode.
12 I knewe alle þe flightfoghel of heuen,
And fairehede of felde with me es euen.

[1] Ms. spake. [2] V valida. [3] ordinant. [4] holocausta.

Elde sal in helle fra þar blisse; H And lauerd sal of þam rihwise i*n* morning swa, And þar help sal eld in helle fra blisse of þa. EH bie. E Of. H taas. EH om þou. E riche man maked H man riche made. EH And when manifolded be (is) blisse of hous hisse. EH he nimes. EH Ne his blisse wiht him sal dou*n* falle (doun ga sal). E A*n*d when þou gode has don. H has wel don. EH sal he (om E) shriue to þe. E to i*n* H til in. EH noht sal he. EH mares.

XLIX.

EH God of g. louerd of blisse (H þat isse), He (om H) spak*e* and cald þe erþe þisse. EH sunne. E til. E Fro S. swetnesse. EH God openli(c) come sal to se (H he sal), Oure god, and noht lete (blinne) sal he (with-al). H brenne sal. E wiseli H for-þi. H om in. E wurtli. E om þe. fra aboue þat isse. H Fra aboue he kald heuen of blisse. H als inst. of þe. EH erþe. E halies H halyhes. to. H his witeword. E rihtwisenes hisse H om man. E om he. E isse. E Herk. vnto the, forþi om. þine I am to be. H Here mi folc and [i] sal speke to Israel forþi, And witnes to þe, god god þin am .i.. E offrand. E þrete .I. sal, H þrete sal .i. þe. EH þine offrandes. E i*n* mi siht ai al H ai in mi siht to se. E Noht sal .i. nim fra calues nan H .I. sal tak of þi hous k. nan. EH Ne fra (of) þi foldes buckes neu*e*r nan (an). EH For al bestes of wod mine are þa. EH Mares. H om and. EH net(e) als-swa. E knaw. EH om þe. EH f. of h. to se. H And þe f. of wod. EH is wiht me (euen

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Ms Vesp. D VII.

13 Yif*e* me hungre, noght sal .I. sai þe þis;
Mine es ertheli werld, and fulhed his.
14 Wher[1] .I. sal ete of bules flesche?
Or drinke þe blode of buckes nesche?
15 Offrand of loof to god offre þou,
And yhelde til hegheste þi hates nou.
16 And in dai of drouing*e* kalle þou me;
Þou salt worschipe me, and .I. sal outake þe«.
17 To sinner sothlik*e* said god þat es:
»Whi telles þou mi rightwisenes?
And nimes als-swa bi þi mouth
Mi witeword þat es swa kouth?
18 Þou sothlike hated lare,
And forthkest*e* mi saghes hindward þar*e*.
19 If*e* þou sagh thefe, þou ran with him yet*e*;
And with wedbrek þi dele þou set*e*.
20 Þi mouth mihtsomed[2] iueles swa,
And þi tung*e* herded[3] swikedomes ma.
21 Sitand, þi broþre þou spak*e* ogain,
And ogain þi modre sun with main
Set þou sclaundre witerli.
Þes dide þou, and ai blan .I..
22 Þou wendest ful wickedli
Þat .I. sal be like to þe for-þi:
.I. sal threte þe, and with-al
Set ogain þi face .I. sal«.
23 Vnderstandes þese in thoght*e*,
Whilk*e* þat god forgeten oght*e*;
Leswhen þat he reue on-an,
And wha þat outake bes þar*e* nan.
24 Offrand of lof, gode es and right,
Sal worschip me be dai and night;
And þider whilk .I. sal his wai
Schewe him hele of god in ai[1].

L.

God, þou haue mercy of me,
After mikel mercy of þe;
2 And after of þi reuthes þe mikelnes
Þou do awai mi wickednes.
3 Noumare[2] me wasche of min iuel bidene,
And of mi sinne þou klens me klene.

[1] = whether. [2] Stev. nuhtsomed; V Os tuum abundavit malitia; cf. 64, 14; 72, 12. [3] V concinnabat.

[1] V et illic iter quo ostendam illi salutare dei. [2] V Amplius.

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om). E If me hung*er* neu*er* swa sare, Sai to þe sal .I. nomare, For þat werld of erþe isse mine, And alle þe fulhed þat is þare-inne. H For min is. E Whore H Ware. EH nou inst. of of. E bulles H boles. E Oþer. E Offre to god offrand of lof swa, H Offre offrand to god of lof þat be. EH to heghist. E þin hotes ma H hotes of þe. H And kalle me in þi drouing dai. E And tou salt me mensk*e* and .I. sal out-take þe, H And .i. sal *o*utake þe and þon sal men[s]k me ai. E To sinful sohtlic in land Said god þat isse alle-weledand, Whi telles tou rihtwisenesse mine And nimes mi witeword be mouth þine. H sinfulman, sothlik om; And mi witeword is swa kouth, Takes tou als be þi mouth. E hated ai l., H And þou hated lare niht and dai. E forthkast H forthþrw. EH saihes. E ai hindw. þare, H hindward ai. E soht. EH wiht him ran þou (E iou). EH spousebreche. E dol. EH set þou nou. EH micled. E iuelnesse. E amang*e* H strang. H herded sw. amang E swikdom hit sang*e*. E þou spak*e* þi broþer. H Again þi broþer þo[u] spake sitand. EH son. H in land. E samen inst. of sclaundre. E ful witerli, And set again þi face for-thi (rest om). H yhit inst. of ai. H Þou wend wicli þat .i. be like to þe sal, I sal þret þe and again þi face set al. E þhese; E Yhe þat god forgeten o., Lesewenne that reue he, And whilk*e* þat outnimes nan be; H Þat god forgetes understandes þisse yhe, Leswhen he reue and w*h*a outtake nan be. E Offrand þat isse of heriyng*e*, Sal wurchip me for-be alle þing*e*, And þider whilke that .I. sal Shew to him hele of god al; H Offrand of lof sal menske me, and þar wai Þai sal to him shew hele of god ai.

L.

E A. þe mikel. EH & after manihed (mikelhed) of rewþhes (E rihtwise) þine, Þou (E om) do awai wicnesse (H wickednes) mine. E ne inst. of me. EH of mi wicnesse, And klens me of (om H) mi sinne þat esse. EH knaw .I. i am i.

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Ms. Vesp. D VII.

4 For mi wickenes .I. knaw þat .I. am inne,
And ai ogain me es mi sinne.
5 To þe an sinned .I. mare,
And iuel bifor þe dide .I. þare;
Þat in þi saghes þou be rightwise,
And ou*er*come when þou demed is.
6 Lo for[1] in wickenesses onfanged am .I.,
And in sinnes me onfogh (!) mi modre for-þi.
7 Lo for[1] þou loued with al þi might*e*
Sothnes, bath bi dai and night*e*;
Vnsiker and derne of þi wisdam
Þou opened vnto me of*e* þam.
8 Þou sal strenkil[2] me ou*er*-alle
With strenkil, and klensed be .I. salle;
Þou þi-self*e* salt wasche me,
And ouer snawe sal .I. whitened be.
9 To mi hering*e* saltou giue
Blis and fainnes, whils .I. liue,
And glade sal þai night and dai
Banes þat er*e* meked ai.
10 Þi face fra mine sinues torne þou nou,
And alle mi wickenes awai do þo[u].
11 Clene hert*e* make in me, god, and trewe,
And right gaste in mi guttes newe.

[1] V Ecce enim. [2] same word R.

12 Ne forwerpe me fra face of þe,
And þi hali gaste bere noght fra me.
13 Yhelde to me of þi hele fainnes,
And with heghist [gast][1] me fest þat es.
14 Þine waies wicked sal .I. kenne;
And quedes torne to þe sal þenne.
15 Lese me fra blodes, god, god of mi hele es,
And glade sal mi tunge þi rightwisnes.
16 Lau*er*d, þou salt*e* open lippes mine,
And mi mouth sal schewe lof þine.
17 For if þou wald offrand had .I. broght*e*;
Sothlik til offrandes lustes þou noght*e*.
18 Offrand make þou on haste
To god þat ert droued gaste[2];
Hert forbroken and meked thoght*e*,
God, forsake saltou noght*e*.
19 Welli make[3], lau*er*d, and noght ille,
To Syon in þi gode wille,
And bigged[4] be þai bright als bem
Þe walles of Iherusalem.
20 Þen saltou take with þi hand
Rightwise offrand[5] in þe land,
Onelotes and offrandes on alle halues;
Þen sal þai set ou*er* weued þine kalues.

[1] V spiritu principali. [2] V Sacrificium deo spiritus contribulatus. [3] Benigne fac. [4] V ut. [4] sacrificium justitiae.

E om ai. H ane E on. EH om mare. EH Bifore þe iuel (ille) .I. dide forthi. EH om þi. EH sayhes. E Loke .I. am onfonged in wickednesse H Loke .i. am wicnesses onfonged inne. E And in sinne me onfonge mi m. þat esse H And mi m. onfonge me in sinne. E Loke sohtlic þou loued ai Rihtwisnesse be niht and dai. H om for; H Rihtwisnes baþe d. & n. E heled inst. of derne. H Opened þou to me.. EH Lauerd þou sai strenkel me (H adds bidene) Wigh st. & klene sal [I] be (H & .i. sal be klene). E Þou salt wasshe me ouer alle, And be whitned ou*er* snaw .I. salle. E þou sal. E whil H wil. EH And forþi þai be glad, Þe meked banes (þat H) þou made. E min H mi. E wend. EH ai inst. of nou. H om alle. E wicnesse H wicnesses. EH do awai; þou om. E om God. E om right. H gas. E forthwerp H werpeforth. H om me. EH heli. E ne bere f. m. E fainnes of hele þine. H of, EH heghest gast. E me festin ine. H to wicked. E .I. sal lere wicke þine waies to ga. E om to. E sal swa. EH om God$_2$. E isse. EH & mi tung sal glade in þi r. E sal. EH shew sal louing þ. E giuen had .I.. E Til offrand lustes þou noht sohtli. H iustes tou. EH art. E wele inst. of thoght. H ne salt. E no dele. EH Welli do. E son onan, In þi gode wille to Syon. EH ben. E be inst. of bem. E take wiht blisse Offrand of rihtwisnes þat isse.

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Ms. Vesp. D VII.

LI.

Whi glades þou in iuelnes,
Þat mightand[1] ert in wickednes?
2 Vnrightwisnes thoght þi tunge al dai;
Als scharp rasour swikedom did þou ai.
3 Þou loued iuelnes oure betternes;
Mar*e* to speke wicnes þan euennes.
4 Þou loued alle wordes of dounfalling*e*[2],
With swikle tunge, oure al thing*e*.
5 For-þi god sal fordo þe
In ende, output þe for to be,
And ferre þe fra þi telde in land,
And þi rote fra þe erthe of liuand.
6 Rightwise sal se, and drede þai sal;
And on him lagh, and sai with-al:
»Loke here man þat noght set he
God helper his ai for to be,
7 Bot hoped in mikelhede of his richesse,
And forworthed[3] in his vnnaitnesse«.
8 And .I., als oliue fruitberand
In þe hous of god liuand;
.I. hoped in goddes merci,
In ai and in werld of werld. for-þi,
9 In werld þou made sal .I. to þe schriue,
And abide þi name mi liue;
For gode es it in þe sight*e*
Of þine haleghs ful of might*e*.

[1] V potens. [2] R dounfelling, V praecipitationis. [3] *al.* bettred; V praevaluit.

LII (cf. XIII).

Þe vnwis saide in hert his
Als a fule, þat god noght is.
2 Þai er*e* wemmed, and wlatful ai
In wickednes made er*e* þai;
Whilk*e* þat gode dos es þar nan,
Es þar nan to lepi an.
3 Lau*e*rd fra heuen, þar*e* he wones,
Forthloked ouer mennes sones,
Þat he se wher*e* he be vndrestandand,
Or if he be god sekand:
4 Alle helded þai, sammen ai
Vnnoteful maked er*e* þai;
Whilk þat gode dos es þar nan,
Is [þar] nan to lepi an.
5 Noght-ne wate þai alle þat wirkes qued,
Þat swelyhes mi folk als mete of bred?
6 God ne kalled þai neuer an;
Þar qwoke þai for drede, þar drede was nan.
7 For god skatered banes of þa
Vnto men þat qwemes swa;
Schent er*e* þai, bi night and dai,
For þat god forsoke þam ai.
8 Wha sal gif*e* of Syon hele to Irael!
When torned has god wrechednes wel
Of his folk, glade Iacob sal,
And faine sal Irael with-al.

LI.

EH tou. art. EH Þi tung þoht vnr. H rasur. H swikedam; E euelnesse o. bitternesse. EH swikel. EH outlouk, H þe þer þou sal be. EH fra erþe, E olineand. EH Mani inst. of Rightwise. H & þai sal drede. H & lagh on him. E laghand. H & saie to mede. H om here. H whilke þat. EH his helpe; ai om. EH he h. H mekehed. H om his. EH & bettred. H lauerd. EH dwelland. H om of werld. E þat þou. H & þi name abide. EH þi halghs.

LII.

H in h. and þoht. EH fol(e). H is noht. EH wlatand. E mar*e* and lesse. H wicnesses. E Mad are þai in þare wickednesse. EH is. E non. E one. H God. þer. E ware he vnderstand. E Ore ware þat. E Alle samen helded þai, V. are þai maked ai. EH Is þar. EH Þai wate (witen) noht (alle H) þat wirken (wirkes) q. EH swolyhe. E fole. E om ne. EH noht apon. EH Þai q. for d. E om For. H om god. E Þat vn-to men quemen tha H Whilk þat queme un-to men swa. E Þai are forspilt H Þai are shent. EH bath n. H of Syon sal gif. E lau*e*rd has turned H god has t. E Iacob glade. H om faine.

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Ms. Vesp. D VII.

LIII.

God, in þi name sauf make me nou,
And in þi might me deme þou.
2 God here mi bede; with eres bise
Wordes[1] of mi mouth þat be.
3 For outen ras ogain me ma,
And stalworth soght mi saule to sla,
And noght forset þai dai na nighte
God to be bifor þaire sighte.
4 Lo, sothelike god helpes me,
And lauerd helper of mi saule es he.
5 Torne iuels vnto mi faas;
And in þi sothnes tosprede þas.
6 Willi sal .I. offre to þe yhite,
And schriue to þi name, for gode
es ite.
7 For alle drouinge me outoke þou fra,
And min egh forsegh ouer mi faa.

LIV.

Here, god, what es mi bede,
And ne forsake þou in na stede
Mi bisekinge .I. make to þe;
Take kepe to me and here me.
2 Dreried .I. am in mi bedgange[1];
And to-dreued am .I. lange
Of steuen of ilwiland,
And of drouinge of sinnand;
3 For þai helded in me wicnes ai,
And in wrath to me hakand war
þai.
4 Mi hert es dreued in me to be,
And radnes of dede felle ouer me.
5 Drede and quaking ouer me come þa,
And weued[2] me mirkenes in to ga.
6 And .I. saide: wha feþeres sal gif
me beste
Als of douue, and .I. sal flegh, and
reste?
7 Loke, .I. lenghþed fleand,
And in an[n]es[3] .I. was wonand;
8 .I. abade him þat sauf me made
Fra littelhed of gast, and fra storme
brade.
9 Felneþer[4], lauerd, þat it be swa,
And þe tunges twinne of þa;
For .I. sagh þe wickednesse
And þe againsagh in cite esse.

[1] Ms. worwes.

[1] V in exercitatione mea, r. begange. [2] V contexerunt (!). [3] V in solitudine. [4] Praecipita.

LIII.

EH Lauerd. E om þi. H sauue me nou E sauf make þou me. E And sauue me in þe miht of the. H þe bede, E wiht eres þine H of me, E Bese þe wordes of mouth mine H Wordes of mi m. wiht eres bise. E in me. EH om And. H Starwurth. H And þai set noht. E And þat forset noht before þar siht God be daies na be niht. EH Loke. EH om And. H God. EH keper. V 7 om in E. H forlese þas. E Wilfulli. E om I. E to þe wiht blisse. E it isse. E Fra al d. H For fra alle mi fas. E outtoke þou me H me o. þou. E And ouer mi fos min egh forsok to se. H ouer fas mine nou.

LIV.

E Here god mi bede loud and stille And ne forsake þou wiht þi wille, H Here g. of me the bede And forsake noht in þe stede. EH Bihald to me. E I am dreried. H & t. i am amange. H For st. EH of min. E ille weland. H And for. E wicnesses H iueles. E ma. E wragh. EH hackand to me. E þa. E dred; r. oft felle, of dede om; felle inst. of come; & ouerhiled me merknesses al dai; H Mi hert it (r. is) let in me to dwelle And radires of ded ouer me felle, Drede & qu. come ouer me, And merknesse wof me in to be. E who sal gif me fethes (!) H feþeres wha sal gif me. H om Als. E om of. E fligh H fliyhe. EH .i. ferred. E fast f. E onnesse H onne. EH abode. H wha sauf me m. amang. E made me. H litelnes. EH om and. E fra st. to se H fra st. strang. E Felleneþer lauerd twinne tunges of þa me (!), For .I. sagh wicnesse and gainesaw in cite. H And twinne þou t. E Dai and niht vmga sal hit.

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Ms. Vesp. D VII.

10 Vmgif sal it night and dai
Ouer walles of it wickednes ai;
And swinke in mid of it*e* be sal,
And vnrightwisnes with-al;
11 And noght waned of waies of it*e*
Okre and swikedome to be yhit*e*.
12 For if*e* me weried had mi faa,
Tholed sothlik*e* had .I. swa;
13 And if to þa[1] þat hates me
Ouer me grete thing*e* spoken had he,
Thorgh hap swa might haue bitid
Þat .I. me had fro him hid.
14 Þou sothlik man of a mode[2],
Mi leder, and mi kouth sa gode,
15 Þat samen swete metes toke with me,
In goddes hous with [a] wille yhode we!
16 Come mote dede sone ouer þa;
And in helle liuand doune þai ga;
17 For nith in teldes of þam ai,
In middes of am, night and dai.
18 Sothlik to þe, god, cried .I.,
And lau*er*d heled me for-þi.
19 Late, and areli, and at middai euen,
Sal .I. telle and schew, and he sal her*e* mi steuen.
20 Bi mi saule in pais sal he
Fra þam þat swa neghed me;
For bitwix mani þai ware
With me, bath þe lesse and mare.
21 Here sal god, and meke þa,
Bifor werldes þat es swa.
22 Noght es to þam formanging*e*,
And þar-with drede þai nathing*e*:
God forþi thorgh-out þe land
Tospred his hand in foryheldand.
23 Þai bismitted night and dai
His witeworde: todelt er*e* þai
Fra wreth of his face forþi;
And neghed hert of him sothli.
24 Nesched als oyle his saghs bene,
And þai er*e* gauelokes þam bitwene.
25 Thraw on lau*er*d þi wille to be,
And him-self*e* sal fostre þe;
And noght sal he gif with-outen ende
Floddrede[1] to rightwis to wende.

[1] V is (tr. r. his) qui oderat me. [2] unanimis.

[1] Ms. floddredre; V fluctuationem, R quakinge.

H Vmga hit sal. E of him; H his walles. EH wicnes(se). E yh[i]t inst. of ai. E sorch. E him. H wanted. E of his waies ma. H Oker als-swa swi[c]dam yhit. E sw. als-swa. E om if. E missaid. E þole. H Sothlic þoled. E haid. EH haten. E Grete þinges ou*er* me, H Mikel þing, ouer me om. EH om Thorgh hap. E Swilc þing*e*. H miht hit wel haue. E suld me fra him haue H hade me fra him. EH Þou sohtlic man o wille (H of o mede) nou, Mi leder (H duke) & mi knawen (kouþe) art þou. H nam. E om me. E wiht o wille. H With o wille in godes hous ga sal we. E Com dede ouer þam hiyhand, And doun falle þai in helle liuand, For in þar teldes is quedenesse, In mid of þam more and lesse; H Com ded ouer þam to quelle, And liuand ga þai doun til helle, For nigh in þar teldes esse, In midde of þam mare & lesse. EH to louerd. EH erli. H And telle. E He sal bie mi saule in pais fra þa negh me, For bitwix fele ware þai wiht me to be; H He sal bie in pais mi saule fra þam ai, Þat me negh, for bitwix fele with me ware þai. EH God sal here. E tho. E are swo; H And bifor weldes is swa. E For noht to þam is manging, gan (r. and) þai drede na þing*e*, God he sal strek*e* his hand in foryheldyng*e*, Þai be-smitted his witeword esse, To-delt are þai mare and lesse Fra wragh of his lickam smert, And of him neghed þe hert, Smeþe are mi (r. his) sayes ouer oli, And þai are gau[el]okes witerli; H Sohtlic to þam noht is manging, And god dred þai na þing, He streked his hand in foryhelding, Þai bismitted his witeword, todelt þai are Fra wrath of his face, neghed is hert þare, Smeþe als oli his sayhes bene, And þai are gauelokes þam bitwene. E Kest ouer lau*er*d alle þi wille, And he sal fostre þi felle, And noht sal [he] gif in ai Floddrede to rihtwise niht no dai; H Kest þi wille on louerd and he sal fostre þe, Aud noht floddred

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Ms. Vesp. D VII.

26 Bot þou, lauerd, lede salt þa
In pitte inrest[1] for to ga.
27 Menslaer and swykel his dayes halfe[2] sal;
And .I., lauerd, in þe hope sal al.

LV.

Milþe of me, lauerd, for man fortrade me;
Al dai fightand, me droued he.
2 Mine faas fortrade me al dai þare;
For mani fightand ogaines me ware.
3 Noght sal .I. drede fra heghnes of dai[3],
Bot in þe hope sal .I. ai
4 In god looue sal .I. sagh[4]; in god hoped .I.;
Ine sal drede what flessche dos me for-þi.
5 Alle dai mi wordes cursed þa;
Ogaine me in iuel þar thoghtes ma.
6 Inbigge þai sal, hide þam with-al;
Mi helespor bihald þai sal.
7 Als þai mi saule abade: for noght saltou nou
Sauf make þam; in wreth folke breke sal tou.
8 God, mi life schewed .I. to þe righte;
Mine teres set þou in þi sighte,
9 Als and[1] in [þi] hete: þen sal mi faa
Hindward torne again to ga;
10 [In whatkin dai .I. cal the nou, E
Loke, .I. knew þat mi god art þou].
11 In god, worde heryhe .I. sal,
In lauerd sagh looue with-al.
In god hoped .I. ai on an:
Noght sal .I. drede what me dos man.
12 God, þine hotes ere in me,
Whilk .I. sal yhelde loouinges to þe;
13 For mi saule dede toke þou fra,
Mi fete fra sliþinge[2] als-swa,
Þat .I. queme bifor god in land,
In þe light of liuand.

[1] V in puteum interitus (!). [2] V non dimidiabunt. [3] R Ab altitudine diei timebo? [4] V sermones meos.

[1] V sicut et. [2] *al.* sliþeringe.

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in ai to riht gif sal he. EH Þou sohtlic salt lede þo (H þam ai). E In pitte of stiringe f. go, H In pit in rest niht and dai. EH Mensloers. E is daies twinne noht H twinne þar daies noht. E I sohtlic louerd hoped in þe alle, H And l. hope sal i in þe al.

LV.

E Miles. E god. E fortrade me man. H me ai. E And dai in-fihtande me droued þan, H In fihtande droued me al dai. EH Fortrade me (om E) mi foos al dai. H fele. E ogayn me ai H agayn me ras þai. EH Fro heghnesse of dai (noht H) drede .I. sal (H sal .i.), E .I. sohtlic in þe sal hope alle H For .i. hope in þe witerli. EH In god mi saihes loue (heryhe) sal .I. (.i. sal), In god hoped .i. stedefastli (wiht-al), I sal noht (Neuer sal .i.) dredand be, What ani flesshe mai do to me. E Mine sayhes cursed þai al dai. EH Alle þar þohtes in iuel again me ai. E Þai sal inwun and hide þam swa, H Þai sal inbig, þam hide w. EH -spur. E sal þa. E Swa als thai vphe[l]den nou Saul mine, for noht salt þou Berihed make þam lesse and mare, In wragh folke breke salt þou þare; H Als þai þoled mi saule, sauf sal tou þa Make, in wrath folc to-breke swa. H om to. E om righte. EH Þou set mi teres, E in þi s. to be. E Als and in þi hote onon, Þen turned hindward sal be mi fon; H And in þi hote, þen sal ilkan Be turned himwarde mi fan. H kalle sal the n. H kn. þe, for mi god a. E loue; H loue worde sal .i.. H god. E loue sayhe w., H loue sagh forthi. H om ai. E In lauerd hoped .I. noht dred sal .I., What man mai do to me for-thi. EH Þat .I. sal yh. heriynges.. E þou toke mi saul. EH sliþeringe. E Bi god þat .I. q. E siht.

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Ms. Vesp. D VII.

LVI.

Haf m*er*ci of me, god, haf m*er*ci of me,
For mi saule traistes in þe.
2 And in schadw of þine wenges hope .I. sal,
To wickednes awaifar*e* al.
3 .I. sal crie to god heghist es he,
To god þat wele dide to me.
4 He sent fra heuen, lesed me of band;
He gaf in vpbraiding*e* me fortredand.
5 God sent his m*er*ci and his sothnes,
And toke mi saule fra wickednes,
Fra þe kitelinges of liouns war*e*—
I slepe al fordreued þare.
6 Mensones, wepenes and arwes teth of þa,
And þair*e* tunge scharp swerde es swa.
7 Vpheue ou*er* heuens, god þat isse,
And ou*er* al land be þi blisse.
8 Snar*e* graiþed þai to mi fete twa,
And mi saule þen croked þa;
9 Bifor mi licham groue þai dike:
And felle þam-self þar-inne ilike.
10 Graiþed mi hert, god, graiþed mi hert*e*;
I sal sing*e* and salme in quert*e*.
11 Ris, mi blisse; ris sautre for-þi
And harp; in griking*e* ris sal .I..
12 In folke sal .I., lau*er*d, to þe schriue,
And salme to þe sai in genge mi liue.
13 For mikled to heuen þi merci esse,
And to þe cloudes þi sothnesse.
14 Vpheue ou*er* heuens, god þat isse,
And our*e* alle erthe be þi blisse.

LVII.

If sothlik speke ye rightwisnes,
Mensones, demes rightlik*e* þat es.
2 For in hert wickenes ye wirk*e* in land;
Vnrightwisnes herdes your*e* hand.
3 Outened[1] fra wambe sinful er*e* ai;
Þai dweled fra magh, lese spake þai.
4 Wodenes to þo after lickenesse
Of a snake in wildernes;
Als of a neddre def als-swa
Þat stoppand es his eres twa,

[1] V alienati.

LVI.

H Milþe of [me] god milþe. H traisted. EH þi. E winges. H heghist mai be. E om To. E vn-to. EH send fra hegh. E me lesed. H outlesed me, of band om. E fordredand. H fortredand me. E God send his m*er*ci & sohtnesse hisse And lesed mi saul al with blisse. H And outtoke mi s. þat es. EH Fra midde of whelps (kitelinge) of lioun, Slepe I droued (I slep dr.) liggand doun. E Men sones þar tegh wepens arwes ma, And sharp swerd þe tung*e* of þa. H als-swa iust. of es swa. EH erþe. EH Snare to mi fete graiþed þa (þai). H þai croked ai. E Þai croked mi saule als-swa. EH face. E þai dolued. E & þai felle in hit i., H & f. iu hit þam-self i. H god god. E Mi hert graiþe god, mi hert graiþe ai. E & salm sai. E wiht-al iust. of for-þi. E gripingₑ. E .I. sal. H lauerd sal .i.; saie to þe; E I sal shriue to þe lau*er*d in genge ma, And salm sai to þe in genge swa. H For m. is þi merci to heuen And þi sothnes to kloudes euen. E heuens. E om þe.

LVII.

EH If s. rihtw. deme (speke) yhe, Rihtlic demes, men sones þat be. E For in h. wirk*e* ye wickednesse, In land herd yhoure hende vnrihtwisnesse. E wombes. E Bragh to þa aft*er* of nedder licnesse, Als def snak*e* his eres stoppand esse; H Wode[ne]s of wicke is to tha After licnesse of nedder swa, Als of def snake and stoppand His eres þat he be noht herand. E Þat he here

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Ms. Vesp. D VII.

5 Þat noght sal here þe steuen of wicchand,
Of [1] wichand wiseli in land.
6 God bris sal þair*e* tethe in mouth of þa;
Toskes of liouns lau*er*d breke sal ma.
7 To noght sal þai bicome als watres rinnes ai;
He bent his bogh til vnfest be þai.
8 Als wax þat meltes hete biforne
Alle sal þai be outborne;
Ouerfel þe fir*e* sa bright*e*,
And þe sunne noght se þai might*e*.
9 Artil þai vndrestande biforn
Of youre thornes of theuethorn[2],
In wreth salt þou[3] fote and hande
Swelyhe þam als liuande.
10 When he sees wreke faine sal þe gode;
He sal wasche his hende in sinful blode.
11 And man sothlike sai sal he:
»If þat fruite to rightwis be,
Sothlik*e* þanne es god swa
Her*e* in land demand þa«.

LVIII.

Outake me, god, fra mine illewillande,
And lese me fra in me risande.
2 Outake me wirkand wickenes fra,
And menslaers sauue me fra þa.
3 For loke, mi saule toke þai þare;
In me onreseden stalworth þat war*e*.
4 Ne mi wicnes, lau*er*d, ne mi sinne for-þi;
With-outen wiknes .I. ran, and righted .I..
5 Ris in againres mine, and se wel.
And þou, god of mightes, god of Irael,
6 Bihald to seke [al] folke mar*e* and lesse;
Þou rewes[1] noght alle þat wirke wickenes!
7 Þai be torned at euen, and hunger thole þa
Als hundes, and cite þai sal vmga.
8 Loke, in þair mouth speke sal þa,
And swerd in þair lippes; »for herd wha?«
9 And þou, lau*er*d, scorne þam sal,
And to noght lede þe genge al.
10 Mi stalworthede night and dai
Sal .I. yheme vnto þe ai;
For god mi fanger: mi god, for-þi
Bifor me sal come þi[2] merci.

[1] a word (galder?) left out; V venefici. [2] V Priusquam intelligerent spinae vestrae (nom. pl.) rhamnum. [3] V absorbet.

[1] V non miserearis. [2] *al.* his, V ejus.

noht steuen of wiccand, And of hunt*er*(!) wislic wichand in land; H Whilke þat noht here steuen for-þi Of witchand and of hunter witchand wiseli. H sal brise. EH tegh. H of am. H Breke sal lauerd tuskes of þam. EH water rennand. H om ai. H to þai be unfest in land. EH Als wax þat meltes out-born (bor) be þai ai, Ouerfel (H Ouerfer fel) fire and noht sunne segh þai. EH Er þai. E ȝhornes H ȝornes. E ȝhe-fiorne H þeueȝorn. EH Als liuand riht als-swa In wragh sal he (H tou) swolyhe (forswolyhe) tha. E Rihtwis faine when he sees wrek*e* he sal And i*n* blod of sinful sal he wasshe his hend wigh-al; H Faine sal riht when he ses wreke in land, He sal wasshe his hend in blod of sinnand. E sai man sothlic; Sohtlic þen is god demand Þam aft*er* þar dede in land; H And saie sal man if frut to riht be swa, Þen is god in erþe demand þa.

LVIII.

E lau*er*d. E om And. E fra wirkand wicnesse be H fra wicnes wirkande. EH And fro (fra) men-sloers (slaers) sauf þou me (s. me in lande). E Onresed in me. E þai. E ran .I. H rethted. E in mine angres, H in mi gainres god. H lauerd god of m. E Abide. EH alle genge. H of alle. E went. EH þe cite. EH Loke þai spek*e* in þar mouth (sp. in þar m. þai) sal. EH for who herd al. EH tou. E scorn salt þo H salt sc. þam nou. E om And. EH alle genge E als-swo H salt þou. EH Mi strenth sal .I. yheme to þe, For mi keper art þou (þou a. mi k.) to be, And mi god, of him (H ai his) merci Bifor come me

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Ms. Vesp. D VII.

11 God schewes me ou*er* mi faas; ne
þam sla,
Leswhen mi folke forgeten be þa[1]:
12 Tosprede þam in might þine,
And lete[2] am, lau*er*d, forhiler mine.
13 Gilt of þar mouth, sagh of lippes
of þa;
And gripen in þair*e* pride er*e*[3] þai
swa.
14 And of legh and of cursing*e*
Sal þai be schewed in ending*e*,
15 In þe wreth of euding al,
And noght þan be þai sal.
And wite sal þai þat god lau*er*de
sal he
Of*e* Iacob, and of endes of erthe
þat be.
16 Þai sal be torned at euen, and hunger
thole þa
Als hundes, and þe cite þai sal vmga.
17 Þai sal be tospred to ete al dai;
And if*e* þai be noght filled, grucche
sal þai.
18 And þi strenght*e* sing*e* sal .I.,
And hegh ful areli þi merci;
19 For made er*e* tou mi fanger ai,
And mi toflight in mi drouing dai.
20 Mi helper, to þe sing*e* .I. sal;
For god mi fanger, god mi m*er*ci al.

[1] V obliviscantur. [2] R set them doune; V depone. [3] V comprehendantur.

LIX.

God, þou outpute vs, and fordid
vs þus;
Þou ert wrath with vs, and rewes[1]
of vs.
2 Þou stired þe erthe, and droued it
yhit*e*;
Hele his forbrekinges, for stired
es it*e*.
3 Þou schewed to þi folke hard thing*e*,
Þou drank*e* vs with wine of stinging*e*.
4 Þou gaf takening*e* to dredeand þe,
Fra face of bow þat þai suld fle;
5 Þat lesed þi chosen be,
Sauf make þi righthand[2], and her*e*
me.
6 God spak in his halegh swa:
».I. sal faine, and dele in twa
Dried[3], and þe dale with-al
Of*e* þe teldes mete .I. sal.
7 Mine es Galaad, Manasse mine leued,
And Effraim strenght of mi heued.
8 Iuda mi king*e* es of blisse,
Moab pot of mi hope isse.
9 In Ydume sal .I. þinne[4] mi scho;
Outen vndreloute er*e* me to«.
10 Wha sal lede me to warned[5] cite?
Vntil Ydume wha sal lede me?

[1] r. rewed. [2] V salvum fac dextera tua (abl.). [3] V Siccimam (tr. read siccatum). [4] V extendam; ags. þenie. [5] V munitam; R warnist.

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sal for-thi. H om me. H forgoten be swa. EH þou þam. E leeue H dof. þam. E Gil. E sagh of þar lippes al H and sayhe als-sa. E And in þar pride be griped þai sal, H Of þar lippes and gr. in þar pr. are þa. EH And of cursing*e* and of liying*e*. E Shewed sal þai be. E In wragh of ending witerli, And noht sal þai be for-thi; H In þe wragh of endinge, And þai ne sal be na þinge. EH þai sal wite. E s. be, H salle, he om. E om of. H alle inst. of þat be. EH om sal. E And h. E om þe. EH til ete. E om dai. E om be. E murk*e* H and grucche. E þai sal. EH Sohtlic inst. of And. EH And vpheue erli. EH For þou art made mi kep*er* and mi infleyng*e* In þe dai of mi drouyng*e*. E salm. EH sal I. E For mi fong*er* mi god mi merci, H For þou art god mi keper god mi merci.

LIX.

EH outdroue. E om þus. EH art. E wrogh H wragh. EH om with us. E & reuþe haues H rewþed art. E foryhes. E om gaf. EH tokning*e*. H drede. E bogh H boyhe. EH sal. EH Þat (Swa þat) þi corne mote (om H) lesed be. E halyhe H halgh. EH Þe drihed. E dene. E in blisse. H underloutes. E are made. E me led, EH in. E Whare noht H Whare. E om þat. E out-

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Ms. Vesp. D VII.

11 Noghtne þou, god, þat output vs swa?
And in our*e* mightes, god, noght saltou outga?
12 Gif til vs helpe of drouing*e*,
For hele of*e* man ful vnnait thing*e*.
13 In god might make sal we;
And to noght vs drouand lede sal be.

LX.

Her*e*, god, mi beseking*e* nou;
Vnto mi bede bihald þou.
2 Fra endes of erthe witerli
Vnto þe þan cried .I.,
Whil þat swnken es mi hert*e*;
In stane vphuue þou me with quert*e*.
3 Þou led me, for mi hope made ert swa,
Tour of*e* strenght*e* fra face of faa.
4 In þi teldes[1] in werldes in sal .I. won,
Be forhild in hiling*e* of þi wenges .I. mon.
5 For þou, ert mi god, herdes bede mine;
Þou gaf*e* heritage to dredand name þiue.

[1] *al.* teld(e).

6 Dayes ouer daies, to be ma,
Of þe king*e* eke saltou swa;
Yheres of him for to wende
Til in dai of strend and strende.
7 He es in ai in sight of god al.
His m*er*ci and his sothnes wha seke sal?
8 Swa salme saie sal .I., þe same
In werld of werld vnto þi name,
Þat .I. yhelde sa als .I. mai
Mi hetes fra dai in dai.

LXI.

Noghtne to god mi saule vnderlaide be sal?
Fra him sothlik*e* mi hele al.
2 For and he mi god, and mi hele for-þi,
Mi fanger; be stired namar*e* sal .I..
3 Til þat[1] ye onrese in man swa,
Yhe al, vnto yhe sla,
Als a heldeand wagh mai be
And a stanewall*e* douneput to se.
4 Bot mi worth þai thoght to schouue awai[2];
In thrist ran .I. night and dai;

[1] V Quousque, R How lange. [2] V repellere.

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drof. H om us. E om our*e*. H salt þou. E Giue H Gitte. E to. H om ful. E In god sal we do miht in land And noht sal lede vs drouand. H & drouand us to n.

LX.

H God mi b. here þou, Take kepe to mi bede nou. EH Fra endes of erþe cried .i. to þe, Whil swonken was (is) mi hert i*n* stone (up H) houe þou me. E For made art mi hope þou led me swa. H þou art made mi h. s. E .I. sal wun in þe teld in werldes ma, Be hiled in hiling*e* of þi wenges twa; H Inwun in þe telde in werldes .i. sal, In hiling of þi wenges be forhiled al. H om ert, E here H herdest. E Dai our daies eke salt of kyng*e* to wende, His ȝheres to in dai of strend and strend. H Daies euer daies ma, &c. (= V). E He sai be in ai in godes siht al, H He is in siht of god in ai. H seke mai. EH In (Swa in) werld of werld to þi name sa (om H) salm (om H) sal .I. sai, Þat .I. yheld mi hotes fra dai in dai.

LXI.

E Whor noht H Noht (ne om). H underkast mi saule. EH sal be. EH þe hele of me. E om and he. EH & mi beryer. E is he H al, inst. of forþi. EH Mi keper & nomare stired sal .I. be (be st. .i. sal). H Vnto yhe. E men. E vn-to þat yhe. EH Als tile a woogh (wagh) þat heldand be. H output. E Þowheþer. EH wurgh. E þoht þai wili H þai þoht for-þi, EH To (Til) againshouue (H -houne), in þrist ran I. EH þai bl. ai. H in þar hert. EH weried (E

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Ms. Vesp. D VII.

With þair*e* mouth þan blissed þai,
And with þair hert þai weried ai.
5 Bot to god, mi saule, vnderlaide þou be,
For fra him al þe þild[1] of me.
6 For he es mi god and mi beryher al,
Mi helper; noght outga .I. sal.
7 In god mi hele and mi blisse;
God of mi helpe, and mi hope in god isse.
8 Hopes in him stedfasteli,
Alle samening*e* of folk, for-þi;
Bifor him your hertes yhet yhe;
God our*e* helper in ai es he.
9 Bot fantom, sones of men er*e* þai,
Liyhers sones of men ar*e* ai ·
In weghtes, þat[2] biswike þa
Of fantom in him-seluen swa.
10 Nil þou hope in wickednes,
And reuinges nil yhern mar*e* ne les.
Welthes if þai stremen smert,
Nil þou set on þam þi hert.
11 Anes spak god, twa þese herd .I.:
For might of god es it*e*, and m*er*ci
To þe, lau*er*d: for þou yhelde salle
Til ilkan after his werkes alle.

[1] patientia. [2] V ut decipiant ipsi de vanitate in idipsum.

LXII.

God, mi god ai ful of might,
Vnto þe wake .i. fra light.
2 Thristed mi saule in þe to be;
Þan manifalde mi flesche to þe!
3 In þe land of wildernesse,
In-wai[1], and vnwattri esse,
Swa in haligh .i. schewed to þe,
Þi blisse and þi might*e* þat .i. suld se.
4 For bettre ouer liues is þi merci,
Mine lippes loone þe sal for-þi.
5 Swa sal .I. saine þe in lif*e* mine,
And sal lift mi handes in name þine.
6 Als with grees and fathed fild be mi saule al,
And with lippes of gladnes mi mouth loone sal.
7 Swa[2] was .i. mined of þe ai
Ouer mi straile þar*e* .i. lai;
In morninges sal .i. think*e* in þe;
For þou was helper to me.
8 And in hiling*e* of þi wenges ai
Sal .i. glade bath night and dai:
Kliued mi saule after þe,
Þi righthand onfanged me.

[1] V inuia. [2] V Si (tr. r. Sic).

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werched) thai. E vnderlout. H be þou. E om is. EH om al. E þheld. H mi þhilde nou. EH om and. E mare H swa, inst. of al. E noht out sal .I. fare, H n. out sal i ga. E Hopes in him al gederyng*e* Of folk*e* þat is bath alde and yhing*e*. H Yhoure h. bifor him. E For god. H help. E Þowhet*er* fantom mensones ai, Liyhers men sones are thai. H For bot. men sones. are mensones. H þat þai b. H In wicnesses hope ne wil þou, & reuinge yhorne ne wil þou. E yhorn. E oht inst. of smert. E set þi hert ne þoght. EH Enes. E om god. E twa þat H two þa. E For godes is & to þe lauerd merci, H For miht of god is & to þe m. E For yhelde salt þou til ilkone After dedes þat he has done. H om To þe. H Lauerd for þou &c.

LXII.

EH is inst. of ai; H witerli. E To. fra the l. H fra l. wake i. E In þe þristed mi s., H Mi s. þr. in þe. H manifaldelic. EH In land of (om H) wildernesse and in wai And in drihed swa in heli (halyhe) ai, E Shewed I to þe þat I. suld se Þi miht and þe blisse of the, H Shewed [i] to þe god þat isse Þat .i. segh þi miht and þi blisse. EH is ouer liues. Mi. sal þe. EH blisse. E & heue sal I., H & upheue. EH hende. E And wigh semere. EH mi saul fild (om E) be, al om. EH & wigh glad lippes. H om mi mouth. E sal loue þe H loue sal .i. þe. E om i. H min str. H þer. EH in (of) þe þinck .I. sal, EH For þat (om H) þou was mi help (helper) al. E þine. H hope; E Glade sal I. E be inst. of bath, H om. E Mi saul cliued. E onfonge H onfonged. E Vnnait

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Ms. Vesp. D VII.

9 And in vnnait mi saule soght þa:
In inereste[1] of þe erth sal þai ga,
Be giuen in hend of swerd with-al,
Deles of foxes be þai sal.
10 Þe king sothlik faine sal he
In god; looued al sal be
Þat sweres in him thurgh þe land,
For stopped es mouth of qued spek-
and.

LXIII.

Here, god, mi bede when .i. bi-
seke swa;
Outake mi saule fra drede of fa.
2 Þou forhiled me fra herd of liþer-
and,
Fra mikelhed of wickenes wirkeand.
3 For als swerd þair tunges scharped
þai;
Þai bent bow, thing bitter ai,
Þat þai schote and make vnquerte
In hiddles vnwemmed of herte.
4 Ferinkli[2] schote him sal þai swa,
And noght drede; qued sagh to him
feste þa.
5 Þai talde þate snares hide suld þai,
And saide: »wha se þam nou mai?«
6 Þai ransaked wicnesse and iuel thinge:
Þai waned ransakand of ransakinge.
7 Come sal man to hegh herte;
And vphouen sal god be in querte.
8 Arwes of smale made ere þair woun-
des sare,
And vnfest ogaine þam þaire tunges
are.
9 Droued ere alle þat þam segh,
And dred was ilkaman þat was negh;
10 And schewed goddes werkes gode,
And his dedes þai vnderstode.
11 Faine sal rightwise in lauerd al,
And hope in him euer he sal;
And looued sal þai be in querte
Alle þat rightwis ere of herte.

LXIV.

Þe feres loftsang[1], god, on-on
For to haue in Syon,
And to þe, brighte als bem,
Be[2] yolden hote in Ierusalem.
2 Here mi bede, what it mai be;
Alle flesche sal come to þe.
3 Wordes of wike bettred ouer vs nou;
And til our quednesses neghtsom[3]
saltou.

[1] V inferiora. r. niþerest? [2] V Subito, ags. faeringa.

[1] V Te decet hymnus. [2] r. bes. [3] V propitiaberis.

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sohtlic H And þai in v. H s. ai. E inrest H neþerist. EH om þe. E in sal þai ga H inga sal þai. E In hend of s. be g. EH And þe kyng in god faine sal he (H ai), E Alle in him swere sal loued be H Þat in [him] s. loued be þai, EH For stopped is þe mouth and ande Of þat quednesse are spekand.

LXIII.

E mi bede god. H nou inst. of swa. H Fra d[r]ede of fa mi saule take þou. H hiled. E om me. EH ferd. H For þar swerd whetted þai. EH þar bogh. H In dernes. EH Þai sal (om H) shote him feringli and (noht H) drede þai ne (om H) sal, Þai fest to him quede sagh wigh-al. EH s. þai ma. EH Þai (And) saiden wa sal se (nou H) þa. EH Þai r. wickednesse in land, Þai w. of ransake (ransaking) ransakand. EH Tocum. H & god sal be uphouen. EH made are wondes of þa (H am). EH & vnfest are þar tunges again am sa (H againes þam). E Todreued. E alle þam þo segh H alle þat segh þa. E & ilke man dred. H & dred ilka man for wa. EH Þai sh. H & dedes of him. E be inst. of al; And in him ai hope sal he. H Faine sal r. in louerd and in him hope al, And riht of hert be beryhed sal.

LXIV.

E Þe feres god for to haue o-non Ymne, god in Syon, And to þe be yolden bright als bem Sal hotes in I.; H Þe feres ymne in Syon god als lem, To þe bes yholden hest in Ier. H what swa it be. E Word. H wicked. H bittred.

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Ms. Vesp. D VII.

4 Seli wham þou ches and nam to þe:
In þi porches wone sal he.
5 We sal be fild in godes of þi hous es;
Hali es þi kirke, selkouth in euennes.
6 Here vs, god, our hele; hope es he
Of alle endes ofe erthe, and fer in se.
7 Graiþand hilles in þi thew righte;
Gird with mightinge dai and nighte;
Þat todreues depnes of se,
Dinne of his stremes þate be.
8 Be dreued sal genge, and drede þare
Þat erden meres lesse and mare,
Of þi taknes; outgang of morninge
Lust saltou, and of eueninge.
9 Þou soght þe land, and dronkened it yhite;
Þou manifalded to stedful[1] ite.
10 Streme ofe god with mikel blisse
Fulfilled with watres it isse;
Þou graiþed þe mete of þa;
For forgraiþand of him is swa.
11 Brokes of it indronkenand,
Felefalde his estres in þe land;
In his goters[1] night and dai
Faine sal he sproutand ai.
12 Blisse saltou þe croune þat es
Of yhere of his[2] frendsomnes,
And þine feldes, als þou wilte,
With fulhede sal be fulfilte.
13 Fat sal faire of wildernes[3],
And gird sal be knolles with faines.
14 Kled ere weþres of schepe þat blete,
And mightsom[4] sal dales with whete;
Krie dai and night sal þai,
And sothlike ympne sal þai sai.

[1] V locupletare.

LXV.

Mirthes to god, alle land þat is;
Salme saies to his name, to his loof giues blis.
2 Saies to god: »hou dredful are
Þine werkes, lauerd, lesse and mare!
In þe mikelhed of þi mighte
Lighed to þe þine faas vnrighte.
3 Alle land loute þe and sing to þe sal,
And salme sai to þi name with-al«.
4 Comes and sees, goddes werkes mones;

[1] V stillicidiis. [2] V benignitatis tuae. [3] V Pinguescent speciosa deserti. [4] Stev. nughtsom; cf. Ps. 49, 20.

E to. E winsum H wimsom. EH whom(e). toke. EH inwun. H We are filt. E godnes. E Hele H heli. E om us. E om alle. H in þe se. E Foryharkand. EH h. in þi miht. E mihtynge H strengh; E þat is riht. EH om to-. E droues. EH of the se. EH And din of str. H Droued ben g. EH & drede sal þai, Þat e. m. of þi toknes ai, Þe outgange of þe morninge (al H); H & of þe euen lust þe sal. E of þe e. E erþe. H drungened E indrunkened. E felefolded. EH Streme of god filt (is H) wiht watres isse (ma), Þou grayied (graiþed) þar mete, for sa þar forgraiþing isse (for is forgraiþing is swa). E Brokes of him indrunknand ma Manifald estres of him swa, In goters of him þurgh þe land Faine þen sal he sproutand; H His br. indrunkenand wiht blisse, Þou manifalded estres hisse, In goters of him þat be Faine spr. ai sal he. E Þou salt [bliss] kroun of erþe(!) of is fremsomnes, And þi feldes sal be filt wiht fulnesse; H Þou sal blisse croun of yhere of is frensomnes, And þe feldes ben filde wiht his fulnes. E fairhed H fairher. E And be gird sal knolles wiht gladnesse H & knolles ben gird w. gl. E weþhers H weþeres. EH & dales mihtsom sal. E Krie wigh loude steuen sal thai, H Krie sal þai niht and dai. EH Sohtlic loftsange sal þai sai (saie sal þai).

LXV.

EH Mirþhes to god al erþhe, salm sai yhe (H sais þat isse) To his name, giues blisse of is lof þat be (to lof hisse). E dreful. E Þi. H Werkes þine. E þine face; H om þi. E Alle erþe sal bid þe god, singe to þe, Salm sai to þi name I. sal þat be; H Alle erþe to þe godde bid sal ai, And salme unto þi name sai. EH Comes godes (lauerdes) werkes ses & m. EH Ayheful. E Þat turnes

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Ms. Vesp. D VII.

Dredful in redes ouer menes sones.
5 Whilk þat tornes þe se
In mikel drihed for to be;
In streme on fote sal we[1] forthfare,
In him sal we faine þare.
6 Þat lauerdes in his might in ai,
His eghen on genge bihald þai;
Þat smert[2], noght vphouen al
In þam-seluen be þai sal.
7 Genge, our god al ye blisse,
Herd makes steuen of loof hisse;
8 Þat set mi saule at[3] lif to be,
And mi fete in stiring noght gaf he.
9 For þou fanded vs; with fire, god of blisse,
Þou fraisted vs, als siluer fraisted isse.
10 Þou led vs in snare to ga;
Þou set drouinges in our bake ma;
Þou insete men mani swa
Ouer our heuedes to be þa:
11 Bi watre and fire ferde we,
And þou led vs in kaldhed to be.
12 In þi hous inga sal .I.
In offrandes sothfastli;
Yhelde .I. sal to þe mi hotes swa
Whilke twifalded[4] mi lippes twa;
13 And spoken has mi mouth som thinge
When .i. was in mi drouinge:
14 »Offrandes merghed[1] bede .i. sal
To þe, brinninge of schepe with-al;
Bede sal .i. oxen vnto þe
With buckes, gode and fate þat be«.
15 Comes and heres, and .i. sal telle, al yhe
Þat dredes god, what to mi saule dide he.
16 To him with mi mouth cried .I.,
And .i. gladed vnder mi tunge for-þi.
17 In mi hert if .i. biheld wikenes,
Noght here lauerd sal, what ite es.
18 For-þi herd god of heuen kinge,
And biheld to steuen of mi bisekinge.
19 Blissed god, for noght stires[2] he
Mi bede, ne his merci fra me.

[1] V pertransibunt. [2] V exasperant. [3] Ms. þat, þ expunged; *al.* at. [4] V distinxerunt.

[1] V medullata. [2] V amovit.

LXVI.

God milþe of vs, and blis vs þus;
Light ouer vs his face, and milþe vs;
2 Þat we knawe in erthe þi wai,
In alle genge þi helinge ai.
3 Schriuen to þe, god, folke be,
Schriuen alle folke be to þe.

þe se in drihed, in strem þurgh-fare Þai sal on fote, in him faine sal þai þare. H In strem þurchfare on fote þai sal, Þare sal we faine in him with-al. E eyhen, om in H. E ouer. EH Whilk smarten. E Oure god genge ai yhe bl. H Blisses genge our god þat isse. E And herd. EH mas. H laid. EH at liue. E & noht gaf in stiryngе mi fete to be, H & in stiring noht mi f. g. he. EH For þou (om H) fraisted (fonded) vs god, fonded (fraisted) vs wiht fire, Als fonded (fraisted) is þe siluer shire. EH Þou inled vs in to snare. E bac bare, H Drouinges in our bac set þou þare. H mani ma, E Þou set men be niht and dai. H heued. E to be ai H for to ga. EH fire & water. H we forhyhede. H om to be. H Inga in þi hous. H stedfastli. E I sal yheld. H om to. H hates. E Offrand meryhed gode þat be, Sal .I. offre vn-to the, Wiht brenninge of shep, bede I. sal To þe net, buckes wigh-al; H Offrand merihed sal .i. bede to þe, With brenninge of shep þat be, I. sal bede to þe nete bi tale, Wiht buckes baþe grete and smale. EH Comes, heres sone o-non (o-nan), And I. sal (om H) telle you ilkon (euerilkan), Þat dredes (dreden) god, alle yhe (opon to se), Hou mikel to mi saule dide he. E gladide. E loke wickednesse, H If .i. loke wicnesse in mi hert al. E Lauerd sal noht here what it isse H Lauerd here noht he sal. E For þat herd god and biheld euen Of mi bisekynge to þe steuen. H lauerd þat n. stired. H and.

LXVI.

E haue merci H rew. EH L. his face ouer vs & rew of vsse (us). H om we. E hele in ai. E Alle folke shriue to þe god of blisse, To þe be shriuen al

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Ms. Vesp. D VII.

4 Faine and glade genge, mar*e* and lesse,
For þou demes folke in euennesse,
And genge in erthe with þi might*e*
Steres þou, þat þai do right*e*.
5 Schriuen to þe, god, be folke; al folke to þe schriue.
Þe erthe gaf his fruit*e* biliue.
6 Blisse vs, god, our*e* god, vs blisse,
And drede him alle endes of erthe þisse.

LXVII.

Rise god, and skatered his faas be;
And þat him hated, fra his face fle.
2 Als wanes reke, als wane þa;
Als meltes wax face of fir*e* fra,
Swa sinful forworthe þai
Fra þe likam of god in ai.
3 And rightwise ete, and glade in sight*e*
Of god, and like in fainnes right*e*.
4 Singes to god, salme saies to his name;
Waie makes to him, þe same
Þat vpstegh ouer setelgang*e*;
Lau*e*rd name to him be lang*e*.
5 Glades in his sight*e* to seen:
Fra his face sal letted been;
Of fadre[1] of foundlinges ma,
Of domesman of widous swa.
6 God in his hali stede; god þat inwon
Makes in hous of a won[2];
7 Þat outeledes bonden-in-wa
In stalworthede in for to ga,
Als-swa þai þat smertes[3] ai,
Þat herde[4] in throghes night and dai.
8 God, when þou gas in sight of þi folke es,
When þou forthfares in wildernes,

[1] Ms. fadres. [2] V unius moris in domo. [3] exasperant. [4] = erde.

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folk*e* þat isse; H Shriuen folke god to be the(!), Sh[r]iuen alle folke te the be. E Faine a*n*d glade mote þai alle, Genge þat are grete and smalle, For þou demes folk in euenesse, Þou rihtes genge in erþe þat esse; H F. & gl. mote genge þat esse, For þou demes mare and lesse Folke in euenes ai nou, Genge in erþe rihtes tou. EH Folk*e* to þe shriue god. EH oure god god. E erþe þat isse.

LXVII.

EH in cross rhymes:

Rise vp (Aris) god, in heuen is hegh,
And toscatered be his fas (face),
And fra his lickam flegh (drayhe) on dregh
Þa þat here him hated has (hace).
2 Als reke wanes, wane (swurth) to noht;
Swa wax meltes againe fire (fra face of f.)
Als (Swa) sinful to gronde be broht,
Fra godes face (f. of god) is (sa) faire and shire.
3 And rihtwise (ete H) þam freli fede
And make am (þam) glade in godes siht,
Þar lif in faines ai to (mot ai) lede,
Þat him seruen (here him menske) wiht (al H) þar miht.
4 Singes to lauerd (god), salm(e) saies
Vnto his name; him giues (gif yhe) wai
Þat stegh on setel[g]ang*e* in pas (pais),
Lauerd name be to him ai.
5 Glades in his siht to sen
For fra his face sa (E sol) sal befalle
Of fader of fundyng*e* letted ben,
Of (H & of) demer of widues alle.
6 God is þar he ai sal be,
Wonand in his hele (hali) stede,
God intobig*e* þat (þat inwun) makes he
Alle of o wun in hous of bede.
H 7 (Þat ledes þa þat bunden are
In to stalwurthnes of miht,
Als-sa þa þat sharpen þhare,
Þat won in þroyhes dai and niht).
8 God when þou comes out in siht
Of þi folk*e* mare and lesse,
When þou wiht (þurch) þine awen (þi nawen) miht
Wendes in to wildernesse,

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Ms. Vesp. D VII.

9 Þe erthe es stired: for þat heuen
Droppes, fra þe face ful euen
Of god of Sinay somdel,
Fra face of god of Irael.
10 Wilful raine sundre þou sal
Vntil heritage þine al;
Sothlik vnfest es it*e* yhit*e*:
For þat[1], þou fulmaked it*e*.
11 Þine bestes erde in it sal nou;
In swetnes, god, to pour*e* graiþed þou.
12 Lau*er*d sal gif worde to godspelland,
With mikel might, in ilka land;
13 Of loued of loued al-mighti king*e*;
And of wlite hous twinne robed thing*e*[2].
14 If ye slepe bitwix middes clerkes,
Of feþre of douue of siluered werkes[3],
And baft of bak of him be
In golnes[4] of gold to se.
15 Whil schedes of ai lastand king*e*[1]
Our*e* it, for-bi ani thing*e*
Snawe whittened in Selmon be þa,
Godes hill*e*, hil fat als-swa;
16 Lopered hil, hil fat als-swa.
Whi ilhope[2] ye lopered hilles ma?
17 Hil in whilk welqueming*e* yhit*e*
Is to god to won in it*e*;
For þat sothlik*e* lau*er*d þat is
Wone in ende he sal with blis.
18 Goddes wayne to tenthousande
Felefalded, thousandes of fainande;
Lauerd he is ai in þa
In Sinay in halw swa.
19 Þou stegh in heght, toke wrecched-nesse,
Name giftes in men mar*e* and lesse:
20 For noght leuand night ne dai
Inwon lauerd god suld þai[3].

[1] r. For-þi? [2] V et speciei domus dividere spolia. [3] V pennae columbae deargentatae. [4] R. palnes, V pallore.

[1] V Dum discernit celestis reges. [2] V suspicamini. [3] V etenim non credentes, inhabitare dominum deum.

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9 Þe erþe is stire(d), wha wate whi,
For þat (Bot for) heuen(es) droppen wel
Fra face of god of Synai,
Fra face of god of Israel.
10 Wilful rain, lauerd, sunder
Vn-to þi (þin) eritage þou sal;
Hit is vnfest, (þat H) is na wunder,
For þou (om H) þi-seluen made it al.
11 Bestes þat þine awen is (es),
Þai sal wun þer-in (in hit) ful stille;
Þou graiþed in þi swetnes
To þe pouer, god, at þi wille.
12 Lauerd sal gif to þa (þam) þat spelle
God'e) spelles þurt-out (in ani) land
Word wiht miht (mikel mith), forto (to) telle
To (þe H) folk*e* þat þai bifor am (H þar) fand.
13 Kyng*e* of mihtes, of loue, of loue,
Of fairhed is biginning*e*;
Late þi heli hous a-boue
Twinne fra folk*e* (al H) robbed (reued) þing*e*.
14 If yhe slep bitwix (bitwixen) fast
Middes klerkes, made of molde (of feþer on folde)
Of feþres of douues silu*er*d, þat last (Of douue siluerd, þar alderlast)
Of bac in gulnes be of golde.
15 Whil ai-lastand god (king) sone o-non
Shedes (Demes) kinges ouer that,
Sn[a]we whitned be (ben) þai in Selmon,
Godes hille, hil þat is fat.
16 Lopred hil, hil fat als-swa;
Þof þat (om H) yhe be ner so dregh (drayhen on d.),
In ille hope (hoping) whi haue yhe tha?
Þe (om H) lopered hilles are so hegh (þat are h.),
17 Hil in (om H) þe whilc is (it is) quemand (liking)
To god in hit (inne) for to won;
Sohtlic lauerd of al land
(For þat l. of heuen king)
Wun euer in ende (in e. euer) he mon.
18 Godes waine of ten þhousand,
Of faine þhousandes maked (wel) ma;
Lau*er*d (God) in tha (þam) is (is ai) dwelland,
In Syna in þat heli swa.
19 Þou stegh in (on) heght (hegh), nam (toke) wrecchednes,
In men giftes toke (nam) þou þare;
20 For noht leuand suld be hous-les,
In for to wun þat godes (lau*er*des) ware.

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Ms. Vesp. D VII.

21 Blissed lauerd to-dai, ilkedai! smart wai
Sal make to us god of our heles ai.
22 God our god sauf of makand qued[1];
And of lauerd of lauerd outgang of ded.
23 Bot god sal breke heuedes of his ilwilland,
Scalp of hare in þair giltes gaand.
24 Saide lauerd: »of Basan torne, torne sal .i.
In depnesse of þe se; for-þi
25 Þat þi fote be lited in blode o lim,
Þe tunge of þi hundes fra faas, of him«.
26 Þai sagh þi steppes, god, steppes of god mine,
Of mi king, þat halw es ine.
27 Bifor come princes samened to sing-and þar,
In midde wenches of timpans war.
28 In kirkes lauerd blisses wele,
Lauer[d] of welles of Iraele.
29 Þare Beniamin, yhongest es he,
In outgang of thoght to be;
30 Princes of Iuda forthga þai,
Dukes of þa, with am ai;
Princes of Zabulon wele ma,
Princes of Neptalim als-swa.
31 Seude, god, to mighte þine þus;
Fest, god, þat whilke þou wroght in vs.
32 Fra þi kirke in Ierusalem,
Sal bede giftes kinges to þe als lem.
33 Snibbe bestes of rede þat are,
Samening of bules lesse and mare
In kye of folke, þat outsteke þa
Þat fanded er with siluer swa.
44 Scater genge þat fightings wilen al.
Come legates fra Egipte sal;
Ethiop bifor come sal he,
Hand of him to god to be.

[1] V Deus noster, deus salvos faciendi.

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21 Blissed god (lauerd) to-dai, ilke-dai!
Smart wai vs make god of our rede.
22 God our god, sauf makand (sal sauue us) ai;
Of lauerd of lauerd outgange of dede.
23 Bot lauerd (Þoweþer god) sal heuedes breke
Of his fase þe (om H) mare and lesse,
Þe scalp of þar heued (har ful) weke
Of goand in þar wickednesse.
24 Lauerd said: of (is of) Basan,
Als (Swa als) .I. wil swa sal it be,
I. sal turne, turne o-nan
In þe depnesse of þe se:
25 Swa (om H) þat þi fote (mot H) lited be,
Tos (Tas) and hele (heles) alle, in (E mi) blode;
Þe tunge of þi hundes to se,
Of him fra fas (frendes) are vngode.
26 Þin ingoinges (Þe ingainges), god, þai segh,
Of mi god þe ingo[i]nges,
Of mi kynge (god) þat is so (sa) slegh,
Þat (E þar) euer (ai) wones in hali (heli) þinges.
27 Bifor-come princes to syngand
Samenli wiht-oute wans;
Bifor þe maidens of þe land,
Of yinge (yhung) wenches of tym-pans.
28 In kirkes to (ai) god yhe blisse,
To (om H) lauerd of welles of Israel.
29 Þar Beniamin þe zungest (yhunist) isse,
In outgange of þoht sum-del.
30 Princes of Iude (Iuda) forth þai gon,
Ilkan dukes als (has) wiht him;
Þe princes of Zabulon,
Þe princes of Neptalim.
31 Send þi miht lauerd (S. god to þi m.) als þe (om H) leme;
Fest (And f.) in vs þat þou has (om H) wroht.
32 Fra þe (þi) kirke of (to) Ierusalem
Kynges to þe giftes broht.
33 Snibbe bestes of rede rout,
Samening (Gering) of boles þat (wil H) rare
In ki of folke, þat (þai H) steke out
Þa (om H) þat wiht siluer fonded are.
34 Scater folke wil fihtynge sare (sore).
Of (Fra) Egipt comes of þat (out of þe) land
Chosen (Legates); anoþer comes bi-fore,
Etheop to god is hand.

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Ms. Vesp. D VII.

35 Rikes of erthe, to god yhe singe;
Salmes to lauerd of alle thinge;
36 Salmes to god, þat vpstegh mest[1]
Our heuen of heuen, vnto þe este.
37 Loke, he sal giue vnto his steuen
Steuen of might: giues blisse ful euen
To god of Irael; mikelnes his
And might of him in kloudes is.
38 God in his haleghs selkouth to se;
God of Irael giue sal he
Might and strenght*e* to his folke al.
Blissed god, þat liue sal al!

LXVIII.

Beryhed make me, god, of pine,
For income watres in saule mine.
2 .I. am festened in slime depe esse[2],
And es þar*e* na staþelnesse[3].
3 .I. come in heghnes of þe see,
And þe storme it sanke me.
4 .I. swank*e* criand, haase er*e* made
Chekes mine for pine .i. hade;
Mine eghen waned me of sight*e*,
Whil .i. hope in mi god of might*e*.
5 Felefalded our har*e* of mi heued er*e* þai
Þat wilfulli hated me ai;
6 Samen-strenghted er*e* þai þa
Whilk þat me fileghen, mi faa—
Vnrightwiselik*e* þai dide; for-þi,
Þat .i. noght robbed, þan yhald .i..
7 God, mine vnwisedome þou wate bitid;
And mi giltes fra þe noght er*e* hid.
8 Noght schame in me þam sal bitide,
Lau*er*d of mightes þat þe abide;
9 [Þai sal be shente in me na-del, H
Þat seke þe, god of Israel.]
10 For vpbraiding*e* tholed .i. for þe;
Our*e*-hiled schenschip þe face of me.
11 Fremed am .i. made to mi breþer al,
Mi moder sones pilgrime me kal.
12 For loue of þi hous swa gode
Ete me ai als ani fode,
And vpbraidinges of vpbraidand þe
Alle þai fellen ouer me.
13 And .i. hiled mi saule in fasting*e*,
And it es made to me in vpbraiding*e*.
14 And .i. set mi kleþing*e* hair*e* swa,
And in forbisen am .i. made to þa.
15 Againe [me] spaken þat yhate sat inne,
And in me songen þat drunken wine.
16 .I. sothlik*e*, lau*er*d, mi bede to þe;

[1] Ms. inest. [2] V in limo profundi. [3] substantia.

35 Rikes (of erþe H), to god yhe syng*e*;
Singes to lauerd is mest;
36 Singes to god maked (þat made) stiying*e*
Ouer heuen of heuen, to þe est.
37 Loke he sal gif his steuen sumdel
Steuen of miht þat (sa H) loudes.
Giues blisse to god ouer (of) Israel;
Is (His) mikelnes, is blisse (of miht) in cloudes.
38 God in his (om H) halyhes selkouth esse;
God of Israel sal giue
Miht and strengh his folk*e* wiht blisse.
Blissed god þat ai sal liue! amen.

LXVIII.

EH Make me (om H) beryhed g. of sinne, For to mi saule come watres inne. I am f. in fen ful depe, And noht (Ne) is staþelnes þat me mai kepe. EH I s. c. and are made Mi chekes hos (hous). E wane to me. E Felefolded o. hore. E wilfullik*e*. EH haten. EH filyhen me. E And þat I reft noht. H reued. EH yheld. H Min unwisdom god. E wel wate tou. E noht hid are nou. H are þai h. E Shame sal þai in me na-wight, Þat abide the lauerd of miht. H God. E Noht sal þai be fordone in me, God of Israel þat seken the. H i. þholed upb. E For for þe vpbraidyng*e* þholde I., Shenship ou*er*hiled mi face for-þi. H Hiled. E br. ma, H F. to mi br. made am i. E Pilgrim to sones of mi moder als-swa H And p. to mi moder sones for-þi. H For þat loue of þi hous ai, Hit ete me baþe niht and dai. E Hit ete me als. H ouerþrw inst. of hiled. E & I h. in fast mi saule to be, & it [is] m. in vpbr. to me. H cloþinge. E om in. EH is it made. EH Again me spake. EH sang*e*. H at þe. E Tide. H of wel-

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Ms. Vesp. D vii.

Time welquemed, god, ite be:
17 In mikelhed of merci þine
Here me, in sothnes of hele þine.
18 Outake me fra fen of sinne,
Þat .i. be noghte feste þare-inne;
Þat me hates lese me fra þa,
And fra depenesses of watres ma.
19 Noght þai sinke me amange
Storme of watres stith and strange[1];
Ne oureswelyhe[2] me depenes þat is;
Ne schonne[3] ouer me þe pit mouth his.
20 Here me, lauerd, witterli,
For frendsome es þi merci;
After mikelhed þat be
Of þine rewthes bihald in me.
21 Ne torne þi face fra þi childe dere;
For .i. am droued, swifteli me here.
22 Bihald to mi saule, and lese ite;
For mi faas, outake me yhite.
23 Þou wate mine vpbraidinge,
Mi schenschip, and mi schoninge.
24 In þi sight ere alle þat droues me;
Vpbraidinge and wrecchednes abade mi hert to se.
25 And .i. abade wha samen was mornand
And nane was; wha roned, and .i. ne fand.
26 And in mi mete gaue þai galle to be,
And in mi thriste with aysile dranke þai me.
27 Þaire borde be in snare bifore þa,
And in foryheldinges, and in schame als-swa.
28 Dimmed be þair eghen, þat þai ne se;
And þaire bak ai croked be.
29 Yhet ouer þam þi wreth,
And vmgripe þam mote þi breth.
30 Wildernesse be mad þaire woninge,
And in þaire teldes wone nathinge.
31 For wham þou smate, forthfiliyhed þa,
And ouer sorwe of þair(!)[1] wondes eked þai swa.
32 Set wickednesse ouer þaire wickednes,
And noght inga þai in þi rightwisenes.
33 Of boke of liuand be þai done awai,
And with rightwise noght writen be þai.
34 .I. am poner and sorwand to se;
Þi hele, god, onfanged me.
35 Loof sal .i. name of mi god with sang,
And mikel him in loof amange;
36 And it sal queme to god ouer kalf newe is,
Forthledand[2] hornes and klees his.
37 Se mote pouer and faine with-al;
Sekes god, and yhoure saule liue sal,
38 For lauerd herd pouer if þai wald oghte,
And his bonden forsoke he noghte.

[1] V Non me demergat tempestas aquae. [2] absorbeat. [3] urgeat.

[1] r. mi. [2] V producentem.

queme. EH In m. of þi mercy here me, In soghnesse of (þi H) hele to þe (se). E filþhe. EH þere. H Þa þat. EH hate. E om me. H þam fra. H om And. EH depnesse. H als-swa. EH Noht ne, þai om. E þare-amange. H water. EH þat are (is) str. EH forswolyhe (E forssvoyhe). d. yhit. E ouer-shoue EH is mouth the pitte. EH Here me lauerd for frensom (winsom) is merci of þe, After mikelhed of þi reuþes bihald in me. EH And ne. E wate wele. H Min upbraidinge wel wast tou. E And mi. E scominge, H shoning nou. E In þi siht are alle mi fo, Þat me drouen and done wo, H Alle mi fas are in thi siht, Þat drouen me baþe dai and niht; EH Vpbraidinge abode mi hert, And wrecchednesse (wrecchedhed) for mikel vnquert. EH abode. E who. H ware. H & ne was. H om and. E in snare be. H bifor þam be in snare. E sclaund[er], E sa H mare. EH Dim. E backe in c. H ai in c. E Yhet o. þ. þi wragh to ga H Yhet þi w. ouer þam swa, EH And bragh (hatereden) of þi wragh vmgrip þa. E In w. EH om mad. E filihed þai sa H þai filyhed ai. E to sorgh. H mi. E þa, EH om swa. E wicnesse. E Fro boke. E om with. H And i. H soryhand E sorful. EH onfonged. H Heryhe. E I sal hergh. EH om mi. EH lof. E queme sal it god. E kles H cles. H isse. H Pouer mot se. H lauerd. E For herd lauerd ai pouer þat be, And his bunden

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Ms. Vesp D vii.

39 Loof him heuens and erthe als-swa,
Þe se, and alle crepand in þa.
40 For god Syon sauf make sal he,
And bigge þe cites of Inde;
41 And inwone þar*e* sal þai yhit*e*,
And in eritage winne it*e*.
42 And sede of his hine agh it mone,
And þat loue his name, in it wone.

LXIX[1].

God, bihald in helpe of me;
Lauerd, to helpe me high þou þe.
2 Schent and schoned be þai, þa
Þat sekes mi saule to do it wa.
3 Þai torne hindward and schame mote þai,
Þat willen to me iuels ai.
4 Þai be went sone and schamed swa
Þat saies to me: »wa, wa!«[2]
5 Þai glade and faine þai mote in þe,
Alle þat sekes þe to se;
And saies[3]: »lau*er*d be mikled ai«,
Whilk loues þi hele night and dai.
6 Sothlik nedeful and pou*er* am .i.;
God, helpe þou me for-þi.
7 Mi helper and mi leser art*e* þou;
Lau*er*d, dwelle þou noght nou.

[1] Cf. Ps. 39, 19. [2] V Euge euge. [3] *al.* sain, V dicant.

LXX.

In þe, lau*er*d, hoped .i.; noght schent .i. be
In ai; in þi rightwisenes lese me, and ontake me.
2 Helde to me þine er*e* of might*e*,
And saue me, bi dai and night*e*.
3 In god forhiler to me be,
And in stede warned, þat þou sauf make me;
4 For mi festnesse ai and nou
And mi toflight best ertou.
5 God, outake [me] fra sinful hand,
And fra hand ogain lagh and iuel doand.
6 For þou ert mi þilde, lau*er*d, in nede;
Lauerd, mi hope fra mi yhouthede.
7 In þe fra wambe fest am .i. nou,
Fra magh of mi moder mi forhiler ertou;
8 In þe ai alle mi singinge.
Made am .i. als fortakeninge
Vnto mani and ful lang*e*;
And þou helper euer strang*e*.
9 Be fulfilled mi mouth with loof, þat .i. sing*e* ai

noht forsoke he. H om lauerd. H when. H bunden. EH Heryhe. EH om aud. EH alle wurmes in þa. EH bigged ben c. E þai sal. EH om yhit. E w. it al H w. hit ai. E sal weldet ihit. H louen. E wun in it.

LXIX.

H Bihald god. E high of þe. E alle be þa. EH seke. Þai—ai om in E. H Þai turn obac and shent þai be, Þai wilen iueles unto be. EH turned. H swiftli. H om and. EH shamand. EH sain. EH om þai mote; H alle in þe. E Whilk þat, H om Alle. E seke H þe seken. EH forto. EH sain. E ai lauerd mikled be (Ms. he) H mikled lauerd be ai. E Þat louen ai þe hele of þe H Þat wilen þi hele niht and dai. H And .i. am nedful & pouer to se, Þerfor god þou helpe me. H & mi bier. E L. lang ne dwelle þou.

LXX.

H .i. hoped. E n. sh. in ai be Sal .i., in þi r. lese me (and o. me om). E Helde þine ere vn-to me And saune me for merci of þe, H Helde unto me ere thin And s. me ai out of pin. EH Be to me in god forhiler nou And in st. w. þat me sauf þou. E niht and dai H ai to be. H om mi. H tofleinge. E art þou ai H art þou to me. E Mi god lese me. H Mi god fra sinful hand outtake oute (r. me) for-þi. EH again l. wicli doand H doand wicli. H mi þhild lauerd þou art. E yhoughhede H yhou yhede. E mi shilder. EH In þe ai mi sang*e* (mi singing ai), als fortoken (forto sek) lang*e* Made .I. am (Am .i. made) to fele, and tou help*er* strang*e*. H Mi mouth fild be. E Be fild. E s. þi

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Ms. Vesp. D VII.

Þi blisse, þi mikelhed alle dai.
10 Ne forwerpe me in vnwelde,
In time when .i. am of elde;
When mi might it wanes oghte,
Lauerd, þou forlete me noghte.
11 For saide vnto me mi faane,
And þat gete[1] mi saule rede made in ane,
12 Saiand: »god forsoke him ai;
Filiyhes bathe be night and dai,
And vmlappes[2] him on-ane,
For þat outakes es it nane«.
13 God, ne fer þou fra me;
Mi god, in mi helpe bihalde to se.
14 Schent and wanande be þa
Bakbitand to mi saule swa;
Ouerhiled with schenschipe and schame be
Þat sekes iuels vnto me.
15 .I. sothlik ai hope sal inwardeli,
And eke ouer al þi loofe sal .i.
16 Mi mouth sal schewe þi rightwisenes,
Alle þe dai þi hele þat es.
17 For .i. knewe noght boke[3] writen al,
Ingo in mightinges of lauerd .i. sal;
Lauerd, .i. sal mine witterli
Ofe þine rightwisenes aneli.
18 God, þou taght me fra yhouþe mine;
And to nou sal .i. schewe [wondres][4] þine.

[1] V custodiebant. [2] comprehendite. [3] litteraturam. [4] Ms. wordes.

19 And til in vnelde and alderelde[1],
God, ne forlete [me] in vnwelde,
20 Til .i. schew þine arme with blis
To strende alle þat towarde is;
21 Þi mightinge, and þi rightwisenes,
God, in til heghist ai þat es;
Whilke grete thinges þou made to be—
God, wha like is to þe?
22 Hou fele þou schewed me drouynges,
And mani oþer iuel thinges!
And turned, þou quikened me to be,
And fra depenes of erthe led þou me.
23 Þou felefalded þi mikelnes;
And turned, roned me þou es.
24 For and[2] in lomes sal .i. to þe schriue
Of salme þi sothnes, god on liue,
And singe sal .i. to þe wel[3]
In harpe, halgh of Irael.
25 Glade sal mi lippes when .i. hafe sungen to þe,
And mi saule þat þou boght fre.
26 Bot and mi tunge sal thinke alle daie
Þi rightwisenes, whiles liue .i. maie,
When þai schent and schoned be
Þat iuels seken vnto me.

[1] V usque in senectam et senium. [2] Nam et ego. [3] Ms. to wel.

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blisse, Al dai þi mikelhed that isse. H mikelnesse. EH Ne forwerp me in tide (time) of eld þat be, When wanes mi miht ne forsake (noht forlete) me. EH vn-to (to) me saiden. E fon. E in on. E God forlet saiand filyhe ȝhe And gripes him for þat outtas nan be, H Saiand god forlete him filyhes with-al And gripes him for is nan þat outtake sal. E Mi god. H ne f. thou noht. E om me. EH and se. EH Shent mot þai be (S. be þai) and wanand, Þat to (om H) mi saule are backebitand. H Ouerhiler. H þai be. EH seken. E om ai. H sal ai hope for-thi. H Al dai. H hele god. E swa inst. of al. E In þi mihtinges lauerd in sal I ga, H In mihtes of lauerd inga .i. sal. EH min sal I. E for-thi. H om Of. EH þi. EH onli. E Lauerd. EH lered. E shew sal [I]. EH wundres. E And in elde and in vneld þat be, Lauerd ne forsake þou me. H Forsake me noht god in v. H Til þat. E sal shew. E alle strend. EH miht. E Lauerd. EH vnto h. esse. E gretinges. H Þat þou made mikelnesses to be. E Lauerd. E is like H like mai be. E Hou many shewed tou to me Drouinges fele and iuels þat be. H to me. E me þou quikened nou H me q. þou nou. H erþe eft. EH me lede þou. E manifolded. E om and. H i in lomes sal. H om þi sothnes. H god þat is. E oliue. EH to þe sal I; to om. E Mine l. sal glade when I singe to þe. EH om þou. E whil H wil. H shent & sh. þai be. H þinken.

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Ms. Vesp. D VII.

LXXI.

God, gif þi dome to kyng*e* þat es,
And to þe kinges son þi rightwisenes.
2 In rightwisenes þi folk deme þou[1],
And þi pour*e* in dome nou.
3 Nime hilles pais to folke to go,
And knolles rightwisenes als-so.
4 Deme þe poure of*e* folke sal he,
And sauf*e* sal he make to be
Sones of poure men with-alle,
And meke þe crauer*e*[2] so he salle.
5 And with þe sunne sal he wende,
And bifore þe mone, in strende and strende.
6 He sal douncome als in flesche[3] raine,
Als goters droppand þe erthe ogaine.
7 Spring*e* sal in his daies alle
Rightwisenes to grete and smalle,
And mightsomnes of*e* pees, in ai,
Vnto þe mone be borne awai.
8 And lau*er*d fra see to see he sal,
And fra streme to meres of*e* werld al.
9 Bifor hime falle sal Ethiopes thicke,
And his faas þe erthe sal licke.
10 Kyng*is* of Thars and of isle lede,
Giftes gode þen sal þai bede;
Kynges of Arabie and of Saba
Giftes lede þai sal als-swa;
11 And loute hime sal kynges alle,
Alle genge hime-to serue salle.
12 For lese sal he pour*e* fra mightand,
And pour*e* þat had na helpe in land.
13 To pour*e* and helplesse forbere sal he,
And saules of pour*e* make sauf*e* to be.
14 Of*e* okres and wickednes alle
Saules of þam bie he salle;
And worschepfull*e* þe name of þa
Bifore hime it sal be swa.
15 And he sall*e* liue, and be gyuen for-þi
To him sal gold of Arabi;
And bid of him sal þai ai,
Blisse him sal þai alle þe dai.
16 Be festenes in erthe sal he
In heghiste of hilles; ou*er*houen sal be
Ouer Yban his fruyt*e*, and blome sal þai
Fra cite als fra erthe does hai.
17 In werldes name of him haue blis;
Bifore sunne name of him it is;
18 And blissed be in him sal kyndes all*e*,
Alle genge mykel him þai sall*e*.

[1] V Iudicare (inf.). [2] V calumpniatorem, R chalenger. [3] Ms. flescher, *al.* flees; V vellus.

LXXI.

E of inst. of gif. H þi d. to þe k. gif. EH To deme (Deme) þi folk*e* in rihtwisenesse And þi pouer in dome mare and lesse. EH Fang*e*. ga. E He sal deme pou*er* of folk*e*, sauf make wiht-al Sones of pou*er*, and *cr*au*er* meke he sal. H om þe. beryhed. þe crauer meke; so om E And he sal be wiht þe mone (!) in ende, Bifor þe mone.. H And he sal be with sunne and bifor mone, In getinge and getinge sone. EH com doun. E a s rain in flees soft. H flees. E And. E dr. ou*er* erþe oft. EH pais, E þerfore. H To. E be out borne. EH & l. sal he (he sal) fra se to se. of w. þat be. EH Etheops falle sal. EH K. of Th. and (om H) of yle (E þe) land Giftes bede þai (Bede sal giftes) wiht þare hand. E om sal; H sal þai lede. EH bid inst. of loute. E kenge. E om to. H to him serue þai s. E & p. to whom help nan was in land H & p. to whom nan was helpande. H Forber pouer & h. E sauf make. E wicnesses. EH wurchipful. H om þe. E om of; H of þam ai. E sal be ai swa H baþe niht & dai. EH and (to H) him sal for-þi Be ginen of gold. H biseke. E þai sal ai H ai sal þai. E om him. E Festenesse in e. be s. he. E vphouen. H In heghnesses of hilles be, Ouerhouen oner I. is frut bes ai, And þai sal blome fra cite als fra erþe hai. E Als fra cise dos of e. hai. E In w. blissed be name hisse, H His name be blissed in werld þisse. EH þe, H mone. E om it. H euer name hisse. EH And be blissed, E sal in him kinde of erþe al H in him sal al kinde of land. H sal be him mikelland. E onlike H onli.

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Ms. Vesp. D VII

19 Blissed lau*er*d, god of Irael,
Þat does wondres aneli wel.
20 And blissed name bi night and dai
Of his mastehede sal be in ai,
And be filled with his mastehede so fre
Sal alle erthe, swa be, swa be.

LXXII.

Hou gode god of Irael es,
To þa of hert þat er*e* rightwis!
2 Mi fete sothlyk*e* negh stired er*e* þai,
Negh yhoten er*e* mi steppes ai;
3 For .i. loued[1] our*e* wick*e* in land,
Pees of sinful men seand.
4 For noght es bihalt*e*[2] to dede of þa,
And festenes in þar*e* woundes ma.
5 In swynk*e* of men noght er*e* þai alle,
And with men noght [be] swongen þai salle.
6 Forthi helde þam pride; hiled er*e* þai
With wickednes and þar quednes ai.
7 Forthyhode als of fattenes wickednes of þa;
Þai fore in ȝerning*e* of hert swa.
8 Þai thought and spake quedenes vnright*e*;
Quedenes spake þai on heght*e*.
9 Þai set*e* þair mouth to be in heuen,
And þair tunge in erthe it ferde ful euen.
10 For-þi be torned mi folk*e* hider alle,
And full*e* daies in þam be funden salle.
11 And þai saide: »hou wate god þis?
And wher wisdome in heght is?«
12 Bihald, þai sinfull*e*, and in werld mightsomand,
Haden welthes full*e* þair*e* hand.
13 And .i. saide: »withouten skill*e* for-þi
Mi hert with-inne me righted .i.,
And bitwix vnderand war*e*
Mine handes wesche .i. þar*e*,
14 And .i. was swongen al þe dai,
And in vghteninges mi þhraying[1] ai.«
15 If*e* .i. saide: ».i. sall*e* telle swa«,
Lo, birthe of mennes[2] sones schoned[3] .i. þa.
16 .I. wend þat .i. knewe þisse;
Swynke bifore me mikel isse:
17 Til in god halines in .i. ga,
And vndirstand in newest of þa.

[1] V zelavi. [2] respectus.

[1] V castigatio. [2] *al.* þi. [3] V reprobavi; r. schoued?

EH And blissed be niht and dai Name of his mikelhed in ai, And be filde sal (H sal be, filde om) wiht mikelhed hisse Alle erþe, swa be swa be, wiht blisse.

LXXII.

H of Israel god. E isse H ise. are. H ai. E yhutten. H Mine steppes negh toyhut are þai. H wicked. EH Pais. H om es; E nis. EH bihalding*e*. E tham H am. E Ne. EH in woundes (wounde) of þam. E For in. E þai are, alle om. E noht ben þai sw. H be swungen noht þai; E sare. H For-þi help(!) pride þam mare and lesse, Þai [er] hiled wiht wicnes and þar quednesse. E In wicnesse. H Outyhede. H fathed. EH ferd. yhorning. E & þai spak*e* quednesse H & qu. spake þai, E In heght þai spaken wickednesse H Wicnesse in heght spake þai ai. E Þai s. mouth of þam in h., H Þe mouth of þam þai set in h. E & tung*e* of þam ferd in erþe euen. H ferd in erþe, it om. E went. H here E he, H swa. E daies fulle in þo. H sal be funden in þa. EH hou wat (om E) god of Israel, Whare wisdom be in heght (is h.) sumdel. E Loke sinful and in werld mihtand, H Loke þai sinful and mihtsomande. E Haueden. H In werld haden w. in hand. E And .i. saide þenne witerli Wiht-out scil mi hert rihted I, H And wiht-outen scil saide .i., Rihted .i. mi hert for-thi. EH ma inst. of ware. EH Wesshe .I. (om H) baþhe (þen) mi hend swa (twa). E swungen H swunge. E om And. E vghtendite H uthtentide. E ȝhraghing H þhrayhing. E telle sal I. swa, H swa telle .i. sal. EH Loke. E þine H þi, sones. H al. EH And (H om) I. wende at knawe (þat i knew) to se, Þis swink*e* is (ai H) bifore me. E om in; godes; I inga. H In godes helinesses til .i. inga. EH newist. EH Bot for

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Ms. Vesp, D vii.

18 Noght-forþi for swikedomes [þou] set
to þam ai;
Þou outþhrew þam when vphouen
ware þai.
19 Hou ere þai made in vnronyngnesse!
Ferinkli bathe mare and lesse
Waned þai, forworþed þare
For þaire wickenes þai in ware.
20 Als of risand of slepe, lauerd, in þi
cite nou
Liknes of þa to noght thryng sal tou.
21 For inlowed[1] es mi hert,
And mi neres ere torned for vnquert;
And .i. am to noghte for-þi
Thrungen, and na thinge wiste .i.;
22 Als mere made .i. am at se[2],
And .i. am ai with þe to be.
23 Þou toke mi righthand, and in þi
wille
Led me, and toke me with blisse
mi fille.
24 What sothlyke to me es in heuen,
And on erthe fra þe, þat .i. wild
neuen?
25 Waned mi flesche and mi hert al dai;
God of mi hert, and mi dele god in ai.
26 For loke, þa þat þam ferre þe fra,
Forworth sal þai euer swa;
Þou forlest[1] alle saufe to be
Þat strenen[2] with-outen þe.
27 And me[3], cliue to god gode isse,
And set mi hope in lauerd god of
blisse;
28 Þat .i. schewe þi spellinges ilkon
In yhates of doghtre of Syon.

[1] V inflammatum. [2] *al.* at þe; V apud te.

LXXIII.

Whare-to outpote þou in ende, god
gode,
Wrathe es þi breth ouer schepe ofe
þi fode?
2 Mined be þou ofe þi sameninge,
Þat þou aght fra biginninge.
3 Þou agaynboghte yherde ofe þine
eritage yhite,
Syon hille whilke þou woued in ite.
4 Heue þi handes in þar pride in ende.
Hou lithered[4] in halew es þe fende!
5 And mirthed er þat hated þe
In midde of þi solempnite.
6 Þai set þaire takenes, taknes wrange;
And noght knewe þai ouer heght[5]
als in outgange.
7 Als in wodes of trees þat are,
Þaire[6] yhates with axes þai doune
schare

[1] V perdidisti. [2] fornicantur. [3] *al.* to me. [4] malignatus est. [5] V super summum. [6] r. His.

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sw. set þou to þam (am) ai (om H). E outwarpe. whil. H Wil uphouen þai ware outkast þou þam. E Hou are þai maked for to se In vnronandnes to be. EH Feringli waned þai mare and lesse, Þai forwurþed for þar wickednesse. H om of; om þi; Þar licnesse to noht; E Als of slep risand þat are, In þi cite lauerd þare Licnesse of tham ouer alle Vn-to noht þringe þou sal. EH inloyhed. E om And—unquert. H om ere torned. E And to noht þrungen am .I., And I ne wist witerli. H Manged are, and .i. to noht Am þhrungen and noht wist .i. oht. E And als m. am I made EH at þe. EH om am. H forto. H held. EH in wille of þe. EH Þou led me and wiht blisse kep me. EH For what is to me (to me is). EH And fra þe ouer erþe. wald. EH om þa; þat ferre (ferren) þam fra the EH Forwurþhen sal þai euer (sone sal þai) be, Þou forlesed (forspilt ai) alle tha Wiht-out þe þat strene(n) swa. EH & to me to kliue. E om And; H To. H om god. EH þine. E ilkan. EH doghtres.

LXXIII.

EH Whi. E awaiput H outdrof. EH Wragh is. E bragh H brath. EH om þou. H Whilke. EH om agayn. H of e. þine, yhite om. H Hil of Syon. E in whilke. E wones. H ine, it om. EH hand. H in pride of þa. E of inst. of es. E & blisse maken; hate. H & glade are þat hate mare and lesse In middes of þi mirinesse. EH tokenes. E lange H ai. E als our heht. H & als in outgang ouer slep (!) noht knew þai. H trees of wod. EH Wigh axes yhates (his yh.). E In h., in

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Ms. Vesp. D VII.

In him-seluen; at þe laste
In ax and in thixil þai it*e* dounecaste.
8 Þai brent þi halines with fir*e*; in erthe same
Þai fortrade telde of*e* þi name.
9 Þai saiden in þair*e* hert*e* swa
Samen þe kynered of*e* þa:
»To reste make we mesdaies[1] alle
Of*e* god fra erthe, for oght mai falle«.
10 Our*e* taknes noght se we; nou p*ro*fete nane is;
And vs knawe namar*e* sal he for his.
11 Towhen, god, vpbraide sal þe fende?
Gremes wiþerthret þi name in ende?
12 Wharto tornes þou þi hand, and righthand of*e* þe
Fra mid*e* þi bosome in ende to be?
13 Bifore werldes god our*e* king*e*, with hand
Wroght has hele in midde þe land.
14 Þou fest*e* in þi might þe se swa;
Þou droued dragunes heuedes in watres ma.
15 Þou brak*e* dragoun heuedes, mete gaf*e* him
To folke of Ethiope ilka lim.
16 Þou brak*e* welles and weles nou;
Stremes of*e* Etham dried þou.
17 Þine es dai, and þine es night*e*;
Þou smiþed griking and sunne bright*e*.
18 Þou made al meres of*e* erthe ma;
Somer and ware[1], þou schope þa.
19 Mined be of*e* þis dai and night*e*:
Þe faa vpbraided lau*e*rd of*e* might*e*,
And folke vnwis als-swa þe same
Þai schoned[2] þi hali name.
20 Ne giue þou to bestes til be
Saules schriuand vnto þe,
And saules of þi pour*e* frend
Ne forgete þou neuer in end.
21 Bihald in þi witeworde swa,
For fulfilled er þai þa
Þat sestrede er in mirkenes
Of erthe til houses of wickednes[3].
22 Ne be t*ur*ned þe mekemade yotten[4] same;
Pour*e* and helples sal loone þi name.
23 Ris, god, deme þi skill*e* in querte;
Mined be þou in þi hert*e*
Of þine vpbraidinges, of þa whilk*e* ai
Are fra þe biginnand[5] all*e* dai.
24 Ne forgete steuens of þi faas;
Pride of þas þat þe hates ai vpstegh þas.

[1] V dies festos.

[1] so R; V ver. [2] V incitavit. [3] V quia repleti sunt qui obscurati sunt terrae domibus iniquitatum. [4] V confusus. [5] V ab insipiente.

ax yhit And þixel doun þa kusten hit. H om in$_2$; þai doun hit. EH Þa(i) brend wiht fire (þi H) helines þe s. H In erþe þai f. E Alle þe kinreden þat was of þa, To rest alle make we Fra erþe mesdaies of god þat be; H Þai saide in þar hert samen kinred of þa, To rest ma we alle messe-daies of god erþe fra. E Oure toknes that are of miht, Noht se we þam dai ne niht, Nou p*ro*phete is nauther-ware, And vs knaw sal he nomare. H nis, nane om; nomare he sal what is. EH lauerd. E Taried wiþer-ȝrhet. E Whi þi hand a*n*d þi rihthand t*ur*nes tou Fra mid of þi bosem nou. H Whi. of þi. EH God (sothlic H) our king*e* bifore werldes isse (werld þisse) He wroght hele (Broht has he h.) in mid erþe þisse (þe e. isse). H festened. EH om swa. E Droued heuedes of dragoⁿns. H dragun. EH be inst. of ma. H welles. EH ilkan inst. of nou. EH Þou dried stremes of Ethan. E Þe fa vpbraided, lau*e*rd mine of þisse, And taried vnwis folk*e* þi name þat isse; H Min of þis, upbraided lauerd þe fa, And folc unwis wackened þi name als-sa. E Ne g. þou to b. in land Saules þat are to þe shriuand. H Ne gif to bestes saules shriuand to þe, Ne forgete in ende saules of þi pouer þat be. H Loke in þi witeword for fild are þai, Þat sestred are of erþe to houses of wicnesses ai. E For þat. Þat cestered are of erþe þat esse Vn-to houses of wickednesse. EH om þe. E shent H toyhut, þe s. E Ris vp god, deme sal (!) mine, Be mined of vpbraidinges þine, Of tha þe whilk*e* that ware ai Fra biginning*e* al þe dai; H Ris god, deme mi scil, min þou ai Of þin upbraldinges þat fra biginning are al dai. E of þi fas yhit, H of þi f. al dai. EH Pride of þa the hate (hate þe), E ai vpstiyhes hit H upstiyhes ai.

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Ms. Vesp. D VII.

LXXIV.

We sall*e* schriue to þe, lau*er*d, we sal schriue,
And we sall*e* kalle þi name biliue;
2 We sall*e* tell*e* þi wondres. 'When time tane haf*e* .i.,
.I.[1] rightwisenes deme sal sothli.
3 Molten es erthe and all*e* þat erd in it*e*;
.I. festened pilers of it yhit*e*.
4 I saide to wicked: »nilles do wicli«;
And to gilti: »nilles heue horne for-þi;
5 Nilles heue in heght*e* your horne þat es,
Nilles speke ogaynes god wickednes«'.
6 For ne fra este, ne fra weste, ne fra wilde hilles;
For god demer at his wille es.
7 Þis mekes he ful ofte,
And þis vpheues he olofte.
For drink*e* hand of lau*er*d es ine
Ful menged with ripe wyne[2];
8 And he helded fra þis in þis;
Bot dreg*e* of him noght is
Litteled, drinke sal al þa
Sinfull*e* of erthe þat er*e* swa.
9 .I. sothlik*e* in werld schewe sall*e*,
Sing*e* to god Iacob with-all*e*.
10 And alle hornes of sinful breke sal .i. þa;
And vphouen ben hornes of rightwys ma.

[1] Ms. I þi. [2] V quia calix in manu domini vini meri plenus mixto.

LXXV.

Knawen in Iude god es wele;
Mikel es his name in Iraele.
2 And made his stede es pais opon,
And þe wonyng*e* of him in Syon.
3 Þar*e* brak*e* he myghtinges right*e*,
Bogh, schelde, swerde, and fight*e*.
4 Lightand þou wondrelik*e* fra hilles of ai;
Alle vnwise of hert droued er*e* þai.
5 Þai slepe þair*e* napping*e*, and noght þai fand,
Alle men of welthes, in þair hand.
6 Fra þi snibbyng*e*, god of Iacob,
Þai napped þat horses stegh up.
7 Þou aghefull*e* ert, and wha to þe
Ogainestand sal fra þen þi wreth be?
8 Fra heuen herd dome þou made:
Þe erthe qwoke, and rest it hade[1];
9 When god raas in dome to stande,
Þat he make saufe alle handetame of lande.

[1] V quievit, R was still.

LXXIV.

E god, we sal to þe s. EH wundres. E tide. EH I haue tane. EH I rihtwisenesses deme sal (sal deme) o-nan. EH Multen. E om þat. E erde H won. H I sal festen his p. y. EH wick*e*. E niles wicli H wicli niles EH do (to) þer-forn. EH & to giltand, niles (ne wiles) vpheue yhoure horne. V 5 om in E. H Ne wiles upheue. H again god unrihtwisnes. H om For. E of; este om. E of. EH domesman. E alle at. H Þat. he heues op. E Þis mekes he þis heghes he, for drinc is ine Lau*er*des hand ful menged wiht ripe wine. E Bot dregge of him noht liteled is H And his dreg noht l. is. E Drinke sal of hit alle þat are Sinful of erþe lesse and mare, H Of hit sal drinke and haue in hand Alle þe sinful of the land. E shew in werld. H To god of I. singe.. E And I. sal brek*e* alle hornes of sinful ai, And hornes of rihtwise vphouen ben þai. H om þa; of riht for-þi.

LXXV.

EH Israel. E is his stede. H stede of him made p. is on. E his erdyngsted H his woninge. H Þare þen sal he breke miht. E wunderli H sellic. E þar slep. H om þai. EH For. E horses þat st. op H þai st. on h. ob. E Aghful þou art and wa againstande Þe, fra þenne þi wragh and ande, H Þou aghful art and wha againstand þe, Fra þenne wil þi wrath mikel be. H When in dome god was risand. E To saufe make, H Þat s. he make. H alle soft. E wight hert al; l. of

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Ms. Vesp. D VII.

10 For thoght of man, of hert es alle,
Vnto þe be schriuen salle;
And leuynges of [thoght] þat be,
Mesdaie sal þai make to þe.
11 Behetes and yheldes to lauerd god kynge,
Alle þat in his vmgange giftes bringe:
12 Til aghefulle, and til him ai
Þat gastes[1] of princes beres awai;
Til aghefulle and ai i[li]ke[2]
At kinges of erthe þat rike.

LXXVI.

With mi steuen cried .i. to lauerd, with mi steuen
To god, and he biheld to me euen.
2 In þe daie of mi drouynge
Soght .i. god of alle thinge,
With mi hend ogaine him bi night;
And biswiked .i. am nawight.
3 Forsoke mi saule roned to be:
.I. was mined of god with me,
And .i. am lusted; and fered[3] am .i.,
And mi gaste waned for-þi.
4 Vmgriped[4] min eghen wakynge;
.I. am droued, and .i. spake nathinge.
5 .I. thoght daies alde þat nou ere noght;
And yheres of ai .i. had in thoght.
6 And .i. thoght bi night with mi hert maste,
And .i. swanke, and .i. swepid mi gaste.
7 »Whethir in ai god forwerpe sal?
Or noght set þat .i. queme yhit with-al?
8 Or in ende awai kerue mercy his,
In getynge and getynge þat is?
9 Or sal forgete to mylthe god ouer al?
Or his rewthis in his wreth withald he sal?«
10 And .i. saide: nou bigan .i. negh;
Þis wendynge of righthand hegh[1].
11 .I. Mined of werkes of lauerd for-þi,
For fra biginninge of his wondres mine sal .i.;
12 And .i. sal thinke in his werkes alle,
And in his findynges be woned .i. salle.
13 God in his hali wai[2]:
Wha god mikel als oure god ai?
Þou ert god, and other nane,
Þat dos wondres manyane.
14 Kouth made þou forto be
In folke þe mikle might of þe.
Þou boght in þin arme þi folke at kep,
Sones of Iacob and of Iosep.

[1] *al.* gast. [2] Ms. ike. [3] V exercitatus. [4] V anticipaverunt.

[1] V haec mutatio dexterae Excelsi. [2] V Deus, in sancto via tua.

þoht; Hali-dai; þai om; H For þoht of man shriuen sal to þe be And leuinges of þoht mesdai make to þe. E Bihotes H Hotes. H om to. E l. our god E þinge H sum þing. E To dredful and to him þat gast beres awai Of princes, to dredeful at kinges ai. H To dredful & to; beres gast of prince; To dredful & alle ilike; or e.

LXXVI.

E Wigh mi steuen to louerd cried I, And he biheld to me for-thi; H To lauerd .i. kried with steuen of me, With mi steuen and to me biheld he. H Bisoht, i om. E In mi drouinge-dai wiht mi hend god I. soht, Be niht again him and biswiked am .I. noht. E Mi saule forsoke. EH to r. be. H minand. EH & lusted I am. E ferd. E Griped eyhen mine. E Todreued I am. H om i. H I þoht daies elde witerli And yheres of ai in þoght hade i. E & be niht wiht mi h. þoght I m. E swange. EH om i; sweped. E Whore H Whare. E forghwerp. H forthwerpe in ai god. E om I. EH swa (sa) yhit; E al. E Ore awaishere he sal in ende His merci fra strend in strend; H Or he sal awai kerue is milþe in ende Fra geting and geting of strende. H Auþer, EH god forgetes. H wiht-al. H ald (with- om). EH manginge. E of þi. EH Of lauerd werkes mined I witerli. E of þi. E min inst. of thinke. H & wone in his f. EH heli. H Wha mikel als o. g. is ai. E do wundres. EH Kough þou maked. EH In´ þin arm þou b. E and kepe H swa. H om and; of Iosep ma. EH segh. H lauerd.

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Ms. Vesp. D VII.

15 Watres sagh þe, god; watres sagh þe,
And dredes[1]; and droued depenesse be.
16 Miklehed of*e* din of watres ma;
Steuen gaf*e* þe cloudes swa.
17 Sothlik*e* þin arwes forthferd wele;
Steuen of þi thoner in a whele.
18 Lightned þi brightnes to werld þis;
Þe erthe qwoke and stired it is.
19 In fele watres þi styes, and in see þi wai,
And þine steppes noght knawen er þai.
20 Þou ledde als schepe þi folk*e* on-one,
In hand of Moises and Aarone.

LXXVII.

Bihaldes mi lagh, mi folk*e*, es kouth;
Heldes your eres[2] in wordes of mi mouth.
2 .I. sal open mi mouth in forbiseninges;
Speke sal .i. fra biginning*e* forsettynges;
3 Hou fele we herd and knawen þa,
And our fadres talden vs swa—
4 Noght heled fra þair sones er*e* þai
In other getyng*e*, night ne dai—;
5 Looffes of lanerd and his mightes telland,
And his wondres he dyd in land.
6 And he raised wittnes in Iacob wel,
And lagh he set in Irael,
7 [1]Hou many sent he, so þai wore,
Til our fadres vs bifore,
To þar sones kouth to make þa;
Þat other strende knawe it swa.
8 Sones þat sal be borne and rise,
Sall*e* telle þar sones on ilka wise;
9 Þat þai set þar hope in god ai,
And werkes of god noght forgete þai,
And bodes of him dai and night
Seke þai with alle þair might;
10 Þat þai ne be, als þar fadres fals,
Getyng*e* wik*e* and tenefull*e* als;
11 Strende þat noght righted hert his,
And noght leued with god his gaste it is[2].
12 Sones of Effrem, bendand and bowe sendand,
In dai of fight er*e* ogaynewendand.
13 Witeworde of god noght yhemed þa,
And in his lagh noght wald þai ga;
14 And of*e* his godededes forgate þai,
And of*e* his wondres, he schewed am ai.
15 Bifore þar fadres dyd he wondres mani an
In land of*e* Egipt, in felde of Than.

[1] *al.* dred. [2] *al.* ere.

[1] V quanta mandavit patribus nostris nota facere ea filiis suis. [2] et non est creditus cum deo spiritus ejus.

EH dred. H dreued. EH depenesses. E watres kolde H w. are. E c. bolde H c. þare. EH forghferden. EH þunner. quel. EH Til erþeli werld lihted þi brihtnesse, ..esse. H Þi stiyhes in fele w. EH om and; þi waies (wai) in se. EH þi. be, þai om.

LXXVII.

H Bihald. H Held. EH ere. E talde, H tolde to. E Fra sones of þam noht helded.. H Þai are noht heled þar s. fra In o. g. for to ga. EH Telland lou*er*des loffes (l. of lanerd) and mihtes hisse, ..he dide wiht blisse. EH rered witeword. E Hou fele he send to oure fadres ware, Kough to make þa lesse and mare To þar sones come after þa, Þat o. st. hit knaw swa; H Hou fele he s. to our f. couth to ma þa, Þat o. getinge knaw þam swa. H om þat. H born be & sal. E Þat þai set in god þar hope riht And noht forget þai dai ne niht Werkes of god þat god are are(!) And bodes of him seke thai þare; H Þat þai s. in god þar h. and noht for[ge]te þai Werkes of god and his bodes seke þai ai. E als fadres of þa. E om and; tenful als-swa. E Geting*e*. H Getinge þat þar hert noht rihted mast, Ne with god leeued is þar gast. E Ne leued is his gast wiht god of blisse. EH om of. H ware bendand. E om and. E -turnand. H gette. E Ne in lagh his wald þai noht ga. H þa inst. of ga. E godes, dedes om. E om of. H þam; E anay(!). E om dyd. E om land of. EH om and.

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Ms. Vesp. D VII.

16 He brak*e* þe see, and forthled*e*[1] am
þare,
And set watres als in bit[2] ware.
17 And he led am in kloude of dai bright*e*,
In lighting*e* of*e* fire alle night*e*.
18 He brak*e* þe stane in more[3] þat es,
And watred am als in mikel depenes.
19 And he outled*e* watre of þe stane,
And he led als stremes watres on-ane.
20 And þai set yhit to him to sinne;
In wrath hegh wakened[4] þai drines
inne.
21 And god in þair hertes fraisted þa,
Þat þai asked to þar saules metes ma,
22 And yuel of god*e* þai spake, saide
worde:
»Wher god in wildernes mai graiþe
borde?
23 For he smate þe stane and watres
outran,
And þe welles vnwatred[5] þai ilkan.
24 Whether and brede giue mai he,
Outhre graithe borde to his folk*e*
to be?«
25 For-þi god herd, and he forbare;
And fir*e* kindeled ful brinnand þar*e*
In Iacob, and ire somdele
Vpstegh þanne in Iraele;
26 For in god noght leued þai,
Ne hoped in his hele na dai.
27 And he sent to kloudes fra aboue war*e*,
And yhates of heuen opened he þar*e*,
28 And manna to ete rained to þa,
And brede of heuen he gaf*e* am swa.
29 Brede of aungels ete man þat wes;
He gaf*e* þam metes in mightsomnes.
30 He forthbroght southenwind fra
heuen,
And inled affryk*e* in þar[1] might euen,
31 And on am rained flesche als dust
might be,
Fogheles fethered als sand of see;
32 And in mid þar kastelles fellen þai,
Obout þar teldes þar þai lai.
33 And þai ete, and filled þai are
Swithewele, þe lesse and mare;
And þar gerning*e* to þam he broght,
Biswyked of*e* þar ȝhorninges[2] er*e* þai
noght.
34 And[3] yhit þar metes in þar mouth war*e*
And wrake of god stegh ou*er* þam
þare,
35 And he slogh þar fattes[4] ilka del,
And he let þe chosen of Irael.
36 In all*e* þese, sinned [þai] yhit in thoght,
And in [his] wondres leued þai noght.
37 And þair daies waned in vnnaitnesse;
And þair yheres with haste war*e* lesse.
38 When he had am slaine[5], him soghten
þai

[1] *al.* þurthled; V perduxit. [2] V in utre. [3] in eremo. [4] in iram excitaverunt. [5] inundaverunt (!).

[1] V in virtute sua. [2] *al.* yhorning*e*. [3] *al.* om. [4] V pingues. [5] V Cum occideret eos.

EH þurthled þam. bitte. EH þam, E als in. EH dai shire. EH Al (And al) niht in lihting*e* of fire. E om als. E om V 19. H watres of st. E om þai. EH þai (E þat) wakned hegh. EH And þai fraisted god in þar hertes ai, Þat mete to þare saules aske suld þai. E & þai spake iuel of god saiden wic w. H & of god þai spac and saide ille w. E Wor H Ware. E om god. E And. E smot H brac. H water. EH And scaldand. E Whare H Ware. H mai he giue. E And. H to liue. EH For-þi god herd (herd lauerd) & forbare & kin[d]led is fire (E fis) In Iacob, and in Israel vpstegh ire (E fire). EH For þai leued noht in god of blisse, Ne þai hoped in helyng*e* (hele) hisse. E om to. H aboue þat ware. E til ete. H And it rained to þam manna swa. E þam; H he gaf to þa. E Aungel bred. E inled wind. H & winde in þar miht inled he euen. H ouer. E flesshe rained ou*er* þam. E om dust. H to se. EH Fliht-foyheles. E of þar. EH Biside. EH filde. H bathe lesse. EH yhornyng*e*. H And b. EH yhorning*e*. EH om And. H Þar metes yhit. H swa inst. of ware. EH om And. H Wragh. H ouer tha, þare om. EH corn. H om alle. E ȝhese. EH þai yhit. H with. H om in. EH his wundres. EH wigh high. E & when he had slain am þai soht him. E ..*in* griging comen to him; H Þai turned and him soht wen he had am slain,

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Ms. Vesp. D VII.

And t*urn*ed, and in þe *gri*kyng*e* come
to him þat dai;
39 And þai er*e* mined for god þair
helper es,
And god hegh þar ogainbier es to
blis;
40 And in þar mouth him loued þo:
And in þair tunge þai lighed him to.
41 For þar hert noght right was with
him þare,
Ne trewe in his witeworde had þai
are[1].
42 [Bot][2] he es milderthede[3], neghsome
made swa
To þair sinnes, and noght lese sal
he þa;
43 And he mightsomed to torne his
wreth[4],
And noght kindeled he all*e* his breth.
44 And he es mined þat þai er*e* flesche
in land,
Gaste gaand and noght ogaintornand.
45 Hou oft þai gremed in wildernes,
In wreth þai wakened him in drines,
46 And þai ere t*urn*ed and god fanded þa,
And hali Irael gremed þai swa!
47 Noght er*e* þai mined of his hand,
Dai þat he boght*e* am of*e* hand of
drouand,

[1] V nec fideles habiti sunt. [2] Ms. For; V Ipse autem est. [3] r. mildherted. [4] V Et abundavit ut averteret iram suam.

48 Als he set in Egipt*e* his taknes mani
an,
And his fortaknes in felde of Than,
49 And t*urn*ed in blode þar stremes
rank*e*,
And þar raynes, þat þai ne drank*e*;
50 And sent in am hundeflegh and it
ete þa;
Tade, and [it] forspilt þam swa;
51 And to lefeworme[1] þar fruit*e* gaf*e* he,
And þar swynkes to gresshope to be;
52 And þar wineyherdes in haile he
slogh,
And þar molberitrees in frost*e* inogh;
53 And he gaf*e* til hail meres of þa,
And þar aght to fire als-swa;
54 He sent in þam wreth of*e* his mis-
likyng*e*,
Mislikyng*e* and wreth and drouyng*e*,
In-sandes[2] for euermare
Bi aungeles þat iuel ware;
55 Wai made he to stye of his wreth þare,
And fra dede noght he forbare
Of*e* þar saules, and þar meres ma
In dede bilouked he als-swa,
56 And he smate doune with his hand
Alle firste getyng*e* in Egipt*e* land,
Þe firste sproutes als-so þe same
Of alle þar swinkes in teldes of
Chame;

[1] V aerugini. [2] V immissiones.

And in griking to him þai come again. EH þat god. isse. EH om ogain. EH l. þai. EH him ai. E For þar hert to him riht nisse H For þar hert was noht trew to him bot misse, EH Ne trew are (þai H) hade in witeword hisse. EH mildherted and winsum; E om made, H om swa. E & noht forspilt he þa H & spilt noht þam he hade. E to t*urn*e his wragh awai H þat is w. suld t*urn*ed be. E als his wragh ai, H & al his wragh not kindled he. EH om es. E om þai. H om er*e*. H fl. liuande. EH goand. EH him in. EH wragh. E waked. E om ere. EH fonded þai. EH heli. H þai gremed. EH ai. E Þai are noht mined. E whilc. EH þam. E tokninges, mani an om. E & in feld of Than his fortokninges. EH & he. EH send. þam. EH Frosk*e* & hit. E om to. EH gressop. mulbiritres. 53 in H after 54. E to h. þar mares ma, H And þar mares he gaf til hail and wa. E He send in þam wragh of mislikin*g*e hisse, Mislikyng*e* and wragh þat isse, And drouyng*e*, in-sondes þare Be a....; H He send in þam alde & yhinge Þe wragh of his mislikinge, Mislikin*g* & wragh & drouing mare, Insandes be aungeles iuel þat ware. E To stigh of his wragh made he wai. E Noht spared fra ded niht ne dai Þar saules, and mares of tha In dede he bil. swa, H Þar saules fra ded noht he forbare, And mares of þam þa þat ware, In ded bilouked he lesse and mare. EH smot. E fristkinned H first-kined. EH sproutinges als; so om. EH swinc. H outdrof.

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Ms. Vesp. D VII.

57 And he outbare als schepe his folk*e*
mar*e* and lesse,
And led am als herde in wildernesse;
58 And he led am in hope and noght
dred he[1],
And þar faas ou*er*hiled þe se.
59 And he inled am in hill*e* of his
halines,
Hille whilk*e* wan his righthand es;
60 And fra þar face he threwe awai
Genge bath bi night and dai,
And with lote he delt am land
In a rape of*e* to-delegiueand[2],
61 And he made to wone full*e* wele
In þar teldes kinred of Iraele.
62 And þai fanded and gremed god on
heght*e*,
And his wittenesses noght gat*e* þai
right*e*.
63 And þai t*ur*ned[3] þam and noght keped
forward*e*;
Als þar fadres, in ill bow er t*ur*ned
ogaineward*e*.
64 In wrethi þai wakened him in þar
knolles;
And in þar graues[4] at nithe þai
forthkalled[5] him als.
65 God herd, and forsoke[6] ilke dele,
And to noght*e* he thrang*e* swythe
Iraele.
66 And he awaiwarpe[1] telde of Sylo,
His telde, in men þar he wo*n*ed so.
67 And he gaf*e* þar might in wrechedhede,
And in hend of faa þair fairehede.
68 And he vmlouked[2] in swerd his folke
to be,
And his eritage forsoke he.
69 Þair yhongemen ete fir*e* and brent*e*,
And þair maidenes er*e* noght ment*e*[3].
70 Þair p*r*estes in swerde fellen sare,
And þar widous noght weped þai ware.
71 And wakened es lau*er*d als slepand,
Als mased of wine mightand.
72 And he smate his faas in baft swa,
Vpbraidyng*e* of ai he gaf*e* to þa.
73 And þe telde of Iosep he warp fra
him,
And noght he ches kinred of Effraim.
74 Bot he ches kinred of Iuda,
Hill*e* of Syon, þat he loued swa.
75 And he bigged als of*e* vnicornes his
halines,
In land þat he grounded in werldes es.
76 And he ches Danyd, hyne hisse,
And vpbare him all*e* with blisse

[1] = þai. [2] V in funiculo distributionis. [3] V averterunt. [4] V sculptilibus. [5] ad aemulationem eum provocaverunt. [6] sprevit.

[1] V repulit. [2] *al.* bilouked; V conclusit. [3] V non sunt lamentatae.

EH folk hesse; mare and lesse om. H om he led. EH fos. EH led, in om. H þam. H helines hisse. E om wan; H biwan. H isse. E And he to-werp folk*e*, and wiht land He delt in strenge of to-delgiuand; H And he werped awai þenne þare Fra þar face genge lesse and mare, And with l. he gaf þam lande In a strenge of todelgiuande. E & he m. in þar teldes wel To wun þe k. of I. E god hegh ai. E witword, E noht yhemed þai, H get þai noht reht. E went. H am. E & forward noht þai get þare H & f. noht yhemd þai. E fardels. E in il bogh t*ur*ned þai are, H in a bogh þai turned are ai. EH in þar hals. E niht H nigh. EH om forth. E ilkadel. H & noht warpe he s. I. E & forwarp, H & awai-werp. E theld. H of S. þen. E Teld þer he woned in men so H His teld þar he woned in men. E And i*n* wrecchednes miht of þo, 1 v. om. H wrecchednesse; fairnesse. E And in swerd his folk*e* bilouked he, And his e. he forsok*e* to se. H bilouked h. f. in s. E Yungmen of þar fir ete. H fellen in swerd. E widwes H widwed. H wep E werp. EH And wakned als slepand is lau*er*d in isse (lauerd isse), And mihtand mased of win isse (misse). E in fast. H And in baften he smate his fa. H And u. H om þe. E & he warp Iacob telde. E om he. H he ches noht. E þe kynd. E þe kynde. H whilc. E his helines als vnicorn H als v. helines hisse. H In erþe. E groundet H grounde. E in werld biforn H in w. þisse. E & him vpbare

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Ms. Vesp. D vii.

Of herdes of schepe þat be;
Ofe after blismed[1] him name he:
77 To fede Iacob, his hyne, ful wele,
And his heritage of Irael.
78 And he fed am alle in querte
In vnderandenes of his herte,
And in vndrestandinges ma
Ofe his hend þan lede he þa.

LXXVIII.

God, folke come in þin eritage; sothli
Þai fortrade þi kirke hali;
Ierusalem set þa
In yheminge of apples ma[2].
2 Þai set dedelike[3] of þi hyne euen
Metes of[4] þe foghles of heuen,
Flesches of þine haleghs ware
To bestes of erthe þat are.
3 Þai yhotten blode als watre strem
In vmgange of Ierusalem,
And þar aboute was it nane
Þat walde biry lepi ane.
4 Vpbraidinge ere we made al tide
Til our neghburghs vs biside,
Snerynge and heþinge fullang
To þas þat ere in our vmgange.

[1] V de post fetantes. [2] V in pomorum custodiam. [3] morticina: [4] *al.* to.

5 Towhen, lauerd, saltou wreth in ende?
Kyndled sal be þi loue[1] als fire þat brende?
6 Yhete þi wreth in genge þat noght knewe[2] þe,
And in rikes þat þi name noght kald to se;
7 For þai ete Iacob ilka lim,
And vnroned[3] þe stede ofe him.
8 Ne mine of our alde wickenesses, for-þi;
Tite vmgripe[4] vs þi merci,
For þat poure made ere we
Swithe mikel opon to se.
9 Helpe vs, god, oure hele es þus;
And for blis of þi name lese vs,
And winsom[5] to oure sinnes be,
For þi name þat es so fre.
10 Leswhen in genge þai sai:
»Whare es þar god in wham leue þai?«,
And in berthes vnknawen[6] be,
Bifore oure eghen, þat we se,
11 Wreke of blode, when þat þon wilte,
Of þine hyne þat es so spilte.
Inga in þi sight to seene

[1] V zelus. [2] noverunt. [3] V desolaverunt. [4] anticipent. [5] propitius. [6] V Et innotescat(l) in nationibus .. ultio &c.

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he. H .. of shep ilka lim. E Of afterbredand H Of afterbrodded. H nam he him. E om V 77. EH And he fed þam in vnderandnes of his hert, And in vnderstandinges of his hend led am (þam led) *in quert*.

LXXVIII.

E God folke come þine e. ine, Þai fortrade kirke heli þine; H God genge in þin e. come ma, Þi kirke heli fortrade þa. E þai. H Þai set I. niht and dai. EH ai inst. of ma. EH dedlic. H to(l) þine hine þare. EH to. EH om þe; flihtfoyheles. H þat ware. H And fl. of þi halyhes gode To b. of e. þe fode. E yhutte H yhntten. E In gange. H om And — ane. E þore. E Whilke. E We are made vpbraidinge þus Vnto o n. biside vs, H Vpb. maked are we Til o. n. bi us be. H Sweringe. E bismer. E þa, om in H. E wraghes tou. EH K. is. EH þat knew þe noht. H om þat. EH noht cald ne soht. E For þat Iacob eten þai An his stede vnroned ai. E om forþi; H Of onre wicnesses ne min þou. E þi mildhertnesses H þine mercies nou. E For þat vnweli for to se Swiþe mikel made are we. E Help lauerd oure hele for-thi And blisse of þi name heli, H Help us god oure hele þat isse And for of þi name þe blisse. H om And. E & w. euermore þou be Til oure sinnes for name of þe. H Lauerd for þe name of þe. E Leswhenne þai sai in genge swa Whare is nou þe god of tha, &c. H Leswhenne [þai] sai in folke whare is god of þa, And unkid [be] in birþes bifor oure eyhen twa. EH Wreke of blod of þi hine

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Ms. Vesp. D VII.

Sighyng*e* of fotefestes[1] þat beene;
12 After þe mikelhed of þin arme
Agh[2] sones of dedelik*e*[3] þat haue harme;
13 And yhelde til our*e* neghburs balde
In þair bosum seuenfalde
Vpbraiding*e* of þa þat be,
Þat þai vpbraided, lou*er*d, to þe.
14 And we, þi folk*e*, and schep of þi fode al,
In werld to þe schriue we sal;
15 In geting*e* and in geting*e*
Schew sal we þi louing*e*.

LXXIX.

Þat steres Irael, take kepe,
Þat ledes Iosep als a schepe;
2 Þat sites oure cherubin:
To schew[4] bifore Effraim,
Manasse and Beniamin,
3 Waken þi might and come nou,
So þat beryhede vs make þou.
4 God, þon turne vs and se,
And schew þi face, and sauf*e* sal we be.
5 God, lau*er*d of mightes, houlang saltou þis
Be wrath ouer bede of þi hine is?
6 Þou salt fede vs with brede of teres eth,
And gif vs drink in teres in meth?
7 Þou set vs in gainesagh til our neghburs þus,
And our faas snered vs.
8 God of mightes, turne vs and se,
And schew þi face, and hale we sal be.
9 Winyherde broght þon fra Egipt land,
Outkest*e* genge and set it with þi hand;
10 Leder of wai was þou ai
In sight of it night and dai;
Þou plantedest*e* rotes hisse,
And it fulfilled land þisse;
11 His schadw ou*er*hiled hilles hegh,
And his twigges goddes cedres dregh[1];
12 He streked his paltres[2] to þe se,
And his sproutes to þe streme to be.
13 Wharto did þou his stanwall*e* awai,
And biripe[3] it*e* alle þat gane forbi þe wai?
14 Outended[4] it bar*e* of wode swa,
And a beste frate it and nama.

[1] V compeditorum. [2] posside. [3] mortificatorum. [4] V manifestare (Imper. Pass.); R be shewid.

[1] = long, tall. [2] EH palmetres, V palmites. [3] V vindemiant. [4] exterminavit.

þat spilt is sa (swa), Sikyng*e* of fotefest (fetefest) in þi siht inga. E om þe. E arm heli. E Haue þou nou sones of dedli. H to, om in E. E þat are bolde H þat are talde. EH bosem. E i*n* seuen folde. EH Of þar (þe) vpbraidinges E for to se. EH Lau*er*d þat þai (Þat þat lauerd) vpbraided the. H om þi. E om al. E Be shriuen to þe sal for gode. E & geting al. E And þi louyng shew wesal. H þi lof in al þinge.

LXXIX.

E stires. tas. H Bihaldes þat steres Israel, Þat als a shep ledes Iosep wel. EH Þat sites ou*er* cherubyn to shew to se (to shewand be), Bifor Effraim (&) Beniamin and Manasse. H Wacken lauerd E Wake i*n*. E þusse inst. of nou. H Swa. E mak þou vs. EH om þou. H t. nou us. E & hale. EH be (ben) we, sal om. E Lauerd god of mihtes to-when sal tou Wragh ou*er* bede of þi hine nou, H God of mihtes lauerd mine To-wen sal tou wrath ou*er* bede of hine þine. E yhit inst. of eth; & gif dr. to vs in t. of mete; H Fede us with bred of teres þou sal, And g. us d. in t. in met withal. H gainsainge þus Til o. n... E to; ai inst. of þus. E vs ai. E wend. H sauf. E we be H be we. E Þou broht wineyerd. E Outwarp folk*e* H Warp genge. EH Leder of wai þou was (Þou w. l. of w.) in siht hisse, Þou set his rotes and it fild land (erþe) þisse. EH hiled (ouer- om) h. ma. E om And. E als-swa H swa inst. of dregh. EH palmetres. EH & to þe streme his sproutes. EH Whi. E fordide þou h. s. ai. E om þat. EH fare forbi wai. H Þe bare of wode fordide hit swa. E of inst. of a.

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Ms. Vesp. D VII.

15 God of mightes, bihalde and se fra heuen,
And se and seke þis wineyherde euen;
16 And fulmake þat þi righthand set to be,
And ouer mensones[1], þat þou feste to þe.
17 Kindled to fire and blawen[2] with-alle,
Fra snibbinge of þi face forworth þai salle.
18 Ouer man of þi righthand þi hand be,
And ouer son of man þat þou feste to þe.
19 We sal noght wite fra þe; quyken vs þou sal,
And we sal calle þi name ouer-al.
20 Lauerd, god of mightes, bihald and se,
And schewe þi face, and hale be we.

LXXX.

Glades to god our helpher with blis,
Mirthes to god of Iacob is.
2 Nimes psalmes[3], and giues timpan,
Sautre winsome with harp ou-an.
3 Blawes in beme of newmone be[4],
In miri dai of your solempnite;
4 For boden ite es in Irael,
And dome to god of Iacob wel.
5 Wittenes in Iosep forto be
Þat ilka thinge set he,
Fra þe land of Egipte when he ferd;
Tunge þat he ne knewe he herd.
6 He turned fra birthines his bake ai;
His hend in hoper[1] serued þai.
7 »In drouinge kalledeste þou me,
And .i. lesed þe; and .i. herd þe
In hidel of storme: þe fanded .i.
Ate watre of againsaw for-þi:
8 'Here, mi folke, and .i. sal witnes þe;
Irael, if þou had herd me,
Fresche god bes noght in þi thoghte,
Ne fremed god bid saltou noght.
9 .I. sothlike am lauerd to se,
Þi god, whilke þat outled þe
Fra land of Egipte at þi wille;
Þi mouth outsprede and .i. it sal fille.'
10 And noghte herd mi folke mi steuen,
And Irael noght biheld to me euen.
11 And .i. left[2] am after þar herte gerninges;
Þai sal ga in þair findinges.
12 If mi folke haued herd me,
Irael in mi wais if gane had he,
13 For noght thurgh hap had .i. meked þar faas,
And sent mi hand ouer drouand þas.
14 Faas of lauerd to him lighed þa,

[1] V super filium homines. [2] Incensa igni et suffossa. [3] V psalmum. [4] Buccinate in neomenia tuba.

[1] V in cophino. [2] dimisi.

EH turne bihald fra h. H & f. m. it þat set þi r. h. best. EH sone(s) of man (men). H to þe fest. H Kindel. EH wiht. EH blaw. EH And fra (for). H Þi hand ouer m. of. H And we ne sal w. E And noht sal we wite fra the, Þat sal quiken vs, and þi name cal sal we. H with-al. EH turne vs & se. H ben.

LXXX.

EH o. h. (help) is he; To God of I. mirþe yhe. EH salm. H winful. E om harp. E b. newledand be H and newmoned be. EH oure. E to I. E of god to. E om for; .. þen set; H Witnesse euer for to be In Iosep þat fet he. EH om þe. E he noht knawed had H he had knaw noht. EH Fra birþ[i]ns his bac he wend, In hoper serued his hende. EH kaldest. E tou. E And þerfor lesed I the, rest om. H om and. E hiddel H hildel. E fraisted. E witerli inst. of for-þi. E fremd H god fremde. E I s. am and ai sal be Lauerd þine þat led the; H .. l. to be; God þin þat outled þe. EH Fra l. of E. bred (breded) is yhit Þi mouth and I. sal fulfil hit. E om And. E biheld noht, H to me noht biheld. EH delt. H þam. EH yorninges. H If þat. E hade h. H herde hade. E Israel if in. EH For noht hade I meked þar illeweland And ouer am (om H) drouand send mi hand. EH Louerdes faas. E l. þai H liyhed to him wide. E .. in werld

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Ms. Vesp. D vii.

And þar time sal be in werldes swa.
16 And with fatnes of whete he fed am ai,
And of stane of honi he filled am ai!«

LXXXI.

God stode in sinagoge of goddes ma;
In middes sothlike goddes demes he þa.
2 »Towhen deme ye wickenes þat be,
And face of sinfulle nime ye?
3 Fadreles and nedefulle deme[1] to þa;
Meke and poure rightwises swa;
4 Outakes poure, and nedefulle ai
Fra hand of sinful leses al dai.
5 Þai ne wist ne vnderstode; in mirkenes þai ga;
Alle groundes of erthe stired ere þa.
6 .I. saide: 'goddes ere yhe,
And sones hegh[2] al on to se.'
7 Yhe sothlike als men die sal alle,
And als an of princes sal yhe falle.«
8 Rise, god, deme þe land nou,
For in al genge herde[3] saltou.

LXXXII.

God, wha like to þe be sal?
Ne stint ne blinne, god, with-al.
2 For loke, þine faas dined ai,
And þat þe hated heued vphoue þai.
3 Ouer þi folke liþhered þai rede,
And ogaines þi haleghs thoght þai quede.
4 Þai saiden: »comes nou to ga,
And fra folke forlese we þa,
And be mined sal na dele
Ouer[1] þe name of Iraele«.
5 For þai thoght hali samen ai,
Ogaines þe bi night and dai
Witeword set þai, for [to] wite:
Teldes of Idume and Ismaelite,
6 Moab, Agariene, Gebal,
Amon, Amalech with-al,
Outen als of oþer land
In tounes ofe Tiri ware wonand[2];
7 Sothlike Assur with þam come he,
In helpe of sones of Loth to be.
8 Als Sisar and Madian make to þa,
Als Iabin in scaldand[3] Cyson, swa—
9 Þal forworthed in Endor,
Þai ere made als thoste of erthe þarfor.
10 Als Oreb set þe princes of þa,
Als Ȝeb and Ȝebee and Salmana;
11 Alle þar princes whilke salden he:

[1] *al.* demes. [2] filii Excelsi. [3] V hereditabis (!).

[1] V ultra; = R. [2] V alienigenae cum habitantibus Tyrum. [3] in torrente.

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sal be ai, H And in werldes sal be þar tide. EH om he; fed he þa. H ston. EH om he. E fild þam swa H fild are þai swa.

LXXXI.

EH in kirk of godes to (þat) be. H And. EH in mid. H om sothlike. H of godes. EH om þa. EH wickednesse; þat be om. E nimes þat esse; H & nimes þe f. of sinful esse. EH Nedeful and faderles demes þa E Meine. H ma. H om ai; E nedful and pouer þat be. E lese yhe; H Leses fra hand of sinful. E Be stired alle groundes of e. ma. E arte. E dei. E om alle. H sal dee als men. E om an. H And falle als on of princes þen. E werld. EH erde. E salt tou H salt þou.

LXXXII.

EH God wha sal be like to þe, Ne stint (þou H) god ne letted be. EH þi faas þal. H om þat. E hated þe. EH vpbare. H þai liþer. EH again. E þhot. E Comes alle þai saiden swa H Þai saiden comes a[n]d we sal ga. H genge. E om þe. H Þe name ouer of Israel. H hollic. E For on hollic samen ȝoht þai. H Again. H baþe n. H Set þai witeword. EH for to. E Of þar teldes. Ydum. EH Withouten of. E Do to þa als Madian and Sysar land H Make to þa als M. & Cysar. E Als Iabin [in] Cyson scaldand. H þar inst. of swa. E ȝhost H þost. E Set pr. als O. H om þe; principes. E Alle pr. þat saiden of tha þat be

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Ms. Vesp. D VII.

»In eritage goddes halines hagh we«.
12 Mi gode, als whele set þam,
Als stubble bifore wind lickam[1].
13 Als fire þat brennes wode, swa,
Als lowe swiþand hilles ma,
14 Swa in þi storme filghe þas þou sal,
And in þi wreth todreue am al.
15 Fille þar face with schenschip ai,
And þi name, lauerd, seke sal þai.
16 Þai schame and be let in werld of werld swa,
And þai be schent and forworthe þa;
17 And þai knawe þat name to þe, lauerd is;
Þou ane heghiste in alle erthe þis.

LXXXIII.

Hou loued þine teldes bene,
Lauerd of mightes, albidene!
Gernes and wanes mi saule als-swa
In porches of lauerd to ga;
2 Mi hert and mi flesche onhand
Gladed in god liuand.
3 And sothlike ilka sparw
Findes him hous, wide or narw,
And þe turtil to him a neste,
Þar he mai with his briddes reste.
4 Weuedes þine, lauerd of mightes,
Mi kinge and mi god dai and nightes!
5 Seli þat in hous þine won;
In werlde of werldes loue þe þai mon.
6 Seli man of wham es helpe fra þe,
Vpsteghynges in his hert to be
Sete, in dene of teres ma,
In stede whilke he sete swa.
7 Sothlike blissinge giue sal
Lagh-berer; þai sal ga with-al
Fra might in mighte; be seene on-on
God of goddes sal in Syon.
8 Lauerd, god of mightes, here bede of me;
God of Iacob, with eres bise.
9 Oure forhiler, bihald nou,
And in face of þi criste se þou;
10 For better es a dai dwelland
In þi porches, ouer a thousand;
11 .I. ches outcasten forto lin
In þe hous of god is min,
Mare þan forto won with-inne
Teldes of þam þat ere in sinne.

[1] V ante faciem venti.

Godes helines in eritage agh we, H Als þe pr. þat saiden mare & lesse With e. agh we godes helinesse. E quel H a quel. E s. þam to find. EH And als. E bifor þe face of wind. H om fire. E wod in land H wode of tre. E Als blastes hilles ar swiþand H Als logh mas hilles to brennand be. EH In þi storm salt þou filyghe þam swa. EH to-dryue (dreue) þa. EH al inst. of ai. E seke lauerd. EH þai sal. E be dreued H be to-dreued. EH ai inst. of swa. E For-done and for-wurþen be ai H And shente and forwurþen be þai. EH lauerd to þe. E one.

LXXXIII.

EH wel loued. E teldis. E mightis. EH Yhorned and waned saule of me. E for to. EH be. H Mi flesshe and mi hert in land EH Þai gladed. H yhit ilka; Hous to him findes. E And sohtlic sparow hous findes him to, And turter nest þer may his briddis do. EH Lauerd of mihtes weuedes þine, Mi kynge art þou and god mine. H Blissed. E whilc. EH in þi hous wun. E In werldes of werld. H of werld. H þai loone þe. E whilc. E Vpstiyhinges in hert sette he H In is hert upstiyhinges wel set he, EH In þe dale of teris ma. H In þe st. E whilc þat, H þat. E S. blissinges giue sal ai Berere of lagh, ga sal þai, .. Sal god. H For laghberer blissinges giue sal, Þai sal ga fra miht with-al, Be sen þen he sal o-non God of g. in S. E god loke nou. H bihald god mine. E .. of crist þin bihald þou, H And loke in face of criste þine. E outkaste f. be. E of god of me. E Mare þan to wone teldis inne Of sinful þat lin in sinne. E For

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Ms. Vesp. D vii.

12 For m*er*cy and sothnes loues god all*e*,
Hap[1] and blis lau*er*d gine sall*e*.
13 He sal noght schere fra godes þa
In vnderandnes þat ga.
Lau*er*d god of mightes, blissed be
Þe man þat hopes ai in þe.

LXXXIV.

Þou blissed, lau*er*d, land þine esse,
Þou torned Iacob wricchednesse[2].
2 Þou forgaf*e* of þi folk*e* wickednesse,
Þou hiled þar sinnes mar*e* and lesse.
3 Þou leyed alle þi wreth þat þou was inne,
Þou torned fra wreth of misliking þine.
4 Torne vs, lau*er*d, our hele es ai,
And t*ur*ne þi wreth fra vs awai.
5 Wher þou salt wreth to vs without ende?
Or streke þi wreth fro strende in strende?
6 God, þou turned qwycken vs sal,
And þi folke sal faine in þe al.
7 Schew til vs, lau*er*d, þi merci,
And þi hele gyue vs for-þi.
8 .I. sal her*e* what lau*er*d god spekes in me,
For in his folk*e* pais speke sal he
9 And ou*er* his halyghes al in quert,
And in þas þat t*ur*ned er*e* til hert.
10 Þowheþer negh dredand him his hele isse,
Þat in our land mote wone his blisse.
11 Merci and sothnes with him[1] met þa;
Rightwisenes and pais kissed er*e*[2] swa.
12 Sothnes fra erthe sprongen es,
And fra heuen forthloked rightwisenes.
13 Sothlik*e* frendsomnes lau*er*d gine sal,
And þe erthe sal gine his fruyt with-al.
14 Rightwisnes bifore him sal ga ai,
And his steppes sal he set in wai.

[1] V gratiam. [2] captivitatem.

LXXXV.

Helde, lau*er*d, þine er*e* and her*e* me,
For helples and pour .i. am to se.
2 Yheme me[3], for halgh .i. am in land;
Sauf*e* make þi hine, mi god, in þe hopehand.
3 Haue merci of me, lau*er*d, ai,
For to þe cried .i. alle dai;
Faine saule of þi hine for-þi,
For to þe mi saule houe .i..
4 For þu, lau*er*d, sof*te* and milde to se,
And of fele rewthes til al kalland þe.
5 With ere bise mi bede, lau*er*d king*e*,
And bihald to steuen of*e* mi biseking*e*.

[1] V obviaverunt sibi. [2] osculatae sunt.
[3] V animam meam.

god loues sothnes with-all*e*. H For god loues merci and sothnesse, Lauerd gine sal hap and blesse. E Noht sal sckre. E vndarandnes. EH om god. H om man. H ai hopes.

LXXXIV.

EH erþe. H þat inst. of þine. E om of. H for solke þine w. H slaked. ·E om þat. E om es. EH & fra vs wend þi w. E War þi wrath i*n* ai sal til vs wend. H om to vs. H Oþer. E salte streke. H tu. EH in þe with-all*e*. E Shew lau*er*d þi merci til vs. EH til us, E þus. E spekis. E pais in his folk sp., H speke pais in his f. E þo H þa. EH Bot. E hele isse his H h. is hisse. E wone mot, H inwun (mot om). E om his. E .. þai, .. ai; H With him met merci and sothnesse, Kist are pais and rihtwisnesse. EH is sprungen euen. EH And rihtwisnes biheld (loked) fra heuen. EH And f. EH om ai. E And in wa sal he set his st. swa, H & h. st. in wai sal be swa.

LXXXV.

EH þin ere lauerd. EH am i. EH Yheme mi saule for haligh am I to be. E mi god þi hine H þine mi god. EH hopand in þe. EH al þe day. E s. & meke, H milde and meke. EH om of. H mercies. E Bise mi bede with eres þine, H With eres bese lauerd mi bede non. E .. of by-seking meine; H And steuen of mi sekinge bihald þou. E om i. H Is nan like to þe in godes

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Ms. Vesp. D vii.

6 In day of*e* my drouynge cried .i. to þe,
For þat þou ai herdeste me.
7 Nane es in goddes to þe, lau*er*d, like,
And after þine werkes es nane slike.
8 Alle genge, whatkins þou made to be,
Sal come and bide bifore þe,
Lau*er*d, bath day and night*e*,
Mirþe sal þi name of might*e*.
9 For mikel ertou, and wondres doand;
Þou ert god ane in alle land.
10 Lede me, lau*er*d, in þi wai þat esse,
And .i. sal inga in þi sothnesse;
Euer faine mote mi hert*e*,
Swa þat*e* it*e* drede þi name in quert*e*.
11 .I. sal schryue to þe, lau*er*d god, in all*e* hert myne,
And in ai sal blisse name þine;
12 For mikel es þi m*er*cy ou*er* me to dwelle,
And mi saule þou toke fra inrest*e* helle.
13 Lau*er*d, wicked inrase in me,
And sinagoge of mightand be,
And soght mi saule dai and night*e*,
And noght set þai þe bifore þar sight.
14 And þou, lau*er*d, rewer and milde-herted maste;
Tholeand, and of*e* fele milþes, and sothfaste.
15 Bihald in me witterli,
And of*e* me þou haue m*er*ci;
Gif*e* hest*e*[1] to þi childe in to wone,
And sauf*e* make þi handmayden sone.
16 Make taken in gode with me,
Þas þat me hates þat þai se[2];
For me, lau*er*d, helped þou,
And me roned ertou nou.

LXXXVI.

Groundewalles his in hali hilles;
Lau*er*d he loues, als his will*e* es,
Yhates of Syon, wele mare
Ouer alle teldes þat Iacobes ware.
2 Blissefullik*e*[3] es saide of*e* þe
Þat ert*e* goddes aghen cite!
3 »Mined of*e* Raab sal .i. be,
And of*e* Babiloyn, witand me;
4 Loke, outen, and Tirus mare,
And folk*e* of Ethiope, þai war þare«.
5 Nou whar Syon sai sal: »man« yhit,
And a man es born in it*e*,

[1] V imperium. [2] et confundantur, is om. [3] Gloriosa.

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auerd mine. E lauerd to þe l. EH And is nane after þi werkis ilike (a. werkes þine). EH Alle genge whatkins þou made co*m* þai sal (sal þai) And bid (om E) bifor þe lau*er*d and blis þi name al (ai). E For þou art and doand wu*n*dres swa, Þou art g. ane and no ma; H For þou mikel doand for-thi Wundres, þou art god onli. H om lauerd. E Lede [me] lau*er*d in þi wai, And inga sal I. night and day In þi sothnes, faine mot hert mine, So þat hit drede ai name þine. H Faine sal mi hert þe same Swa þat hit ai drede þi name. EH . . l. mi god in al mi hert, And blisse þi name in ai with (in) quert. EH þi merci is mikel. H nam, E An þou outake mi s. EH God. E ou*er*. E Þai soht; bi dai; And noght forset*e* þe in þair*e* s.; H Ouer-al in saule þai soht, And bifor þar siht þai set þe noht. H lauerd god. E rewand H rewþeful. EH om of; mercis. E Se i*n* me and haue m*er*ci of me, Giue host to þi child wil be, Sauf make to won i*n* blis Son of þi handmaiden esse. E toknen; H Tokeninge in gode m. E to. EH Þa. haten. E For þou lau*er*d helped ay And roned art me be niht and day; H And be shent, for þou niht and dai Me helped lauerd and roned ai.

LXXXVI.

E His groundwallis i*n* hillis hey, H Groundes of him in hilles heli; EH L. he l. witerli. E Yhatis. EH al þe. E Cite of god swa fair*e* to se. EH Of Raab sal I, E be wonand H mined be. E & B. me are wittand. E Syon inst. of outen. H Nouwhat. E Nou Syon sai sal man & man born i*n* hit isse,

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Ms. Vesp. D VII.

And he it*e* grounded forto be,
Heghist*e* es of alle to se?
6 In writtes of*e* folk*e* lau*er*d sal tell*e* þare
And princes, of*e* þam þat*e* in it*e* ware.
7 Als of alle fainede may be,
L[1] þe woningstede in þe.

LXXXVII.

Lauerd, god of mi hele, in dai cried .i.
And bi night*e* bifore þe, sothli.
2 Inga in þi sight bede mine,
Vnto mi praier helde ere þine.
3 For fulfilled es mi saule of wa,
Mi lif*e* neghed to helle als-swa.
4 .I. am wened in ilka land
To þas þat er*e* in flosche falland[2],
Made am .i. als man to se
Withouten help, bitwix dede fre;
5 Als wounded, slepand þat are
In throghes, of wham mined [þon] es namare,
And þai out*e* of*e* þi hand for ai
Ere outschouued[3] night*e* and dai.
6 Þai set me in slogh inrest[4] esse,
In schadow of dede, and in mirkenesse.
7 Ouer me es þi wreth stedde,
And al þi stremes ou*er* me þou inledde.
8 Fer made þou mi kouth fra me,
Þai set me wlating*e* to þam to be.
9 .I. am giuen, and .i. noght outyhed;
Mine eghen heuid[1] for mi wrecchedhed.
10 Lau*er*d, to þe al dai .i. cried,
Mine hend to þe .i. outspred.
11 Wher wondres to dede saltou do?
Ore leches sal rere, and schriue þe to?
12 Wher ani in thrughes sal telle þi milthnes,
Ore in tinsel[2] þi sothnes?
13 Wher knawen sal be þi wondres in mirkenes,
Ore þi rightwisenes in land of*e* forgetelnes?
14 And to þe, lau*er*d, cried .i.,
And mi bede bifore-come þe arli.
15 Wharto, lau*er*d, awaiputtes þou bede mine,
Fra me þou tu*r*nes face þine?
16 I am pour*e*, fra mi yhouth in swink*e* and wa;

[1] Ms. in. [2] V Aestimatus sum cum descendentibus in lacum. [3] repulsi. [4] in lacu inferiori.

[1] V languerunt. [2] so R. [3] V praeveniet.

And he grounded hit, heghest i*n* blisse. H And he þat wones ai in blisse Grounded hit, þat heghist isse. E Lau*er*d sal telle i*n* writes of folc yhit*e* And of p*r*inces, of þa þat war i*n* hit, Als of al gladand þat be, Woningstede his i*n* the. H telle sal; & of pr. of þa; Als of fainande alle m. b., Is.

LXXXVII.

E I cried be day; H in daies liht Kried .i. bifor þe and bi niht. E ai inst. of sothli. E Inga in bedde i*n* sight þine, Helde þine ere to bone mine; H Inga in þi siht mi bede nou, To mi beene þin ere helde þou. EH For filde is mi saule with inels ma (& wa). H & mi l. H in h. EH wend. E þurgh-oute þe l. E Wigh. H þa, om in E. E I am made ... be, H Als a man made is of me. E Als wounded i*n* ȝhrohes slepande, Of whilk þat namare in land Nis minde, and fra þi hand be þai Outshouued baþe n. & d.; H Als w. þat slepand ware, Of þe whilke minde is nomare, And þai are baþhe niht & dai Outshouued of þi hande ai. E and of m. E O. me fest is þi brath nou H O. m. festened is wrath of þe. E ou*er* me led tou H led þou ouer me. H me fra. H to þam swa. EH noght out I. EH soryheden for w. E I kried to þe lau*er*d niht and dai, I spred to þe mi hend ai; H To þe lauerd ai .i. gredde, Al dai to þe mi hende .i. spredde. E Whore H Whare. EH rise. E Whare telle sal ani i*n* þrogh þ*at* esse Þi m*er*cy or i*n* .. H Whare telle sal ani in þroyhes þi mildhertnes, Oþer .. E Whare sal þi wundres þi merknes Or in land of forgeting þi rightwisnes. H ben, sal om. E forthcom sal H sal forthcom. EH Whi. H mi bede fra þe, Turnes þi lickam fra me. E om þou. E Pouer am I. E om

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Ms. Vesp. D VII.

I am vplifted, .i. am meked, todroued swa.
17 In me forthferd wrethes of*e* þe,
And þi radneses todreued me.
18 Þai vmgaf*e* me als watr*e* al dai,
Þai vmgaf*e* me samen ai.
19 Neghbu[r]gh and frend fered þou fra me,
And mi kouthe, fra wrecchedhed to be.

LXXXVIII.

Mildehertnesses of lau*er*d in ai
Sal .i. sing*e*, bi night and dai;
2 In strende and strende schew sal .i.
Þi sothnes in mi mouth for-þi.
3 For in euer, saidest þou,
Þi merci sai be bigged nou
In heuens; graiþed sal[1] be als-swa,
Sal þi sothfastnes in þa.
4 »I graiþhed witeword*e* to be with
Mi chosen; .i. swore to Dauid,
Mi hyne: til in euermare
Sal .i. graiþe þi sede mare,
5 And bigg*e* sal .i., for to be
In strende and strende, þe se[t]e[1] of*e* þe«.
6 Schrine sal heuens þi wondres, lau*er*d, swa,
And þi sothnes in kirkes of halyhes, ma.
7 For wha þat in kloudes, sal
Euened be to lau*er*d al,
Like to lau*er*d sal he be
In sones of*e* god forto se?
8 God, þat blissed es dai and night*e*
In rede of*e* his halyhes bright*e*,
Mikle and aghfull*e* es fullang*e*
Ouer alle þat*e* er*e* in his vmgang*e*?
9 God lau*er*d of*e* mightes, wha to þe like mai be?
Mightand ertou, lau*er*d, and þi sothnes in vmgang*e* of*e* þe.
10 Þou lauerdes of*e* might*e* of*e* see nou,
And stiring*e* of*e* his stremes slakes þou.
11 Þou meked, als wounded, proude swa,
In might*e* of þine arme forspilt*e* þi faas[2].

[1] om?

[1] Ms. sede. [2] r. faa (pl.).

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fra. E wo. EH I am heyhed and mekid and droued so (swa). E In me þurghferden wragh þos (!) of þe H In me feirden þine wraghes ma. H & þine radnesses me droued þa. E Samen þai vmgaf me ai. E Þou fled frend and neghbur fra me; H Þou feired fra [me] neghburgh & frende, And fra wr. mi kouþe kende.

LXXXVIII.

E Mercis of lauerd ou*er* al In eu*er*-mare sing*e* I sal. H baþe n. 2 om in H. E In st. & st. shew and ma kouth Sal I þi sothnes i*n* mi mouth. E For i*n* ai said þou witerli, Be bigged i*n* heue*n*s sal mercy; H For þou saide in ai with steuen, Þi merci bigged bes in heuen. E For gr*ai*þed sal be day and night*e* Þi sothnes i*n* þam ful right; H For gr. wel sal be swa Þi sothfastnesse mast in þa. EH I set my (om H) witword to chosen mine, I swor*e* to Dauid (Daui) mi hine, Til in eu*er*more (euer) þat be (for to be) ⌊Sal I forgraþe (set) þe sed (sete)⌋ of þe. E And til in strend and i*n* strende Sal I bigge þi sede (r. sete) i*n* ende; H And als-swa i bigge sal In strende and st. þi sete with-al. E Heuenes lau*er*d þi wondres shrine sal H Shrine sal h. lauerd wundres þine. H For þi s. kirkes of h. is ine. E al inst. of ma. E For who i*n* kloudes bes euend to lau*er*d þ*a*t wones, Like bes he to god i*n* godes soues; H For wha in cloudes to lauerd sal euened be, In godes sones to lauerd like bes he. EH God þat glades, E niht and dai H with his miht. E ai inst. of bright. E is amang*e* H is he lange. H To þat are. E Lauerd god of mightes mast to se, Wha es may be like to þe?, H Lauerd god of m. þat is ai, Wha is like to þe be mai?; EH Mihtand art (þou H) lau*er*d and st*r*ang (amang), And þi sohtnes i*n* þin vmgang. H of mihtes of þe se, nou om. EH leyes tou, H adds: þat be. E proude i*n* might H pr. dounriht. E Of þin arm forspilt*e* þou þi fas dou*n*riht, H Þou to-spilt þi fas in arm of þi miht.

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Ms. Vesp. D VII.

12 Þine er*e* heuens, and land þine isse;
Ertheli werld and folhed hisse
Þou grounded; þe north to be,
And þon maked als þe se.

13 Thabor and Hermon in þi name
Sal glade; þine arme, with might*e*
þe same.

14 Fest*e* be þi hand in ilka land,
And vphouen be þi righthand.
Rightwisenes, and dome als-swa,
Forgraiþing*e* of*e* þi sete er*e* þa.

15 Milthe and sothnes sal forgan
Þi face. seli folk*e* þat*e* mirthing*e*
kan.

16 Lau*er*d, in light*e* of þi likame
Sal þai ga; and in þi name
Glade sal þai alle þe dai,
And in þi rightwisenes be vphouen ai.

17 For blisse of*e* þar might ertou biforne,
And in þi welequeme vphonen bes
our*e* horne.

18 For of*e* lau*er*d es our*e* vptaking*e*,
And of*e* hali Irael our*e* king*e*.

19 Þan spake þou in dreme to þa
Þine halyhes, and saidest swa:
».I. set*e* helpe vnto mightand,
And vphoue chosen of*e* mi folk*e* in
land.

20 .I. fand mi hine þat es, Dauyd,
And mi hali oyle .i. smered him with.

21 For mi hand sal helpe him best*e*,
And mine arme it*e* sal him fest*e*.

22 Noght*e* freme[1] in him sal þe fas,
Ne wicke son[2] set to dere him swa.

23 And .i. sal slide[3] fra his face his
illewiland,
And torne sal .i. in fleme him hatand.

24 And mi sothnes and mi m*er*ci with
him al;
And in mi name his horne be vp-
houen sal.

25 And set his hand .i. sal in see,
And in stremes his righthand to be.

26 He called[4] me: 'mi fadre þon ert*e*,
Mi god, and keper of mi querte'.

27 And .i. firstgeten sal set him reght*e*,
Forbi kinges of erthe on heght*e*.

28 In ai sal .i. yheme to him mi merci
And mi witeword*e* trewe to him for-þi.

29 And .i. sal set in werld of*e* werld
sede his,
And his trone als daies of*e* heuen,
in blis.

30 And if*e* sones of*e* him forlete mi lagh
And in mi domes noght*e* haues gane
with agh;

31 If*e* mi rightwisenes wemmed haue þai
And mi bodes noght*e* yhemed ai:

32 .I. sal seke in yherde wickenes of þa,
And in swepinges þar sinnes swa;

[1] V proficiet. [2] filius iniquitatis. [3] *al.* slitte; V concidam. [4] V invocabit.

EH erþe. E Werld of erþe. EH And (Þou) staþeled. E to þe. H om And. H als-swa. H name riht. H Þai sal glade, þin arm with miht. E Be fest be(!) þi hand of might H Þi hand be fest als alweldand. E hand riht. EH Merci. EH mirþe kan. H of miht of þam. E þou art. H art þou al. H queming, wele om. E þair h.; H our h. be uphouen sal. EH heli. E *in* dreme sohtli To þi halyhes þat are heli. H are and. E And saidest I set help in mihtande. H vnto om; mihtand for-thi. E mi corn of folc*e*. H And chosen of mi folke uphoue i. EH heli oli. E wiht H wid. E Mi [hand] sothlic*e*. H Ne sun of wicnes ... wa. EH slit, sal om. E om his face. EH om sal i. E alle hi*m* H are him. H om merci. H with him þerforn. E be houenup. H uphouen bes his horn. E & hand sal I set i*n* þe se H & .i. sal set his hande in se. E his rithand in stremes. E & fonger. E & firstkinned him set sal .I. H & .i. first-kined sette him salle, EH Hegh for-be kinges of erþe for-þi (alle). E wisli inst. of for-þi. E om of werld. EH his sede euen, And his sete als daies of heuen. E And if his sones mi lagh forlet þo H & if sones forlete mi lag swa, EH And in mi (om H domes noht wil þai (wil noht) go (ga), Mine rihtwisnes(ses) if we*m*me þai oght (om H). H mine. E yheme H yhemen; E i*n* þoght. E wicnes H wicnesses. E of am. E sinnes of þam. H ma. EH Bot mi

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Ms. Vesp. D VII.

33 Bot mi merci noght sprede fra him sal .i.,
Ne dere in mi sothnes, for-þi;
34 Ne wemme mi witeworde, and þat forthga[1]
Ofe mi lippes, vnspedy noght make þa.
35 Anes swore .i. in mi haligh—ife .i. liegh Dauyd?—:
His sede in ai sal wone me with,
36 And his setel als sonne in mi sighte,
And als mone þat schines brighte
Fulmade in euer newe,
And wittenes in heuen trewe.
37 Þou awaipute and þou forsegh,
Forbare þi criste þat es slegh.
38 Þou towarp witeworde of þi hine es,
Þou wemmed in erthe his halines.
39 Þou fordide his haies[2] mare and lesse,
Þou sete his festninge ferdenesse.
40 Bireued him alle forthgaand þe wai,
He es made vpbraiding til his neghburghs ai.
41 Þou vphoue righthand ofe him thringand,
Þou fayned alle his illewilleande.
42 Þou towarp help of swerde his,
And noght helpand him in fight þou is.
43 Þou fordede him fra klensinge klene,
And his sete in lande þou gnade bidene.
44 Þou lessed daies ofe his time ware,
Þou toyhet[1] him with schenschip þare.
45 Towhen, lauerd, turnes tou in ende at laste?
Als fire sal bren þi wreth faste?
46 Min whilke mine aghte[2]; for sothlike nou
Wher mennes sones vnnaitelike set þou?
47 Wha es man þate liues, dede sal noghte se?
Fra hand ofe helle his saule take sal he?
48 Whare, lauerd, þine alde mercies ere þa,
Als to Dauyd in þi sothnes sware þou swa?
49 Mined be, lauerd, ofe vpbraidinges of þi hine,
Ofe fele genge .i. witheld in bosume mine;
50 Þat þe vpbraided þi faas, lauerd ofe blis,
Þat vpbraided of mangingе of þi criste is.
51 Blissed in ai lauerd of mighte:
Swa be, swa be, dai and nighte.

[1] V quae procedunt. [2] sepes.

[1] perfudisti. [2] V Memorare quae mea substantia.

milþe (merci) noht spred him sal I (sal i sp. him) fra, Ne dere him in mi sohtnes swa. EH Ne ine sal wemme (om E). E om þat. E Fra. EH Enes. E om mi. E if Dauid a dai Legh I, his sede sal wun in ai. H wid. E sete als sinne (l); .. þe mone shinis bi night, F. maked in euermare n.; H And setel of him als briht Als þe [sun] is in mi siht, Als moue ful maked in ai new. E Þou sohtlice H And þou. EH awaidrof. E om þou. EH Hiddest. swa s. H to-wurp E to-wurd. isse. EH helinesse hisse. H ford[i]dest. E festnes H festinge. ferednesse. H Alle bireued him. EH forbi-yhode (yhed) way. H om made. EH to. H om right. E gladed. EH to-wurp. E helper of swerd H swerd of helper. E in fiht noght helpand him H in f. him helpand noht. H om in land. EH tognod; þou om. EH Daies of his tide (time) made þou lesse. E forspilt H toyhut. E with shendnesse H wiht dreuednesse, þare om. E turnes tou lauerd in ende H l. in ende turnes tou, E Brennis þi wrath als fire þat brende H Als fir brennes þi brath nou. E Min whilke is mi staþhelnesse, For þou set men sones in ydelnesse; H Min whilke mi sped, for soghlic yhet Vnnaitlic alle mensones þou set. EH Who. H om man. H noht sal. H His saule fra h. of h. EH tak he. EH Þin elde (alde) mercies lauerd whare are, Als tou to Dauid in þi sothnes (To D. in þi s. als tou) sware. EH Min. H of upb. lauerd. E vpbrayding. E Þat of fele folce I helde H Of f. folc þat .i. withheld. EH bosem. EH Þat þai (Þai þat) vpbrayded, E þe louerd þi fa H l. þi fas þat be. E Þat þai vpbrayded þe of mangingе of þi crist swa H Manging of þi crist þat þai upbr. þe. E Blissid lauerd ai be he H Bl. lauerd is in ai. E In euermare sal be sal be. H niht & dai.

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Ms. Vesp. D VII.

LXXXIX.

Lauerd, þou ert made toflighte til vs
Fra getinge in getinge þus.
2 Ere þat hilles ware þat bene,
Ore schapen was land bidene
And werld, fra werld and in werld isse
Þou ert god ai, fulle ofe blisse.
3 Ne turne þou man in mekenes nou;
And þou saidestе: »mensones, torne you«.
4 For bifore þin eghen a thousand yhere
Als yhistredai þate forthyhed here,
5 And yheminge[1] in night; for noght ere hade,
Yheres ofe þam sal be made.
6 It wites als gresse areli at dai;
Areli blomes, and fares awai;
At euen doun es it broght,
Vnlastes[2], and welkes and gas to noght.
7 For þat we waned in þi wreth,
And to-dreued ere we in þi breth;
8 Þou set oure wickenesses in þi sight to be,
Oure werld in lightinge ofe face ofe þe.

[1] V custodia. [2] V induret (!).

9 For alle oure daies waned þai,
And in þi wreth waned we ai.
10 Oure yheres til vs ere ai,
Als spinnandweb[1] thoght þai;
Daies ofe oure yheres in þa
Sexti yhere and ten als-swa,
11 And ife in mightandes, fourskore yhere;
And mare of þam swinke and sorw here;
12 For ouercomes þan handtamenesse,
And we ben mended mare and lesse[2].
13 Wha knawes might ofe þi wreth es,
And telle þi wreth for þi radnes?
14 Þi righthand kouth make þou swa,
And lered ofe hert in wisedome ma.
15 Turne — towhen, lauerd mine? —
And winsome[3] be ouer þi hine.
16 Fullefilled ere we wele areli
Thurgh þi mighte with þi merci;
And we gladed ere, grete and smale,
Lusted in oure daies alle.
17 We ere fained for daies whilke þou meked vs,
Yheres in whilke we segh iuels þus.
18 Bihald in þi hine, and in þi werkes ma,

[1] V aranea. [2] V quoniam supervenit mansuetudo, et corripiemur. [3] deprecabilis.

LXXXIX.

E L. in-flith art made to vs H L. to us made art in-fleinge. E and g.; H and in getinge. H om þus. E Er hilles ware nou þat are, Or þat erþe shapen it ware Or werld, fra w. and vn-to w. þisse, ... H Er hilles ware made or shaped erþe nou Or werld, fra werld in werld god art þou. EH om þou. H to be inst. of nou. EH said. E þat gane es here. E ȝemninges. H of n. H & gas awai. EH At euen late. EH welyhes. EH gos. E om þat. EH wanen. E wraht H wragh. E braght H bragh. EH om to be. E lithing H lithting. EH of þi face briht. E om V 9. H wane. E Oure ȝheres als irain þhohte are swa, Daies of oure ȝheris sexti ten in þa; H Oure yheres til us are wroht Als an irain are thai þhoht, Daies of oure yheres als-swa Sexti yher & ten in tha. E If sothlic. EH in weldinges. EH faur-skore. E soryhe. H soryhe and swinc. E sal mended be. E of þi wrath to se H of wrath of þe. EH Or for þin agh (þi radnes) dar (om H) telle þi wragh what be. EH Þi rihthand make swa (swa make) kouth in quert, And in wisdom lered of hert. E Turne lauerd to nou, and be Bisekandlic ouer hine of þe; H Turne l., towhenne nou, And bisekandlic ouer þi hine be þou. EH At moryhen er we filde (filde are we) erly, Þurgh þi might with (of) þi merci, We (And) gladed and lusted are we In al oure daies for to se (be). V 17 om in H. E whilc þou mekednes (!), And ȝheris whilce iuels seh we þus. EH Bihald in þine (þi) hine swa (ma), And in þi werkis, right and (om H)

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Ms. Vesp. D VII.

And stere ai wele sones of*e* þa.
19 And brightnes of lau*er*d be
Our vs, of*e* our*e* god, to se;
And werkes of*e* our hend ou*er* vs right*e*,
And werke of*e* our hand right*e* dai and night*e*.

XC.

Þat wones in help heghist[1] mai be,
In forhiling*e* of*e* god of*e* heuen dwelle sal he.
2 He sal sai to lau*er*d: mi helper ertou
And mi toflight; mi god, in him hope sal .i. nou.
3 For he lesed me fra snar*e* of*e* hunthaud,
And fra wither-worde[2] in land.
4 With his sculdres sal he vmschadow þe al,
And vnder his fethres hope þou sal.
5 With scheld vmgif*e* þe sal his sothnes;
And noght saltou drede fra drede þat night es[3],
6 Fra arwe þat es in daie fleghand,
Fra wight*e*[1] þat es forthgaand
In mirkenes, and of*e* inras ai,
And of þe deuel of*e* middai.
7 Falle sal þai fra þi half*e* bi tale
A thousande of*e* grete and smale,
And ten thousand fra þi halfes right*e*;
Bot*e* to þe sal þai negh na-wight.
8 Bot with þine eghen bihald þou sal,
And foryheldyng*e* of sinful se with-al.
9 For þou ert, lau*er*d, hope mine;
Heghist set þou toflight þine.
10 Noght sal iuel to þe helde,
And sweping*e* sal noght negh to þi telde;
11 For to his aungels sent*e* he of þe to sai,
Þat*e* þai þe yheme in al þi wai;
12 In handes þai sal þe ber*e* on-ane,
Þat thurgh hap þou ne spurn þi fote til stane.
13 Our*e* aspide and basilisk*e* saltou ga,
And fortrede lioun and dragoun alswa.
14 ».I. sal lese him, for he hoped in me;
Forhile him .i. sal, for mi name knewe he.

[1] V in adjutorio Altissimi. [2] V a verbo aspero. [3] a timore nocturno.

[1] V a negotio.

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sones of þa. E And be shining þat is so bright Of lau*er*d our god ou*er* us liht, H And be shiniug of lauerd briht Of our god ouer us dai and niht. E And werkis of our*e* hend right nou Ouer us, and werkis of our*e* hend right þou. H ouer us r. þou, ... riht ou*er* us nou.

XC.

E in heghest help he salle. E In for[hi]ling H I[n] shilding. E om he. H Vnto lauerd sal he sai. E keper H onfonger. H art þou al. H And als mine infleing al. E I sal hope i*n* him n. H i sal, nou om. EH For snare of honters lesid he me fra. EH als-swa inst. of in land. E om his. EH axeles (axles). E shadw þe he salle. E hope sal tou alle. E om scheld. H sal nmgif þe. E for niht-drede esse H fra nihtlic radnesse. E Fra arwe þat fliyhand is i*n* dai, Fro with goand i*n* merknesse ai, For i*n*-renning nane þat mai be, And for deuel of middai to se; H Fra þe a. in dai fliyhande, Fra þe wiht þat is goande, Fra merkenesses, fra inres ai, And deuel of m. E Fall sal fra þi side of þa A þhousan, and ten thousand ma Fra þi riht halues, bot to þe Noght sal þai negh ne derand be; H Fra þi side sal þai falle A thousand fulli with-alle, .. (= V). E Bot bihald þou salt þine eghen withal H Bot b. wiht þine eyhen þat be, EH & f. of sinne (sinnes) se þou sal (sal tou se). EH in-fleing. E Noght com to þe sal iuel to weld H Noht to þe sal come iuel þinge, E Ne swinging sal negh þi telde H And noht negh sal to ms tou) þi teld swinginge. E For with his angels he send for þe, Þat þai ȝheme þe, i*n* al þine waies be; H For til aungeles his of þe send he, In alle þi waies þat þai yheme þe. EH hende. EH ilkane. E on H to, stane. E sal to. E om and. H om al. EH him

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Ms. Vesp. D vii.

15 He cried vnto me witerli,
And .i. sal here him for-þi.
With him .i. am in drouinge hisse,
.I. sal him outake and him blisse;
16 With lenghte ofe daies fille him .i. sal,
And schew to him mi hele with-al«.

XCI.

Gode es to lauerd for to schriue,
And salme to þi heghist[1] name biliue;
2 To schew areli þi mildehertnes,
And bi night þi sothfastnes;
3 In a tenstringed sautre,
With sange in harp and mikel gle.
4 For þou lusted me, lauerd, in þi makinge al,
And in werkes of þi hende glade .i. sal.
5 Hou mikel, lauerd, þine werkes ere þai!
Swyth depe þine thoghtes ere ai.
6 Man vnwise sal knawe noght,
And foele noght vndrestand þese oght.
7 When sinful ere sprungen als hai,
And schewed ere al þat wirke wickenes ai:
8 Þat þai sterue in werld of werld, þis[1];
And þou, lauerd, heghist in euer is.
9 For loke, lauerd, þine faas alle,
For loke þine faas forworth þai salle,
And to-sprede sal mare and lesse
Þas þat wirken wickenesse.
10 And vphouen als vnicorne sal be mi horn,
And mine elde in merci ofe fulhed[2] þar-forn.
11 And forsegh min egh, lokande,
Þas þat ere mine illewillande,
And riseand in me liþerande
Here sal min ere in ilka lande.
12 Rightwis als palme blome sal he,
Als cedre ofe Yban manifalded be.
13 Set in hous of lauerd, in porches swa
Ofe hous ofe our gode blome sal þa;
14 Yhite felefold in elde ofe fulhed þai sal,
And welequemand[3] be; þat þai schewe with-al:
15 For[4] rightwis lauerd our god he esse,
And in him is noghte wickednesse.

[1] V Altissime.

[1] = þis is. [2] V in misericordia uberi. [3] V bene patientes (tr. r. placentes). [4] V ut annuncient quoniam.

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lese. EH I sal him forhil. E He kried to me, I sal for-þi Here him, for with him am I, In drouinge be niht and dai, I sal him outake and blis him ai; H He cried to me .i. sal here him, wiht him am .i. In drouing, .i. sal outtake him, glade him for-þi. EH om him H .i. fille.

XCI.

E To shriue to lauerd gode it esse, And singe to hegest name hisse; H Gode is to shriue to lauerd of blisse, And singe to his name hethist isse. EH erli þi mercy, And þi sothnes bi niht for-þi. H strenged. E sautery. E mekil. H With singinge in harpe þat be. E For þou me lusted in makinge of þe And in hendwerc þine glad sal I be. E mekled H mikled. E þi. EH ai. EH made are þai. H Vnwisman, E be noght knawand H sal noht knaw in land, EH & fole sal nogh ȝhees (þhese noht) vndirstand. EH sprungen are. E shewden H shewen, ere om. E om al. EH wicnes wirken. E þat isse H nou, inst. of þis. E & þou art louerd in ai heghest in blisse, H Lauerd heghist in ai art þou. E For lo lauerd þi fas, lo þi fas forwurth salle, And þat wirke wicnes to-spred bene alle. H ben þai m. & l. Alle þat. E be houen .. sal mi. E fulli inst. of of fulhed. EH And forsegh mi min egh mi fas and in me risand, And here sal mine ere (Mi e. sal h. in me (to) liþerand. H And als. EH felefalded. E Planted in hous of lauerd ai, In porches of godis hous blome sal þai. H al inst. of swa. H he sal. E And ȝhit in eld of fulhed manifal þ. s. H felefolded .. ben þai. E And þai sal be wel þholand þat þai shew al. H om be. H be sal þai inst. of with-al. H riht. EH na w.

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Ms. Vesp. D VII.

XCII.

Lauerd riked, fairhed schred he to se;
Schred is lauerd strenghte[1], and him girde he.
2 For he festned werld ofe erthe al,
Whilke þat noght be stired sal.
3 Graiþed þi sete fra þenne and nou;
God, ofe þe werlde[2] ert þou.
4 Þai vphoue, louerd, stremes euen,
Vphoued stremes þair steuen.
5 Vphoued stremes þar flodes amange,
Fra steuens ofe watres fele strange.
6 Selkouth are heuinges ofe þe se:
Selkouth in heghtis lauerd es he.
7 Þine wittenesses leuelike[3] are þai
Maked swith mikle, nighte and dai.
Þi hous, lauerd, halines ite feres[4],
In lenghte ofe daies and ofe yheres.

XCIII.

God ofe wrekes lauerd, ai sal be;
God ofe wrekes f[re]li[5] dide he.
2 Þat demes land, vpheue nou;
To proude foryheldinges[6] yheld þou.
3 Towhen, lauerd, sinful þate isse,
Houlange sinful sal make blisse?
4 Þai spake and saiden[1] wickednes,
Þai sal speken, al þat wirken vnrightwisenes.
5 Þi folke, lauerd, meked þa,
Þine eritage þai swanke als-swa.
6 Widow and comelinge slogh þai,
And stepchildre þai drape al dai.
7 And þai saiden: »god sal noght se,
Ne vndrestand god Iacob sal he«.
8 Vnwise in folke, vndrestand yhite;
And foles, oþerwhile yhe wite[2]!
9 Þat planted ere, noght here sal?
Ore þat feinyhes[3] egh, noghte sees with-al?
10 Þat vndretakes[4] genge, noght threpe mon,
Þat leres man wisedome to kun?
11 Lauerd he wate mennes thoghte,
For[5] vnnaite ere þai and worth noghte.
12 Seli man, lauerd, wham lere þou sal
And of þi lagh teche him with-al;
13 Þat þou slake him fra daies ille,
Whils dike be doluen sinful tille.

[1] V indutus est d. fortitudinem. [2] a seculo. [3] credibilia. [4] decet. [5] Ms. ferli. [6] *al.* foryheldinge.

[1] V Effabuntur et loquentur. [2] V aliquando sapite. [3] r. feinyhed. [4] V corripit. [5] quoniam.

XCII.

H om riked. EH he sherd fairehed. E Sherd, is om. H He sherd fai[r]hed. EH F. werld of erþe (erþeli w.) festened he a. H W. be stired noht hit sal. E Gr. is þi sete nou H Gr. þi sete god is nou; EH For þan of. EH om Þai. E flodes lauerd H stremes lauerd. E Vphoue H Vpraised. E þe flodes. E Vphoue flodes. EH þar stremes (steuen) strang. E Fra st. of fele watres amange H Fra watres ful mani amange. E hauenes E Þine wittenesses leuandlic in ai Swiþe mekil maked are þai, H Þine wiknesse (!) niht and dai Mikel leuandlic made are thai. EH om lauerd. E feres helinesse. H and in. E daies mare and lesse.

XCIII.

E wrekis. EH lauerd sothli. EH he did freli. E Vpheue þat demes þe erþe swa, Yheld foryhelding to proude ma; H Vpheue þe land þat demes nou, To proude foryheldinge yhelde þou. E To-when sinful lauerd alle, To-when sinful glade salle. H s. þat are ai; .. blisse make sal þai. E Þa said and spaken. E Al spake, H Þai saide alle. EH wirke. EH Widw. E þai drape ai H drape þai with wogh. E slogh thai H als-swa þai slogh. E noght se sal lauerd þis H god noht se sal. E god of I. isse; H Ne god of I. understande al. E Vndirstandis unwis in folke þat be H Vnd. wise (!) in f. yhit. E witte yhe. H set. E sal with-al H sal he. H Aud. E feinhed H feinyhen. E noht bihald sal H noht sal se. E þhretes H ayhes. EH he mun. EH mannes. E ydel. E whom lerid has tou H þat lered in sagh. E him taght has nou; H & þat þou taht him of þi lagh. EH leyhe. EH Whil. E sinful dike be d. EH For

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Ms. Vesp. D VII.

14 For lauerd sal noght his folk*e* schouue
awai,
Ne his heritage forlete neuer a dai.
15 Vntil þat rightwisenes
Be t*ur*ned in dome þat es;
And whilk*e* bisiden it*e* in querte?
Alle þat rightwise ar*e* of*e* hert*e*.
16 Wha sal rise with me ogain liþerand?
Ore wha sal stand with me ogain
wickenes wirkand*e*?
17 Bot for þat lau*er*d helpe[d][1] me snel,
Littelles[2] woned mi saul in hel.
18 If*e* .i. saide: »stired mi fote be«[3],
Þi m*er*ci, lauerd, helped me.
19 After mikelhed of*e* mi sorwes in hert*e*,
Þine roninges fained mi saule in
querte.
20 Whor sete of*e* wicknes sal cleue to þe,
Þat*e* feinyhes swink*e* in bode to be?
21 Þai sal yherne in saule of*e* right-
wise ai,
And blode of*e* vnderandes[4] fordo sal
þai.
22 And made es god toflight*e* to me,
Mi god in helpe of*e* mi hope es he.
23 And yhelde to þam he sal wickenes
Of*e* þam, and in þar iuelnes
Forlese he sal þam fra blisse,
Forspille am lau*er*d our god þat*e* isse.

[1] Ms. helpes. [2] V paulo minus. [3] motus est. [4] et sanguinem innocentem condemnabunt.

XCIV.

Comes, to lau*er*d mirthe we;
Sing*e* we to god our hele es he;
2 In schrift*e* his face bifore we nim,
And in salmes mirth we to him.
3 For god mikel lau*er*d apon to se,
And king*e* ou*er* alle goddes es he.
4 For alle endes of land in his hand
er*e* þa,
Heghnesses of hilles his er*e* al-swa.
5 For his es þe see, and it*e* made he,
And drinesse schope his hand to be.
6 Comes, bid we[1] and dounefalle,
Wepe we bifore lau*er*d alle,
Þat vs maked til his blisse;
For þat*e* he lau*er*d our god isse,
7 And we folk*e* of*e* his fode in land
And þe schepe er*e* of*e* his hand.
8 If*e* yhe haue herd his steuen to-dai?
»Ne willes harden yonr hertes ai,
9 Als aftre dai in taryingnesse
Of*e* fanding*e* in wildernesse[2],
Þar your fadres fanded me swa,
Fraisted, and segh mi werkes ma.

[1] V adoremus. [2] V sicut in irritatione, secundum diem tentationis in deserto.

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l. noght awaipnt sal (utpnt lauerd sal noht) folc his, Ne his h. forsake (forlete his h.) þat is. E Vnto þat þenne; & biside it alle .., Whilk*e* þat ..; H Vnto þat rihtnes be turned in dome with quert, And biside hit alle rihtwise of hert. E Or stand. EH om þat. E me helpes. EH Litellesse. EH mi fote stired. EH it helpid (helped). soryhes. E Þi. E fained mi hert; in q. om. H Whare. EH cliue. E þat friþes(!) s. in bedde. EH ȝhorned. H of rihtwis gode. E vndirand blode. H And þai sal fordo nnrihtwis(!) blode. E & lau*er*d made *in*fliht is t. m. H lauerd infl. EH And. E om mi. E g. help*er* .. to be. E And he sal yheld þo þar wicnes, and [in] þar iuelnes Forlese am, forlese þam sal lau*er*d onr*e* god es; H And he sal yheld until þam ai Wicnesse of þam niht and dai, And in þar iuelnesse forlese þa, Forlese þam lauerd oure god sal swa.

XCIV.

EH glad e we. EH Mirthe. E Bifor-nim we i*n* shrift face his. H His f. in sh. E spalmes. E to him with blisse. 4 om in E. H For mikel god lauerd and king of blisse, Mikel ouer alle godes he isse. E i*n* his hand al endis of erþe. H erþe. EH And h. H hees. E of hi*m* ar ma. E & he made itte; H For hit made his is þe se, E & d. hand of hi*m* shope yhitte. H doun we. H And wepe b. E Bifor god and wepe we alle. H m. us to. E Whilk þat vs maked for to be. E l. o. g. es he H god oure lauerd he isse. H om haue. E His steuen if ȝhe h. h. H wiles E whilis. E hertis. E tariingis; H Als in tariinge after dai esse. EH fonding*e*. EH Þer (Whare) fonded me ȝhour*e* fadres war*e*. H Fonded.

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Ms. Vesp. D VII.

10 Fourti yhere to þat strende wrath
was .i.,
'Þai dwele[1] in hert' and ai saide .i.,
11 And þai knewe noght*e* mi waies;
als .i. swore swa[2]
In mi wreth: In mi rest*e* if þai sal inga«.

XCV.

Singes to lau*er*d a newe sang*e*,
Singes to lau*er*d alle erthe amang*e*.
2 Singes to lau*er*d, and his name ye blisse;
Schewes fra dai in dai hele hisse.
3 Bitwix genge his blis schewe ye;
In alle folk*e* þat his wondres be.
4 For mikel lau*er*d, swith looflik*e* to se;
Aghfull*e* ou*er* alle goddes es he;
5 For alle goddes of genge deuelnesses[3]
er*e* þa,
Lau*er*d sothlik*e* heuens made ma.
6 Schrift in his sight*e*, and fair*e*nes;
Halines and miklehed in his hali-
hingnes[4].
7 Bringes to lauerd, genge of contre[5],
Bringes to lau*er*d blisse, þat*e* be,
And worschip als-swa; þe same
Bringes to lau*er*d blisse to his name.
8 Beres offerandes, and ingas in por-
ches his;
Biddes lau*er*d in porche hali hisse.
9 Stired fra his face alle erthe be;
Þat god riked, in genge sai yhe.
10 For he righted werld, noght stired
sal be;
Deme folk*e* in euennes sal he.
11 Faine heuens and [glade] land þisse;
Be stired þe se and fulhed hisse;
Mirthe sal faire feldes ma,
And alle þat euer es in þa.
12 Þan sal glade alle trees of wode
Of*e* face of lau*er*d faire and gode,
For he comes with mikel blis,
For he comes to deme land þis.
13 He sal deme þe werld in euennes,
And þe folk*e* in his sothnes.

XCVI.

Lauerd riked: glade land for-þi;
Faines[1] yles mani blissefulli.
2 Kloudes and dimnes amang*e*,
Þa sal be in his vmgang*e*;

[1] Ms. dwelle. [2] V ut (R et, *al.* quibus) juravi. [3] daemonia. [4] sanctificatione. [5] patriae gentium.

[1] r. Faine.

H seghen. EH w. þar*e*. E Faurti ȝher*e* to þ*a*t str. knelid [I], H F. y. kliued i þis str. bi. EH And, E i*n* hert dwele þai H þai d. with hert ai s. I. H swar. E And þai ȝhese knew noght right Waies mine day and night, Als i*n* mi wrath swore I best, If þai sal inga i*n* mi rest.

XCV.

EH om a. E new s. with blisse. E al e. þat isse. E blisse ȝe ay. H lof hisse; E Sh. his hele fra day in day. H In alle folke. H In alle genge, EH wundres his (his w.) þat be. E and inst. of swith, H and swiþe. louelic. E Shiþe (r. Swiþe) aghful. H Ouer alle g. aghful. E riht H ma, inst. of er þa. E m. with might H maked þa. E In his siht shrift and fair*e*hede. E Helines H Helinesses. E helihed H helinesse. EH cuntre. H Blisse to l. bringe yhe. E gode þing þat be. E Blis and w. als, H And w. bringe yhe, .. H Blisse to l. to .. E i*n*gos. H & in is porches in yhe ga. EH in his p. heli, E isse H swa. E Al erþe of his f. st. be. EH lauerd. EH For he rihted (stered) erþeli werld be stired (þat stire) noht sal. E D. sal he folc in e. al. H sal he al. EH Faine sal h., E and glaþe erþe þ. H & þe erþe glad be. E Stire. H And with his fulhed be stired þe se. E Make blis sal þe f. ma, H Þe feldes faire þai sal make blisse. H om alle. E are. H in þam isse. E Þenne al trees of wodes sal glade. E For face of l. þat þam made, H For þe f. of l. gode. E erþe H þe erþe. EH He sal deme erþeli werld i*n* euennesse, E And his folc i*n* sothfastnes H & þe f. in his sothnesse.

XCVI.

E g. þe erþe with-all*e* H g. þe e. with gle. E Ylles mani glade þai sal H Faine mote ylles mani be. E ful lang*e*, Þai. H Kloudes in is umgang and

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Ms. Vesp. D VII.

Rightwisenes and dome als-swa
Rightinge of his sete ere þa.
3 Fire bifore him sal forgane,
And in his vmgange swiþe sal he his faane.
4 Lightend his leueninges to werld of land þis;
Segh and stired þe erthe it is.
5 Hilles als wax stremeden þai
Fra face of lauerd night and dai;
Fra face ofe lauerd, es swa brighte,
Alle þe land thurgh-out his mighte.
6 Heuens scheweden rightwisenes his,
Alle þe folke þai segh his blis.
7 Alle schente be þat bidden graues[1], als
Þat mirthen in þar vigours[2] [f]als[3].
8 Biddes him, his aungeles ilkon.
Herd and fained es Syon,
9 And gladeneden doghtres of Iude,
Lauerd, for domes of þe.
10 And[4] þou, lauerd, heghist ouer alle land nou;
Swiþe mikle vphouen ouer alle goddes ertou.
11 Þat loues lauerd, iuel hate yhe;
Lauerd swa wele yhemes he
Saules ofe his haliyhes, swa
Fra hand[1] of sinfulle leses he þa.
12 Light to rightwise sprongen es,
And to right of herte fainenes.
13 Faines in lauerd, rightwise, with blisse,
And schriues to minde of halines hisse.

[1] V sculptilia. [2] = figours; V simulacris. [3] Ms. als. [4] *al.* For; V Quoniam.

XCVII.

Singes to lauerd newe sange þat be,
For wondres mani an did he.
2 He keped to him righthand hisse[2],
And his arme þat hali isse.
3 Kouth made lauerd his hele esse,
In sighte of genge he vnhiled his rightwisenesse.
4 Mined he es ofe his merci wele,
And ofe his sothnes to hous ofe Iraele;
5 Alle meres ofe land þai segh
Þe hele of oure god swa slegh.
Mirthes to lauerd, alle land, with gle;
Singes and glades, and salme yhe.
6 Singes to lauerd in harp euen,
In harp and ofe salme with steuen;
In bemes ledandlike[3] to se,

[1] Ms. land. [2] V Salvavit sibi dextera ejus (nom.). [3] in tubis ductilibus.

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dimnesse, Rihting of his sete dome and rithnesse. E forga lange. H sal he scald his fa; E And in-loyhe (ms. soyhe) it sal his fas in his vmgange. E Lighteden H Lihted. E om his. EH leuininges. E to erþeli werld H til erþe þ. H Segh þe erþe & st. E Hilles als w. melted þai For louerdes face, for louerdes face al erþe ai; H Hilles stremed als wax for lauerdes face, For lauerdes al erþe þat wace. E Shewden heuens. E om his; H his r. E And folc segh his blis more and lesse H And segh al folke his bl. þat esse. EH Shent be al, E þat loute biries als. EH Þat (And þat) blis man (make). E licnes EH fals. E alle halyhes o-non. E gladed H fained. EH For lauerd heghest ouer al erþe (H ouer al erþe lauerd heghist) art tou. E om mikle. H om vp. E art nou H nou. E louen. H Hates iuel þat lauerd loue. E ful wele loues(!). H L. yhemes þat is aboue. E of helle lesid. E isse. EH F. rihtwis in lauerd of b. E om And—hisse.

XCVII.

EH New sang to l. sing yhe For þat (om H) w. done has he, He helid to him his hand righte And his heli arme of (wiht) miht. E his h., in sight esse Of genge vnheled h. r.; H his h. to be, In s. of g. his r. unhiled he. E Of his mildher[t]nes mined he w. H He is mined of his mercis sum del. E om his. H of þe hous. EH erþe. H seh þai. H god is ai. E al erþe þisse. H erþe. H om and. H gl. al with blisse E ful euen. E in salme. EH in st. E beme.

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Ms. Vesp. D vii.

With steuen of*e* beme horned þat be.
7 Mirthes in sight*e* of*e* king*e* lau*er*d is;
Stire þe se, and fulhed his;
Werld of*e* erthes do so yhit*e*,
And whilk*e* þat erden in it*e*.
8 Stremes sal plaie handes, samen
Hilles glade sal with gamen,
Of*e* sight*e* of lau*er*d alle-mightand,
For he comes *to*[1] deme þe land.
9 Deme sal he þe werld in right-wisnes,
And þe folk*e* in euennes.

XCVIII.

Lau*er*d riked: folk*e* wrethed[2]; he
Þat sites ouer cherubin: þe erthe stired be.
2 Lauerd in Syon mikel isse,
And hegh ouer al folk*e* in blisse.
3 Be schriuen to þi mikel name be þai,
For aghfull*e* and hali es it*e* ai,
And þe worschip of þe king*e*
Loues dome ouer alle thing*e*.
4 Þou gr*a*iþhed rightinges; dome nou
And rightwisnes in Iacob made þou.
5 Vpheues lau*er*d our*e* god, and biddes yhit*e*
Schamel of*e* his fete, fore hali es it*e*.
6 Moyses and Aaron in his p*r*estes be,
Samuel bitwix am for[1] his name kalled he;
7 Þai kalled to god, and he herd am;
In beme of*e* kloude he spak*e* to þam;
8 Þai yhemed his wittenesses ma,
And þe bode þat*e* he gaf*e* to þa.
9 Lauerd our*e* god, þou herd am swa,
Neghsom was tou vnto þa;
And wrekand bi night*e* and dai
In alle þar findinges was tou ai.
10 Vpheues with alle your might*e*
Lau*er*d our god of*e* heuen bright*e*,
And biddes in hille hali his,
For hali lau*er*d our god he is.

XCIX.

Mirþhes to lau*er*d, al erthe þat*e* es;
Serues to lau*er*d in fainenes.
2 Ingas of him in þe sight*e*
In gladeschip bi dai and night*e*.
3 Wite ye þat lau*er*d he god is þus;

[1] Ms. do. [2] r. wrethe? V irascantur.

[1] r. þat? V qui.

E ledenlic, E with gle H þat ben. E And st. H h. bidene. H M. to lauerd kinge þat isse. EH Be stirid. EH als-swa inst. of do so; H þa. E & þe swilk þat wones i. h., H & al þat euer wun in þam ma. H plaie sal. H hende E with hend. E vpheue sal for. H sal þai. H In s. E of l. for to se H of l. for mikel blisse. E For to deme þe land coms he. H þe erþe þisse. E He sal deme EH erþeli werld.

XCVIII.

H þe folke, E wragh ma H wraghed yhit. E stire þe e. swa H þe e. stire hit. H mikel is in Syon. E is he. H Heghist ouer folke ilkon. E al f. to be. EH To þi mikil name, E shriuen be þai H be þai sh. forþi. H For hit is mikel and heli. E dome þ*a*t es, Þou made in I. and rightwisness. E .. and loutes wisli Þe sh. of his fete for it is heli; H .. wiht*e* blisse, Loutes þe sh. ... it isse. EH Moyses in his prestis (In his preste M.) Aarou þe same, And (om H) S. bit. am þat kald his name. EH kald. EH om to; H him. H And in. H Witnesses of him yhemed tha. H om And. EH om þat. H to þam als-swa. E þou h. þa H þa herdest þou. EH to þam, E swa H nou. E And wr. of al þinges Was þou i*n* al þair*e* findinges, H God and als-swa wrekande In alle þar f. here in lande. EH Vpheues lau*er*d our*e* god i*n* blis (in ai), E And biddis i*n* hill*e* heli hisse, For þat eu*er* isse heli Lau*er*de our*e* god sothfastli; H And biddes him baþe niht and dai In the hil swa heli hisse, For heli lauerd our god he isse.

XCIX.

H god. E Inga ȝhe ai i*n* is s., H Ingas in his s. to se. E .. þat is so bright; H In gladnes and mikel gle. E yhe wele H yhe lauerd. EH þat god

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Ms. Vesp. D VII.

And he vs made, and oure-selfe
noghte vs.
4 His folke, and schepe ofe his fode,
Ingas his yhates þat ere gode
In schrift; his porches þat be,
In ympnes; to him schriue yhe.
5 Heryes ofe him name swa fre,
For þat lauerd softe es he;
In euermare his merci esse,
And in strende and strende his soth-
nesse.

C.

Merci and dome with-alle,
Lauerd, to þe singe .i. salle.
.I. sal salme, and vnderstand in
vnwemmid wai,
When þou salte come to me ai.
2 .I. thorghyhode[1] in vnderandnesse
ofe mi herte
In mid ofe mi hous in querte.
3 Noght set .i. to be in sighte
Bifore min eghen thinge vnrighte;
Wemmednesses ere doand
Hated .i. in ilka land.
4 Noght kleued to me wickeherte
for-þi;
Heldeand fra me liþer noght knewe .i..
5 Dernlike his neghburgh bakbitand
Him filiyhed .i. with fote and hand.
6 With proude egh and vnfillandlike[1]
herte,
With ite ete .i. noghte in querte.
7 Min eghen to trew of laud þat be,
Swa þat þai ai site with me;
Gaand in vnwemmid wai,
He serued me nighte and dai.
8 Noghte sal he won me biside
In mid ofe mi hous, þat does pride;
Þat spekes quednes, noghte righted[2]
swa
In sighte ofe min eghen twa.
9 In vghteninge .i. slogh with hand
Alle þe sinful ofe þe land,
Þat .i. forspille fra goddes cite
Alle þat wickenes wirkand be.

CI.

Lauerd, here þe bede of me,
And mi krie mote come to þe.
2 Noghte turne þi face fra me; in
whatkin dai
.I. be droued, helde þin ere to
me ai;
3 In whatkin dai .i. kalle þe,
Swithlike þan here þou me.

[1] V Perambulabam.

[1] V insatiabili. [2] direxit.

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es he þus. E He made vs. E Folk his. EH shep. EH Inga ȝhe (Ingas in) his ȝh. gode. E p. biliue H yhour liue. EH to him ye shriue. E Loues his name with mekil blisse, For þat soft lauerd he esse; H Name of him ai loone yhe, For soft is l. for to se. H In ai merci of him e. H and in.

C.

H witerli E es so fre. H sal i, E L. sal I sing to þe. E And I sal vnd. . ., When þat þou coms . . .; H In unwemmed wai when þou comes to me, I sal salme & understand be. H I þurthyhode wiht mikel qnert In underandnesse of mi hert. E with quert. H And noht set i dai ne niht. E Noht set I before mine eghen þing vnriht, Doand wemmednes hated I with miht. H Þat ware w. d., I hated. E N. cliued with me hert wicke f., H N. c. to me hert untrew. E Boyhand. H i knew. H Stilli. E Bacbitand dernli neghburyhe hisse, Him f. i with-outen misse. E om egh. H unfilland. H With him. H at trew. E of erþe be H of hert to se. EH om ai. E sal sit. EH Goand. H He sal noht wun. E spekis. EH rihted I. H om swa. H of m. e. for-þi. EH In morning sal I (om E) slo w. h. EH forles. E fro.

CI.

EH Ne turne. E in what dai H to be, H In what [dai] i be dr. E þin ere held. H om ai. E kald haue I þe H i kalle þe sal. EH Swiftli. H here þou me

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Ms. Vesp. D VII.

4 For waned als reke mi daies swa,
And mi banes als krawkan[1] dried þa.
5 .I. am smiten als hai, dried mi hert*e*,
For .i. forgate to ete mi brede in quert*e*.
6 Fra steuen of mi sighingnesse
Kliued mi mouth to mi flessche.
7 Like am .i. made to pellicane of annesse[2];
Made am .i. als night*e*-rauen in housefes[3] esse.
8 .I. woke, and made .i. am for-þi
Als a sparw in hous aneli.
9 Alle dai vpbraided me mi faa,
And þat*e* me loued ogain me swore þa:
10 For askes als it*e* war*e* brede .i. ete,
And .i. mengid mi drink*e* with grete;
11 Fra face of*e* wreth, of*e* dedeinyhe of þe;
For vpheueand tognodded þou me.
12 Mine daies als schadwe helded þai,
And .i. dried als it war*e* hai.
13 And þou, lau*er*d, ert*e* with-outen ende,
And þi mining*e* in strend and strende.
14 Þou riseand, lau*er*d, onon
Salt*e* haue m*er*ci of Syon;
For time of it*e* to haue m*er*ci,
For þat time comes, witerli.

[1] V cremium. [2] V solitudinis. [3] Ms. houseses; V in domicilio.

15 For quemed to þi hine his stanes ai,
And of*e* land of*e* it haf*e* reuth sal þai.
16 And drede sal genge, lau*er*d, þi name þat is,
And alle kinges of erthe þi blis,
17 For bigged lauerd Syon bidene,
And in his blis it*e*[1] sal be sene;
18 He biheld þe bede of meke þat be,
And þar praier noght*e* forsoke he.
19 Be writen þese[2] in othr*e* strende al,
And folk*e* þat sal be made loone lau*er*d sal.
20 For he forthloked fra his hali hegh*t*e,
Lau*er*d fra heuen in erthe biheld right*e*;
21 Þat he herd sighing*e* of*e* fotefest*e* sone,
Þat he lesed sones of*e* fordone;
22 Þat þai schewe in Syon lau*er*ds name,
And his lof*e* in Ierusalem þe same,
23 In comand[3] þe folk*e* in on ai,
And kinges þat*e* lau*er*d serue þai.
24 He answerd him in wai of*e* his might*e*.
Feunesse of mi daies schewe me right*e*.
25 Ne againekalle me in mid of daies mine,
In strende and strende of*e* yher*e* þine[4].

[1] R he. [2] V haec. [3] Ms. Incomand. [4] V anni tui, pl.

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with-al. E For mi daies als reke waned þai And mi bones als kraukan dried þai. H ai, ... þai. EH and dried. H For. E sikingnesse; H of sikinge strange. EH Kliues. E flesse, H flesshe lange. EH I am made E like H als; to om. E wilder-nesse. EH I am made a(l)s. E houseuesese H housheues esse. E I am made. H I woke, als sparw and made [am] .i. In a hous that isse oneli. E Als sparow in h. þ*a*t es onli. EH Mi fos (fas) vpbrayden (upbraided) me al dai. E om þat; loued me. EH þai. H For þat. E aske als ware b. H hred als aske. E & mi drink*e* menged I. E For face of wragh of þe mislikand, For þou to-gnod me vpheuand. H For ... of mislikinge of þe; .. tognod. EH shadw. E ai. E als dos þe h. E lau*er*d risand. E For comen is þe time H For time comen is. EH his stones to þin hine qu. (qu. to þi hine). EH & of his [land] merci haue. E & dr. sal þi name al geng þat isse, H & þi name lauerd dr. sal folc .. EH om alle. EH For lauerd bigged Syon to bene. H om his. EH om þe. E & bede of þam. H bene. EH In oþer strend (kinde) be þisse writen alle. E om folk, EH om þat. H lauerd loue. H om forth. EH heli. H fra erþe to heuen. EH segh reght. E om he. EH siking. EH om And. E om folk. H an. EH om ai. EH þat þai serue (serued) lauerd (om in H) ilkone. H om him. E Fewnes H Fonenesse. E om me. E middes. H staþeled þou. H om sal.

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Ms. Vesp. D VII.

26 In biginning*e*, lau*er*d, þou grounded land,
And heue[n]s e*re* werkes of*e* þi hand.
27 Þai sal forworth, and þou sal be ai;
And als kleþing*e* elde sal alle þai,
28 And als hiling*e* wende saltou þa,
And þai sal be t*ur*ned swa:
And þou þi-self*e* þat ilk*e* ert al,
And þi yheres noght wane þai sal.
29 Sones of þi hine þar-in sal wone,
And þar sede in werld be righted mone.

CII.

Blisse, mi saule, to lau*er*d ai isse,
And alle þat*e* with-in me er*e*[1] to hali name hisse.
2 Blisse, mi saule, to lau*er*d of*e* alle thinges,
And nil forgete alle his foryheldinges;
3 Þat winsom es[2] to alle þine wickenesses,
Þat heles alle þine sekenesses;
4 Þat bies fra sterning*e* þi lif*e* derli,
Þat crounes þe with rewþes and with m*er*ci;
5 Þat filles in godes þi yherninges al:
Als erne þi yhouthe be newed sal.
6 Doand m*er*cies lauerd[1] in land,
And dome til all*e* vnright tholand.
7 Kouthe made he to Moises his waies wele,
His willes til sones of Irael.
8 Rewful and mildeherted lau*er*d gode,
And mildeherted, and langmode.
9 Noght*e* wreth he sal in eu*er*more,
Ne in ai sal he threte, þar-fore.
10 Noght after our sinnes dide he til vs,
Ne after our wickenes foryheld vs þus.
11 For after heghnes of*e* heuen fra land,
Strenghþed he his merci ou*er* him dredand;
12 Hou mikle estdel stand westdel fra,
Fer made he fra vs our*e* wickenes swa.
13 Als rewed es fadre of sones,
Rewed es lauerd, þar*e* he wones,
Of þa þat him dredand be;
Fore our schaft wele knawes he.
14 Mined es he wele in thoght*e*
Þat dust*e* er*e* we, and worth noght*e*:
Man, his daies ere als hai,
Als blome of*e* felde sal he welyen awai.

[1] V omnia quae .. sunt. [2] propitiatur.

[1] Ms. larued.

H om and. H salt. H And alle als. EH om alle. H om als. H mange. E sal þou. H manged. EH & þou þat ilke þi-self is al. EH om þai. E þai inst. of þarin. wun. E be rihted in w. mun.

CII.

EH Mi saule to lau*er*d þou blisse. E þat in me are H þat is wiht me. EH om to. EH heli. EH om to. E ou*er* þinges H als kinge. H nil þou. H om alle. H foryheldinge. EH winsomes. H þi wickednesses. E al þi. E Þat fra sterning*e* þi lif boght he H þat boht fra sterning þi lif wisli. E Þat with m*er*ci and reuthes corounes þe. E þi yhorning al H y. of þe. E Be newed als of erne þi ȝhouþe sal H Newed als e. þl y. sal be. H Lauerd mercis is doande. E to. E His waies to M. kouth m. he w. H his w. to M. EH And his. to. EH Merciful. E Mikil m., H And mikel m. EH and of. E long. EH Noht in eu*er*mar*e* (euer) E wragh sal he H w. he sal. E þretand sal he be H sal he þr. with-al. E efter. H om he. EH wicnesses yheld to (til) vs; E om þus. E fro h. to l. H He stre[n]þhed. H euer. EH fra westdele esse. E wickednesse; EH om swa. EH Als rewes fader þe (of) sones als-swa Is lau*er*d rewful (Rewþed is l.) vn-to (to) þa, Þat (þam) him euer dr. be. E He is mined þat we er dust of wai, Man his daies als þe hai, Als blome of feld bi niht & dai Swa sal he welyhe al o-wai; H He mines þat we are dust man als hai, His daies als blome of felde swa welyhe sal þai. H in him þhurthfare.

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Ms. Vesp. D VII.

15 For gaste, thurghfare in him it sal,
And noght*e* vndrestand[1] he sal with-
al;
And knawe namare sal he
His stede whare þat it*e* sal be.
16 And lauerdes m*er*ci eure dwelland*e*,
And til ai our him dredeand*e*;
17 And in sones of*e* sones his right-
wisenes,
To þas þat yhemes witeword*e* his,
18 And mined sal þai be[2] night*e* and dai
Of his bodes to do þam ai.
19 Lau*er*d in heuen graiþed sete his,
And his rike til alle sal lau*er*d in
blis.
20 Blisses to lau*er*d with alle your might*e*,
Alle his aungels þat*e* er*e* bright*e*,
Mightand of*e* thew, doand his worde
swa,
To here steuen of his saghs ma.
21 Blisses to lau*er*d, alle mightes his,
His hine, þat*e* does þat his wille is.
22 Blisses lauerd with wille and thoght*e*,
Alle þe werkes þat*e* he wroght*e*,
In alle stedes of*e* his lau*er*dschipe ma.
Blisse, mi saule, ai lauerd swa.

[1] V subsistet. [2] V sunt.

CIII.

Blisse, mi saule, lauerd nou!
Lau*er*d mi god*e*, swith mikel ertou.
2 Schrift*e* and fairehed schred þou
right*e*;
Vmlapped als kleþing*e* with light*e*.
3 Strekand heuen als fel with blis;
Þat hiles with watres ou*er*estes[1] his,
4 Þat settes þin vpsteghing*e* kloude,
Þat*e* gaas ouer fetheres of wyndes
loude;
5 Þat makes þine aungels gastes fligh-
and,
And þin hine fire brinnand.
6 Þat grounde[d][2] land ou*er* staþelnes
his —
Noght*e* helde sal in werld of*e* werld
þis.
7 Depnes als schroude his hilinge[3] alle;
Ouer hilles his[4] watres stand*e* salle.
8 Fra þi snibbing*e* sal þai fle,
For steuen of*e* þi thoner fered be.
9 Vpsteghes hilles, and feldes doungas
In stede whilk*e* þou grounded to þas.
10 Mere set*e* þou whilk*e* ouerga þai ne sal,

[1] V superiora. [2] Ms. groundes.
[3] V amictus. [4] *al.* om.

EH om he sal. E And i*n* eu*er*(!) knaw sal he Mare his stede wha*re* it .. H And noht sal he knaw mare His st. whare þat hit was are. EH m*er*ci of lau*er*d fra eu*er*. EH & to in ai. E And his rihtwisnes i*n* sones of sones To þa þ*a*t is witword ȝemes and mones. H rihtw. his. yheme his witeword isse. E And mined are of his bodes ai To do þam bi niht and dai, H And his bodes are minande To do þam in alle lande. E diht. H gr. his sete al. E om rike. E sal l. to al in blisse H til alle louerd sal. E Blisses lau*er*d dai and niht Al his angels fai*re* [&] briht, Mihtand with þhew doand his word, To her*e* of sayhes of hi*m* þe rorde; H Blisses lauerd alle aungeles hisse isse, Mihtand with þew doande word hisse, Forto here euer the steuen Of his sayhes gode and euen. H om to. E Al his mihtes lau*er*d ȝhe blisse. E .. yhe þat don willes hisse H .. þat done his wille þat isse. E Blisses lau*er*d al þat is oht, Werkis of him .., H Vnto lauerd blisse yhe Alle werkes of him þat be. EH stede of lau*er*dship hisse. EH Mi saule ai lauerd þou (in to l.) blisse.

CIII.

EH Mi s. blisse lau*er*d ai and nou. E mikled. E kyng inst. of right. E V. with lith als with kleþing, H V. als with shroude with liht. H Spredand heuenes. E hilest. E ouemast H houe*r*mast. E setted. H upstiying þine þe kloude. EH mas. H gastes þine aungeles briht. E þi. H fir br. liht. EH grounded. H ouer staþel[n]esse þe land. EH In werld of werld E noht held sal misse H bes noht heldand. EH watres, his om. EH For. þunner. EH Vpstiyhe sal h. .. ga. EH to þa. H Þou set mere þat forbi-ga .. E til.

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Ms. Vesp. D VII.

Ne turne to hile þe lande with-al.
11 Þat outsendes welles in dales ma;
Bitwix mid hilles sal watres ga.
12 Drinke sal alle bestes of felde wide;
Wilde asses in þar thriste sal abide.
13 Ouer þa wone sal foghles ofe heuen;
Fra mid of stanes gife sal þai steuen.
14 Fra his ouermastes hilles watrand;
Of fruite ofe his werkes filled bes
þe lande;
15 Forthledand hai to meres ma,
And gresse to hinehede[1] of men swa;
16 Þat þou outelede fra erthe brede,
And herte of man faines[2] wyne rede;
17 Þat he glade likam in oyele beste,
And brede þe herte ofe man sal feste.
18 Be fullefilled sal trees ofe felde ilkan,
And þe cedres of Yban
Whilke he planted with his hand;
Þare sal sparwes be nestland,
19 Wilde haukes hous [es] leder of þa.
Hilles hegh til hertes ma,
And þe stane bi dai and nighte
Vntil irchones es toflighte.
20 He made þe mone in times lange;
Þe sunne, it knew his setelgange.
21 Þon sete mirkenesses, and made es
nighte gode;
In ite sal forthfare alle bestes ofe wode:
22 Lyoun whelpes romiand þat þai reue
swa,
And seke fra god mete vnto þa[1].
23 Sprungen es sunne, and samened
ere þai,
And in þar dennes bilouked sal be al dai.
24 Oute sal man ga vnto his werke,
And til his wirkeinge til euen merke.
25 Hou mikeled ere, lauerd, þine werkes;
ma
Alle in wisedome made þou þa;
Ilka land fulfilled es ite
With þine aghte thurgh þi wite.
26 Þis see mikel and roume til hende:
Þar wormes ofe whilke es nan ende,
27 Bestes smaller with þe mare.
Þider schippes sal ouerfare;
28 Þis dragoun þat þou made biforn
For to plaie with him in skorn.
Alle, fra þe þai abide
Þat þou gife þam mete in tide.
29 Giueand þe to þam, gedre þai sal;
Þe oppenand þi hand, with-al
Alle sal þai mare and lesse
Be fulfilled with þi godenesse.
30 Þe sothlike turnand þi likam,
Þai sal be dreued; þe gaste ofe þam
Þou salte outbere and wane sal þai,
And in þair duste sal turne for ai.

[1] V servituti. [2] r. faine.

[1] V sibi.

H erþe. EH om out. E hilles. E in d. bare H in d. þare. EH fare inst. of ga. E of wode when am liste H of felde in list. EH Abide sal wild asses in þar þriste. EH sal wun. H fliht-foyheles. E om of. EH þai sal giue. E Fra ouemast his h. springand H Hilles fra his ouemastes springande. E be filt sal H fille sal. E Fortheledend. E to mares hai H hai to m. þen. H om swa; E ai. E lede out. EH faine sal. EH oli. E om þe. H & hert of man bred. EH Be filt (fild). H Whilke þat he sette. E be sparowes nesteland. es om. E to h. E ston EH þat lies in ling(e). EH Til. EH is it infleinge. EH In time (times) he made þe m. for lange. EH om it. H þe s. E merknes. H om and. E om es. H niht is. E þurghfare. H forthfare sal. E whelpis. E r. at reue þa H r. smale and grete. E m. þam swa; H Þat þai reue and seke fra god þar mete. H Þe sunne is sprungen. H om and. E þai are H are þai þenne. E And byloked in þar dennes are þai þare H & b. are þai in þar denne. E Outga sal man. H to. E to, om in H. E derke. E louerd ar. H Hou m. are þai for to se Þine werkes louerd, þou made to be Alle in wisdom bi dai and naht, Fulfild is þe erþe with þin aht. E Þe land ouer-al it is fulfilt With þine aght swa als þou wilt. E roume end. EH wurmes. E Shipes þare-þurgh (ouer þare) sal fare. E Þi. H tou. EH shope. E Al. H Openand þe. E Al sal þai sothlic .. E wendand. H om sal. E lette. EH & wane (E waus) þare mayne. E sal þai. EH t. ogayne. H om and.

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Ms. Vesp. D vii.

31 Outsend þi gaste and made þai sal bene,
And new saltou þe face of erthe bidene.
32 Be blis of lauerd in werlde þis;
And[1] faine sal lauerd in werkes his.
33 Þat bihaldes land and to qwake makes ite;
Þat neghes[2] hilles and þai smoke yhite.
34 .I. sal singe to lauerd in mi life for-þi,
.I. sal salme to mi god hou lange am .i..
35 Winsome[3] to him be mi speche al;
.I. sothlike, in lauerd like sal.
36 Wane sinful fra erthe, and wike þat isse,
Swa þat þai noght be. mi saule, lauerd blisse!

CIV.

Schriues to lauerd, and his name ye kalle;
Bitwix genge schewes his werkes alle.
2 Singes to him dai and nighte,
Alle[4] salmes to him; telles righte
Alle wondres of him witerli;
Heryed be his name hali.
3 Faine mote herte of lauerd sekand.
Sekes lauerd in ilka land,
And ye be feste; whil þate yhe mai,
Sekes þe face of him ai.
4 Mines ofe his wondres þat [h]e[1] made kouth,
Fortaknes and domes ofe his mouth.
5 Sede ofe Abraham, hine hisse,
Sones ofe Iacob, his chosen to blisse.
6 He lauerd oure god in euermare;
In alle erthe his domes are.
7 He was mined in werld ofe his witeworde hende,
Ofe word þat he sente in thousand strende;
8 Þat he welesete for Abraham sake,
And ofe his aath vntil Ysaace;
9 And he set it to Iacob in bode wele,
In witeworde ai[2] to Iraele;
10 Sayand: »i. sal giue þe þe land of Chanaan
Stringe ofe þine heritage on-an«;
11 When þai ware ofe schorte tale,
Fone and his tilthe grete and smale[3].
12 And þai fore fra genge in genge þare,
And fra rike til other folke þat ware.

[1] *al.* om. [2] V tangit. [3] lucundum. [4] r. And.

[1] Ms. be. [2] = ece? cf. ayhed v. 22; V in testamentum aeternum. [3] V paucissimi et incolae ejus.

E be made þai sal H made ben þai nou. E om þe; f. of e. alle H þe f. of e. salt þou. E In werld be of l. blisse, H In w. þ. blisse of l. be. EH om And. H Lauerd in his werkes faine sal he. EH erþe. E om and. EH mas. E in lif min wisli. EH om sal. E Bliþeful be mi speche for-thi, Sothlic in l. like sal I. H Bliþeful. EH Sinful fra erþe (H euer) wane þai (þa), E And wicked als baþe niht and dai H Fra erþe, wicked do als-swa, EH Swa þat noght (om H) be þai (þai be) bot to (forto) misse, Mi saule vn-to lauerd blisse.

CIV.

EH & kalles name his. H Shewes bit. g. EH werkis his is (om H). EH Singes to him and salmes him to, Telles al his wundres mo (to), Heryhed be yhe witterly (mare and lesse), In his name þat es heli (In his heli n. that esse). E Faine mot hert of þe sekand, Lauerd þat wones in ilk a land, H Faine hert in ilka land Of þat are lauerd sekand; EH Sekes lauerd and fest be yhe (ben), Seke (Sekes) his face (name) ai to (forto) se. H of him. EH while. H His fortoknes. E hine his ai. E his ch. are þai H Lauerd our god in ai is he, And in al erþe his d. be. E Mined of his witword in world was he H He mined of his w. in w. to wende. EH om þat. E str. to be. H om wele. E aght H agh. E om it. EH And in. E to ai in H in ai to. EH Kanaan land EH Streng. H om þine. E erit. þi hand H in þi hand. EH When of short tale (Of sh. t. whenne) þai ware, E To fone and his erers thare H Few and of his comeling þare. EH And fra geng (folke) in genge (folke) fore þa (ferd þai), E Fra rike to oþer geng als-swa H And fra r. in folke oþer ai. H om he. H to dere

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Ms. Vesp. D VII.

13 Noght lete he man dere to þa;
And kinges for þam threte he, swa:
14 »Nil yhe negh min cristes nou,
And in mine prophetes nil lithre þou«.
15 And he called hungre ouer land brode
And alle festnes ofe bred forgnode.
16 He sent bifore þam bierne to be;
In hine salde Ioseph es he.
17 Þai meked of him fete þare
In fotefest[l]es[1], harde þat ware;
Irne thurghyhode his saule ful grim:
Til þat worde come of him.
18 Speche ofe lauerd þat was ofe mighte
Inloghed him bi dai and nighte:
Þe kinge sent, and lesed ilka lim;
Prince of folke, and forgafe him.
19 Lauerd ofe his hous him he made,
And prince ofe alle þe aghte he hade;
20 Þate he lered his princes als himselfe reghte,
And his aldemen teched sleghte.
21 And inyhode Irael in Egipte hand;
And Iacob tiler was in Cham land.
22 And he ayhed[2] his folke swith mikel on-an,
And he feste him ouer his faan.
23 He turned þair herte, þate þai suld hate folke his,
And do swikedom in his hine is[1].
24 He sent Moises, his hine was, so,
Aaron wham he chese him to.
25 He set wordes of taknes in þam,
And of fortaknes in land ofe Cham.
26 He sent merkenesses, and dimmed þa,
And noghte gremed his saghes swa[2].
27 He turned þair watres in to blode,
And sloghe þair fisches þate ware gode.
28 He forthbroghte froskes, þe land ofe þa,
In thirles[3] of þar kinges ma.
29 He saide, and hundflegh[4] come to falle,
And gnattes in þar endes alle.
30 He set þar raines haile ful schire,
In land of þam brennand fire.
31 And smate þar vinyhes and figetres in-twa,
And forgnode tres ofe endes ofe þa.
32 He saide, and gressop sone come þare,
And brese of whilke na tale ne ware;
33 And he[5] ete in land of þas alle þe hai,
And it ete al þe fruyte of þar land awai.

[1] Ms. fotefestnes. [2] V auxit.

[1] V in servos ejus. [2] V et non exacerbavit sermones suos. [3] in penetralibus. [4] Ms. handflegh. [5] r. it.

þa E d. þam amange. H om And; .. ma, E And he þret for þam kynges strange. H þou; criste. E Ne wiles negh mi cristis be. EH mi. E liþer nil yhe H noht l. wil þou. EH erþe. E He send a berne by-for þa. H Iosep in hine salde. E is I. swa. E Þai meked baþe niht and day In fote-festeles his fete ai. H fete of him þat ware. festles. E þurhtfor H þurthferd. EH Vnto. E Speche of lauerd at þe end Inloyhed him þe kyng send, And he him lesid ilkalim, H Speche of l. inloyhed him, Þe king send and lesed him. H Þe prince .. E and he lete him. E he him. H als h. ware. E & þat he taht his elde sleght H & his elde sleght tath þare. E outlend, H was tiler. E Cam. H swiþe mikel his folc. E onon. E fon. E þat is folc hate suld þa; H To hate his folke turned he hert of þa. H To do. E sw. do. E swa H als-swa. E He send his hine þat es Moyses, Aaron him whilc þat he ches; H He send M. hine hisse, A. whilke he ches to blisse. EH Wordes of (his H) tokenes he set to (in) þam (E þat). EH He merkenes send (s. merkenesses) and cestred þa. H gr. he þar EH sayhes. E watres of þam in b. EH in l. E of þam. E of kynges of ham. E houndflegh. E paire endis. E hail swa, Fire brenand in land of þa. H In þar l. þe. H And he. E smot. H winyherdes. E om and; þar figetres þare. EH tognod tre. E of þar e. þare. EH grishop (gressop) com onon. H breses. EH na (E to) tale was on. EH it. in þair l. al þar (þe). H om þe; E þar. E erþe. E firstgeten H firstgoten.

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Ms. Vesp. D vii.

34 And he smate al firstkinned in land
ofe þa,
Sproutes[1] of þar swinke als-swa.
35 And he led am with siluer and golde,
And was nane in þar kinne seke on
molde.
36 Fained es Egipte in forthcome ofe
am,
For inlai drede of þa ouer þam.
37 He spred kloude in þar forhilinge
brighte,
And fire to schine to þas bi nighte.
38 Þai asked, and come þe edissehenne[2],
And with brede of heuen he filled
am þenne.
39 He brake þe stane, and watres out-
sprange,
Yhoden stremes in drie ful strange.
40 For he mined of his worde hali and
milde
Þat he had to Abraham, his childe.
41 And he led his folke in gladnesse,
And his chosen alle in fainenesse;
42 And gaf þam rikes of genge þare,
And swinkes of folke aghte þai mare:
43 Þat þai yheme his rightwisenesses ai,
And lagh of him seke nighte and
dai.

[1] V primitias. [2] coturnix.

CV.

Schriues to lauerd, for gode he is,
For in werld es merci his.
2 Wha sal speke of lauerd mightinges,
Herd sal make alle his louynges?
3 Seli þat yhemes dome þat es,
And in alle time does rightwisenes.
4 Mine of vs, lauerd, in welqueme ofe
folke þine;
Seke vs in þi hele, god mine:
5 In godenes of þi chosen to se,
To faine in faines of þi genge þat be;
Þat þou be loued nighte and dai
With þine heritage in ai.
6 We sinned with our fadres mide;
Vnrighte we dide, wicnes we dide.
7 Our fadres in Egipte noght vnder-
stode
Þine wondres þat ere swa gode;
Þai ware noght mined for-þi
Ofe mikelhed of þi merci.
8 And þai taried vpsteghand in se,
Rede se. and þam sauued he
For his name, swa hali isse,
Þat kouth sulde þai make mighte hisse.
9 Ande he snibbed þe rede se,
And drie es it made to be;

E in þaire land. E First groyhen H Al firstgroyhen. E of al s. of þar land. EH þam. E non. EH kinde. EH of m. E in þar cominge swa. H inyhede radnes. E of þam ouer þa (ms. ga). E He shewed in þar forth-com coulde (r. cloude) br. H riht. EH to liht to þam. H om þe. H edishehenne. H om with. E om brede. H om he. E fed. H þam. V 39 om in E. H water. H And stremes yhoden in drie amang. E heli worde. E And led. H outled. H corne in to f. E als in. EH And rikes of folc (genge) he gaue þam þ. E swinc. E agh H aht. H rihtwisnesse, ai om.; E rihtwissnesse his. E & seke þe lagh of him þat isse, H & seke his lagh þe mare and lesse.

CV.

E goude. E his merci isse. E Who. E om of. E Herd make al of him l. EH Seli whilc þat (om H) yhemen dome ai (dome yh.) wide, And done rithwisnes (Þat r. doned) in al tide. E Lauerd in queme of þi folc min of vs, In þi hele þou seke vs þus. H Seke us hele þenne þou art ine. E To se of þi chosen in godenesse, To faine of þi genge in fainenesse, Þat þou .. H For to se ai in godnesse Of þi chosen mare and lesse, In fainnes of þine genge nou, In þin eritage looued be þou. E with o. f. þat be, H Oure fadres we sinned mide. H Vnrihtli .. wicli. E did we .. did we. EH om in Egipt. E so. H minande. E In H Þe. H upstiyhand E up[s]teyhand. E om se2. H beryhed. E isse ful of blisse H swa gode þat isse. EH make (E made) sulde þai (he). E m. misse. H dried. E And he snibbid þe rede se, dried it isse, And he led

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Ms. Vesp. D VII.

And he led am in depnesse
Als it ware in wildernesse.
10 And he sauued am ofe hand ofe hatand,
And boghte am ofe hand ofe illewillande.
11 And he hiled with watre þam drouand;
Ane ofe þam noghte left in land.
12 And in his wordes leued[1] þai,
And looued his lofe nighte and dai.
13 Tite dide þai[2], his werkes forgate;
Þai held noghte vp[3] his rede with þate.
14 And þai yherned yherninge in wildernes,
And þai fanded god in drines.
15 And he gafe to þam þair askinge,
And to þair saules he sent fillinge.
16 And in castelles Moises taried þa,
Aaron, ofe lauerd halgh, als-swa.
17 Þe erthe es opened and swelyhed Datan on-on,
And hiled ouer sameninge ofe Abiron;
18 And brinte in þar sinagoge fire ful brighte,
Þe lowe it swath sinful dounrighte.
19 And a kalfe in Oreb maked þai,
And baden þe graue nighte and dai,
20 And þair blisse turned þai
In liknes ofe a kalfe etand hai.
21 Þai forgate god þam sauued hade,
Þat mikelnesses in Egipte made,
Wondres in land of Cham to be,
Aghfulnesses in þe rede se.
22 And he saide, forlange biforn,
Þat he suld am haue forlorn;
If noght Moises his chosen righte
Had standen in breking in his sighte,
23 Þat he suld turne his wrath am fra,
Þat tospilte he had noghte þa.
And for noghte þai had þe land
Þat yhernandlike was in þar hand;
24 Noght leued þai to his worde oghte,
And morkedene[1] with þair thoghte
In þar teldes þare þai lai;
Steuen of lauerd noghte herd þai.
25 And he houe his hand ouer mare and lesse
For to felle þam in wildernesse,
26 And ate[2] he toworp in birthes sede ofe þa
And forspilt þam in rikes swa.
27 And bigunen es Belphegor þe quede[3],
And þai ete offrand ofe þe dede.
28 And þai gremed him in þair findinges:
And felefaldede in þam ere fallinges[4].

[1] Ms. noghte l. [2] R þai had done. [3] V sustinuerunt.

[1] V murmuraverunt. [2] overl. [3] V Et initiati sunt (!) Beelphegor. [4] ruina.

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am in depnes als in wildirnesse. E And fro hand of hatand sauued he þa, And he boght þam of hand of fa. H s. þam fra. H & ouerhiled water. E helid. H of þa. E Noht of þam left on liuaud. E And þai leued wordes his ware. H l. þai ma. E And þai loued his loue þare H And his heryhing heryhed þa. EH Sone. E om dide þai; H þai dide. E þai f. EH yhorned. E yhorninges. H & god þai fonded. E And he send in þar s. f. E godes H lauerdes. E And þe. EH om es. E swoloyhed H swolyhed. E om onon. E Abyran. E & in þaire s. brend fire þare, Þe logh swaþe sinful þat ware. H And þe logh swoth. E of O. E And þai bade þe deueles vigour ai H And deueles uigours þai bad aldai. E manged. H þai ai. H Vnto a kalf ware etande hai. E And þai. H sauued þam. EH in Cam land. E Aghnesses H Vggliis. EH þam. E Ne had .. Standen. H corn. EH And (Þat) he turned his wrath þat ne tint (& noht forles) þa, And for noht þai had þe land zhornanlic sa. E Þai trowed noht his worde þare And þai groched les and mare In þaire teldes and noht herd þai Steuen of l. niht no dai; H Þai leued noht is word and murkeden un-euen In þar teldes and herd noht lauerdes steuen. E ouer þam his hand þat esse. EH Þat he feld þam .. H And outwurpe; E And in byries he outkast of þa. E ma. E & offred B., H & b. are .. quedes. EH offrandes. H dedes. E in his f. EH is in þam. E sqwattinge H swacching.

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Ms. Vesp. D vii.

29 And Finees stode and quemed wele:
And þe scatthinge[1] lefte ilkadele;
30 And it es wened to him in right-wisenes,
In strend and strend til in ai þat es.
31 And gremed þai him in scorninge
At watres ofe againesainge;
And swonken es Moises for þa;
For þai gremed gaste ofe him swa,
32 And he twifalded[2] in his lippes.
Noght spilt þai
Genge whilke saide lauerd til am ai;
33 And menged bitwix genge þai are,
And þai lered þar werkes þare;
And þai serued fals vigours ofe þam,
And in sclaunder es it made til am:
34 And þai offred [þar] sones and doghtres als
Vnto deuels þate ere fals,
35 And þai spilt blode vnderand swa,
Blode ofe þar sones and doghters ma,
Whilke þai offred blode and bane
To fals vigours of Chanaane.
36 And dropen[3] esþe land in blodes swa;
And smitted in werkes ofe þa;
And þai streneden mare and minne
In þar findinges al with sinne.

[1] quassatio. [2] distinxit. [3] V infecta, R interfecta.

37 And wrath es lauerd with his folke in wrath,
And his heritage he has in wlath.
38 And he gafe þam in hend ofe genge ma;
And lauerdes ere of þas, þat hated þa.
39 And þai droued þam swithe sare
Þat þar iuel frendes[1] ware;
And meked vnder þair hend þai are.
Ful ofte he lesed am of kare.
40 [Bot][2] in þair rede þai gremed him ai;
And in þar wickednesses meked ere þai.
41 And he sagh when droued þai ware,
And þar bede herd he þare.
42 And he mined ofe witeworde, him rewed for-þi
After mikelhed ofe his merci;
43 And in mercies gafe he þam,
In sighte of alle þat þam nam.
44 Saufe make vs, lauerd our gode, þus,
And fra birthes samen vs;
45 Þat we be schriuen to þi name hali,
And glade in þi loofe witerli.
46 Blissed lauerd, god ofe Irael,
Fra werld and vnto werld wel;

[1] V inimici. [2] Ms. For.

EH wend. E Fra st. in st. E om til. H til in aines. E þai gremed H þai taried. E om him. H water. E of þa. H & for þam swanke M. ilka lim. H om þai. E his gast swa H þe g. of him, swa om. EH And he twifolded in his lippes two (twa), Noht tint (forles) þai genge þat (whilc) lauerd said to þa. EH & þaire werkis l. þai þ. EH & þaire fals vigoure (nigours) serued þai, And it is made (om H) to þam in sclaundre (shame) ai. E om þai; E þar s. þar d. a. H & þai o. þar sones swa And þar doghtres to deueles ma. E of vnderand. E om swa; H þare. E d. in land; H And þar sones and þar dothtres ware. H had offred, EH euerilkane. E & d. is þe l. blode inne, And bismitted is hit with sinne, In werkis of þam niht and dai, And [in] þaire findinges strened þai; H And slain is þe land to dede In blodes that ware swa rede, And bismitted in þar werkes it is, And þai strened in þar findinges mis. E & lauerd is wragh in f., E with wragh H with bragh. H om he. EH in lagh. E om of. E þare inst. of ma. H lauerd are of þam. E And þat hated lauerd ouer þam are. E And þen (ms. þou) drouped þam þar fa And al meked are þai swa Vnder hend of þam to ga, Ful oft [he] lesed þam of wa; H And þen droued þam in land Þa þat war þar ilwilland, And meked under þar hende are þai, Oft lesed he þam niht and dai. EH For. EH And in (om E) þar wicnesses. EH þai droued w. H he h. þar bede. H om And. EH of is w. EH & in his m. E al þa þat. E Lauerd oure god vs sauf sauf(!) þou. H nou inst. of þus. E And samen vs fra birþehes nou H & fra b. vs s. þou. EH Þat in þi heli name (In þi h. n. þat) we be shriuen, An[d] glade in þi loue in whilc (whil, in om) we liuen. E vn-to in w. in wel.

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Ms. Vesp. D VII.

And alle folk*e* with hert sal saie
Swa be, swa be, night*e* and daie.

CVI.

*Schriues to lauerd, for gode he is,
For in werld[1] es merci his*,
2 Saie þai with gode wille and thoght*e*
Whilk*e* þat of*e* lauerd er*e* boght,
Wham he boght of hand of faa,
Fra rikes samened he þa,
3 Fra sun-spring*e* to setelgang*e*,
Fra north, fra þe see swa lang*e*.
4 Þai dweled in annes, in drihede; wai
Of*e* cite of*e* woningstede noght fand þai;
5 Hungrand and thristand als-swa, —
Þe saule of*e* þam waned in þa:
6 And þai cried to god when droued þai war*e*,
And of þar nedinges he outnam þam þar*e*;
7 And he led þam in right wai,
In cite of*e* woningstede þat ga suld þai.
8 To lau*er*d his m*er*cies be schriuen,
And his wondres to mensones þat liuen:
9 For vnnait*e* saule he filled with fode,
And hungrand saule he filled with gode.
10 Sittand in schadow of*e* dede and mirkenes,
Bunden in iren and wrecchednes,
11 For speches of*e* god gremed þai
And taried rede of*e* heghist ai,
12 And meked in swinkes es hert of*e* þam,
Þai er*e* seke, and nane was þat*e* helped am:
13 And þai cried to lau*er*d when droued war*e* þa,
And of*e* þar nedinges he lesed þam swa;
14 And he outled am fra schadow of*e* dede and mirkenes,
And brak*e* þar bandes mare and lesse.
15 To lau*er*d mercies of*e* him be schriuen,
And his woundres to mensones þat liuen:
16 For he forgnod yhates brased war*e*,
And slottes irened brak*e* he þar*e*.
17 [He toke þam fra wai of þar wicnesse, H
For þai are meked for þar unrihtwisnesse].
18 Alle mete es wlated þar saule suld fede[1],
And negh þe yhates of dede þai yhede:
19 And þai cried to lau*er*d when droued war*e* þai,
And fra þar nedinges he lesed am ai;

[1] V in seculum.

[1] V Omnem escam abominata est anima eorum.

E .. þerto sai þai H þat isse þai sai. H om be[1]. E mot it ai.

CVI.

E of inst. of es. E Sain þat are boht of lau*er*d whilc he boht fra Hand of fa, fra rikes samened he þa. H Þa whilke. Whilke. E *in* drines ai, Wai of .. non. H Þai dweled alle in onnesse, In unwattri, in drinesse, Wai of cite niht and dai Of wonin[g]stede nan fand þai. E Hongrand. E om Þe. EH lauerd. H ware þai. E outoke H lesed. H am ai. EH His mercies to lauerd. EH For he fild empti (tome) s. EH and in m. EH with. EH Speche of l. for. E þa. EH & rede of heghest þai taried swa (ai). EH For. E es þar h*ert* H is þar h. in swinkes onan. EH And þai. EH om and. E nis þ*at* helpis in quert H wha helped ne was nan. EH war þai. E fro. EH am ai. EH & fro m*er*kenes and shadw of ded led (om E) he þa And þar bandes he brak in-twa. EH His mercis to l. E For he gnod brasan ȝhates swa H For brasan yh. to gnod he. EH And iren bandes (slottes) brak he ma (he brak in þre). E He nam þam fra þair*e* wickednesse. E fra. E Þar saule is wlated als (r. al) mete gode H Al m. wlated is saule of þa. E om negh. ȝhode; H And to yh. of d. neghed þai swa. E om þai.

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Ms. Vesp. D VII.

20 He sent his worde, and heled þam,
And fra þar steruinges he þam nam.
21 To lauerd his m*er*cies be schriuen,
And his wondres to mensones þat liuen;
22 And offre þai offrand of*e* loof*e* þat is,
And in gladeschip schewen werkes his.
23 Þat in schippes in[1] see er*e* dounga-ande,
In fele watres wirking*e* makande,
24 Þai sagh werkes of*e* lauerd þar*e*,
And wondres of him in depe þat*e* ar*e*.
25 He saide, and stode of storme þe gaste,
And vphouen er*e* stremes maste.
26 Þai vpstiyhen vntil heuen,
And þai dounga to depnesses euen;
Þe saule of*e* þam lesse and mare
In iuels sculked[2] it*e* þare.
27 Þai er*e* drened and er*e* stired als dronken mis,
And al þe wisedome of*e* þam swe-liyhed is:
28 And þai cried to god when droued war*e* þai,
And of*e* þar nedinges he outeled am ai;
29 And he set*e* in winde[3] his stormes stithe,
And his stremes leften lithe[4].
H 30 [And þai fainned þat þai ware stille;
And he led þam in hauen of wille].
31 To lau*er*d his mercies be schriuen,
And his wondres to mensones þat liuen;
32 And in kirke of folk*e* him vphene þa,
And in setel of*e* elde[1] þai him loof*e* swa.
33 Stremes in wildernes set*e* he,
And outgang*e* of*e* watres in thrist*e* to be;
34 In saltmersche land fruitberande,
Fra iuel of*e* in it wonande.
35 He set in weres[2] of*e* watres wildernes,
And in outgang*e* of*e* watres land watreles.
36 And þar*e* bilouked he hungrand ware,
And cite of*e* woningstede set*e* he[3] þare;
37 And þai set wineyherdes, and feldes þai sewe,
And þai made fruit*e* of*e* birthe newe.
38 And he blissed am, and felefalded þai be;
And þar*e* meres noght*e* lessed he.
39 And þai er*e* fone made, and swonken er*e* þa,
For drouing*e* of iuels, and sorw and wa.
40 Yhotten es a flituing*e*[4] our*e* p*r*inces a dai,
And made to dwele in wigeling*e*[5], and noght*e* in wai.

[1] *al.* þe [2] V tabescebat. [3] in auram; R in soft wind. [4] siluerunt.

[1] V seniorum. [2] stagna. [3] constituerunt. [4] V contemptio. R contentio. [5] V et errare fecit eos in invio.

H þai ware. EH of. H am þare. E om þar. H outnam. E Mercies of him to l. . . H Shriuen be lauerd mercies hisse And his w. to m. with blisse. EH & þai offre o. of l. esse (al dai). E And shew his werkis in gladnesse H & his w. in gladship shewen þai. H þe se E þe se i*n* shippes. E dounstiyhand. H mani. H doand. E Werkes of l. al þai segh And i*n* depnes his wondres slegh. H & his w. in depe þat ware. EH and blast of storme (it H) stode. EH his stremes wode. E Þai stiyhe to heuen, þai ga to depenes, Þair saule sculked in euelnes; H Þai upstiyhe til heuenes and to depe doun ga, In iueles sculked þe saule of þa. H om er*e*. EH droued. H als drunken and stired misse. E om er*e*. EH & al þar w. swolohed (swolyhed) is. EH lauerd. EH led, oute om. þam. E inset in. EH storme. EH wexen. E are faine. E & i*n* hauen he led þam of þar w. E Mercies of him to l., H His m. to l. E þai; H & þai upheue him in kirke of f. ma. EH þai loue hi*m*, E ai. He set stremes in wilder-nesse. H .. þat esse. E euelnesse H iuelnes. E He set dam of w. w., H In weres of w. he set w. H erþe. V 36 om in E. H & þare he louked þat .. H þam. E felfolded H Swiþe mikel & þar ares n. l. he. EH & fone made ar þai (are þai m.). E om and. E þai are. H for sorch. E s. sare. E A flit is yhotten. H flitte. E ou*er* þar p. þai To dwelle in. H And

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Ms. Vesp. D VII.

41 And he helped pour*e* fra wrecchedhede,
And he set als schepe hinehede.
42 Rightwis sal se, and glade with-al;
And al wicnes his mouth stoppe sal.
43 Wha wys and sal yheme þese in land?
And mercies of*e* lau*er*d sal vnderstand?

CVII.[1]

Graiþhed mi hert, god, graiþhed mi hert*e* is;
.I. sal sing*e* and salme in mi blis.
2 Ris, sautr*e* and harp for-þi;
In þe griking*e* rise sal .i..
3 Schriue to þe, lauerd, in folk*e* i sal,
In birthes sing*e* to þe with-al;
4 For mikel ou*er* heuens þi merci es,
And to þe kloudes þi sothnes.
5 Vpheue ou*er* heuens, god, and ou*er* al land ai
Be þi blisse; þat þi loued lesed be þai,
6 Saufe make þi right hand, and her*e* me.
God in his halegh spake he:
7 »I. sal glade, and drihed[2] twinne .i. sal,
And dene of teldes mete with-al.
8 Mine es Galaad, Manasse mine leued;
And Effraim fanger of*e* mine heued.
9 Iuda mi king*e* es of*e* blis,
Moab ketel of mi hope is;
10 In Ydume sal .i. þinne mi scho;
Outen, frendes er*e* made me to».
11 Wha sal lede me in warned cite?
In Ydume wha sal lede me?
12 Noght*e*-ne þou, god, outdraf*e* vs swa?
And in our*e* mightes, god, noght saltou outga?
13 Gif til vs helpe of drouing*e*;
And[1] hele of*e* men ful vnuait thing*e*.
14 In god might make sal we,
And to noght our faas lede sal he.

[1] Cf. Ps. 56, 10—14; 59, 5—13. [2] V Siccimam.

CVIII.

God, mi loof ne lete þou[2]!
For þat month of sinful nou
And mouth of swikel, þat does mis,
Ouer me open it is.
2 Þai spak*e* againe me with tung*e* swikel,
And with wordes of*e* hatred mikel
Vmgaf*e* þai me witerli,
And ouerwonnen me selwilli[3].
3 Als[4] þai me loued, me bakbate þai;
And .i. sothlik*e* badde night and dai.
4 And þai set againes me for godes wa,
And hatereden for mi louerede swa.
5 Set ou*er* him sinful in land;
Þe deule on his righthalues stand.

[1] *al.* For. [2] V ne tacueris. [3] gratis; R of selfe will. [4] V Pro eo ut.

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made am to. E And pou*er* and helples helped he And set his hinehed als shep to be. EH Se sal rihtwise & faine w. E Wha w. and is þis ȝhemand. H and yhemes. EH sal he.

CVII.

H Graiþhe E Diht. EH lauerd. H d. is mi hert. H & s. in quert. E Rise mi blisse rise sautre f., And herp in grikin r. s. I H Aris s. ris h. f. EH To þe in folc lau*er*d (l. in folke) shr. I sal. E And in birþe salme .. E isse. EH om þe. EH om Be. E þi corn. E Hale. E riht half. EH spoken has. E twin with-al; H & dele dr. .i. sal. EH dale. E mete I sal. H keper. EH mi. EH I. kyng*e* is of mi b. E pot. E Ydum. H are frendes. E me lede. EH Vntil Y. E Wha*r*e noht þou, H Whare þou, noht om. E lauerd. E outd*r*oue H output. E om our. E to. EH For. man. E oure fas to n.

CVIII.

For—nou om in E. E of sinful, E for to se H ouer me, EH Opened it is (is hit) E ouer me H forto be. H With swikel tunge again me spake þai. H sayhes. EH hateredene, H ai. H alle for-thi. E self wisly. EH om And. bade. E again H gain. E lou*er*[e]den. H again. E And þe d. EH om his.

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Ms. Vesp. D VII.

6 When he es demed, fordone outga he;
And his bede in sinne it be.
7 Fone be þe daies of*e* him,
And his bischeoprik*e* þat*e* other nim.
H 8 [His sones be faderlesse þar lif,
And a widw be his wife].
9 Drecchand[1] his sones be outborne awai,
And thigg*e* mote þai night and dai,
Outekast*e* be þai for eu*er*mare
Fra þar woningstedes þat ware.
10 Ransak*e* mote gaueler his aght*e*;
And outen reue him swink*e* and maght*e*.
11 Nane be him helper þat him knew;
Ne be, þat his stepchilder rew.
H 12 [Þe sones of him in were[2] be ai;
In o strende his name be don awai].
13 In minde t*ur*ne þe wickednesse
Of his fadres mar*e* and lesse
In sight of lau*er*d; and sinne na dai
Of*e* his moder be done awai.
14 Again lou*er*d ai be þai swa,
And forworth fra land þe minde of*e* þa:
For þat noght es he witerli
Mined forto do merci;
15 And filiyhed helples and thiggand,
And stungen with hert*e*, to quelle in land.
16 And he loued malloc dai and night*e*:
And come sal it on him to light*e*;
And blissing*e* wald he noght swa,
And ferred sal it be him fra.
17 And malloc he cled als wede —
And als wat*r*e it inyhede
In his inwardes al at anes,
And als oyle in his banes.
18 Be [it] to him als schroude with whilk*e* hiled he is,
And als girdel þat ai gird es mis.
19 Þis mote be þe werke of þa
Þat*e* bacbite me at*e* lau*er*d swa,
And þat spekes iuels ma
Again mi saule to do it wa.
20 And þou, lau*er*d, do with me for-þi
For þi name, for soft es þi merci.
21 Lese me, for pour*e* and nedful am .i.,
And mi hert*e* es dreued with-inne me, sothli.
22 Als schadw when heldes, fornomen[1] .i. am,
And forschaken[2] als gressop, with gram.
23 Mi knees vnfest*e* for fast er*e* þa;
And mi flesche es manged, for oyle swa.

[1] V Nutantes. [2] in interitum.

[1] V ablatus. [2] excussus.

EH om es; demde. E forspilt. H in s. made be. EH be made daies. E wedu. E Drecchand ou*er* born be is sones and bigge ai, Outkast fra þar woningstedes ai be þai. H Dr. be þa o. a., And þiggande þai n. & d. H om for. EH al his. E r. his sw. H & reue mote fremde his s. E .. þat liuand esse; .. rew st. hisse. E And in a. H againturne w. E and þe sinne H & sinne yhit, E Of his moder neu*er* blinne H Of his m. fordon noht be hit. H Ai be þai againe l. s. EH erþe. E For þat þat he mined noht To do m*er*ci in hert ne þoht. H he is noht. H And he. EH man helples. H to sla. H & malloc loued he niht and dai; E .. in to gan. E An com to him it sal o-nan H And hit sal com unto him ai. H als-swa, E haue noht wald he. E fra him sal it be. E inrest. EH ones. EH oli. E bones. EH om it. H hiled with (whilk om). E is he. E om als. E with whilc he ai gird sal be H he girde is ai with misse. E Þis werke of þam be to se Þat at lauerd bacbite me, & þat speken i. als-swa, A. saule mine to sla; H Þis werke of þam at lauerd þat bacbite me, Þat speken iueles again mi saule to be. E & þou l. for þi name do to me, For soft is þe mildhert[n]es of þe. EH nedful & pou*er*. EH in me, E for-þi H dreri. E kusten inst. of fornomen. E forsaken. E grishop H gresshop; E þat is am H am i lame. EH M. k. for fast (fasting) E vnfest es shent H are manged shent, And for oli my fleshe is went. E to EH þam.

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Ms. Vesp. D VII.

24 And .i. am made vpbraidinge til am ai;
Þai sagh̃ me, and þaire heuedes stired þai.
25 Helpe me, lauerd mi god, and me
Make saufe, for þe merci ofe þe.
26 And wit þai þate þi hand þis yhite,
And þou, lauerd, maked ite.
27 Þai sal werye him,[1] and blis saltou.
Þas þate in me rises nou,
Schente mote þai be, nighte and dai;
Þi hine sothlike faine sal ai.
28 Kled mote þai be als, þe same
Þate bacbite me, ai with schame,
And hiled be þai mare and lesse
Als twifold kloth[2] with þaire schendnesse.
29 To lauerd in mi mouth sal i. schriue,
And in mid of fele loofe him mi liue:
30 Þat on righthalues of poure es standand,
Þat he saufe make mi saule fra filiyhand.

CIX.

Lauerd saide to mi lauerd ofe might:
»Site opon mi halues righte,
2 Whils .i. sal set þe faas ofe þe
Schamel ofe þi fete to be«.
3 Yherde of þi mighte on-on
Send sal lauerd fra Syon,
To be lauerd[1] thurgh þe land
In middes ofe þine illewilland.
4 »With þe, biginninge in dai of þi mighte,
In schineinges of haliyhes brighte;
Ofe wambe, in þis werld to be,
Bifore daistern gate .i. þe«.
5 Lauerd sware, and noghte[2] with-al,
And forthinke it noght him sal:
»Þou ert preste, ofe for to recke[3],
After ordre of Melchisedeke«.
6 Lauerd fra þi righthalues breke
Sal[4] kinges in dai of his wreke.
7 Deme in birthes he sal to se,
Fulfille fallinges als sal he,
Sqwat sal he heuedes, blode and bane,
In þe land ofe maniane.
8 He dranke ofe wel in þe wai;
For-þi he heued his heued vp ai.

CX.

In al mi hert, lauerd, to þe schriue .i. sal,
In rede of rightwise, and sameninge al.
2 Grete werkes of lauerd ere wroghte,
In alle his willes ere þai soghte.
3 Werke ofe him schrifte and mikelnesse;
And in werld es his rightwisenesse.

[1] V illi, nom. pl. [2] sicut diploide.

[1] V Dominare. [2] *al.* a nothe. [3] V Tu es sac. in aeternum. [4] V confregit.

EH segh. E om me. H om þair. EH heued. EH Sauf make. EH om þe. E Þai sal wery hi*m* & þou sal blisse þ*a*t rise i*n* me, Þi hine sothlic faine sal he. H .. & þou blisse sal Þat in me inrise wiht-al, Sh. be þa be n. & d. .. E Þ*a*t bacbite me kled be þai Wiht shame baþe bi niht & dai; H Þai be kled in werld þe same, Þat .., ai om. E ou*er*hiled. EH twifald. E mantel H klagh. E To l. swiþe mikel in ... E om of. H on pouer rihthalues. H To sauf make.

CIX.

H apon. EH Whil. E foos. E om to. E For to lau*er*d þurgh-out. E Inmid of þi. E of dai. E With brihtnesse of h. liht. E Of wombe ful wit*er*li, .. þe gat I. EH swor a nothe. E in ai to rek*e*. H After hode. E sal breke, Kinges in his dais sal wreke. H in his dai of w. E Dome in b. so sal he. E .. for to be. E Swatche H Squatche. H heues. E bone. one. E of bournand. E For þat heued he heued vp ai. H om he; heuen.

CX.

E om lauerd; shr. sal I þe to. E so. E are ai; .. soth are þai. E Shrift his werk. E in w. of werldis his. E Mildherted and mil[s]ful l. isse, Minde he

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Ms. Vesp. D VII.

4 Minde he made of*e* wondres his;
Milde-herted and rewfull*e* lauerd is.
Mete he gaf*e* in ilka land*e*
To þas þat*e* er*e* him dredand*e*.
5 Mined of his witeword*e* in werld sal he be;
Might*e* of his werkes to his folk*e* schew sal he,
6 Þat*e* heritage of genge gif*e* he to þa.
His hendwerkes sothnes, dome als-swa.
7 Trew al his bodes, in werld*e* of*e* werld*e* fest*e* ai;
Made in sothnes and in euennes er*e* þai.
8 Biyng*e* to his folk*e* lau*e*rd sent he;
He bade his witeword*e* in [ai] schulde be.
9 Hali and aghfull*e* es name his.
Biginning*e* of wisedome lau*e*rd drede is;
10 To all*e* him doand, gode vnderstanding*e*.
In werld of*e* werld es his loueing*e*.

CXI.

Seli man þat dredes lauerd of blis,
Swith mikel he wille in bodes his.
2 Mightand in erthe his sede bes alle;
Strende of*e* rightwise blissed be salle.
3 Blisse in his hous, and ricchesse,
And in werld*e* of*e* werld*e* his rightwisnes.
4 Sprungen in mirkenes to right*e* light*e* is,
Mildeherte and rewfull*e* and rightwis.
5 Blithefull*e* man he es for-þi
He þat lenes and has merci,
Wele-settes his saghes in domes al;
For in ai noght*e* be stired he sal.
6 In euer minde rightwis sal be[1];
Of iuel hering*e* noght drede sal he.
7 Graiþe es his hert*e*, night*e* and dai,
To hope in lauerd; fest es ai
His hert; noght stired sal he be,
His faas til he forsee[2].
8 He tospred, gaf*e* to pour*e* þat*e* had nede.
Þe rightwisenesse of*e* him, to mede,
Wones in werlde of*e* werld þerforn;
In blis vphouen sal be his horn.
9 Sinful sal se, and wrath he sal,
And gnaiste his tethe he sal with-al,
And sal sculk*e* to be awai;
Vhorning*e* of*e* sinfull*e* forworth sal ai.

CXII.

Herihes lau*e*rd, þat childer be;
Name of*e* lau*e*rd herihe ye.
2 Name of*e* lau*e*rd ai be in blisse
Fra heþen forth into werld þat isse.
3 Fra sunne spring*e* to setelgang*e*
Herihandlik*e*[3] name of*e* lau*e*rd amang*e*.
4 Hegh ou*e*r alle genge lauerd isse,
And ou*e*r heuens es his blisse.

[1] V In memoria aeterna erit justus. [2] V despiciat. [3] V laudabile.

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m. of w. h. E þo H þa. E hand-werkis. E sheued he. E Þat giue erit. of g. to þo. E handwerke. deme als-so. E Trew ar*e* al his bodes ai, Fest i*n* werld of werld ar þai, Maked most in sothnesse, And als-swo in euennesse. E send inst. of bade. E in ai to be. E om es. EH dred of lau*e*rd. E Til.

CXI.

E dredis. E om he; wil in b. isse. E & werld. E To riht in merkenes liht sprungen isse. E Milsful. EH sayhes. EH dome. E In euening*e* rihtwis rihtwis sal be. E Of heryng iuel. E Graiþed til hope i*n* lou*e*rd hert hisse, Samen festened hert hisse isse, He ne sal noht stired be Til þat his foos .. H His wiþerwines. H and gaf. EH om had. E om Þe. E þar-forn. E & he. H tegh. E om he sal. E & he. E Sinful ȝhorning*e*. E sal I ai.

CXII.

E childre. EH ai haue bl. E For þis nou vntil i*n*. E Herghlic. EH is.

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Ms. Vesp. D vii.

5 Wha als god oure lauerd þate wones
in hegh,
Meke thinges in heuen and in erthe
he segh[1],
6 Fra þe erthe helplesse raisand,
And ofe thoste þe poure rerand,
7 With princes þat him bilouke[2] he,
With princes ofe his folke to be.
8 Þat geld in houses makes wonand,
Moder ofe sones to be faineand.

CXIII.

1 In outegate ofe Iraele,
Oute ofe Egipte come swa wele;
Iacob hous—was glad for-þie —
Ofe þe folke ofe barberie:
2 Made es Inde his halinesse,
Irael his might he esse.
3 Þe see segh, and flegh onane,
Hindeward turned es Iordane;
4 Hilles als wetheres fained þare,
And knolles als lambes ofe schepe
þate are.
5 What es þe, see, þat þou flegh nou?
And þou, Iordan, obake þat went
eretou?
6 Hilles, als wetheres gladed ye?
And, knolles, als lambes ofe schepe
þat be?
7 Ofe face ofe lauerd þe erthe stired
isse,
Ofe face ofe god ofe Iacob blisse;
8 In weres ofe watres þat turnes stane,
And kliffes in welles ofe watres to
gane. —
1 Noghte til vs, lauerd, noght til vs
nou,
Bote til þi name blisse gife þou,
2 Ouer þi merci and þi sothnesse;
Leswhen sai genge: »þair god whare
esse?«
3 Oure god sothlike in heuen es kid;
Alle þat euer he wald he did.
4 Lickenes ofe genge, siluer and gold,
Werkes ofe men hend ofe mold.
5 Þai haue mouth, and sal noght speke
with-al;
Eghen þai hane, and se þai ne sal.
6 Þai haue eres, and here ne sal þai
oghte;
Nese-thirles þai haue, and smel sal
noghte.
7 Hend þai haue, and noght sal þai
Grape with þam, night ne dai;
Fete þai hane, and sal noghte ga;
In þaire throte noght crie sal þa.
8 Like be to þam þate make am swa,
And alle þat traistes in þam ma.
9 Israel hous hoped in lauerd ofe
blisse;
Þar helper and þar forhiler he isse.
10 Aaron hous in lauerd hoped þai;
Þar helper and þar forhiler he es ai.
11 Þat dredes lauerd, in lau[er]d hoped
ma;
Helper and forhiler es he ofe þa.
12 Lauerd ofe vs was minand,
And vs he blissed with his hand.
He blissed þe hous ofe Irael;
He blissed þe hous ofe Aaron wel.

[1] V respicit. [2] collocet.

E Who. EH louerd oure god. E Mekenesses. E Help[l]es fro þe e. risand. E ȝost H þost. EH hous. E erand. E swo fainnande; to be om.

CXIII.

EH outgang. E barbari. EH helinesse. E Þe se he s. E a-non. E Hinward. EH is. E weþers H Als. E ware. EH & Iordan. E fained. E meres. E to þi n., H om til. E milþe. E werkis. H wid-al. E se ne þai. E & here sal þai noht oght H & noht here sal o. EH Grope. H bi niht. E go. E Noht·kri in þar throte sal þo. H Leke be þam. E þo so. EH traisten E oght in þo. EH louerd. E forheler. E hoped in l. so. E Helper & forhiler he is of þo. EH dreden. E in him h. þai, Þar h. & þar f. he is ai. E he was. E he vs. E vs inst. of þe hous. H dreden E dredend. E þe mekil. E om

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Ms. Vesp. D VII.

14 Þat dredes lauerd, al blissed he,
Þe littel with þe mar*e* to be.
15 Eke mote lauerd ou*er* yhou,
Ouer yhou and ou*er* yhour sones nou!
16 Blissed o*f*e lau*er*d be yhe ma,
Þat maked heuen, erthe als-swa.
17 Heuen o*f*e heuen to lau*er*d be;
And erthe to mensones ga*f*e he.
18 Nogh*t*e dede, lau*er*d, sal looue þe alle,
Ne in to helle þa þat doune falle.
19 Bot we þa*t*e liuen, lau*er*d we blisse,
Fra hethen and in to werld þa*t*e isse.

CXIV.

I luued, for þat lauerd o*f*e heuen
O*f*e mi bede sal here þe steuen.
2 For he helded to me his ere wiseli,
And in mi daies kalle sal .i..
3 Sorwes o*f*e dede vmga*f*e me ai,
And wathes o*f*e helle me fand þai.
4 Drouing*e* and sorwe bath fand .i.:
And name o*f*e lauerd .i. kalled for-þi,
5 »A, lau*er*d, lese mi saule«. mildeful lau*er*d al
And rightwise, and onr*e* god milse[1] sal.
6 Yhemand small*e* lauerd es he;
.I. am meked, and he lesed me.
7 Turne, mi saule, in þi rest*e* to be,
For lauerd wele did he to þe.
8 For he toke mi saule fra dede, min eghen twa,[1]
Mi fete fra slithing*e* þer .i. ga.
9 Qweme to lau*er*d .i. sal in land
In þe rike o*f*e liueand.

CXV (continuation of preceding).

10 I leued, .i. spak*e* for-þi;
Swithe mikel sothli meked am .i..
11 .I. saide in min outgang*e*[2]:
»Ilke man ligher es amang*e*«.
12 What sal .i. yhelde to lau*er*d fre
For alle þat he has yholden me?
13 Drink*e* o*f*e hele take .i. sal,
And name of lau*er*d kalle with-al.
14 Mi behotes yhelde sal .i.
Bifore alle his folk*e* for-þi.
Derworthi es in lau*er*d sight*e*
Þe dede of his haliyhes bright*e*.
15 A, lauerd, for .i. am þi hine;
I. þi hine, ande sone o*f*e hande-maiden þine:
16 Þou brake mi bandes, .i. sal to þe
Offre offrand o*f*e lo*f*e þa*t*e be,
And name o*f*e lauerd ful o*f*e might*e*
Sal .i. kalle bathe dai and night*e*.
17 Mi behotes yhelde sal .i.
In sight*e* o*f*e alle his folke for-þi;
18 In porches o*f*e lauerdes hous bright*e* als beme,
In mid o*f*e þi Iherusaleme.

[1] Ms. misse.

[1] V oculos meos a lacrymis. [2] excessu.

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mote. E Blisse yhe lou*er*d with hand Þat maked erþe als-so þe land. E of heuens. E heryhe. E Noht in til. E om þa.

CXIV.

EH loued. H his ere to me. E For lou*er*d heldid his ere to me al. E I sal. E Sorghes H Sorihes. E wozes H woþes. H fonde E onfong, E ai. E þo inst. of bath. E om of. EH kald. E milsful. EH om lauerd. E Lou*er*d and r. E fra ded and pine, Mine eghen for (r. fro) teris, *fro* slidyng fete mine.

CXV.

E For þat I spack*e* leued I, I sothlic mikild and (!) meked for-þi. E lither. E helyng*e*. E yheld for-þi. EH þe folk*e*. E sal I. E mi l. E Þou br. mi b., vnto þe Offre o. I sal þat be Of herzing, and name with-al Of louerd eu*er* I sal [cal]. EH Mine hotis. E y. ful witerly. E .. sal I. EH louerd. E And in mid.

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Ms. Vesp. D vii.

CXVI.

Heriyhes lauerd, alle genge þat be;
Alle folke, him heriyhe yhe.
2 For ou*er* vs fest*e* his merci esse,
And in ai es lauerdes sothnesse.

CXVII.

Schriues to lau*er*d, for gode he isse,
For in werld es merci hisse.
2 Saie nou Irael: for gode he isse,
For in werld es merci hisse.
3 Saie nou Aaron hous for-þi:
For in werld es his merci.
4 Þat dreden lauerd, saie þai:
For in werld his merci ai.
5 Fra drouing*e* lauerd kalled .i;
And lauerd herd me in brede for-þi.
6 Lau*er*d helper to me es he;
Noght*e* sal i. drede what*e* man does me.
7 Lau*er*d helper es to me;
And mi faas .i. sal forse.
8 Gode to traiste in lauerd it es ai,
Þan traiste in ani man be mai.
9 Gode to hope in lauerd es it*e*,
Þan to hope in p*ri*[n]ces yhit*e*.
10 Alle genge vmyhode me ma;
And in name of*e* lauerd for .i. am wroken in þa.
11 Vmgiuand vmgaf*e* me swa;
And in name of*e* lau*er*d for .i. am wroken in þa.
12 Als bees vmgaf*e* þai me þare,
And þai brent*e* als fire in thornes war*e*;
And in name of*e* lau*er*d for-þi
Wroken wele in þam am .i..
13 .I. am put*e*, .i. am t*ur*ned[1], þat .i. suld falle;
And lau*er*d vpfang*e* me with-alle.
14 Mi strenght*e* and mi lof*e* lau*er*d es he;
And made it*e*[2] es in hele to me.
15 Steuen of*e* gladschipe and of*e* hele sal rise
In þe telde of*e* rightwise.
16 Lau*er*des righthand made might, lau*er*d hand right*e*
Vphoue me; lau*er*d righthand made might*e*.
17 Noght sal .i. die, bot*e* liue .i. sal;
And lauerd werkes telle with-al.
18 Ȝraihand[2] lauerd me ȝrahed[3] he,
And to dede noght gaf*e* he me.
19 Rightwise[4] yhates open to me þa:
And in þam .i. sal inga,
.I. sal schriue to lau*er*d. þis yhate lau*er*des isse,
Rightwise sal ga in it*e* with blisse.
20 .I. sal schriue to þe, for þou herd me,
And made er*e* tou me in hele to be.
21 Þe stane whilk*e* biggand forsoke,
It*e* es made in heued of*e* þe noke[5].
22 Fra lauerd maked es þisse,
And in our*e* eghen wonderfull*e* it*e* isse.
23 Þis es þe daie þat lauerd made to be;

[1] V Impulsus eversus sum. [2] r. he. [3] = ags. þreagan þrean (pr. þreade) castigare. [4] r. rightwisnes. [5] V in caput anguli.

CXVI.

E him ai H lauerd. E hergh H heyhe. E fest ou*er* vs. E And sothnesse of lau*er*d is i*n* ainesse.

CXVII.

E his m*er*ci isse. H Irael hous. E his m*er*ci esse. E Sai nou Aaron hous for god he isse. E his merci isse. E sai þai for-þi. E is his merci. E Fro. E And i*n* brede lou*er*d herd me f. V 6 om in E. E Gode is to t*ra*ist i*n* lou*er*[d] of blisse. E man þat isse. E To hope i*n* lou*er*d it is gode yhit. H traist; E pr. wiht. E mo. E in þo. E so. þo. E þai vmgaue me þore. E brind. E For þat wroken in þ. EH onfong*e*. E strenth H streug. E om lof. E om sal rise. E In teldis of r. and lele. EH Lou*er*d. E and riht. E did might. E I sal noht degh bot l. with-al And werkis of l. tel I sal. H dee; lauerdes. E Þraghand .. þraghe, H Ȝrayhand .. ȝrayhed. E Open me rihtwis yhates so. H om to. E go. E lou*er*d yhate þisse. E i*n* hit sal go. EH art to. E om Þe. E of noke. E Of. E And wundre i*n* our*e* eyhen. H om þat. E om to be.

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Ms. Vesp. D VII.

Glade we in it*e*, and faine we.
24 A lauerd, saufe make þou me;
A lauerd, in querte to be.
Blissed be, þe wilde and tame,
Whilke þat comes in lauerdes name.
25 Fra lauerdes hous to you blissed we;
Gode lauerd, and til vs lighted he.
26 Settes miri daie in thickenesse,
Vnto horn þat ofe wened esse.
27 Mi god þou erte, and .i. sal schriue to þe;
Mi god þou erte, and .i. sal vpheue þe.
28 .I. sal schriue to þe, for þou herd me nou,
And to me in hele made ertou.
29 Schriues to lauerd, for gode he isse,
For in werlde es merci hisse.

CXVIII.

SEli vnwemmid ere in wai,
In lagh ofe lauerd þat gane ai.
2 Seli þat ransakes witnes hisse,
In alle þar hert sekes him for blisse.
3 Noghte þate wicknes wirken ai
In his waies yhoden þai.
4 Þou bade þine bodes ilkedele
To be yhemed swith wele.
5 Whine[1] ware mine waies righted swa
To yheme þine rightwisenesses ma!
6 Þanne schente sal .i. noghte be,
In alle þine bodes when .i. se.
7 Schriue vnto þe sal .i.
In rightinge ofe hert for-þi,
In þate þat .i. lered mare and lesse
Domes ofe þi rightwisenesse.
8 Þhine rightwisenesses .i. sal yheme in thoght:
Towarde, frawarde[1], forlete me noght.
9 In what yhunger righte[s][2] his wai? ב
In yhemand þi saghes ai.
10 In alle mi hert soghte .i. þe:
Fra þine bodes schoune[3] noghte me.
11 Þine speches hide .i. mine hert withiune,
Þate .i. sul noght to þe sinne.
12 Blissed, lauerd, ai ert þou;
Þine rightwisenes lere me nou.
13 In mi lippes schewede .i.
Alle domes ofe þi mouth for-þi.
14 In þe waie ofe þi wittenesses
Am .i. lusted als in alle richesses.
15 In þine bodes wun[4] sal .i.,
And bihalde þine waies witerli.
16 In þi rightwisenesses bithinke .i. sal,
Þine saghes noghte forgete with-al.
17 Foryhelde to þine hine, quiken me, ג
And .i. sal yheme saghes ofe þe.
18 Vnhile mine eghen, and bihald .i. sal
Wondres ofe þi lagh with-al.
19 Comelinge am .i. in erthe to se,
Hide noghte þine bodes fra me.
20 Langed mi saule to yherne ful wide
Þine rightwisenesses in alle tide.
21 Þou snibbed proude; werihed be þai
Þat helden fra þi bodes ai.
22 Bere fra me vpbraidinge and forhoghte[5],

[1] V Utinam.

[1] V usquequaque. [2] Ms. righted. [3] V repellas. [4] exercebor. [5] contemptum.

E Faine we i*n* it and glade. E sond for to be. E yhe wild. E Fro. H ȝhitnesse. E Settes mirie dai þerforn In thicnesses to þe wened horn. E his m*er*cy isse.

CXVIII.

E vnwemed. EH ar. E And godes lagh þat gangen ai. EH ransake. H witnesses. EH seke. E with b. EH bad. E Suld be. EH swiþe. E wor mi. E so. mo. H suld. E it. E more. E rihtwissenesse EH sal I. H lere. E froward. E yhonger yhemed þi w. EH þine. H sayhes. E Fro. EH mi. EH ne suld noht. EH art. EH rithwissenesses. E I shewed in lippes mine Alle þe domes of mouth þine. E om þe. E rihtwisnesses. E I lusted als in richesesses. E þi. wone. H sayhes. EH þi. E Vnhele. EH Wundres. E C. in erþe am I. E fro me for-þi. E Mi saule wiled. EH ȝhorne. H prude. EH weried. E fro. EH þine. E Vpbraydinge and forsakinge bere fro me, For

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Ms. Vesp. D vii.

Þine witnesses for .i. soght*e*.
23 Sothlik*e* aldermen þai seten
And againes me þai speken;
And þi hine þat eure esse
Woned in þi rightwisenesse.
24 For and þi witnesse thoght mine;
And mi rede rightwisenesse þine.
ד 25 Cliued mi saule to þ*e*[1] flet:
After þi word*e* qwiken me yhet*e*.
26 .I. schewed mi waies, and þou herd me:
Lere me þi rightwisenesses þat be.
27 Of*e* þi rightwisnesses lere me þe wai,
.I. aryhed(!) in þi wordes[2] ai.
28 For sleuie[3] sleped saule myne:
Festen me in wordes þine.
29 Wai of*e* wicknes stir*e* fra me nou,
And of*e* þi lagh milthe of me þou.
30 Wai of*e* sothnes ches .i. for-þi,
And þi domes noght*e* forgete .i..
31 To þi witnesses cliued .i. to be:
Lauerd, nil tou schend me.
32 Wai of*e* þi bodes ran .i. with quert*e*,
When þou tobreddest*e* mi hert*e*.
ה 33 Lagh set to me, lau*er*d, wai
Of*e* þi rightwisnesses, and .i. sal seke it*e* ai.
34 Gif*e* to me vnderstanding*e* al,
And þi lagh ransake .i. sal,
And yheme wele bi night and dai
In al mi hert*e*, whils liue .i. mai.
35 In stihe of*e* þi bodes lede þou me,
For þat .i. wald*e* in it be.
36 Helde mi hert in witnesses þine,
And noght in yherning*e*[1] to be ine.
37 Turn min eghen, þat þai fantome ne se;
In þi wai quiken þou me.
38 Sete to hine þine for mede
Speche þine ai in þi drede.
39 Cut*e* mine vpbraiding*e* þat .i. am wende;[2]
For þi domes winsome and hende.
40 Loke þine bodes yherned .i.:
In þine euennes quiken me for-þi.
41 And þi m*er*ci, lau*er*d, come ou*er* me; ו
Þi hele after speche of*e* þe.
42 And answer to vpbraidand me .i. sal,
For .i. hoped in þine saghes al.
43 And ne awai-ber*e* fra mi mouth
Word*e* of sothnes þat es kouth,
Toward fraward, night ne dai;
For in þi domes ou*er*-hoped .i. ai.
44 And þi lagh ai sal .i. yheme,
In werld and in werld of*e* werld to queme.
45 And .i. yhode in brede to be,
For .i. soght*e* bodes of*e* þe.
46 And .i. spak*e* of þi witnesses in kinges sight*e*,
And noght was schent*e*, dai ne night*e*.
47 And .i. thoght in bodes þine,
Þat .i. loued als lif*e* mine.

[1] Ms. þi. [2] EH wundres; V et exercebor in mirabilibus tuis. [3] Ms. sleme? V prae taedio.

[1] V avaritiam. [2] V suspicatus sum.

I s. w. of þe. E And sothlic þe prince s. E And I þi hine ai þat isse, Was woned. H þine witnesses. H rihtwisnesses. E Mi saule cliued. E quikend. E Þine(!) waies I kid. E rihtwisnesse of þe. E om þe. EH wundres. E Slepid mi saule for sleuthe i*n* rest, In þi wordes þou me fest. H sleuie. E fro me stire þou, & in lagh milzhe of me nou. H & þi l. of me m. þou. E I ches and soght, & þine d. forgete I noht. E In þi witnesse lou*er*d cleued I, Ne wil þou shend me for-þi. E I ran i*n* q. E to-brededest þi h. E Vndirstanding giue to me And I sal ransake lagh of þe, And yheme whil I haue quert Til I liue in al mi hert. H yheme hit. E Lede me i*n* stigh of bode þine For it wald I to go ine. E þi witnesses. HE yhorning E of richesses. H om þat. H þai ne fantum E f. þai ne. E In þi sothnes. E vnto þi h. to. E om þi. E Kut m. v. for ilhoped a*m* I, For þine d. winsu*m* wit*er*li. EH zhorned, E I to se. E om for-þi. E And come ou*er* me lou*er*d þi m*er*cy. E þi speche for-þi. E til. EH word I sal. E For i*n* þine s. hoped I al. E of mi. E of rihtwisnesse is. E T. f wit*er*li. H om ouer. E om ai. E yheme I sal. E .. with-al. E witnesse. E shent was I. E And in þi bodes ai I þhoht Whilc I loued more

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Ms. Vesp. D VII.

48 And .i. houe mi hend to þi bodes mar*e* and lesse
Þat .i. loued, and woned[1] in þi rightwisnesse.

ד 49 Mined of þi worde to þi hine be nou,
In whilk*e* hope to me gaf*e* þou.

50 Þis roned me in mekenes mine,
For me qwikened speche þine.

51 Toward fraward*e* proude dide wicli,
And fra þi lagh noght helded .i..

52 .I. mined of*e* þi domes fra werld sumdele,
Lau*er*d, and roned am .i. wele.

53 Waning*e* held*e* me, for sinnande
Þat þi lagh war*e* forletande.

54 Sanglic[2] to me war*e* rightwisnesses þine
In stede of pilgrimage mine.

55 .I. mined, lau*er*d, of þi name bi night*e*,
And þi lagh .i. yhemed right*e*.

56 Þis es made to me for-þi,
For þi rightwisnesses soght*e* .i..

ה 57 Dele mine, lauerd, saide .i.,
To yheme þi lagh ful stedfastli.

58 .I. bisoght*e* þi face in al hert mine;
Milþe of me after speche þine.

59 .I. thoght mi waies, and turned swa
Mi fete in þi witnesses ma.

60 .I. am boune, and let na-dele,
Þat*e* .i. yheme þine bodes wele.

61 Stringes of sinful vmclipped me,
And .i. forgate noght lagh of*e* þe.

62 At midnight*e* .i. ras to þe at schriue
Ouer domes of*e* þi rightnes biliue.

63 Deltakand[1] .i. am of al þe dredand,
And of þi lagh wele yhemand.

64 Of*e* þi merci, lauerd, þe erthe full*e* esse:
Lere þou me þi rightwisnes.

ט 65 Godenes dide þou with þi hine,
Lau*er*d, after worde þine.

66 Lere me godenes, wisdome, and lare,
For in þi bodes le[u]ed[2] .i. mare.

67 Ere .i. was meked gilted .i.,
Þi speche yhemed .i. for-þi.

68 Gode ert þou, and in þi godenes
Lere þou me þi rightwisenes.

69 Manifalded es ouer me
Wickednes of proude þat*e* be;
.I. sothlik*e* in all*e* hert mine
Ransake sal ai bodes þine.

70 Lopred als milk*e* es hert of*e* þa;
And .i. þi lagh am thinkand swa.

71 Gode es to me þat þou meked me,
Þat .i. lere rightwisenesses of*e* þe.

72 Gode to me lagh of þi mouth holde,
Ouer thousandes of*e* siluer ore golde.

י 73 Þine hend made [me] for to be,
And als-swa þai schope me:
Gif*e* to me vnderstanding*e*,
Þat .i. lere þi bodes ou*er* al thing*e*.

[1] V exercebar. [2] V Cantabiles.

[1] V Particeps. [2] Ms. lered.

þen oght. E And I houe mi hend olofte To þi bodes þat are softe, Whilc I loued stedefastli, And in þi rihtwisenesses woned I. E þou be, nou om. E þou gaue to me. E me roned. E Proude quedli dede toward froward, And *fro* þi l. boghed I noght awaiward. E I m. of þi d. wit*er*li Fro werld lou*er*d, & r. am I. E fro. E wore. E Songlic me wore. H rihtnesses E rihtwisenesse. E And I get þi lagh ful right. E Mi dele l. wit*er*li For to yheme þi lagh said I. E I th. mi w. more and lesse And t*ur*ned mi fete in þi witnesse. E I am graiþed, noht letted so. E þi b. mo. H Strenges. E vmclippe. E om i. E And midniht ros I to shriue to þe. E om domes. E rihtwisenesse þat be. E And þine bodes. E Þe erþe louerd is ful of þi m*er*ci, Mine rihtwisnesse lere me for-þi. E lor*e*. E þine. EH leued. E om i. more. E For þat yhemed I þi speche sothli. E Teche me i*n* þi. E Manifolded ar*e*. EH Wickednesse. E I s. in mi hert al R. þi bodes sal. E Loperd. E of þam. E I sothlick*e* þi lagh thinkand am. E Gode to me for þou lered(!) me. E rihtwisnesse. E Lagh of þi mouth to me gode and holde. E a þhousand. E and g. E Þine h. þat ar heli two, Made me and shop me als-so. E Giue v. vnto me, Þat I ler*e* bodes of þe.

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Ms. Vesp. D VII.

74 Þat drede þe sal se and faine for-þi,
For in þi wordes ou*er*-hoped .i..
75 I. knewe, lau*er*d, þat þi domes euennesse,
Þou meked me in þi sothnesse.
76 Be þi merci þat it*e* rone me,
After þi speche to þi hine wil be.
77 Come to me, lau*er*d, þi rewthes, and liue .i. sal;
For þi lagh mi thoght*e* es al.
78 Schent be proude mar*e* and lesse,
For vnrightwiselik*e* wickednesse
In me dide þai; and .i. al dai
Woned[1] in þine bodes ai.
79 To me be turned dredand þe,
And at*e* knewe þi witnesses, to se.
80 Be mi hert vnwemmid with-in me
In þi rightwisenesses, þat schent*e* .i. ne be.
ב 81 Waned in þi hele saule mine,
And .i. ou*er*hoped in worde þine.
82 Waned min eghen in speche of*e* þe,
Saiand: »when sal tou rone me?«
83 For als [b]it[2] in frost*e* am .i. wroght*e*;
Þine rightwisenesses forgete .i. noght*e*.
84 Hou fele daies of þi hine ere in land?
When saltou do dome of*e* me filiyhand?
85 Wicked, fablinges talde to me,
Bot noght*e* als þe lagh of*e* þe.
86 Alle þine bodes sothe ere þai:
Wicked filiyhed me, helpe me ai!

[1] V exercebor. [2] Ms. hit; V uter.

87 Almaste in erthe þai me forname;
And þi bodes forlete .i. noght*e* for þame.
88 Quiken me after þi merci,
And witnesses of*e* þi mouth yheme sal .i..
89 IN eu*er*mare, lauerd of*e* blisse, ל
Þe worde of*e* þe in heuen it isse.
90 In strende and strende þi sothnesse;
Þou grounded þe land þat eu*er* esse.
91 With þi welesetting*e* lastes dai,
For al thing*e* serue to þe sal ai.
92 Bot*e* for þi lagh mi thoght*e* esse,
Þen thurgh hap .i. forworþed in mi mekenesse.
93 In ai forgete .i. noght rightnesses of*e* þe;
For in þa quikenedest*e* þou me.
94 Þine am .i., sauf*e* me make þou,
For þi rightwisenesses soght*e* .i. nou.
95 Me abade sinful, þat me forles þai;
Þi witnesses vnderstode .i. ai.
96 Of alle fulfilling ende sagh .i.;
Swith brade þi bode wit*er*li.
97 Hou luued .i., lau*er*d, þi lagh ai! מ
Mi thoght*e* es it al þe dai.
98 Ouer mine faas slegh me made þou yhit*e*
To[1] þi bode, for in ai to me es it*e*.
99 Ouer alle lerand me .i. vnderstode;
For mi thoght*e* þi witnesses gode.
100 Ou*er* elde[2] .i. vnderstode in thoght*e*;

[1] V mandato tuo, abl. [2] senes.

E þe dred. E with-al. E I al. E I k. þi [dom] lou*er*d for e. E And þou me m. E To þi hine after speche [of] þe. E om lau*er*d E in þi. E sal I. E *in* yhot. H ȝoht. E is wit*er*ly. E Sh. be pr. niht and dai, For v. wicnes did þai In me sohtlic ai, and I Aryhed (!) in þi bodes for-þi. E Þai t*ur*ne to me are þe d*re*dand, And þat þi witnesse are knawand. H þat knaw. E Be made vnwemed þe hert of me. E And bit in frost I am made for-þi. E Þi. E noght forgat I. H daies are E ar daies. E make d. E saghes tolden. E laghes. E þi b. sothnesse. E fylehen H filyhe. E Litel les. me þai. E forsoke. E witnes. E In eu*er* lou*er*d god to neuen Worde of þe hit wones i*n* heuen. H om þe; land þe mare and lesse; E þe erþe and it es. E Þurgh [þi] dihting lasted þe dai. E to þe s*er*ue. E ai esse. E In ai þi rihtwisenesses forgete I ne sal. E þam. E me al. E sauf me for-þi. E þine. E om nou. EH abode. E Þine rihtwisenesses. E I sagh ende of al fulfilling*e*, Swiþe mikil brode is þi bigining. H ful witerli. E lagh (þi om) louerd. H ȝhot. E O. mi fos sl. þou made me to be. E it is to me. E Ouer elde I v., For I soght þine bodes g., I vndirstode ou*er* al lerand me, For mi þoht is w. of þe. H al il E al iuel. E I

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Ms. Vesp. D vii.

For þat*e* þine bodes .i. soght*e*.
101 Fra iuel wai forbed*e* .i. fete mine,
Þat .i. yheme wele wordes þine.
102 Fra þine domes noght helded .i.;
For þou set lagh to me wiseli.
103 Hou swete to mi chekes þi speches ai!
Ouer hony to mi mouth ere þai.
104 Of*e* þi bodes vnderstode .i.;
Alle waie of*e* wikenes .i. hated for-þi.
ȝ 105 Lanterne to mi fete es worde þine,
And light*e* vnto stihes mine.
106 .I. swore and set, mar*e* and lesse
To yheme domes of*e* þi rightwisenesse.
107 Toward fraward meked am .i.;
After þi worde quiken me for-þi.
108 Wilnes[1] of*e* mi mouth, lau*er*d, make wele queme,
And þi domes lere me to yheme.
109 Mi saule es ai in hend*e* mine,
And .i. forgete noght lagh þine.
110 Sinfull*e* to me snares sette;
And fra þi bodes noght*e* dweled .i. yhette.
111 In eritage soght[2] .i. þi wittenesses ai;
For gladschipe of*e* mi hert*e* er*e* þai.
112 .I. helded mi hert to do forbi al thing*e*
Þi rightwisenesses in ai, for for-yhelding*e*.
ȝ 113 Wicked to hatereden had .i.,
And þi lagh .i. luued for-þi.
114 Mi helper and mi keper ertou,
And in þi wordes ou*er*-hoped .i. nou.
115 Withdragh yhou, lither, fra me for-þi;
And bodes of*e* mi god*e* ransake sal .i..
116 Kepe me and .i. sal liue, thurgh speche þine,
And noght*e* schende þou me fra abiding*e* mine.
117 Helpe me, and sauf*e* be .i. sal,
And think*e* in þi rightwisnesses al.
118 Þou forsoke alle witand þin right-wisnesses fra;
For vnrightwise es þe thoght of*e* þa.
119 Wemmand[1] al sinfull*e* of erthe wend .i.;
Þi witnesses luued .i. for-þi.
120 Stike in þi drede flesches mine;
For .i. drede of domes þine.
121 I made domes and rightwisnes ȝ in land;
Noght*e* gif*e* þou me to me crauand[2].
122 Onfang*e* þi hine in gode to be;
Noght þe proude sal craue me.
123 Mine eghen waned in þi hele esse,
And in speche of*e* þi rightwisnesse.
124 After þi m*er*ci do with þi hine,
And lere me rightwisenesses þine.
125 I. am þi hine, vnderstanding*e* gif*e* me,
Þat .i. wite witnesses of þe.
126 Lau*er*d, time of*e* makande[3]; ai[4]
Skatered þi lagh, night an dai.
127 For-þi luued .i. þi bodes ilkon
Ouer golde and topazion.
128 At alle þi bodes righted .i. was for-þi;

[1] V Voluntaria. [2] acquisivi.
[1] V Praevaricantes. [2] calumniantibus. [3] tempus faciendi. [4] = þai?

helded noht fro domes of þe. E vnto me; wiseli om. E speches þine (ai om). E to mouth mine. E Fro. E Þi word to mi fete lantern bright, And to mi stiyhes is it light. E more. E Meked am I toward froward to se, Lou*er*d quiken me aft*er* word of þe. E Wilnesnes. E þine. lerne. E om es. E Setten sinful snarre to me, And noght dwelled I fro bodes of þe. E þi w. soght I. E þhot inst. of gladschipe. E to yheme i*n* al þing*e*. E om in. E til h. am I. E loued I wit*er*li. E word. EH Heldes fro me liþer for-þi. E Kepe me after þi speche and liue I sal, And shend me noht [fra] þin abiding al. H om þou. E beryehed sal I be. E ai in rithwisenesse of þe. E þi domes fro H þine bodes fra. EH Þine. E Prick*e* with. H Stike in þi pric radnes drede f. m. E I drede sothlic. H dome, om in E. E r. þat be. E Ne giue me noght to krauand me. EH Onfong. E þine. E i*n* g. al, Noht craue me þe proude sal. E heli. H om Afte-þine. E Do with þi hine after þi milȝ-nesse. E om þine. E Þi hine am I. E witnesse. E Time of makyng lou*er*d mine, Þa to-schat*er*ed lagh þine. E Til al þi bodes I rihted f. E til hate

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Ms. Vesp. D VII.

Alle wai wicked hated .i..

ᴅ 129 Selkouth, lauerd, witnesses þine;
For-þi ransaked es[1] saule mine.

130 Schirenes[2] of þi speche lightes wite,
Vnderstandinge to litel giues ite.

131 Mi mouth .i. opened, and withdrogh[3] geste;
For þi bodes yherned .i. maste.

132 Bihald in me, and rewe of me,
After dome of luuande name ofe þe.

133 Right mi steppes after þi speche esse,
Þat[4] noght lauerd ouer me al vn-rightwisnesse.

134 Fra crauinge ofe men me bie þou,
Þat .i. yheme þi bodes nou.

135 Onlight þi face ouer þi hine,
And lere me rightwisnesses þine.

136 Outgange ofe watres lede min eghen twa,
For þi lagh noght yhemed þa.

ᴛ 137 Rightwis ertou, lauerd mine,
And [right] in ai es dome þine.

138 Þou sent rightwisnes þi witnes,
Swithe mikel and þi sothnes.

139 To skulke me made þi luue[5] on-an,
For forgeten þine wordes haue mi faan.

140 Fired þi speche es swithe wele,
And þi hine luued ite ilkadele.

141 Yongelike am .i. and hated; for-þi
Þine rightwisnes noght forgete .i..

142 Þi rightwisnes, in ai rightwisnes,
And þi lagh it es sothnes.

143 Drouinge and angrom[1] fonden me;
And mi thoght es bodes ofe þe.

144 Euennes witnesses þine in ai;
Vnderstandinge gife me and liue .i. mai.

145 I cried in al herte: »lauerd, here me; ᴘ
Þine rightwisnesses sal .i. seke to þe[2]«.

146 .I. cried to þe: »saufe me make þou,
Þate .i. yheme þi bodes nou«.

147 .I. forcome in ripenes, and made crie;
In þine wordes ouerhoped .i..

148 Bifore-come mine eghen at þe in grikinge,
Þat .i. thinke þi speche ouer alle thinge.

149 Mi steuen here, lauerd, after þi merci,
And after þi domes qwiken me for-þi.

150 Neghed me filiyhand to wickenes ai,
Fra þi lagh sothlice fer made ere þai.

151 Nere ertou, lauerd, in godenesse,
And alle þine waies sothfastnesse.

152 In biginninge, ofe þi witnesses knew .i. swa,
For in ai grounded þou þa.

[1] V scrutata est ea. [2] V Declaratio. [3] attraxi spiritum. [4] V et. [5] V zelus meus.

[1] angustia. [2] H se.

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had I. E witnesse. E saghes. E & v. to smale. E to-drogh. H þine. EH ȝhorned. E most. E mi[l]ȝhe. E Mi steppes r. H mi goinges steppes. E of me. E Bie me fro krauinges of men so. H crauinges. H þine. E b. mo. E Þi likham ouer þi hine þou light, & þi rihtwisnesse lere me riht. E l. ehen mine, For þai yh. noht lagh þine. E l. ay, And riht es þi dome niht and day. E to þi. E And shibed(!) m. þi s. E mi loue onone. E For þi wordes forgat mine fone. H forgoten. E is þi sp. EH loues. E Yunglic am I forsaken als-so, Þi rightwisenesses noht forgat I þo. E þi r. louerd. E angrum funden. E þhot. E E. þi w. in ai al, Giue me v. . . I sal. E al mi. H to se, E Seke sal I rihtwisenes of þe. E sauf make me ai. E þine bodes niht and dai. E forthcome. E Forthcom .. to þe. E To þinke þi speches forbi hal þinge. H speches. H om alle. E Mi st. after þi milȝhe louerd here þou. EH dome. E me nou. H fil. me to, E f. to me w. E And fro þi lagh fer. EH Negh. E ful of g. E þi. E knew I of þi witnes so. E þo.

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Ms. Vesp. D vii.

ר 153 Se mi mekenes, and outake me;
For .i. forgete noght lagh ofe þe.
154 Deme mi dome, and me bie þou;
For þi speche quicken me nou.
155 Fer fra sinful hele es ai,
For þi rightwisnesses noghte soghte þai.
156 Þine mercies, lauerd, mani be,
And after þi dome quiken me.
157 Fele þat filiyhen me, and drouen me swa;
Fra þi witnesses noght helded .i. for þa.
158 .I. sagh wemmand and skulked[1] awai,
For þi speches noght yhemed þai.
159 See for þi bodes, lauerd, luued .i.;
Þou quiken[2] me in þi merci.
160 Biginninge ofe þi wordes sothnesse;
In ai alle domes of þi rightwisnesse.

ש 161 Princes filiyhed me selfwilli;
Ofe þi wordes dred mi hert for-þi.
162 .I. sal faine ouer þine speches mare,
Als wha swa fande mikel þat reft ware[3].
163 Wicknes to hatereden had .i. sothli,
And am wlated[4]; and þi lagh luued i.
164 Seuensithe in dai lofe saide .i. to þe,
Ouer domes ofe þi rightwisenesses þat be.
165 Mikel pais to þi lagh luuand,
And to þam es na schame[1] in land.
166 .I. abade þi hele, lauerd, al dai,
And þine bodes luued .i. ai.
167 Mi saule yhemed þi witnesse,
And swith mikel luued am mare and lesse.
168 .I. gate[2] þi bodes and witnesses þine,
For in þi sighte al waies mine.

ת 169 Negh mi bisekinge, lauerd, in sight ofe þe;
Bi þi speche, vnderstandinge gife me.
170 Inga min askinge in þi sight nou;
After þi speche, me outake þou.
171 Rifte sal mine lippes ympne dai and nighte[3],
Þi rightwisenesses when þou has me taghte.
172 Schewe sal mi tunge þi speche þat esse,
For alle þine bodes euennesse.
173 Be þi hand þat it sauue me,
For þine bodes ches .i. to se.
174 .I. yherne[d], lauerd, hele þine,
And þi lagh es thoght mine.
175 Mi saule sal liue, and lone þe,
And þi domes sal helpe me.
176 .I. dweled als it ware a schepe
Þat forworþed with-outen kepe;
Seke þou, lauerd, þi hine;
For .i. forgete noght bodes þine.

[1] Ms. skulded. [2] Ms. quikened. [3] V spolia multa. [4] abominatus sum.

[1] V scandalum. [2] servavi. [3] r. naght.

E om and; lese me for-þi. E For þi lagh noht forgete I. E bie me nou, For þi lagh me qu. þou. E fro. E Þi r. for noht. E om lauerd. H mani lauerd. E þai be. E om And. E while. H filyhe E me filyhe. E droue .. so. E For þi witnes. E bohed H helped. EH om for. H þine. E þine. E om bodes lauerd. E Louerd quiken. E worde. E rihtwisnesses. E And of. E Faine sal I. E more. E who so. EH fond. E robbed wore. E Wicnes I hated and wlated am I, And þi lagh loued I sothfastli. E of rihtwisnes of þe. E louande H loouande. EH is. E no. E in hande. E abode. E om lauerd. E þi. H rihtwisnesse; E w. mo. E loued it þo. H get E yhemed. E witnes. H om þi. H seking. E In þi sight louerd negh mi biseking, After þi sp. gif me v. E Income. E om nou. E outtak me riht. E Mi lippes sal rift loft-sang þat is, When þou has lered me þi rihtwisnes. E Shew m. t. þi speche sal, For euennes þine bodes al. E For I ches þe bodes of þe. E I yhorned þi hele louerd of blisse, And þi lagh mi þhot it isse. E leue & heryhe me(!). E wore. E Seke þi hine louerd þat þou wroght, For þine bodes forgete I noght.

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Ms. Vesp. D VII.

CXIX.

To lauerd, when .i. was droued, cried .i.,
And he herd me witterli.
2 Lauerd, fra wicked lippes mi saule lese tou,
And fra swikel tunge nou.
3 What es þe giuen, or what set es to þe,
At swikel tung, ife þat it be?
4 »Arwes scharpe ofe mightand,
With koles ful vnronand[1]«.
5 Wa to me, for mi teldestede swa
Forthferred es me fra[2]!
.I. erded with erdand Cedar;
Mikel comelinge mi saule was þar.
6 With þa þat pais hated ai
Was .i. paisfulle, night and dai;
When .i. spake to þam for-þi,
Þai infaght me selfwilli.

CXX.

I houe mine eghen in hilles, to se
Whethen sal come helpe to me.
2 Mi helpe sal be lauerd fra,
Þat maked heuen, erthe als-swa.
3 Noght in stiringe mi fote giue he,
Ne he sal slepe þat yhemes þe.
4 Loke noght sal slepe ne, slepe sal wele[3],
Whilke þat yhemes Iraele
5 Lauerd yhemes þe, lauerd þi schilder be
Ouer þe righthand ofe þe.
6 Bi dai noght þe sunne skalde þe sal,
Ne þe mone bi night with-al.
7 Lauerd fra alle iuel yheme þe;
Lauerd þi saule yheme he.
8 Lauerd yheme þine ingange and þine outgange,
Fra hethen and in to werlde lange.

CXXI.

I am faine in þa þate saide are[1] to me:
»In hous ofe lauerd ga sal we«.
2 Standande ware our fete als beme
In þi porches ofe[2] Iherusaleme.
3 Ierusalem, þat bigged als cite isse,
Ofe wham in him-selfe del-taking hisse[3].
4 Þider sothlike vpstegh on heght
Kinde, kinde ofe lauerd reght,
Witnes ofe Irael þe same,
For to schriue to lauerdes name.
5 For þare sat þai setels in dome with[4],
Setel ouer þe hous ofe Dauid.
6 Biddes whilke[5] at pais ere Ierusalem land,
And mightsomnes to þe louand.
7 Pais be in þi might esse,
And in þi toures mightsomnes.
8 For mi brethre and mi neghburghs be,
Spake .i. mikel pais of þe.
9 For hous ofe lauerd, our god es he,
Soght .i. godes vnto þe.

[1] V cum carbonibus desolatoriis. [2] V Heu mihi, quia incolatus meus prolongatus est. [3] V non dormitabit neque dormiet.

[1] V in his quae dicta sunt. [2] om. of. [3] V cuius participatio ejus in idipsum. [4] Quia illic sederunt sedes in judicio, sedes &c. [5] V quae ad pacem sunt I.

CXIX.

E When I was droued to lauerd k. I. E fro. EH wicke. E þou. E fro. E is þe set. H om es. E Vn-to sw. t. yhete. E Arowes. E vnrounandand. E Wa me vntilyngstede swa. H tilstede. E fered. E Þat mikil hated pais with þo Was I paisful for to go. E Þai ouer-com.

CXX.

H Weþen. E fro. E als-so. E Þi fote in stiring noght. EH giues. E Loke he ne slepe ne slepis wel. H ne slepes. EH yheme. E þe forhiler. E O. þi r. to be. E In dai swiþe noht sinne (r. sunne) þe sal. E þe niht. E fro.

CXXI.

E fained in þo ar said. E wore. E lem. E om wham. H whom. E deltaging esse. E Þeþen. hight. right. E þore. EH setel. E om þe. E Aski. ar. E Louerd pais be in miht þat isse. H neghburyhes E neghbures. E me bi. E Pais spak I of þe for-þi.

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Ms. Vesp. D VII.

CXXII.

To þe mine eghen houe .i.,
Þat wones in heuen wit*er*li.
2 Loke als eghen of*e* hine be
In hende of*e* þair lau*er*des to se,
3 Als eghen of*e* handmaiden klene
In hende of*e* hir leuedy bene:
Our eghen to lau*er*d our god þus,
To þat he haue merci of*e* vs.
4 Milþe of*e* vs, lau*er*d, milþe of*e* vs þar*e*[1],
For of*e* forletenesse[2] mikel filled we ar*e*.
5 For mikel filled es our saule; vpbraiding*e*
To mightand, and to proude forleting*e*.

CXXIII.

Bot for lau*er*d was in vs, sai nou Irael,
Bot for lau*er*d was in vs wele
2 When men ras vp in vs swa,
Thurgh hap qwik*e* swelyhed vs þa;
3 When wrethed breth of*e* þa in vs þus,
Thurgh hap watre had ou*er*schouued[3] vs.
4 Our saule ou*er*fore scaldand[4];
Swilk*e* hap might haue bene in land
Ou*er*faren had our saule swiftlik*e*
Watre þat was vntholandlik*e*.
5 Blissed lau*er*d, þat noght gaf*e* vs swa
In taking*e* of*e*[2] tethe of*e* þa.
6 Our saule als sparw es of*e* band
Outane, fra snare of*e* huntand;
7 Þe snar*e* forbroken es in ai,
And we lesed er*e* awai.
8 Our helpe es in lau*er*des name,
Þat made heuen and land, þe same.

CXXIV.

Þat traisten in lau*er*d ilkon,
Als þe hegh hille in Syon:
He ne sal be stired in eu*er*mare,
In Ierusalem þat wones þare.
2 Hilles in his vmgang*e*; and lau*er*d in vmgang*e*
Of*e* his folk*e*, fra hethen and in to werld lang*e*.
3 For [lauerd] noght forelete[2] sal he
Yherde of sinful for to be
Ou*er* lote of rightwis, þat noght streke þai,
Rightwise, to wiknes þair hende ai.
4 Wele do, lau*er*d, to gode in quert*e*,
And to rightwise ar*e* of*e* hert*e*.
5 And heldand in bindinges[3] lau*er*d lede sal
With wirkand wicknes. pais of[4] Irael al!

[1] H ȝhare. [2] V despectione. [3] absorbuisset. [4] V pertransivit torrentem.

[1] r. to? [2] V relinquet. [3] obligationes. [4] EH ouer, V super.

CXXII.

E For loke. E of h. to se. H om þair; E þi. H lauerd. E be. E And als hend. E handen mayden. E Til; þat om. H ȝhare. E forsethenes. E filed H filde. E om es. E of vpbraydin[g] wide Til erdand and forsighnes of pride.

CXXIII.

E When þat men risen had in vs, Þurgh [hap] quic had þai swologhed vs. H om qwik. H swolȝhed. E When w. *in* vs brath of þo. E had shouued vs so. E Ou*er*fore our*e* saule sclaldand, Þurgh hap hade ou*er*faren our*e* saule wat*er* vnþoland. H swiflic. H om þat. H om þat. E so. E to teche H of tegh. E þo. E is in land. E fro. E hontand. E is it ai. E are lesed al owai. H om V 8. E om es; *in* name of lou*er*d so, Þat heue*n* and erþe boþe made þo.

CXXIV.

E traist. E euerilkone. E om hegh. EH of. E -more. þore. EH om Of his folk. E lou*er*d, om in H. E Y. of s. ou*er* lote to be Of r., þat noght in land Rihtwise to wicnesse streke þar hand. E In bindinges sothlic heldand Lede sal lou*er*d with wirkand Wickednes, þat do noght wele; Pais be ou*er* Irael. H ouer.

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Ms. Vesp. D VII.

CXXV.

In turnande lauerd wrecchednes of Syon,
Made ere we als roned onon.
2 Þen es our mouth fulfiled with blisse,
And with gladschip our tunge þat isse.
3 Þan bitwix genge sai sal þai swa:
»Mikled lauerd to do with þa«.
4 Mikled lauerd to do with vs;
Maked ere we fainand þus.
5 Turne, lauerd, our wrecchednesse[1],
Als skaldand in south esse.
6 Þat sawen in teres al dai,
In mikel gladschip repe sal þai.
7 Gaand yhoden and wepen sare,
Sendand þair sedes þai ware;
8 Come sothlike þai sal comand
With gladschip, þair handfuls[2] berand.

CXXVI.

Bot lauerd haue bigged þe hous yhite,
Vnnait swanke þai þat biggen ite;
2 Bot lauerd yheme þe cite ai,
Þat yhemen ite vnnaite wake þai.
3 Vnnait es to you bi nighte
Forto rise bifore þe lighte:
Rises after ye haue siten swa,
Þat eten brede ofe sorw and wa.
4 When he has giuen þat es beste,
Slepe vnto lnued hisse and reste,
Loke eritage ofe lauerd ofe blisse
Sones hires[1], fruite ofe wambe isse.
5 Als arwes in hand ofe mightand,
Swa sones ofe forschaken in land.
6 Seli bieren es whilke þat swa
Filled has his gerninge ful ofe þa:
He ne sal be schent, ereli ne late,
When he spekes with his faas in yhate.

CXXVII.

Seli alle þat [dreden] lauerd ofe blisse,
Þat ai gane in waies hisse.
2 Swinkes ofe þi hende for ete saltou;
Seli erte, and wele bes to þe nou.
3 Þi wife als winyher[d] mightsomand,
In halues ofe þi hous dwelland;
4 Þine sones als newe plantes ofe oliue,
In vmgange ofe þi borde to liue.
5 Loke, swa man be blissed salle
Þat dredes lauerd ouer alle!
6 Blisse mote he þe onon
Þat es lauerd ofe Syon,
Þe godes of Ierusalem þat[2] þou se
Alle daies ofe þi life þat be;
7 And sones of þi sones se þou wele.
Pais be ouer Iraele.

[1] captivitatem. [2] manipulos.

[1] Cf. R. R.'s exposition. [2] V et.

CXXV.

E wrechenes E fildful. E Oure tonge with gladship so it isse. E betwene folke. E om sal. so. H to tha E with þo. E fained. E Als swithand in esteld(!) þus. H estdel. E in t. mo, Alle gladship repe sal þo. EH Goand. E sore. E wore. E þai þai c. EH handfoles.

CXXVI.

E had biged. E þi cite. E yeme it, idel. E om to. E after siten haue yhe, And e. E of soryhe þat be. E om he; giuen has. E To his louerd (r. loued) slepe & rest. E Hires of wones. E wombe hisse. E So. H forsaken E shaken. H berne. E Seli man þat fild his zorninge of þo, Noght bes he shent when he speke in yhate with his fo.

CXXVII.

H om dreden. E om ai; gangen. EH art. H and inst. of als. E wunyherde. E wonand. E Þi. H of liue. E Loke se man. E mot þe son o-none. E And gode of I. se þou Alle d. of þi l. nou.

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Ms. Vesp. D VII.

CXXVIII.

Ofte me ou*er*come þai
Fra mi yhouth, Irael nou sai;
2 Oft fra mi yhouth me ou*er*come þa:
Sothlik*e* noght might þai to me swa.
3 Ou*er* mi bak*e* smithed sinful ai;
Þair wickednesse forlenghþed þai.
4 Lauerd rightwise slit*e* sal he
Hernes[1] of*e* sinful þat be;
Þai be schent*e* and t*ur*ned hindward onon
Alle þas þat*e* hated Syon.
5 Þai be als of*e* houses hai,
Þat or it be outschouued[2] it dries awai;
6 Of*e* whilk*e* þat repes noght fild his hand,
And his bosum þat handfules es gederand;
7 And þai saide noght þat forbi yhede:
»Blisse of*e* lau*er*d you to mede«,
»To yhou eu*er* blisse we
In name of*e* lauerd þat ai sal be.«

CXXIX.

Fra depnesses cried[i], lau*er*d, to þe;
Lauerd, here þe steuen of*e* me;
2 Bihaldand be þine eres euen
Of*e* mi biseking*e* in þe steuen.
3 If*e* wicknes, lau*er*d, þou bihald al,
Lau*er*d, wha it*e* vphald sal[3]?
4 For at þe, neghtsomnes[1] es to be;
And for þi lagh, lau*er*d, vpheld .i. þe.
5 Vpheld mi saule in worde hisse;
Hoped mi saule in lau*er*d of*e* blisse.
6 Fra yheming*e* of*e* morning*e* to þe night*e*
Hope Irael in lau*er*d of*e* might*e*;
7 For at lau*er*d it es merci,
Fulli bying*e* at him for-þi.
8 And he sal bie Irael
Of*e* alle his wicednesses wel.

CXXX.

Lau*er*d, vphouen es noght mi hert,
Ne vpborn er*e* mine eghen in quert*e*;
2 Ne in gretnesses .i. yhode to be,
Ne in wondres ou*er* me.
3 If*e* .i. feled noght mekeli,
Bot mi saule vphoue .i.;
4 Als soukand[2] ouer moder hisse,
Swa foryhelding*e* in mi saule isse.
5 Hope in lauerd Irael,
Fra hethen and in to werld wel.

CXXXI.

Mine, lauerd, of*e* Dauid,
And of*e* al handetamenes his þer-with;
2 Als he sware to lauerd of might*e*,
Hote to god Iacob he hight*e*:
3 »In telde of mi hous if*e* .i. inga;
If*e* .i. vpstegh in stede of*e* mi strail swa;
4 If*e* .i. gif*e* to mine eghen slaping*e*,

[1] V cervices. [2] evellatur. [3] quis sustinebit?
[1] propitiatio. [2] V ablactatus, R wenyd.

CXXVIII.

H E ouer-wun(n)en. E youþhe. E fro. youhe. E þo. E And þai ne miht noght. H noht to me miht þai. E s. þat esse, Þai forlenþhed þair*e* wicknesse. H turne. E hendward H hindhard. E þo þat H þa þat. E haten H hate. E Als hai of houses made be þai. EH er. E dried. EH ai. E fil sal. E Ne. EH bosem. EH handfoles is. E gedrand. E Blissing .. ou*er* yhou.

CXXIX.

EH depnes. E lou*er*d kried I H cried i lauerd. E þe bede. E Be þine eres bihaldand e. E bilok*e* al. EH vphald it. E winsumnes is at þe. E om And. E Fro get morning*e* H Fra ȝhemed morning. E vn-to. EH Hoped. E mi saule. E For þat l. is m. E om 8.

CXXX.

E Ne vphouen are. E milksoukand H soukedand. E esse. E So. H heȝhen. E vnto.

CXXXI.

EH al his h. E þar EH wid. EH swore. E Iacob of miht. E ingo. H upstigh. E in straile of mi bed so. E If to mine eghen I giue. H browes mine.

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Ms. Vesp. D vii.

And to mi browes napping*e*,
5 And rest to mine times[1], to .i. find in welde
Stede to lau*er*d, to god Iacob telde?«
6 Loke in Ephrate herd we þa;
In feldes of wodes find[2] we þam swa.
7 We sal inga in his telde with blisse;
We sal bide in stede þar stode fote[3] hisse.
8 Rise, lauerd, in þi rest þat esse,
Þou and ark*e* of*e* þi halinesse.
9 Þine p*re*stes rightwisnes klethe ai,
And þine haleghs glade þai.
10 For Dauid, þat es þi hine,
Noght t*ur*ne þou likam of*e* crist þine.
11 Lau*er*d to dauyd swore he,
And vnnait*e* to him sal it*e* noght*e* be:
»Of*e* fruit*e* of*e* þi wambe, for-þi,
Ouer þi sete sette sal .i..
12 If*e* þi sones mi witeworde yhemen alle,
And mi witenesses þese þat lere am .i. salle,
13 And sones of*e* þam to in werld ai,
Site ouer þi sete sal þai.
14 For lauerd Syon chese he,
He chese it*e* in eritage of*e* him to be.
15 Þis mi rest*e* in werld of*e* werld yhit*e*;
Here sal .i. wone, for .i. chese it*e*.
16 His widow blissand blisse .i. sal,
His pouer with laues fille .i. sal.
17 His p*re*stes with hele clethe sal .i. ai,
And his haleghs with gladschip glade sal þai.
18 Þethen sal .i. forlede[1] Dauid horn;
.I. graiþhed lantern[2] to mi c*ri*st*e* þerforn.
19 His faas sal .i. kleth with schendnesse,
And ou*er* him blome sal mi halinesse«.

[1] V temporibus, R tempils. [2] E fond. [3] EH fete.

[1] V Illuc producam. [2] Ms. lanterd. [3] fr. ags. orl, hem of a garment. [4] V quod descendit in oram vestimenti ejus.

CXXXII.

Loke swa gode, swa winsom yhit*e*,
Til eerde brethr*e* in ane es it*e*:
2 Als þe smerle in heued onon,
Falles in berde, herde of*e* Aaron,
3 Þat doune falles in vrling*e*[3]
Of*e* him þat es þe klething*e*[4];
Als þe dew of*e* Heremon,
Þat falles in hill*e* of*e* Syon.
4 For þider lau*er*d blissing*e* sende,
And lif*e* til in werldes ende.

CXXXIII.

Loke nou lau*er*d blisse yhe,
Alle hine of*e* lau*er*d þat be;
2 Whilk*e* standes in hous of*e* lau*er*d of*e* blisse,
In porches of*e* hous of*e* our god isse.
3 In nightes heues your hende in hali,
And blisses lauerd inwardeli.
4 »Lauerd of*e* Syon blisse þe,
Þat maked heuen and erthe to be«.

E mi time. E om to 2. E þo. E In trees of EH wode. E fond. so. E ingo. of b. EH fete. E isse. E archa. EH helinesse. E om prestes. E kleth þe. E þi halyhes in þe. E Turne noght lickam. E womb. E set. E yemed haf*e* al. E witnes. E þhese H ȝhese. EH om þat. E I lere þam al. E i*n* to werld þ*a*t isse, Sal sete ou*er* þi sete with blisse. H to him; E om of him to. E om 14. H wun. H widw. E sal fil loues withal. H alle inst. of fille. E Fro þen. H forbede E lede. EH lantern. E biforn. E foos. E om i. E shendenes. helines.

CXXXII.

E so. EH winsum. H in an breþer. E on. E Als-so s. E om in; heuen (r. heued) apon. E þi kl. E Eremon H Heremon. E vnto þe w. e.

CXXXIII.

E Þat standis. H stande. E houses. EH heli. E wit*er*li. E L. of heue*n*.

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Ms. Vesp. D vii.

CXXXIV.

Heriyhes name ofe lauerd ofe blisse;
Heriyhes, hine, lauerd þat isse:
2 Þat in hous ofe lauerd stande yhe,
In porches ofe hous ofe oure god es he.
3 Loues lauerd, for gode lauerd yhite;
Salmes to his name, for softe es ite.
4 For Iacob to him lauerd ches he,
Irael in aght to him to be.
5 For .i. knew þat mikel es lauerd we kalle,
And our god bifore goddes alle.
6 Alle þat euer he wald hafe done,
Lauerd in heuen he dide als sone,
And in erthe, and in þe se,
And in alle depnesses þat be.
7 Fra vttreste of erthe kloudes ledand,
Leueninge in raine he made in land;
8 Þat forthledes windes strange
Fra his hordes forto gange.
Þat smate firstgeten of Egipte ware,
Fra man to beste, noght ane lefte þare;
9 And sente taknes forto see
And fortaknes, Egipt, in mide ofe þe,
In Pharao with mikel wa
And in alle his hine als-swa;
10 Þat smate mani genge amange,
And slogh kinges þat ware strange:
11 Seon, þat was witerli
Kinge ofe þe land ofe Amorri,
And Oge þat kinge was ofe Basan,
And þe rikes ofe Kanaan;
12 And he gafe þar land eritage ilkadel,
Heritage to his folke of Irael.
13 Þi name in ai, lauerd, sal be,
And þi minde in strende and strende to se.
14 For lauerd his folke deme he sal,
And in his hine besekandlike be with-al.
15 Liknes[1] ofe genge ofe siluer and golde,
Werkes ofe mennes hende ofe molde:
16 Mouth haue þai, and noght speke with-al;
Þai haue eghen, and se þai ne sal.
17 Eres haue þai, and noght here sal swa;
Ne sothlike gaste es in mouth ofe þa.
18 Like to þam be made þat maken þa,
And alle þat traisten in þam swa.
19 Hous ofe Irael, god þou blis;
Blisse lauerd, Aaron hous þat is.
20 Blisse lauerd, hous ofe Leui;
Þat dredes lauerd, blisse lauerd for-þi.
21 Blissed lauerd ofe Syon be,
Þat in Ierusalem erdes he.

CXXXV.

Schriues to lauerd, for gode he isse,
For in werld es merci hisse.
2 To god ofe goddes schriues nou:[2]
3 To lauerd ofe lauerdes schriues yhou:
4 Þat makes aneli grete wondre thinge:
5 Þat made heuens in vndrestandinge:

[1] Simulacra. [2] The refrain of each verse (: quoniam in eternum misericordia eius) was om. by the translator.

CXXXIV.

EH with blisse. E H. name of l. E Whilke. E Heryhes. E louerd to him Iacob. E L. did in heuen; he om. E om in 2. E om in. E inrest. E Leuinyng. E forghlede ledes (!). E Of. H þar h. E þare amange. EH smot. H firstgoten E firstkined. E For. one. E He outsend. EH toknes. E in mid Egipt þe. E Pharaon. wo. E om And. als-so. EH smote. E omange. E wore. E Syon. EH om þe. EH Armori. E & of king was B. E om land. EH ilkedele. E Lauerd þi name in ai sa wend, Lauerd þi mind in strend and strend. E sal he. E besoght sal he be. EH men. E Eyhen þai haue. E Þai haue eres. E þai sal so. þo. E om V 18. H Leke. H man (= maken). H leuen. sa. E þo H þe bl. E dredis H drede. E Bl. louerd briht als ani beme, Þat herdes in Ierusalem.

CXXXV.

E om V 1. H mas onli. E Þat makes wundres grete on mo. E in v. so.

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Ms. Vesp. D vii.

6 Þat festened land ou*er* watres to be:
7 Þat grete lightnesses maked he:
8 Þe sunne in might*e* of*e* daies light*e*:
9 Þe mone and sternes in might of
night*e*.
10 Þat smate Egipt*e* with firstgeten of*e*
þa:
11 Þat led*e* Irael fra mid*e* of*e* þa,
12 In hand mightand þat was slegh
And arme als-swa wondr*e* hegh.
13 Þat delt*e* þe rede see in delinges
wele,
14 And led*e* thurgh mid*e* it Irael;
15 And Pharao als-swa smate he
And his might in þe rede se.
16 Þat led his folk*e* thurgh wildernesse:
17 Þat smate kinges mar*e* and lesse;
18 And he slogh kinges stalworth war*e*:
19 Seon king*e* of*e* Amorri þare;
20 Og*e* king*e* of Basan als-swa;
21 And eritage gaf*e* þe land of*e* þa:
22 Heritage to his [hine] of*e* Irael.
23 Þat[1] in our mekenes mind of*e* vs
wel;
24 And he boght vs with his wille
Fra our faas þat*e* wald vs ille.
25 Þat gives mete til al flesche þat
isse.
26 Schriues to god of*e* heuen blisse:
27 Schriues to lau*er*d night and dai,
For his m*er*ci es in ai.

[1] V Quia.

CXXXVI.

Stremes of*e* Babilon, þar*e* sat*e* we on,
And wepe, whils we mined of Syon.
2 In selihes in mid*e* of*e* it*e*
Our organes heng*e* we yhit*e*.
3 For þider[1] asked vs, þat wrecches
swa
Led vs, wordes of sanges ma;
4 And þat outled*e* vs: »sympne sing*e* yhe
Til vs of sanges of*e* Syon be«.
5 Hou sal we sing*e* sang*e* with blisse
Of*e* lauerd in outen land þat isse?
6 If*e* .i. forgete þe, Ierusalem land,
To forgetelnesse giuen be mi right*e*
hand.
7 Mi tunge to mi chekes cleuand be,
If*e* þat .i. noght mine of*e* þe;
8 If*e* .i. forset*e* þe noght, Ierusalem, ai
In biginning*e* of*e* mi fainenes al dai.
9 Mine, lau*er*d, of*e* Edom sones, þat
tem,
In daie of*e* Ierusalem,
10 Þat saies: »lesses[2], lesses yhit*e*,
Vnto þe grondstaþelnes[3] in it*e*!«
11 Doghtre of Babilon, wrecched alle!
Seli þat foryhelde salle
To þe þi foryhelding*e* nou
Þat til vs foryhelded þou;
12 Seli þat sal hald on-ane
And giue[4] þi smale vnto þe stane.

[1] V illic. [2] exinanite; R temys. [3] fundamentum. [4] r. gnide.

E watres ou*er* erde mo. E lightnes m. so. E Þat s. E om in. E dai bright. E Þat m. EH smote. E wight firstkined of am. E of þam. E In þe hand of mikel might, And arme hegh ful wele dight. H In þe h. E be (r. se) in doles. E ledde. EH Pharaon. E als-so. EH smote. E & might of him. EH And led. EH And smote. E more. E k. strong*e* for-þi. EH Armori. E om þare. E Ogge. E als-so. E þo. EH to his hine. E om vs. E Fro. foos. E f. mai be. E of h. is he. E for gode he isse, For in werld his m*er*ci isse.

CXXXVI.

H site. E We sal site ou*er* str. of Babilon. E whil H wil. EH min(e). H salyhes E wilthes. E of it to se. E hyng*e* sal we. E þide. EH bad. E so. EH songes. E mo. H om þat. E loftsong*e*. E om of. E song*e* H songes. EH song*e*. E werld inst. of lauerd. E Ierusalem if I forgete þe, Mi rihthande to forgeting*e* giu*e*n be. H cliuand. E cliue it. E If I min noght of þe yhit. E Ierusalem if i set þe noght. H set. EH In mid of mi faines, E with þoght. E In þe dai. EH saine. E In þe. E grounstaþeling*e* of it. EH foryheld(e) þou. E onon. EH gnide. E his saule(!). E to. E stone, H ban.

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Ms. Vesp. D VII.

CXXXVII.

IN alle mi hert, lauerd, sal .i. schriue to þe,
For þou herd wordes ofe mouth ofe me.
2 In sight ofe aungels brightе
Sal .i. singe to þe fulle righte,
At þi hali kirke bid sal .i.
And schriue to þi name witerli,
3 Ouer þi sothnesse and þi merci,
For þou mikled ouer al þi name hali.
4 In what dai .i. þe kalle, here me;
Þou sal felefald might in mi saule to be.
5 Be schriuen to þe, lauerd, alle kinges ofe land,
Þat[1] herd alle wordes ofe þi mouth comand;
6 Þat[2] þai singe in waies of lauerd al dai,
For mikel es blisse ofe lauerd ai.
7 For hegh lauerd, and mekenesses sees he,
And heghtes[3] fra fer knawes he.
8 In mid ofe mi[4] drouinge ife gane afe .i.,
Þou sal qwiken me for-þi;
And ouer wreth ofe mi faas þi hand streked þou,
And saufe me maked þi righthand nou.
9 Lauerd sal foryhelde for me. lauerd, þi merci
In werld: þi hendwerke ne forsake for-þi.

[1] V quia. [2] V et, R ut. [3] alta. [4] om mi.

CXXXVIII.

Þou fanded me, lauerd, and knew me, kinge;
Þou knew mi seete and mi risinge.
2 Mi thoghtes fra fer vnderstode þou;
Mi stie and mi stringe instepped[1] þou nou,
3 And þou forsagh mi waies ilkan;
For in mi tunge sagh es nan.
4 Loke, lauerd, þou knew alle new and alde þat be;
Þou made me, and set þi hand ouer me.
5 Selkouth es made [þi][2] lare ofe me yhite;
It es strenþhed[3], and .i. might noght at ite.
6 Whider fra þi gaste sal .i. ga?
And whider fra þi face fle sal .i. swa?
7 Ife .i. vpstegh in heuen, þare ert þou;
Ife .i. falle til helle, sone comes tou.
8 Ife .i. take in grikinge fetheres to me,
And eerde in vtreste ofe þe se,
9 Sothlike þi hand ite lede me sal,

[1] V investigasti, R steppyd. [2] om; V scientia tua ex me. [3] r. strenyhed?

CXXXVII.

E I to þe shriue. E of mi mouth biliue. E Of þine aungeles in þe sight. H of þin a. E And þi. EH heli. E bidde I sal. E with-alle. E Ouer þi milȝ þi sothnes same. E þi heli name. E manifolded H felefalded. E om mi. E Louerd to þe be þai shriuen, Al kynges of erþe þat liuen, For þai herd and vndirstode Of þi mouth al wordes gode. H worde. E is inst. of al dai. E is of louerd þe blisse. E meknes. E & heghnes he knawes fro fer to se. E om of. E gon H gain. EH salt. E wragh H wrath. E fos. EH streke. EH make. E Louerd foryhelde sal for me, Louerd mildhertnes of þe Is in werld þat þou wroght, Werkis of þi hend forsake noght. H foryheld sal.

CXXXVIII.

H fonded. E Louerd þou me fraisted. E Fro fer þi(!) þoghtes. EH stigh. EH strenge. EH forsegh. E ilkone. H om in. E sah. E non. E newest an eld. E shope. E Ferlic. H made is. E þi lore. E streynghed. EH in hit. E fro. go. E sal I fle so. E stegh til h. þore art þou nou. E sal inst. of falle. H griging. E om it. H And if. E whilk hap. EH Merknes.

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Ms. Vesp. D vii.

And þi righthand sal halde me al.
10 And .i. saide: »swilk*e* happe might be
Mirkenesses sal fortrede me,
And þe night be lighting*e* mine,
In mi lustes to ga ine.«
11 For mirkenesses, alle þat be,
Noght cestred sal be fra þe;
For be lighted als daie sal þe night*e*;
Als his mirkenesses, and swa his light*e*.
12 For þou aght*e* mi lendes nou;
Fra maghe of*e* mi moder me keped þou.
13 .I. sal schriue to þe for-þi,
For mikled ertou aghfulli;
Wondrefull*e* er*e* werkes þine,
And wele knawe sal saule mine.
14 Noght hid*e* es mi mouth[1] fra þe,
Þat þou made in derne to be;
And þe staþelnes[2] of*e* me
In nethereste of*e* erthe to be.
15 Þine eghen segh vnfulmaking*e*[3] mine,
And be writen sal alle in boke þine;
Schapen sal be daies ma,
And na man sal be in þa.
16 To me sothlik*e* mikel worscheped bene,
God*e*, þine frendes alle bidene;
Swith mikel strenghþed es in blisse
Þe alderman[4] of*e* þam þat*e* isse.
17 .I. sal telle þam night and dai,
And ou*er* se-sand*e* felefalde sal þai.
.I. vpras full*e* witerli,
And yhit .i. am with þe for-þi.
18 [If þou slaas, god, sinful þat be, H
Men-sloers, heldes fra me;
19 For in þoht saie ȝhe, mare and lesse:
Þar cites take þai in unnaitnesse.
20 Þat hated þe, lauerd, hated .i.;
I sculked ouer mi[1] fas for-þi.][2]
21 With fulli hatereden hated .i. þa,
Faas to me made er*e* þai swa.
22 Fande me, god*e*, and mi hert wit*e* þou;
Aske me, and knaw mi stiyhes nou.
23 And se if*e* wai of*e* wicknes es in me;
And lede me in wai þat ai sal be.

[1] V os, R. bane. [2] V substantia. [3] V imperfectum meum. [4] V principatus; R principate.

CXXXIX.

Outake me, lau*er*d, fra iuel man;
Fra wik*e* bieren outake me on-an.
2 Þat thoght wickenesses in hert ai,
Fightes set þai alle þe dai.
3 Þai scharped þair tunges als neddres, swa;
Attre of*e* snakes vnder lippes of*e* þa.
4 Fra hend*e* of*e* sinfull*e*, lauerd, yheme me,
Outake me fra men þat wicked be:
5 Þat thoght*e* mi steppes til vnderga;
Proude, snares to me hid*e* þa,
6 And strenges in snar*e* þai set to be,
Biside þe wai schame set þai to me.
7 .I. saide to lau*er*d: mi god*e* ertou;
Here steuen of*e* mi biseking*e* nou.

[1] r. þi? [2] V 18—20, om in Vesp., are supplied from H.

E om sal. E And þe n. lighting in me so In mi likynges sal me go. E For merkenesse mani mo N. be cestred sal þe fro. E om sal. E Als is merkenes als-so is l. E mi lendes aht þou n. E Fro wombe. E kep; H mi fonger þou. H athfulli. EH Wunderful are. E werkis. E & knaw swiþe mikil. H kn. þam. H hid derned (!) is. E þe fro. E *in* hidil so. H neþerist. E se. E Daies sal be shapen mo. E no man. þo. E om V 16—21. EH Fond. E lou*er*d. E & wit hert mine. E stiyes mine. E if wick*e* wai.

CXXXIX.

E Fro iuel man lou*er*d outake me nou, Fro berne wicked me outake þou. H berne. H om me. E wicnes. E þoght inst. of set. E so. þo. E Yheme [me] louerd fro sinful hand, Fro men wick*e* outak*e* me *in* land. H hand. H om þat. E vndirgo. þo. E strengis. E þai streked. E om þe. E of mi blissing.

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Ms. Vesp. D vii.

8 Lauerd, lauerd, ofe mi hele es mighte,
Þou schadowed ouer mi heued in dai ofe fighte.
9 Noght gife þou me, lauerd, fra mi yherninge
Vnto sinfulle, for nakin thinge;
Þai thoght ogaine me: ne forlete me,
Þat thurgh hap vphouen þai be.
10 Heued ofe vmgange ofe þam es alle,
Swinke ofe þar lippes ouerhile am salle.
11 Falle sal ouer þam in land
Koles þat ere hate brennand;
In fire sal tou thrawe þam swa;
Fra wrecchednesses noght vnderstand sal þa[1].
12 Man iltunged, ai spekand[2],
Noght righted sal be in land;
Vnrightwise man, at his endinge
Take sal him iuels in steruinge.
13 .I. knew þat lauerd dome sal do
Ofe helples, wreke ofe pouer als-so.
14 Bot rightwise to þi name schriue sal þai;
And righte eerde with þi likam ai.

CXL.

Lauerd, .i. cried to þe, here me;
Bihald to mi steuen when .i. hafe cried to þe.
2 Mi bede be righted als rekles in þi sighte,
Heuinge ofe mi hend offrand ofe nighte.
3 Set, lauerd, to mi mouth yheminge,
And to mi lippes doer ofe vmstandinge[1].
4 Noght helde mi herte in wordes ofe iuelnes,
Til outscere[2] in sinnes out-scerandnesses?
5 With men wirkand wickenesses forþi,
And with þar chosen, noght be rife sal .i..
6 Threte sal me rightwis in merci,
And he sal snibbe me witerli;
Oyle sothlike ofe sinful al
Noghte infat mi heued sal.
7 For yhite and mi bede in welequemenesses ofe am:
Þai ere outloted, sameud to stane demers ofe þam[3];
8 Þai sal here mi wordes, for þai mighte yhite,
Als fattenes ofe erthe ȝhutten ouer erthe es ite.
9 Skatered[4] ere our banes biside helle:
For at þe, lauerd, lauerd, min eghen to dwelle,

[1] V In miseriis non subsistent. [2] Vir linguosus.

[1] V ostium circumstantiae. [2] Ms. outster., V ad excusandas excusationes in peccatis. [3] V absorti (!) sunt juncti petrae judices eorum. [4] Ms. Stakered.

E om es. E shadued H shawed. E o. me hend. E sighte. EH om þou. E for. EH ȝhorning. E To sinful man. nokyn. E þhot H ȝoht. EH agayne. E ouer-al, es om. EH hote. EH salt þou. H ȝraw. E so. E wretchednes. E n. sal be þo H n. be sal þa. E be rihted sal. E iueles at ending Take s. h. in st. E om right.

CXL.

E Here þou me nou witerli, A louerd to þe krye I, Be-hald vn-to steuen of me, When I haue kried to þe. E Dighted be mi bede right Als of brininge in þi sight, Of mi hend þe vp-heuinge Offrand be it of heuenynge; H Mi b. be r. in þi siht als brenning, .. o. of uthtening. EH dore. E Held noght. EH outscerandnes(se). E wickednes so. H corn. E Noght like rike (!) sal I with corn of þo. H Ȝrete .. sinful. E Ouertake me þe rihtwise sal. E me with-al. EH Oli. E yhit. E sal it. E For yhit and mi bede to go In þe quelmynges of þo, Þai are out-loted samen to ston, Domes-men of þam ilkon. H welquemes. samen. am. E Here mi wordes al sal þai For [þai] miht by niht and by day, Als of erþe þe fatnesse Yutten ouer erþe it esse. EH Scaterd. E om our. E bones.

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Ms. Vesp. D vii.

In þe hoped .i. nighte and dai;
Noghte bere þou mi saule awai.
10 Yheme me fra snare þat þai set to me,
And fra schames ofe wirkand wickenesse be.
11 Falle sal in his nette sinful þat are.
Sengli .i. am til .i. forthfare.

CXLI.

With mi steuen to lauerd cried .i.;
With mi steuen to lauerd bisoght haue .i..
2 .I. yhet mi bede in his sighte,
And mi drouinge bifore him schew .i. righte,
3 In wanand mi gaste fra me,
And þou knew mi stiyhes to se.
4 In þat wai whilke .i. yhode ai
Snares to me hidden þai.
5 .I. biheld at righthalfe, and segh wele,
And nan was þat me knew a dele;
6 Forworþhed fleinge fra me,
And nan es þat sekes mi saule to se.
7 .I. cried to þe, lauerd, .i. saide: mi hope ertou,
Mi dele in land ofe liuand nou.
8 Bihalde to mi bede for-þi,
For þat mikel meked am .i.:
9 Lese me fra mi[1] filiyhande be,
For samenstrenghþede ere þai ouer me,
10 Outlede fra yheminge saule mine,
Forto schriue to name þine;
Me abiden rightwise to se,
To þat tou foryhelde to me.

CXLII.

Lauerd, here þe bede ofe me;
With þine eres þou bise
Mi bisekinge in þi sothnesse;
Here me in þi rightwisnesse.
2 And noghte inga in dome with þi hine,
For noght bes righted al liuand in sighte þine.
3 For filiyhed es mi saule þe faa.
Mi life in erthe he meked swa;
4 In mirkenesses he bilouked me,
Als þe dede ofe werld sal be,
And gremed[1] mi gaste es in me smerte,
In me todreued es mi herte.
5 .I. mined ofe daies alde, bithoghte am .i.
In alle þi werkes witerli;
In makinges þat þou has wroghte
Ofe þine hende .i. wele bithoghte.
6 .I. tospred min hende at þe to be;
Mi saule als erthe waterlesse to þe.
7 Here me, lauerd, swifteli,

[1] r. me.

[1] *al.* Angromed; V Et anxiatus est.

H om For. E þat inst. of at þe. E In þe hoped [l] with þoght, Mi saule o-way bere þou noght. EH snares þai set. E Fal *in* his nette sinful sal sar*e*. E Sengelic H Sengellic.

CXLI.

EH kried I (om E) wisly. E om And. E shewed. E fro me mi gost to be. E & my stiyhes þou knew. E non. E Fleynge forwurþed fro me. E sekis. E I kried ful inwardli, Lou*er*d vnto þe for-þi, I said þou art my hope on hand, Mi dele *in* land of liuande. E Vn-to mi bede behald þou, For mekel meked am I nou. H me f. E fro filyand me þ*a*t be. E samenstriþed. E Lede H Lese. EH abide. E Til. E forheled me.

CXLII.

E om þine. E nou þou H nou. E And þou ne (ms. me) salt go in In dome with hine þine, For rithwished sal noght be Al leuand in sight of [t]he. H And þou salt noht. E om es. E fo. so. E In merkenes louked he me. E þat be. EH Angromed. E om in. E droued, to om. E Of daies elde mined was I, Wele beþhot I am for-þi In þi werkis þat þou wroght, In makinges of þi hend I þoght. H þine w. E I spred to þe mi hend þat be. E Lou*er*d mi

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Ms. Vesp. D VII.

Mi gaste waned ful bisili:
8 Noght turne þou þi face fra me,
And to falland in flaske like sal .i. be.
9 Herde make to me areli þi merci,
For þat in þe hoped .i.;
10 Kouth make to me wai whilke ga .i. sal,
For to þe mi saule houe .i. al.
11 Outake me fra mi faas, lauerd, to þe flegh .i. nou;
Lere me to do þi wille, for mi gode ertou.
12 Þi gaste, þat esse sa gode at nede,
In righte land ite sal me lede;
And for þi name swa hali esse,
Qwiken me saltou, in þine euennesse.
13 Þou sal outlede fra drouinge saule mine,
And forlese mi faas in merci þine,
14 And þat droue mi saule al tine þou sal;
For .i. hine þine ai am al.

CXLIII.

Blissed lauerd mi god, þat leres righte
Mi hende at cocle[1], mi fingres at fighte.
2 Mi merci and infleinge mine,
Mi helper and leser mine;
3 Mi forhiler, and in him hope .i. ai;
Þat vndres folke vnder me al dai.
4 Lauerd, whilke es man for þou inknew[2] him?
Ore sone ofe man, for þou weneste[1] him?
5 Man til ydelnesse like made isse;
Als schadow forthgane daies hisse.
6 Lauerd, helde heuens, douncome with-alle;
Negh[2] hilles, and reke þai salle.
7 Leuen[3] brightnesses, and skater salt þam;
Outsend þine arwes, and todreue salt am.
8 Outsend þi hande fra heght nou,
Outake and lese me þou
Fra watres mani, and fra hand
Ofe outen sones ofe other land:
9 Whas mouth spekes vnuaitnesse,
Þair righthand righthand ofe wickenesse.
10 God, new sang sal .i. singe to þe,
To þe sal .i. singe in ten-strenged sautre.
11 Þate gines hele to kinges, þat boght Dauid
Þi hine fra swerde lithre: outake me with,
12 And outake me fra þe hande
Ofe outen sones ofe other lande,
Mouth ofe wham spekes vnnaitnesse,
Þair righthand righthande ofe wickenesse.
13 Whas sones als new plantes bene

[1] r. cocke; V praelium. [2] V innotuisti ei.
[1] V reputas. [2] tange. [3] Ms. Leuens; V Fulgura coruscationem.

god here swiftli. E waned witerly. E Ne. fro. H flosshe. E to in flesshe (!) falland. E to mi (r. me þi) milþe erli. E om to. E wai ingo I s. E Fro mi foos me outake þou, For þat I flegh to þe nou, Lere me to do þi wil þat isse, For þou art mi god of blisse. E so. EH heli. EH salt þou me. E Fro drouyng mi saule salt þou lede, And þi milthe mi foos to-sprede. H lede. E And tine salt þou al þat droue saule mine, For þat I am hine þine.

CXLIII.

E Blissid be þou ilkadele, Louerd god of Irael, Þat ledis mi hend to sighte (!), And mi fingres to fightinge riht. H cocke. E Mi milze mine in-fleyng als-so, Mi finger (!) mi leser of wo. E om ai. E vndre me wisly. E who. E þat þou ne k. E to fantome. E is so. E His daies als shadw forth þai go. H help. EH Leuen brightnes. E Outsend fro hegh þe hand of þe. EH Outake me. H me lese. E om þou. E Of w. fele. EH Whos. E And þar. EH Louerd. E I sal synge to þe in. E Þat gines hele to kynges mo, Þat broght Dauid out of wo, Þi hine I is and ay sal be, Fro swerd liþer outake me. H outta me wid. E Whos mouth spekis. E And þar. E Sones of whom als impes new

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Ms. Vesp. D VII.

In þar yhouthe apon to sene;
14 Doghtres ofe þam samen-dighte[1],
Vmtiffed als licknes ofe kirke brighte.
15 Cleues ofe þa fulle ere yhite,
Bolkenand fra þat in to þite[2];
16 Þair schepe brodefulle, mightsomande
In þar outgange; þar noute fat in lande.
17 Noght es fallinge ofe stanewalle swa;
Ne forthgange; ne crie in waies ofe þa.
18 Seli folke to wham þese ere, saide þai;
Seli folke ofe wham lauerd gode es ai.

CXLIV.

I sal vpheue þe, gode, mi kinge isse;
And in werld, and in werld ofe werld, þi name blisse.
2 Bi alle daies sal .i. blisse þe same,
And in werld and in werld ofe werld þi name.
3 Mikel lauerd, and loflike es he;
And ofe his mikelhede nan ende mai be.
4 Strende and strende þi werkes loofe sal,
And þi mighte forthschewe with-al.
5 Mikelhed ofe blisse ofe þi halines ai
Sal þai speke, and þi wondres telle sal þai.
6 And mighte ofe þine aghfulnesses sal þai sai,
And þi mikelhed telle al dai.
7 Minde ofe mighthed[1] ofe þi softnesse
Sal þai rifte, and glad in þi right-wisenes.
8 Mercifulle and mildeherted in lande
Lauerd, and mikel milde-herted and tholande.
9 Soft lauerd to alle he isse,
And his rewþes ouer alle werkes hisse.
10 Schriuen alle þi werkes, lauerd, to þe be;
And þine haleghs blisse to þe.
11 Blisse ofe þi rike sai þai salle,
And þi mighte speke ouer-alle;
12 Þat þai make kouth to mensones þi might ilike,
And þe blisse ofe mikelhed ofe þi rike.
13 Þi rike, rike of alle werldes ende;
And þi lauerdschip in strende and strende.
14 Trewe lauerd in alle his wordes isse,
And hali in alle werkes hisse.
15 Lauerd raises alle þat doune falle,
And þe hurte he vprers alle.
16 Eghen ofe alle, lauerd, hope in þe wide,
And þou giues þar mete in time fultide[2]:

[1] V compositae. [2] eructantia ex hoc in illud.

[1] abundantiae. [2] in tempore opportuno; cf. 31.7

In þar youþe opon hew. E Vmtifid. E Yedinges H Vinges (?). E ful are of þo. E fro þis in þat so. E Shep of þam boþe gret and smal Brodful are þai ouer-al, Mihtsomand in þaire out-gange, Nete of þam ful fatte omange. E Nis f. E stone-wal H stanwal. E so. E To whom þese are seli folcke saide þai. H to whom ȝese are.

CXLIV.

E I sal vpheue þe forby al thinge, God mine of heuen kynge, And to þi name I sal blisse, In werld and in werld of werld þat isse. E Be al daies whilke I liue, To þi name blis sal I giue, And þi name eryhe I sal, In werld and in werld of werld þat isse (!). H þe þe same. H lof þi name. H om and. E louelic. E mekilhede none. E St. & st. þine werkis ay Sal loue and þi miht forthshew sal þai. E Þai sal speke mikelhed of blisse And tel þine wundres þat isse. E aghfulnes. E mihtand. sothnes. E rihtnes. E Milȝer & milȝeherted. E om and. E Sothefast til al is louerd of blisse. E om alle. E Al þi werkis louerd shriuen. E þi. E To make kouth. H ma. E om ilike. EH om þe. E rike briht. E werldis. E Louerd trew. H heli E seli. E werkis. E L. he r. EH om þe. E vpreris H upreres. EH Alle eyhen. E om hope.

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Ms. Vesp. D vii.

17 Openes tou þi hand ou*er* alle thing*e*,
And filles ilka beste with blissing*e*.
18 Lau*er*d rightwise in alle his waies isse,
And hali in alle werkes hisse.
19 Negh lau*er*d to alle him kalland esse,
Til alle him kallaud in sothnesse.
20 Wille of*e* dredand him sal he do,
And here þar biseking*e*, and sauf*e* make þo.
21 Lau*er*d yhemes alle him lonand[1],
And forlese sal he alle sinnand.
22 Herying*e* of*e* lan*er*d mi mouth speke sal,
And blisse sal alle flesche with-al
Vnto hali name es hisse,
In werld and in werlde of werld*e* þisse.

CXLV.

Herye, mi saule, lau*er*d alle!
In mi lif*e* lau*er*d herye .i. salle,
And salme to mi god*e* sal .i.
Als lang*e* als .i. am, witerli.
2 Ne wiles in p*r*inces traiste neu*er* ane,
Ne in mensones, in whilk*e* hele es nane.
3 Outga sal his gaste, and t*ur*ne in erthe swa;
In þat daie forworth sal alle thoghtes of þa.
4 Seli of wham god*e* Iacob his helper isse,
His hope in lau*er*d god*e* hisse:
Þat made heuen and erthe, þe se,
And þat euer in þam be;
5 Þat in werld yhemes sothnesse;
Þat dos dome to mar*e* and lesse
Vnrightwisenes þat er*e* tholand*e*;
He giues mete til hungerand*e*.
6 Lauerd fotefest vnleses he,
Lau*er*d lightes blind*e* þat mai noght*e* se,
7 Lau*er*d reres hurt þat are;
Lau*er*d loues rightwis full*e* yhare.
8 Lau*er*d ful wele yhemes ai
Comelinges bath[1] night and dai,
Fadrelesse and widowe onfang he sal,
And waies of*e* sinfull*e* forlese with-al.
9 Rike sal lauerd in werldes to wende,
Þi god*e* of*e*[2] Syon in strende and strende.

CXLVI.

Loues lau*er*d, for gode salme es to sing*e*;
Til our*e* god*e* be blithfull*e* and fair*e* louing*e*.
2 Biggand Ierusalem lauerd wele,
Samen sal he spredinges of*e* Iraele;
3 Þat heles forbroken of*e* hert for wa,
And toknittes[3] þar sorwes swa;
4 Þat telles mikelhede of*e* sternes ma,
And names kalles til alle þa.
5 Mikel lau*er*d, and mikel might hisse;
And of*e* his wisedome na tale isse.

[1] diligentes.

[1] Ms. blath. [2] *al.* om. [3] V alligat contritiones eorum.

E þou. E om alle. E ilk H ilke. E þi bl. E to hi*m* kalland e., To him k. E him dredand. E þar bone. E alkyn fl. EH heli. E om es. E þat isse.

CXLV.

E tr. noght on. E Gast of him it sal outgo, And he sal agayne t*ur*ne i*n* is erþe so, And forwurþe sal in þat dai Al þoghtes of þam i*n* ai. H in is erþe E Seli wo god Iacob is help*er* is. E Hope of him. E maked. E om and. erþe als-so, Þe se and al þ*at* are in þo. E Þat ar*e* vnrihtwisenesse. H zolande. H until hungrande. E leses. E vpreres. EH rihtwisenesse E euermar*e*. E yemes he C. whor*e* so þai be. E & widous lou*er*d kepe sal. E wai. E forlese al. E Lou*er*d rike sal in w. with-outen end. E om of.

CXLVI.

E Heryhes. E is it. E Lou*er*[d] biggand I. ful wele E of h. mo. E Þat; E gnides H tognides; E forbrekynges of þo. E tellis. E st*er*nes briht. E & names til al þo kalland right*e*. E our*e* lou*er*d. E om might. E om his.

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Ms. Vesp. D VII.

6 Lauerd handetame es kepande,
And sinfulle til erthe mekande.
7 Singes to lauerd in schrift þat be,
In harpe to lauerd salme yhe:
8 Þate with cloudes hiles heuen,
And graiþes raine til erthe ful enen;
9 Þat forthledes in hilles hay,
And gresse to hinehede ofe men ai;
10 Þat giues to meres mete ofe þa,
And to Crawebriddes him kalland swa.
11 Noght in strenghþe ofe hors sal he haue wille,
Ne in schines ofe man qnemingе bes him tille;
12 Welequeme es to lauerd ouer him dredand,
And in þas ouer his merci ere hopand.

CXLVII (contin. of preceding).

Heryhe, Ierusalem, on-on;
Heryhe þou þi gode, Syon.
13 For lokkes ofe þi yhates strenghþed he,
He blissed þi sones in þe.
14 Þate set þine endes pais al dele,
And with fattnes ofe whete filled þe wele.
15 Þate sente his speche til erthe þisse:
Swiftli rennes sagh[e] hisse.
16 Þat giues snawe als wolle to se,
Clonde[1] als aske spredes he.
17 He sendes als snodes[1] his cristal:
Bifore face ofe his kalde wha thole sal?
18 He sal outsende his worde, and melte þa;
He sal blawe his gaste, and watres outga.
19 Þat schewes his worde to Iacob wele,
Rightwisenesses and his domes to Iracle.
20 Noght til alle birthe dide he swa,
And his domes noghte schewed til þa.

[1] V nebulam.

CXLVIII.

Heryhes lauerd, ofe heuen[2] isse,
In heghtes heryhes him with blisse.
2 Loues him, alle his aungeles be;
Alle his mightes, him loue yhe.
3 Loues him, sunne and mone bi nighte;
Loues him, sternes alle and lighte.
4 Heryhes him, heuens ofe heuens þe same;
And watres vnder[3] heuens ere, loues lauerdes name.
5 For he saide, and made þai are;
He sente, and þai schapen ware.
6 In ai, and in werld ofe werld, sete he þa;
He sete bode, and it sal noghte forbi ga[4].
7 Heryhes lauerd, ofe erthe þate esse:
Draguns and alle depnesse;

[1] V buccellas. [2] *al.* heuenes. [3] V super. [4] V praeteribit.

EH no. E til oure s. yhe. E fortledis. E hinhed. EH mares. E om mete. þo. so. EH strengh. E his wille. E liking; bes om. E Wel[l]ikand. E þo H þa. E om ere.

CXLVII.

E louerd o-non. EH strenþed. E Þat þine endis pais to be E fild H filt. E om wele. E sendis. E to erþe þat isse. EH wulle. E strewes. EH Kolde. E who. E sende (out om). þo. E His gast sal blaw & water outgo. E Rihtwisnesse. E Til al birþes noght. EH om til. E he so.

CXLVIII.

E om of. EH heuenes. E Heryhes him al with angels so, Heryhes him al his mihtes mo. E Heryhes mone and soñ bright, Heryhes him sternes & þe l. E heuen of. E v. heuen. E om ere .. E lof louerd n. E send & made þai ware. E he set þo. go. E Loues. E alkin depenesse. E haiel snaw. EH ise.

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Ms. Vesp. D vii.

8 Fire, snawe, haile isse[1],
Blaste of*e* stormes, þat makes worde hisse;
9 Hilles, knolles alle men kalle;
Tries fruitefull*e*, and cedres alle;
10 Bestes, and alle erfes ma,
Neddres, fogheles feþered als-swa;
11 Kinges of*e* erthe and alle folk*e* liuand,
Princes and alle demers of*e* land.
12 Yhungmen, als-swa maidenes clene,
Elder with yhunger, al bidene
Loues name of*e* lau*er*d witerli,
13 For vphouen es his name, of*e* aneli.
14 His schrift*e* ou*er* heuen and erthe with blisse;
And he vphoue horne of*e* folk*e* hisse.
Ympne to his haleghs, to sones of*e* Irael,
To folke neghand to him wele.

CXLIX.

Singes newe sang*e* to lau*er*d þat isse;
In kirkes of*e* haleghs louing*e* hisse.
2 Faine mote Irael in him þat it*e* made,
And doghtres of*e* Syon in þair king*e* glade.
3 Heryhe þai in crouth[2] his name ai,
In timpan and sautr*e* to him sing*e* þai.
4 For welequeme es lau*er*d in folk*e* hisse,
And he vphoue[1] soft*e* in hele to blisse.
5 Glade sal haleghs in blisse alle,
And in þair cleues faine þai salle.
6 Gladschipes of*e* god*e* in throte of*e* þa,
Gripinges of*e* swerde in þair hende als-swa:
7 In birthes wrekes for to do,
Snibbinges in ma folk*e* þar-to;
8 To binde þair kinges in fotefestenes,
And þair worthi in iren festeles;
9 Dome writen in þam þat do þai —
Blisse þis es to alle his haleghs ai.

CL.

Heryhes lau*er*d in haleghs hisse;
Heryhes him in walken of*e* his might*e* isse.
2 Heryhes in his mightes mar*e* and lesse;
Loues him after manihede of*e* his mikelnesse.
3 In din of*e* beme him loue yhe;
Loues him in harpe and in sautre.
4 Loues him in crouth[2] and timpane;
Loues him in stringes and organe.
5 Loues him euer in lande
In chimbes ful wele ringande;
Loues him in chimbes of*e* mirthe and blisse.
6 Alkine gaste loue lauerd þat isse.

[1] *al.* ise. [2] V in choro.

[1] V exaltabit. [2] V in choro.

E Gast. E dou wille. H make. EH hise. E alle knolles me k. E frutful H frutfol. E erþes mo. E and foyheles. E als-so. E om and. H Yhingmen. E als-so H als-sa. EH Elde. EH Loue H om of. EH onli. E þ*a*t isse. E Loftsong*e* til al his h. E om of. H him is wel.

CXLIX.

E S. to lou*er*d new s. EH kircke. E heryhing. E om mote. E him. EH Syon doghters. E In crough his n. loue þai ai. E Vpheue. E þhrotes. þo. E And gripings. als-so. E Wrekis in birþhes. E mo. E fotefesteles. E vine hendfestenes. E þis is bl.

CL.

H wolken E festnes. E of m. hisse. E Loues him in his mihtes isse. E Heryhes. E om in2. E Heryhes. E krough H croth. E Heryhes. E strenges and. E Loue zhe him in ilka land. E cim*bals* (on erasure). E om ful. E *Heryhes*. E *cimb*es. E *mirthes þat isse*. E *Lett iche* gast *heryhe*.

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Poems of Ms. Tiber. E VII

(by William Nassyngton?).

Among the contents of Ms. Thornton is a poem titled »Tractatus Willelmi Nassyngtoñ, quondam aduocati curie Eboraci, de Trinitate & Vnitate, cum declaracione operum Dei, et de passione domini nostri Ihesu Christi &c. (ed. Perry), which is mainly a reproduction of St. Edmund's Speculum. To the same William Nassyngton is generally ascribed the long poem »Mirror of life«, a translation of Joh. de Waldeby's Speculum Vitae; although in some Mss. (Ll I. 8) the Engl. poem is ascribed to R. Rolle. The oldest, and probably original, Ms. of the »Mirror« is Tiber. E VII, of about 1350, a fine folio in double columns, and carefully written, but greatly damaged by fire and partly destroyed. Now the same Ms. Tib. contains, after the »Mirror« fol. 1—82, 3 more poems: the Lamentation of St. Mary on the Passion (after St. Bernhard); a versification of R. Rolle's Form of living; and a metrical version of the tract titled Spiritus Guidonis (from a prose text still extant in Ms. Vernon); then follows a set of homilies and legends in verse, which is a revised and greatly augmented edition of the Evangelia dominicalia in northern verse (cf. Alteng. Leg. N. F.)[1]. I have no doubt that the 3 poems mentioned — all translations — have the same author as the »Mirror of life«, viz. William Nassyngton, and to him I also ascribe the additional parts in the homilies and legends of the same Ms. So we have in him another Yorkshire poet of R. Rolle's time, and his follower; but he is rather an easy versifyer and translator, than an original thinker and poet. His chief merit is facility of form. Of his life nothing is known beyond what is implied in the above note of Ms. Thornton. The purity of a-forms shows him to belong to the same parts as R. Rolle. As an edition of the »Mirror of life« has been undertaken elsewhere, I do not give it here. In the pieces given, I have tried as much as possible to fill the gaps made by the fire and to complete the text.

1. (St. Mary's lamentation to St. Bernard on the passion of Christ).

A later, southern version of this poem, from Ms. Vernon, with the readings of 3 other Mss. (Dd. 1. 1[2], Trin. Coll. Oxf. 57 f., L. 70), was ed. in »Vernon Poems« p. 297. The present text proves the northern origin of the poem. (Another northern poem on the same subject, but omitting St. Bernard's name, is contained in the Cursor Mundi v. 23945 ff.; Old French poems in Ms. Gg 1. 1, and Reg. 19 C II.) The subject is taken from a sermon of St. Bernard (Opp. Antw. 1616, cf. Migne 182 col. 1133).

fol. 82.

[3]Fader and sun and hali gaste,
almighti god in trinite,
þurgh bisekeing of Mari chaste,
maiden and moder of pete,
als I am sinful, help in haste, 5
lorde, þou send sum grace to me
sum word to say þat be noght waste,
bot þat oure saules þe better be.

[1] The set in Ms. Tib. is repeated, and again augmented — especially in the legends — by a third poet, in Ms. Harl. 4196; cf. Altengl. Leg. N. F.
[2] Ms. Dd. in an additional stanza at the end, ascribes the poem to a hermit, meaning R. Rolle.
[3] The other Mss. have 4 additional stanzas in the beginning.

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It es grete dole to tel or say
10 or forto think in manmes mode
how Crist opon þe gude friday
for vs sched his blissed blude;
al his desiples fled oway,
for drede of ded þai war nere wode;
15 it es no tung þat tel þam may
þe sorowes of Mari, his moder gude.

For scho him bare bath god and man,
and seþin þai cald his name Ih*esu*;
þai offerd him to sir Simion —
20 þat p*ro*phet wele his louerd knew;
an angel sun warned þam þan
of king Herod þat was vntrew,
and bad Mari til Egipt gane
for drede of ded of mani a Iew.

25 Mari euer had ioy inogh
whils sho was hir dere sun neghe;
into what stede so euer he drogh
come he neuer out of hir eghe.
seþin men did him mekel wogh
30 and mekil dole scho saw hi*m* dreghe:
his handes nayled þai til a bogh
and on a tre hanged him heghe.

Of sorows sere myght scho noght sese
when he was bludi bak and croune,
35 and scho wist þat he was sakles;
of bodi and bak þe blude ran doun;
to se his pine was ful grete prese
of folk þat folowed him out of toun;
wemen wepid, withowten lese,
40 and pleined mekil his passioun.

Ih*esus* turned him to þam þare
and spak þir wordes of grete pete:
»wemen, wepes for me no mare,
bot for ȝowre-seluen wepe mai ȝe,
45 and for ȝowre childer ȝe mai haue care,
þat dose me shame als ȝe may se«.
no wonder if hir hert was sare
þat saw hir sun so pined be.

When he was (beten) with scourges st(rang),
50 his frendes to fle war ful wight;
þan oure trowth al hally hang
in Mari milde both day and nyght.

Saint Bernard beres witnes omang,
so dose saint Iohn hir cosyn right,
þat sorow so to hir hert thrang 55
þat blude ran of hir eghen bright.

Þe blude out of hir eghen so ran;
for care hir hert nere clefe in two.
Saint Bernard, þat haly man,
beres witnes þat it was so. 60
for til a kirk wightly he wan
whare he might wit more of hir wo;
scho schewed hir þare, and asked hi*m* þan
what he wald, or scho went him fro.

He sayd: »if þat it war þi will, 65
tell me, lady, heuyn quene,
how þou for wo wepyd þi fill
when þai did þi sun slike tene,
band him ful fast & bet him ill,
and corond him with thornes kene, 70
and gert him bere vnto a hill
a cros, and toyled him þam bitwene.

A, lady, whare wastou for wo
when þai him band and bet so fast?
I wote þou wald noght fle him fro, 75
so was þi hert stif and stedfast.
allas, he said, whi was it so
and my hert noght alto-brast
or els for care to-cleue in two,
or wepe whils þat my life may last? 80

Lady, he said, þou had grete pyne
when þat þou saw þat freli fode
his heuyd doun so law enclyne
when he was hanged on þe (rode);
al-if he war goddes sun and þine, 85
his faire fless famed al of bl(ode).
allas, whine had þat bale be (mine)?
I wald haue standen wha(re þou stode)«.

»Bernard, scho said, who (list to loke)
when my dere sun to ded (was dight)? 90
he bowed his heuyd and (leue toke)
thankand his fader (ful of might).
þe stones brak als (sais þe boke),
þe son also with(drogh his light);
þe temple clef, (þe erthe quoke), 95
þe ded to lyfe (ras ful right)«.

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»(Ladi, he s)ayd, tak noght (to grefe)
(if I) speke of his paynes strang;
(of) þam to lere war me ful lefe
100 more graythli, or þou fro me gang.
þou saw þi sun hing als a thefe
wounded sare and al with wrang;
to wit him haue so grete meschefe
no wonder if þou murned omang.

105 Now, lady, quene of heuen-blis,
sen þat no gamyn to me may gayn,
out of my wo þe bus me wis,
al-if I b[e] sin(ful) for sertayn.
als þou ert mayden and moder his:
110 what did my lord in al his payne?
when he was pined and did no mys,
whilk war his wordes? þis wald I frayne«.

»Bernard, scho said, þi bousom bede
into mi hert has smeten a spere:
115 for who so neuyns my dere sun ded,
vnto me do þai þan grete dere,
(fo)r wepeing mase me wil of rede.
and ȝit I may none wise forbere,
what so þou fraynes here in þis stede
120 (þi) wepeing gers me gif answere«.

»(I tha)nk þe, lady faire and fre,
(þat) þou wil cumforth me of care
(and s)ogat schew þi hert to me
(and) tel me of his paines sare.
125 (wald) god þat I had bene with þe
(and) sene þe sorow þat þou saw þare!
(þan mig)ht I euer in wepeing be
(and þi)nk þaron for euer mare.

[1] (Þou has sene) lordes vntil him lout
130 . . . . ener þai might him seghe;
(of his) dedes þai had grete dout,
. . . . . haly and highe.
(when þat) þai presed so him obout,
(whi sufferd he) þam so forto leghe,
135 (in his face) to spit and spout,
(how might he al þir) doles dreghe?«

»(Mekeli he sufferd) þat mischefe —
(and wald haue sufferd m)ekil mare —
(for mannes saul was) him so lefe;
140 (for him he sufferd) þo paines sare.

[1] In the other Mss. here precede the events of Holy Thursday, v. 537—648; cf. v. 419.

(I saw him hang he)ghe als a thefe,
(he saw I stud in sorow a)nd care;
(ȝit did mi weping him m)ore grefe
(þan al þe paines he suffe)rd þare.

And sertainly þat (was wel sene) 145
when he bitoke me vnto (I)on;
ful meke he was withowten wene
when þat him liked to luke me on.
for wa I wex both gul and grene,
of murnig may I mak my mone. — 150
I sal þe tell hali bydene
þe paines he sufferd euerilkone«.

Þan Bernard toke to hir rewarde
and thanked hir with hert ful sare;
forto here of his lufli larde 155
him thoght it was a like and lare.
Sho said: »sen I þis space haue spared
to tell þe sorow þat I sau þare,
here efterward sal be declared
paines a thowsand tymes mare. 160

Bernard, i saw mi dere son hang
als he had bene a maister-thef,
with sides blo als þai him dang
þat are war white and me ful lefe,
corund he was with thornes strang; 165
ful gern þai soght to do him grefe:
þai drogh him out with rapes olang
opon þe cros, til his fless clefe.

When þat he was so straitli sted,
þe cursed Iewes liked ful wele! 170
al with blude his cors was cled
and with spiting fro heuid to hele.
opon þe cros so was he spred,
and nailed with thre nailes of stele;
þus was he drawen & laithli led — 175
and for mans dedis was ilkadele.

I saw als it foure welles ware,
fro ilka naile a streme of blude;
al þus with dole þai dight him þare
þe Iews þat war wilde and wode. 180
I had grete blis when I him bare,
so war his maners milde & gude:
seþen was al turned to sorow sare
when he was rugged & rent on rode.

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185 So faire a fode was neu*er* nane,
and þat beres witnes hali writ;
þare was his fairhed fro him tane,
with filthes fouly was he smyt.
and sertes I was so wil of wane
190 me wanted hali welth and wit;
I had no gates graithli to gane,
with sorowes so mi hert was hit.

f. 83
(I wald þai had me han)ged him by,
to ses my paynes in þat plas;
195 no wonder if I war sary
(t)o tharn mi ioy and my solace.
(þ)e Iewes bad I sold me hy
(þ)eþin oway tyte better pase:
bot fast efter him folowed I
200 and saw al paines þat he in was.

Ful fast I cried on my manere
to lat him gang and get his pese:
bot my crying wald þai noght here
ne in his paynes do no relese;
205 for al my site and sighing sere
his sorow wald þai no thing sese.
I said: 'Ih*es*u my sun so dere,
whi lattes þon þam merk me þis mese?'

Wit þou wele ful wa me was
210 when þai him nailed thurgh hend & fete;
ful loud I cried and said 'allas',
when þat I saw his wowndes wete,
'my lord, mi sun and my solase,
þat euer has bene so mylde & swete,
215 haue mercy on me or þou pas,
or els no blis mi bales may bete'.

I said: 'my sun þat euer was hende
and blith to do what I þe bad,
whi leues þou me þus at þe ende
220 to dwell in site and sorow sad?
lord, lat ded now in me lende—
of his cumyng wald I be glad;
so sone he may noght with me wende
þat I ne wald soner þat he me had'.

225 I made my mane to þe Maudelayne
me forto cumforth in þat case;
'þou pray for me with might & mayne
vnto him þat þe helpid hase,
so þat I might alsone be slayne
with pain or euer I pas þis place, 230
for I wald be ded ferly fayne:
and þou for me na murnig mase?'

Þe Maudelain said: 'I can no rede,
for sorow es set in me so sare;
þi colure þat was white and rede 235
es now al wan with dole and care;
I se my souerayn draw to ded,
and ȝit [þi] murnig greues me mare.
I wald we went out of þis stede,
into þe tempil I rede we fare'. 240

(I askid hir whar was) swilk (place)
oþer in dale or els on hill
whare I migh be sperd in þis space
so þat no care sold cu*m* me tyll;
my ioy, mi blis and my solace 245
despitusli I se þam spill;
my welth al halely in him was:
now es no wight in werld so will'.

I cried vnto my sun so hende,
and said: 'in werld me es ful wo! 250
I may noght help þe als þi frende
to ger þi famen fle þe fro.
ful lang in sorow here we lende,
þe Maudelayn & oþer mani mo:
wele bett*er* vs war oway to wende: 255
bot sertes I may noght fra þe go'.

Þe Maudlayn cu*m*forth me of care,
to wende oway scho sayd war best,
it helpid noght oure dwelling þare,
for of rewth myght we haue no rest. 260
I said to hir: 'whider sold we fare
or walk for wo by est or west?
ded with him I wald we ware,
allas, whine wald oure hertes brest?

I se my sun twa theues bytwene 265
naked & nayled opon a tre;
ful blith & blissed euer has he bene,
and now has ded tane him fro me.
slike sorow sertes was neu*er* sene
als we now on my sun may se: 270
I war noght kind, þat wele [I][1] wene,
when he þus hinges if I suld fle.

[1] Ms. þai.

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Vnder þe cros here bide I will,
I wate in werld no better w(on);
275 of murnig might I haue (mi fill)
so forto sit and se him on.
here will I hald me on þis (hill),
if þat ȝe wende oway ilkon;
with mi sun sal I bide her (still),
280 and fle I will for (Iewis non)'».

Bernard þan answerd (hir ogaine)
and til hir softly gan (he sai):
»ful grete mater had þ(e Maudelain),
it es no man þat . . . .
285 þi bale was I ful . . . .
bot þeder I durst . . . .
how þat þai . . . . .
more forto . . . . .

. . . . . þou has . .
290 . . . ferdenes als þou þam fand,
. . my hert es ful hard to holde
and al þi wordes to vnderstand.
bot what my lord to þe say wolde
to aske þe ȝit will I noght wande,
295 when þe Iews so breme and balde
nayled him thurgh fute and hand,

And when þai corond him with thorn
þat newly war tane of þe tre.
þou was ay redy him byforn,
300 I wate [mare] might none euer be.
þai hailsed him with many a scorn,
als oþer men has tald to me:
what answerd he on euyn and morn?
to tell me, lady, pray I þe«.

305 Sho sayd: »I haue talde þe my thoght,
what wald þou now wit of me mare?
ay when þat sorow es furth soght
it mase my hert in sighing sare.
bot if it may amend þe oght
310 (ȝit forto) knaw more of mi care,
(vnto) þe sal I nyte right noght
(a)t tell þe fully or þou fare.

(Mi sun) þat died at þe houre of none
(he) said to me on þis manere:
315 '(wo)man, be noght will of wone,
(biha)ld þi sun bisid þe here'.

(þan) said he to my cosin Iohn:
'(bihald) þi moder lefe and dere'.
(ay)þer luked we oþer opon
(sari)ly with symple chere. 320

(He said: 'Ion, als) þou ert hende,
(be ay) redy vntil hir bone;
(luke to) hir whare scho will wende
(als I bifor wa)s won to done. .
(here I mai) no lenger lende 325
(for my time) es cumand sone,
(heþin now bihou)es me wende
(on hegh vnto my) fader in trone.

(Moder þat mi) bodi bare,
(it es hard pined) als þou mai se, 330
(for al man-kind als I) said are
(fra ded to lif suld) raised be.
(I sek a schep, suld els) forfare,
(þat with wrang was stolen) fro me;
(I sal it bring þar it was are) 335
(and of his þraldom mak it) fre.

Þat schepe bitakens (mannis kinde),
my fader will þat it be soght;
oþer þan I may none it finde,
for with mi blude it bus be boght; 340
out of þe place whare it es pynide
to bigly blis it sal be broght'.
he said I suld leue him bihinde;
þarfore ful dreri was my thoght.

Þus war his wordes more and myn 345
þat Ion my cosyn to me suld luke.
al-if he war nere of my kyn,
for my sun þare I him toke.
al with swilk talking gan we twin,
and my solace so I forsoke. 350
þir wordes þat þus gan bygin
ful wide þai sal be wreten in buke.

Bot a thing, Bernard, did me wo:
when my sun said 'me thristes sare'.
to get him drink fast gan þai go 355
with grete despite wald þai noght spare,
aysell and gal þai menged so,
and in a sponnge þai hid it þare;
þai bad him baldely þareof to
and drink on fast, he sold haue mare. 360

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I cried þan: 'dere sun, drink it noght!
for hething wald þai þou it had;
of aysell and gall es it wroght,
sune of þe sauore þou mai be sad'.
365 ful mildly þan he me bysoght
so þat I suld be blith and glad;
'for with þis drink man-kind es boght,
it bus be als my fader bad.

Þarfor, moder, þi murnig mend,
370 and for me murn þou now nomare!
vnto mi fader bihoues me wend
and lede ogayn þat lost was are.
and sune efter þe sal I send —
bot me byhoues bifor þe fare;
375 and seþin saltou with me lend
in ioy and mirth for euermare'.

Þe Iews ful of pomp and pride
hanged two theues despitusly
bi mi dere sun on ayther side;
380 þe tone to him gan merci cri,
þe toþer answerd in þat tyde:
'he hinges hegher þau þou or I,
and es wete with wondes wide:
to ask him help þou dose foli'.

f. 84
385 (Þe t)oþer answerd with milde mode:
'he es dampned with fals rede,
for he did neuer no thing bot gude,
and we haue wele serued oure ded.
haue mercy on me, mayster gude,
390 when þou cums vp in þi stede;
thurgh vertu of þi blissed blude
þe way to blis, lord, þou me lede!'

My sun said: 'þou askes rightwisly,
for þine asking blissed þou be;
395 þis day grante I þe forþi
in paradis to won with me'.
I saw þat sight, and was sary
when þat þai died so on þe tre;
þe gude thefe went to heuyn in hi,
400 and þe ill to hell went he.

To se þat sight I had solace
how tyte þe tone vnto heuyn wan;
for wele I knew þan by þat case
my sun was verray god & man.

and als I stode still in þat place, 405
to cry ful loud my sun bygan:
'ely ely', his criyng was,
'lamazabatany' efter þan«.

þir wordes er als men may se
in ynglis tung to vnderstand: 410
»'fader, whi forsoke þou me,
þus to be bun in [b]ittr[1] band?
heder I come thurgh rede of þe:
mi saul I send into þi hand.
for man þus am I pined on tre: 415
now es fulfild als þou cu*m*and.'«

BErnard þan to hir answerd:
»Lady, blissed mot þou be;
of schere-thursday now haue I herd
how þi dere sun was tane fro þe, 420
and on gude friday how it ferd,
how þat he died opon a tre;
bot now, how he in graue was sperd,
ladi, þat tale now tell þou me.

And how þat he was taken doun 425
tel me, moder & mayden mylde,
[2]of þe cros efter his passionne,
and how þai wroght þan with [þi] childe,
and how þat Ioseph come to toune
þi sun bodi for he wald bilde; 430
he wan it with his orysoune
fro Pelat and þe Iewes wilde.

(And how he was laid in þe ston)
tell me, mayden and moder fre;
whilk of his frendes euerilkone 435
walde þare at his beriyng be;
þe murnyg of þe and of Iohn,
mayden mylde, mene vnto me —
for wele I leue ȝe left allone
with-owten mo of ȝowre menȝe«. 440

»Bernard, scho said, allas allas,
þir wordes dose me mikell wo;
to tel al halely how it was
my hert for bale might brest in two.
Ioseph gan vnto Pilate pas, 445
and asked þe bodi þat hanged so;
and both Pilat and sir Cayphas
gaf him leue it doun forto to.

[1] Ms. wit*tr*. [2] Ms. and of.

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Pelates knyghtes sterne and stout
450 furth with Iosep gan þai wende,
and oþer folk a ful grete rout —
sum was his fa & sum his frende;
þai brak þe theues the-banes obout,
to luke if þaire life had made ende.
455 þat þai sold do so had I dout
with my sun þat was so hende.

I foloud fast with al my myght,
with Ion and with my systers two.
omang þam þare þan stode a knyght,
460 blind he was and lame also,
and al þai said Longius he hight;
vnder þe cros þai gert him go —
and sertes þan I saw a sight
þat was þe werst of al my wo.

465 Þai gaf þe knyght a spere ful gude,
and set it to my dere sun side,
þai bad him sting fast þare he (stode)
for any thing þat might bi-(tide).
he put it up with eger mode,
470 to my snn hert he gert it (glide):
and sune brast out both (water & blude)
of þat wound þat was (so wide).

Þe blude ran doun vntil hi(s hand),
and þarwith wiped þe knight . . .
475 so gat he sight als he . . .
and luked brade with e . . . .
and thanked god of (al his sand),
liftand his hert to . . .
þat sight saw (I þar I gan stand),
480 and oþer mo . . . . .

(Þan wex mi hert heui als led)
(when) I saw þat rewful sight,
þe water clere and þe blude rede
þat ran out of þe wownde ful right;
485 þan fel I doun als I war ded,
langer to stand had I no might.
Ion me comfort in þat stede,
so did Ioseph þat nobil knyght.

Þan went þe knyghtes to sir Pilate,
490 and I left þare ligand in swowne:
and when I couerd out of þat state,
I prayed Iosep to tak him doune
and get him þeþin by any gate
fro þe Iews fals and felowne.
Ioseph said: 'lat be þi late; 495
to bring him þe er we ful boun'.

Nichodemus þe nayles out drogh,
and Ioseph lapped him in his arme —
both þai lufed him wele inogh,
and toke him doun withowten harme. 500
(þai) lesed mi barn þus fro þat bogh
and broght him euyn vnto my barme:
I kissed his mowth with mekil wogh—
cald it was and nothing warme.

(An) hundreth siþes gan I kis 505
his mowth and als his eghen two,
(and said): 'dere sun, sen I þe mys
(gla)d now sal I neuer go,
(& Ioseph) ful fast oboutward is
(þat þou) war in þi graue me fro. 510
(now in þis) werld who sal me wis?
(whine) war I grauen with þe also?'

(To wepe) might I nothing forbere,
(so was mi) hert enclosed with care;
(his wou)ndes did me slyke dere 515
(whilk I saw) on his body bare
(mad of þe na)yles and of þe spere,
(þat it wou)nded my hert ful sare;
(all men sorow)ed þat þar were,
(bot mi sorow) was mekil mare. 520

(Slike sorow þar in) me was cast
(þat I most wepe) on alkins wise;
(bot ȝit my hope ay) was stedfast
. . . . . he sold vp rise
. . . . . war past, 525
. . . . . (s)eruise;
(ful wele wist I a)t þe last
(I suld him se omang al hi)se.

Had I noght . . . . . .
and trowed þat he suld ris up right, 530
Bernard, mi hert had brusten bene
when mi dere sun to ded was dight.
Ioseph & Nichodeme þam bitwene
to beriyng bare þat bodi bright;
þai lapped it in clathes clene, 535
and closed in a stane þat night.

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[1]»Now lady, quene of heuyn and hell,
als þou him bare þat vs dere boght
I pray þe þat þou wald me tell
540 more of þi murnig if þou moght:
whare wastou whe[n] þai did him dwell[2]
in Ier*usal*em, whare he was soght
and taken with þe Iewes fell
and byfor sir Cayphas broght?«

545 »Bernard, þat sight I saw also,
mi blissed barn how þai hi*m* band,
and led him furth ful fast me fro;
I folowd him ful sare wepeand.
no wonder was if me war wo,
550 bot more meruail how I might stand,
at se mi sun to paynes go;
to folow and wepe might I noght wand.

On schere-thursday within þe night
þai soght him, Iewes ful grete plente,
555 with lanternes & with swerdes bright,
and ilkone asked 'whore es he?'
'I am here', he said ful right,
'bot dose my men no harm for me' —
he wist what dole to him was dight,
560 þarfore he wald his frendes went fre.

Al-if him-self to paynes ȝede,
he wald none oþer þe wers ware;
þat schewd he by his speche gud spede
both in þat stede and els whare.
565 Peter gan his swerde out lede
and Malkus ere sune of he schare;
my sun him blamed for þat dede
and hastily he (he)lid it þare.

Iudas þat was (ful) of þe fende,
570 al-if mi sun his treson wist,
at his cu*m*yng he cald him frende
and curtaisli þare he him kist.
þan knew þai wele my sun so hend,
þai laid hand on him als þam list;
575 omang þam al no man him mende.
on þis manere my mirth I mist.

f. 85 [3]. . . . . .

and seþin (to Pilat), him to spill;
my dere sun was noght ferd forþi,
580 bot þeder went he with gude will;
he kid noght þat he was myghty,
bot bare him euer simpil and still.
Pilate sayd he suld noght dy,
for in him fand he none kins ill.

Þai hid his eghen and band him fast 585
and bet him þan with buffettes sare,
and bad him rede wha smate hi*m* last,
a trew p*ro*phet if þat he ware.
two of my sisters þeder past
forto se þat sorow and care, 590
and þe Maudelaine was noght last —
scho lufed him lely and his lare.

Hir luf to him was euer new,
to wirschip him als was worthy.
ful strang es luf of frendes trew, 595
and of þe moder maste namly.
he was so faire of hide and hew,
my murnig was þe more forþi;
al men him lufed þat euer him knew,
slike blis it was to beld him by. 600

Þai nakend him þan in þa stoundes
and till a peler band him al bare,
and bet him þan þare in þaire boundes
despitusly wald þai noght spare;
foure thowsand and sex hundreth woundes 605
dight þai on his sydes ful sare,
and cried on him on heght als honndes:
'þi p*ro*pheci mendes þe nomare'.

Bernard, I was ful will of rede
when þat I herd þam sogat say 610
þat Ih*es*u sold be done to dede
and Baraban go quite for ay.
it was þe custum in þat stede
to saue ane on þaire sabot-day;
god sun þai slogh with wikked red, 615
and lete a thef go quic oway.

Þus þe Iewes ful sterne and stout
held my sun in ful hard band.
Pilat had of þam more dout
þan of him þat was alweldand: 620
he rase up right omang þat rout
and liuerd him into þaire hand.
þan p*re*sed þai bremely him obout,
and euer ful mekeli gan he stand.

[1] v. 537—648 precede v. 129 in the other Mss. [2] *al.* qwell. [3] v. 577—84 follows after 600 in the other Mss.

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625 (When he was dampned þan þai went)
with him out of þe tun ful tite,
þe cros opon his bac þai bent
and waited to do him despite.
allas þat lamb þat innocent
630 þat neuer was worþi to wite,
omang þa wolues was to-rent.
I folowed fast with sorow and site.

Þe Iewes war fayn when he fore ill,
and fast þai logh, both moste and leste:
635 'if þou be king tell vs vntill,
so þat þi payn may be relest'.
he answerd noght bot held him still,
with countynance fayre and rest,
and bare þe cros vp to þe hill
640 ful bousumly als any beste.

I swouned þan ful many a sith,
so did wemen þat war with me;
I cried loud, for he suld me lith,
when I for prese might him noght se:
645 'A sun, whi hies þou þe so swith
sen þat þou beres so heuy a tre,
and lattes þi moder be vnblith,
and oþer frendes þat folowes þe?'

Sen heuyn was and erth also
650 and Adam merked efter man,
had neuer woman so mekil wo
ne care in hert als I had þan.
now haue I tald bitwen vs two
of grete greuance sen I bygan;
655 ȝit may I mene of many ane mo,
fro his graueing how þat we wan«.

Þan wald Bernard no speking spare
bot til hir said he sone onone:
»I thank þe, ladi, of þi lare,
660 þat þou to me will mak þis (mone).
when he was ded als þou said are
and stalworthli stoken in ston,
forþermare how gan ȝe fare,
þe Maudlayne and þi cos(yn Ion)?«

665 »Sertes, Bernard, þe soth . . .
grete hardnes þan in h . . .
when þai þe stone wal . . .
for wa þan wex I al . . .
þe heuynes might I . . .
ouer him hertly g 670
I wend to were þe . . .
so þat my so . . . .

. . . . . .
. . . þai gan me (win),
(ilka)ne at oþer leue þai toke 675
and led me home vntill owre in.
for sorow I might speke ne luke,
and al þai murned more and myn.
no wight in werld might write in buke
oure bitter bale þat might noght blin. 680

Intill a chamber þai gert me go
whare mi dere barn was won to be;
Ion and þe Maudelayn went also,
for no thing wald þai wend fro me.
I wayted obout in ilka wro 685
bot of my sun kouth I noght se;
omang vs was so mekill wo
þat in swounyg we fell al thre.

Þus war we set in sorows sare,
and out of bale might none vs bring, 690
til þat we wist how he sold fare
þat was oure conforth ouer althing.
now haue I tald þe of my care,
(wh)at pain I had in his parting;
bot efter I was ful redi þare 695
to luke efter his vprising«.

(Saint) Bernard said: »my ladi fre,
I thank þe, moder and maiden milde,
þat þou wald þus mene vnto me
(þe) sorow of þe and of þi childe. 700
(now) am I seker, whare so I be,
(þat) his passioun sal me schilde
(fra þe fend) and his powste,
(and also) fro al werkes wylde.«

(Now, ladi,) for þat mekyll wo 705
(and þe murn)yg þat þou made omell,
(þe pas)sioun of þi sun also
(& his d)ed so foule and fell,
(lat vs neu)er depart þe fro,
(bot grant vs) euer with [þe] to dwell, 710
(and heþen owai) when we sall go
(schild vs fro) þe paynes of hell.

A M E N.

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2. (R. Rolle's Form of living, in verse).

The following interesting piece is a metrical paraphrase of the 1st part of R. Rolle's Form of living, most likely by Will. Nassyngton. It demonstrates the great popularity of R. Rolle's treatise. No other Ms. is known to exist.

fol. 85b.

(Ilka man þat bunden es)
(in dedli sin), has (thre wrechednes),
þat bringes þam to þe ded of hell;
and whilk þai er I sal ȝow tell.
5 Þe first es defaut of gastly strenkith
þat þai sold haue þaire liue to lenkith;
þat mase þam so wayk in al thinges
þat þai may noght gainstand fandinges,
ne þai may noght lift vp þaire will
10 þe luf of god at ȝerne vntyll.
Þe toþer es vse of flesli syn
and a desire to dwell þare-in,
and for þai haue no will to stand
in lustes er þai lightly falland,
15 and [in] þaire lustes so will þai lend
many vnto þaire liues end.
Þe thrid wrechednes es chanieing
of lastand gudes for pasand thing,
als when þai leue þe ioy endles
20 for vaine ioy here þat pasand es.
and if þai turn þam ald or ȝing,
god will ordaine þaire wonyng
with angels and with hali men,
þaire wrechidnes if þal wil ken;
25 bot for þai folow þe filth of sin
and likes more to lend þarein
þan in þe grete fairehed of heuyn,
both it and þe werld lose þai euyn.
For he þat has noght Ihesu Criste,
30 al gude thing es fro him rauist;
al creatures sal uengance cry
on him in dome, als es worthi. —
Þir wrechidnes er noght anly
in þam þat luffes here licheri
35 and glotony and oþer sines
þat þaire luf oft fro god twines:
bot þai er in sum man and wife
þat semes in penance and gude life.
For when þe fende ful of enui
can parcayue here preueli 40
þat man or woman, ald or ȝing,
wald turn þam vnto gude lifing
and forsake werldly vanite,
a hundereth wiles þan has he
to put þam fro swilk purpose sune, 45
and ger þam leue yf oght be done;
and so warly oft will he wait
þat þai sal noght se his desayt.
Sum (he desaiues) thurgh þe syn f. 86
of erroure þat he puttes þam in; 50
and sum with singulere wittes here,
when þai think on þis manere,
whare so þai walk by est or west
þat þaire owin wit euer es best,
and þarfore will þai no counsayle 55
al-if it might þam mekil avayle,
his a wit think him best of all—
þat gers him oft in folis fall;
þis es a stinkand sin of pride,
þat þe fend gers walk ful wide. 60
Sum he desaiues[1] thurgh vain glori,
þat es idel ioy, als when any
has pride in hert on ill manere
of penance þat þai suffer here,
or els of gude dedes þat þai do, 65
or uertus þat er gifen þam to;
and er sari when men þam lackes,
and meri when men rose of þam maks;
þam think þaire werkes & þaire gude dedes
fer passes þe lif þat oþer ledes; 70
þam think þat no man, ald no ȝing,
suld reprehend þam in no thing;
þai despise al sinful men
þat will noght wirk als þai þam ken.
how suld men find more sinful here 75
þan he þat lifes on þis manere?

[1] Ms. desayued.

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and more sinful þarfore he es
þat he wate noght his wrechidnes.
Sum er desayued in lust & liking
of mete and drink outrage taking,
when þai haue grete delite þarin
and wenes þat þai do no syn,
þarfore þai amend þam noght,
and so þai er in bondage broght;
al gude vertus þai put byhind,
in þaire wittes er þai made so blind.
Sum er bigiled thurgh abstinens
fro mete and drink and oþer spens;
þat es desayueing of þe fende
to ger þam faile and þam-self schende,
þat if þai bigin any thing,
þai sall noght bring it to ending;
and þusgat es þaire mede made les
thurgh foli of þaire frawardnes.
Þis gilder þe fende vntill man merkes
when he bigins to luf gude werkes;
he suffers . . . of hert and (hend)
þat þai bring no gude werk till end;
he gers þam wene at þai sall do
more þan þai may atteyn vnto,
and gers þam wene þaire werkes er lele,
when þai do harm to þaire saul hele.
For, als þir clerkes may knaw ful euyn,
we haue a lang way vnto heuyn,
and ay when we a gude dede do,
a pase þan mak we heuyn vnto,
and when we think gude thoghtes or pray,
vnto heuen we mak vs way;
þan, if we mak vs here so wayke
þat vs list nowþer lif ne (l)ayke
ne nowþir gude werkes forto wirk
ne forto pray ne go to kirk —
we er so febill we may noght rise
ne be lastand in goddes seruise:
me think we er worthi to blame,
and aght forto think mekill shame,
þat in oure werkes er failand
when we had moste mister to stand.
and sertes it es [noght] goddes will;
þat proues þe prophet by þis scill:
he said, »lord, I sal kepe mi might
vnto þe both day and nyght« —
his meneing was þan on þis wise,
þat he suld maintene goddes seruis
lastandly to his ded-day, 125
and noght sune waste his strenkith (oway)
and seþin lig waneand by þe waw.
þat es more perill þan we knaw;
Saint Ierom sais, to vnderstand,
þat he makes of rauyn ofrand 130
þat here will turment his body
fro mete and slepe outrageusly.
And saint Bernard sais þat f(asting)
ne wakeing lettes noght g(astli thing)
bot helpes it in ilk sesoune 135
if it be done with discrecioune,
and if discrecioun be n(oght) . . .
þan er þai tald vices al . . .
Þarfore to pine vs es (na nede)
and þan haue vnth(ank for our dede). 140
Bot þar er sum me(n þat wenes)
þat þaire life es (noght al þai menes)
bot if þai vse (swa mikil fasting)
þat all (men spek þarof, ald & ȝing):
(bot oft þe mo ioy þai haue þen) 145
(withow)ten of þe speche of men,
þe les ioy haue þai within
of þe luf of god þat neuer sal blyn.
It war wele more to goddes honore
to sustine þaire bodis in mesure 150
and forto tak with gude talent
what sustinance so god þam sent,
forto maintene his seruyse,
þan forto wirk on oþer wise,
thurgh penance & ypocrisy 155
to ger þam be halden haly.
for þe les þat men þaire gudnes neuyn,
þe more it es with god of heuyn.
What helpes it to more or les
to haue þe abit of halines 160
and be noght so, bot couer pride
and ire and enuy on ilk side,
and hide so many wikked dede
vnder þe clothes of Cristes barnhede?
(A) foul lust es it unparfite 165
(of) oþer mens wordes to haue delite,
(þat) of oure dedes may deme right noght
namore þan þai may of oure thoght;

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(þ)arfore weþer þai say gude or ill,
170 (a) man sold gif no teut þartill;
(an)d if we hide oure werkes þen
(fro) þe loueing of werldly men,
(þan) will god for oure gudenes
(sche)w vs ioy þat es endles.
175 (For his) ioy es when alde and ȝing
(has) strenkith to fell þe fendes fanding
(and sekes) no thing forto haue
(bot lu)f of god his saul to saue:
(and þis de)sire of his luf smert
180 (ay sul)d kyndel in oure hert,
(and þe swetn)es of his grace
(be oure comfo)rt and oure solace.
(Lo þus hau)e I talde here now
. . . . . fende decayues & how
185 (men & women) þat er noght q*uai*nte
. . . . . be ataynt;
(if þou wil do bi gu)de counsayle
(and folow lare þat mig)ht availe,
(his malis sal turn him til) anoy
190 (and al his trappis þou sal) destruy.
God suffers þ(e fend to temp gud men)
for þaire p*ro*fit, als clerkes ken,
þat þai sal be hegher in blis
when [þai] haue ouercu*m*en him and his.
195 Þe fende on thre wise has powere
forto dwell in a man here:
Ane es, hurtand þe gudes of kind,
als reuand me*n* speche, wit & mynde.
Anoþer es thurgh þe gudes of g*rac*e,
200 þat he makes men in many place
to haue swilk delite and liking
in werldli gudes þat es vain thing
þat þai forget god euer omell
and wendes with þe fende to hell.
205 Þe thrid maner es, turmentand
a mans body by water or land,
als Iob was turment lifand here
with maladies and sekenes sere.
Bot wit þou wele, for ani gyn
210 if he may noght temp þe within
nowþer with his worde ne dede,
withowten thar þe noght him drede;
for vnto no man may he greue
ferrer þan god will gif him lene.

Þe fende, als hali writ witnes, 215
t*ra*nsfigures him in sere liknes:
sum tyme als ane angell of light
tempes he men both day and night,
and hides ill to ald and ȝing
vnder þe liknes of gude thing. 220
and þat es on two maners done:
Ane es when he at morn or none
egges men till esse of body
and forto kepe þam tenderly;
he sais if þat þaire fless be pinde, 225
þai may sustyne [noght] wele þaire kinde,
and þat es nede on alkins wise
forto mai[n]tene goddes seruise;
on þis wise makes he vs to think,
bot if we ett wele and wele drink 230
and lig soft and sit warm,
els may we lightly haue grete harm,
and els till end bese it noght won
þe trauail þat we haue bygun;
þus bringes he men both more & les 235
to lust and liking of þaire fless.
Anoþer es when he thurg chance
entices vs to grete penance
. . . . . f. 87
of gastly gudes, and þusgat sais: 240
»He þat moste hard life wil lede
for goddes luf, sal haue most mede:
þarfore ett lityl and febil mete,
and thinest drink þat þou may gete,
vse litel slepe, and were þe hayre, 245
and fast mekill þi fless to payre,
þat þare be none for nokins chance
þat may pass þe in penance«.
þus sais þe fende in þi conciens
to sla þe with grete abstinens, 250
right als he said þe toþer thing
to sla þe with outrage etting.
and þarfore, if we right lif wald,
a gude mene bihoued vs hald,
þar-thurgh we may gett oure saul bute 255
and hald oure fless ay vnder fote,
and suffer it to haue strenkith þarto
at serue god als it suld do.
Also oure [enmy] wil noght sese
ne suffer vs here to rest in pese 260

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onightes, when we suld slepe a while:
bot þan he sekes vs to bigile
with uanitese, to mak vs glad,
and su*m*tyme sightes to mak vs rad
265 and ger vs lathe with oure awin state —
for al oure febilles wele he wate.
with faire sightes he makkes vs fain
forto ger vs be glad in vaine,
to ger vs wene so þat we er
270 better þan we may be bi fer.
su*m*tyme he puttes intil oure mode
þat we er halden hali and gude,
to mak vs proud of oure gude dede
and so to ger vs lose oure mede;
275 su*m*tyme he sais we er werst of all,
at gerr vs into wan-hope fall
and so forto di in despaire.
Þus colures he his falshedes faire.
bot god ful kindely wil vs kepe
280 and saue, wheþer we wake or slepe,
if we rewle vs eft*er* his will,
þat þe fende noght dere vs till.
Þou si*n*nes noght slepeand, sais þir clerkes,
if þou be wakeand with gude werkes,
285 withowten outrage of mete and drink,
and euil thoghtes on none wise think.

Þ(e fend desayues) . . . . . .
thurgh dremis þat þai se slepe(and);
and su*m* dremes gers he sothfast seme,
290 for þat men sal þarefter deme
and trow þat al dremes þat þai se
on þat wise soth sal funden be,
þan shewes he oþer vnsuthfast thinges,
and so in wrang trowth he men bringes.
295 And forþi þat none, alde ne ȝing,
sall be desayued with swilk dremeing,
þarfore I tell, wha will tak ȝeme,
sex maners of dremis may me*n* deme.
and twa maners may nane askape:
300 þat es with tome wambe if þai slape,
anoþer, ou*er*-full if þai be —
su*m* vanitese þan sal þai se
and sightes þat er noght sertayne,
and al es for þaire febill brayne.
305 þe thrid es desayt and gilri
of þe fende, oure fals enmy.
þe ferth es thoght of werk with hand
and illusiouns þarfore folowand.
þe fift er reuelaciouns of þe haligaste,
and þat es for oure (saul ese) maste. 310
þe sext es when me*n* er (rau)iste
thurgh thoghtes bifore þat falles to Criste.
on þir maners, wha will tak kepe,
may men dreme when þat þai slepe.
and in so mekill it es worthy 315
þat men sold set þe les þam by
and trow nowþer til all ne sum,
for we wate noght whareof þai cum,
wheþer þai cu*m* of þe haligaste
or of þe deuil þat deres vs maste; 320
bot whare men many dremes (ses),
þare er many vanitese.
wharfore men þat kindli wit (can),
right als þai cu*m* so lattes þam . .
and lattes þaire hert ay . . . 325
als þaire lifing es she . . .
What helpes to seme ha(li . . .
and þan oufe conciens . . .?
turn þi hert to god ha(lli)
als it semes þou dose (þi bodi). 330
þou sal noght say . . . . .
þat al er haly þat . . . . .
and beres abite . . . . . .
and with þe . . . . . .
(ne þou sal noght wene þat al er ill) 335
(þat) werldly thinges tentes vntill
(& occu)pies þam with trauayle,
(fo)r defaut of fude þat þai noght faile;
Bot þai er haly in al degre,
lered or laude wheþer þai be, 340
þat werldly gudes can wele despise
and luf god euer on alkins wise,
and settes in god al þaire desyre
and þaire luf brinand als fire,
and couaites noght þat me*n* ma neuy*n* 345
bot all anly þe blis of heuyn,
and hates sin with main and mode,
and seses noght of werkes gude,
and in þaire hert feles a swettnes
of þe life þat ay lastand es: 350
and haldes þam-self werst of all

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and þe foulest þat may byfall,
and knawes wele þaire wrechidnes.
þis manere of lifing haly es;
355 and who so lifes in þis degre,
haly and blisced sal he be.
If þat þou will haue mede in heuyn
(and) be with Cristes apostels euyn,
(think) noght þan what þou forsakes,
360 (bo)t what þou despises and noght takes.
(þai) forsake so mekill and no les
(þat fo)llowes Criste here in mekenes,
(in char)ite and in pouert
(and in) p*ar*fite paciens of hert,
365 (als þai) mai couait in þaire thoght
. . . ane þat folowe him noght.
(& þar)fore luf god with gude will,
. . . . (h)as he eghe þartill;
(with grete desir) wha to god tentes
370 (& offers) þaire p*rai*ers in his p*re*sence
(& sekes na comforth of) erthly thing
(bot þe blis of heuin) at his ending,
(Crist him reue s)all fro þe fende
(& his werkes) þat him suld shende,
375 (& als fro lu)stes and likinges
(of fless & blude þat in) him hinges,
(& mak him will na er)thely gude
. . . . . þaire mode
(& drede na sorow þat m)ay bifall
380 . . . . . all
. . . . . .
. . . . . .
. . . . . .
. . . . . .
385 þat þai be noght (in þat sesoune)
letted of þaire deuocioune.
Þus mai men se wha will tak ȝeme
how sum er better þan þai seme,
and also su*m* man wikked es
390 þat schewes semeing of halines.
And who so will þis lesson lere
and lif þarefte*r* with gude chere,
thurgh help of god þan sal he be
als gude in saul, als forto se.

395 At þe biginnig enterely
turn þe to god almighty.
and þat es to mene on þis wise:
turn þe fro al couatise
and fro liking and bisines
both of þe werld and of þi fless, 400
so þat þi hert, þat was dounward
whils þi hert in þe erth was harde,
be vpward now als fire ful euyn,
sekeand þe heghest place in heuyn,
til þi spous whare he beldes in blis, 405
and ȝeren to won with him & his.
þi hert to god wele turned es
when it forsakes sins more and les
and fleis al felischippes of schrewes,
and co*n*fouroms it to gude thewes 410
and to debonerte and mekenes,
and in goddes loueing lastand es,
and es noght with no*n*kins strife,
ne irkes noght with hardnes of life.
Bot foure thinges bus hi*m* haue in thoght 415
þat to p*ar*fite luf will be broght.
Ane es, of þis life þe mesure, I.
þat so schort time mai endure,
þat vnnethes es oght forto tell,
for als in a point here we dwell — 420
þat es þe leste thing þat mai be;
ȝit es oure life wele les to se,
if þat we haue rewarde alway
vnto þat life þat lastes ay.
Anoþer es þe vnsertainte II.
of oure ending when it sal be;
for we wate neu*er* when we sal deghe
ne what dole þat we þan sal drighe,
ne we wate neu*er* into what stede
þat we sal turn when we er dede; 430
god will lat vs no sertaine se
for þat we suld ay redy be
(in) what e . . . . we . . . f. 88
þus suld a man ay think in thoght.
Þe thrid, þat we acount sal ȝelde III.
of al oure dedes in ȝowth and elde
bifor Ih*es*u, þe domes-man dere,
and of al þe time þat we had here,
and what oure bisines has bene.
for þare sal all þe soth be sene; 440
al euil dedes þat we here hid
sal þare plainly be knawen & kyd,

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and what gude werkes we might haue wroght
when we war ydell and did noght.
445 þarfore þe prophet sais sertayne:
»Lorde, þou has calde þe time ogayne,
to wreghe vs of oure wikkednes
in al oure lifing more and les«.
for ilkaday þat god has send
450 in his seruise forto despend,
in wikked werkes if we it waste,
þarfore in bale we mun be braste
and by it dere on domesday,
bot if we mend it whils we may;
455 and al þe time we waste to noght
whils god es al-out of oure thoght.
þarfore on him we suld think ay,
and also on þat dredeful day.
IIII. Þe ferth thing folowand es þis:
460 forto think what ioy and blis
þat þaire hertes er to rauiste
þat lendes in þe luf of Criste
lastandly ai whils þai lif,
and al þaire hertes vnto him gif;
465 for þai sal be, als clerkes ken,
breþer with angels and hali men,
in heuyn whare þai sall plainly se
god in his grete maieste.
þat sight ouer all es souerayn blis,
470 and þareof sal þai neuer mis;
it sal be to þam mete and drink
and all þat þai will efter think.
þare sal be more ioy þam omell
þan ani man with tong mai tell;
475 and to þat welth wele mai þai win
þat here will kepe þam clene of sin.
Also to think with gude entent
what sorow and care and hard turment
þat þai sal haue withowten ende,
480 þe sinfull þat to hell sall wende,
(þat lufed noght god whils) þai liued here
bot filed þaire thoght with folies sere,
als pride and ire and oþer syn.
þarfore in bale-fire sal þai brin,
485 þat es in þe fire of hell,
with deuils þat þarein sal dwell;
for þai sal dwell ay with þe fende
right als gudemen with god sal lende.
Þarfore luf god, als I said are,
with all þi might and main euermare; 490
and lat þi luf ay in him stand
and more and more ay be waxand,
and bigin þi luf so lawe
þat þou may ai god better knawe,
and set þi luf so sad in him 495
þat þou may euermore upward clim;
and noght bigin so highe thurgh ruse
and cum dounward, als sum men dose
þat ouer-grete penance wil bigin
þat þai may noght til ending win, 500
wharfore þai fail in goddes seruise —
wha wirkes þus þai er noght wise.
þi merit mai be neuer þe les
if þou do noght so grete destrese
vnto þi fles, at ger it faile; 505
bot kepe þe klene, es my cōunsaile,
and vmthink þe at morn and none
to luf god more þan þou has done;
þan sal þi luf be more and more,
and þi mede ay waxand þarfore. 510

He þat here will leli lyf
and his luf all to god gif,
stabilly sall he vnderstand
þir foure thinges þat er folowand:
Ane es what thing fles a man; 515
anoþer what thing clenses (him þan);
þe thrid when þat he clensed es,
what thing þan haldes him (in clennes);
þe ferth what thing may a (man bring)
at ordain him to goddes li(king). 520
For þe first, what fles a (man), I.
may men knaw wele . . . .
þat we sin on ma(ners thre)
and makes oure sau(les foule to be);
þus er þai talde who (wil take hede): 525
with hert, with (mouth, and with dede).
Þe sins of hert (er þir) . . . . peccata cordis
ill thoghtes . . . . . .
. . . . . .
(wik)ed will and yre in hert to hald for rose. 530
and to haue ill suspecioune,
and pray with-owten deuocioune.

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and if þi hert euer ydel be
with-outen werkes of charite,
535 and void withowten swete sauoure
of þe luf of god oure creature.
ill drede, ill luf to ald or ȝing.
all errour and al ill trowing.
ioy of oþer mens ill fare,
540 and sorow if þai in welthes ware.
to despise pure men more or les,
to honore þe riche for þaire riches.
despite of sinful þat we se,
and ioy of werldli vanite.
545 vntholemodnes oure souerainés to.
and dout of dedes þat er to do —
for what we sold do suld we knaw
and nowþer lett for luf ne awe.
noy in hert forto do gude.
550 anger at serue with milde mode
(god &) þam þat we suld vntill.
and sorow we haue done namore ill,
and þat we haue noght fulfild sone
(wi)kkednes þat we might haue done.
555 (and) vnstabilnes of thoght.
(pini)ng with penance if we do oght.
(ypoc)risi in goddes seruise.
(drede) ill doers to despise (!).
(shame) of gude dedes, ioy of ill.
560 (singul)ere wit with-owten scill.
(conaiti)se of dignite,
(or to be) halden of gude degre,
(or rich, or to) be halden faire,
(or strang) oure enmies forto payre.
565 (vain glori) forto haue in mynde
(of gudes of) grace or gudes of kinde.
(forto haf) shame of simpil frendes,
(& prid of ri)che þat with vs wendes;
(for fre ilike) al sall we be
570 (bifor þe face of gods mageste),
(bot if our dedis) mak vs were
(or els better þan oth)er err.
(also despite of gud) counsaile
(and teching þat vs might) auayle.
575 . . . . . pouert
peccata oris . . . . . .
Þe sins of mouth er, (if þou fraine):
to swere grete athes & oft in vaine.
to sklander Crist or oþer vs by.
to neuyn his name vnreueren[t]li. 580
vnsothfast schrift þat es noght clere.
grocheing to god for angers here
or tribulacioun, þat er send
till vs for we oure mis suld mend.
to pray [to] god in his presens 585
with-owten deuocioun and reuerens.
bakbiteing. flatering. and lesing.
missaying. werying. and defamyng.
sawing of discord. and tresoun.
and fals witnes in feld and toune. 590
ill counsail. scorn. vnbowsumnes.
to say thing es gude þat ill es,
or forto say þe thing es ill
þat men dose wele and with gude will —
for we suld lap oure negburs dede 595
ay in þe best, for þaire moste spede.
to excite oþer men vnto
swilk dedes als þai dar noght do,
forto ger þam be halden wer
efter þat þa dedes err. 600
oþer men forto myssay
for werkes þat we do ilkaday.
with mekill speche oure heuid to breke,
or mani ydell wordes to speke.
and als of wordes faire polising, 605
to mak þam soth þat es lesing.
and in oure sinyng fals defens.
crying & laghing with no reuerens.
forto mak mowes on ani men.
sanges of lust to sing and ken, 610
or more for mens luf forto sing
þan for Criste þat knawes al thing.
to prais ill dedes with karping kouth—
al swilk er cald þe sins of mowth.
Þir er þe sins þat falles in dede, peccata operis
als þai er set on raw to rede:
als glotoni, and licheri,
and dronkenhede, and symony.
wichecrafte. breking of halidays.
and sacrilage by any ways. 620
to resayue goddes body in sin,
and als forto [lig] lang þarin.
Brekeing of vowes þat er made right.
and ydell saying in goddes sight.
(to) gif en(sampil of il) life. f. 89 625

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sakles to greue ouþer man or wife,
or forto ger þam haue il name
or forto lose of þaire gude fame.
Thift. rauin. vsure. decayt,
630 lesinges and lithernes to layt.
gladli forto herkin yll.
to gif oure gudes harlottes untill.
to reue oure bodis nedful wage,
or els at vse vs till outrage.
635 to bigin any thing ouer might.
custum to do ill day or night.
also feyning of halynes,
rosing of thing þat noght oures es,
to hald vs fayrer or wiser
640 þan oþer, when we er wele wer.
forto tak any charge vs to
þat we er vnabill to do.
to wreth vs lightly als vnwise.
and also to bring vp new gise.
645 to be ouer rebell vnto seruandes,
to do noght als soueraines cumandes.
forto do sin here in oure liue
thurgh any of oure wittes fiue:
In sight, in hereing, or in smelleing,
650 in handes towcheing, or in tasting;
in giftes gifing, or quant saiinges,
in gilry or in sutyle signes,
vnlefful thing to resayue parchance —
for of sins er þir circumstance (!).
655 and þar er circumstance wele ma,
als time, stede, maner alswa,
nowmber, person, and dwelling,
eld, and degre, and cunyng;
þir makes þe sin more or les,
660 efter þe condicioun es.
also to sin forto be boune
or a man fele temptacioune;
or ani bowrding to bygin
at make occasioun vnto sin.
665 Þir er þe sins þat falles in dede,
and mani ma if men tak hede.

peccata omissionis

Sins of omiscioun I sall say sone,
þat es, leueing of gudes vndone,
when ani leues þat þai suld do
670 or reklesli tentes noght þarto:
noght thinkand on god þat sese all,
ne of þe mede þat þarfore sold fall,
or th(ankand him noght of) his gudes
þat he vs lenes here more and les.
or duse noght here oure dedes ilkane 675
þat gude er, for goddes luf allane.
to sorow noght here for oure sin.
to dispose vs noght grace to win,
or þat kepes noght þe gift of grace
or vses ill in any place. 680
forto confourum noght his will
goddes liking forto fulfill.
vntill prayers noght forto bow,
bot rabill on and rek neuer how.
or will noght enforce þam to fulfill 685
thing þat þai haue avowed vntill,
or bunden by sum sertaine poynt,
or els for penance es enioynt.
to draw on lenkith þat suld be sone.
or haue no ioy of gude dedes done 690
vntill oure neghburs þat er knawen,
als we wald haue of oure awn.
noght sorowand of oþer mens ill fare,
frendes or fase wheþer þai ware.
noght standand if temptaciuns rise. 695
noght forgifand al oure enmise.
noght kumforthand neghburs in care,
als we wald þai till vs ware.
noght ȝeldeand þam þat vs gude wins.
to let noght þam we se vse sins. 700
striueinges noght to stint and stere.
and vnkonand men noght to lere.
noght forto cumforth on oure wise
þam þat er seke and may noght (rise),
or help þam noght þat er broght (in wa) 705
thurgh pouert, or prest, in pres(on alswa).
Þir sins, and oþer þat er (mare),
makes men foul als I said are,
and þai er vsed of ȝong (and ald)
on thre maners als I (ȝow tald). 710

Ogaines þa thre m(ai help vs win) II.
oþer thre thinges þat (clenses of sin).

First ogains þe sin of (thoght)
es sorow of hert parf(itli wroght),
þat es, to rew oure s(ins sare), 715
and be in will to sin (no mare),
and for for sorow of . . . .

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put out al ioing . . . . . .
so þat oure . . . . . .
720 ne oure h . . . . . .
(Þe toþer, ogains þe sin of mouth,)
(es) trew schrift, forto mak kowth
(al) sins done with oure body;
and [þat] sal be done hastily
725 with-owten any lang delaying;
and naked with-owten excusing;
and all hale & noght sunder tane,
als sum þat telles su*m* sins till ane
and su*m* till anoþer, als we gess
730 forto mak þaire penance les,
or els þat haldes oght in þe tayle—
swilk schrift sal þam nothing availe.
Þe thrid, of satisfaccioun may rise;
and þat es done opon thre wise:
735 in fasting, prayers, and almusdedes—
noght (anly to gif) pouer me*n* þ*a*t nedes
mete & drink to þaire releues,
bot to forgif þam þat þe greues
and pray for þam with gude entent
740 þat god bring þam vnto mendement,
and enfourom both ald and ȝing
(þat) er in poynt of perising.

III. He þat clennes more wil kepe,
within his hert to goddes wurschipe
745 (it) bus kepe on maners thre;
I sal þe tell how þat sall be.
(Ane) es waker thoght and stabill,
(þat) he to god be euermore abill.
(An)oþer es besines to ȝeme
750 (þi fiue) wittes als best will seme,
(so þat) ilkone in his degre
(be rewli)de als him aw to be
(& wickid) stiringe þat in þam es
(be closed cle)ne out of þi fless.
755 (Þe thrid es) forto be ay boune
(till honest oc)upaciowne
(in gude ded)es of charite,
(& þat þou neu)ermore ydel be,
. . . . . ght
760 . . . . . ght
. . . . . .
. . . . . l..fing.

(Clennes of mouth bus keped) be
. . . . . (on) man*ers* thre:
. . . . . (t)hoght 765
. . . . . (spe)ke oght,
. . . . . d
. . . . . nayd.
Anoþer es þis, (als I þe teche),
to be noght ouermekil (of speche); 770
for he þat mikell carpand is
sum tyme sall he say omis.
Þe thrid es þat þou for no thing,
ne for no mekenes, mak lesing
on þi-self ne on none els, 775
bot luke it be trew þat þou telles.
Clennes of werk with ald and ȝing
of thre thinges also has kepeing:
Ane es assiduele thoght of ded
þat maystr*is* makes in mani a stede, 780
and on his paynes þat er so (fell)
and more þan any man mai tell;
for þus men heres þe wiseman say:
»vmthink þe, man, of þi last day,
how þou out of þis werld sal twin, 785
and þan, he says, þou sal noght syn«.
Anoþer: he þat clennes will kepe
byhoues fle all ill felaghschipe,
þat more ensampill will to him neuy*n*
to luf þe werld þan god of heuyn, 790
and more to luf esse of bodi
þan forto plese god almighty.
Þe thrid es right discrecioune
to ete and drink yn[1] gude musoune[2],
þat it pas noght right ordinance 795
ne want of skilwis sustinance;
for both es demid to ane ending,
outrage, and ouer-mikell fasting;
for nowþer es till goddes pay—
þat will su*m* noght wene by no way. 800
if þou tak sustinance of swilk gude
als god þe sendes vnto þi fode,
and[3] out-tak no maner of mete
þat cristen men vses fortill ette,
and vse mesure in ilkadele 805
and ett and drink: þan dose þou wele;
on þat maner did Crist him-selue
(in) erth here, and his apostels twelue.

[1] orig. on. [2] = O Fr. moison measure. [3] r. I.

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Bot if þou in þi-selven se
810 þat þou haue strenkith & stalworth be
in goddes seruise to pray and wake,
and þou will fast þan for goddes sake,
so þat þou no faintise fele
to serue god þan dose þou wele;
815 and if þou fast vntill þou fayle,
þou sins and it sal noght availe.
f. 90 (For wit þou wele þat rightwi)snes
nowþer in etting ne fasting es,
bot if þou tak here with gude hert
820 illike both riches and pouert,
hunger, nede, catell to lese
als gladli als delices and dayntese;
if þou tak al þir ilyke wele,
and loue god euer of ilkadele,
825 and gruche noght for nokin thing,
þan ertou rightwis in lifing.

IV. Also ȝit may men forþer knawe
oþer thre thinges, þat will vs draw
forto confourme all oure will
830 goddes liking forto fulfill.
Ane es ensampill of halimen
þat lely lifed, als clerkes ken,
þat war ententyue night & day
at serue god euer vnto pay,
835 and to luf him with al þaire might
and to drede him both day & night.
þarfore now er þai hegh in heuyn,
in more mirth þan men may neuyn;
and if we folow here þaire trace,
we sal won with þam in þat place. 840
Anoþer es gudenes of god allane,
þat al lufes and despises nane
bot gladli takes and with gude will
al þat in time will turn him till,
and his mercy will to vs bede 845
als oft-siþes als we haue nede,
and hamlier he will vs take
what time so we oure sin forsake,
and angels of vs er more glad,
þan ani frende þat euer we had; 850
þan aght vs forto be ful fayne
at gif oure willes to god ogaine.
Þe thrid es noteful forto neuyn,
þat es, for endles ioy in heuyn,
þat es gretter & more plente 855
þan eres may here or eghen se
or hertes think or tonges tell—
wele es þam þat þare may dwell;
and þat has god al hallely hight
vnto al þa þat lufes him right 860
and honors him in stede and stall.
vnto þat blis he bring vs all. A. M. E. N.

3. Spiritus Guydonis.

This piece is a metrical version of an older Engl. prose text (probably of northern origin), of which a copy is extant in Ms. Vernon[1], and which is a translation of a Latin tract 'de Spiritu Guidonis', extant in Mss. Vesp. E I (oldest Ms.), Vesp. A VI (text from which the prose translation was made), and Harl. 2379. A similar apparition is the 'Revelation' in Ms. Thornton (vol. I p. 388).

(Tractatus) de quodam spiritu . .
Spiritus Guydonis.

fol. 90.

Saint Michael goddes angell (clere),
and saint Austin þe doctur dere,
and oþer maist*ers* mare & myn,
sais þat men grete mede may wyn

[1] I here give the prose text of Ms. Vernon:

Ms. Vernon fol. 363.

¶ heer begynneþ a good tretis:
Þat Men clepeþ Spiritu Gwydonis.

For as muche as seint Austin seiþ to Peter in þe Booc of be-leeue, »Þat is a Miracle what heih þing oþ*er* vncostumable þing so comeþ ou*er* Mo*nnus* faculte

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5 and nameli clerkes þat can of lare,
if þai þaire cunyng will declare
vnto þe laude men þat can les,
and namely thinges þat nedeful es,
þe whilk may ger þam sese of sin
10 and help þam vnto heuin at win.
And saint Paul Cristes apostell dere
sais till vs on þis manere:
all þat þir clerkes in bukes rede
er wretin anely for mans mede,
15 so þat men may ensaumpill take
to saue þaire saules and sins forsake
and lede þaire liues more and les
als haly bukes beres witnes.
And for þat god of his grete grace
20 will þat his pople in ilka place
trow in thinges þat er to cum,
als in ded and þe day of dome,
and how ilk man sall haue his mede,
be saued or dampned eft*er* þaire dede:
25 þarfore he schewes ensamples sere
on þis molde omang vs here,
to ger vs in oure trowth be stabill
and lif in faith with-owten fabill,
and so he will vs wisely wis
30 at kepe vs clene and cum to blis.
Þarfore who so will lyke to lere,
a soth ensampill sall ȝe here
how it byfell byfor þis day;
and þarfore beres it wele oway.
It bifell in a faire sesowne,
35 efter Cristes incarnaciowne
a thowsand wint*er*, be ȝe bald,
and thre hunderet, als clerkes (tald),
and þarto thre and twenti (ȝer),
þan byfell on þis maner. 40
In Alexty þ*a*t nobil towne,
þat threti mile es fro Ba(ioune),
þe XII. kalend, als clerk(es tell),
of decembre, als þan (bifell):
A gude buriace þ(at hight Gy) 45
in þat same (cete gan dy);
(and when þe bodi in graue was laid),
(vnto þe) saul slike grace was (graide),
(vn)-till his wife it went ogayne
and schewed hir porcioun of his paine; 50
he did hir dole both day and night,
bot of him might scho haue no sight;
and in hir chamber oft might sho here
mikil noyse and hidos bere,
and oft scho was so rugged and rent
þat for sorow sho was nere shent. 55
þus was scho turment in þat stede
egtene(!) dayes eft*er* þat he was dede,
and scho ne wist noght weterly
wheþer it war þe gaste of Gy
or it war funding of sum fende 60
þat so pursuyd hir forto shende.
Þarfore sone efter opon a day
vnto þe freres scho toke þe way
þat prechures war in þat cete,
(we)le lifand men of gude degre, 65
and to þe prior gan scho tell
all þis ferly how it bifell,

Ms. Vernon.
to þe strengþi*n*g of vr feiþ*e*—ffor whi? alle þinges þ*a*t beoþ write*n* ben write*n* to vr techyng, þat we mouwe haue hope þorw soffrau*n*ce and cu*m*fort of writynges Ih*e*su Cr*i*st vr saueour, knowere of alle p*ri*uites, seoinge þ*a*t þing and wiln[ing][1] strongloker and stabliloker to strengþen vr feiþ among Cristene men of þe certeyn of þ*a*t lyf þat is to comen, In þe ȝeer of his Incarnacion a þousund & þreo hu*n*dred and twenti and þ*re*[2] wolde schewe such an ateliche Miracle þorw his ordinau*n*ce, so þat we mihte haue þe more certeyn of þe lyf þ*a*t is to comen.

In þe Cite of Alexti, þat is from þe Apostoyles séé þat is I-cleped Bayon[3] þritti Mile, þe twelfþe Kalende of Decembre, a Citeseyn of þat ilke Citéé of Alexti dyed whuche Citeseyn hiȝte Gy, whos gost, whon his bodi was buried, wiþ-outen sihtlich forme apeered to his owne wyf and tu*r*mented hire gretliche, eiȝte dayes aftur his buryinge. And þe þridde day aftur þe Natiuite of vr lord,

[1] Ms. wilneþ. [2] Ms. þ*e*re. [3] Lat. Avinione.

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(i)n saint Iohn day þe euangeliste,
70 þe thrid day efter þe birth of Criste;
(þan) tald scho þe prior lest & maste
(how) sho was greued with þat gaste
(and) how scho was sted in þat stede
(sen) þe tyme þat hir lord was dede;
75 »Sir), scho said, right wele hope I
(þat it) be þe spirit of Gy;
(& in) þat chamber moste es he
(whar) mi lord was won to be,
(& in) þat bed will he noght blin
80 (þat) mi lord and I lay in«.
(and þan) scho said with simpel chere:
». . . r I namore cum nere,
. . . . ȝe me cownsaile
(what best) might in þis case auaile«.
85 (When þe prior) had herd þis case,
. . . . . in his hert he mase,
. . . . . noght be affrayde,
. . . . . : (þu)s he sayde:
» . . . . . (dr)ede þe noght,
90 . . . . . þe boght.
. . . . . in þi minde
. . . . . g mankinde
. . . . . clerkes
. . . . . werkes
95 . . . . . .
. . . . . .,

and wele I hope . . . . . .
ordain sum point . . . . profe
and schew omang his seruandes dere
to þaire helping als men sal here; 100
and þarfore, dame, gif þe noght ill,
bot be right blith, and hald þe still.
vnto my breþer I will a space
to ask þaire counsail in þis case;
for omang many witty[1] men 105
sum gude kounsayl may men ken,
and sekerer may it so be tane
þan of a man by him allane.
þarfor, he said, dame, hald þe here,
and vnto god mak þi praiere; 110
for lang sall I noght fra þe dwell«.
Þan gert he ring þe chapetil bell
to geder þe couent al togeder;
and hastily when þai come þeder,
he declared þam al þis case 115
als þe woman said it wase,
and praied þam forto tell him to
þarof what þam thoght best to do.
Þan ilka man sais his avise
and laytes whare moste medcin lise; 120
and graythly þan with gude entent
þai ordaynd by þaire aller assent
þat þe Pryor sone suld ga,
and with him oþer maisters twa,

[1] Ms. witty witti.

Ms. Vernon.
as a seint Ion þe Ewangelyst, þe wydewe, his wyf, wente to þe hous of þe Frere Prechours of þat ilke Citéé, and asked aftur þe Prior of þat ilke freres. Þe wȝuche Prior com to þat wommon, and heo tolde him alle þe þinges þat hire beo-fel þorw þe gost of hire hosebonde siþen þat he was ded; and for as muche as heo ne wuste wheþur hit weore a gilerie of þe fend or non, heo seyde þat heo com þider to aske counseil what hire weore best to don of þat þing, ffor whi? heo ne mihte no lengore hele such a wonder; and in þe endynge of hire wordes heo seide also þat wiþ-oute doute þe spiret was in þe bed þat hire hosebonde died inne. Whuch þing whon þe prior hedde [of] hire herd, he seyde, to cumforte þe wommon: »Beo not a-wondred of þis caas! ffor whi? vr lord is wonderful in his werkes; I wot wel þat he wol schewe sum newe þing in þis caas to his trewe seruauns for to strengþen vr feiþ. Gode dame, abyd here a while & I schal aske counseil at my wyse breþeren, ffor whi? þe counseil of mony wyse men is beter þen þe counseil of o mon ál-one«. For-þi he rong þe Chapihtre-belle wiþ þe wȝuche he gederde his breþeren to-gedere; and schewede hem þat wonderful cas. And whon þei hedde I-herd hit, þei ȝaf counseile þat

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125 þe tone maist*er* of geomettri(!)[1]
and þe toþer of philisophi,
samen sold þai wende al thre
vnto þe mayre of þat cete
and tell þis same tale him vntill,
130 and pray him, if it war his will,
þat he wald vouche-safe forto send
sum sertain men with þam to wend
to Gy hows þat was newli ded,
to se þa wonders in þat stede
135 and to bere witnes of þaire dede,
and to mayntene þam, if it war nede.
and þus þai did with al þaire maine;
þe woman was þareof ful fayne.

Sune when þe maire had herd þis thi*n*g,
140 twa hundreth men he bad forth bring,
and armed þam fra top to ta,
and bad þam with þe Prior ga
and baldely do what he wald bid.
f. 91 and als he demid right so þai did.
145 (Þe prior þan bad þam al) bidene
þat þai sulde be schreuen clene
and here mes with deuocioune,
and seþen baldli mak þam bonne.
And of *Requiem* he sang a mes—
for cristen saules it ordand es; 150
and þarin made minde of Gy
and prayed for him ful specialli,
and þat god suld gif þam grace
forto haue knawing in þat case;
and eft*er* mes þan howseld he 155
al þe men þat wald howseld be,
for þat þe fende suld þam noght fere
ne in þaire dedes do þam no dere.
Þe prior þan ful preuely
in a buste toke goddes body 160
vnder his gere with gude entent—
bot no man wist þat with him went.
He and þe men and þe maist*er*s twa
to Gies hows þan gan þai ga,
and þe wife went with þam i*n*-fere, 165
sighand with ful simpil chere.
Þe armed men þan ordand he
al obout þe hows to be
wele vmset on ilka side,
to se what auentures wald bitide, 170
sum in window, and sum in dore,
with wapins þat war strang & store,
and sum i*n* gardines gert he lig,

[1] *al.* theology.

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þe p*ri*or w*i*þ þe Maistre[1] of Theologye and þe Maystre[1] of Philosophie þ*a*t weore wysore þen þe oþ*ur* freres, þat þei schulde wende to þe Meir of þat ilke Cite and preye hi*m* þat he wolde asignen su*m* goode men þ*a*t mihte wende w*i*þ hem to Gyes hous þat nou late was ded, for more sykernesse and witnesse. And he dude so; þe wȝuche Meir asigned two hu*n*dred men wel armed to wenden w*i*þ h[e]*m*[2] and seo what hit weore.

And þe prior, seoinge þ*a*t hit weore p*ro*fitable to his owne heleþe and to oþ*er* me*n*nes boþe, he amonestede alle þo þ*a*t scholde wende w*i*þ hi*m* þ*a*t þei scholde schriuen hem, & he hi*m*-self dude also; and afturward he song a Masse of *Requiem eternam* for alle c*ri*stene soules, and as monye as wolden asken housel, he hoselde he*m*, so þ*a*t no gylerie of þe fe*n*d ne scholde don hem harm. And he tok priueliche w*i*þ hi*m*, þ*a*t no mo*n* ne wuste, þe box in whuche C*ri*stes bodi was, and he honged hit p*ri*ueliche be-foren his brest vnder his scapeleri, as worschupliche a[s] he mihte[3]. And þe*n*ne þe prior tok þe wei toward Gyes hous, w*i*þ his foreseid two hundred men. And he set hem aboute þe hous þreo to-gederes[4] and þreo to-geders, in þe nome of þe Trinite, and he sette su*m*me vppon þe tyles and su*m*me on þe houses rugge and su*m*me in þe wyndouwes and su*m*me in þe gardines[5], to abyde and wayte þe caas of þ*a*t wonderful þing.

[1] Ms. Msistres. [2] Ms. him. [3] Ms. mihti. [4] *omit* togederes? [5] r. gardine.

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& sum in bretice obout þe rig;
175 and euer in ilka place thre,
in takining of þe trinite.
and when þai war þus sett obout,
þe prior bad þam haue no dout.
He enterd þan in þat place,
180 and his twa breþer with him gase,
and þir wordes þan he saide in hi:
Pax sit huic domui,
þat es in *in*glis þus to say:
»pese be to þis hows alway«.
185 to chamber he went with-outen rest,
and haliwater obout he kest,
with *vidi aquam*; þan said he þus:
Veni creator spiritus,
with þe colet þat sal efter cum:
190 *Deus qui corda fidelium,*
askand help of þe haly gaste
al wikkednes oway to waste;
(hali)water eftsones kest he
and said *asperges me domine.*
195 Þan cald he þe wife with-outen mare,
and sho com wepeand wonder sare;
he said: »dame, teche me to þe stede
and to bed ware Gy was dede«.
Þe woman was ful mased and mad,
200 scho trembild þan so was scho rad,
for care hir hert bigan to calde;
bot to þe bed sone scho him talde;
and in hir wa so als scho was,
scho said: »Sir prior, or ȝe pas
I prai ȝow for mending of me 205
and als in dede of charite
þat ȝe wald bid sum hali bede
and mak ȝowre prayers in þis stede
for his saul þat was husband here«;
and when scho had said on þis manere, 210
down scho fell als scho wald dy,
opon a noþer bed þar-bi,
for dole and wa scho wex al wan.
and þan þe prior þus bigan
and said: *dominus vobiscum,* 215
his breþer answerd all and sum;
And efter þan he said onone
þe first godspell of saint Ione,
In principio clerkes it call;
when þat was said, þan sat þai all 220
opon a burd þe bed biside,
and said þe seruise in þat tyde
þat for þe ded aw for to be,
Placebo with þe *dirige*;
and efter[1] laudes þai said in hi 225
seuen spalmes with þe letany.
and *agnus dei* when þai said (thrise),
þai herd ane answer on þis (wise),
a febill voyce þare might (þai ken)
als of a childe, saiand *amen.* 230

[1] V in þe stude of, L loco laudum.

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And þe prior wiþ his two breþren & wiþ þe seruaun*s* of þe hous wenten i*n* to þe hous, and þe prior seide *Pax huic domui* — þat is as muche to seyn as »Pes be to þis hous«. And whon he com in-to þe Inemaste chau*m*bre, he spreynde hit wiþ halywater & seide *Vidi aquam egredientem* &c., and afturward he seide *Veni creator spiritus*, wiþ þe orison *Deus qui corda*; and he spreynde hit wiþ halywat*er* eft-son*us* and seide *Asperges me domine.* ¶ And þe*n*ne þe prior cleped þe wo*m*mon to hym & bad hire to techen he*m* to þe stude þat hire hosebonde dyed in. And heo tre*m*blinde onswerde & seide: »Þat is þe stude þat he diede i*n*ne. Goþ for-þi, I preye ow, & seiþ su*m* goode beodes for his soule, & pe*r*-aue*n*tu*r*e ȝe schul fynden him þe*r*«. ¶ And as þei wente forþ, þe p*r*ior seyde wiþ loud voys *Dominus vobiscum*, and afturward he seyde þe gospel of *In principio erat verbum*; and þe*r* stood a fourme bi-fore þe bed, and þei seeten adou*n* & seiden al þe seruise of þe dede, þat is to seyen þe *Placebo* & *Dirige*, wiþ-oute*n* laudes—ffor in þe stude of laudes þe prior hedde a deuocion to seye þe seuen psalmes wiþ þe letanye. And whon þei come to *Agnus dei*, þey herden a mer vois & a smal as of a child, seyinge *Amen*. And whon þe prior herde

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þarfore þai war all ful a(ffrayd).
and þan þe prior þusga(te said):
»I coniore þe, þou creat(ure),
in þe vertu of oure (saueure),
235 þat es a god of mig(hres mast),
fader and sun and h(ali gast),
þat was and es . . . . . .
þat þou me ans(wer) . . . . .
and tell me . . . . . .
240 als fer als . . . . . .«
. . . . . .
(It answe)rd hym on þis manere:
»(Syr) prior, aske sune what þou will,
and I sal tell it þe vntill
245 als fer als I haue might or minde
or als I may haue leue by kinde«.
Þis ilk voice þan herd þai all
þe armed men obout þe hall,
and in þai come ful fast rinand,
250 ilkone with wapin in þaire hand,
for wele it was in þaire trowing
þat þai suld se sum gastely thing.
bot neuer-þe-lese þare saw þai nane
ne noght herd bot a voyce allane.

Þe prior bad þai suld stand still, 255
& þus he spak þe voyce vntill:
»Whether ertou ane ill gaste or a gude?«
Þe voyce answerd with eger mode
and said: »Sir, I am a gude gaste;
þat may I proue þe here in haste. 260
for hali writ þus beres wittnes:
when god had made both more & les,
(he luk)ed his werkes in ilka wane
(and) þai war wonder gude ilkane.
(al werkes) er gude þat he gan ma, 265
(and) sen þat I am ane of þa,
(a gu)de gast I am forþi
(al) for my maker souerainly.
(þarf)ore may þou haue in minde
(þat I) am a gude gaste by kinde. 270
(Bot I a)m euyl for mine euil dede,
(& þar)fore haue I payn to mede«.
(Þe prior) answerd him in hy
(and said): »Þou sais noght sothfastly;
(þat may I proue) þe here in haste. 275
(þou sais þou ert) ane euil gaste
(for þe pain)es þat þou has here;
. . . . . þis manere:
. . . . (g)ude, þat proue I þe,

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þat vois he Coniured hit in þis fourme: ¶ »I Coniure þe, Godes creature, be þe vertu of þe holygost, and bi alle þe vertues of heuene, þat þow speke to me ȝif þou may, and þat þou wende nouȝt out of þis stude til þou telle vs þat we wol aske þe«.

And þenne spac þe vois loudore þen hit dude to-forehond and seide: »A, Mi prior, aske hastiliche þat þou wolt, & I schal onswere þe as ferforþ as I may þorw leue and kynde«. And whon alle þe men herde þat voys, þei comen alle eornynde to þe Chaumbre & trouweden þat þey scholde seon sum gostly þing sihtilich; and not-for-þan þei ne seȝe noþing sihtilich, ac þei herde onliche a vois. And þe Prior dude hem alle sitte stille, & putte forþ his question to þat vois: ¶ »Wheþur artou a good gost or a wikked?« ¶ And þat vois onswerde & seide: »Ich am a good gost; ffor vche a creature of god is good in as muche as hit is creature, as holy writ witnesseþ and seiþ 'God seiȝ alle þinges þat he hedde I-maad and þei weore ful goode'. Ȝif vche gost beo godes creature, hit is good & not wikke; and seþþe þat I am þe gost of Gy þat is ded, I am a good spirit & not a wikke, als to my kuynde. Ak I am a wikked spirit as to my wikked peyne þat I now suffre«. And þenne seide þe prior to þat vois: »In þis [1] onswere þou seist þat þou art a wikked spirit; þat I preue in þis manere hit is not so. Vche a peyne is good þat is rihtfoliche i-don to eny mon for his

[1] Ms. I onswere.

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280 . . . . . gude degre
. . . . . onis sin
. . . . . ld noght blin
. . . . . goddes will
. . . . . ht ill
285 . . . . . þarby«.
. . . . . Gy:
» . . . . . le
. . . . . .
. . . . . .
290 . . . . . .
by iugement and . . . . .
for euil dedis þat þai did here:
bot neuer-þe-les þe pain es ill
to þam þat it es gifen vntill.
295 so es mine ill to me allane,
for me it pines and oþer nane.
and sen I haue swilk euyl payne
for mi sins, als es sertayne,
ane euill spirite men may cal me,
300 vntill time þat I clensed be
of euil þat I haue done«.
Þan al þus said þe prior sone:
»Tell vs apertly, or þou pas,
whilk mans spirite þat þou was«.
Þe voice answerd to him in hy 305
and said: »I am [þe] spirit of Gy,
þe whilk ȝe wate was newly dede
and was husband here in þis stede«.
Þe prior said: »Þan wele I finde
by reson þat þou ert vnkinde, 310
þat þou makes slike sclander & strife
vnto Gies bodi and to his wife.
for ay whils Gy was lifand man,
ful rightwis was he halden þan
and trew in faith, of nobill fame, 315
and his wif was halden þe same;
and for þir meruailes þat þou mase
now will men say in ilka place
þat Gy was man of wikked life
and þarfore turmentes he his wife; 320
for laud folk in ilka land
sais euyll[1] men er oft walkand.
and Gy was halden gude alway,
wharfore þou ert vnkind, I say«.
Þe voice answerd þan als him thoght 325
and said: »vnkinde ne am I noght
nowþer to mi wif ne to my bodi.
enchesun sal I say þe why,

[1] Ms. euyll euyll.

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synnes, ffor þat is good and riȝtful þat synne be punissched. And þou seist þat þou suffrest nou peyne for þi synnes: ffor-þi þat peyne is good in hinseluen, ffor þat hit is Rihtfuliche I-ȝiuen to þe of god. For-þi hit is fals þat þou seist þat þou art a wikked spirit for þou soffrest wikked peyne«. ¶ Þen onswerde þat vois and seide »þat vche a peyne is good in as muchel as hit comeþ from godes Iugement; ac hit is vuel to him þat hit is ȝeuen to, ffor whi? peyne is ȝiuen to no mon wiþ-oute desert of his synnes. For-[þi] þis peyne þat I nou suffre is onliche vuel to me ffor hit is ȝeuen to me for my wikkednesse þat I haue don toforen; & aftur þat þat ichaue an vuel peyne, ne may ich not beu seyd an vuel spirit, til þat I be ipurget of myn vuel þorw [sw]uche[1] peyne?[2]« And þe prior asked þe vois, whos spirit he was. And he onswerde: »ich am þe spirit of Gy, & his soule, þat nou late was ded«. ¶ Þen seide þe prior: »Þen þinkeþ me þat þou art an vnkuynde spirit to þy-self & to þe bodi of Gy: ffor whi? for þat þou apeerest in þis stude, þou makest sclaundre a-ryse to þi wyf & to þi-self anentes men, þat Gy was an vuel mon in his lyue. Þe contrarie of such þing þe Citeseyns of þis Cite hope[de]n to ben soþ, þat is to seyn, [3]þei hopeden þou weore a good Mon; of [sw]uche[4] þyng non oþur was knowen of þe þe whiles þat þou liuede«. ¶ And þe vois onswerde: »I nam non vnkynde spirit to my-self ne to non oþur. For whi? I

[1] Ms. wȝuche. [2] Ms. adds & wȝuche vuel I dude in my lyue. [3] Ms. whon þei. [4] Ms. whuche; cf. Lat. quia nulla mala opinio fuerat de te quando vixisti.

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by sause þat þou sal noght forsake,
330 for swilk a scill here I þe make.
if þou had gifen a man to were
kote or hode or oþer gere,
and he þat so þi cote had tane
wald suffer for þi luf allane
335 in gude and ill to lif and dy,
war he noght kinde to þe forþi?«
Þe prior said: »ȝis, for sertayne«.
and þan answerd þe voyce ogayne
f. 92 & said: »(right so bi me bifell).
340 here in þis erth wils I gan dewell,
of Gy I toke none oþer thing
bot his cors vnto my clething;
and þat cors þat I dedli call,
gert vs both in folies fall,
345 and for þe wikkednes þat it wroght
am I in all þir bales broght,
and his doing was ilkadele;
als haly writ witnes ful wele
and sais þat liking here of fless
350 contrari vnto þe saule es.
and if I sufferd noght þis payne,
Gyes bodi and als his saul sertaine
sul suffer paine with-outen ende
in fire of hell with mani a fende.
355 [1] For ilka man both more and myn
sall suffer penance for þaire syn
ouþer in þis erth whare þai dwell,
or els in purgari, or in hell;
and ilka man might bett*er* here
suffer pain thurgh seuen ȝere 360
als mekill als ani man suffer may,
þan in purgatori a day;
and a day here to suffer care
may of a ȝere relese him þare.
Gyes bodi has now no skathe 365
and I am pined to saue vs bathe;
and efter when we cu*m* to blis,
what ioy so I haue sall be his,
for bath togeder sall be þan
bodi and saul of ilka man. 370
and sen I haue þir paines grim
noght anly for me bot for him,
till he of all filthes be finde,
þan am I noght [to] him vnkinde.
And, sir Prior, also þou sais 375
þat I of Gy suld sclander rais.
þat will I answer on þis wise
and say þat I ger no sclander rise.
for þat es sklander kindely kend
þat sownes in ill or has ill end; 380
wha so it dose mu*n* dere aby,
for haly writ sais weterly
Vnto þat man sall wa be wroght
thurgh wham sclander first vp es broght.

[1] 355—64, and 367—70, are useless additions.

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sopose þat þ*o*u ȝeeue eny mon þi Cote, and whon he haþ taken hit, he wolde dye for þe for þe loue of þi cote ȝif mester were: scholde he not be cleped kynde?« And þe prior seide: »ȝus, for soþe«. And þe vois seide: »Þe while þ*a*t I was i*n* Gyes bodi, I ne receyuede no*n* oþ*ur* þi*n*g of hi*m* but þe cote of his dedlyhed: and nou lith Gyes bodi in þe eorþe iburied and veleþ no trauayle, and ich, his spirit, am t*ur*me*n*ted here for synnes of his bodi seþþe þ*a*t suche delyces liked me neu*ere*; ffor holy writ seiþ 'þ*a*t flescliche delyces ryden[1] aȝeyn þe soule'. For-þi þat Gyes bodi wiþ his spirit ne scholde not be bre*n*t wiþ fuir at þe day of Iugeme*n*t, Ich am t*ur*me*n*ted as kuynde spirit to hi*m* for þe vueles of his bodi seþþe þ*a*t I ne dude non euel, in as muchel as I was his spirit and his soule. For-þi ne mihtest þ*o*u not seye þ*a*t I am an vnkynde spirit to hi*m*. And þ*a*t is nouȝt worþ, sir prior, þ*a*t þ*o*u seist, þat is to wite þ*a*t I make sclau*n*der to a-ryse of vuel ortrouwynge of Gy [in][2] þ*a*t þat I speke & apeere heer to ȝou. For þ*a*t sclau*n*dre is iseyd oþer don in to repreue[3] of eny mon, goinde to vuel ende, and þ*er*fore hit is write*n* i*n* holy writ 'Wo beo þ*a*t mon be whom sclau*n*dre

[1] Lat. militant. [2] Ms. and. [3] Ms. reprece; Lat. Quia scandalum est dictum vel factum in vituperationem alicuius, tendens ad malum finem.

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385 and all if answer þus for Gy
I do to him no vilany.
my spekeing es all for his spede
þat I haue neuynd to ȝow his nede,
and als my speche may gretly gayn
390 till oþer saules þat suffers payn.
and þat may þou þi-seluen se:
for mani folk of þis cete
cums to þis hows ful hastily,
and ilkone pray þai fast for Gy
395 þat god deliuer him out of care,
als þou and þi breþer did are;
and in þaire praiers þat þai say,
for al cristen saules þai prai,
and þe prayers þat men makes for ane
400 may help to oþer saules ilkane.
And also þai þat er on liue
sall suner of þaire sins þam schriue
and gif þam vnto penance hard,
þat þai be noght pined efterward
405 als I am pined now for my plight
þat Gy amended noght whils he might.
I say I sklander noght forþi
nowþer Gyes wife ne his body,
bot all þir sauwes þat I say now
410 er for þaire honore and for þaire prow«.
Þe Prior said: »þan ask I þe
how any man may euill be
when he es ded, sen þat he was
schreuen clene or he gan pas,
and was in will gude werkes to wirk 415
and ended in trowth of haly kirk
and had his sacramentes ilkane?«
Þe voice answerd sone onane
and said: »þat men may euyl be
on two maners, þat prove I þe, 420
when þai er ded and heþin gane.
þat may on þis maner be tane:
for þai er ill whare so þai wend,
þat dampned er, with-owten end;
and þai er euill for sertayn (space) 425
þat suffers pains in any p(lace)
for þaire sins, þat es to sai
till tyme þat it be wasted (owai).
þis same right in mi . . . . .
for I was schreuen 430
ȝit am I euill, þis es . . . .
till I haue sufferd . . . . . .
For als men . . . . . .
clerkes sais . . . . . .
. 435
. . here . . syn was.
(þar)fore fully it suffices noght
forto be schreuen in will and thoght,
bot if men may in dede fulfill
þe penance þat es gifen þam till; 440

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comeþ'; ac ich, Gyes spiryt, ne doþ hi*m* no repreue nouþer in seying ne in my dedes for þ*a*t ich am suffred to speke wiþ ou heere and I schewede[1] ou my nede & of oþ*ure* þat ben in purgatorie. And in þat do ich more honour to Gy, fforþi þ*a*t al þis Citéé comeþ eornynde hider to-day, makynge mony gode p*re*ȝeres for Gy þat God of his Merci dilyu*ere* hi*m* of his vuel peyne, [as][2] þ*o*u, sir prior, dudest ȝarwhile wiþ þi breþ*er*en: þ*o*u p*re*ȝedest God for me. For-þi beoþ my wordes apert inouȝ to ou þ*a*t i do no sclau*n*dre to my-self ne to Gyes bodi«. Þe*n*ne seide þe prior: »Nou ich aske þe: In hou mony man*er*s[3] may [mon] ben euel after his deþ, seþþe*n* þ*a*t he was schriuen in his lyue and afturward tok þe sacreme*n*s of holychirche?« ¶ And þe vois onswerde and seide »þat a Mon may ben euel in two Man*er*s þ*a*t is ded: Ouþer in beyuge[4] as þei ben þ*a*t ben dampned, oþ*ur* for tyme in to certeyn tyme. Wh*a*rof I, Gy, was holliche schriue*n* of alle myne sy*n*nes and I receyued [þe sacramens] afterwardes as me*n* ouȝte to donne, wharore I ne may not ben euel wiþ-outen ende; ac I schal ben vuel as to vuel peyne til þ*a*t I haue mad amendeme*n*t of my sy*n*nes þ*a*t I was schriuen of to-foren. IIit is not I-now to a mon to schriuen hi*m* and vnderfonge þe sac*ra*me*n*s of holichirche, but ȝif he hau*n*te his penau*n*ce i*n* werk; ffor whi? al þat is to luyte

[1] r. to schewe. [2] Ms. And. [3] Lat. Quomodo. [4] Lat. sc. eternaliter, sicut qui dampnati sunt, vel temporaliter vsque ad aliquod certum tempus.

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for þat þai do noght or þai dy,
sall fulfillde be in porgatory;
and a day þare to suffer paine
semes als a ȝere here for sertayne.
445 þarfore es gude þat men þam schriue,
and suffer penance in þaire liue«.
Þe Prior þan of him gan craue
if þat he wist oght wha war saue
or whilk men war dampned bidene,
450 in þe stedes whare he had bene.
Þe voyce answerd sone þartill
and sayd: »it es noght goddes will
þat I suld swilk thinges ascri;
I will þe say encheson why.
455 all þat in purgatori er dwelland
to blis of heuin er þai ordand,
þarfore þam au nothing to say
bot þat þai may warand alway.
and þe soth of þis may no man tell
460 bot he had bene in heuyn and in hell
and sene what sorow es in þe tane,
and ioy in þe toþer þat neuer bese gane;
(þu)s in þam bath wha so had bene,
(might) say þe soth als he had sene.
(and) sen I am þe gaste of Gy 465
(and) suffers pain in purgatori,
(pain)es in hell may I noght se —
(I was) neuer þare ne neuer sal be;
(and to he)uin may I noght win
(till I be clen)sed clene of sin; 470
(þarfor þe) soth may I noght say
(wha sal be saue)d or damned for ay«.
(Þe prior sai)d: »þou ert noght stabill,
(bot a spirit) fals and desayueabill,
. . . . . noght here, 475
. . . . . þis manere.
. . . . . kes k[n]awe
. . . . . in þe ald lawe
. . . . . resowne
. . . . . oune 480
. . . . . (incar))nacionne,
. . . . . .
. . . . . .
in Mari þe mayden milde of mode;
and als þai talde in mani a stede 485
how he in erth suld suffer dede,
and of his rising talde þai right:
and ȝit þai saw him neuer in sight.

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of peyne in þis world, hit schal beo fulfyld in purgatorie«. And þe prior asked him ȝif he wuste eny mon beo saaf ouþwr dampned, þe while he was in such peyne. ¶ And þe voys onswerde & seide: »Vre lord wol not þat I speke to þe of þat Matere; and þis is þe enchesun whi. Euerich þat is dwelland in purgatorie is bi ordinaunce goode, ffor þat he is ordeynd to goode allerhiȝeste and euerlastynde; ffor-þi vche a spirit schal be soþfast & not lyande. Ac non such spirit ne may soþli seie to men of sauacion & dampnacion, but ȝif þat he haue beo in eiþer stude, þat is to wite, in heuene to seon wȝuch and hou monye þat ben saued, and in helle to sen whuche & hou monye schul beo dampned. And I am þe spirit of Gy, I-set heer to purge me of myn euel, and I was neuere in þe stude of hem þat ben dampned, for I am not dampned ne nout schal be; ne I ne mai not ȝit come in heuene, þat[1] is þe stude of hem þat ben saued; and þerfore ne may I nouȝt soþli seye wȝuch schul be saued or dampned«. ÞEn þe prior wiþ gret wille of his gost spac and seide: »Nou hit semeþ and is I-seene þat þou art a spirit liȝinde and deceyuable. For þat holy writ witnesseþ þat þe prophetes in þe Olde lawe seide þe soþe of þe Incarnaciou of Crist, godes sone, and of þe Maner of him hou he tok flesch & blod of þe Mayden, and þei seide þe soþe of his] werk, and nouȝt-for-þen þei seȝe neuer Crist in flesch in þis lyf; and also þei seiden soþ of[2] mony soþnesses of þe arysing of þe deþ[3], and not-for-þen þei ne perceiuede nouȝt ne þei ne seȝe not ȝit þe vp-

[1] Ms. þer. [2] omit. soþ of. [3] Lat. de resurrectione mortuorum.

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And sen þai war men bodily
490 and said slike thinges thurgh prophecy
and kend þe folk how þai might knaw
swilk thing als þai neuer saw,
of more force þan thinkes me
a clene spirit, als þou suld be,
495 sold haue more might swilk thinges to tell
þan þai þat lifed in fless and fell;
and þan aght þe to wit by þis
whilk er in bale and whilk in blis«.
Þe voyce answerd to him in haste
500 and said: »forsoth þir wordes er wast;
I may wele prove þe in þis place,
it es no liknes þat þou mase
by-twix prophetes þat standes in stori,
and saules þat er in purgatori.
505 Þe prophettes had, whils þai wond here,
of god and of his angels clere
and of gift of þe haly gaste
al þaire maters leste and maste
þat þai might tell and preche ouerall
510 byfore als it sold efter fall;
swilk grete grace was gifen þam till,
and all was for þis sertayn scill:
for laud folk in ilka land
by þaire steuyns might vnderstand
and better trow how Criste was born, 515
by saus þat þai had said biforn;
for sen þaire saus fra god war sent,
men sal þam trow with gude entent.
And I am set for sertaine space,
to time þat god will grante me grace, 520
þus for my sins to suffer paine,
and, sir, I say þe for sertayne
þat I may now none angels se
bot þam þat has kepeing of me,
and to me will þai tell right noght 525
till I out of mi paines be broght.
Þarfor I may noght say sertaine
whilk er in ioy or wlik in payne«.
Þan said þe Prior sone onane:
»right in þi saus þou sall be tane. 530
(þou) sais no spi(rit mai sai to) me f. 93
whilk saules sal saued or dampned be;
and bnkes beres witnes, be balde,
þat fendes sum tyme to men has talde
and said þe soth haly bydene 535
of þam þat saued or dampned has bene«.

Þe voice answ[e]rd and said ogayne
þat no spirite þat dwelles in paine
ne none of fendes þat er in hell
may haue no power forto tell 540

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rysing. Forþi þorw strengor skil þou þat art despoylet out of þe bodi & art a puire spirit, may better seon hem þat ben dampned & saued, þen þe prophetes þat weore puire men, whon þei prophecied of þe Incarnacion of Crist«. ¶ Þenne onswerde þe vois & seide: »Sir prior, þou arguest a-mis. For whi? hit is not lich of prophetes, & [of] spiritus and soules þat beþ in purgatorie. For, þat þe prophetes hedde, was þorw schewyng of god & of his holy angeles; alle þe þinges þat þei seide to-fore of þe incarnacioun of Crist & þe risyng of þe deþ, al was þorw þe holigost þat was put in to hem, þat þei mizte þer-bi conuerte þe peple to þe worschupe of God. And I am set in þe peyne of purgatorie in-til a certein tyme, and as longe as I am in such peyne, þe schewyng of angeles fayleþ me & [þe][1] schewyng of þe holigost; ffor I schal seo non oþer angeles þen heom þat gouerneþ me in þis peine«. And þe prior seide to þat vois: »I take þe in þi wordes. Þow seist þat þe spirit may not seyzen to vs of hem þat beþ dampned & hem þat beoþ saued, [and þat is fals][2]: For whi? hit is writen in holy writ þat þe fendes seide sum tyme þe soþe of hem þat beoþ dampned & of hem þat ben saued«. ¶ And þe vois onswerde and seide »þat [no][3] spirit þat is in purgatorie ne no fendes mowe noþing tellen of

[1] Ms. in. [2] om. [3] Ms. þe.

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ne any thing to man at neuyn
þat toches to preuetes of heuyn,
bot it [be] thurgh goddes sufrance,
or oþer angels þam tell thurgh chance;
545 »and ynto me þai tell no thing,
þarfore I may noght haue knawyng
of heuinly blis how it es þare;
ne in hell how þe fendes fare.
bot saules þat þare sall suffer pyne,
550 þaire penance es wele more þan mine;
for I haue hope to cum till blis,
and þareof sall þai euer mis.
þarfore es no liknes to tell
bitwix me and þe paines of hell«.
555 Þan said þe Prior: »I pray þe now,
tell me in what stede ertou«.
Þe voice answerd and sayd in hy:
»I am here in purgatori«.
Þan said þe Prior: »proued þou hase
560 þat purgari es in þis place;
for if þat þou be pyned here
þan may so oþer saules in fere;
and þare whare saules be purged sall,
purgatori men may þare call.
565 þarfore by þir saues þat þou sais
purgatori es þare always«.
Þan said þe voice on þis manere:
»Sir, þare er purgatories sere:
Ane es comun to more and les,
and departabill anoþer es«. 570
Þe prior said: »now se I wele
þat þou ert fals in ilkadele.
a saul may noght in a time ga
forto be pyned in places twa,
for whils he sall be in þe tane, 575
of þe toþer he may haue nane.
In a stede bihoues him suffer paine«.
Þan said þe voice: »þis es sertayne.
I am now (pined, þis) es na fabill,
in purgatory departabill 580
ilka day, als god vowches saue;
bot oþer paynes byhoues me haue,
for ilka night bihoues me
in comun purgatory pined be,
forto suffer paynes sare 585
with oþer sawles þat dwelles þare«.
Þe pryor sayd þan: »can þou ges
in what stede comun purgatory es
whare paine es [to] saules puruaide?«
Þe spirite answerd þan and said: 590

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heueneriche priuetes bote þorw soffrance oþur sum schewynge of eny[1] angeles; wherof, þe whiles þat I am in þis peyne, I ne haue no schewyng of angeles abouen bote þorw suffrance. Ne I ne schal not se þe peine of hem þat beþ dampned: ffor whi? ȝif hit weore so, þen schulde þe peyne of helle stonde wiþ þe peyne of purgatorie, and þat is fals; ffor whi? þe peyne of purgatorie is wiþ goode hope of glorie & of grace, and in helle is no ȝeyn-buggyng. Wherof beo[2] al myne seyinges hit semeþ inouh þat þou arguest amis to me as of prophetes & of fendes«. And þe prior asked him wher he was. And þe gost onswerde: »I am heer in purgatorie«. ¶ And þe prior seide: »Þen semeþ hit þat heer is purgatorie of soules. For whi? bi þat resun þat þou art heer purget, bi þat ilke resun oþur soules ben I-purget heere; and þat stude þat soules ben I-purget [in] is cleped purgatorie of soules«. ¶ And þe vois onswerde: »I sey þe þat þer beoþ double purgatories: Comuyn Purgatorie, and departable«. ¶ To whom þe prior seide: »Now I conclude þe þat þou art a lyȝere: For hit is certeyn þat no sonle may in o tyme and in on hour be punissched in diuerse studes«. ¶ And þe vois onswerde: »Þat is soþ; wherfore I am punissched be daye in þis partable purgatorie, and be nihte in comuyn purgatorie wiþ oþer soules«. And þe prior asked him wher þe comuyn purgatorie was. ¶ And þe

[1] Ms. eny oþur. [2] Ms. beoþ.

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»in middes of al þe erth ful right
es comun purgatori dyght,
and þare es pain ordand for vs«.
And þe Prior answerd þus:
he said, »me think bi alkins ways
it may noght be suth þat þou says.
þe middes of erth es a sertaine space,
and þe purgatori a noþer place,
and twa stedes may noght be in ane.
þarfore me think þou has mistane;
if purgatori whare sawles dwelles
war in middes erth als þou telles,
twa stedes in ane þan bud be þare,
and þat saltou se neuermare.
þarfore so es it noght arrayd«.
Þe voyce þan answerd sune and said
þat places er ordand ful rathe
bodily and gastly bathe.
»a saul es gastly, and forþi
it ocupies no stede bodily,
þat es to say by it allane,
when mans bodi þarfro es tane.
þis ilk how[s] als þou may se
haldes both þi saul and þe,
and ȝit here er noght stede(s twa).
and hereby may þou se als(wa)
how haile and raine & sle(t & snaw)
er in þe ayre klerely to (knaw),
and ilkone has his cours . . .
so es þat place whare . . . .«
Þe Prior said: »tell vs (now mare)
whi þat þou ert pin(ed þare)
more þan in anoþer (stede),
sen þe tyme (þat þou was dede)«.
Þe voice answ(erd . . . . :
»for in þis . . . . . .
. . . . . I gan me . . .
(& made no) penance in mi liue;
þarfore here sall I penance haue
for þat sin till I be saue«.

Þe Prior said: »now, if þou can,
tell vs what thing moste noyes man,
wit paynes of ded when he es tane«.
Þe voice answerd and said onane
þat vgly sightes sall moste him dere
of foule fendes þat him sal fere;
»ful many sall obout him be

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spirit onswerde and seide: »In þe middel of þe eorþe«. Þenne seide þe prior: »Now schal I conclude þe: For whi? hit is an Inpossyble þing and an vnrihtful þing þat two studes schulde be to-gederes in O stude, as[1] hit is an Inpossible þing and an vnrihtful þing þat two bodies be in o bodilich & kuyndeliche. Ac þe middel of þe eorþe is O stude, and þe comun purgatorie is O stude; ffor-þi, ȝif þe stude of comuyn purgatorie be in middel of þe erþe, þen foleweþ hit þat two studes scholde beo to-gedere in o stude, and þat is fals«. ¶ And þe gost onswerde: »Hit be double studes, þat is to wite gostliche & bodiliche. For whi? þe soule ocupieþ no stude be hit-self, not-for-þen hit is in þe bodi as in his stude. And þou wiþ þi soule & þi bodi is in þis stude and þis stude holdeþ boþe þe and þi soule, and not-for-þen þey beoþ not two studes. Also ne seost þou not þat Reynes and haules and snowes and oþur tempestes and Cloudes ben to-gederes in þe Eyr, and not-for-þan non of hem alle nis in oþer, ac vche bi-side[2] oþur kuyndeliche. For-þi beo þe miht of god þe stude of comuyn purgatorie may beo in þe middel of þe eorþe, wiþ-oute þat two bodies & two studes ben to-gederes in O stude«. And þe prior asked him whi he was punissched þer. ¶ Þe vois onswerde: »for þat I sunged her partabliche be my-self, and ne made non aseþ in my lyue of þat synne«. And þe prior asked him: »What anuyȝeþ most mon in þe poynt of deþ?« ¶ And þe gost onswerde: »Þe comynge of fendes þat ben gedred þenne to-gedere abouten hem þat ben in

[1] Ms. Ac. [2] side overl.

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defigured all in foule degre,
and grisly sall þai grin & gnaiste,
640 out of þaire wit[1] þam forto wrayste,
and als byfor him sall be broght
al wikkednes þat euer he wroght;
so will þai fande with any gin
thurgh wanhope if þai might him win«.
645 Þe prior sayd: »þat wald I frayne
what remedy war þare-ogayne
and thing þat might help men maste
in (band)es of ded when þai er braste«.
(Þe) vo[i]ce sayd: »þare es sum man
650 (þat) may hope for no helping þan:
(for) if a man lede all his lyne
(in) sin and seþin wil him noght schrine
(and in) his hert will hane no care
(for) ill dedes he has done are,
655 (þan s)all his angell to him tell
(how Cr)iste for him had paines fell
(and ho)w he died for his byhoue,
(bot þat) sall be to his reproue;
(& sai als) how he was vnkinde
660 (vnto god) whils he had minde
(and als þa)t he was mys-avised

(þe sacra)mentes when he despised
(& wald noght) schrine him of his sin
. . . . . and ended þarin.
(when his wer)kes er thusgat sayd, 665
(þe fendes sall) obout him braid
(and him take) with all þaire might
(and sai to him): 'þou weried wight,
(cum with vs now in) to hell,
(þare withowten ende) to dwell'. 670
(Bot if a man be schreuen) clene
. . . . . bydene
. . . . . ilkane
. . . . . (g)ane,
all-if his penance be noght done 675
his gude angell says to him (sone):
'cumfort þe wele, I sall þe were
þat þe deuils sall þe noght dere';
and vnto þe fendes þan sal he say:
'ȝe weried wightes, wendes oway, 680
for ȝe haue no part in þis man'.
and þe fendes sall answer þan
and say on þis wise: 'oures he es
by resun and by rightwisnes',
and þarto sall þai schew full sone 685

[1] Ms. with.

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poynt of deþ, ffor to drawe men out of heore bileeue & out of heore memorie beo gryndynge of heore teeþ and heore grimlich & grisliche lokes[1], wȝuche Fendes casten[2] aȝeynes men alle heor euel dedes þat þei han I-don«.

And þe prior asked him eft-sones: »What þing helpeþ most Men in heore deþ?« . . .[3] ¶ Þe spirit onswerde & seide: »Ȝif eny mon dye in dedly synne wiþ-oute serwe & repentaunce of herte & schrift of Mouþ, þen schal Cristes passion ben rehersed to þat mon of his goode angel, for to conclude þat mon þat he was vnkynde to God in as muchel as he nolde not schriuen him of his synnes þe while þat he miȝte, ac he despisede þe sacramens of holychirche, þe whuche sacramentes clansen synners þorw þe vertu of Cristes passion of heore gult & bringe hem aȝeyn to þe miht[4] of grace & of glorie; and whon þe þinges ben seid, þe Fendes schul take þis mon and seye to hym: 'A, þou vnkuynde mon in þe siht of god, cum wiþ vs in to helle, þere þat alle þo þat ben vnkuynde to god schullen haue heore heritage'. ¶ And ȝif eny dye schriuen & hoseled wiþ Cristes bodi, al-beot he naue not maked aseeþ for his sunnes þat he hedde serwe fore and was I-schriuen of, þen schulle goode angeles comen and cumforten him aȝeynes þe comyng of þe fendes, and þei schul seye to þe fendes: 'Ȝe ne haueþ no part on þis mon, ffor þe merit of Cristes passion is his scheld and a mene bi-twene him and ow'. Þenne schul þe fendes seie: 'Hit may not

[1] Ms. bokes. [2] Ms. c. hem. [3] Some words om., cf. Lat.: Respondit vox quod meritum passionis Christi, et beneficium virginis Mariae, et intercessio sanctorum. Cui prior: Indica nobis quomodo passio Christi iuuat in morte hominis. [4] r. stat.

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all euell dedes þat he has done
both in eld and als in ȝowth,
sen first he kind[l]y wittes kowth,
and say: 'he sinned þus and þus,
690 þarfore him aw to wend with vs'.
His gude angell will mak debate
and say: 'he sined, wele I wate,
all on þis wise als ȝe haue talde;
bot he es borowed, be ȝe balde,
695 for with schrift was he clensed clene
and toke his sacramentes bidene,
and he had sorow for his sinyng;
to clensing fire þat sal him bring,
and þe merit of Cristes passion now
700 sal [be mene][1] bitwyx him and ȝow
and serue him both for sheld and spere,
þat ȝowre desaytes sal him noght dere.
and Cristes hend and als his side,
þat thirled war with wowndes wide,
705 sal be bitwix him and ȝowre hend
and fro ȝowre felnes him defend;
and Cristes face þat buffet was,
bitwix him and ȝowre face sal pas,
so þat he sall, if he ȝow se,
710 for ȝowre boste noght abaist be;
Al Cristes bodi spred on rode
sal be vnto him armure gude,
so þat ȝe sall haue no powere
him forto dere on no manere;
and þe lims of Ihesu fre 715
þat for mankind was pined on tre,
sall clens him now of his foly
he did whith lyms of his body;
þe saul of Crist, als we wele ken,
þat ȝolden was for erthly men, 720
sall purge him now of all þe plight
þat þis saule did with his awin myght.
so þat in him (sal leue no gilt) f. 94
(whar)fore he (suld) with . . (be) spilt,
ne no pain vnto him sall stand 725
bot purgatori þat (es) passand;
he sall be purged in þat place
and suffer pain a sertayne space,
and seþin with vs sall he wende
and won in welth with-owten ende'. 730
Þus sall þe gude angell help him
ogaynes þe deuils griseli and grim,
and þus es Cristes passioune
set bifor vs redy boune
forto defend vs fra þe fende 735
out of þis werld when we sall wende.
and þarfore aw ilk man bi kinde
to haue þat passioun most in minde,
and namely in þe tyme of dede,
for þan it standes man moste in stede. 740

[1] Ms. bene.

Ms. Vernon.
beo so, Iugge we his dedes bi-tweone vs; seo hou þis mon sungede þus & þus, bi al his limes þus, and þus haþ he sunged be al þe miȝtes of his soule: ffor-þi we haue sum riht to þis mon'. Þenne schulle þis holy godes angeles onswere and seye: 'Hit is soþ þat he sungede in his manere; ac of al þis he is schriuen, and he tok Cristes bodi in to his mete into witnesse of þat þing; ffor wȝuch þing þe Merit of Cristes passioun þat he þolede on þe cros for hym, [schal] beo nou a mene bi-twene him and ȝou. For þat Cristes honden, þurlede for him, be nou bitwene him & ȝoure honden. Cristes Eiȝen Buffeted on þe cros for hym, go now bitwene him and ȝoure eȝen, so þat ȝe schul no more seon him ne agasten him. Al Cristes Bodi spradde on þe cros for him, schal beo to him now a puyre scheld & a strong aȝeynes ȝoure deceytes [bi] þe whuche deceytes ȝe duden him to sungen. For-þi Cristes lymes þoled[1] on þe cros for him, wasscheþ now awey alle his synnes þat he sungede be þe limes of his bodi. And Cristes soule þat he ȝaf for þis mon, purgeþ nou his soule of al his synne wȝuch þat soule dude be his mihtes. So þat in þis mon ne leue no gult euerlastynge, ac þe peyne of purgatori þat is passaunt'. And þus helpeþ þe passion of Crist men in heore deþe.

[1] Membra . . in cruce passa pro eo, abluunt &c.

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Also men sall haue helping gude
of Mari mayden mild of mode;
if we here oght for hir haue done,
baldeli may we ask hyr bone
745 and vs to help scho will hir haste
in ded when oure mister es maste.
For if a man, or he hethen fare,
be schreuen clene, als I said are,
oure lady þan will be ful boune
750 to socore him in þat sesoune,
and fend him fro þe fendes in fere,
and say to [þam][1] on þis manere:
'Moder and mayden both am I
of Ih*es*u mi sun, god almighty,
755 and of heuy*n* am I coronde quene,
and lady of all erth bydene,
and I am emp*er*ise of hell,
whare ȝe and oþer deuils dwell.
And sen þat I am quene of heuy*n*,
760 vnto my sun þus sall I neuyn
þat he sall wine for luf of me
þis saul in purgatori to be
till he be clensed clene of sin,
and so to heuy*n* I sall him win;
765 he serued me in word and dede,
in heuy*n* sall he haue his mede.
And also sen I am lady
of all þe erth, þarfore [will][1] I,
thurgh þe will of my sun dere,
þat ilk gude dede[2] and ilk prayere 770
(þat owhar in þis) werlde er (said),
vnto his p*ro*fet be puruayd,
messes and oþer almus-dede
sall turn þis man to mekel mede,
and thurgh þe merite of þe mes 775
sal his penance be made les
þat him es ordand for his syn,
whilk ȝowre falshede gert him fal in.
And sen I am emp*er*yce of hell,
þarfore ȝowre force now sall I fell: 780
I cu*m*and ȝow ȝe heþin fare,
so þat ȝe noy þis man nomare
þat es ded in my suns seruyse'.
And when scho has said on þis wise,
all þe halows in heuyn on hight 785
will help hir halely with þaire might;
to Ih*es*u will þai call in-fere,
and þus þai will mak þaire p*ra*yere:
'Lord Ih*es*u god almighty,
fader of heuy*n*, man of mercy, 790

[1] Ms. him.
[2] Ms. sall.
[1] Ms. sall.
[2] r. bede.

Ms. Vernon.

»And also þe gode dedes of þe v*ir*gyne Marie helpeþ men in heore deþe. For whi? ȝif eny mon dye hoseled & schriuen as hi*m* ouȝte to be, anon comeþ þe gloriouse v*ir*gyne, resonande þe fend i*n* þis Maneere: ¶ 'I am Maiden & Moder of Ih*es*u Crist, Qween of heuene and Ladi of þe world and Emp*er*esse of helle. Bi þ*at* i am qween of heuene, I schal seye to my sone Ih*es*u C*ri*st þat he Iugge þis mon to þe stude of purgatorie, þ*at* he mowe make a-seþ in to þe tyme of his trespas wiþ oþ*ur* soules þat schul be purget. And bi þat Ich Mayden & Moder am and[1] ladi of al þis world, ich ordeyne, [2]þorw þe wille of my sone Ih*es*u C*ri*st, þ*at* alle holy beodes and alle holy Masses and almes-dedes þat alle trewe c*ri*st'ene men þ*at* ben i*n* þis world maken & seyen & mowe seyen, t*ur*ne to þis dede Mo*n* in to forȝiuenesse, and I wole þ*at* suche beodes & Masses & almes-dedes alegge hi*m* of his peyne þ*at* hi*m* ouȝte to haue for his sunnes. And bi þat ich, Marie, am Emp*er*ice of helle, Ichaue pouwer and wol comanude to ȝow, fendes, þ*at* ȝe anuye nouȝt þis Mon þ*at* tok þe sac*ra*men*s* of my sone er þe*n* he dyed'.

»And also þe preyer of alle halewen helpeþ men in þe poynt of heore deþ. For whi? whon vr ladi haþ spoken & endet hire wordes, þe*n*ne comeþ alle halewen anon, honourynge & preyinge vr lord & seyinge to hi*m*: ¶ 'Lord Ih*es*u C*ri*st, Lord of glorie, Fader of g*ra*ce, Mon of Merci þ*at* com doun from heuene

[1] *om* and?
[2] Ms. þat þorw.

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haue mercy on þis man þat es
oure awin broþer and oure liknes;
sen þou wald wend fro heuyn on hight
and suffer payn for mans plight,
795 þou meng þi mercy with þis man'.
Þus sal his saul be saued þan,
and his gude angell sall him take
to clensing fire aseth to make
and vnto him he sall take tent
800 till he hane sufferd his turment;
and þan þe weked gastes sall ga
þeþin oway with mekill wa.
In þis manere may gude pr(ayere)
and almus-dedes þat men dose (here),
805 and merit of Cristes pascioun,
and of halows gude orisown,
help a man here in his (dede)
and vnto clensing fire (him lede)».
Þe prior (sayd vnto) him (þan)
810 and asked if þat any (man)
of Ihesu may hane (in ded a sight)
and of Mari his moder (bright)
or of þe halows . . . . . .
in þaire right (forme). . . . .
815 Þe voice ans(werd and said nay);

»bot on þis wise . . . . .
if any be so . . . . . .
þat has . . . . . .
. . . . . .
. . . may se þam . . . 820
(bot sin)ful men may noght þam see.
(Þe) prior sayd: »þan thinkes me
(þat) þou sais now þi-self to scorne
(ogai)nes þe saws þou said biforne;
(for) þou said angels suld be bowne 825
þare to reherce Cristes pascioune,
and þou said Mari suld be þare
and oþer halows les and mare
in sight bifor þe saules ful euyn,
praiand for þam to god of heuyn; 830
þan semes it þat he se þam may».
Þe voice answerd and said: »nay;
þai sal be þare I grante þe wele,
bot he sall se of þam no dele
in þaire lyknes verrayli; 835
and þis es þe enchesoun whi.
for þe most blis in heuyn it es
forto se Crist in his liknes,
þat es to say in his godhede;
(þa)n neded saules none oþer mede 840

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forte make sunful men saaf, haue Merci on þe soule of þis mon: for he is vre flesch & vr broþer'. And whon þeos þinges ben seid, þen schal þe soule ben lad in to purgatorie of his gode angeles; and þe wikked angeles wende schulle awey from him as confoundet, and serwynge þerfore. ¶ On þis manere þe merite of Cristes passion, and þe goode beodes of þe virgine Marie, and þe preyers of alle halewen helpeþ men at heore deþ». And þe Prior asked him ȝif a mon mihte in his deþ seo Ihesu Crist, and þe virgyne Marie, and þe oþer halewen, in heore oune fourme. ¶ And þe gost seyde nay; but ȝif hit beo so holy a Mon þat he hedde no neode to ben purget bi eny luitel dwellyng in purgatorie.

Þenne seide þe prior: »Þen þinkeþ me þat alle þinges beoþ not soþ þat þou seidest aboute þe deþ of eny mon þat is schrinen & haþ serwe for his sunnes: For whi: [1]þou seidest þat þe merit of Cristes passion and þe preyers of al halewen and þe goode dedes of þe virgyne Marie helpeþ men in heore deþ, and also þou graunted beo þi wordes al þes[2] comeþ to a monnes dyng». ¶ And þe gost onswerde: »Alle þeos comeþ to a monnes deþ, and not-forþen he þat dyeþ ne schal not seon hem in heore oune liknesse. For whi? ȝif hit weore so, seþþe hit is now oþer blisse þen for to sen Ihesu Crist in his oune liknesse of his monhed & of his godhed, þenne weore hit soþ þat a ded mon

[1] Ms. þat þou. [2] Ms. þis.

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(bo)t in þaire dying him to se,
and in þat blis þan solde þai be
(sod)ainly in þaire passing,
(and) þat war vn(ak)ordand thing
845 (þat sin)ful men suld se þat sight.
(if men) be puried of all þaire plight
þan sall þai se god als he es,
(hali) writ so beris witnes«.
(And þan) þe prior frained him fast
850 (if spirit)es þat es heþin past
(wist) what dedes er for þam done
(on þis) molde at morn or none,
(and þe) praiers men for þam ma.
(Þe voice) answerd and said: ȝa.
855 . . . . se wele by þis thing
. . . es has saules helping.
(Þe prior said: »þan) can þou say
(wharof I sang) mess to-day?«
(Þe voice answerd) þarto ful tite:
860 (»þou sang mess) of saint spirite«.
(Þe prior said þan) als he knew:
». . . . . noght trew,
(for I sang mess, þis) es sertayne,
(for cristen saules þat) suffers paine;
865 (þarfore þou sais noght) suthfastly«.
(Þe voice þan answerd him) in hy
and said: (»I wat wele) . . . .

for cristen (saules þat) þou sang;
bot ȝit I (said soth) neuer-þe-les
þat of saint spirite was þi mes. 870
þat saltou by ensameple se.
for wele þou knawes in ilk cuntre,
if ani man oþer alde or ȝing
of a noþer suld ask a thing,
and he hoped wele forto haue 875
þat ilk thing þat he walde erane,
first to ask he walde him haste
þe thing þat might amend him mast,
and what so his hert lai moste nere
þat suld first in his speche apere 880
and first be in his wordes alwayse,
als god þus in his gospell sayse:
Ex habundancia cordis os loquitur:
Of þe fulnes of þe hert
spekes þe mowth þe wordes smert. 885
and messes sungen of saint spirite
vnto me er most profite,
and next þan of þe trinite—
þir messes moste amendes me.
and here now þe encheson whi. 890
for whils I lifed here bodily,
I spended my wit and mi powere
ful oft-siþes in sinnes sere,
when I sold þam haue spended right

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weore anon in blisse in his deþ: and þat is fals«. And þe prior askede him ȝif þe gostes wuste þe dedes of men & of heore frendes, seþþe þat þei beo de-parted from þe bodi. ¶ And þe gost seide ȝe. ¶ Þenne seide þe prior: »Þou const telle me wher-of I song masse to-day?« ¶ And þe gost seide: »Sir prior, þou song Masse to-day of seint Spirit«. And þenne seide þe prior: »Now I seo wel þat þou art a deceyuable gost: For whi? certeinliche, I ne song no Masse to-day of seynt spirit, ac I song Masse to-day of *Requiem eternam* for alle cristene soulus«.

And þe gost onswerde and seide: »Wel I wot wherof þou songe Masse to-day and þat þe Masse was of *Requiem eternam*; and not-for-þen I lyȝe not þat þou ne[1] songe Masse of seynt spirit. Heere forþi þe vndoinge! ¶ Þou wost wel, sir prior, whon eny mon askeþ eny þing of anoþur, þat þing þat lyþ next his herte [2]comeþ furst out of his mouþ, as vr lord witnesseþ & seiþ 'Of þe folnesse of þe herte spekeþ þe mouþ'. Ac among alle þe Masses þat beoþ songen and sehul be songen in þis world, þe Masse of þe holigost lyþ next my þouȝt or þe Masse of þe trinite, ffor þat most helpeþ me nou. ¶ Heer nou þe enchesun wherfore þis is. ¶ Þe while I was in þis valeye of wrecchednesse & of trauayle, I despendet my siht & my bodiliche pouwer in diuerse synnes: al-þouȝ i seholde

[1] om ne? [2] Ms. þat comeþ.

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to goddes honour with al mi might.
895 Þe fader I suld haue mensked with main,
for of him cumes al power plaine
þat men has here ai whils þai lif,
efter his grace als he will gif;
þarfore what man so dose vnright
900 bi his power or by his might
or by his strenkith if þat it be,
ogaines þe fader of heuyn sins he,
for al power he weldes always,
als Dauid in þe sauter sais:
Omnia quecunque uoluit dominus fecit,
905 he sais: þe fader mai fulfill
in heuyn and erth what so he will.
To Crist, god sun, es gifen ful right
wit and wisdom dai & night,
to mesure it till erthli men,
910 als þir clerkes mai clereli ken;
þarfore godes sun þai sin ogain
þat here despendes þaire wittes in vain
f. 95 (and) settes þam so (on erthly) gude
(þat) reches es more in þaire mode
915 þan Crist god sun þat boght þam dere.
and my-self on þis same manere
sined in þis werld whare ȝe won
both ogaines þe fader & þe sun.
To þe haligast es gifen al grace
and beaute plain in ilka place, 920
at his liking to dele and dight
in þis werld to ilka wight;
ogaines him oft-siþes sinned I
when þat I vsed in foul foly
swilk giftes als he me gaf bi kinde, 925
and honord him noght in mi minde;
for mi fauore and my fairehede
haue I done many sinful dede,
and vertus haue I turned to vice
thurgh wekid werkes als wreche vnwise. 930
wharfore aseth byhoues me make
to thre persons for my sin sake;
þarfore messes of þe trinite
er mekill medeful vnto me
for greuance þat to me es graide, 935
als my gude angell has me saide.

Bot for þat I haue sined maste
ogaynes þe giftes of þe hali gaste,
couaytand here more reches
þan he me gaf of his gudenes 940
or þan he vowched safe me to send,
and wrangwisli his gudes despend
and honord him noght for þaire sake,

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haue despendet hit in godes seruyse, bidding to God þe Fader þorw monnes pouwer, ffor þat þe Fader is mihti and of him comeþ al miȝt to me & to oþure þorw mesure of his ȝiuynge—wherfore hose doþ eny vuel [þorw][1] his strengþe and his pouwer, he sungeþ aȝeynes god þe Fader to whom is ȝeuen alle pouwer—also witnesseþ þe prophete Dauid: 'Al þat he wole he doþ, in heuene & in eorþe'. TO Godes sone is ȝiuen alle wisdame: Aȝeynes him Ichaue I-sunged as ofte-tymes as Ichaue vsed bisyliche my wit, I-ȝiuen to me of God, aboute deceyuable þinges & vanites & richesses of þis world. BOte to þe holygost is ȝiuen alle grace & bounte: Aȝeynes whom Ichaue sunged as ofte-tymes as I-chaue I-ȝeue my kuyndeliche goodes, as Feirhede Fauour & Speche, & my good þat is ȝiuen me þorw freo wille, as vertues next my soule, and goodes happiliche beo-ȝeten, [as][2] ese of þis present lyf—whuche[3] þinges Ichaue late & erliche I-ȝeuen aboute flescliche sinnes of þis world & of þe deuel. Of whuche þing ichaue be schriuen, bote I haue not maad a-seeþ to þe trinite for alle þe synnes in my lyue; wherfore my saueour, as myn angel seide to me, haþ ordeyned þat masse of þe Trinite songen for me schal helpen me most. ¶ And for þat I haue sunged ofte-tymes aȝeyn þe bountes of þe holigost, coueyten[g][4] to haue more of þis worldes godes þen þe godnesse of þe holygost wolde ȝeuen to me: þerfore[5] nou,

[1] Ms. for. [2] Ms. also. [3] r. swuche. [4] Ms. coueyten. [5] Ms. And þerfore.

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þarefore, of þis amendes to make,
945 messes sungen of saint spirite
may tittest saue me out of site.
and þarfore, sir, sothli I say
of saint spirite þou sang to-day;
al-if þine office ordand ware
950 for cristen saules als þou said are,
þou toke with gude deuocionne
of saint spirite ane orisonne,
and þat ilk orisoun sertaine
aleged me more of my paine
955 þan al þe oþer þat þou sayd,
for till all saules war þai puruaid;
And sen þat helpid me allane
more þan all þe oþer ilkane,
of saint spirit I say þou sang—
960 if þou me wites þou has þe wrangw.
(Þe prior asked) þan þ(is thing):
for how mani saules a prest may s(ing)
in a tyme and in a stede,
wheþer it be for quik or ded,
965 and ilkone haue in lyke gudenes
and in like merite of þat mes.
Þe voice answerd and gan say
þat a preste anely on a day
for all saules may sing and rede
and ilkone of his mes haue mede, 970
thurgh vertu of þe sacrament;
»þat prone I þe, if þou tak tent.
Ihesus Crist with Iewes uoice
was anes offerd on þe croyce,
and þare he died and gaf þe gaste 975
vntill his fader of mightes maste
for saluacionne of all man-kin,
and noght anly for a man sin:
right so þe preste in ilka mes
offers Criste right als he es 980
in hale godhede, als clerkes mai ken,
in mendment of all cristen men;
and so in a mes may be tane
al cristen saules als wele als ane,
and plainli mai (it) part þam till. 985
þat prone I þe bi proper skill.
Ful grete deference may men fele
bitwene spiritual thing and tem(porele);
for temporal thing, þat þou sese here,

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for to make amendement to þe holigost for my synnes, þe Massen songen of þe holigost beon best for me. And [for][1] þou, sir prior, to-day in þi masse after þi principal orisoun þou seidest þe orisoun of þe holygost, wȝuch orisoun halp me more[2] þen al þe oþur orisouns in þi masse, þerfore[3], as þou askedest me wherof þou songe masse to-day, I seide 'of þe holigost'; bote noþeles þi principal offys was *Requiem eternam*. Wherof al þe office of þi masse, outake þat orisoun, wente to þe help of al þe soules þat ben in purgatorie: bote þe mencion þat þou made to-day in þi masse of þe holigost, wente al to my profyt. ¶ Wherfore þat I lyȝede not whon I seide þat þou songe masse of þe holi gostw. And þe prior asked þim ffor hou mony soules and hou mony men mihte a prest synge, and vche haue I-liche goodnesse of þe masse. ¶ And þe gost onswerde and seide »þat O prest onliche to-gedere and at O tyme miȝte synge for al þe quike & dede, ffor þe vertu of þe sacrament of Godes bodi scheweþ him to hem vchone. And enchesun of þis þing is: As Ihesu Crist, God & Mon, ones lifted his bodi vppon þe Cros and þenne he offrede [him] al to-gedere to God, his Fader, not onliche for þe sauacion of o Mon bote for þe sauacion of al Monkynde, so in vche a Masse þe prest offreþ al to-geders þe sacrement, God and Mon, ffor þe sauacion of alle men; wherfore may vche a prest singen for vchon as for two, and betere. ¶ For þis is þe encheson & þe difference bi-twene spirital þyng & temporal þing: Temporal þing, in as muche as hit is departet to monye, in

[1] Ms. þerfore. [2] Ms. most. [3] Ms. And þerfore.

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990 if it be parted in places sere,
in þe ma partyes þat it es
it-self leues ay wele þe (les),
þat es for porcion partes þarfra;
als if þat þou an appell ta
995 and parte it into many hend,
with þi-self sall litell lend.
On þe toþer side þou vnder(stand)
þat spiritual thing es ay (wexand);
þarto I may gude liknes (ma):
1000 þis orisoune if þat þ(ou ta),
þe *pater noster*, and (teche it þen)
here on þis molde to (mani men),
when it vnto all te(ehed es),
in itself it es noght (þe les),
1005 bot to knawing . . . .
when mo it (sais þan ane or twa).
so er messes . . . . .
þat ordand . . . . . .
. . . . . .
1010 . . . . . it es in þat degre
. . . . wham so it ordand es,
(þaire) merit may noght be þe les,
(b)ot mare ioy sall þai haue þat tide
þat oþer er helped þam biside«.

On þis wise þan þe prior sais: 1015
»haly writ wittnes always
þat saules er helpid for sertaine
and oft deliuerd out of payne
thurgh speciall praier and special dede
þat frendes dose here for þaire mede, 1020
and þa frendes dose þa dedes allane
for a saul and for oþer nane.
(þan þi)nk me þat his mede sall fall
. . . þan it war done for all
and more alege him of his payne«. 1025
Þe voice answerd and said ogayne
þat all þe prestes þat messes singes
nedes forto do twa thinges:
(f)irst his praiers forto make
specialli for þat saul sake 1030
þat he es most halden vntill,
(þ)at god deliuer him of all ill;
(and) when he has so praied for ane,
(þan) sall he pray for oþer ilkane.
(so) ilkane has mede of þat mes, 1035
(and) þei for wham it ordand es
(er he)lpid maste fro bale þarby.
(And on) þis same maner am I
(deliuerd) of mi penance here
. . . . . lasted bi foure ȝere 1040

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[so][1] muche hit is þe lasse to himself — as ȝif þou departed an appel to moni partes: euer þe mo partes þat þou departest hit, þe lasse hit waxeþ in hit-self. Bote hit fareþ not so bi spirituale þing[2]. Forsoþe spirituale þing[2], euere þe more þat þou departest hit, þe more hit waxeþ in him-selue — as þus: tak þe orison of vr lord, þat is þe pater noster, and teche hit to monye men: þat ilke orison in him-self þorw þat techynge nis not maad þe lasse, bot in vnderstondynge[3] is founden þe more, in as muche as hit is seid of mony men. So hit is of eny masse of þe prest: þe vnderstondyng of þe Masse is more in hit-self in as muche as hit is schewed to mony men, dede and quike«. And þe prior spac to þe gost & seide: »How is hit þenne þat þe holy scripture seiþ þat frendes soules mowe be delyuerd þorw special masses and þorw special orisons and special almes, in þe delyt[4] of Ihesu Crist don & of þin euen-cristen, and þou seist þat masses songen for mony men is more worþ?« ¶ And þenne onswerde þe spirit: »I sey þat vchon þat singeþ masse bihoueþ to don two þinges: þe furste þing is, ȝe wite wel, him bihoueþ dressen his preyere to god for him or for hire or for heom to whom he es holden specialiche; and seþþe him bihoueþ dressen his preyere for alle — and þe furste masses ben seid masses speciale, and so þei helpen vs specialiche þat ben in peyne of purgatorie. And in þis manere I, Gy, am delyuered of þe peyne of purgatorie be foure ȝeer raþer and hastiloker þen

[1] Ms. as. [2] Ms. þinges. [3] Lat. sed effectus major reperitur. [4] Lat. in dilectione.

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. . . . . (m)isdedes als it was det.
. . . . . frende here has it sett
. . . . . þat þou wele knew
. . . . . þat I find trew;
1045 . . . . . when he had nede
. . . . . þe scoles ȝede
. . . . . d most mister here
. . . . . fine ȝere.
. . . . . wele I wroght
1050 . . . . . forgetes he noght
. . . . . has me maste
. . . . . in haste
. . . . . .
. . . . . passe
1055 . . . . . .
. . . . . payne,
and if þou here no(ght) þan of me
sothly sertayne may þou be
þat I in (blis) of heuen am stadæ.—
1060 Þe prior did right als he bad,
at þe pase[1] efter he him soght:
bot of þe voice he herd right noght;
þarfore in heuyn he hopid he ware.—
bot in þat time ȝit asked he mare.
1065 He said: »can þou oght trewli tell
if þou in þat ilk heuyn sal dwell
þat for goddes halows es puruaid?«

Þe voice answerd sune and sayd:
»Sir, I tald þe are ful euyn
þat I come neuer ȝit in heuyn, 1070
þarfore I may tell þe nomare
of thinges þat er ordaind þare.
Bot of þat blis I mai be balde,
for þus myne angell has me talde,
þat I to passe in paine sold be 1075
and þan, he said, þat I sall se
þe king of heuyn in his godhede
with his angels all on brede
and with his halows euerilk-ane.
and I answerd to him onane 1080
and said: 'lord, ful lang think me
þat semely sight vntill I se'.
bot he be loned in ilka place
þat vnto me has gifen swilk grace,
for trewly mai I trow by þis 1085
þat I sall be in þat ilk blis
whare god and his angels sal be,
sen þat I sall þam þusgat se«.
Þan said þe prior: »what helpes maste
a saul vp into heuyn at haste 1090
out of þe paynes of purgatori?«
Þe voice answerd to him in hy:
»messes may moste help þam þen
þat here er said of hali men,

[1] = pasche.

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I scholde wiþ rihte of my dettes. I haue forsoþe a pore frere ful religious, þe whnche Frere þou, prior, knowest wel, and I sustenede him, seþþe he was maad Frere, in þe scoles of Ramonibi[1] fyue ȝere: and he specialiche made diuerse preyers for me, þenne & nou, and specialiche dressed[2] his preyere to God; þorw whnche orisouns I am þus holpen þat Ine schal beo in peyne bote nou til ester...[3] and ȝif þat ȝe here me not heere, wite þou wel þat I am in heuene wiþ godes halewene — And þe prior wiþ summe of his oune men fond soþ þat he seide. And þe prior asked him ȝif he wuste þat he scholde be in þat ilke heuene þer al Godes halewen weore Inne. ¶ And þenne onswerede þe spirit: »I seide þe furst þat I was neuere ȝit in heuene, and þerfore I ne con no þing seye to þe of þat ordre oþer þen is told to me. Þus muchel seide þe Angel to me: 'beo in penaunce in til aster, and þenne schaltou seo þe kyng of heuene sittynge in his godhed wiþ his angeles & wiþ his halewes'; and I onswerde: 'A, A, A, long is þat tyme'. Blessed be God þat sent me his Merci wiþ his Rihtwysnesse!«

And þe prior asked him what þing miȝte most helpe mon in purgatorie. ¶ And he onswerde þat spiritual masses songen specialiche of spiritual men[4], and

[1] Lat. Bononiae. [2] r. þenne, & nou dresseþ. [3] Lat. adds: et si volueris hoc probare veram esse, venias tunc ad locum istum etc. [4] Lat. speciales missae specialiter celebratae.

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1095 and ordand of milde Mari fre«.
Þe prior said: »þan thinkes me
þe office þat es for saules sertain,
of *Requiem*, was made *in* vayn,
sen oþer helpes þam more þan it«.
1100 Þe voice answerd vnto him ȝit
and said: »þat office es gude to say
when a man for al saules will *pray*
þat saued sall be efter þaire paine;
f. 96 þan may þat office gretely gaine.
1105 and for þat laud men here in land
can noght *gra*ythli vnderstand
þat saules has mede of oþer mes,
þarfore þat office ordand es«.
Þe prior said: »sen þou has kend
1110 þat speciall messes may moste amend:
whilk oþer praiers withowten þa
may tittest saules fro penance ta?«
Þe voyce sayd þan: »Syr, sertaynly,
seuyn psalmes with þe letany«.
1115 Þe prior said: »þat war noght right;
þe pater nost*er* es more of might,
for it was made of Criste god sun
vntill all crysten folk to kun,
als prise of praiers, als men telles,
and þe Aue made angels 1120
vnto Mari for manes mede,
and XII. apostels made þe crede;
and þe seuyn psalmes er erthli werkes,
ordand of bisshopes and oþer clerkes
men for to say for sin allane, 1125
and Dauid made þam euerilkane;
and nowþer Dauid, wele we ken,
ne bisshoppes, ne none oþer men,
vnto Criste þai [er] noght at neuyn
ne ȝit vnto angels of heuyn 1130
ne till apostels er þai noght pere.
þarfore me think þat þaire p*ra*yere
may noght of swilk merit be
als þe pater n*oster* and þe Aue,
ne als þe Crede, for þam it wroght«. 1135
Þe voice answerd þan als him thoght:
»Þir praiers er ful mekill of mede
and ful hali, if we tak hede,
in þam-self, þis es sertayne,
and þaire makers er mekill of mayne; 1140
men sal þam honore als worthy es
bifore al oþer, out-tane þe mes.
Bot neuer-þe-les, syr, sertaynly
þe seuyn psalmes and þe letany

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nomeliche songen of vr ladi Marie for hem. To who*m* þe p*rio*r seide: »What is [þenne] worþ þe asygned offys for dede me*n* specialiche, as þe offyse of *Requiem eternam*?« ¶ And þe spirit onswerde & seyde »þ*a*t hit auayleþ muche, and aller-most whon eny wol bidden for alle. ¶ Þis is þe encheson wherfore þ*a*t offys was ordeyned for hem: ffor þ*a*t lewed men ne trouwed not þ*a*t dede men scholde haue part of spirituale mass*us*«. And [þe] prior asked hi*m*: »Seþþe*n* þ*o*u seist þ*a*t special masses most helpeþ soules in purgatorie: wherfore, out-take*n* þe masse, wȝuch ben þe orisou*n*s þat p*ro*fyteþ most to soules in purgatorie?« ¶ And he onswerde & seide: »Þe senen psalmes w*i*þ þe letanie«. To who*m* þe p*rio*r seide: »Forsoþe me þi*n*keþ þ*a*t fals: For whi? Ih*es*u Cr*ist* made þe pater noster, and þe angel þe Aue Marie, and þe twelue apostles þe Crede; bote þe seue*n* psalm*us* w*i*þ þe letanye maade þe Bisschop*us* & þe prestes of holichirche and ordeynde hem to be seid, of wȝuche p*rel*at*us* & Bisschopes no*n* of he*m* ne mihte touche þe holyhed of god ne of his ange*les* ne of his apostles. And þ*er*fore me þinkeþ þ*a*t þe ordinau*n*ce of p*rel*ates of þe seue*n* psalm*us* of Dauid is not so good ne so p*ro*fitable to soules as þe pa*ter* nost*er* & þe Aue Marie & þe crede«. ¶ And þe*n*ne onswerde þe spirit & seide »þ*a*t þe pa*ter* nost*er* & þe Aue Marie and þe crede in he*m*-selue, in as muche as i*n*to þe holyhed of þe makers, þei beoþ þe beste orisons to sigge i*n* holichirche, outake*n* þe Masse—for þ*a*t is þe principalest Orisoun; bote noþeles þe seuen psalm*us* w*i*þ þe letanye, in as muchel

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1145 forto say er moste souerayne
vnto þe saules þat suffers payne,
for þai er ordand more and myn
euer a psalme ogaynes a sin,
so þai destroy þe sines seuyn;
1150 þarfore þai er noteful to neuyn.
þe first psalme ful gudely grayd
ogaines pryde it es purnayd;
and þus it sais: 'god lord and (syre),
deme vs noght in þi grete yre,
1155 als þou did Lucifer þat fell
for his pride fra heuyn to hell';
and so þe oþer psalmes on rawe
ilkone a sin away may drawe,
thurgh help of all halows in-fere
1160 þat neuind er in þat praiere«.

Sone þan þe prior him assailes:
»tell me, he said, what it availes
or if saules oght þe better be
to pray *placebo* and þe *dirige*,
1165 with office þat for þe ded es dight?«
Þe voyce answerd and said on hight—
with grete force out gan he bryst,
and said: »a, prior, and þou wist
how gretely þat it may þam gayne,
þan hope I þou wald be ful fayne 1170
oft forto bid þat blisced bede
for þi frendes hat heþen er dede!
and for þou sall it better knawe,
I sall þe rekin right on rawe
þe preuetese þat falles þarto 1175
and what prophit þat it may do.
First in *placebo* er purnayde
fiue psalmes þat sal be sayd
aneli for þe euynsang,
wit[h] fyue antyms menged omang; 1180
þa ten togeder when þai er mett,
for þe saul er þusgat sett
forto restore, wha to þam tentes,
vnto þe saul ten cumandmentes;
þai sall mak minde how he þam (did), 1185
so þat his mede sal noght be (hid).
nyen psalmes þan said sal (be)
next efter in þe (*dirige*),
and þai sall signifi ful ri(ght)
nyen orders of angels br(ight), 1190
to whilk þe saul sall wis(li win)
when it es clensed of (al sin);
þir psalmes witnes a(ls it es scill)

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as into þe vnderstondyng of þe makers and forte ben þus seid[1], þei ben þe deuoutest orisouns to þe soules in purgatorie: ffor whi þat [þo][2] men haþ ordeyned for to seyen þe seuen psalmus in þe remedie of þe seuen dedliche synnes, so þat ȝeynes pruide be seid *Domine ne in furore*—wherfore my lord God in his wraþþe blamed þe angel Lucifer whon he sunged þorw pruide, in his wraþþe cast him doun in to helle; and so is of þe oþur psalmus«.

And þe prior asked him: »What þing profyteþ hit þe soules in purgatorie ȝif for hem beo seid *placebo* & *dirige*[3] and al þe offys for þe dede?« ¶ And þe vois onswerde loudere þen he dude biforehond & seyde: »A, A, Mi prior, ȝif þou wustest hou þe soules ben cumforted þorw þat offyse whon hit is seid for hem, ofte-tymes woldest þou sey hit for þi dede frendes! ¶ Heere nou & I schal seye þe þe priuite of þat offis. As þou wost wel, in þe *placebo* & *dirige*[4] ben seuen[5] psalmus and fyue antempnes: þe wȝuche antempnes[6] whon þei ben seid folfullen þe soule þat hit is iseid fore [as] to þe comaundemens of god, wȝuche comaundemens he folfullede mony a tymes þe wȝiles he was a-lyue aftur his talent, þouȝ he dude not in al þinges to heor beoinge. ¶ Þe Nyne salmus þat ben seid in þe *Dirige* bifore þe nyne lessouns, signefyen þe nyne ordres of angeles in heuene, to wȝuche degre þat soule þat is purget of his sinnes is taken to; and þerfore þorw þe nyne

[1] *om* and—seid. [2] Ms. mo; L. patres nostri. [3] The office of the dead had 3 parts: Placebo, said at First Vespers; and Dirige, at Matins; the latter being again divided into 3 Nocturns, and Landes; cf. Maskell Monum. Ritual. III p. 115. [4] *omit* & dirige. [5] r. fyue. [6] *omit* antempnes.

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þat he þa orders sall (fulfill).
1195 By nyen antyms . . . .
and thre versykils . . . . . .
XII poyntes of þe . . . . . .
to þe saul þat . . . . . .
and telles h . . . . . .
1200 here on þ . . . . . .
. . . . . .
. . may him mekill amend.
(Þe nyen) lessons by þaim allane
(of nyen) degrese er trewli tane;
1205 (for) ilka saule þat suffers pyne
(bus) nedes be in ane of þir nyen,
þat es to say, oþer ȝong or alde,
oþer pouer or els of pouste balde,
oþer chaste life forto lede
1210 or in wedlaik or widowhede,
oþer clerk or laud man—
in ane of (þir) sal he be þan,
(and) in whilk degre so he es in,
þir lessons fra wa will him win;
1215 and þe nyen respons forto rede,
may mak þam to haue mekill mede.

(Þe) fyue psalmes of þe laudes allane
for fiue wittes may wele be tane
. . saued saules þan sall fele
. . þai sall bere witnes ful wele 1220
. . . molde with al his might
(vs)id þa wittes wele and right.
(Þe) fiue antims þan folowand
(in wi)tnes for þe saul sal stand
. . faithli help forto fulfill 1225
(þe) strenkith þat god gifes saules vntill.
(for g)od gaf when þis werld bigan
(fiue) strenkithes to saules of ilka man;
(and thre) strenkithes of might er slike
(þai mak þe) saule vnto god like; 1230
. . aynly oþer strenkithis twa
. . . . . body he gaf alswa
. . . . . dose na socoures
. . . . . like goddes creatures.
. . . . . strenkith of thoght 1235
. . . . . god es wroght;
. . . . . strenkith of vnderstanding
. . . . . in all thing;
. . . . . strenkith of will

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psalmus þat soule þat þei ben I-seid fore is fulfilled as to þe nyne ordres to angeles, to whuche ordre[s] for to fulfille, men ben I-maad. ¶ And þe nyne antempnes þat ben seid aftur þe psalmus, wiþ þe þreo vers, signefyeþ þe twelue articles of þe fey, whuche twelue articles his soule heold after his Bapteme; and þerfore þis vers & þis antempnes whon þat þei ben seid fulfillen þe soules in purgatori as to þe twelue articles of þe fey, þe wȝuche articles he leeuede aftur þe techinge of holichurche. ¶ And also þe nyne lessons þat folewen folfullen þe soules in purgatorie [as to þe nyne degres þat soules haþ in purgatorie][1]: ffor euerí soule þat is in purgatorie, ouþur hit halt þe degre of pouert oþur of pouste, oþer of elde oþur of ȝouþe, oþur of virginite oþur of sposayle oþur of widewhod, oþur of clergye oþur of lewed men—ffor in wȝuch degre þat eny sungeþ heere, in þat ilke degre & in þat ilke stat he schal beo punissched þere. ¶ And þe fyue psalmus of þe laudes of þe dede men, whon þei ben seyd for þe dede men, folfullen þe[2] soules as to heore fyue wittes: wȝuche wittes goinge bi-twene, sumtyme þe soule serued to God and sumtyme sunged to þe deuel. ¶ Bote þe fyue antempnes of þe laudes of þe dede men, whon þei ben seid for dede Men, ffolfullen soules in purgatori as to heore fyue strengþes, þe wȝuche strengþes God ȝaf to Mannes soule as to alle þing aboue & bi-neþe: ¶ Wherfore God maade to euerí mannus soule þreo strengþes þorw wȝuche strengþe[s] soule is ilyk God, ¶ and also he made two strengþes to him-self þorw wȝuche strengþes he is lyk oþur creaturus maked of God. Be his þouȝtful pouwer soule is lyk God þe fader, beo strengþe vndurstondable soule is maad lyk Godes sone, and bi wilful pouwer

[1] om. [2] Ms. to þe.

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1240 . . . . . vntill.
. . . . . and vnwit
. . . . . es itt
. . . . . als a stane
. . . . . allane.
1245 . . . . . (als cler)kes telles
. . . . . angels
. . . . . araid
. . . . . .

Also þe psalme of *Benedictus*,
1250 and of *Magnificat*, helpes þus:
forto sane þe saules fro skath
thurgh godhede & thurgh manhede bath,
whare-of þai may be sertayne
to se when þai er past þaire payne
1255 and lat þam witt how þai sal wend
and won in welth withouten end.
Þe twa antyms þat er purnaid
with þir psalmes forto be sayd,
may be cald þe gude cumpany
1260 of angels on þe to party,
and of halows on þe toþer side,
whare þe saules in blis sal bide.
Þe colettes þat men efter tase,
er demid for þe dedes of grace
þat saued saules to god sal ȝelde 1265
with all wirschipps þat þai mai welde,
þus when þai er mended of mis;
þan sall þai lend in lastand blis.
Þarfore, sir prior, þir prayers
helpes saules þus als þou heres». 1270
When he had þus declared þis thing,
all þat it herd had grete liking
and meri made þai ilka man.
bot þan þe gaste ful sone bigan
to morn and mak ful simpil chere, 1275
and said to þam on þis manere:
»askes hastily what so ȝe will,
my time es fast cumand me till
þat me bus gang[1], als es mi grace,
to suffer paynes in oþer place». 1280
Þe prior said: »sen þou sais swa
þat þe bus till slike greuance gæ:
þis wald I wit now, or þou wend,
if we might oght to þe amend«.
With simpill voice þan answerd he 1285
and said: »if ȝe wald say for me
fyue sithes right specialli
þe fiue ioyes of oure lady,
þat might help mekil me vntill«.

[1] Ms. gang gang.

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soule is mad lyk to God þe holy gost; and be vnresonable pouwer soule is mad lyk to tren, and be felynge strengþe soule is maad lyk oþer bestes — [1]and þe soule, as þou wost wel, haþ beoinge as stones, and lineþ as tren, and vnderstondeþ wiþ god & angeles[1]. ¶ And also þe psalme *Magnificat* and þe psalme *Benedictus*, whon þei ben seid in *placebo* & *dirige* for dede men, folfullen soules in purgatorie [as] to þe godhede of Ihesu Crist & to þe Monhede, þe wȝuche soules, whon þei ben purget in purgatori, schul herien god & blissen in heuene wiþouten ende. ¶ And þe two antempnes þat ben seid wiþ þe two psalmus, bitokneþ þe cumpanye of angeles bi þe on partye, and þe cumpanye of halewen bi þat oþur partye, wȝuche cumpanye[s] soules þat ben purget in purgatorie, after his[2] purgacion schul haue. ¶ And þe Colectes þat schul ben seyd in þe offys of þe dede, bi-tokneþ dedes of grace, þe wȝuche dedes of grace soules þat ben purged & dil[i]uered out of purgatorie schul ȝelde to god«. And alle þis herden holliche[3] þat stoden aboute. And þenne seide þe spirit wiþ wepynge vois: »Aske, what þou wolt, hastiliche, ffor þe tyme neiȝheþ þat me bihoueþ be stille, for my peynes aryseþ«.

And þenne seide þe prior to him: »may we eny þing helpen þe?« ¶ And þe spirit onswerde & seyde: »ȝee, ȝif þat ȝe wolde wiþ good deuocion sey fyue siþes þe fyue Ioyes of vr ladi«. And þat þei duden anon wiþ gret deuocion.

[1-1] a useless addition from Edm. Spec. [2] r. heor. [3] Lat. Haec omnia placent multum astantibus.

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1290 Þai granted him with ful gude will,
and on þaire knese þai set þam doune
and said with gude deuocioune
Gaude uirgo mater Christi[1],
with fiue verses folowand fully,
1295 bowsomly als he þam bad.
and þarof was þe gaste ful glad,
f. 97 . . . . . .
and said: »wele haue ȝe . . .,
my pain es sumdele pasand now,
1300 þat I may better speke with ȝow«.
Þan said þe prior: »can þou oght tell
what deres moste þe deuill of hell?«
Þe voice answerd and said in hy:
»þe sacrament of goddes body;
1305 for in what stede goddes bodi ware,
and þe fendes of hell war þare,
vnto it bud þam do honowre;
and so sall ilka creatoure«.
Þe prior said: »þan thinkes me
1310 þat al spirites suld it se
when it es on þe auter *grayd*«.
Þe voice answerd sone and said:
þat all gude spirites may it ken
more verraily þan erthly men.
1315 Þe prior asked þan þis skill:
if deuils might do ani dere þartill
or destourb it by ani way.
Þe voice answerd and said: »nay,
bot if þat þe preste be vnclene,
in dedly sin þat es to mene 1320
or oþer sins if þat it be;
in swilk *prestes* has þe fende powste
forto mer þam in þaire mes,
if þai won in þaire wikkednes.
And ȝit he cums noght comunly 1325
to ger þam be abaiste þarby,
bot when he wate þat þai lif wrang
þe ofter wald he þat þai sang,
and þat es to encrese þaire paine —
for of þaire ill fare es he fayne«. 1330
Þe prior asked withowten lett
if þare war any angell sett
to ȝeme þe auter fra euyl thing
whils goddes bodi es in offering,
and þe preste in þat tyme to wis. 1335
Þe voice answerd and said: »ȝis;
if gude angels war noght *present*,
with euyl spirites might al be shent,
for þai wald sone desturb þe *preste*
and put vain thoghtes into his breste, 1340
so þat he suld noght worthily
haue might forto mak goddes body
with honore als it aw to be,

[1] Cf. I p. 408. In the Latin tract this hymn is not mentioned.

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¶ Þenne onswerde þe spirit: »God ȝelde hit ow! nou I am cu*m*forted, þ*a*t I may þe better speke to ow«. And þe*n*ne þe prior asked þe spirit: »What þi*n*g anuyȝeþ most þe fendes?« ¶ And þe gost onswerde and seide »þat godes bodi anuyȝeþ he*m* most; ffor wher-so godes bodi beo, & þe deueles ben þ*er*, he*m* bihoueþ honouren hit, wol þei so nul þey«. To whom þe prior seide: »Ne may not þe spirit[es] sen Godes bodi on þe auter?« And þe gost onswerde & seide: »ȝe, brihtloker þen men«. And þe prior seide to þe spirit: »May not þe fendes distorben þe sacrame*n*t[1] of godes bodi?« And he onswerde and seide: »no, bote in su*m* prestes þ*a*t go*n* vndeuoutliche to þe auter, and i*n* he*m* þ*a*t singen in eny dedly sy*n*ne; and i*n* alle suche prestes su*m*-tyme bifore & su*m*-tyme after þe deuel haþ pouwer to destorben þe makyng of godes bodi. Wherfore is þat? for þ*a*t þe deuel wolde þ*a*t suche prestes songe ofte-tymes forte encresen þe more heore peyne þat schal be put to hem afterward«. And þe prior asked: »Is þ*er* no*n* angel set forte kepe þe auters & þe prestes at þe auter in þe tyme of makyng of godes bodi?« ¶ And þe spirit seide: »ȝe; ffor ȝif godes[2] angel[es] weore not þer, þe euel angel[es] scholde entre to co*n*fou*n*de þe prest in his masse, and so distorbe*n* hym þ*a*t he scholde not worschipfulich make godes bodi, ouþer

r. makynge. L Possuntne demones impedire consecrationem corporis Christi? [2] r. gode.

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so suld he think on vanite«.
1345 (Þe prior þan bigan to frain)
what remedy war þare(-ogayn),
forto defend þe fendes fell.
Þan said þe voice: »I sall þe tell.
If þat þe preste in goddes presens
1350 be clene in his awin conciens,
and mak his praiers with clene thoght,
þan þe deuils may dere him noght«.
Þan þe prior said þir saus:
»es þare no prayer þat þou knaws
1355 a preste to say bifor he sing,
þat might fordo swilk euil thing?«
Þan said þe voice: »sir, he þat hade
þe praier þat saint Austin made
þe whilk *Summe sacerdos* es (tald),
1360 and he with gude deuocionne (wald)
say it ilkday or he sang,
to mes þan might he baldli gang;
fro wathes it will so wele him were,
vnnethes suld any thing him dere«.
1365 Þe prior fraynde him þan ful right
if he saw euer þat solempne sight,
of goddes bodi þe sacrament,
out of þis werld sen þat he went.
Þe voyce said: »sir, I se it ȝit:
for on þi breste þou beres it, 1370
in a box þou has it broght,
als it was on þe auter wroght«.
Þan al þe folk awonderd ware,
for of þat thing wist þai no(ght are)
þat þe prior had goddes body, 1375
bot resayued in his mes anely.
Þe prior said: »þan wald I wit
whi þat þou noght honord (it),
sen þou sais þat ilk a creat(ure)
to goddes body sall do hon(oure), 1380
and þou wate wele þat (it es here)«.
Þe voice answerd on þis (manere):
»I haue it honord in my (kinde)
with all mi might (and all my minde)
sen first þat þou it (hider broght), 1385
(al-if) þat þou parsa(ued it noght)«.
Þe prior þan with (gude entent)
toke þat solemp(ne sacrament)
out of his clath (þar it was hid),
and to þe (spirit þus gan he bid): 1390
»If þou trow (þe soth þarbi)
þat þis (es goddis awin bodi),
. . . . . .
. . . . . to bow
. . . it es of swilk pouste, 1395

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þe fendes scholde [1] put in to hem vanites oþur variande þouȝtes þe wȝuche scholde destourben þe worschipful preyers in þe Masse«. To whom þe prior seide: »Is þer no remedie aȝeyn þe deuel?« And þe spirit onswerde & seyde: »ȝus, Clannesse of his oune Concience & deuocion of his þouȝt, wiþ clene preyeres«. To whom þe prior seide: »Is þer non good preyere to putten awey þe vuel þing?« ¶ And þe spirit onswerde: »ȝus. Ȝif a prest wolde bifore þe Masse sey þe preyere þat seint Austin made for such euel, vnneþes þenne schulde he beo tempted of eny deuel in his masse—wȝuche preyere bigynneþ þus: *Summe Sacerdos*«. And þe prior asked him ȝif þat he seȝe euere godes bodi seþþe he departed out of þis world. ¶ And þe gost onswerde and seide: »ȝe, and nou I seo hit hongen bifore þi brest in a Box«—and þouȝ [2] no mon wuste þat þe prior hedde godes bodi in oþur manere but as he receyuede hit þat dai in his masse. Þen þe prior seide: »Whi honourest þou not Godes bodi seþþe þat þou seost hit hongen bifore my brest?« ¶ And þe gost onswerde: »I in my kuynde haue honoured hit wiþ as muche reuerence as I mihte al þis day seþþe þou come hider, þouȝ þou perceyued me nouȝt doinde þat þing«. And þenne þe prior drouȝ out of his bosum þe Box wiþ godes bodi, holdynge hit openliche in his hond bifore al þat þer were, and seide þis wordes to þe foreseide spirit: ¶ »Þenne, ȝif þou leeuest þat þis beo godes bodi, and [þe spirites] [3] ne mowe not aȝeynstonden his

[1] Ms. scholde þe fendes. [2] Lat. et tamen. [3] Ms. þei.

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(in uer)tu þareof I cumand þe
(þat þou) wend with me a plain pase
(to þe) vterest end of all þis place«.
(Þan said) þe voice: »sir, I am bounc,
1400 (bot noght) to folow þi persoune,
bot with mi lord fain will I wend
þat þou haldes bitwix þi hend«.

Sune þan þe prior toke þe gate
fast toward þe vtterest ȝate;
1405 with him went his breþer twa,
and so did ful many ma.
of þe spirite he saw right noght;
bot in his hereing wele him thoght
þat a noyce efter him come
1410 like a besom made of brome
þat war swepeand on a pament;
swilk a noyse ay with þam went.
and þarto said þe prior þus:
»Þou spirit, shew þe vntill vs
1415 (als cle)rly als þou ert wroght«.
Þareto þe voice answerd right noght.
(Þe) prior þan ogain gan pas
(vnti)ll þe wedow whare sho was
(liggand) seke sare on a bed,
1420 (& had) sho lang bene euill sted;
(þe no)yes folowd als it did are.

(and whan þai) in þe chamber ware
. . . . . bigin,
(þe woman bigan) to gnayst and grin
(and for) to cri als sho war wode, 1425
(þat al war) stonaid þat þare stode,
. . . . . þai had þat sight to se
. . . . . was grete pete.
(Þe pople þan) with al þaire might
. . . . . se þat sight, 1430
. . . . . vnto þat place
. . . . . (þa)t wonder case.
. . . . . (lik) vnto lede
. . . . . sho war ded.
. . . . . are 1435
. . . . . come þare,
. . . . . stode he still
. . . . . till:
». . . . . (pa)seiounne
. . . . . ne 1440
. . . . . .
þat þi w(if mas slike) murnig«.
Þan sayd þe voyce ful sarili:
»sho wate þe cause als wele als I«.
Þe prior þan in þaire present 1445
sone to þe woman he went
and vnto hir þus gan he say:
»In þe name of god, dame, I þe pray

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vertu, þenne I comaunde þe in þe vertu of þis godes bodi þat þou folewe me to þe otemaste ȝate of þis hous«. ¶ And þe gost onswerde: »gladli, nouȝt þi persone, bote my god Ihesu Crist þat þou holdest in þin hondens«. Þen þe prior bigon to gon a gret pas to þe foreseid ȝate, his twey breþeren goynge to-foren & mo oþur men. ¶ [&] þe prior lokynge be-hynden him, seih[1] him not folewen, bote he herde a meruylous vois[2] be-hynden him als a soun of a brom swoping a pament. ¶ To wȝuche vois[2] þe prior spac & seide þus: »Þou Gyes spirit, scheuh þe now to vs siȝtiliche!« To whuche þing þe spirit onswerde nouȝt. ¶ And þe prior goinge be-fore wiþ godes bodi & þat vois folwynde him: whon he com to þe wyues bed þat was in þe lufthalf of þe chaumbre, his wyf liggynge in þat ilke bed anon bigon to grenne wiþ hire teþ and criȝede riht heiȝe wiþ-oute fourme of vois in þe Maner of a wood wommon. To wȝuche wommon ron as moni men as miȝte, þat þei schulde sen þe ginnynge &[3] endinge of þat ilke cas. [Sone][4] þe wyf fel doun in a swouh, as heo were ded. For wȝuche caas þe prior wolde [not][5] go to þe ȝate, bote he turned aȝeyn to þe forseyde bed. And þe prior spak to þe spirit, askyng him in þe passion of Crist what was þe encheson þat his wyf was so sori. ¶ And þe spirit onswerde & seide þat hire-self wuste þe encheson. Þenne þe prior asked þe wommon in þe nome of God þat heo

[1] Ms. & seih. [2] r. nois. [3] *om* ginnynge &. [4] Ms. For. [5] Ms. haue. L propter quem casum prior ulterius versus portam noluit ire, sed revertebatur ad spiritum.

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tel vnto me al þi thoght«.
1450 sho lay ful still and answerd noght.
So still obout þe bed þai stode,
to luke if oght might mend hir mode,
and for hir wa fast gan þai wepe.
Sone efter sho bigan to crepe
1455 vpon hir knese so als sho may,
and cried loud and þus gan say:
»Ih*e*su mi lord, als þou boght me,
of my paynes þou haue pete,
and grante me of þi help in haste
1460 to bete þis bale þat me has braste«.
Þe prior saw hir sorow and site
and to þe voice þus said he tite:
»Whi es þi wife þus t*ra*uailed here?«
Þe uoice answerd on þis manere:
1465 »I talde right now here þe vntill
þat hir-self wate for what scill,
and if þou will wit more alway,
ask hir-self, sho kan þe say«.
Þan eft þe prior to hir gase
1470 and mekill mane to hir he mase,
he said: »to salue þi-self of sare,
tell me þe cause of al þi care,
and out of bale I sall þe bring«.
sho lay and answerd him no thing.
1475 And þan he stode als man amaid,
and to þe voice eft-sones he said:
»Þou creature, I coniure þe
by goddes might and his pete,
and bi vertu of his body
and of his moder mild Mari, 1480
and by þe milk he souk swete,
and þe teres þat sho for him grete
when sho saw hir sun be slane,
and by þe halows euerilkane:
þe sertain soth þat þou me say 1485
of þis meruail, if þou may,
whi þi wife has all þis payne«.
And þan þe voice answerd ogayne
& said: »syr, ... f. 98
(it es) all for an vnkindly syn 1490
þe whilk was done bifor my dede
bitwix vs twa here in þis stede;
þareof we bath war shreuen sone,
bot þe penance was noght done,
þarfore penance vs bus fulfill 1495
now als fer forth (als) falles þartill«.
(Þan said þe) prior: »or þou pas,
say to me what sin it was,
þat wedded men may warned be
to do swilk thinges in þat degre, 1500
or like to it in dede or thoght«.
Þe voice sayd: »nay, god will it noght

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scholde telle hi*m* þe enchesun of hire anguissch. And heo onswerde nouȝt. And a luitel afterwardes þei stoden[1] stille al þ*a*t þ*er* weoren aboute þe wo*m*mo*n* and þe forseyde wo*m*mon heo bigon to crepe vppon hire lymes & seide wi*þ* heiȝ vois: »Lord Ih*e*su C*ri*st, as þ*o*u bouȝtest me, help me i*n* þis trauaile!« Þe wȝuche þi*n*g þe prior herde, & asked þe spirit whi his wyf was so trauayled. ¶ And þe*n*ne onswerde þe spirit: »Ne tolde I not riht now þ*a*t heo wuste þe encheson of hire anguissch? And ȝif þ*o*u wolt wite, aske hire!« And þe*n*ne seide þe prior to þe wo*m*mo*n*: »tel me þe enchesun of þin anuy!« And þe*n*ne heo lay stille & onswerde no-þing. And þe*n*ne þe p*r*ior wi*þ* good ente*n*t scide to þe spirit: »I Coniure þe, creature, be al þe mihtes of god, and be al þe v*er*tu of godes bodi, and be þe milk & þe teres of vr ladi Marie, and be al þe dedes of al halewen, þ*a*t þon sey me þe soþe of þis ilke þing«. ¶ And þe spirit onswerde: »Ȝif þ*o*u al-wey wolt wite*n* whi my wyf is nou folfuld of serwe, I seye: ffor an vnkuyndeliche sy*n*ne þ*a*t we dude to-gederes i*n* þis stude; of wȝuche su*n*ne we beoþ boþe schriue*n*, but heo haþ not maad aseeþ þ*er*fore[2]«. Þe*n*ne seide þe prior: »Tel me now what su*n*ne þ*a*t was, þat oþer weddede men mowe be war þ*er*by þ*a*t þei do nouȝt þat ilke sy*n*ne ne no*n*e oþ*er* si*n*ne þ*a*t beo lyk þerto«. ¶ Þe spirit onswerde and seide: »Vr lord ne wol not þ*a*t men heere

[1] r. stonding? [2] L adds: sed isto modo jam tristatur et satisfaciet pro eo.

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þat I þat sin vnto ȝow say
þat thurgh shrift es done oway;
1505 and of þat sin we bath war schreuyn,
þarfore of god it es forgifen
als to þe blame, þat be þou balde,
(bot tochand) þe penance, I þe talde
aseth bus be made for þat sin
1510 or we to any welth may wyn.
and sen it es done fra goddes sight,
at tell it to men war noght right,
bot if it war, als god forbede,
þat men eft-sones did þe same dede.
1515 Bot warn wedded men & to þam say
þat þai wisely kepe alway
þe rewl of weding with þaire might,
and duly do both day and night;
for þare er many commun case
1520 in whilk weded men may trispase,
and þa cases er kindli to ken
in þis werld omang witty men.
Þis was þe soueraine point, sais he,
whi þat god lete me speke with þe,
1525 for þou suld trow þis stedfastly
and oþer men be mended þarby,
so þat þai may þaire sins forsake
and in þaire liues amendes make«.
Þe woman wepeand als scho lay,
with sari hert þus gan sho say: 1530
»Gude Gy, mi lord, for luf of me
say if I sall saued be
or I sall dwell in dole euermare
for þat dede þat we did are,
whareof I wate god was noght payd«. 1535
Þe voice answerd ful sune and sayd:
». . . . . .
þi penance nere till end es broght,
(þou sal be) saued for sertayne«.
and þan þe woman was ful fayne, 1540
and said þare kneleand on hir kne
ane *pater noster* and ane *Aue*,
and loued god in word and will.
and þan þe prior sayd hir till:
»Dame, whils þou þis life sall lede, 1545
luke þou ilk day do almus-dede;
for almusdedes may sines waste«.
Þarto þe voice answerd in haste:
»dame, he said, par charite,
when þou dose almus, think on me, 1550
forto alege sum of my payne«.
And þan þe prior gan him frayne

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þat sinne þat is don awey from heryng bi schrifte; we beoþ boþe þerof I-schriuen, [1] *be wȝuche schrift vr lord haþ for-ȝete þat sunne as to þe blame*[2], *but nouȝt as to þe penaunce, [&] þer-fore he ȝeueþ to me & to hire penaunce nou, þat we schule amenden vs of þat ilke synne. And þat sunne þat is idon awey be schrifte, hit nis not riht ne resonable þat men witen hit in eny maneere, bute hit beo eft-sones don—þat god for-beode! ¶ Wherfore sei and preche to wedded men þat þei holde among hem þe rules of Matermoyne. Þer ben diuerse [cases in]*[3] *wȝuche þat wedded men sungen, and bote þei kepe hem beter þer-fro, God wol take greef vengaunce — þe Caases are knowe Inouȝ to þe and to oþur goode men«. ¶ And þenne seide þe spirit: »Þis was þe principal cause whi þat god let me speke wiþ þe, þat I scholde seye al þis þinges in amendement of oþure«. Wȝuche þe wommon herde and bigon bitterliche to grede, seyinde: »Goode Gy, schal I beo saued & not dwellynge*[4] *in þat synne þat I nou þenke on?« And þe spirit onswerde & seide: »ȝe; ffor þou hast don þat peyne, al-þouȝ þou beo in þouȝt þerfore*[5]*«. Þen heo for Ioye gon seye pater noster and Aue Maria. To wȝuche wommon þe prior seide: »From þis day forþward do almes-dedes; ffor almes-deedes purgeþ synne«. Wȝuche þing þe spirit herde and seide: »And as þou dost almes-dedes, þenk on me«. And þe prior asked him whi he*

[1] Ms. And be. [2] L quoad culpam. [3] Ms. rules be. [4] r. notwiþstondynge, Lat. non obstante illo peccato. [5] L quia jam egisti penam pro illo, tamen invita.

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whi he come noght in þat sesoune
vnto men of religioune,
1555 forto tell to þam his life,
titter þan vntill his wife,
sen þat he wist þai war more nere
at pray to god, þan wemen were,
and more wi(seli) þai kowth hi*m* wis.
1560 Þe voice answerd þan to þis
and said: »I lufed more my wife
þan any man þat beres life,
and þarfore first to hir I went,
and when me was gifen bi iugement
1565 to suffer penance in þis place,
I asked god of his grete grace
þat my wife might warned be
forto amend hir mis bi me,
and of his grace he gaf me leue
1570 on þis manere mi wife to greue
and forto turment hir biforne,
so þat sho efter might be for(borne)
and þat sho sold noght haue (þe pyne)
for hir sins als I haue for (mine),
1575 bot fulfill it in hir life-day«.
And alsone þan þe prior (gan say):
»Kan þou oght . . . . .
þat sho(!) sal haue . . . . . .«.
Þe voce said: »sho sal . . . .
als lang als my 1580
bot wet*er*ly ful . . . . . .
þat hastily it . . . . . .«
Þe prior said: ». . . . . .
how þou to . . . . . .
. 1585
. . . (ins)trumentes of spekeing«.
Þe prior said þan on þis manere:
»(Ne) sese þou noght, a carpentere,
(þat) diuers werkes oft-siþes has wroght,
withouten ax may he do noght, 1590
and ay þe ax will redi be
to hew with him on ilka tre,
and it may nowther stir ne stand
withowten help of mans hand?
Right so a man here ȝow omell 1595
with-owten tung may no thing tell,
and with his tung ȝit sais he noght
(bot it be) ordande of þe thoght,
(and) þat es of þe saul alwais,
þat ordans all þat þe tong sais. 1600
And by þis tale þou may tak tent
þe body es bot ane instrument

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nolde not come to men of religion forte seien he*m* al his staat, raþ*er* þe*n* to his wyf, seþþe Men of Religion ben neer godes seruise[1] þen wy*m*men. ¶ And þe spirit onswerde & seide: »I louede more my wyf þe*n* eny mo*n* of religion, þ*er*fo*r*e I eode furst to hire. For whon I was Iuged to my penau*n*ce for my su*n*nes, I beo-souȝte god I scholde schewe my wyf hire p*er*il, and he grau*n*tede me þ*a*t I scholde troublen hire, þ*a*t heo weore nouȝt loren ouþ*er* in purgatorie [2]t*ur*me*n*ted for hire su*n*nes, as I am nou for my synnes«. And þe prior asked hi*m* how loug tyme he schulde be*n* in peyne. ¶ And þe gost onswerde & seide: »til aster þ*a*t comeþ«. To whom þe prior seide: »What signe schul we haue whon þ*o*u art diliu*er*ed out of peyne?« ¶ Þe gost onswerde & seide: »Ȝif eny of ow comeþ to þis place at aster and ȝif ȝe heere not my vois, wite ȝe wel me receyued i*n* to heuene«. And þe prior seide to hi*m*: »I am a-Merueyled hou þ*o*u maiȝt speke and ne hast nouþer Mouþ nor to*n*ge, wȝuche ben Instrume*n*s of speche«. ¶ And þe gost onswerde & seide: »Ne seost þ*o*u nouȝt þat a Carpu*n*ter doþ nouȝt wiþ-oute*n* his ax, and þe ax is redi to eu*er*i treo forte hewe, and noþeles hit may not hewe*n* wiþ-oute*n* Mo*n*nes honden? And also a mon may not speke i*n* þis lyue wiþ-oute tonge, and þouȝ he haue a tonge, he may not speke þer-wiþ but hit beo ordeyued þorw þe vertu of mo*n*nes soule wiþ-Innen. Wherfore al Mo*n*nes bodi is bot an Instrumens of monnes soule;

[1] L propinquiores deo in obsequio divino. [2] Ms. be t.

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of þe saul, als þou may se,
and þe saul in himself has fre
1605 (powere) of vertuse, might and minde,
(þat god) has gifen to him bi kinde;
(and) so he may speke *pro*perly
(with-o)wten help of þe body.
(aud) if þou say a man mai noght
1610 (speke) þe thing þat cu*m*es of thoght
(but) if he haue mowth & tung als,
(I say to þe þi) saus er fals:
(for hali writ) bers witnes ful right
(þat go)d and al his angels bright
1615 (spak graiþeli) to ald and ȝung
(and ȝit had) nowþer mowth ne tung.
(right so) may ilka gude spirite
. . . . . voices ful p*ar*fite,
(and I may) at mine awin will
1620 (speke) with-ou)ten tong ȝow till«.
(Þe prior asked) him in þat stede
(whar saules) dwelles when men er dede
. . . . . þe dome be done
. . . . . sold wele sune
1625 . . . . . payne.
(Þe voice answerd & said) ogayne:
» . . . . . forn
. . . . . be lorn
. . . . . nd
. 1630
. . . . . bright
. . . . . plight
. . . . . .
whider þat he sall iuged be
to comu*n* purgatori þat es stabill, 1635
or vnto purgatori dep*ar*tabill,
or els vnto þe paynes of hell,
or vnto heuy*n* in blis to dwell«.

Þe prior þan with wordes hende
asked how sone a saul mal (wende) 1640
when it es past fra þe body
to heuy*n* or hell or purgatori.
Þe voice answerd and said: »it may
in litill space wende all þat way,
sone es it broght whare it sal be. 1645
þat mai þou bi ensampill se.
Þou sese when þe sun es riseand,
þe light gase sone ouer ilka land,
ou*er* al þis werld it passes playne,
bot if þare stand oght þarogaine. 1650
right so þe saules, when me*n* es ded,
alsone er in þaire sertain stede,
to heuyn or hell þai wend in hy;
and if þai pas to purgatori,
su*m*-tyme wend þai noght so sone, 1655

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ner-þe-later þe soule haþ frelyche i*n* hi*m*-selue alle his vertues, and þ*er*fore he may freliche speken i*n* his kuynde wi*þ*-oute*n* eny Instrume*n*s of þe bodi. Hit nis nouȝt worþ þ*a*t þ*o*u seist þat no mon spekeþ but ȝif he haþ mouþ & tonge; I seye þ*a*t hit is fals, ffor whi? ne redest þ*o*u not in holi writ þat God & angeles formen voises & speken wi*þ*-outen tonge?[1]«

And [þe] prior asked hi*m* where þe soule[s] weore þ*a*t tyme þ*a*t þei weore Iugged to ben in purgatorie or in heuene or in helle. ¶ And þe spirit onswerde and seyde þat whon soules schullen departen from heore bodies, beo a luytel oure bifore*n* þei schule*n* sen heore dedes, and goode angeles and wikked ang*el*es briȝttore & brihtore after þe quantite of heore trespas, and þe*n*ne in þat ilke tyme þey ben Iugged to heuene oþ*ur* to comuyn p*ur*gatorie oþer to helle oþ*ur* to p*ur*gatorie departable«. And þe*n*ne þe p*ri*or asked hi*m*: »beo hou lo*n*g tyme may a soule þ*a*t is out of þe bodi come to heuene oþ*ur* to purgatorie oþ*ur* to helle?« ¶ And þe spirit onswerde and seide »þat assone þe soule is lad þ*er* hit schal beo. As þ*o*u seost þe so*n*ne whon hit arist scheweþ his lyht ou*ur*-al, but hit be let wi*þ* eny obstakel, so þe soules be lad as swiþe to his stude, but ȝif in þe mene tyme beo don for hi*m* eni almes-dede oþ*ur* eny deuout orisones destorbynge eny soule to ben lad to purgatori. For whi? such almes-dedes &

[1] Lat. adds: sic ego, spiritus, virtute animae fero tibi vocem meam et loquor tibi sine lingua.

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and þat es for þaire profet done.
If þai haue any faithful frende
in þis werld here, when þai wende,
þat for þam will ger sing and rede
1660 or els do ani almus-dede,
þai may so do for þam þat tide
þat in þe ayre þe saul sall bide
vntill it haue þe merit tane
of þaire prayers euerilkane,
1665 and so by help of þaire gudenes
may his penance be made les;
þe dedes þat þan er done in haste
vnto mens saules amendes maste.
on þis same maner als I say
1670 in þis cete was done þis day:
a frere died and demed was
to comun purgatori at pas;
bot in þe time of his transing
of his breþer he asked þis thing:
1675 þat þai sold do in dede and saw
for him als þai war bunden by law
and messes þat þam aght to say,
par charite he gan þam pray
þat þai suld be said in hy,
1680 and euerilkone of oure lady,
f. 96 . . . . . .
(and) afterward þan þus bitid:
when he was ded, þan þus bifell:
his angel demed him forto dwell
in comun purgatori playne 1685
thre monethes to suffer payne
als worthi was, efter his dede;
bot þan oure lady ful sune ȝede
vntill hir sun and prayed þat tide
þat þe saul suld in þe aire abide 1690
vnto it had þe merit clere
of dedes þat war done for it here.
and twa owres so dwelled it still
in þe aire, als was goddes will;
and mercy of god had he 1695
thurgh praier of his moder fre
and thurgh þe dedes þat here war done,
þat he sal be in blis ful sone;
in pain he has no langer tyme
bot fra now till to-morn at prime«. 1700
Þan said þe prior till hym sone:
»Whilk dedes of all þat here er done
may titest help a saul to heuyn?«
Þe voice answerd and said ful euyn:
»Þe parfite werkes of charite 1705
þat er done als þam aw to be,
þat es to say till goddes bihoue
and oure euin-cristen if we lufe,
þan of oure werkes will god be paid«.
Þe prior answerd[1] ful sone and sayd: 1710
»If þat þou can, tell vs in haste

[1] r. asked.

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orisouns mowe be don and seid for a soule, þat hit schal dwelle in þe Eir, abidynde his gode dedes and þe meryt[1] of Ihesu Crist. As hit was don to-day in þe toun be þe reson[2] of a frere þat dyed whuch Frere was Ingged beo þe angel to comuyn purgatorie, but he asked furst of his breþeren þat þe masses þat þei weren endetted to do for him be lawe of heore ordre, þat þei were songe of vr ladi seynte Marie bifore þe passyng out of his soule; whuche þing was don, and þenne vr ladi seynte Marie afterwardes þat þe angel hedde seid to þe soule þat he scholde be þre Monþhes in þe comuyn purgatorie, þen com vre ladi Marie preyinge for him to hire leue sone, so þat þe soule to-day be þe space of tweyne vres scholde dwelle[3] in þe hote Eir abydynge [þe] gode dedes of þe Merci of god; þe wȝuche Merci he fond so glorious þorw þe preyeres of þe virgine Marie, þat he ne schal dwelle in pu[r]gatorie nouȝt bote til to-morwe at prime«.

And þe prior asked him wȝuch were þe werkes þat sannest brouȝt a mon to heuene. And þe spirit onswerde and seide: »Dedes of Charite wiþ þe loue of [god &] þin euen-cristen don«. And þe prior asked him of what monkuynde[4] beo most

[1] Lat. exspectando beneficium misericordiae Christi. [2] L in villa Simonis. [3] r. dwelled; ita quod stabat. [4] L de quo genere hominum.

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what maner of men þat now er maiste
in purgatori to suffer paine?«
Þe voice answerd and said ogain:
1715 »no men cu*m*es þat place within
bot anli þai þat haue done sin;
and al þat sines & saued sall be
er pined þare of ilk degre
efter þe dedes þat þai haue done«.
1720 And þan þe p*rio*r asked sone
what maner of folk þat he her*e* fand
þat in þaire life war best lifand.
Þe voice said: »sir, soth it es,
and hali writ wele beres witnes,
1725 þat noman aw oþer to praise
wheþer he do ill or wele alwaise,
for mans lif es to prais nothing
bot he may haue gud ending;
. . . . . .
1730 wheþer [he] be worthi luf or (hate),
(ne) wheþer his werkes er ill (or lele),
vntill þe dome be done ilk dele;
þan sal he se him-self sertayne
wheþer he es worthi ioy or paine«.
1735 Þe prior said: »þan ask I þe,
whilk es most p*ar*fite degre
of all þat on þis grownd er g*ra*yd?»
Þe voice answerd ful sone & said:
»In ilka state I se, he sais,
sum thinges to lac, & su*m* to p*ra*yse, 1740
þarfore I will prais no degre
ne none sall be empaired bi me;
bot neuer-þe-les ȝit wald I rede
þat all fulli in ilk a stede
serue god with all þaire might, 1745
in what degre so þai be dight«.
Þe prior asked with wordes stabill
if þat god war oght merciabill
to sawles þat er in purgatori.
Þe voice said: »ȝa, sir, sertanli; 1750
vnto sum saulles, þis es sertaine,
releses he forth part of þaire paine,
of sum þe thrid part he releses,
of sum þe secund part he seses;
and þat es for gude praiers (sere) 1755
þat lifand frendes for þam (dos here);
if mani dedes for þam be done
þan mai þai pas fro pai(nes sone).
lifand frendes þus mai þam (ses)
of paines þat þai suld (haue les); 1760
and praiers helpes þam (of angels)
and of halous þat in (heuyn dwells)«.
Þe prior said: »þan wald I . . .
whatkin pain þi-selfe . . .
in purgatori wills (þou sal dwell)«. 1765

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in purgatorie. ¶ And he onswerde: »of þe kuynde of su*m*ners; ffor no*n* dwelleþ þ*er* bot ȝif þat he haue don su*m*ne«. Also þe prior asked hi*m* what Mon was of best lyf[1] in þis world. ¶ Þe spirit onswerde and seide: »Hit is writen þ*a*t no mon schal preisen oþ*ur* in þis lyf, bote preise more his goode endyng[2], ffor no mon wot while he lyueþ wher he beo worþi to haue loue or hate; wherfore no mon scholde preise þe lyf of þis world til þat þei come beo-fore heore Iuge«. Also þe p*rio*r asked hi*m* wȝuch weore þe most parfyt stat among al þe states in þis world. ¶ And þe spirit onsw*er*de and seide: »In eu*er*i stat [I][3] fynde su*m*me worþi to preise and su*m*me to lakke, and þ*er*fore no stat of þis world nouþer i ne preyse nor i ne lakke; but ich rede þat vche mon in þis world be his oune nome, in what stat so þat he beo oþ*ur* what degre, þat he costumabliche[4] serue God«. And þe prior asked hym ȝif þat god were Merciable to hem þat dwellen in purgatorie. ¶ And þe spirit onswerde and seide: »ȝéé; ffor to summe he releseþ þe feorþe p*ar*ti of heore peyne þat þei ben a-dettet for heor sunne, and to su*m*me þe þridde parti, and to su*m*me þe secu*n*de parti, after þat more or lasse is preyed for hem in þis world oþ*ur* in heuene of ang*el*es«. And þe prior asked what peyne [he][5] hedde in purgatorie. ¶ And þe spirit onswerde:

[1] L quae fuerunt meliores vitae in mundo. [2] L Ne laudes hominem in vita sua, sed lauda post mortem. [3] Ms. þei. [4] L sollicite. [5] Ms. þei.

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Þe voice said: »I sall þe tell;
in flaume of fir . . . . . .
þat all þir . . . . . .
and haue no . . . . . .«
1770 Þe prior said þ(an: »it es na fabil)
þat þou ert (a spirit deceyuabil);
þat sall I *prou*e . . . . . .
þis wate þou . . . . . .
god dose no . . . . . .
1775 for . . . . . .
his w . . . . . .
. . . . . .
. . . . . es a gaste spirituall,
(and bodili) thing mai haue no might
1780 (in spiritual) thing bi dai ne night.
(and by) þis resoun may þou se
(þat) fire may haue no might *in* þe,
(al)-if þou þarin sit or gang«.
Þe voice said: »sir, þou has þe wrang
1785 þat þou me haldes so decaiuabill,
and þou has fun in me no fabill.
Bot neuer-þe-les, sir, whare þou sais
þat bodili thing bi nokins wais
in gastli thing mai haue powere,
1790 I answer þe on þis manere.
Þou wate wele þat þe deuils sal lend
in fire of hell with-owten end,

and þat fire es als bodily
als þe fire of purgatori
and ȝit pines it þe fendes *in* hell; 1795
als god witnes in his godspell
(ho)w he to þe fendes sal say
and to þe dampned on domes-day:
'(ȝe) weried wightes, I bid ȝow wende
(to þe fir) þat l(ast)es withouten ende 1800
(þat ordand) es for nothing els
(bot) to þe deuill and his angels'.
(And) whare þou sais þat god duse noght
(ogay)nes kind in þe werkes he wroght,
(I sai god) dose, als men mai finde, 1805
(. . m)irakill oft ogaines kinde,
(als sum)-time fell of childer thre
(þat in fir war set) brint forto be —
(þair nam)es er þai named so:
(*Sidrak, Mi*)*sac* and *Abdenago;* 1810
. . . . . with ful grete yre
. . . . . ful of fire,
(bot als it was) oure lordes will,
(þe fir did) no harm þam till.
. 1815
. . . . . .
. . . . . .
. . . . . .
. . . . . .

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»flaume of fuir aller-hattest«. To whom þe prior seide: »Now I seo wel þat þou art a deceyuable spirit. For God doþ noþing aȝeynes kuynde in þinges fourmed — ffor ȝif he dude, þen scholde he distruye þe kynde of hem. And flaume of fuir is bodilich þing, and no bodilich þiug, *in* as muche as hit is bodiliche, ne may do no-þing *in* sp*iri*tual þing. And þou art a spirit, as þou se[i]st; þ*er*fo*re* þe flaume of fuir ne may no-þing don in þe«. ¶ And þe spirit onswerde & seide: »Whi clepest þow me a deceyuable spirit, seþþe þat þow ne fond no deceyt in me? But nouȝt-forþi, þou arguest þat no bodiliche þing ne may do nouȝt in spirituale þing; I seye þat hit is fals. For þe fuir of helle is bodiliche þing, and hit doþ in þe deueles þat is gostlich, as þou redest in þe gospel þat god seide 'Go ȝe wariȝede in to þe fuir wiþ-outen ende, þe wȝuche fuir is ordeyned to þe deuel and his angeles'. And þis is fals also whon þou seidest þat God doþ nouȝt aȝein kuynde of mony[1] þi*n*ges . . . als he dude of þe þreo childre*n* þat weoren set in fuir and not-forþi þe fuir dude hem non harm; and as God þorw his rihtwysnesse made heom saf, and his miht, from þe kuynde of fuir, so þorw his miht he made þat no flaume of fuir ne dude nouȝt in heom (!)«[2]. To whom þe prior seide: »þ*er*fore ȝif þ*a*t þou art in bre*n*nyng fuir, hou is hit þenne þat þis hous nis brent of þat fuir, seþþe*n* þ*o*u art wiþ flaume of fuir þer-inne?« ¶ And

[1] r. mad? [2] Lat.: Vnde sicut deus per justiciam suam et potenciam saluos fecit eos a naturali actione ignis, ita per potenciam suam fecit quod flamma ignis purgatorii agit in me modo.

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1820 . . . . . .
. . . . . .«
. . . . . .
» . . . . . .
. . . . . .
1825 . . . . . .
. . . . . .
(sen þat) it es so hate and kene«.
Þe voice said: »now es wele sene
þat in þe es ful litil scill.
1830 (but right) now tald I þe vntill
þat god may mesure thurgh his might
þe strenkit of fire both dai & night
so þat it no harm (mai do)
till thing þat it es put vnto,
1835 als he did to þe childer thre
of wham I haue tald vnto þe.
Also þou sese fire of leuening
wendes obout in alkins thing,
clereli als clerkes declare it can,
1840 and nowþer brines it hows ne man,
bot if it be thurgh ani chance
þat it brin bi goddes sufrance.
and als þou ses þe sun mai pas
thurgh windows þat er made of glas,
1845 and þe glas noght empaired þarby;
so may a spirit sekerli

in ilka place cu*m* in and out
and brin noght þat es hi*m* about,
howses ne clathes ne oþer atyre,
al-if him-self be flaumd in fire. 1850
right so þis hows mai resaiue me
and it-self noght empaired be.
Bot, sir, þis saltou vnderstand,
if all howses in ilka land
in a stede war brinand shire, 1855
it might noght be so hate a fire
als I now suffer night and day«.
Þe prior þan to him gan say
and asked of him þis questiowne:
if he trowed þe incarnacioune, 1860
how Ih*esus* Criste toke fless & blude.
Þe voice answerd with eger mode
a(ls it) war greued inwardli,
with loud voice þus gan he cri:
»A, sir, he said, whilk er þa men 1865
þat þe incarnacioun wil noght ken?
whilk er þai þat will noght knaw
how angels said it in þaire saw,
and deuels trowes it wonder wele,
and saules in pain þai mai it fele? 1870
ful mekill wa þai er worþi
þat will noght trow it stedfastli.
(and all þat trowes it noght) in ded, f. 100

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þe gost onswerde and seide: »A ful luyte liht of wit is in þe; ne seide I þe nouȝt her-bifore þat God may wiþ-drawe þe vertu of fuir þat hit bre*n*neþ nouȝt þing þat hit is ȝeuen to: as he dude þe þreo children, þ*a*t is to wite Sydraak, Misaak and Abdenago? And also þow seost bodiliche þat þe fuir of þonder alihteþ from heuene kuyndeliche wiþ-outen bre*n*nynge of eny hous — bot vnderstonde wel, whon hit þondreþ[1], þat hit is gret signe of vengaunce of su*m* mon. And also, as[2] þou seost þe sonne comeþ þorw þe glas of þe wyndouwe wiþ-outen brekyng of glas, also I, spirit enflaumed of fuir, may entre þis hous and gon out aȝeyn wiþ-outen brekyng of glas[3]. And also hit is on þis man*e*re: þauȝ þe flaume of fuir bre*n*ne me in þis hous, þis hous noþeles is nouȝt damaged þorw þis flaume. Bote vnderstond: ffor soþe, þauȝ al þe houses in þis world weren in o stude set afuire, alle þei ne scholde not make so hot a flaume as is þ*a*t flaume þ*a*t I now suffre«. And þe prior asked him ȝif he leeued þe incarnacion of Crist. And to þat question þe gost gon allerhiȝest to speken and seide: »A, Mi prior, who is þat troweþ hit nouȝt? Þe ang*e*l*e*s seon hit, þe deueles trouwen hit, soules in purgatorie veleþ hit«. And þe prior asked: »What peyne beo þei worþi þat trouweþ not in þe Carnacion?« And þe gost onswerde and seide: »Whi askest

[1] Lat. quando fulgur facit malum. [2] *om* in Lat. [3] Lat. sine ejus (sc. domus) laesura; the next sentence is a useless addition. Here ends the Latin text in Ms. Vesp. E I; the rest is a later addition extant in Ms. Vesp. A VI (while Harl. 2379 gives a different continuation).

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(in) hali writ þe (soth) may rede
1875 how þat þe godspell sais of Crist:
'wha trewli trowes and es baptist,
to endles blis þai sall be broght',
and als he sais: 'wha trowes it noght
þat Crist of Mari toke oure manhede,
1880 þai sal be dampned withouten drede
and euer haue bale, and neuer blis'«.
Þan said þe prior: »(tell me) þis:
sen þat þe Sarȝins and þe Iowes
and þe paienes it noght trowes:
1885 whi god lattes þam dwell so lang
in þaire trowth, sen it es wrang,
and sen þai will for no resoune
trow Cristes incarnacioune?«
Þan þe voice said þus him till:
1890 »no questioune es it of goddes will,
and þarfor (falles) it noght þe to
(to) ask whi god dose so or so
or thing þat towches his godhede,
bot fande to do his will in dede.
1895 I wate noght whi þam life es lent,
bot if it be to þis entent
þat cristenmen mai on þam fight,
in trowth forto defend þaire right;
for batell on þam forto bede
1900 may cristen men encrese þaire mede,
If faith be fulli in þaire fare«.
And þan þe prior asked mare:
»Kan þou oght tell whilk manner of syn
es vsed moste omang man-kyn?«
Þe voice þan answerd on þis wise: 1905
»Pride, Licheri, and Couatise,
and Vsuri, þir foure in fere,
with þair branches many and sere,
þai er ful foul both day and night
bifor god and his angels bright. 1910
Thre sins þare er if þai be done,
for whilk god will tak vengance sone:
Ane es, if man and woman here
won samyn als þai wedded were
and wandes noght þaire will to wirk 1915
out of þe sacrament of haly kirk,
or if both be wedded þat tide
and ouþer do sin on oþer side
and brek þaire sposaile in þat space —
to god þis es a grete trispase. 1920
. . . . . .
. . . . kindly . . . .
sodom . . . þe sin es cald —
unkindli sin men sall it hald.
Þe thrid sin es ful euyl thing, 1925
þat es manslaghter with mainsuering;
þis greues gretly to god mighty,
whare it es done wilfully«.

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þou me þat, seþþe hit is writen in holy writ 'Whose þat troweþ and is Baptised schal beo saaf, and whose trouweþ hit nouȝt schal beo dampned'. To whom þe prior seide: »Seþþe þat Saraȝines ne Iewes ne paynymes troweþ nouȝt in þe Incarnacion of Crist, hou is hit þat god wol leten hem so liuen in heore errour?«

And þe gost onswerde and seide: »A, my prior, in godes wille schal beo no question, and þerfore hennes-forþward aske me no more whi God wol do þis or þat, but studie to folfullen Godes wille! I ne wot neuere forsoþe whi God wol suffren hem be þus longe in heore errour, bote ȝif hit be for þat cristene men scholde fihte aȝeynes heom for þe feiþ, forte encrese þe merit of Cristus men«. ¶ And þe prior asked him wȝuche weore þe sunnes þat ben mest vsed in þis world. ¶ And þe spirit onswerde and seide: »Vsure[1], Pruide, and Lecherie, and Anerice, wiþ heore spices, beoþ abominables to-fore god & his angeles. ¶ Bote þre vices þer ben ffor wȝuche vices God vengeþ him sone: of þe wȝuche vices on is Matermoyne þat is mad[2] whon mon and wommon sungen to-gedere wiþ-outen þe solempnite of þe sacrement; anoþer is a vice þat is nouȝt to nempne; þe þridde is Monslauȝt wiþ Ire[3]«.

[1] L invidia. [2] L matrimonium pollutum. [3] L cum perjurio.

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Sone when al þir saus war said,
1930 þe woman to þe prior prayde
þat he wald speke þat gaste vntill
so þat he did hir namore ill,
for goddes luf of mightes maste.
Þe prior þan spak to þe gaste:
1935 »I coniore þe by god allane,
and bi his halows euerilkane,
if þou may, þat þou will sese
and lat þi wife now lif in pese,
and pursu hir nomare with paine«.
1940 And þan þe voice answerd ogayne:
»Þat mai I noght do, for no nede,
bot sho lif chaste in widowhede,
and also ger (sing for vs twa)
thre hundreth messes withouten ma;
1945 a hundreth of þe haligast sal be
or els of þe hali trinite,
and a hundreth of oure lady,
and of Requiem fifty,
and oþer fifti all in-fere
1950 of saint Peter þe apostell dere«.
Þe woman herd þir wordes wele,
and granted to do ilka dele;
sone als sho might sho made hir (boun)
till all þe abbays of þat toune,
1955 al prestes and freres gan sho (prai)
þat þai sold sing al on a day.
Thre hundreth messes was (for him sone)
on þe maner bifore said (done).
And þus when þai . . . . . .
þe gaste 1960
þus may men h . . . . . .
þat messes er m . . . . . .
Bot ȝit þe prior (in þat sesoune)
vnto þe voice ma(de þis questioune):
he asked if he wist (in ani wise) 1965
in wh(at tyme anticrist suld rise)
to pursu (cristen men) . . . .
Þe voice . . . . . .
» . . . . . .
. . . . . goddes preuete, 1970
. . . . . question ȝow vnto
. . . . his will es forto do«.
(Þe prior) said: »me think right wele
(þou) hers oure spekeing ilkadele«.
Þe voice said: »so I do, sertayne«. 1975
And þan þe prior said ogayne:
»Þou has eres þan to þi hereing;
wharfore þou ert a bodily thing,
and noght gasteli als þou has tald«.
Þe voice answerd with wordes bald: 1980
»hali writ þus telles vs till:
Þe spirit enspires whare so he will,
and his voice well[1] may þou here,
bot þou may noght on no manere

[1] Ms. will.

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Þenne com Gyes wyf to þe forseide prior & seide to him: »For Godes loue aske of hym hou I may be dilynered of þis peyne þat he doþ to me«. Anon þe*r*-wi*þ* þe prior seide to hym: »I Coniure þe be God alweldi*n*ge, ȝif þat þow may leuen, þat þou lete þi wyf ben in pees«. ¶ And þe spirit seide: »Þat do I not, but þat heo wole liue chast in widewehod and do synge þreo hundred Masses for hire-self & for me, on þis manere: An hu*n*dred of þe trinite or of þe holygost, and an hu*n*dred of vr ladi Marie, and ffifti of Requiem, and ffifti of seint Peter þe apostel«. And herynge þat stod be-syde heo grauntede; and anon heo sente to þe freres of þat toun and to alle oþ*er* prestes, and on O day heo dude so mony masses to be songen ... in þe couenaunt bifore-seid: And afterward heo was not turmented. And þe prior asked hi*m* ȝif he wuste wȝuch tyme Antecrist schulde arys*en* aȝeyn þe chosene þat ben trewe cristene men. And þe gost onswerde and seide: »Of þis þinges þat ben onliche godes priuites, nis no question, ne non certeyn to vs«. ¶ And þe*n*ne þe prior asked hi*m* ȝif he herde me*n* speke to hym. ¶ And þe spirit onswerde: ȝe. To who*m* þe prior seide: »Þenne hastou Eren, ffor whi þow art sumþing bodiliche«. ¶ And þe spirit seide: »Ne seiþ hit not in holy writ: 'Þe spirit enspireþ þat wole, and

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1985 wit what place þat he cu*m*es fra, ... noght cu*m* nere
ne vnto what place he will ga— . . . . . vse
Spiritus ubi uult spirat & uocem eius audis: . . . . . .
sed nescis unde ueniat aut quo uadat. 2015
And right als he þir wordes gan say, ...
1990 (al sodain)li he went oway, ...
(so) þat þai herd of him nomare. þat had . . . . . till ende,
(&) al þe tyme þat þai war þare and bisoght him with all hir maine
(it) was till time of euynsang. vntill þe hows to wend ogayne, 2020
Þe prior þan bad ilk man gang to loke if þat þai might here mare
1995 (in) þe name of god whare þai wald be; or find oght of þat ferli fare.
(and) bad þam als in ilk cuntre, Þe prior þan with wordes hende
(if þai) war asked of þis case, granted gladly forto wende;
(þat) þai suld sai how þat it wase, he toke of oþer orders twa, 2025
. . . . . it es proued in dede; of austines & menures alswa,
2000 . . . . . þai ȝede. so þat þai war twenty freres
(Þe prior) þan withowten faile al samyn with-owten seculeres,
(gaf) þe woman his counsaile and al samyn so þai went
(þat sho suld) kepe hir clene and chaste, to Gyes hows with gude entent. 2030
(als scho was) warned with þe gaste; and in þat hows said þai and he
2005 (and als he) bad anoþer thing: *Placebo* with þe *dirige*
þat ilka dai a) p*r*este suld sing for his saul þat was husband þare,
. . . . . in þat ilk place and for all saules þat sufferd care.
. . . . . was. When all was said in gude degre 2035
(and als he bad, þe) woman did till *Requiescant in pace*,
2010 . . . . . id þai herd a voice cu*m* þam biside
. . . . . gude chere als it did at þat oþer tide,

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þou herest his vois, and þou ne wost whennes hit comeþ ne whoder hit goþ?'« And þis þinges hit seide, and vanischt awey, so þat noþing afturward was herd of him. For soþe, þenne was tyme of Euensong.

And þe Prior seyde to alle þat were gedered: »In þe nome of vre lord Ih*e*su Crist, go vche mon to his stude. And whonne þat ȝe ben asked of þis merueylous caas, siggeþ al þe auenture of þis þyng as ȝe witen þat hit is proued«. And þe prior counseylede þat wo*m*mon þat heo scholde kepen clene hyre-self in chastite al hire lyue, and þat heo scholde vche a day til aster haue a prest syngynge in þat stude; þe whuche þing heo dude. Forsoþe, al þat ilke wike þe wo*m*mon dorste not entren hire hous for drede. But on þe morwen aftur þe Epiphanye of vr lord þe wydewe wente to þe hous of þe Frere prechours for to speke wiþ þe prior; þe wȝuche þing heo dude and ordei*n*de so þat þei scholde eft-sones wende to þe forseide hous of Gy; and þei ȝok oþ*ur* freres wiþ hem of þe hous of seynt Austin and of Menours, twenti, wiþ-oute seculer men. Þe wȝuche freres whon þei weore come to þe foreseide hous of Gy, ÞE prior bego*n* *placebo* and *dirige* in þat ilke maner as he dude biforen wiþ his wyse breþeren. And whon hit com to þe tyme þat *Requiescant in pace* schulde be seyd, þer com bi-sydes heom a wynd and a soun as of a brom

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like a besom by þam it went
2040 þat war swepeand on a pament.
sum of þe folk þarfore war flaid;
and sone þe prior vnto it said:
»I coniore þe with main & mode
in þe vertu of Cristes blode,
2045 in þis stede þat þou stand still
and answer what we ask þe will«.
Þan þe voice with wordes meke,
als a man þat had bene seke,
vntill þe prior þus gan say:
2050 »Whi deres þou me þus ilk day?
it es noght lang sen I tald þe
all þat þou wald ask of me;
what sold I now say to ȝow here?«
And þan answerd anoþer frere,
2055 a diuinowre of grete clergi:
he said, »tell here till vs in hi
wheþer þat þou of pain be quit,
or els what pain þou suffres ȝitt«.
Þe voice answerd sone onane
2060 and said: »I loue god al his lane!
for swilk grace vnto me es graid
thurgh messes þat war for me said
þat fro þis time now efterward
f. 101 am I past fra all paynes hard
2065 . . . . . .
. . . . . no mare«.
. . . . . said þat frere:
»tell vs what pain þat þou has here
fro (purgatori s)en þou es past«.
Þe voice answerd at þe last: 2070
»with flaume of fire I haue grete pain«.
And þan þe frere answerd ogayn
and said: »if þou fele fire so hate,
tell vs what may it best abate,
or if ani thing amend þe may«. 2075
Þe voice answerd and said: »nay;
me bus it suffer sertain daies«.
And þan þe prior to him sais:
»Lo how þat I haue gederd here
freres and oþer folk in fere 2080
of þi wordes to here witnes
and of þi meruailes more & les,
þat we mai al þis case declare
bifor þe pape, when we cum þare;
and þarfore tell vs sum meruaile 2085
þat we mai tell with-owten faile«.
Þe voice answerd vnto þir saus:
»I am noght god, þat wele þou kn[a]wes,
and meruailes fals vnto none els
bot vnto him and his angels. 2090
and neuer-þe-les þus I ȝow teche:
bot if ȝe better þe popil preche
þan ȝe haue done þis time biforn,
lightly may ȝe be forlorn;
and luke ȝe speke moste specially 2095
ogains þe sin of symony

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swopynge a pauement. Þe whuche þing þe prior parceyued and gon to conioure him in þe vertu of Ihesu Cristes bloode þat he scholde stonde stille in þat stude and speke to hem. ¶ And þenne seide þe voys as hit weore of a seek mon, ful heiȝe, seyinge: »Whi greuest þou me þus al day? hit is not long þat I ne onswerde ȝow to al ȝor askynges, ffor-[t]hi[1] what haue ȝe more to asken me?« To whom a frere, a gret diuinour, seide: »Is þer ȝit peyne to þe?« And þe gost onswerde: »Icham alegged of þe flaume of fuir þorw Masses þat weore songen for me, so þat fro þis tyme forþward i schal no more comen in comuyn purgatorie, I-blessed be god almihti«. To whom þe frere seide: »What peyne soffrest þou here?« ¶ And þe spirit onswerde and seide: »flaume of fuir«. To whom þe frere seide: »Is þer no remedie?« Þe spirit seide, no. Þen þe prior seide to him: »Lo, we þeon gederet here þat we may bere witnesse to-fore vre lord þe pope whon tyme comeþ: wherfore sei to vs sum meruayle!« ¶ And þe spirit onswerde: »I nam not god; I-wis, hit is he þat seiþ and doþ Meruayles. Bote not-forþi I sei to ȝow: bote ȝe preche betere þen ȝe han I-don herbifore aȝeyn þe vice of Symonie, Vsure, Monslauȝt and Spousbruche, gret Swerynge and fals

[1] Ms. ffor-whi.

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and vsure, manslaght*er*, and maneswer*ing*,
avowtri, and fals witnes bering.
bot if þe folk þir sins forsake,
2100 I warn ȝow god will vengance take;
bot if he let for þe praiere
of milde Mari, his moder dere,
and of þe halows euerilkane,
els suld vengance sone be tane
2105 ful mani tymes omang man-kin
when þai vse swilk outrage sin;
and ȝe sall suffer þe same paine,
bot if ȝe p*re*che fast þare-ogaine.
for now es sin vsed wele mare
2110 þan any werkes of goddes lare—
þat sall þai su*m*time ful sare rew!«
Þan asked þe prior if he knew
how many papes suld (be of Rome)
al fro þat time till þe dai of dome—
2115 þat asked he for men suld knaw
when þe werld nere till end suld draw.
Þe voice said: »I can tell no thing
what sall bitide in time cumyng;
þarfor þou may noght wit of me
2120 how many papes of Rome sal be,
ne meruailes of me wit ȝe nane.
and þarfore I kownsail ȝow ilkane,
whare so ȝe will wend forth ȝowre way,
bot p*ra*yes for me more, if ȝe may,
2125 and for all saules þat suffers pain;
for þis I say ȝow for sertayne:
hali kirk praies noght so fast
for cristen saules þat heþin er past
als þai war won, right wele I ken,
ne namore dose none oþer men. 2130
þarfore I rede þai mend þam sone,
or any euill to þam be done«.
When he had tald þir tales þam till,
he said nomare, bot held him still.
And for þai herd of him nomare, 2135
al þe men þat þan war þare
went, and tald þir tales ilkone
playnly vnto þe pape Iohn
þe twa and twentide, I vnderstand,
for he was nere in þe same land. 2140
hereof was meruaild mani a man.
and at þe pase next efter þan
þat same pape sent men of his
forto seke þe soth of þis.
and als he bad þai did in dede; 2145
and þe prior with þam ȝede.
Þe hows of Gy oft-siþes þ(ai soght),
bot of þe gaste ne herd þai (noght);
and þarby might men (wit ful euyn)
þat he was hent vp vn(til heuyn), 2150
whare conforth es with . . . . .
als himself had said . . . . . .
Vntill þat con(forth . . . . . .
thurgh praiers of . . . . . .
Explicit tractatus (de quodam spiritu). 2155

Ms. Vernon.

witnesse beryng, þe world schal sone perissche, and ȝe schul perissche wiþ hit. Þis þing forsoþe: neore þe preyeres of þe blessede v*ir*gine Marie and þe merit of halewen, God wolde take wikked vengeannce of hem þat woneþ in eorþe; ...[1] but spousbruche and monslauȝt and oþes sweryng and alle wikkede dedes þat folk mowe þenken«. Þenne þe prior asked him hou mony popes scholden be bifore þe endynge of þe world. ¶ And þe gost onswerde & seide: »God knoweþ þinges þat beþ to comen, and I ne con telle no-þing oþer þen is told to me; and þ*er*fore I ne con not telle ȝou þe soþe of þis question. Goþ ȝor weyes, and preyeþ for me and for hem þat dwellen in purgatorie! Forsoþe, holichirche lokeþ euele to hem nou, and þe Religiou*n* preyeþ nou lasse for þe dede þen þei weore wont to do. Amendeþ ow, þ*a*t ȝe p*er*issche nouȝt«. And þis he seide, and heold him stille. — Al þeos þinges weore p*ro*ued bifore pope Ion xx and two. And in þe day of Ester þat next com, þe pope sent þidere, and fond nouȝt þe fore-seide spirit; ffor whi Men trouweþ wel þat he is nou in heuene. To wȝuche heuene bring vs Godes sone, þat liueþ and regneþ wiþ þe Fader and wiþ þe holy gost. Amen.

[1] Ms. Vesp. A VI: non enim est veritas nec sciencia dicitur in terra, sed adulterium &c.

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Appendix: William Nassyngton's Tractatus de Trinitate et Vnitate &c.,

from Ms. Thornton, fol. 189 (ed. Perry Rel. Pieces p. 60).

Incipit tractatus Willelmi Nassyngtoñ, quondam aduocati curie Eboraci, de Trinitate & Vnitate, cum declaracione operum Dei, & de passione Domini nostri Ihesu Christi, &c.

fol. 189.

A, Lord*e* god of myght*is* maste,
Fader*e* and Son*e* and Haly Gaste;
Fader, for þ*o*u ert*e* almyghtty,
Son*e*, for thow ert all-wytty,
5 Haly Gaste, for thow all wyll
That gude is, and na thynge yll;
A God*e* and ane lord*e* yn thre-hed*e*,
And*e* thre persons yn ane-hede,
Thus was thow aye and euer*e* sall be,
10 Thre yn ane, and*e* ane yn thre;
And begynnynge and*e* end of all thatt is
And*e* þ*a*t euer*e* was, bathe mar*e* & lesse;
Begynnynge w*ith*-outen*e* begynnynge,
And*e* ende w*ith*-outen*e* endynge;
15 Thatt be-for any thynge wer wroght*te*,
Or any begynnynge was, or oghtte,
And*e* befor all tymes god*e* was thow,
& allmyghtty, & wysse, as þ*o*u ert now;
Thy myght & thy witt of thy-selfe whas tane,
20 For neu*er* god was bo[t] þ*o*u ane;
And alls þ*o*u was gode ay suthefaste,
Swa sall þi godhede eu*er*-mare laste;
And alls þou begañ all þ*a*t eu*er* was,
Swa sall þ*o*u ende all þ*a*t sall passe.
25 Louede and blyssede ay mote þou be;
And w*ith* all my herte I thanke the
Of all þ*a*t þou has done and wroghte,
Fra þe firste tym*e* þ*a*t þ*o*u began oghte,
For me and for all man-kynde;
30 Whare-fore vs aghte ay haue þe i*n* mynde
And loue the; for þ*o*u has done to mane
Als I here thurgh̃ þi g*ra*ce reherse cane.
Fyrste, heuen*e* & erth̃ for man þ*o*u made,
& all þis werlde here wyd & brade,
35 And al thyng þ*a*t es þ*er*-in;
For w*ith*-owtten*e* the es noghte bot synn,
The wilke was neu*er* thurgh̃ the wroghte,
þ*er*for in haly writt es synn*e* called »noghte«.
Heuen*e* þ*o*u made, whare þ*o*u duelles,
For oure Endles woñny[n]ge w*ith* angells; 40
And þe werlde, owre suget here to be,
To serue vs þ*a*t we þare-In s*er*ue þe.
The firmament þ*o*u made mouande,
To noresche all thyng þare-vndire lyf-ande,
And the sonne, to schede þe day fra 45 þe nyght,
& þe mone & þe st*er*nes, to tak þaire lyghte
Of þe sonne, for to schyne one nyghte clere,
In takyny*n*g þ*a*t we sall reschaife here
The lighte of g*ra*ce þ*a*t gastely gifte es,
Of þe, þ*a*t es soñe of ryghtwisnes. 50
The mone lyghte thow made to waxe & wane,
Als semes, þ*a*t Ensample þ*er*-by es tane
Of owre lyfe þ*a*t passes here soñe,
& waxes & wanes als lyghte of þe Moñe.
The sternes þ*o*u made on þe sky stand-ande, 55
& the planettes in þeire course passande,
For Ensau*m*ple til vs, to knawe & se
How we sulde liffe here in ilke a degre.
The foure Elementes þ*o*u mad sere
To sustayne oure bodyly kynde here; 60
And all o þ*er* creato*ur*es, als was thi will,
In sere kyndes þ*o*u made for certayn*e* skyll.
[1]Of wilke som*e* are noyeand till vs kyndly,
And som*e* are profytable and Esye;
And all are they for owre profet wroghte, 65
Bathe they þ*a*t noyes, & þ*a*t noyes noghte.
The noyeand þ*o*u made vs for to chasty,
And to clense vs here of owre foly,
And to make vs to knawe & se
How febill & how frele are we; 70

1 Cf. S. Edmund's Speculum.

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The vnnoyeand, to sustayne vs & fede,
& to helpe vs & ese vs in owre nede.
Thy creato*urs* are ay-whare in sere stede,
Of whilke som*e* are qwyke & som*e* are dede;
75 For som*e* semes noghte bot als dede thynges,
Als stanes þ*a*t has noghte bot beynge;
Som*e*, als gryse & treez þ*a*t men*e* sese sprynge,
Has beyng & lifyng*e*, bot na felyng*e*;
Som*e*, als bestes þ*a*t crepis & rynnys,
80 & als foghles w*ith* fethirs, & fisch*e* w*ith* fynnes,
Hase bath*e* beyng, lyffyng*e*, & felyng*e*,
Bot na witte ne skyll of demyng;
Som*e*, als men*e* & angells, has thurghe the & thurghe þi myghte, beyng & lifyng*e* fre,
85 And felin*g* bath of gude and ill,
And discrecyone of witte and skylle.
Thus has man beyng, als men sese,
W*ith* stanes, & lyfe w*ith* grysse & treez,
And felyng*e* w*ith* bestez of sere kynde,
90 And w*ith* angells skill & mynde.
Thus walde þou, are þou oghte be-gane,
Þ*a*t somwhat of ylke creato*ure* hade man*e*.
Mane thow made maste dynge creato*ure*,
& maste semly of schape & of stature,
95 Of all oþ*er* creato*urs* mare or lesse;
For þ*o*u mad hym aftire thyn*e* owen*e* liknesse,
And gafe hym lordechipe & powere
Abowen*e* all oþ*er* vnskillwise creatures sere;
And to rewle hym w*ith* witte & skyll,
100 And for to knawe bathe gud & ill.
Whare-fore gret lufe to man þ*o*u kide,
When þ*o*u this fore man ordaynede & dide;
It semes þou hade gret lufe tyll man,
Be-fore are þ*o*u oghte begane.
105 Lorde, I am man for whaym þ*o*u dide thus,
And þ*a*t man es ilke man & woman*e* of vs,
And als wele all þis þ*o*u did for me
Als for ilk man or woman*e* þ*a*t are made thurghe the:
And for-thy þat I am þ*a*t man
For whaym*e* þ*o*u al thyng be-gane, 110
I awe thurghe ryghte the to lufe ay,
And to loue the bathe nyghte & daye,
And to wirchipe the w*ith* saule & body,
Righte als þ*o*u had doñe all [for me][1] anely.
Lord gode almyghtty, ȝit thanke I the, 115
That mekill mare walde doo for me
And for all[2] man-kynd for thy gudnes
And thy mercy þ*a*t till vs ay redy es:
That fra heuen*e* til erthe down*e* walde com,
To bryng*e* vs here owt of thraledom*e* 120
And of þe fendis dawngere, that we ware In
Thurghe oure foremaste fadire syn*e*.
Lorde, mekyll þ*o*u mekede the for owre sake,
Þ*a*t come fra so heghe, oure kynde to take;
And vouchede-safe swa lawe to lighte 125
Þ*a*t swa heghe a lorde es of grett myghte.
Bot lufe the made of vs mercy to haue
Þ*a*t fra the was tynt, vs for to saue
Thurghe p*r*ocesse of lyfe þ*a*t þ*o*u walde lede
In erthe in oure kynde of manhede. 130
Firste þou lyghtede in a mayden*e* chayste,
Þ*a*t conceynede the of þe Haly Gaste,
And of hir body þ*a*t was ay wemlesse
Thow tuke flesche & blude & oure lyknesse
And oure kynde here, & of nan oþ*er*, 135
And be-come mane for vs, and oure brothire;
And for the luffe þou hade till vs,
Walde be borne of hir, & calde Ihesus.
For Ihe*sus* es als mekill for to saye
Alls »hele« or »helere«, þ*a*t all hele maye. 140
Thow come to hele vs þ*a*t ware lorne.
Bot in na reall place þou was borne,
Nowthire in palays, castell, ne toure,
Ne in non*e* othir stede of hono*ure*,
Bot in a lawe hows; and laid þ*o*u was 145
In a crybe be-fore an Oxe & an Asse.
Thow wald nowthir in p*ur*pure ne byse

[1] om. [2] Ms. all for.

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Be lappede, ne in nane oþer clothes of pryce,
Bot in vile clowttes for to couer thi body:
150 For we sulde take ensample þer-by
To lufe mekenes & gastely pouerte,
And fra reches & pompes with-draw oure herte.
One þe aughtene day of thi byrthe here,
That þe firste day es of þe newe ȝere,
155 Circumsysede in body walde þou be,
Alls þe law was þane in sere contre,
In saffynge of þe lawe and in full-fillynge,
& In Ensampill till vs & in takenynge
That als þou was Circumsisede in body,
160 Swa sulde we circumsise vs here gastely,
That es, we sulde schere fra vs awaye
All þat til luste & lykyng styre vs maye.
One the twelfte day þou was vesete with kynges
And wirchipede with thre precyous thynges,
165 That es at say, with golde & Ensence
And myre, þat þey offerde in þi presence.
Be þe golde may vndirstand[en] be
That þou arte kynge of maste ponste;
The Ensence, þat þe was Offerde nexte,
170 Be-takyñs þat þou art souerayngne priste;
The myre, þat kepis all thynge fra rotynge,
Be-takyns thy dede & þi beryenge.
The thritty ȝere of þe Elde of þe
Of sayn Iohñ wald þou bapteste be
175 In þe flome Iordane specyally,
For to gyfe vs Ensample ther-by
That all sulde be, þat till heuene suld passe,
Baptiȝede in watyr als þou was.
Bot for na cause of syne in the hyde
180 Was þou baptiȝede, þat neuer syne dide,—
For In the neuer was fundene gyle,
Ne nathynge þat any saule myght fyle;
Bot for to lere vs howe we sulde begyne
To wesche vs of þe Origenall syne,
185 And for to mak vertue in all watirs to be
For to get vs agayne with grace to be fre.
Sythene whene þou had fasted þourghe myghte
Fourty dayes & fourty nyghte,
Thow sufferd thi-selfe temped to be
Of þe deuell, þat þare-to had leue of 190
the;
To lere vs to wrestyll & stand styfly
Agayne þe fandyng of þat Enmy.
Thow lett the of Iudas traytour balde
For thritty penys to þe Iewes be saulde,
Thow lette the alls thefe be tane bodyly 195
Of þe Iewes þat till þe hade Envye;
The wilke till Anna house the ledde,
And than all thi discypills fra þe flede.
Till the was done thare at þe be-gynnynge
Many-fawlde dispyte & hethynge: 200
Firste þey spittede appone þe thare
And gafe þe many bufettes sare;
And thyne eghne with a clathe þey hide
And smate þe & askede wha it dide.
Sithene þey dide þe mare hethynge: 205
They lede þe to Herodes hows þe kynge,
That helde þe a fule as hyme thoghte,
For þou till his speche ansuerde noghte;
He did clethe þe in whitte garment,
And til Pilate agayne he þe sente. 210
Eftirwarde þou was skowreghide sare
In Pilatez hows, nakynde bare,
That thi hide was all to-reuene thane,
And þe blude one ylke a syde downe ranne.
The knyghtes aftire þat skourgegynge 215
Abowte þe lappede a mantill in hethynge,
That with þe blude till thi body cleuede;
Sythene drew þay it ofe, & þat þe greuede,
And racede of all þe skyne þat tyde,
For till þat clethynge cleued faste þi 220
hyde.
And whene þey had done þe þis payne,
They clede þe in þi awene clothyng agayne;
And thryste þane appone þi heuede thare
A crowne of thornnes þat prykkede þe sare,

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225 Of wilke þe prykkes ware swa scharpe
 pane
That þey percede nere thurghe þi herne-
 panne;
They gafe þe a rede in thi hande
In stede of a ceptire, the skornande,
And knelide be-fore þe in hethynge,
230 And said till þe, »haile, Iewes kynge«.
Sythene was þoue demede at þe Iewes
 voyce
Thurghe Pilate, to be hynged one þe
 croyce,
The wilke þou bare to-warde þe stede
Whare þou was ordeynede to be done
 to dede.
235 Sithene was þou straynede one þe crosse
 so faste,
Thurghe þe Iewes, þat þi vaynes &
 synows al to-brast,
And naylede þer-one thurghe hand &
 fute,
For hele of my saule & for my bute.
And whene þey had naylide þe one þe
 crosse swa,
240 They did þe aftire strange payne & wa:
For they reysede þe crosse with þi body,
And fychede it in a tre-mortasse vyo-
 lenttly,
In wilke þe crosse swilke a Iage tuke
Þat þi body thurghe weghte al to-schoke;
245 Than rane thy wondes thurghe fute &
 hande,
And ware sene full wyde gapannde,
And þe Ioynetes of ilk lym & bane,
And þe vaynes ware strydand ilkane.
Sithene þou said, hyngande one þe rude-
 tree,
250 The threstede; & pane þe Iewes bed the
A full bittire drynke þat was wroghte
Of aysell & gall, þat þe lykede noghte;
Neuer-þe-lattere to taste it þou was
 bowne,
Bot þou walde noghte swelowe it downe;
255 For þat thriste was noghte ells pane
Bot a ȝernynge aftyre þe sawle of mane.
Thow suffirde many repreues þat tyde,
Bathe of[1] þe thefe þat hange one þi
 lefte syde,
And of othire maysters of þe Iewry,
That mekill schame þe dide & velany. 260
At noune of þe daye þou cried »Hely«,
& ȝeldide þi gaste to þi fadir Almyghty.
Thus þou diede to make vs free
Fra þe grett thraldome in whilke ware
 we.
Bot mekill payne & mekill reprefe 265
Þou tholed be-fore þi dede fore oure
 lufe:
And noghte for to bye vs agayne anely,
For why þi dede moghte suffice vs all
 to bye,
But for we sulde þare-by Ensampill take
To be pacyente in angers for þi sake, 270
And for the to thole all þat harde es,
Alls þou tholede for vs thurghe þi gudnes;
Ells thurte þe hafe tholede nane oþer
 payne
Bot þe dede anely, for to bye vs agayne.
Sythene was þou smetyne in þi reghte 275
 syde
With a spere þat till þi herte gune glide,
Fra whilke owt rane to oure saluacyone
The precyous blode of owre rannsoñe,
With þe water of baptyme clere & thyne,
For to wesche vs here of þe Oregynall 280
 synne.
Lorde, for þire bitter paynes & fell,
With othire, ma þan[2] I kane tell,
That þou swa mekill suffire walde
For me synfull, þi traytoure baulde,
I thanke þe here Inwardly 285
With all my herte and my body.
A, Ihesu Crist, Lorde full of myghte,
Whene I thynke outhire day or nyghte
Of swa mekill kyndnes of þe,
And of þe paynes þat þou tholide for me, 290
And of myne vnkyndnesse many-fawlde,
& how I to wrethe þe ay hafe bene
 bawlde,
Of myne hard herte þau es gret wondire
Þat it for sorowe bristeȝ noghte In-
 sundyre.

[1] Ms. one. [2] Ms. þat.

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295 Bot fiescly herte in me semes nan*e*,
For my herte es hard als it ware stane.
A, Ih*es*u, I grante to þe my trespas,
And knawes þ*at* I am wers þan*e* Iudas was
That the bytrayede als *tray*toure balde
300 & til þe Iewes for thritty penys sawlde:
For I, synfull wreche, has ofte sawlde the
For a littill worldly vanyte
And for a littill fleschely delyte;
Whare-for I am mare þan Iudas to wyte.
305 I halde me ȝitt werse & mare wode
Þan þe Iewes ware þ*at* did þe one þe rude:
For why, þay dide þe bot anes þ*at* dede,
& þey knewe þe noghte gode in manhede,
And I, þat wate & knawes righte
310 Þ*at* þ*o*u arte gode ay full of myghte,
Thurghe myn*e* awen*e* malece, as I ware wode,
Full ofte-sythes hafe I don*e* þe one þe rude;
For als ofte als I hafe done dedly syn*e*
And thurghe malece wetandly fallyn*e* there-In*e*,
315 Alls ofte hafe I done þe one þe rude,
In þ*at* þat in me was, and schede þi blude.
Lorde, all-if I hafe done swilke foly,
Putt me noghte awaye fra þi mercy,
Bot graun*te* me *grace* þat may me wysse
320 To amende me of þat I hafe dofie mysse;
Sen þ*at* þ*o*u saide þi-selfe þ*o*u will noghte
The dede of synfull þ*at* þ*o*u has boghte,
Bot þat he turne hym*e* to doo þi will,
And lyfe, for þ*o*u will na man spyll,
325 Lorde, swylke grace þ*o*u me gyffe
Þat I may turne me to þe and lyffe!
A, Lorde Ih*es*u Criste, ȝit thanke I the
Þ*at* all þis & mare hase done for me
And for saluacyone of mankynde
330 For whaym*e* þ*o*u was swa bitt*er*ly pynede
And sufferde dede, als I befor saide,
And lett þi body be in sepulcre layde:
Thow ȝernede sa mekill agayne to wyne
All þas þ*at* þou hade loste for syn*e*,
That when*e* þow was dede & ȝeldede 335
þe gaste,
Als tyte till hell þ*o*u gu*n* þe haste,
In saule & godhede, als was þi will,
Thy body whils in þe sepulcre lay styll;
Till þ*o*u at hell come þ*o*u walde noghte stynte
& ware sesede of þas þ*at* þ*o*u hade tynte. 340
Thow spoylede hell when*e* þ*o*u come þare,
And tuke owt w*ith* þe all þ*at* thyne ware.
Bot þ*o*u lefte þas þare þ*at* walde noghte trowe
In þi lawe, ne in þi biddynge bewe.
Sythen*e* when þ*o*u come fra þ*at* stede, 345
At þe thred day aftyre þi dede
To vpe-ryse fra dede þ*o*u vouchede-safe,
To eke þe trow[t]he þ*at* we here hafe,
And schewede the bodily in thi manhede,
To conferme þe trowthe for oure mede. 350
Whare-fore þi bodily vp-ryssynge
Till vs Ensample es and takynny[n]ge
That we sall ryse all gen*er*eally
At þe day of dome in saule & bodye;
Thane sall all þat are fundyn*e* reghte- 355
wisse
Thurghe thyn*e* vprysynge to blysse ryse;
Bot þay þ*at* lyffes ill vn-to þeire Endynge,
Gettes na parte of thyn*e* vpe-rysynge,
Bot þay sall ryse w*ith* dule þ*at* day
Till þe fire of hell þ*at* lastes aye. 360
Ȝitt thi rysyng*e* forbysen*e* till vs es
[Þat als þou] rase fra dede til blyse Endlesse,
Swa sulde we, þat til blysse wyll wyn*e*,
Gastely ryse fra dedely syn*e*.
Eftire þi rysesynge, als þe buke sais, 365
Þ*o*u duellede in erthe ȝitt fourtty dayes,
And at þe fourtty day þ*o*u stey vp righte
Til þi fadire in till heuen*e* bryghte,
To teche vs þe way þ*at* we sall wende
Til þe gret blysse þ*at* has nan Ende; 370
And sittis þare one þi Fadire reghte hande

[1] Ms. For all þat.

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Als god & Lorde alweldande,
That es to saye, in godhede euene
With thi Fadir & owrs in heuene.
375 The tendaye aftire þat þou vp wente,
At vndrone þe Haly gaste downe þou sente
Till thyne appostills, als þou þeme hyghte,
Þat þeire hertes comforthede & made þeme lyghte
Thurghe whame lyghtenede & leride ware we.
380 Of all þis, Lorde, I thanke þe.
A, Lorde Ihesu, at þe dredfull daye of domme,
When þou sall fra heuene come
With thyne angells bryghte & clere
And apostells & oþer halowes sere,
385 In þe same fourme of man & lyknesse
In wilke þou was demyde here giltlesse,
To deme gud & ill of ilke lande,
Schewande þi wondes al bledande
That þou walde thole for synfull mane—
390 What sall I say, or what sall I do þane?
Whene all oure werkes þat euer we dyde,
Sall þane be schewede & nathyng hide,
Of whilke we sall ȝelde acownte straitly,
And be demyde aftire we are worthi?
395 And I than with me na gud sall bryngе
Be-fore sa heghe domesmane & kynge,
Bot synneȝ, þat are swa many-faulde
That þey may noghte by tonge be tawlde?
Certes, I am þarefore full dredand,
400 My herte for dred aghte to be full tremblande,
Whene discussione sall be of all dedis,
And þi wrethe sall be maste, þat all mene dredis.
Certes, I ne wate whate I may say þane,
Bot alls Dauid did, þe haly mane:
»Do þou, Lorde, with þi seruande, 405
Eftyre þi mercy, þat es ay sauande
And in till dome come þou noghte
With þi seruande þat þou has boghte;
For I hafe hade grete drede in thoghte
Of þi domes, & þat drede leffe I noghte«. 410
For þou, Lorde, arte reghtewysse domesmane,
That all thyng reghtewissly dem kane
And thi reghtwysse dome & reghtwyssnes
Demes synfull mene to payne Endlese
That of þeyre wikkidnesse will noghte 415 blyne
And þi mercy here may nott wyne.
For sekere of mercy nane getes he,
In þis life bot he turne hym till þe;
And nane may þat daye be saffe,
Bot he þi mercy In þis lyfe hafe, 420
Of whilke þou erte large & leberall
To grante it bathe grete & smalle
That mercy askes & folowes þare-to,
And dos þare-fore þat þeme falles to doo.
Whare-fore, Lorde, sene þou arte ay redy 425
To graunte till ilke a mane þi mercy
That sekes þar-to whils þay here lyffe,
Swilke grace in þis lyfe þou me gyffe
To turne me & to fle syne,
Þat I may here þi mercy wyne[1], 430
Thurghe whilke I may at þe dredfull day
Be led to þe blyse þat sall last ay. Amen.

(Then follow the poems ed. in I p. 363).

[1] Ms. wyne Amene.

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Pieces of Ms. Vernon.

Among the contents of Ms. Vernon, written 1380—90, the great collection of Old Engl. verse and prose, are many pieces of northern origin, but all transcribed into a southern (Somerset) dialect; so R. Rolle's Prick of conscience, Form of living, the epistle Þe commandment &c. (I p. 61), and several of his minor pieces[1]; William Nassyngton's Mirror of life; Walter Hilton's Scale of perfection, Of mixed life (ed. I p. 264), his translation of Bonaventura's Stimulus amoris, Exposition of the Psalms Qui habitat, and Bonum est confiteri; besides the northern Homilies in an augmented edition. The treatises of W. Hilton will be given with the works of that author. I here give those of the pieces which have not yet been published and seem to be of northern origin.

1. (Forma confitendi).

This piece is perhaps by R. Rolle, who is the author of a Latin tract De modo confitendi. Similar pieces, often greatly enlarged, are frequent in Mss., so in Laud 210; Harl. 1706 and Hh I. 12 contain a form ascribed to St. Brendan.

fol. 366. Heer is a good Confession
þat techeþ mon to sauacion,
how þat mon schal schriuen hin here
To techen him wel þe Maneere.

I knowleche me gulti and ȝelde[2] me to God Almihti, and to his blessed Moder seynte Marie, and to al þe holy cumpanye of heuene, and to þe mi gostliche fader here in godes stude, of alle þe sunnes þat ich haue greuousliche sunged Inne, ffrom þe tyme þat I was bore in to þis day, as in word, in werk, in wille, in þouȝt, in speche, in delytyng, in concentyng, and in dede-doing.

Furst and foreward, I knowleche me gulti in þe senene dedly synnes; principaliche in Pruide, [&] in alle þe circumstaunces of pruide: In veyn glorie, holdynge me betere þen I am, in cloþinge, in spekynge, in strong beoinge, in feynynge, in Connynge; in pruyde of herte and of bodi, in vuel berynge to god & to myn euencristne, inobedient to god & to holychirche; in alle þe spices þat suwen pruide I knowleche me gulti, and beo-seche God of Merci.

In Envye I knowleche me gulti: Regoiesyng ofte-tyme of myn euencristene harmes, serwyng of heore gode dedes doyng; also in Bakbyting hem, also in heryng schrewede wordes of myn euencristne, raþer makyng hem more þen lasse in as

[1] Of the lyric pieces of Ms. Vernon, ed. in Minor poems of Ms. Vernon, EETS., several are either by R Rolle or imitations or variations of poems of his. [2] Laud: I kn. & ȝelde me g.

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muche as in me is; in alle þe spices þat touchen envye I knowleche me gulti, and crie God Merci.

In Wrathe I ȝelde me gulti: Ofte-tyme beryng wrathe in myn herte aȝeyn myn euencristne, and haue maad vnsauȝt disyring for to beo venged on hem; in hatyng hem, in scorning hem, in striuyng aȝeyn hem, hauyng dedeyn of hem, in lauhwhyng hem to scorn, in wraþþe beryng in myn herte aȝeynus him oþerweys þen I scholde; and in alle þe spices of wraythe I knowleche me gulti, and crie God Merci.

Also i crie god merci of Slouþe in Godes seruise: Not heryng hit deuoutliche as I scholde do[1], not hauynge delyt in godes seruise in Matyns, in Masse, in prechinge of godes word, but proudliche entryng in to godes hous; in slepyng, in slomerynge, not risyng to here masse and Mateyns whon I wel miȝt, as I weore holden to do; in such sleuþe and in alle þe spices of sleuþe I knowleche me gulti, and crie god Merci.

Also I crie god Merci þat I haue sunged in Couetise: Coueyting to haue worldly goodes, not holde me payed of þe stat þat god haþ sent me, but desyred for to beo at beter astat, at more worschupe of þe world; in deseyt and disseyuyng of myn euencristen, in forswering, not paynge my dettes þat I ouȝte to paye, ne helpe him þat haþ nede[2]; and in alle þe spices of couetise I knowleche me gulti, [&][3] Criȝe God Merci.

Also I crie God Merci þat I haue sunged in Glotonie: Ofte-tyme eten and drunken out of tyme, haue lykynge in dilicious metes and drinkes, and eten and dronken more þen I schulde, and also eten and drunken ofte whon I hedde no wille þerto; and in alle þe spices of Glotonye I knowleche me gulti, and crie god Merci.

Also I crie God Merci þat I haue sunged in Lecherie: In lechours[4] þouȝtes, disyryng wimmen, in chirche, in chepyng, ofte whon I seo feire wimmen beholden hem disyringe for to haue dalyaunce wiþ hem, in cluppyng, in cussyng, in vnclene touching; ofte-tyme stured to þe foule synne, and in þouȝtes and ymaginacions of lecherie, and þenke ofte-tyme of þe membre of mon and wommon, and what lykynge hit is to haue dalyaunce wiþ hem; and ofte-tyme concentyng to þat foule synne, þat neore hit more for sclaundre of þe world þen for drede of god . . . I crie God Merci in polucions of niht or tymes slepyng or wakyng diuersliche, not wel con telle wher hit come of eny fore-þouȝt of Mon or wommon, or of eny sorfet of mete or drinke. And of alle suche vnclene þouȝtes and ymaginacions of lecherie I crie God Merci in circumstaunces and spices þat toucheþ lecherie; and to[5] seuen dedly synnes I knowleche me gulti and biseche god Mer(ci).

Þe ten Comaundemens.

Also I knowleche me gulti in brekyng of [þe] Ten Comandemens: Not worschuped on God of whom al goodnesse comeþ wiþ al myn herte, wiþ al my þouȝt and deede. I crie God Merci and of forȝiuenesse.

[1] Not—do repeated in Ms. [2] not—nedi transp. in Ms. after gulti. [3] Ms. I. [4] r. lecherous. [5] r. In þo.

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Also I crie God Merci þat I haue taken his blessed nome in Idelnesse ȝeorne and ofte, and also I-swore bi his herte and his blood and bi alle his membres, as wel fals as trewe, boþe *in* soburnesse and *in* hastite. I *criȝ*.

Also I criȝe God Merci þat I haue not holden myn haly-dayes as I scholde do, in goinge to Churche to here Masse and Matynes; I preye god of forȝiuenes þat on þe sonenday and oþer haly-dayes I go raþer to tauerne and ale-hous, fihtyng and bakbityng myn euencristne, raþer speki*n*g bi he*m* euel þe*n* good. I *criȝ* g. M*er*.

Also I *criȝ*e God M*er*ci þ*a*t I haue not worschupet Fader & Mooder as I schulde do, w*iþ* goode preyers & almu*s*dedes not biddyng for hem as I schulde do. I crie God Merci[1].

Also I crie God Merci þat I haue coueyted feire wi*m*me*n* whon I seo hem, disyring hem for to haue heom and for to sunge wiþ hem, aȝeynes godes comau*n*deme*n*s, þ*a*t[2] god comau*n*deþ þat þ*a*t I schal do no folye bi no wo*m*mo*n*. I *cri* g. M*er*.

Also I crie God Merci of þefþe, takyng oþer þi*n*ges þen myn oune aȝeyn þe wille of him þat oweþ hit. I Crie God Merci.

Also I crie God Merci of ffals witnesse beryng, sleing myn euencristne wiþ bacbyting, seying behynden hem worse þen I wolde biforen he*m*. I *cri* g. M*er*.

Also I crie god Merci þat I haue I-sunged in couetyse of þe world, oftetyme coueyted for to beo at betere astate þen I am, and coueyted worldly richesse; and ȝif I seo my neihȝebor haue eny þing þat I haue not, desyring for to haue hit; and ȝif he haue a feir wyf or a seruau*n*t, desyring hem, doing aȝeyn þe comau*n*deme*n*t of god: ffor whi: he seiþ in þe gospel 'Coueyte not þi neihȝebores wyf ne nout þat his is'. Of þe whuche I Criȝe God Merci.

VII dedes of M*er*ci.

Also I crie God Merci þat I haue not folfuld þe seuen deedes of Merci: Not visyted hem þat ben in prison, not fed hem þat ben hongri, not ȝiue*n* dri*n*ke to þe þhursti, not cloþed þe naked, not visyted he*m* þat ben bedreden; nouþer w*iþ* peny ne wiþ half peny. I crie god Merci, doinge aȝeyn þe wordes of þe gospel wher God reherseþ 'þ*a*t þ*a*t ȝe doþ to þe leste of mine, ȝe do to me'.

þe fyue wittes.

Also I crie God Merci þat I haue euel dispendet my fyue wittes: what w*iþ* eȝen seȝen, wiþ ffeet i-gon, wiþ honden hondlet, wiþ Neose smulled, wiþ Eren herd, wiþ mouþ spoken, wiþ herte I-þouȝt, wiþ al my bodi mis-wrouȝt. Of þeos defautes, and of all*e* oþ*er*e þat I haue mad aȝeyn god, and myn euencristne, I crie god Merci, and his dere Moder seynte Marie, and al þe cumpanye of heuene, and þe, my gostliche fader in godes stude, þat ȝe be my witnesse at þe day of dome, seoinge my sunnes and my defautes holdynge hem stille and not schewyng hem, but be Ioye of hem and of me sungere, as god seiþ in þe gospel þat Ioye

[1] So far Ms. Simeon; the following leaf torn out. [2] r. for?

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schal be to godes angeles vppon a sungere penaunce doing. He hit graunte þat lineþ and regneþ God amen. —

Þe X comaundemens.

»How mony Comaundemens beþ þer?« Ten. »Whuche Ten?« God Comaundeþ me to loue him wiþ al myn herte, wiþ al myn soule, wiþ al my þouȝt, wiþ al my strengþe. Also he biddeþ me to take nouȝt his nome in veyn. ¶ He biddeþ me halewe myn hali-day. ¶ He biddeþ me worschupe my Fader and my Moder. ¶ He biddeþ me þat I sle no mon. ¶ Ne þat I do no lecherie. ¶ Ne þat I stele not. ¶ Ne bere no fals witnesse. ¶ Ne þat I coueyte þe hous of [m]y[1] neihȝebore. ¶ Ne his wyf, ¶ Ne his seruaunt, ¶ Ne his Oxe, ¶ Ne his Asse, ne alle þinges þe whuche ben of him. ¶ »Whon louest þou god wiþ al þin herte?« Whon I queme him wiþ al þe vnderstondynge of my be-leeue. ¶ »Whon louest þou god wiþ al þi soule?« Whon al my wille is I-set to loue þat he loueþ, and to hate þat he hateþ. ¶ »Whon louest þou god of þi þouȝt?« Whon I wiþ al my muynde þenke what is his plesaunce. ¶ »Whon louest þou god wiþ al þi strengþe?« Whon myn vnderstondyng and my wille and my muynde are wel set o werk doinge þe wille of my god. ¶ »Whon takest þou þe nome of god in veyn?« Whon I nempne God or eny creature þorw Idel speche or costumable sweryng. ¶ »Whon halewes þou not þin haly-day?« Whon I þenke not bisyliche in þe haly-day of my sunnes, doing not þe werk of Merci to my neodi neihȝebors. ¶ »Whon vnworschupestou þi Fader and þi Moder?« Whon I wilfuliche greue hem, or leue to helpen hem or to counseyle hem, or, ȝif þei ben dede, ȝif I preye not for hem bisyliche in clannesse of lyf. For preyeres of wilful synners are abhominable bi-fore god. ¶ »Whon slest þou eny mon?« Whon I smite eny mon or hurte him wherþorw he dye, or wrongfoliche reue him his lyflode, or his gode name. ¶ »Whon dest þou lecherye?« Whon I of my wilful lust misvse, or coueyte to misvse, my kuyndely limes of gendrure. ¶ »Whon stelest þou þi neihȝebores godus?« Whon I eny þing take of[2] his vnwitynge of him aȝeynes his wille. ¶ »Whon berest þou fals witnesse?« Whon I þorw malyce or drede or fauour or mede sei oþerwyse of myn neihȝebore þen I knowe þat is trewe, or wolde þat he seide of me. ¶ »Whon coueytest þou þi neihȝebores hous?« Whon I coueyte vn-mouable þing of his wrongfoly þe wȝuche is necessarie to him. ¶ »Whon coueytest þou his wyf?« Whon I þorw cluppyng or cussyng or eny ȝifte ȝeuyng or bi-hotyng am aboute to turne þe loue of my neihȝebores wyf from him to me. ¶ »Whon [coueytest][3] þou þi neihȝebors seruaunt?« Whon I knowe þat þe seruaunt of myn neihȝebor is nedful to him and I tyse him þorw word or ȝifte, I coueyte him wiþ wrong. ¶ »Whon coueytest þou his Oxe or his Asse?« Whon I coueyte eny mouable þing from myn neihȝebore oþerwyse þen I wolde he dude from me. ¶ And siþen alle þe comaundemens of God stonden in trewe obedience to him: he þat offendeþ in on, is maad þorw his vn-obedience gulti of alle, as seiþ seint Iame; and hose þat wilfuliche brekeþ þe comaundement of god, he deserueþ his cors, ete he drinke he, wake he slepe he, in hous and out of hous, in toun and out of toun, as godes lawe seiþ.

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[1] Ms. þy. [2] omit of? [3] Ms. knowest.

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¶ »*Wȝuche are þe seuene dedli synnes?*« — Pruide, Envye, Ire, Slouþe, Couetyse, Lecherie, Glotonye.

»Whon is a Mon proud?« Whon he wol not ben knowe*n* such as he is. ¶ »Whon sungeþ a Mon in Envie?« Whon he grucche*þ* in his herte and haþ dedeyn of his neiȝhebors encresyng, and of þe welfare of his enemy, or[1] is glad of his enemys vuel-fare. ¶ »Whon is a Mo*n* wroþful?« Whon he þorw his wraþþe bisyeþ hi*m* to venge his owne cause, folfullynge his malicios desyr in word or in dede, harmynge his broþer wi*þ*-oute*n* drede of god. ¶ »Whon sungeþ a Mon in slouþe?« Whon he is Idel in doinge good, or ocupie[d][2] aboute vnfructuous þing. ¶ »Whon sungeþ a Mon in couetise?« Whon he coueiteþ, for worldes fame & lust, þing þ*a*t is not necessarie for him ne his, or whon he halt hi*m* not apayed of þe goodes þat god haþ him sent. ¶ »Whon sungeþ a mon in lecherie?« Whon he þorw Idelnesse wi*þ* lusti felyng of his flesch norisscheþ hit & suffreþ hit to haue maystrie of his spirit, ledyng hit, in wille or werk, to do þe su*n*ne of lecherie. ¶ »Whon sungeþ a mon in Glotonye?« Whon he þorw vndescret etynge or dri*n*kynge vndisposeþ hi*m*-self to serue his god, for ful wo*m*be makeþ empti soule; ffor wher glotenye & dronkenesse regneþ, may no wisdam beo.

¶ »*Whuche are a Monnes fyue wittes?*« — Heering, Seoing, Smellyng, Tastyng, and Touching.

»Whon sungeþ a Mon i*n* heeryng?« Whon he wilfoliche leeueþ þat he schulde heere, and ȝiueþ herynge to þat he schulde not heere. ¶ »Whon sungeþ a mon in his siht?« Whon his eiȝe is vnstable be-holdyng diu*er*se þing, and lusti wher-þorw he is ofte tempted to do synne boþe in lust and couetyse; ffor hose haþ a liht eiȝe and an vnstable, schal han a Merk bodi ful of su*n*ne. ¶ »Whon sungeþ a Mon in smellynge?« Whon he þorw delicat smel after his pouwer folfulleþ þe lust of his flesch. ¶ »Whon su*n*geþ a mon in tastyng?« Whon he þorw tast of mete or dryng ledeþ him wher-þorw he is not disposed to trauayle to serue his god. ¶ »Whon sungeþ a mon in touching?« Whon he wilfuliche of his delyt toucheþ þe þi*n*g þat are defendet hem[3] bi godes lawe and Reson.

¶ »*Whuche are þe seuen werkes of Merci?*«

¶ Þe ffurste is: ffeede þe hungri, þat is him þ*a*t haþ nouþer strengþe ne Miht ne wit ne good wherwiþ to susteynen him-self. ¶ Þe secou*n*de bodily werk of Merci is: to ȝiue drynke to þe þursti, þ*a*t haþ not, as is before seid, to buye him drinke wiþ. ¶ Þe þridde werk of Merci is: to cloþe þe naked. ¶ Þe ffeorþe werk of Merci is: to herborwe þe herborweles. ¶ Þe ffyfþe is: to cu*m*forte þe seke. ¶ Þe sixte is: to visyte þe pore prisoner. ¶ And þe seueþe is: to burie þe pore dede. ¶ And ȝif endeles mede schal folwe þes werkes of Merci, hem bi-houeþ beo don in charite, to þe distruccion[4] of vices, and to þe encres of vertues. ¶ Þer nis no mon þat haþ wherwi*þ*, þat may ben excused but ȝif he releue his neodi neiȝȝebore aftur his pouwer wi*þ* his bodily goodes. Muche more is vche mon endetted, and specialiche prestes, to departe wi*þ* þe neodi heore gostly tresour, þat is, to do þe gostly werkes of Merci.

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[1] Ms. os. [2] Ms. ocupieþ. [3] r. him. [4] Ms. distruccions.

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¶ *Heer beþ þe gostli werkes of Merci.*

ÞE ffurste gostly werk of Merci [is]: þat a Mon teche þe vncunnynge, þat is to seye, To teche þe viciouse mon gode vertues, be-nyme hi*m* vices after his pouwer. ¶ Þe secounde gostly wer[k] of Merci is: to cou*n*sayle þe wilysum to kepe þe rihtwysnesses of god. ¶ Þe þridde gostli werk of Merci is: to chastise þe rebel bi word or bi dede or beo wiþ-drawyng from him þe occasion of his su*n*ne wherwi*þ* his su*n*ne is meyntened. ¶ Þe ffeorþe gostli werk is: to cu*m*forte þe sori to beo pacient in adu*er*site. ¶ Þe ffyfþe gostly werk is to forȝiue, þat we in vre owne cause desyre no vengeau*n*ce. ¶ Þe sixte werk of gostly Merci is: to teche þe vnpacient to suffre muchel aduersites. ¶ And þe seuenþe is: to teche men to preye hertiliche for þe conuercion of enemyes & also for þe p*er*-seuerau*n*ce of frendes.

»*Whuche are þe foure principal vertues?*«

Þe ffurste Is Rihtwysnesse. ¶ Þe secou*n*de is Temperau*n*ce. ¶ Þe þridde is Prudence. ¶ And þe ffeorþe is Strengþe. ¶ »Wher-Inne stondeþ Rihtwysnesse?« In Iust demynge. ¶ »Wher-in stondeþ Te*m*perau*n*ce?« In mesurable Etyng and Drinkyng, ... Spekyng, Sleping, and trauaylyng. ¶ »Wher-Inne stondeþ Strengþe?« In mihti wiþ-stondyng of temptacion, continueliche seruyng God. God ȝiue vs grace to serue God. Ame*n*.

2. (A talkyng of þe loue of God).

The following important piece is in the Ms. written as prose, and was meant to be so written, as alliterative long-lines ('cadences'), which form the prevailing metre, alternate with rhyming verses (couplets, tirades, and stanzas), prose passages, Latin quotations &c. It is an imitation of R. Rolle's manner, and the work of a (probably young) monk of the Fra Angelico type, who, shut out from the world in his monastery, finds comfort in sweet meditation and song. It is one of the pearls of Old Engl. literature. Several of its peculiar words are found again in Piers Ploughman (as daunselen). No other Ms. is known to exist.

fol. 367. Heer Is a tretys: A talkyng of þe loue of God.

Þis tretys Is a talkyng of þe loue of God; and is mad forto sturen · hem þ*a*t hit reden: to louen hi*m* þe more, and to fynde lykyng · and tast in his loue. Hit falleþ for to reden hit · esyliche and softe, so as men may mest · in Inward felyng · and deplich þenkyng · sauour fynden; and þat not beo-dene, but bi-ginnen and leten · in what paas so men seoþ · þat may for þe tyme · ȝiuen mest lykynge; and whon men haþ conceyued · þe maters wi*þ* redyng: Inward þenkyng · and deoplich sechyng · wi*þ*-outen eny redyng · vppon þe selue maters, and of such oþere · þ*a*t god wol senden · hose wole sechen, schal ȝiuen inward siȝt · and felyng i*n* soule · and swetnes wonderful, ȝif preyere folwe. But hose wole in Meditacion · swete fruit fynden: hit mot be taken in wone · wiþ þreo poyntes þ*a*t folewen: affyau*n*ce, and continuau*n*ce, and louh herte and clene; þat he truste sikerliche · to fy*n*den þ*a*t he secheþ, and þat his þouȝt beo harde iset · and ful bisyliche I-kept, and holden[1] hi*m*-self vn-worþ · out of godes ȝifte, and wlate on hi*m*-selu*en* · þorw siht of his fulþe. ¶ Men schal fynden lihtliche þis tretys in Cadence · after þe bigy*n*ninge · ȝif hit beo riht poynted; & Rymed in sum stude;

[1] r. holde.

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to beo more louesum · to hem þat hit reden. God ȝiue vs grace · so for to rede: þat we mowen haue heuene · to vre Mede. Amen.

Ihesu soþ God, Godes sone; Ihesu soþ God soþ mon, mon Maydens child. Ihesu myn holy loue, mi siker swetnesse. ¶ Ihesu myn herte, my sele, my soule-hele. Ihesu, swete Ihesu; Ihesu, deore Ihesu; Ihesu, almihti Ihesu. Ihesu mi lord, my leof, my lyf; myn holy wey[1], myn hony-ter. Ihesu, alweldinde Ihesu: Ihesu þou art al þat I hope. ¶ Ihesu mi Makere · þat me madest of nouȝt, and al þat is in heuene · and in eorþe. ¶ Ihesu my Buggere · þ[at][2] bouȝtest me so deore, wiþ þi stronge passion · wiþ þi precious blod, and wiþ þi pyneful deþ on Roode. ¶ Ihesu my Saueour · þat me schalt sauen, þorw þi muchele Merci · & þi muchele miȝt. Ihesu my weole & al my wynne: Ihesu þat al my blisse is inne. ¶ Ihesu also þat þou art · so feir and so swete, ȝit art þou so louelich · louelich and louesum, þat þe holy angeles · þat euere þe biholden: ben neuere folle · to loken on þi face. ¶ Ihesu þou art al feir, whon þe sonne aȝeyn þe: nis bote a schade, and schomeþ aȝeyn þi[3] brihte leor · of hire þesternesse. ¶ Þou þat ȝiuest hire liht · and al þat liht haueþ: Lihte my þester herte. Graunte þat þi brihtnesse · clanse my soule: þat is vnseliche, wiþ sunne foule I-fuiled. Lord mak hire worþi: to þi swete wonynge. Cundele me wiþ þe blisse: of þi brenninde loue. ¶ Swete Ihesu my leoue lyf, Let me beo þi seruaunt, and lere me for to loue þe, & mak me for to serue þe · louynde lord: so þat onliche þi loue · be euer al my lyking, my þouȝt and my longyng; amen, Ihesu heuene kyng. ¶ Swete lord wo is me · þat I am þe so fremde: Bote also þou hast bodiliche · torned me from þe world, torn me also herteliche · to þe · lord of soþ loue, and studefast beo-leeue; þat I haue no mong, felauȝschupe ne speche, ne non oþer tellyng · wiþ no worldliche þing. For wel ichot lord, þat fleschlich loue and gostlich, erþliche loue and heuenlich: mowe none wyse · bedden in a brest. ¶ Hose-euere haue longe defaute of gostly cumfort · and heuenly murþes: hit is forþi þat he haneþ · or þat he wilneþ to haue: cumfort of eorþe · þat is fikel and fals, fayleþ whon men lest[4] weneþ · and ate mest neode; hit is I-meynt wiþ bitternesse · and bleendynge of bales. ¶ Nis no blisse otewiþ · þat hit nis to deore abouȝt, as hony þat me likkeþ · on prikkynde þornes. ¶ Nis he a sori Chapmon · þat ȝiueþ al þat he haþ · for a þing þat nouȝt nis, and leueþ a precious þing Þat beete may alle bales, þat me beodeþ him for nouȝt, & bi-hoteþ him muche meede · þat he hit wole taken? A derworþe lord · þou beodest vs þi Ioye, þe lykyng of þi deore loue · þe socour of þin helpe; and berest hit on vs stifliche · al wiþ-outen askyng; and þerto þou bi-hotest vs · wiþ þat we wollen hit taken: heuene-riche blisse · þat is wiþ-outen ende. And we vs turne þerfro · as þeiȝ hit nouȝt ne weore; and bugge þe schadewe of þe world, a seynynge of þat is nouȝt, but fikel faylynde and fals · and tollyng to serwe; and ȝit ne haue we hit for nouȝt · but buggen hit wiþ bisynesse, wiþ angwysch and daunger · and hard swink and teone. A Ihesu þin ore, whi haue I likyng In oþer þing þen in þe · þat bouȝtest me so deore? ¶ Whi ne beholde i algates · wiþ eȝe of myn herte, hou þou henge for my loue · streyned on Roode, þin armes wyde I-spradde · þi derlyng to cluppe, wiþ toknyng of trewe loue ·

[1] r. halewey. [2] Ms. þou. [3] Ms. þe. [4] Ms. best.

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þat sprong out of þi syde? ¶ Whi nul I beo þi derlyng, and loue þe ouer alle þing, and comen to þi cluppyng, to cleuen in þin armes · and cluppen þe swete? A derworþe lord · muchel is þi myldeschupe, þat spraddest so þin armes · bodiliche on Roode, and in toknyng of þat · openest þi grace, þat sprad is so wyde · wiþ loueliche tollyng, & open is and redi · to alle þat in synne · beoþ gostliche storuen. Clepeþ hem[1] to lyue · and to loue-cosses, as Moder doþ hire deore sone · þat hereþ hit[2] wepen: Takeþ hit[2] in hire armes · and askeþ him so sweteliche: 'Ho leof, ho lef!' heo doþ him hire bitwenen(!), 'ho wole be bi-clupped · and cusse me swete; who haþ do my deore · who haþ do þe so?' Heo ȝeueþ him hire pappe · and stilleþ his teres. Þat pappe beo my lykyng, my mournyng my longyng, swete Ihesu heuene kyng: to souken of my fulle; þat þorw þe speres openyng, in feole mennes gounyng, wiþ dewyng of þi deore blood · stilleþ alle bales. And wher eny mon wene þat he schal · haue part of þat ilke sok · of þi deore herte · in heuene-riche blisse, and þere be þi derlyng, in þi deore cluppyng, bote he þe heere cluppe · hongynge on Roode, and parte of þi passion · þorw holy meditacion, wiþ loue-lykynde þouȝt · and reuþe of his herte? Nay, sikerliche nay, ne trouwe þat no mon! ¶ Whose euere wol haue part · þer of þi blisse: he mot dele wiþ þe · heer of þi pyne. Nis he nouȝt good felawe · ne felauschupe worþi: þat nul scoten i þe los · as i þe biȝete. Hym bihoueþ scoten · after his euene: þat wol be þi felawe · louynde lord; he mot þi steppes folwe · þorw sore and þorw sorwe, in peyne and in pouert · and þolyng of wo, wiþ schome and wiþ schenschupe · ȝif hit so falleþ, for to clymbe to þi weole · & lastinde winnes. Ne trowe no mon wiþ ese · to steiȝe to þe sterres; ne bugge wiþ delyces · þin endeles bl[i]sse. A swete lord Ihesu, whi wiþ armes of loue · ne cluppe I þe so faste: þat no þing from þi loue · departe myn herte? ¶ Whi ne cusse I þe lord · sweteliche in soule: wiþ a lykinge cos · of a swete menyng · & hertliche þonkyng · of þi gode dedes? Whi nis[3] me vnworþ · vche worldliche þing, aȝeyn þe muchele delyt · of þi swetnesse? ¶ Whi ne fele I þe lord · in my brest roote? ¶ Whi art þou me so fremde · þow þat art so swete? ¶ Whi ne con I loue þe, and louenelicke[4] wouwe þe, wiþ sweete loue-wordes · and lykynge þouȝtes: Aller þing swettest · aller þing louelokest; þi worþ and þi worschupe · ne may no tonge telle. ¶ Weylawey my deore lord, þe vnsely bitternesse · of my foule sunnes! my worldliche þewes · and flescliche lustes: aren be-twene þe and me, and lette me to come to þe, and stoppe me þe felyng · of þi swetnesse. ¶ Mi sunnes haþ me fuiled · wiþ monyfold fulþe, and makeþ me so wlatsum · and fere[5] of þi face, and wrieþ me schomeliche · and worþ i am þi wreche: þat I ne dar þe neiȝe · loueliche lord, ne comen in þat fulþe · to þin eȝe-sihte, but ȝif I fele me lad · wiþ drauȝt of þi grace. ¶ A Ihesu þin ore · what schal þenne þe pris Of þi deore blood don · þat sched was on Roode? ¶ What schal þe large brok don · of þi softe syde; þe stremes of þe rede blod · þat stryked doun so breme: of þi derworþe feet · and of þin holy hondes? Nis hit for to wasschen · sunfole soules? nis hit forte saluen hem · þat seke ben in sunne? Ho is þenne vnwasschen · þat haþ þis holy wetyng, þat helinde dewyng · wiþ-Inne his herte? ¶ Who þar felen him sor · or sek vn-salued, þat salue so mihti · haþ at his wille: as ofte as he takeþ hit · wiþ

[1] Ms. him. [2] r. him. [3] Ms. nas. [4] r. louendliche? [5] r. ferd.

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herte in his muynde, wiþ a studefast hope · and trewe be-leeue? ¶ Euer be þou blessed · myn heueneliche leche, þat madest us of þi-self · so mihti medicyne! As my trust is þer-inne · let hit beo my bote, þat is of alle Medicine · fruit and Roote. Ȝif mynn eueles ben muchele · and ouerdon sore, þe miȝt of þat medicine · is monyfold more. As wisliche as a drope · of þi derworþe blod · miȝte wasschen awey · alle Mennes sunnes: also wisliche lord · þat il[k]e[1] fyf welles, þat of þi blessede bodi · sprongen o blode, my soule mote wasschen · of alle maner sunnes, þat [it] I-fuiled is wiþ · þorw my fyf wittes; of al þat ichaue amis · seȝen wiþ myn eȝen, herd wiþ myn Eren · or tasted wiþ Mouþe, or elles eny wyse a-gult · in sunfol speche, or luþerliche lyked · in sauor of neose, and þat ichaue wiþ eny lyme · misliche feled, and wiþ my flesch sunget · in eny kunnes wyse. Let þy woundes hele · þe woundes of my soule; þi deþ sle in me · fleschliche lykynge, worldliche leetes · and bodiliche lustes, and make me lyuen in þe · liuinde lord, þat I be to þe world ded · and a-lyue to þe; so þat I mai verreyliche · sigge wiþ þe apostle, Paulus: *Viuo ego, iam non ego, viuit autem in me Christus,* »I liue not Ich · but Crist lyueþ in me«. Þat is Poules wordes · and þus for to siggen: In[2] liue not in lyue · þat I liuede[3]: but Crist liueþ in me · þorw wonyinde grace, þat from deþ of sunne · me torneþ and quikneþ · to lyf þat is blisful · of gostliche hele, ffrom alle worldliche loue · & fleschliche lustes · al one forto lyuen · in likyng of Crist. ¶ A deore lord þin ore · wel weore him bigon, þat feled in his soule · þat seli word to siggen; to goderhele weore he boren · & to muche blisse: for euerí grome were him gome, & euerí wo winne.

A Milde Marie · moder of Merci, socour of serweful · and cumfort of care: Nartou lodesterre to alle þo þat in þe séé Of þis worldes anguissche · seilen and faren? Þou þat art qween of angeles, ladi of alle schaftes; to whom is bitakene · þe cure and þe cumfort · of hem þat hem felen · caytif wrecches, ¶ ȝe þat in hor owne eȝen · seon hem-self wrecches, and sechen þin helpe · wiþ trust hope of herte; in þin aduocatye is put · þe cause of vre sunnes, to stonden at domesday · vr aller Iugges mooder, in help & in Meyntenaunce · of vre soule-hele. ¶ Þenk heer on þis wrecche · Moder and Mayden, þat falleþ þe tofote · in hope of þin helpe, cryinde reuþely · after þi grace. Pese me ladi, for þi muchele merci, to þi derworþe sone · þat Ichaue wiþ sunne · schomeliche and lihtliche · so fele tyme a-gulte. ¶ Mi sunnes ben so gastliche · grisliche and grete; makeþ me so wlatsum · and stinkinde foule: þat I ne dar him neihȝen · ne folwe my neode. I haue wiþ hem willes · my soule forschupped: from þe liknesse of god · to þe deuel of helle; wraþþed haue I willes · þorw fulþe of my sunne · mi makere mi buggere · þat bouȝte me so deore: wiþ his derworþe deþ · from þraldam of helle; þat wolde raþer suffre · to dyen on Roode, þen to þolien in his siht · þe wlatynge of sunne. ¶ Him-self souȝte my[4] pes · in myn owne gultes, as his hedde be þe gult · moni tyme and ofte: wiþ sturyng of my concience · & preching of wyse; wiþ hard wrake þat I sauȝ · of oþer mennes sunnes; wiþ bi-heste of blisse · & vnimete mede, þat holi writ vs be-hat · ȝif we leten sunne; wiþ ȝiftus of grace · bodiliche & gostliche, anentes worldliche weole · to don al my wille, and to schilde me from myn enemy · þat I haue ay folewed · and ȝiue

[1] Ms. ille. [2] = I ne. [3] r. liue. [4] From here the text is extant in Ms. Simeon fol. 171 u. 2, till A now þei setten, p. 360. This Ms. is a more copy of Ms. Vernon, and worthless.

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me to his wille · and to his luþer lore · and flowen f[ro][1] þe loue of hi*m* · my derworþe lord god: þat *wiþ* his derworþe blod · bouȝte me so deore. He wusch me *wiþ* cristendam · of Adames su*n*ne, and I me fuylede siþen · mony-fold worse; he helede my soule · þat wou*n*det was þe*n*ne Þorw myn eldres gult · of*e* Adam & Eue, and I haue slayn hit al out ... þ*a*t I haue feole tyme wrouȝt · and longe leyȝen þ*er*-inne. ¶ Siþen þorw his grace · he prented in my soule: þe ymage of hi*m*-selue, and I enprented aboue: þe liknesse of helle. Allas, my deore ladi, allas what haue I don! hou haue I chau*n*ged þ*a*t prente · and dampned my-seluen! ¶ Allas þ*a*t eu*er*e I was so wood · so foule for to fallen! þat me ne schomede not · to worche þ*a*t fulþe: þ*a*t is me nou so gryslich · and schomeful to nempne! Allas whi ne dredde i not · his sute and his werkes, þat is me now so dredful · to nempnen his nome! He fel willes · þ*a*t furst fel foule, but *wiþ*-outen knowyng · or warnyng of wreche; ac I was war þerbi · and bi mony oþ*ur*e, bi warnyng and wissyng · on mony-maner halue, and fel in þe selue · and in moni mo. Hee fel in pruide · þat hedde su*m* matere, siþen þ*a*t he was so feir · and so briht an angel; and I fel in þe selue · *wiþ*-outen eny matere, þat nouȝt haue of my-self · but su*n*ne and flesches[2] fulþe. He fel ones · and I fel feole siþe*s*. He aȝeyn his makere · and I aȝeyn my makere · and myn eft makere · aȝeynes my lord: þat bouȝte me *wiþ* his herte blod · and ȝaf me al hi*m*-seluen. He forsok vr lord god · þat suffrede him to gulten, and *wiþ*-outen sparyng · drof hi*m* al to wreche; and I forsok þat ilke lord · þat letteþ my gult*us*, and secheþ me and folweþ[3] me, whon so eu*er*e I from him fle, and calleþ me loueliche · to ȝift of his grace. ¶ Allas allas nou fynde I me grisloker in my gultes, þen þe grislihed[4] of hi*m* · þat helle gryseþ offe. ¶ Allas ȝif I seo my-self · I ne may soffre my-self; and ȝif i ne seo my-self nouȝt · þe*n*ne gyle I my-self .... þen stynkinde careyne, and muche more wlatsum · bifore godes face: þen eny fulþe so foul · þat eny mon may þenken; so þat me gryseþ of myself · and wlate of my fulþe; þat I ne may soffre mi-self · þat wrouȝte haue al þis serwe. A lord þyn ore, þat I may sike sore! Whi ne griseþ of me · boþe my mete and my drynk, my schroud and al oþer þing · þat me scholde helpe? Hou may rihtwysnesse þole .... þ*a*t þ*er* ne riseþ aȝeyn me · alle þyne schaftes, wiþ schome & *wiþ* schendschupe · *wiþ* gounyng & *wiþ* spornyng, to fihten on þis traytur · þis tirau*n*t and þis tormentor, þat haþ[5] al his schappere · so fouliche dispiset? ¶ Whi nam I hunted *wiþ* hem · foule as a dogge? For þei mowe alle crie · and sigge*n*[6] in heore kuynde: »Þees is þe foule corselyng · þat haþ vr aller makere · þat maade vs to his worschupe · so schomeliche offendet; þ*a*t vseþ vs in his werkes · to schome of vr lord. ¶ Þees is he þat more beyȝ · in wille & i*n* werk, to þe deueles tollyng · þen to godes drawyng, and more haþ rewarde[7] · to þe deueles gyle, þen to godes benfeȝ[8] · þ*a*t bouȝt hi*m* on[9] Rode; and hedde more likyng · in þe Malice of þe deuel, þen he hedde delyt · in Godes goodness*e*; and ches muchel raþ*er*e · to beo þe deueles cundle, þen *wiþ* endeles lyf · godes child of heuene. ¶ Whon god dau*n*selede[10] him muchel · & worschuped hi*m* feyre: he ne set hit at nouȝt · ne dredde not his wreche; but more dredde to wraþþen · a worldliche wrecche: þen schomeliche offenden · god þ*a*t hi*m* wrouȝte; and more was aschomet · to do*n* in mo*n*nes siht an[11] eþeliche

[1] Ms. for, S from. [2] S fleschliche. [3] S seches .. folwes. [4] S grished. [5] S has. [6] S synge(!). [7] S rewardet. [8] S benfet. [9] Ms. on on, S on þe. [10] = caress; so Langl. A XI. 30. [11] Ms. and.

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truifle · of vnsittyng þing: þen mony a foul su*n*ne · in siht of god almiȝti. ¶ More hi*m* delyted · forte enbrace Mock[1], and styngk of worldliche Mok · þat gyleþ so foule, þen baþen in þe lykyng · & i*n* þe loue-cluppyng, in þe brennynge loue · of þe holygost. ¶ Al-beo þat on defendet · and aȝeyn þe lawe, and þ*a*t oþ*ur* nomeliche · I-ȝiuen vs in heste. Þat on is wo*n*nen wi*þ* swynk · & wiþ muchel anguissche, and endeþ atte laste · wi*þ* ȝeldyng of wreche; Trauayle þe wynnyng, drede in þe kepi*n*g, serwe in þe leosyng · and helle at þe ende. ¶ Þat oþ*ur* nis not so deore a-bouht · bute is ful muche menskeful, wi*þ* waxinde likyng · & bodiliche fyndyng, & bri*n*geþ atte laste · endeles blisse.

God seiþ hit hi*m*-self · þat hose secheþ hi*m* furst, & ouer al oþ*ur* þi*n*g · askeþ his blisse, al þ*a*t hi*m* be-houeþ · to bodiliche neode, schal be graun*t*ed þe[r]-wiþ · and ȝiuen in þat boone — Luc.: *Querite primum regnum dei* &c. // Þis is he þat al day · torneþ god his hindewine, and hertliche louteþ · to cluppe worldes dweole. ¶ Þis is þat blynde wrecche · þ*a*t in his owne eȝen Weneþ[2] hi*m* so vertuous · & is ful of vices; leeteþ hi*m* feir and freoly · and haþ þe deueles liknesse; and weneþ[2] þat he beo witti · and al ful of sleiȝþe: and lokeþ[3] on his chaffare · þat[4] he is afolte, þat sold haþ his soule · for stinkynde lustes, and chau*n*geþ[5] god for þe deuel · and heuene for helle. He halt hi*m* ful douȝti, stalworþe & hardi, and al day is ouercomen · of hi*m* þ*a*t haþ no miȝte Forte wi*þ*-stonde þe moste wrecche of þe world: þat wolde aȝeyn hi*m* fihte. He leteþ hi*m* ge*n*til · and is þe deueles þral, and demeþ he*m* wrecches · and makeþ hem his harlotes, þ*a*t ben so gentil of blod · þat god is heore fader. Þus he lokeþ hi*m*-self · wi*þ* a fals eȝe, seoþ þat þat is nouȝt · and demeþ al wrong. Hit is þe deueles Mirour · þat he in lokeþ, and þe fendes argumens · þat hi*m* þinkeþ resou*n*s, þ*a*t he bobbeþ hi*m* wi*þ* · and ledeþ as him lykeþ.« A Ih*es*u Crist þin ore, hou schal I eu*er* dryȝen · to þenken on þi domes: aȝeynes my gultes · þat alle þyne schaftes · þus harde mouwen acusen? And not onliche þus, but ȝit mowe þei criȝen · and siggen in heore wyse: ¶ »Þees is þe deueles Maumet, þat haþ vs alle wrongliche Vsed in his werkes · aȝeynes vr kuynde. He hedde godes liknesse · and torned hi*m*-self out of þat In to þe liknesse · of vch of vs alle; he is more eorþly · þen euer was eorþe, fikelore þen þe wynt, more veyn þen is þe eir, hattore in his lustes · þen is þe fuir þat brenneþ; hardore þen eny ston · of wikkede h*er*te: aȝein his euencristne · þat Crist rep*res*enten; caldore of charite · þen forst in his kuynde. ¶ What schal I more siggen? he ne dredde[6] not god · ne mon he ne louede, but mengede his owne wikkednesse · among moni oþ*ur*e, and dude þat in hi*m* was · ladde hem his weies, and was to hem ensau*m*ple · and ledere to synne[7], wiþ vnclene speches[8] · wiþ lecherous lokynges, wi*þ* schrewede dedes · and mony luþer leetes. ¶ Ne þhouȝte hi*m* nouȝt inouh · þat godes deþ on Roode Weore lost anontes[9] hi*m*-self · but anontes mony mo, and dude þat in hi*m* was · as þe deueles p*ro*motour · and godes oune traytor, to leden hem to su*n*ne. He bar him as he weore a god · siþen þ*a*t he nolde Beo ilad bi godes wille · ne bi no lawe, but as him lyked hi*m*-self · aȝeyn godes hestes Strayen out of lawe · in wrong and in out*ra*ge, as mon al laweles: & don what hi*m* luste. ¶ Ȝif God ne dude for hi*m* · al þat he wolde: he gruyned aȝeynes hi*m* · as þauȝ he weore his knawe; and ȝif he eny tyme · letted for [t]o[10]

[1] word frequently used by Wicliffe. [2] S wenes. [3] S lokes. [4] S &. [5] r. chaunged. [6] S dredeþ. [7] S synnes. [8] S speche. [9] S anentes. [10] Ms. do; S for to do.

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sunne, hit was not for godes loue · but for Monnes drede, or for bodiliche harm: or worldliche enchesun. Boþe of goode and of euel: he wolde be loued[1], as þeiȝ he weore god self · of whom alle þing þat[2] is, boþe[3] goode an vuel, is ordeynt for goode. ¶ What schal I of him · more speke? his pruide passeþ Lucifer · þat fel into helle; his gult Adames gult · þat cast him out of paradis, and nouȝt onliche him · but alle monkuynde. For þey hedde muchel þat hem drowe · to be proud offe, and he nedde but wrecchednesse: þat scholde him wiþdrawe.« Allas my foule fulþe: and my muchel vnsleihþe! What schal I nou to rede? whoder schal I now gon? Wher schal I me beo-turnen · nou alle þing is þus risen · aȝeynes me one: and wondreþ þus on me? ¶ Aȝeynes alle schaftes: haue I mis-taken, and my deore lord god: luþurliche dispiset, and alle his holy angeles: greuousliche I-erred[4], and alle his holy halewen: foule deshonoured, and myn euencristne: in mony maner greued, and alle creatures: haue I mis-vset, *Anselmus*. A serwe and sikyng, criȝing & gronyng, wher be ȝe ryue: ȝif ȝe here faylen? ¶ wher be ȝe feruent: ȝif ȝe heere slaken? Nou ne wot I whoderward · I may me best bi-tornen, ffor I haue maked me fon: in alle kunnes halue. ¶ Allas allas my lord god · stured is to wraþþe, and no þing ne haue I me laft · þat al nis offendet: þat scholde me helpe · or eny good wille[5]. ¶ Ȝif I ha wraþþed þe sone, nis þe moder erred[6]? And ȝif þe Mooder be wroþ, hou is þe sone quemed? Who schal pese me wiþ þe sone · ȝif þe Moder beo my fo? ¶ Or who schal me geten þe Moder loue · ȝif þe sone me hate? ¶ But deore lord of Merci · þat art al merci, and þou his deore Mooder · þat art ful of grace: ȝif I haue ow boþe a-gult · ne be ȝe ful of Merci? And wherto schulde merci · ȝif gultus ne weore? ¶ Schal þe Malice of myn euel · passen oure[5] goodnesse? or alle myne sunnes: ben more þen oure Milce? ¶ Ne art þou lord bi-come mon · and taken hast vr kuynde? And þou my deore ladi, bicomen art his Mooder? ¶ and hast al þi menske · in heuene & in eorþe, for resun of sunful · and wreche to slaken? ¶ Þou lord bicome mon · and a Mylde Maidenes barn, þat hard deþ and schendful: þoledest for þyn enemys; and þou his deore Mooder · wiþ Maydenes menske, þe swerd of þi peyne: þurlede þi soule — *animam tuam pertransiuit gladius*. And þat wolde ȝe þole · for Merci al-one: to sechen hem þat weoren at-reiȝt · and drawen hem þat fiedden. ¶ And I þat seche Merci · and truste in ȝor Merci, and knoweleche my gult · wiþ sore herte-sykes, schulde fayle Merci · þer welle is of Merci, þat is to alle synful · so ryf and so large? ¶ Wher is þenne þat word · of cumfort & blisse, þat þou seidest þi-self · derworþe lord: *Nolo mortem peccatoris*, »I nul not, þou seist, þe deþ of þe synful, but I wole he turne · and stunte of his sunne, and ryse to my grace · in lyf wiþ-outen ende«. And þat also þou seist[6]: *In quacumque hora ingemuerit, saluus erit*, »Whon so euere þe sunful · forþinkeþ his sunne, & wilneþ for to stunten, anon he schal be saued«? ¶ Ne seidest þou not lord · to þe þeef on Roode, þat euer seþþen he couþe · hedde I-vsed þefþe, þat in þe selue day · he scholde beu in blisse? and for no more decert · but for he kneuȝ his gultes, and þe for his saueour · &[2] asked þi Merci? Ne was he put in no delay · to ligge longe in peyne, but seidest so redily · wiþ so mylde steuene: *Hodie mecum eris in paradyso*. Nart þou derworþe lord · þe Merciable ffader, þat þou liknest þe to · as

[1] S be biloued. [2] om in S. [3] = irritated. [4] S willen. [5] = ȝoure. [6] S seidest.

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telleþ þe gospel, ¶ þat whon so euere þe luþer sone · beo he neuer so gulti, [1]þenkeþ in his herte · to seche þi Merci: anon þou seost him a-fer · in þat ilke þouȝt, and eornest aȝeynest him · wonderliche swiþe, and er he speke eny word · but in þe þouȝt al-one, so þat hit be studefast · and[2] wil for to rysen, ¶ þou fallest aboute his nekke · and cluppest him & cussest, wiþ chere ful blisful[3] · & welcomest him hom, and clepest alle frendes · and makest a feste, slest þe fatte feste-calf · for þi sone sake, and biddest hem beo glade · and bliþe blissen wiþ þe, þat þi sone is founden · þat þou heddest loren — *Occurrit filio prodigo videns eum a longe.* And whon þow heng on Rode · preyedest to þi ffader · for þat[4] ilke traytors · þat duden þe to þe deþ: *Pater ignosce illis*[5], *quia nesciunt quid faciunt.* And hedden alle Merci · þat hit wolden asken; and of alle þing · most was þi ȝernyng, þat þei wolden eny wey · þi merci vnderfonge. Þat Merci is so plentiuous · so redi and so large: profred and presed · euer ar men hit asken. For asken hit ne mai me not · ne haue þat ilke grace, but þou hit specialich · put hit in vr wille. And ȝit of alle þinge · þen furstest[6] þou most · aftur heor soulus · þat merci for-soken. Ne art þou lord vr fader, and maked vs hast þin eires · of þi grete blisse, and in þe pater noster · biddest clepe þe so, and þat we asken of þe · al þat vs likeþ, and þat not luitel · but al hol þi-seluen, wiþ al þat vs nedeþ · to bodi and to soule? ¶ Hou schulde euere þe child · failen of his askyng: anentes such a ffader · þat muchel more loueþ þe child, þen he doþ his owne bodi · or deeþ þe child him-seluen? Nai sikerliche nay · ne may he[7] neuer faylen Of þat or better þerfore, but ȝif hit beo mis-asked. ¶ And al-beo þou vr ffader · Lord in persone, of þe ffader þou art bicome vr broþer · in persone of Crist; vr Iuge & vr domes-mon · þat al þe world schal demen, art bi-comen vr broþer · of flesch and of blod. ¶ And sei[st][8] derworþe lord · þorw þe prophete, as fader al ful of loue · wordes so swete: *Numquid potest mater obliuisci filii vteri sui: & si illa obliuiscatur, ego non obliuiscar tui,* ¶ »Þouȝ þe moder miȝte for-ȝeten · þe child þat heo bar, þou ne maiȝt forȝite mon · þat wole to þe callen«; but seist þat al þi likynge · & al þi delices, euer is wiþ vs for to wone · and dwelle wiþ mon — Salomon: *Delicie mee, esse cum filiis hominum.*

A þou Blisful moder · þat art vr oune Moder, þou ne askest neuer wreche · of no monnus sunnes, but were þe gult neuer so gret · ne sunnes so monye, askest ay merci · wiþ moderliche reuþe; and þerfore bicome þou · Ihesu Cristes moder, & moder of sunfole · to bringen hem to grace. ¶ How scholde I desafyen · to fallen in ȝor grace: þat am ȝou boþe so sibbe · ȝoure sone and ȝor broþur, and þou lord my Iuge · and myn oune broþer, ¶ and þou ladi my Moder · and my Iugges Modur, and of þe selue Iuge · asignet to my counseil, to be myn[9] aduocatrix · beo-fore him in þe dom! ¶ Wher may be grace · ȝif heer beo reddour; or eny hope founden · ȝif hit heere fayle? hou scholde I euer dreden · to fynden alle fauour, and vnimete merci · bi-fore so sib a Iuge, ¶ þat haueþ me so frendly · ȝif þat I seche merci · while tyme is of merci · bi-tauȝt so leof an helpe? ¶ Who schal my cause sauen · ȝif heo ne may suffisen, þat haþ hit vndertaken · þat and alle suche, and haþ hit of offyse · for sunfol to causen: and is þe Iuge hire owne · to forþeren al hir wille?

[1] Ms. & þenkeþ. [2] r. in. [3] S ful of blisse. [4] S þose. [5] Ms. illum [6] S þurstest. [7] S hit. [8] Ms. seiþ. [9] Ms. nyn; om in S.

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Þenk on þi Caytyf · lord God almihti, and þou his Mylde Mooder · þat ben so ful of Merci; þow Lord ffauerynde · and þou ladi be-sechinde; let me neuer faylen · þat I Merci ne fynde; or elles sei me where · is eny of more Merci, and more mihtful þen ȝe · and largore of grace, ¶ þat in ȝour defaute · whon ȝe me forsaken, schul my neode beeten · and graunten my bone. ¶ But siþen onliche in ow · & in non noþur, is welle of alle Merci · þat euermore floweþ: ffor þat muchel Merci · clanse[1] my soule, and wasch hit of þat fulþe · þat hit is fuyled wiþ: ¶ þat I þorw or grace · askape þat wreche, þat is me worþiliche · for gult of my dedes; and schild me from þat serwes · nou and euer-more, þat beþ to þe dampnede · greyþed in helle; þat I wiþ alle þo þat ben · blisful in heuene, may ow boþe blessen · ay wiþ-outen ende, amen.

Ihesu my derworþe lord · Ihesu myn oune Fader; swete Ihesu heuene kyng, mi druri my derlyng, mi deoring mi louyng, myn hony-brid my swetyng; myn hele & myn hony-ter, min hony-lyf min halewy[2]. Swettore art þou þen hony · or Milk in Mouþe, Meode Meþ or piȝement · maad wiþ spices swete, or eny lykinde licour · þat ouȝwher may be founden. Ho ne may loue lord · þi leoue[3] lofsum leore[4]? What herte is so ouer-hard · þat ne may to-melte, in þe monyg of þe · loueliche lord? And ho ne may loue þe · swete Ihesu? For in-wiþ þe-selue aren · alle þinges gedered, þat euer may maken eny mon · loueworþ to oþer. ¶ Feirnesse, louesum leor, flesch whit vnder schroud, makeþ mony mon beo bi-loued · and þe more deore. ¶ Summe freodam & largesse · þat leuere is: menskeliche to ȝiuen · þen quedliche to wiþ-holden. ¶ Summe wit and wisdam · and hap of þe world. ¶ Summe Miht and strengþe · to ben kud Kene in fiht · his riht to defenden. ¶ Summe nobleye & hendelek · and gentrise of kuynde. ¶ Summe gret Cortesye · and loþles leetes. ¶ Summe mylde and Mekenesse · & deboner herte, wiþ swete louereden · and godliche dedes. ¶ And ȝit ouer alle þeose · kuynde mest; sibbe frendes · vchon louen oþur. Now my derworþe loue · my swete lyf my lykyng, my louelichest[5] leof · myn herte and myn halewy[2], mi longyng mi mournyng · mi soule swetnesse: þou art lufsum of leor · mi swete Ihesu; þow art also schene · þat alle angeles lyf: is to biholden · þi loueliche face. ¶ For þi leor is so briht · and vnimete lofsum, þat ȝif þe for-wariede · þat wallen in helle, mihten hit [se] wiþ eȝen · and loken þer-onne, al þat pyninde pich · þat þei wallen Inne, ne wolde hem þinke · bote a softe baþ[6] baþinge; ¶ ffor ȝif hit so mihte[7] beo · derworþe lord, leuere hem were euer-more · in wo forte dwelle, and on þi lofsum leor · euer-more to loke, þen in alle blisse ben · euer wiþ-outen ende, and of þat briȝt blisful leor · forgon þat swete sihte. ¶ Þou art so schene & so briht · þat þe sonne weore desk, ȝif hit to þi blisful leor · mihte ben I-euenet. ¶ Ȝif I wol loue eny mon · for his feirnesse, forsoþe derworþe lord · I wol loue þe, mi leoue blessede lord: moder-sone feyrest, of alle þing swettest · founden in tast. ¶ A swete Ihesu gode leof · let me beo þi seruaunt, and lere me for to loue þe · louynde lord, þat onliche þe loue of þe · be euer al my likyng, mi ȝeornyng mi longyng[8], mi þouȝt and al mi worching. Amen.

Bote my swete lord · for þat sibbe frendes Kuyndeliche loueþ hem · vchon to oþer, þou cloþedest þe wiþ oure flesch · mon boren of wommon; þou toke

[1] S cause. [2] S halewey. [3] om in S. [4] S lore. [5] S loueliche. [6] om baþ? [7] S myht so. [8] S louyng.

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of hire swete flesch · wiþ-outen hire wemmyng · monkuynde follich, to þole al þat mon mai þole, and don al þat mon doþ · wiþ-oute synne one, and bicom vr broþur · of Fader and of Mooder, to maken hol [loue] vnbeden · bituenen vs alle. ¶ Who is þenne þat ne may · & ouȝte to be kuynde, to louen his oune broþur · of flesch and of blod? ¶ Nou my swete Ihesu · my derworþe broþur: my sibbe kun haue I leeued · for þe loue of þe, and þeiȝ heo me forsaken · ne recche þ me noþing, whiles þat I mai haue þe · al one for hem alle. ¶ For ȝif I þe haue · what scholde I more asken? I nouh[1] þat me neod is · ne may me frendes lakken. Þou art me more þen Fader · more þen Moder; Broþur or Suster · or eny worldliche frend, nouȝt aren hem to telle · aȝein þe al one. A swete Ihesu · mi derworþe broþer, of flesch and of blod · of fader & of moder: ¶ Mi swete derworþe lord · let me beo þi seruaunt, & teche me forte loue þe · benyngne lord, þat onliche þe loue of þe · beo al my likyng. ¶ Wel artou swete[2] · and louelich ouur alle, ffor in þe one is founden · þe pris of alle beute, þe pris of al richesse · of loue and of largesse, of wit & of wisdam · of miht and of strengþe. In þe is pris of sibreden · & of alle frendschupe, of al loueliche þing · þat mon may wiþ [in] loue ben. But ouer al oþur þing · þat makeþ þe so louelich, & so loueworþ to me · my derworþe lord, vnimete more: þin ouerharde hurtes, þi schome and þi woundes · þi pyne & þi passiouns, þi deore deþ on Roode · þat was so schendful for me; heo asken al hol my loue · and reuen al myn herte. A swete Ihesu leoue lyf · let me beo þi seruaunt, and lere me forte loue þe · louynde lord, þat onliche þe loue of þe · beo euer al my likyng, mi ȝeornyng and my longyng, my þouȝt & al mi worching. amen.

BOte moni for richesse · lemmon cheoseþ; ffor eueriwher mai men · wiþ catel loue chepen. ¶ Bot is þer eny Ricchore þen þou · my leue lyf my lemmon, þat richeliche regnest · in heuene & in eorþe? Þou art kud Cayser · þat al þis world weldeþ; ffor as þe prophete seiþ · Dauid in his psalme: *Domini est terra & plenitudo eius*, »þin is þe eorþe · and al þat þer-in woneþ«. þin is þe heuene · and al þat þerin lyueþ; þin is al þe wyde world · and al þat þer is inne. ¶ Al is þin my swetyng · and al þow wolt hit ȝeue me, ȝif I wiþ[3] al myn herte · al-one wol[4] þe. But þou lord þi-seluen · art wiþ-outen ende, vnymete more worþ[5] · þen ben alle þeose. Þerfore wol I loue þe · my leue lyf[6] my deore, and al-one for þi loue · alle þinges leten, þat mihte myn herte · from þi loue leden, or ben encheson þerof · to louen þe þe lasse. [A swete Ihesu &c.]

BOte what is Richesse worþ · or muche forto welden, þer wiþ-outen largesse · freodam lakkeþ? ¶ And ho is freore þen þou · or largore of ȝifte, þat furst madest al þis world · and ȝeue[7] hit to my wille. Þow ȝeue[8] me such lordschupe · ouer alle þi schaftes, and puttest vnder my feet · al þat þou schope. But I hit wikkedliche fordude · þoru my foule synnes. And þou for þi freodam · ȝaf for me þi-selue, to leese me from þraldam · þat I was put inue. ¶ Ȝif I eny þenne wole · for largesse louen, þe al one wol I lonen · swete Ihesu. For oþure þat ben large men · and corteis I-kudde, ȝiuen of heore goodes · after þat hem lykeþ: but þou sweete Ihesu · largest of alle, ne ȝeuest not one of þi good · to wouwe wiþ þi lemmon, bote [ȝeue][9] þi-self for me · in prys of my soule, þat

[1] r. I ouh. [2] S adds lord. [3] om in S. [4] S wol ȝiue. [5] S worþi. [6] Ms. leuelyf. [7] Ms. ȝiue. [8] S ȝiue. [9] Ms. to ȝiue.

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þin owne herte-blood · ne[1] woldest not wiþholden. So derworþe dreweri · ne so deore ȝifte, ne ȝaf neuer in þis world · lemmon to oþur. And also þat þou[2] for me · ȝaf so þy-seluen, þou hast me hiȝed[3] to þe · and ȝaf me al þi-seluen, to sitten on þi riht hond · coround in þi riche, wiþ euer-lykynde loue · to regnen in blisse. ¶ Who is þenne largore · þen þou art of[4] ȝifte, or so loue-worþi · [as þou] swete Ihesu? Wher may me[5] eny loue · so worþiliche setten, whose secheþ eny þing · þat eny loue askeþ, as on þe my lemmon · þat art loue-welle, and ȝeldest alle þat þe louen · wellynde stremes? A swete Ihesu &c.

But largesse is luyte worþ · and luyte loue worþi, þat riht rulynde[6] wit · and wisdam wonteþ. Ȝif I wol eny þenne loue · for wit or for wisdam, þen wol i loue [þe] · swete Ihesu; for þi wit is wonderful · and wiþ-outen make. ¶ Þou art wisdam i-clept · and wit of þi fader; ffor he þorw þat wisdam made · boþe heuene and eorþe, and als[7] his swete willes[8] was · al þis world wrouȝte, schop þe sonne and þe séé · and alle maner schaftes, and al he dihte wonderliche · as hit best semede. In-wiþ þe my leue lyf · is welle of alle wisdam, þat haþ so wonderliche wit · sprad so wyde-where: al þat is and euer was · and euer schal betyden, al hit is before-hond · to þi wit knowen. Ne may þer-wiþ no wisdam · in al þis world be founden, bute hit of þat welle · of þi wit streme. ¶ A swete Ihesu swete lef · swettest ouer alle, ȝif me wit to loue þe, let me beo þi seruaunt, þat I euere serue þe, and teche me forte qweme þe · louynde lord, so þat onlich þi loue be euer[9] al my likyng.

Bote mony mon for strengþe · and mony for his hardischupe, is ofte muchel i-leten of · and loued and honoured. And is eny so hardi, so bold and so douȝti: as þou art my leue lyf · founden in a-say? Nay forsoþe swete lef · þou berest þe pris of alle; for þow þi-self al one · ne dreddest not þyn ounne bodi, to fihten a-ȝeyn alle · þe deuelen of helle; þe wȝuche of hem alle · so is lest lodlich, miȝte he him schewen · [in][10] þe makyng þat he is, alle scholde ben a-gast · and grysen of him one, ffor no mon mihte him i-seo · and in his wit wone, but ȝif þi grace special · baldes[11] his herte. Þou art ȝit þer-wiþ · so vnymete mihti, þat wiþ [þi][12] deore hondes · nayled on Roode, þou bounde helle-dogges · and raftes hem heore preye, þat þei faste helden · for Adames sunne; and as a kene kempe · robbedest helle, and laddest out þi deore leef · þat is monnes soule, to þi briȝte boure · ful of alle blisse, to wonen in þi cluppyng · euer wiþ-outen ende. ¶ And þerfore ȝif me lykeþ · stalworþe lemmon, louen þenne wol I þe · louely Ihesu, þat art al mihti · and strengest of alle. Strengþe me to loue þe · [swete Ihesu], þat al my feblesse maiȝt · strengþen at þi wille, and wiþ þin heiȝe hardinesse · bi niȝtes and bi dayes, aȝeyn my wiþerwines · bolden[13] mi soule. A swete Ihesu miȝti leof · strengest of alle, strengþe me to loue þe, [14]let me beo þi seruaunt · derworþe lord, &c.

Noble men and gentil · and of heiȝ kuynde: mony wimmen leeten · menske forte loue. A swete Ihesu Merci · on what herre mon, mai I sette my loue · ȝif þat I þe lete? Wher is eny gentilore · þen þi-self founden? Þou art þat ilke kynges sone · þat þis world weldeþ, and kyng wiþ þi ffader · kyng of alle

[1] S no. [2] r. þou þat. [3] = heȝed. [4] S of þi. [5] in S corr. to i. [6] S ruled. [7] S al. [8] S wille; s erased. [9] om in S. [10] Ms. to. [11] Ms. baldest; S haldest. [12] Ms. his. [13] S holden. [14] S & let.

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kynges, and lord al-miȝti · lord of alle lordes. And ȝit art þow ouer þis · boren of mylde Marie, of Dauides kunreden · þe kyng of Abrahames blod. Of herre cunreden þen þou art · nis non vnder sonne. Louen wol I þenne þe · swete Ihesu, as þe gentileste leof · þat euer was in eorþe, þat neuer was[1] no lac · ne last wiþ I-founden; and þat com þe nomeliche · of kuynde of þi fader, of whom is al gentilrie[2] · and cortesye sprongen. Let me be þi seruaunt · gentil and hende, and lere me forte loue þe · my derworþe lord, so þat in þe loue of þe · my lyking and my Ioye, wiþouten eny oþur mong · euer be rooted fast.

MEkenesse and myldeschupe · are swete loue-tacches, and makeþ[3] ofte mony mon · leof and dere. And þou Ihesu my leoue leof · for þi muchele Mekenesse, as witnesseþ holi writ · to lomb were þou euenet. For aȝeyn alle schomes & serwes · þat men duden þe, neuer ne opnedest þou þi mouþ · to grucchen aȝeyn. And ȝit to eken al þat · al þe schome & sunne, þat synful wrecches of þis world · vche day recheles · don aȝeyn þi godhed · as þou no god ne were, þou þolest[4] al myldelich, and takest hit lihtlich, ne takest[5] not sodeynlich · wreche of vr gultes; but þorw þi muchele myldeschupe · abydest vs longe, euer sechinde loue · & beodyng of[6] grace. And þerfore my lemmon · my Ioye & my blisse, euer glad mai I ben · & blisful to wisse, þe false murþes of þis world · to leuen & misse, & euer resten in þe · to cluppen & cusse. A swete

Ihesu my leoue leof · my loueliche lemmon, mi derworþe derlyng · mi soule swetnesse: ¶ þreo foos fihten · aȝeynes me faste: þe false world and my flesch · þe þridde is þe deuel; ¶ þe world to make me fals · and tolle[7] me to þefþe; ¶ mi flesch to mony fulþes · of vntounes lustes; ¶ þe deuel wiþ his sleihþes · and wiþ his queynte crokes, to trappe me loþliche · to drawe me to helle. And for I was so ouer-arwh · and wok of my-selue, þei be-segede me · and kene besetten: And maden me mony a res · wiþ grennynde beere, fful grimme and ful grisly · as wolues as hit weore; wenden in heore wyse · wiþ sum kunnes ginne[8], wiþ a poynt of[9] chekmat · comen me wiþ-inne; and forsoþe ful neih · hedde i foule fallen, bi-trapped in heore clokes · and cauȝt til heore preye. And so dude I sikerly · þorw my foule sunne, so fer þat I hedde · be worþi to helle, ne hedde onliche i-ben · þin vnymete Merci, þat euer is so redi · and þi swete grace; þat after long abode · whiles I lay in sunne, and wolde not arysen · for non of þi callynges, ne for þi milde wouwynges · þat þou þenne madest, al [min] vnþonkes · derworþe lord, drouh me from myn enemy, so freoly & so frendly, þat I so wrecchedly · folewode so faste. ¶ Þat euer beo þou blessed · in heuene and in eorþe, heiȝed and heried · of al þat þou schope! for whon þe bale was most · þen was þe bote next; þe grace of þe holigost · hit taylede so. For whonne þou seȝe hit beo so · þat I ne wolde arysen, ne my-self stonden · aȝeynes my foos, ne blenchen heore wyles, heore crokes and heore gyles, but slouȝ slugginde lyen · slumbrinde in sunne: ¶ þenne come þou my leof · my lemmon my deore, wiþ liht leytinde loue · to seche me here. ¶ Þou felle for me gostly · from heuene to eorþe, and ruddest me raply · of al þat þer was; ȝif I lyȝe lodly · þou reysedest me redily, and ȝif I fallynde was · þou breyde me aȝeyn. ¶ At þe poynt of my fal · whon I most dradde, þou kuddest þe quikly · to make res-

[1] S nas. [2] S genterise. [3] S maken. [4] Ms. þoledest. [5] Ms. takest hit. [6] r. þi? Ms. tolleþ. [8] S gynnes. [9] S of a ch.

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cous. And al fihte þou þus · vche day neowe, to wite me and were me · in gostliche weorre. Þou vnderfonge bodiliche · for me for to fihte*n*, here in worldliche lyf · aȝeynes hem alle: ¶ wiþ pouert and wi*þ* schome · aȝeyn þe saut of þe world; wiþ peyne & wiþ passion · aȝeyn þe flesches lustes; wiþ louhnesse and Mekenesse · wi*þ* loue and studefastnesse, aȝeyn þe þridde fo þe fend: and al þou ouercome. ¶ And tauȝtest me beo þi-self · & sendest me miȝte, forto weorre wiþ hem · in þe selue wyse, þat I ne dredde[1] meschef: ne recchen of worldlich wo, of seknesse bodiliche · or gostlich fondynge, wrong of luþer monnes werk · or of wikked mouþes, of schome or of schendschupe · wi*þ*-oute mi gult, but euer stonde wi*þ* þe · in studefast herte, and þole þo*n*kyndeliche · al þ*a*t þ*o*u sendest. For alle suche bales · hose riht kennes, as witnesseþ[2] holy writ · beoþ toknes of bliss*e*—¶ Iacobus: *Omne gaudium existimate, fratres, cum in variis temptacionibus incideritis.* Þer art þ*o*u redilich · and stondest bi-sydes: wi*þ* alle þat beþ so biset · and troubled in care / or in anguisse · or wandreþ wawes Of þis worldly séé · seilen and faren; / þi-self steerest þe schip · & ledest to þe hauene Of euer-lastynde pes · þer alle weoles are*n*, / and art in vch a such fiht · in þe vanwarde[3], & makest scheld of þi-self · þi lemmon to sparen. // Now mi dere le*m*mon · who*n*ne hit so fareþ / þat hose harde be stond · haueþ þe to feere, / euer wolde I fihten · and seilen i*n* care / wi*þ* eni worldliche wo · to haue þe so neere. / Euer-lastinde fiht · leuer me ware, / to ben so sikerlich · scheld at þi baneere, / þen after fikelynde weole · for a gynge fare, / and leuen þe my le*m*mon · my derlyng my dere. ¶ A my deore le*m*mon · whil I þe harde cluppe, wiþ loue-likynde þouȝt · lastinde in herte, / al siker am I schild · aȝeyn þat me werren, ne þar i dreden here res · ne beo þei neuer so smerte. / Þer wol I reste*n* · and taken my truwe, þi-self stoppest my foos · and makest he*m* to sturte, / and so me witerliche witest · eu*er* while i dwelle, of heore ferliche affrayes · þ*a*t come*n* ou*er*þhwerte. // A mi swete le*m*mo*n* · my derlyng my deore, / hold eu*er* my þouȝt · in siht of þi chere, / þat I ne flitte þe fro*m* · in fiht þat is here, / but eu*er* schild me wi*þ* þi-self · to fiht in þi feere. ¶ Mi swetyng mi derlyng, min hony-brid mi luffyng, swettest of alle þing: ȝif me þat lastyng / of þi loue-likyng. Do me for to serue þe, lere me forte loue þe · louynde lord: so þ*a*t onliche þi loue · be al my likyng.

A Ihe*s*u my swete loue · þ*a*t þou art wond*er* riche, as al-weldinde lord · in heuene and in eorþe: and pore þe*n*ne þ*o*u bi-come · for me þ*a*t am so wrecched, whon þou in þi childhod · weore leyd in þe cracche; schend þou weore and schomed · of wikked me*n*nes monþes, fondet after wi*þ* þe fend · on fele cunne wyse, and siþen atte laste · schendfuliche & schomeliche, wiþ strong deþ & pyneful · hongede on þe Roode. ¶ Pore were þ*o*u furst boren · of þi leue mooder, þat mayden is and moder · of þe þat art hire fader. For in þe borwh of Bethleem · ne fonde þou no leuþe[4], wher in þi Bury-tyd · þou mihtest þe resten, but in a wouhles[5] hous · a-midde þe strete, þat was a symple refuit · in so cold a tyme. Þer weore þ*o*u wou*n*den · and swaþeled in Ragges, and after coldliche i-leyd · in a beestes Crubbe. So woldest þou be conu*er*saun*t* · and comnyn wi*þ* bestes, to maken vs caytyues · þat beestlich liuen

[1] S drede. [2] S witnesse. [3] Ms. vauwarde. [4] = shelter (Halliwell). [5] = wall-less.

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heere, *wiþ* þi-self conu*er*sau*n*t · in heuene-riche blisse. Þus poreliche bi-gu*n*ne þ*o*u · Ih*e*su my swete le*m*mon, for to lede þi lyf · in londe for me. // But whon þou eldore weore · þow wox more pore. For furst in þi childhod · þ*o*u heddest to þi foode / þe Milk of þi mooder brest · þe Maydenes pappe, and þi Moder redi · euer whon þou woldest, & whon þou sore weptest · to stille þe þerwiþ: ¶ But whon þ*o*u eldore was: þ*o*u þ*a*t all*e* feddest, boþe foules in þe flyht · & fissches in þe flod, men & alle beestes · þat heere lyf leden, þoledest for defaute of mete · mony hote honger, in bote of vre su*n*ne · as telleþ holy writ. ¶ And þ*o*u þat þe heuene · and al þis world wrouȝtest, ne heddest in al þis wyde world · whon þou scholdest dyen, wher-on þ*o*u miȝtest · þin holy hed reste*n*. ¶ But eu*er* bi-foren heddest þou · in ȝouþe and in elde, wher-*wiþ* þ*o*u mihtest · hulen þin holy bones. ¶ But atte laste of þi lyf · in þi meste neode, whon þ*o*u for me so reuþly · heng vppon þe Roode, þe*r* ne heddest þ*o*u so muchel · of al þis worldes wynne, wher-*wiþ* þin holy bodi · þ*o*u mihtest inne folden. ¶ Al þus my swete le*m*mo*n* · pore þ*o*u were þi-seluen, & to pouert of þis world · sannest þow þe toke. Pouert þow louedest · and pouert þou tauȝtest, and treweli þou be-hiȝtest · þin endeles blisse / to alle þat here for þi loue · pouert and pyne, Mesey[s]e and Mischeef · in pacience taken. ¶ A swete lord · hou scholde i beu riche / here vppon eorþe: & þ*o*u my leof so pore? . . . as þi-self weore pore · for þe loue of me, for to beo riche *wiþ* þe · in þin oune blisse; ffor *wiþ* pou*er*t & *wiþ* wo · schal me wele bugge*n*.

But pou*er*t *wiþ* menske · is eth forte þolen. (B)ut þou lord for my loue · *wiþ* al þat ilke pou*er*t, þou weore schomeliche ischent · reuyled and dispyset. For often men þe seiden · schomeful wordes / & scornful hokeres: longe weore al to tellen. // But [more][1] schome þoldest þow · þat neuer su*n*ne wrouhtest; weore I-taken as a þeof · & brouȝt bifore luþer men, heþene houndes · ffor te be demed of hem, þat art þi-self demere · and Iuge of alle worldes. ¶ And þ*o*u lord þ*a*t art lyf · of al monkuynde, weore dempned to þe deþ · & þ*a*t to schomeliche deþ, and þe mon-quellere · was to lyf i-saued; ffor alle þei criȝede on þe · so grisliche and loude: »honge Ih*e*su on Roode · & leese out Barraban«, and was þat Baraban a þef · worþi forte dyen, þat *wiþ* tresun in þe Borwh · hedde a mon quelled! // But more schome þow þoledest · my su*n*ne for to beeten, whon su*n*fol men so viliche · i*n* þi face spitten. A mi swete le*m*mon · my derlyng my deore, ho mihte more schome þolen · cristen or heþen, þe*n* þat me*n*[2] so lodlich · in his face spitten? and þ*o*u in þi louesum leor · þat ange*l*es to biholden: nare[3] neu*er* folle, such schome þoledest[4]! & al þe þhouȝte menske · for þe loue of me, so þ*a*t þ*o*u miȝtest *wiþ* þ*a*t foule spittyng · wassche my soule, & maken hit louelich · & schene in þi sihte. For-þi þou biddest me · eu*er* þenke þer-vppon, and seist on þis wyse: *Scito quoniam propter te mortificamur tota die*[5]; *[propter te sustinui]*[6] *obprobrium, operuit confusio faciem meam,* »Vnderstonde, þou seist, and þenk · þat I for þe loue of þe · suffre schome & bismare: schendful spittyng · of vnworþi men, heþene hou*n*des · amidde my face. And þ*er*fore ne dred þe nouȝt · ffor þe loue of me, to þole worldes schome · despyt and wikked wordes Of wikked me*n*nes mouþes · *wiþ*-oute*n* þi gult«. ¶ And schome

[1] Ms. muche. [2] Ms. mon. [3] = ne are. [4] Ms. þoledest þou. [5] Ps. 43, 22. [6] om; cf. Ps. 68, 8.

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of alle schome · soffredest þou lord, whon þou weore honged · al mooder-naked: wiþ-oute cloþ or clout · be-twene two þeues. Also · þei seiden · þe envyous Iewes: »He is worse þen a þef · & more schome worþi, and þerfore hong him heiȝe · bi-twene hem boþe, as he þat is heore mayster · & worse þen þeiu. ¶ A Ihesu my lyues loue · my derworþe lemmon, herte may to-bersten · þat þeron þenkeþ, folliche as hit was · in þi deolful deþ! ¶ Þou þat art worschupet · of al Monkuynde, of alle bales bote · and angeles blisse: mon for to worschupen & sauen from pyne, woldest of wikked men · þole so muche schome. ¶ Men speken mony tyme · of wondres þat fallen, of selcouþ þinges, þat in þis world misliche · ofte be-tyden: ¶ But þis was þe moste wonder · þat euer bifel in eorþe, wonder ouer wondres · seþþe þis world bigon: þat onlepi kuynde kyng · coroun̄d in heuene, þat schop alle schaftes · and weldeþ alle þing, to worschupen his enemys · wolde so mekelich, he þat is so louelich · honge so schomelich, bi-twene two þeues · as he were a þef. ¶ A swete Ihesu swete leof, tech me forte loue þe · so deore as þou louedest me · my deore lemmon; so þat onlich þi loue · beo euer al my likyng, my mourning my longyng, wiþ-outen eny endyng, amen.

But my swete lemmon · Inouh were þi pouert · [&][1] þi muchele schome · wiþ-outen oþer peynes. But þe ne þhouȝte neuer Inouȝ · for to buggen folliche · my loue al enterliche · whil þi lyf laste. // A swete Ihesu Merci: what pris settest on me? Ne was neuere vnworþi þing · half so deore abouȝt! For al þi lyf in eorþe · euer was in muche swynk · for me vnworþi wrecche, and euer þe lengor þe more; þat bifore þin endyng · so harde þou swonk, & trauayledest so sore: þat red blod þou swatest — *Factus est sudor eius sicut gutte sanguinis decurren[tis]*[2] *in terram*; ffor as seynt Luc seiþ · in his holy gospel: þou weore in so strong swynk · þat þi swot as blod-dropes, ron from þin holy bodi · doun vppon þe ground. ¶ But what tonge may tellen · what herte may þenken · for serwe or for rouþe, of þat harde boffetyng, þat horlyng and defoulyng, þat þou þoledest schomelich: at þi furste takyng ; whon þat Iudas Scariot · brouȝte helle-houndes, wiþ treson þe to taken · & bringe til heore princes. And hou heo þe bounden · so egerlych & so faste, þat þe blod sprong out · at þe fynger nayles: as holy halwen hit siggen · & writen is in boke. And bounden þe so harde · & ladde þe forþ ruydlich, betynde reuþlich, on Bac & on scholdres: and on vch a syde. And bi-foren þe princes, buffeteden [þe] & scornden · & blyndfellede þyn eȝen, pleieden a-Bobbeþ · & maden þe heor fool, & spitten in þi face · mony tyme & ofte, and maden hit so wlatsum · so bleyk & so blo: wiþ betyng & bustyng · and spittyng & spoutyng; wiþouten eny merci: þei dihte þe so. Þei grenneden vppon þe · and waggeden heor heuedes · and blatten out heore tonges · and bonteden on þe schomeliche · and maden þe þe mouwe. Siþen by-fore Pylate · hou þow weore naked · bounden til a pyler · and scourget so sore; so þat þow ne miȝtest · none weys wrenchen: ne heore smarte lassches · bi none gate blenchen. ¶ Þer weore þou for my loue · wiþ harde knotti scourges, swongen and beten · so smart and so sore: so þat þi louely leor, þat was so briht and so cleer, was al to-fouled and I-schent, þi skin to-riuen

[1] Ms. of. [2] Ms. decurrens.

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and to-rent; þ*er* stremed on vche syde a flood, of water and of red blod: þow lord wiþ so meke mood · þoledest al heore wille. Siþen on þin hed was set · a Coroune of scharpe þornes: so þat after vche a þorn · þe rede blod gon folwen. ¶ Siþen ȝit þei beoten dou*n* · þe coroune vppon þin hed; and dresseden hit and þraste, and duden hit sitte faste, so þat þe scharpe þornes · wente in to þe brayn. ¶ Setten a reod in þin hond · in stude of kynges septre, in scorn & i*n* heþing, and maden to þe heor knelyng, and seiden »heil be þou kyng«: and spatten in þi teeþ. And aft*ur*[1] al þat vileny, ne wolde þei not be[2] þ*er*bi, but luþ*ur*li & falsly · de*m*pned þe to þe deþ.

A derworþe lord · what schal I nou don? Nou mai I liue no more, for serwe and for sore: now my dere le*m*mon · schal vnderfonge deþ. Nou mai I M*ur*ne stro*n*gly, nou mai I wepe bitterli; nou may I syke sore · & serwen euer-more. // A, now me leden hi*m* forþ · to mount of Caluarie, to þe qualmstouwe · to don him þere o dawe. A, my deore le*m*mon · he bereþ þe Roode-tre: on his bare scholdre · for þe loue of me; his bodi is so tendre · his bones longe and lene: al stoupynde he goþ · þat del hit is to seone. ¶ A, mi swete le*m*mo*n*, þe duntes þ*at* þei smyte þe, þe serwe þat þei don þe! on vche a syde þei þreste þe · forþward vnwrestly, criȝinde hidously, to þi deþ hastily; & al þou þoledest louely: for me wrecche vnworþi. Lord þ*at* art almihti, ȝif me for þi merci · muynde of þat vileny, and felyng at myn herte: þi peynes hou þei smerte. // A swete Ih*es*u leoue lyf, hou mony men nou folewe þe · for to wondren on þe; þy frendes ben sori · and serwhfol in herte; þi foos folwen hokerly, and lyken in heore maystri, and horlen þe lodly · in al þis worldes sihte. // Allas: nou þei han I-brouȝt him · þider þer þey wolen hi*m* slen. Now þei casten hi*m* don*n* · and leien hi*m* on þe cros. Now þei streynen out his lymes · his senwes al to-bersten; his liþes breken out of Ioynt: þat non of hem may laste*n*. ¶ Allas my deore le*m*mon · hou may men for reuþe, aȝeyn so muchel fordede · do þe al þat wo? To þe þat art so loueli, so feir and so freoly, and þoledest so mekeli · al þ*at* þei wolde do! ¶ A Ih*es*u now þe driuen · þe blunte vnruide nayles: þorw þi feire hondes · and þi frely feet. Nou bersteþ þi skin · þi senwes and þi bones; min h*er*te cleueþ in my brest: for reuþe of þi mones. ¶ A Ih*es*u swetyng, wher is eny wepyng, wher is welle of teres, to lauen on my leores, þat I neu*er*e bi day · stunte nor be nihte, nou I seo þi feire lymes · so reuþli I-dihte. Þe blood of þi woundes · springes so breme, and stremeþ on þi white skin · so reuþe to sene; þy Moder lokeþ þ*er*on · þat virgyne clene: hir serwe sit þe sarre · þen þin as ich weue. ¶ A: now þei setten vp[3] þe cros · & setten vp þe Roode-treo, & þi bodi al be-bled · hongeþ þer-onne. ¶ A: Ih*es*u now þei setten þe cros · in to þe morteis: þi Ioyntes sturten out of liþ · þi bones al to-scateren, þi wou*n*des ritten a-brod · for-goled so wyde: lord þ*at* þe was wo bigon · in þat ilke tyde! ¶ A, my deore le*m*mon · who*n* þou heddest al bled, þou wox al druye · and go*n*ne þhirste sore; þei boden þe to drinken · Eysel and Galle, but whon þou tastedest þ*er*of · þow woldest no more. // A: my swete le*m*mon · teken[4] al þyn oþer wo, þei bonteden vppon þe · whon þou heng on roode, so mylde and so meke · as hit weore

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[1] overlined. [2] r. let be? [3] So far Ms. Simeon. [4] = to eken.

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a lomb; louȝwhen þe to bisemare · grennynde foule, wiþ schome schakinde here hed · in hoker & *in* scorn, ¶ seiden in vbbreid · »lo wher he hongeþ, þ*at* couþe saue oþer men: and saueþ nouȝt hi*m*-seluen«. ¶ Weo: lord: vre loue is luitel worþ · þat costen þe so deore, and ȝit vnne we hit nouȝt · þat þ*ou* hit haue here, but folwen vr lustes · in þe deueles fere, as þauȝ he be[1] bet*er* þen þou: and more worþ were. ¶ Allas allas for reuþe · þat I schal þe my le*m*mon, so foule seo demeynet: and myn is al þe gult; ¶ al for-drawen and for-rent, bi-spit & schomeliche schent, to sauen vs þ*er* we weore: for þat was al þi cause. ¶ A Ih*es*u swete le*m*mon: hou mai I nou libben: Nou I seo þe leoue lyf · þe loue of myn herte, mi derlyng my longyng, mi blesset lord my swetyng, wiþ armes white and louely · streyned so streytly · wiþ-outen eny merci · naked on þe Rode: so þat men may tellen · al þin holy bones. ¶ Þer þow hongedest reuþly, so cold and so blodi; al rau and wori: is þi swete bodi. ¶ A swete Ih*es*u · deore le*m*mo*n*, nou þ*ou* diȝest for me, hongynge on Rode-tre, & letest þin hed falle dou*n* · þ*at* del hit is to se. þe white of þin eȝen · is tornd upward. ¶ A Ih*es*u · nou deskeþ þe sonne. Nou þe eorþe trembleþ: and þe stones bersten. Nou þe te*m*ple cleoueþ · for s*er*we of my le*m*mon. Nou rysen vp þe dede, in witnesse of þi godhede: & walke*n* in Ier*usalem* · as writen was biforen. ¶ Allas noþing ne serwes · ne noþing ne rewes: for my deore le*m*mon · þat pineful deþ and schendful, wiþ-oute sake of[2] su*n*ne · soffred on þe cros. ¶ A mi deore le*m*mon, mi serwe mi blisse · myn only lyues loue, þat diȝedest so strong deþ: for al þis worldes lyf; þe pynfolest & reuþfolest · þat euer þolede eni bodi, or mihte dyen onne: for þe loue of me: ¶ A swete Ih*es*u þin ore · Let me nou dyen · i*n* þi blisful armes, from al þe loue of þis world · in to þe loue of þe; so þat only þi loue · beo euer al my lykyng.

But ȝit my derworþe leof · whon þei hedden þe slayn · al at heor wille, ne þȝouȝte hem not þ*at* Inouȝ, þat þei seȝe þi dede bodi · so reuþli honge on Roode; ne wolde þei not spare þe · de[d][3] ne o-lyue, but brouhte forþ Longius · þ*at* was a blynd kniht, and token hi*m* a scharp spere · to stinge þorw þin herte, so þ*at* hit clef a-two · and of þat ilke welle of lyf, þorw þat grisly wou*n*de: runne two floodes: ¶ þi Riche p*rec*ious blod · þat al þe world bouȝte, and þat deore holy water · þat al þis world wosch Of sake and of sy*n*ne, þat þei were fallen Inne: what þorw heore oune gult · & Adames sunne. ¶ A Ih*es*u swete le*m*mon · hou kuyndeliche openest þou me: þi derworþe herte · lyues and deþes, / fforte knowen witerli · al þi loue þer-inne, and writen hit dernely · in myn herte trewely, w*iþ* trewe loue-lettres: of þin herte-blood. ¶ Wiþ wronge þe*n*ne schulde I þe · al myn herte wernen: seþþe þou hit bouȝtest · so harde & so dere: myn herte wiþ þin herte · mi loue w*iþ* þi loue, mi soule w*iþ* al þi blisful bodi: & þin holy soule! ¶ A, swete Ih*es*u gode leof · let me be þi seruau*n*t, & do me forte loue þe · louynde lord; set as depe þi loue · to brennen i*n* myn herte: as þou wiþ þe speres ord · was stongen for me; so þ*at* onliche þi loue · be euer al my lykyng, mi ȝerni*n*g mi longyng, swete Ih*es*u heuene kyng, in þouȝt and al my worching, w*iþ*-oute*n* eny makyng · of eny oþ*ur* mong.

LAdi seinte Marie · Moder & Mayden, muche was þe serwe · set at þin herte, whon þou at þi sones deþ · stoode hi*m* so neih! Þou seiȝ al his serwes · þat

[1] *omit* be? [2] r. or. [3] Ms. deþ

was so harde bi-lad: ¶ I-streyned on þe Roode · his bodi al on bloode, þe kene coroune vppo*n* his hed: þat loueliche foode; ¶ His syde wiþ þe speres ord · opened so wyde; bi feet and bi hondes · to-reiht on vch a syde, þe stremes of his deore blood · þat gu*n*ne dou*n* glyde: Ladi wo was þe bi-gon: in þat ilke tyde. ¶ Þou lokedest on his swete leor · þi derlyng þi deore, hou*n*gynge reuþliche · on Roode in þeues feere; þe peyne of his passion · þe chau*n*gyng of his cheere, þin herte stongen þorw-out · þi deþ als hit weore — *animam tuam pertransyuit gladius*. ¶ Þou fel swonynde doun · ofte als I wene, and sikedest & sobbedest · ful sore bitwene; þi rode wox al won · þin heuȝ al grene, þat was biforehond so briht · so feir & so clene. ¶ Ladi þe teres · þ*a*t þ*o*u þere leete, þi breste & þi chekes · maden al weete; þou lokedest vpward · to hi*m* þat was so swete, & euer at þe ende · ful sore þ*o*u dudest wepe. ¶ Whon þou bi-heolde his wou*n*des · so g*r*isly and grete, and þ*a*t þ*o*u scholdest hi*m* for-gon · & bodiliche leete: þen wox in þi breste · my ladi so swete, monyfold serwe · and muchel vnymete. ¶ Ladi for þ*a*t serwe · þat sat þe so sore, þat þ*o*u heddest for hi*m* · and he for þe ȝore, to slaken out of serwe · al þat þer-Inne wore: led hem to þi blisse · al þat he þolede fore.

LAdi Milde Marie · Mooder of Merci, help of alle helplese · and su*n*ful of[1] hele, socour of alle serwe · & boote of alle bale, to alle þat trusteu in þe · and sechen þin helpe: ¶ help me Marie · milde queene, ladi of heuene ... Emp*e*risse and Mayde*n* · & God*us* deore Mooder. Derworþe ladi · for to saue synful: Ih*e*su Cr*i*st bicom þi sone · and dude þe þat menske; ffor vre sake weore þ*o*u maad · Maiden Godes Mooder. Neore þow nouȝt as þ*o*u art · hiȝed ouer alle, qween of alle blisse: ȝif synful ne weore. For-þi ouȝte*n* sunful · calle to þe sikerly, for whom þou hast þin heyȝnesse · and þi muchele grace. ¶ Maiden and Moder þou art: and his Mooder þou art, his hondewerk þou art · his spouse and his douȝter: his þat welde and wrouȝte · alle maner schaftes, þat regneþ ay in blisse · wiþ-outen eny ende. ¶ A swete ladi Marie · muchel is þat menske: eu*e*r to ben in blisse · such a sone*s* Mooder, wi*þ* al hol Maydenhod · and Maydenes menske; and hast hi*m* so in baundou*n* · and al at þi wille: þat he wole al þ*a*t þ*o*u wolt · ouer-al be forþed. And forte schewen vs þis · he streihte þe his Riht arm · as he heng on Roode · and bouwede touward þe · his derworþe hed · as ȝif he seide to þe: »Moder al þ*a*t þ*o*u wolt · schal ben at þi wille«. ¶ A swete ladi · whi ne haue I eu*e*re · by-fore myn herte eiȝen · ȝoure þreo serwes: þi sone i-streyht on Roode · þorw-driuen feet and hondes · wi*þ* Irene nayles, blodi his syde; and þou stode him bi · and seynt Ion þe Ewangelist, weopynde on eiþer half · wiþ serewhful sykes. ¶ Whi ne bi-holde I eu*e*re · þis in myn herte, and þenke þat hit was for me · and for oþ*u*r su*n*fol, þ*a*t he rudde out of helle · and ȝaf vs heuene-blisse? ¶ Þis þouȝt wolde sikerliche · cundle a bre*n*nynde loue; þat weore þe herte neu*e*r so cold · ne schulde neuer su*n*ne · ben folfuld in dede · þer [þat] þouȝt ware.

A Ladi þi[2] Ioye · þou heddest of his vprist, after al þi serwe · þe þridde day of his deþ; whon þou wi*þ* þin eiȝen · seȝe hi*m* o-lyue, in vndedliche lyf · to liuen wiþ-outen ende! Þer com þe cu*n*fort · and Ioye after care: whon þou

[1] r. and of sunful. [2] r. þe.

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seȝe hi*m* glorifyet · boþe god and mon, his bodi þat was seuenfold · briȝtor þen þe sonne; blisful was þe swete siht · þe to loken onne! // Ladi for þat blisse · þ*a*t þ*o*u heddest þenne, bring me to þat blisse · þ*a*t þ*o*u wonest Inne. And parte w*i*þ me of þi deol · in herte for to felen · su*m* of his serwe · þ*a*t þ*o*u for him heddest. And help me þat I here mote dyen · in oure boþes loue: and rysen at domes-day · in oure boþes[1] blisse; Þat I may þ*er* felen · þe fruit of bugginge: and ȝe brouken of me · þ*a*t was so der*e* bouȝt.

A swete Ih*es*u sweete leof · my lemmon my deore lord, swettest of alle þing · my leue lyf my lyues loue: // þou me hast defendet · aȝeyn myn enemys þreo, wiþ al þi lyf · wiþ þi deþ, and madest of me vnworþi: þi le*m*mon and þi spous, // and brouȝtest me so seliliche · out of þe false word[2], as þin owne derli*n*g · to þin owne boure, ¶ and as I weore þin owne brid · here in to þi cage, to wone w*i*þ þi-self · in þis holy place, þat no mon of al þis word · ne þar me wiþ delen: but þi-self al one · ¶ Ih*es*u my deore le*m*mon; where þat I may þe sen · In muynde so priuely · and wouwe þe so louely · and cluppe þe swetely · and clepe þe so redili, and as I were þi druri · ay dwelle þe bi; ¶ wiþ a loue longyng · and a stille mournyng, þat me ne schal beo lykyng · in þouȝt of worldliche þing, but in Ih*es*u heuene kyng, mi leue lyf mi derlyng, þat haþ me loueliche lad · in to þis seli wonyng. ¶ A lord blessed mote þ*o*u be · þat hast ordeynt for me · boþe mete and drinke: cloþing and oþer þing · & me ne þar not swynke, but only tende to þe: Ih*es*u blessed mote þou be. ¶ A swete Ih*es*u swete leof · my lyues loue my swetyng, þ*o*u hast maad me of nouht, fro þe deþ þou hast me bouȝt, ffrom þe world in to þi chau*m*bre: leue lord þ*o*u hast me brouȝt, and more blisse þ*o*u hast me hiȝt: þen wiþ herte may be þouȝt. ¶ A, swete Ih*es*u my deore lemmon · þat þus muchel hast don for me: what may I þe*n*ke · what may I speke · what may I worþly don: for þe loue of þe? what may I ȝelde þe · what may I þole for þe · aȝeyn þat þ*o*u hast þoled for me? ¶ A, mi swete spouse · mi deore loue: me be-houeþ þ*a*t þ*o*u beo · eeþ for to paye, as I wot wel þ*a*t þ*o*u art; for a wrecche bodi and a weyk · I haue heer on eorþe, þat I hedde of þi ȝifte · ful feir & ful clene, but I haue muchel enpeyred hit · and lodliche I-fuiled. ¶ But ȝit such as hit is, I ȝiue hit þe eaterlyche · to þi seruise: nayled and sprad faste in my roode · in þis holy ordre, as þou weore nayled for me · in þin harde roode. ¶ And here wol I dwellen · w*i*þ þe my swete le*m*mon: and neuer-more wol I · of my Roode comen, neu*er* whil þ*a*t I lyue: for þe loue of þe; þen wol I beo grauen · heer vnder þe eorþe · as þ*o*u weore grau*e*n for me: and on domes-day wol I rysen aȝeynes þe, and we*n*de*n* þe*n*ne al hom wiþ þe: and wonen in þi blisse · þ*a*t þ*o*u greiþest nou · vche day to me. ¶ A swete Ih*es*u leoue lyf · so murie and so swete hit is · forte dwellen heere, on Rode as þi fere, to þole pyne for þi loue · þat bouȝte*st*[3] me so dere.

For whon I in my soule · wiþ al hol muynde · seo þe so reuþly · hongen on Rode · þi body al on blode, þi limes al to-reyȝte · þi Ioyntes al to-pliȝte, þi wou*n*des and þi leoue leor · þat was so briht and so cleer, ben now mad so gr*i*sli · and þow lord so mekely · tok hit al so louely · for me þ*a*t was þin enemy: þe*n*ne fele I redili · a tast wonder ferli · of þi derworþe loue · þat

[1] Ms. bōþes. [2] = world. [3] st. overlined.

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*pr*ecious druri, þat fulleþ myn herte so · þ*a*t al worldliche wo: hit makeþ me þinken hony-swet · whoderward so euer i go. ¶ Swete lord þin ore · where is eny blisse · aȝeyn þe tast of þi loue · at þin owne come: Whon þyn oune Moder · so louely of chere, þyn owne bodi on þe cros · derworþe deore, in þe selue liknesse · þ*a*t þ*o*u þe*n*ne were, beodeþ me to cluppen · as myn owne fere. ¶ Þe*n*ne ginneþ þe loue · to springen at myn herte, and glouweþ vp in my brest · wo*n*derliche hote: þe loue-teres of myn neb · re*n*nen ful smerte, my song is likynge of loue · al w*iþ*-oute note. I lepe on him raply · as grehou*n*d on herte, al out of my-self · w*iþ* loueliche leete[1]: and cluppe in myn armes · þe cros bi þe sterte, þe blood I souke of his feet · þat sok is ful swete. ¶ I cusse and I cluppe · and stu*n*te oþerwhile, as mon þ*a*t is loue-mad · and seek of loue-sore: i loke on hire þ*a*t hi*m* bri*n*geþ · and heo biginneþ to smyle, as þauȝ hire likede wel · and wolde i dude more. I lepe eft þ*er* i was · and auntre me þore, i cluppe and I cusse · as I wood wore: I walewe and i souke · i not whuche while, and whon I haue al don · ȝit me luste more. ¶ Þe*n*ne fele I þat blood · in þouȝt of my Mynde, as hit weore bodilich · warm ou my lippe: and þe flesch on his feet · bifore and beohynde, so softe and so swete · to cusse and to cluppe[2]. Heo openeþ hire Mantel · þ*a*t ladi so kuynde, and happeþ vs þ*er*-vnder · in þat muri fitte; ȝif eni mon vs askeþ · þeer men may vs fynde, as hem þ*a*t lykeþ þ*er* þei ben · & loþ is for to flitte. ¶ Swete le*m*mon leoue lyf / mony wo haue þei · þat are not holliche w*iþ* þe: i*n* þi*n* holi cluppyng. But wel is me þat I may, eu*er*more niht and day, al þis world forsaken · and beo w*iþ* þe al one. ¶ Also my swete Ih*es*u · my deore lyues loue, as þ*o*u on þe roode · sperred wiþ þe[3] nayles · ȝeue þi soule out of þi bodi · for þe loue of me: ¶ also my swete le*m*mon · I as on my Rode · sperred in myn ordre · from worldliche murþes · and fleschliche lustes · in peyne wiþ þe, ȝeue my soule · and my bodi · and al myn herte blisse: w*iþ* al þe lust of my lyf · to þe loue of þe. And I preye þe derworþe lord · for þyn holy nome: þ*a*t þ*o*u receyue loueli · of me wrecche vnworþi · þat ȝifte so freoly · al in to þi merci, þ*a*t I neuer loue oþ*ur* þi*n*g · but al one þe. ¶ For I ne may nouȝwher my loue · my bodi ne my soule: bi-setten better elles-where · þen on þe al one, so louelich lord as þ*o*u art · so worþiful and so precious, in bodi & in soule: and eke in deite, þat hast only in þi-self · alle man*er* þi*n*ge: wherfore eny þing · mai be loue-worþi. ¶ For ȝif I my wrecche loue · beode for to sullen, and sette þeron as heiȝ pris · as herte may beo-þenken: ȝut weore al þat for nouȝt · þ*a*t þ*o*u ne most hit hauen. For sikerliche my swete le*m*mon · þ*o*u hast don more þ*er*fore: and ȝit woltou more don · þen I my-self con þenken: And þ*er*fore I coude not · ymagen so heiȝ pris, þ*a*t þ*o*u nast don heer-tofore · moni-fold more. For lord whon þat I nas nouȝt · þe*n*ne þ*o*u me maadest: and þat lyk þi-seluen; and for þ*o*u madest me lord · al þ*a*t I am: I am al þat I am · holden to þe one. For in þat ilke makyng: þ*o*u madest me so clanly · so feir and enterly, w*iþ*-outen lac of eny lyme: lyk þi-self al-one, wiþ al my fyue wittes · resonable as angel, and þin holy angel · a-signet my seruau*n*t, and nouȝt onliche he: but also þi-seluen; and don me muchel more, ȝiue me wiþ[4] my cristendam · al hol þi-seluen, and muchel more þen I con · my-self vnderstonden. ¶ [5]But ȝit þow [þat]

[1] r. lote. [2] r. clippe. [3] r. þre? [4] Ms. wiþ me w*iþ*. [5] The last part offers difficulties in text and metre, owing probably to its not being fully perfected by the poet.

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madest me · þou art so noble in þi-self · an hondred þousend fold · and vnymete more: þen al þis world may þenken. And also muchel as þou art worth · am I holden to þe, þat al þi-self hast ȝiuen to me: and madest me of nouȝt. // Wherfore in þat wit · þat þou lord hast ȝiuen to me, wot I wel forsoþe and seo · þat I am holden · fully to loue þe for me, and þat þou hast me don · muchel more monyfold · þen I con seon or knowen; and ȝit a þousend-fold · and vnimete more · am I holden for þat þou art · more þen for my-seluen.

But swete Ihesu my lyues loue · nouȝt onliche madest þou me of nouȝt: But þerto, whon I was loren þorw myn oune defaute, þou founde me and bouȝtest me · aȝeyn wiþ þi blod. But what ȝeue[1] þou for me · to bugge me to blisse? forsoþe lord a deore prys: þi-self to þe deþ. ¶ But swete lemmon leoue lyf · of my furste makyng: am I holden to þe · muchel more þen I am · & more þen I con þenken; and siþen of my fyndyng · & of my deore buggyng, þat þou me bouȝtest wiþ þi deþ · am I nou double holden. But so muchel monyfold · and vnimete more: is in þat deore buggyng · þi derworþe loue i-kud · þen was in þat makyng, þat I ne wot what I may siggen · ne rikene þeronne. ¶ But ouer in(!) al þis worldes wit · may nempnen or þenken · am I holden so fer · and so muchel more: þat al þat euer may beo þouȝt · al nis as riht nouȝt · aȝeyn þat I am holden. ¶ But ȝit my swete derlyng · my lyues loue my swetyng, not onliche madest þou me of nouȝt · and after whon þat I was loren · aȝeyn þou bouȝtest me wiþ þi deþ · so deore vppon þe Roode: But ȝit ouer al þis · þou hast me trewely be-het · al þi-self in blisse; þou þat[2] me madest so · and me so deore bouȝtest, woldest wedde me to þe · & ȝiuen euermore þi-self · al hol to be myn owne.

A swete Ihesu my leoue lyf · my lemmon my gode lord, mi swetyng my derlyng · swettest ouer alle þing: ¶ what schal I nou siggen? ffor nou am I þrefold holden for to louen þe · // In as muchel as I am · // and þrefold more þen I con · // and þrefold wiþ-outen meþ more þen in al þis world: wiþ herte may beo þouȝt. ¶ On is for my makyng · ¶ anoþer for my buggyng, þe þridde is for my weddyng: to þe myn owne spouse. ¶ A Mi swete lemmon: what schal I nou don: þat I nam but o-fold · and I-holden to þe · al my-self þrefold, muche more vche fold: þen herte may þenken? ¶ Nou swete Ihesu leoue lyf · my derworþe lemmon: al þe þouȝt þat i con · onliche hit is for þe, where þat I may fynde loue: Inouȝ for to ȝeue þe. // And þauȝ I wuste where · so muche loue to fynden: ne haue I wher to leggen hit · ne wher-in to don hit. ¶ For wel I wot þe soþe · þat þauȝ my sely herte · weore widdore and largore · þen is al þis wyde world: ȝit weore hit not suffisant · half þat loue to holden, ne þe þousend part · þerof to biclosen; ffor wel I wot sikerly · þat neede hit moste bersten: wiþ strengþe of loue-longyng · to þe my leoue lord. ¶ Swete Ihesu my leoue lyf · my lemmon so deore, ffeir swetely and freo · and louely of chere, let me beo þi seruaunt · and serue þe here: þat I may in þi blisse · sitte þe neere. ¶ Swete Ihesu my lyues loue, þat sittest so heiȝe in heuene aboue, ¶ what schal I don · ¶ what schal I seyen · ¶ what schal I þenken in þi loue? For hit is so wonder muchel · wiþ-outen eny[3] bigynnynge, þat þou me formedest

[1] Ms. ȝiue. [2] Ms. þat þou. [3] r. in þe.

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furst · and madest lyk þiself of nouȝt; ¶ and eft ȝit hit is so muchel in þe middel worchyng: þat wiþ þi bodiliche lyf · þou hast me siþen longe I-souȝt, and wiþ þi deþ þat was so hard · vppon þe Roode so deore bouȝt; and heiȝtest me more monyfold: þen wiþ herte may be [þ]ouȝt[1]. For al þi-self al one · al-weldinde lord, verrey god and soþfast mon · in bodi and in soule, þou hast me hiȝt trewely · forte ben myn oune, in more blisse endeles · þen herte may þenken. And tokne special · bifore mony oþure, þow takest me of þi cortesy · as þin owne druri: Drawen out of þis false world: my trichour and myn enemy, and put me her priueli · to lere me louely · ffor to singgen swetely · in þin oune cage: so þat þou beo al my song · wiþ loue-teres euer among, þat i do neuer þat wrong · to maken eni oþur mong · of no worldliche þrong · til tyme of myn heþen-ȝong, þat I heþene to þi-self: make my passage.

But swete Ihesu leue lyf · my lyues loue mi lemmon, loue þe wol I as I con · and leten for no mon. For nou wot I what I wol don. Siþen þat þe loue of þe · is so vnymete muchel ¶ þat I ne con not þenken þerof no bi-gynnyng · for my furste makyng; ¶ ne I ne con seo þerof · mesure in þe middel · for my middel buggyng · wiþ þi deore diȝing; ne I ne con þer-onne · þenke non endyng · for my trouþe pliȝtyng · þat I made at chirche-dore: whon I was a child ȝyng · to þyn owne weddyng: ¶ Swete Ihesu swete leof · siþen I ne con of þi loue · be-gynnyng ne endyng, forsoþe swete lemmon · swettest of alle þing, a-midde þi loue I wol me don · bitwene to þin armes; ¶ and þere wo I lslepen and waken, and þere my preyers maken, murþes in mournyng · þer wol I taken, and al þis worldes lykyng · for þi loue forsaken. ¶ Þer wol I cluppen & cussen, and swete loue-sawes ine wissen, and in a lykynde baþ · baþen of blisse, þer flowe teres of loue · wiþ-outen eny lisse. ¶ Þer wol I souken of þi syde, þat openeþ aȝeyn me so wyde, wiþ-outen eny fluttiyng · þer wol I a-bide, as[2] hit was opened for me · so blessed be þat tyde. ¶ Þer wol I lyuen and d[e]ye, bi-loken in þyn armes tweyȝe, and þe my lef loueliche preye, þat þou me so wiþ þi loue t[e]yȝe, þat I may of þi merci wiþ þi-self steiȝe, to loue þi fader in siht of his eyȝe. ¶ A swete Ihesu swete lef · my deore herte my lyues loue, mi lyf · mi deþ · mi blisse: ffor þou ordeyndest me · to þi deore lemmon, Bi-twene þin armes ley I me, bi-twene myn armes cluppe I þe; nou ȝif me felyng · in þe wiþouten ending, and hold me in þi kepyng, swete Ihesu heuene kyng. Amen.

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[1] Ms. bouȝt. [2] Ms. as as.

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Works wrongly attributed to R. Rolle.

Many religious tracts have, both early and recently[1], been attributed to R. Rolle without sufficient authority, or erroneously. This remark applies chiefly to Tanner, the acknowledged authority in medieval bibliography, whose long list of works of R. Rolle (Bibl. Brit. 1748, p. 375) contains divers pieces that are either doubtful (no older or northern Mss. being as yet known to exist) or spurious (being later adaptations, imitations, or translations of works of his); while others (as the Scale of perfection) must be ascribed to W. Hilton. Many of these pieces are found in Ms. Harl. 1706 (and Douce 322), the same Ms. that contains the pieces printed in 1516 unter R. Rolle's name (ed. p. 72—123); others in Rawl. C 894, Reg. 17 C XVIII (these 2 Mss. having the same contents), Corp. Chr. Coll. Oxf. 220 (contains N. 6—8); others in Ms. Univ. Coll. Oxf. 97, &c.

1. (Consilia Isidori).

Ms. Harl. 1706.

(Ascribed to R. Rolle by Tanner. This piece occurs twice in the same Ms. Harl. 1706, fol. 140, and fol. 90; also in Rawl. C 894, Reg. 17 C XVIII fol. 104. It is a close translation of a Latin text extant—with works of R. Rolle — in Ms. Mm VI. 17 (without title) and printed with the Speculum Christiani by Wil. de Machlinia 1484?) under the title: Sequuntur monita de verbis b. Ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare. The headings are a later addition; in Mm all the sections begin with O homo. The translation agrees more with Machlinia's text than with Mm; it is possibly by W. Hilton or one of his followers.)

f. 140.

[2]These ben the gadered counsey[les] of seynte Isodre, to conferme man howe [he] schalle fle vyces and folowe vertues.

¶ Consyderacyon of a man hym-selfe.

O[3] Man, knowe þi-sylfe[4], knowe what þou arte, knowe þy begynnynge: whye þou were borne, into what vse or ende þon were goten, why þou were maade[5], to what þinge in þis worlde þou were formede. Haue mynde of þy makynge[6], b[e][7] suche as þou were maade, ȝee suche as þi maker formede þee, suche as þi creator ordeyned þee[8].

Off yuel þouȝttys[9].

Euery day ransake þin herte, euery day examyne þin herte; kepe þi soule fro synnefulle þouȝte, and[3] lette not foule þouȝte ouer-þrowe[10] þi mynde. Whan a

[1] In the Mss., several pieces are erroneously ascribed to R. Rolle, so in Ms. Digby 18 the poem on the 7 Penitential Psalms, which more probably is by Rich. Maydestone; in Arund. 286, 2 epistles ('Here byginneþ a pistle maad of Richard Hampul as somme supposen, but who euer made it, myche deuout þinge is þerinne'), which, in my opinion, belong to the author of the Pore Caitiff; in Ji VI. 40, f. 207, an extract from the Mirror of St. Edmund; in Harl 674 The clowd of unknowing, and other tracts. Recently, the Catalogues of Mss. have ascribed many works to R. Rolle without any foundation, so the Memoriale credentium in Ms. Dd 1. 1 and Harl. 2398, the northern Homilies (Dd 1. 1), and all or most of the contents of Mss. Ji VI. 55, Ji VI. 40, Ff V. 45, the contents of Ms. All Souls' Coll. 24 (and Harl. 2330) &c.

[2] title *al.* om. [3] *al.* om. [4] H_1 adds & thy lyff. [5] Reg. adds: of whos makynge thou were maade. [6] Lat. Memento condicionis tue. [7] Ms. hy. [8] H_1 om ȝee—þee. [9] Ms. pounttys. R omits the titles. [10] H_1 goo thorough.

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Ms Harl. 1706.]

schrewed þouȝte towecheþ þee, consent not to hyt; kylle þe serpent[1] whane he fyrste apereþ, trede a-downe þe serpentys hede, ¶ caste vnder foote þe bygynnynge of yuelle suggestyon or styrynge to synne, amend synne þere w[h]ere yt is knowen[2]. In þe bygynnynge wiþstond a schrewde þouȝte, and þou schalte ascape welle the remenaunte.

Off chastyte.

Be þou[3] not defoulyd wiþ eny vnclennes, be þou not spotted þoruȝe eny luste; lete lechyrye growe no more in þe. ¶ Chastyte ioyneþ a man to god, to chastyte ys byhyte þe kyngdome of heuen. Yf þou ȝite fele the styryngges of þi flesche, yf þou ȝite be touched wiþ pryckenges of þi flesshe, yf þou ȝite be styryd wiþ þe suggestyon of luste, yf þe mynde of lecherye tykylle ȝite þi wylle, yf þi flesshe ȝite fyȝte aȝens þe, yf lecherye ȝit temteþ þe, and[3] yf luste ȝit styreþ the to synne: sette byfore þee þe mynde of deeþ, putte byfore þee þe day of þi deeþ, sette byfore þinne yȝen þe ende of þi lyf, putte byfore þee þe streyte dome þat is to come, putte byfore þee þe hard tormentys þat ben to come, sette byfore þee þe euerlastynge fyer of helle, putte byfore þee þe orryble peynes of helle.

Off contynuale preyer.

Preye[4] wiþ wepynge contynually, preye besylye, byseche god day and nyȝte, morne and sorowe euer for synne. Aryse in þe nyȝte to preyer. Lette preyer be to þe contynualle armure. ¶ Þis ys þe fyrste vertu aȝens temptacyon: deuellys ben ouercome by preyer; preyer avayleþ aȝen alle yuellys.

Off fastynge.

Chastyse þi body, by fastynge, by abstynence and by scarsnese; þou ma[i]ste not ouercome temptacyons in her hyȝe hete, but yf þou be lerned to faste. Þoruȝ mete forsoþe groweþ luste, plente of mete styreþ þe flessh to lecherye; but by fastynge luste ys restreyned, by fastynge lecherye ys ouercome.

Off drynke.

Drynke forsoþe ys þe instrumente of lecherye. Fyer by castynge-to of wode encreseþ more and more; þe more mater ys in þe fyer, þe more ys þe flame.

Off lokynge.

Thynne yȝen ben þe fyrste dartys of luste, syȝte ys desyer of woman, and woman of man[5]; mynde ys cauȝte by þe yȝen. Wiþ-draw þin yȝen from wantownes, set hem not in the bewte of flesshe; byholde not a woman to desyre hyr, do awey the cause of synnynge, and[3] leue[6] bysydes þee þe mater of trespassynge; yf þou wolte be sure fro lecherye, be þou desceuered fro women, boþ in body and syȝte.

Off wommen.

If þou be departed in body from wommen, þou schalte [falle] from þe entente of synne. Yf þou sytte bysydys a serpente, þou schalte not longe be unhurte; yf þou be longe byfore a fyre, ȝhe alle-þouȝ þou were made of yren, sume tyme þou schuldeste melte; yf þou abyde ryȝte nye perelle, þou schalt not longe be syker. Ofte-tyme leyser[7] haþ ouercome whom wylle myȝte not.

Off good bysynes.

Lecherye ouercomeþ[8] soone a man ȝouen to ydylnes, luste brenneþ greuousely whom sche fyndeþ ydylle. Luste ȝeueþ place to trauele, to werke, to bysynes and to laboure. Þerfore be ware of ydylnes, lede not þi lyfe in ydylnes, spende[9] þi body in laboure, vse sume maner of bysynes, seke vnto þe sume profytable werke[10] where-vpon þe entent of þi soule may be sette.

[1] Lat. scorpio. [2] Lat nascitur(!). [3] *al* om. [4] Ms. Preyer. [5] and—man *al.* om. [6] *al.* ley; Lat aufer. [7] L. assiduitas. [8] R ouerturnyth. [9] *al.* were; L. fatiga. [10] R wirker.

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Ms. Harl. 1706.]

Off redynge.

Zeue þe moche to redynge, take hede in medytacyon of scrypture, bysye þe in þe lawe of god; haue a customable vse in deuyne bokes. Redynge trewely [techeþ] what þou schalt schone ...[1], redynge telleþ whyder þou goeste. In redyng*e*, wytte and vndyrstondynge encreseþ. Þou schalt moche profyȝte in redynge, yf þou do as þou redyste.

Off mekenesse.

Be þou meke, be þou grounded in mekenesse, [be þou][2] laste and loweste of alle. By mekenesse make þi-selfe leste[3], sette þi-selfe before noman, trowe þi-selfe a-boue noman; a-vaunte not þi-selfe, boste not þi-selfe[4], enhaunce not þi-selfe wanntounly; streche not forþe þe wynges of pryde; so moche þou schalt be þe more precyouse afore god, þat þou setteste lytylle pryce by þi-selfe. ¶ Bere þ*er*fore schamefastenes in chere by mynde of þi defauȝttes, for schame of þi synnes be dysmayed to loke prowedly, walke wiþ a lowe chere, wiþ a meke mouþe, and wiþ a sad vysage. In hyȝe worschype, haue grete mekenesse; alle-þouȝ þou be of hyȝe power, restreyne hyȝnes in þi-sylfe, lete not worschype make þe prowde; þe heyȝer þou arte in dygnyte, þe lower by mekenesse þou make þee.

Sadnes of mynde.

Be not sory in þi dysesys[5], in þi sekenesse þanke þou god. ¶ Be rather more bysy[6] to be hoole in soule, þan in body. If prosperytees[7] come: be þou not prowde; yf aduersytees falle: be þou not heuy. Knowe in[8] þi-selfe þat god haþ prowued þe in sorowe for þat þ*o*u schuldeste not be prowd. Be euen þ*er*for in alle þinges; for ioye neyþer for sorowe chaunge neuer þi mynde. Vnderstonde welle þere is noþinge but yt may falle as god wolle, and yf þese þinges be þouȝ[t]e on byfore, þei ben þe esyer whan þey falle*n*; and þ*er*for what-so-euer happeþ, suffre yt mekely wiþ fre wylle.

Off paciencye.

Be more redy to suffre dysese, þen to do yt. Be pacyent, be meke, be softe, be esy. Kepe pacyence in alle þinges, kepe softenes, kepe mekenes. Sette by-fore a scharpe worde þe schylde of sufferaunce, and[9] þouȝ eny man sterre þe to wraþe, þouȝ he whette þee, þouȝ he chyde þee, þouȝ he blame þe, þouȝ he repreue þee, þouȝ he do wronge to þee: be þou stylle, holde þi pees, sette not þere-by[9], speke not a worde[9] þere-aȝens; for by sylence þou schalte þe sonner ouercome.

(Of manhod[10].)

Lerne of Cryste manlynes, take hede at Cryste and be not heuy; he sufferynge wrongges lete to vs ensample. ¶ He bobbyd and buffetyd, spytte vpon and scorned, nayled honde and foote, crowened wiþ þornes, dampned to þe crose: euermore helde hys pees; ... [11]and so tempre þ*o*u þi dysese by consyderacyon of ryȝtewysnes—and þ*o*u schalte suffre yt þe lyȝtelyer, yf þou take hede wherefor yt comeþ.

Off peece.

Loue peece wiþoute-forþe, loue peece w*iþ*inforþe, kepe peece w*iþ* alle men, wiþholde alle men in myldenesse, beclyppe charyte, proue more þi-selfe to

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[1] *al.* add: Redynge shewith what þou owiste to drede; L. lectio docet quid teneas(!). [2] Ms. oon, *al.* be thou. [3] R om By—leste. [4] R om boste—þiselfe. [5] *al.* disese. [6] *al.* be besy rathar. [7] *al.* prosperite. [8] *al.* om. [9] R adds: kepe silence, answere not wronge, strive not þere-ayenste. [10] *al.* no new title. [11] *al.* add: þerefore what disese euer falle to the, witt þou welle it comyth to the for synne and for thi beste.

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loue þen þou to be louyd. Make peece þere hate ys; haue stabylnes of mynde, haue goodnes of wylle, be redy in good desyre, speke gladly to alle men; flee chydynge, be ware of stryues, do awey þe occasyon of stryffe, dyspyse stryffe, and lyue alwey in peece; stryffe not in eny wyse.

Off compassyon.

Be not glade vppon þe deeþ of þin enemye, leeste perauenture vppon þe falle þe same, ȝhe and[1] leeste god turne hys wraþe fro hym to þee. Who forsoþe ioyeþ of þe falle of hys enemye, he schalle sone falle into þe same. ¶ Be [not][2] glade to sorow vppon hym þat ys dy[s]esyd; in oþer mennys mysesys be not harde-hertyde, and so oþer mennys myscheefe morne as þin owne.

Folowynge of goodnesse.

In alle þi bysynes, in alle þi werkys, in alle þi lyuynge folowe good men, folowe hooly men, haue before þin yȝen þe ensample of seyntys, take hede to worche welle after vertues of hooly men, lerne to lyue welle by þe techynges of ryȝtewys men.

Dyspysynge of preysynge.

Dispyse þou cheryschynge, preysynge and fauoure of peplys; stodye raþer to be good þen to seme good; take noon hede who preyseþ þee, or who dyspyseþ þee, leste preysynge dysceyue þee, or blamynge lete þee. If þou sette not be preysynge, lyȝtely þou schalt sette bysydys þe[3] blamynge. þerfor suppose not þi-selfe good, þouȝ þou be holde goode in oþer mennys tungges; aske þin owen conscience, deme þi-selfe by þin owne dome, and not by oþer mennys speche but in þin owne mynde enscherche þi-selfe; þere may noman knowe better what þou arte, þen þou þat knoweste þi-selfe; what profyteþ [it] þee, syþen þou arte a schrewe, to be hoolde goode?

Honeste conuersacyon.

Flee þou symulacyon, feyne not holynes in derke cloþinge[4]; suche as þou woldeste be holde in alle þi conuersacyon[5], suche be þou in dede. [6]Schewe þy professyon in lyuynge, and not in tokenes oonly; in cloþinge and in-goynge haue wiþ þe sympylnesse, in þi gate and in þi mouynge clennes, in þi berynge sadnes, in þi walkynge honeste; noþinge of vylonye, noþinge of vnclennes, noþinge of wantownes, and noþinge of wyldenes. ¶ Be[7] ware in þi gouernaunce þat þere apere noþinge of beestelynes. Ȝeue not to oþer men cause to scorne þee, ȝeue not to eny man occasyone to bacbyte þee.

Good felowschype.

Schone yuele men, be ware of wyked men, flee schrewys, dele not wiþ broþelles; flee þe companyes of þo men raþeste whiche ben euer redy to vyces. Ioyne þe wiþ good men, desyre þe felouschyppe of dyscrete men, seke þe companyes of vertues men; for who [so] goeþ wiþ wyse men, he schall be wyse; and who so draweþ to folys, schalle be lyke to hem; for lyke to lyke ys woned to be ioyned.

Kepynge of þinne eres.

Schytte þin eres þat þou here none yuele; forsake vnchaste spechys, flee vnhoneste wordys; for a vayne worde soon defonleþ þe soule; and þat ys lyȝtly doon [þat is][8] gladly herde soone.

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[1] ȝhe and *al.* om. [2] om; L. non delectet te dolor super eum qui afflictus est. [3] L. reiicies. [4] L. obscuriori veste. [5] in—conu. *al.* om. [6] Lat. professionem tuam habitu(!) et incessu demonstra; sit in incessu tuo simplicitas, in motu puritas, in gestu grauitas, in incessu honestas; nichil indecorum, nichil lasciuie, nichil petulancie, nichil leuitatis in incessu tuo appareat; non prebeas de te aliis spectaculum, non des aliis obtrectandi locum. [7] Ms. By. [8] Ms. and; R that is.

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Kepynge of þinne mouþe.

Lete noþinge passe[1] þi mouþe þat myȝte lette vertue. Lete þe sowne of þi voyce breke[2] noþinge but þat þat[3] nedyþ. Lete þat procede of þi lyppys þat defouleþ not þe erys of þe herer. A veyne worde ys taken[4] of a veyne conscyence; þe tunge of man scheweþ hys maners, and suche as þe worde ys, suche ys þe soule, for þe mouþ spekyþ of þe[5] habundaunce of þe herte. Refreyne þi tunge from veyne speche and ydyle, for an ydyle worde schalle not passe vnponysshede; who so wylle not refreyne hys tunge from ydyle wordys, he schale falle lyȝtely in to synefule wordys. Lete þi worde be *wiþ*-owte reprefe, lete yt be profitable to the[6] herers. ¶ Bysye þe not [to] speke þat þat lykeþ, but þat þat nedeþ. Take hede what þou spekeste & what þou spekeste not, and boþe in spekynge and not spekynge be ryȝte ware. Take good avysemente what þou seyeste, leste þou mayste[7] not calle aȝen þat þat þou seydeste. Flee þe chaunces of tunge, lete not þi tunge lese þee. Haue euermore scylence to þi frende; speke whan tyme ys, and be stylle whan tyme ys; speke not or þou here, and lete askynge open þi mouþe.

Synne of bacbytynge.

Bacbyte not þe synner, but be sory for hym. Kutte[8] fro þi tunge the synne of bacbytynge, hurte not a noþer manys lyfe...[9]. ¶ That *þat* þ*ou* bacbytyste in a noþer, drede þou þat in þi-selfe; whan þou blameste anoþer, rep[reue][10] þin owen defawtys[11]. If þou wolte bacbyte, þenke on þin owen synnes; byholde[12] not oþer mennys trespasses, but inwardely by-holde þin owne; þou schuldeste neuer bacbyte, yf þou wolte byholde þi-selfe. ¶ Here no bacbyters, lysten not to tale-tellers; for lyche gylty ben þe bacbyters and þe herers. Desyre not þou to wytte þat þat perteynyþ not to þee; þo þingges[13] þat men speken by-twene hem-selfe, bysye þe not to knowe; axe þou neuer what eny man spekeþ, seyeþ or doeþ; be not to bysye[14], leue suche [bysynes þat perteyneþ not to þee; by as grete][15] bysynes amende þin synnes, by howe myche þou byholdyste oþer mennys.

Off lyynges.

Flee bysylye alle maner of lyynge, and neyþer by hape ne be avysemente sey þou neuer[16] fals; ffor the mouþe þat lyeþ: sleeþ þe soule. Þerefor flee dysc[e]yte, avoyde lesynges, be ware of falsenes, speke clenly, be trewe in worde; deceyue no man in lyinge, ne brynge no man in to mys-wenynge. ¶ Speke not oo þinge & doo a noþere; sey not oo þinge and mene anoþ*ere*.

Off swerynge.

Putte from þe swerynge, doo awey þe vce of swerynge. Vengiaunce gooþ not fro þe housys of he*m*[17] þat swereþ myche, but schulde[18] be fulfyllyd wiþ wyckednesse. ¶ Hit ys perylouse soþely for to swere, for ofte swerynge makeþ þe[5] custome of swerynge[19]. Treueþ nedeþ noon ooþe; a feyþfulle speche holdeþ the place of a sacramente—[20]as who seiþ: a feyþfulle worde ys as myche as alle the swerynge of þe worlde[20].

Off a-vowe made.

Do þe good þat þou haste be-hote; be not lyȝte in worde and harde in dede. Þ*ou* schalte be myche gylty to god, yf þou ȝeelde not þ*at* þat þou haste a-vowede; þei dysplesen god þ*at* fulfylen not her avowys; þey ben a-counted amonges heþ*en* men þat performen not her avowys. [20]I seye not of avowes þ*at* ben yuelle, but good; ffor yf þou þoruȝ þin owne folye haste made a fonned a-vowe, þoruȝ þe doome of a dyscrete man be yt wysely turned in to good[20].

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[1] *al.* p. out of. [2] *al.* br. forth. [3] R at. [4] *al.* tokyn. [5] *al.* om. [6] *al.* to the helpe of the. [7] *al.* may. [8] *al.* Kitt. [9] *al.* add: defoule not thi mouth of a noþer mans synnes. [10] Ms. repente. [11] *al.* synnes. [12] *al.* loke not vpone o. m. defaltis, but see. [13] *al.* þat. [14] Lat. euita curiositatem. [15] om. [16] *al.* not. [17] *al.* fro his house. [18] *al.* and he shall. [19] Lat. periurii. [20-20] added.

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To god alle þinge ys open.

Seye not an yuele worde in þin herte: an yuele worde may not be hydde in scilence; þat þinge[1] þat þou doeste or seyeste wiþ-in þi-selfe, byleue þou verely[1] þat yt ys open be-fore god; if men ben stylle, bestes speken. *Per*for flee synne as þouȝ þou myȝte not kepe yt preuye, synne þou þere where þ*o*u knoweste god ys not; for þere ys no þinge hydde fro hym. Þou schalte be funden gylty in þe ingementys of god, þouȝ þou be hydde to mannys iugementys; ffor he beholdeþ þe herte, þat ys wiþinforþe he seeþ, and knoweþ þat man hym-selfe knoweþ not. ¶ [2]Turne þy counceylle and þi werke euermore to god, in euery dede aske goddys helpe; arette þou alle þinges to goddys grace and to goddys ȝifte, truste not to þin owne desertys, in þin owene vertu p*re*sume þou noþinge[2].

Off conscience.

There may no man flee[3] hym-selfe, & þouȝ an opene fame harme þe not, [yit][4] þin owne conscience dampneþ þee; ffor þere ys no peyne gretter þen ys pryckynge of conscience. If þou woldeste neuer be sorye, lyue welle; a syker conscyence suffereþ esylye heuynes, a good lyuer haþ euermore ioye; þe conscience of a synnefulle man ys euermore in peyne, [5]a gylty soule ys neuermore syker; neyþer wounde neiþer deeþ schalle fere þe, yf þou lyue welle and treuely.

Hydynge of vertu.

If þ*o*u wolte multyplye þi vertues, schewe hem not by þi wylle, [hide thi vertues][6] for dred of pryde and veyneglorye; flee to be seen and þan þou deserueste mede[7]; þat þ*a*t þou mayste lese by schewynge, kepe þou yt be hydynge.

Off confession.

Schewe þe synnys of þin herte, make open þ*i*[8] sch[r]ewed þouȝttes. A synne schewed ys sone helyd; a defauȝte forsoþe hyde ys made more, synne doon[1] by scylence encreseþ more and more. Truly yt behoueþ more to schone yuele þen to amende yt, leste parauenture whan þou falleste þere-ynne, þ*o*u mayste not avoyden[9] yt.

Of fore-þouȝte.

By-þinke[10] þe longe byfore þe deede, avyse [þe] longe byfore þe warke þat þou wolte doo; encerche yt louge, proue yt longe and so do yt. And whan[1] þ*o*u haste longe by-þouȝte þee, do þou þanne as þou haste proued; in þinges þat ben certeyne of welle-doynge, tary not in puttynge[11]-ouer tylle to þe morowe. ¶ In good þinges tariynge harmeþ, and lette[þ][12] þo þinges þat ben nedfulle[13].

Off techynge.

Lerne þat þ*o*u canste note, lest þou be founden an vnprofytable techer; þe good þat þou haste herde, seye yt; þe good þat þou haste lernyd, teche yt; þe more [þat it is yeuen, þe more][14] yt wexyþ. But [yet][15] lette [16]dedys goo byfore þe worde þe whyche þ*o*u scheweste wiþ þi mouþe; ffulfylle þou þat in warke whyche þou techeste in wordys, in schewyng*e* yt by ensample; ffor yf þou teche and doo yt, þou schalte be holden gloryous. In þi techeynge kepe þe from mannys preysynge;

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[1] *al.* om. [2-2] follow in Lat. after next passage. [3] Ms. slee. [4] Ms. yf. [5] Ms. for a. [6] om; *al.*: hide thi vertues preuely. [7] Lat. fuge videri quod esse meruisti. [8] Ms. þe. [9] L. reuocare. [10] The next 2 foll. are misplaced in the Ms. [11] *al.* ne put. [12] Ms. letten. [13] So far the 1st text in H. R adds here (as in Lat.):

There is no thynge bettir than wisdome, no thynge swetter þan cu*n*nynge, no thynge lustier than knawlech, no thynge wers than*e* lewednes. Itt is an hygh cu*n*nynge to knowe what þou shalt flee. and it is an*e* hygh wrechednes not to knowe whethir þou goste, Therfore loue wisdom*e* and it shall*e* be shewed to the, go to itt and it shall*e* com*e* to the, be besy þ*e*r*e*-aboute and it shall*e* lerne þe. [14] so R: om in H. [15] Ms. yt. [16] Ms. good d.

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so[1] enforme oþ*er*e þat þou [2]kepe þi-selfe, so teche þ*a*t þou lese not þe grace of mekenesse; be ware whyle þou reyseste oþ*er* by techynge, þ*a*t þou falle not þi-selfe be desyre of preysynge. Whan þou techeste, vse note derkenesse of wordys, sey so þat þou mowe[3] be vnderstonde; þe dyu*er*syte of p*er*sonys ys to been seen; where, howe, and whom þat þou techeste be avysed; speke comon þinges to alle men, and to fewe me*n* schewe þ*a*t ys hyd. Be not aschamed to speke þat þ*a*t þou canste welle defende; þat þ*a*t þou wanteste of kunnynge, aske of oþer men. By kunnynge[4] trewely schewed hyde þinges ben openned, and harde þinges ben made lyȝte.

Curiosite.

Be not besy to knowe þat ys hyde, couyte note to knowe þat oweþ not to be knowe. In dysputynge do awey stryfe, do awey frowardnesse and assente sone to þe trouþe; seye not aȝens ryȝtewysnesse, stryfue not to avoyde þat ys ryȝte; loue more to here þan to seye, here in þe begynnynge & speke þe laste of alle; þe laste speche [is][5] better þen þe former[6].

Off obedience.

Worsshype euery man for þe meryte of hys holynesse, after her worþines ȝeue to eche ma*n* honoure. Suppose not þi-selfe euyn to þi souereyn, ȝeue obedience[7] to þin elders, serue to her byddyngges, bowe to her auctoryte, folowe her wylle; abeye[8] to alle men in good byddynges; ȝite so obeye þee to man þat þou offende note þe wylle of god. þerfor fulfylle mekely þe charges þ*a*t þou haste take vpon þee, be obedyente to goddys ordynaunce, be not hardy to do aȝens hys wylle. Dyspose alle þinges not wiþ a sturdy wylle, but wiþ an esye herte. Be ware of worshippes [which þou maist not haue withoute synne; the lightnes of worshippis][9] ys þe grettenes of synnes, and þe gretter þi degre ys þe gretter ys þe peyne.

Off souereynte[10].

Be besy[11] raþer to be loued of þi sogettys, þen to be drade; lette þi sogettys raþer worschyppe þee and serue þe for loue, þen for drede or nede. Qwyte þe so[12] to þi sogettys þat þou be more loued þen dred. Wiþ a souereyne goodnes gouerne þi sogettys; be not feerdefulle to þi sogettys[13], be suche lorde to hem þat þey may be glad to serue þe. Boþe in ponsshynge and in cheryschynge kepe a maner; be not to streyte, ne forȝeue not to sone, but kepe maner in alle þi werke. Hit longeþ to a wyse man to mesure alle þingges, leste of good be made yuelle. Byholde certeynly what ys conuenyable for þe tyme, wher, whan, howe, and wherfor, þou comaundeste eny þinge to be done; and þat þ*o*u woldeste were doon to þee, do þou þ*a*t to a noþer. Be suche to oþer me*n* as þou desyreste oþer me*n* be to þee. ¶ Hynder noman wiþ þi wytnes; do noman harme, leste þ*o*u suffre þe same. Kepe manerlynes, kepe ryȝtewysnes; defende noma*n* aȝens trouþe; whyle þou demeste, be he pore be he ryche, byholde þe cause and not þe persoone. Kepe trouþe in alle þingges; sytte þou neuer in dome wi*þ*oute mercy. Be as meke in oþer mennys defauȝtys as in þin owne; ¶ so deme oþer men as þou desyreste to be demed þi-selfe. Whyle þon arte mercyfulle in oþ*er*e mennys gylte, þou haste mercy on þi-selfe; the doome þat þou putteste vpon a noþer, þou schalte bere þi-selfe. By what mesure þou mesureste, yt schalle be mesured aȝen to þe. ¶ Deme noman by suspecyon; fyrste prou and so deme. In douȝtys reserue þe sentence to goddys iugemente, [14]and at hys dome be yt demed; and þat þat þou welle knoweste, at þin owne dome be yt demed.

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[1] Ms. Do. [2] Ms. mowe k. [3] *al.* om. [4] r. comunynge; Lat. collacione enim certa clarescunt. [5] Ms. schalle be. [6] R furste. [7] R obeysaunce. [8] R Obey. [9] om; so R. [10] The next passage is wanting in the older Latin text, but extant in the Ed. [11] R Byse the. [12] R such. [13] be—sog. om in R. [14] R and that thou knowiste to thyne owyn*e* doome be hit demyd, and þat þou knowiste nott, to godd*is* doome late it be demyd.

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Dyspyte of the worlde.

If þou wolt be in reste, desyre noþinge of þe worlde; þou schalt haue reste of soule yf þou putte fro þe þe bysynes of þe worlde. Caste fro þe alle þat may lette þe fro good purpose. Be mesured to the worlde, and þe worlde to þe. As þouȝ þou were dede, byholde not the glorye of þe worlde; sette not by þat, whyle þou lyueste, þat þou mayste not haue whan þou arte dedde. What-so-euer þou ȝeueste, ȝeue yt wiþ good wylle; do mercy wiþoute ȝifte, ȝeue almes wiþoute heuynes; þe good wylle is more þen þe þinge þat is ȝeuen. Þat þat ys ȝeuen wiþ good wylle, þat god aecepteþ; but he þat ȝeueþ wiþ heuynes, schalle leese hys mede; þere ys no mercy wher ys no good wylle. Doo noþinge for preysynge, noþinge for worldly opynyon, but oonly for lyffe euerlastynge. Amen.

[1]These ben þe counselles of seynte Ysodore, whiche ben good and holsume, yf þere be hade in þe reders and louers of hem wylfulle execucyon.

Follows immediately in the same Ms. Harl., the next 2 pieces, not mentioned by Tanner:

2. Augustinus de contemptu mundi.

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(Same text, a little abridged, in the same Ms. Harl., fol. 92).

fol. 142b. Augustinus de contemptu mundi.

Iffe þou sey to me »þis ys an harde worde whiche þou spekeste; who may forsake þe worlde as þou seyeste and hate hys flesshe? I seye þe forsoþe I may not so doo«: ¶ To hym þat haþ þis mocyon[2] or þis consyderacyon, seynte Augusten answereþ to hym þus and seiþ: »My frende, I prey þe telle þou me where ben nowe þe louers of þe worlde, whiche weren wiþ vs here but a whyle a-goo? Þere ys nowe nouȝte lefte of hem but asshes and wormes. Byholde bysyly in þi mynde and se a-ferre wiþ þi gostely yȝen, what þey weren sumtyme, and what þey ben nowe in tyme presente. Forsoþe men and wommen þey weren as we be nowe; þey eten, þey drunken and made hem merye, and lede alle her dayes in lustys and lykyngges after þe wylle of her concupyscence, and wolde not be aȝene-seyde, but leften vtterly þe wylle of god. Þese peplys a lytyle whyle floryschydden in her lustys, and in a poynte þei fellen doune to helle. A, what profytyde to hem her veyne worschyppe and a schorte gladnes, þe pryde of þe worlde, þe luste of her flesshe, and false rychesse, a grete meyne, and yuelle coueytyse? Where ys nowe her loude lauȝynge? where ys nowe [her] grete braggynge and al[l]e her bostynge? Of her gladnes ys nowe made grette heuynes, after a grette luste sueþ a fulle[3] greuous ferdefulle peyne wiþ alle vntellable wyckednes. ¶ And what-so-euer haþ fallen to hem, þe same may falle to þe, for þou arte a man as þey were, ȝee a man made of cley-molde. Of þe erþe þou arte, and of the erþe þou lyueste; forsoþe and in to erþe þou schalt turne«. Þis sentence seiþ seynte Austyne.

[4]Whye ys þe worlde byloued þat ys fals and veyne, syþen þat hys welþis been vncerteyne?
Also soone slydiþ hys power away: as doþe a brokele potte þat fresshe ys and gay.
Truste ȝe raþer to letters wrytten in yis: þan to þe wrecched worlde þat fulle of synne ys.

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[1] om in R. [2] Ms. morcyon. [3] Ms. a fulle a; 2nd text: a full gret peyne and wrechednes.
[4] Title in Harl. f. 92: Despyte of the worlde.
Various readings of the 2nd text (f. 92): 1 louyde. fals ys. werkide. 2 hys poore powere. brokyne. false inst. of fresshe. 3 ȝe om. in the Ise. this wr. that synfulle ys.

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Ms. Harl. 1706.]

Hyt ys fals in hys byheste and ryȝte deceyueable, yt haþ bygyled manye men, yt ys so vnstable.

Hyt ys raþer to byleue þe wagerynge of þe wynde: þen þe chaungeable worlde 5 þat makeþ men so blynde.

Wheþer þon slepe eiþer wake þou schalte fynde yt fals, boþe in hys bysynessys and in hys lustys als.

Telle me where ys Salamon, sumtyme a kynge ryche? or Sampson in hys strengþe, to whom was no man lyche?

Or þe fayre man Absolon, meruelous of chere? or þe duke Ionatas, a welle-beloued feere?

Where ys bycome Cesar þat lorde was of alle? or þe ryche man cloþed in purpur and in palle?

Telle me where Tullyus ys, in eloquence so swete? or Arystotel þe fylosofre wiþ 10 hys wytte so grette?

Where ben þese worþi þat weren here-byforen, boþe kyngges and bysshopes? her power ys alle lorn.

Alle þeys prynces wiþ her power so hyȝe, ben vanysched awey nowe in twynke-lynge of an yee.

The ioye of thys wrecched worlde ys a schorte feeste, yt ys lykened to a schadewe þat may not longe laste:

And ȝit yt draweþ man from heuenes ryche blyse, and ofte-tyme makeþ hym to synne and doo amys.

Calle noþinge þin owne þere-fore þat þou mayste here leese, for þat þe worlde 15 haþ lente þee, efte he wolle yt cese.

Sette þin herte in heuene aboue and þenke what ioye ys þere, and þus to dyspyse þe worlde y reede þat þou leere.

Thou þat arte but wormes mete, powdre and duste, to enhaunce þi-selfe in pryde sette not þi luste,

For þou woste not to-day þat þou schalte lyue to-morowe; þerfore do þou welle, and þan schalt þou not sorowe.

It were fulle ioyfulle and swete, lordshipe to haue, yf so þat lordshype myȝte a man from deþe saue;

But for as myche as a man muste deye at þe laste, yt ys no worschype but a 20 charge lordschype to taste.

4 I the behest. manye om. 5 H. i. r. to be waueryng wynde. 6 or. besynes. and om. 7 sumtyme om. in h. str., noon to hyme manly. 9 was lorde. or om. a ryche. purpylle. in om. 10 ys Tully. wyttis grete. 11 be. were. theyre. alle om. lore. 12 gret pr. nowe om. with a t. ey. 13 of the. that abydeth lest. 14 ȝit om. a mane. fro heuyne. tymes. hym om. 15 þat om. for om. oft. 16 abouene. to om. þe worlde om. 17 That thou. 18 wotyst. thow shalt nat. 19 so om. fro. 20 as myche as a om. a om. caste. At the end, this text has the foll. verses: Opes terrene per vices sunt aliene, Nescio sint cuius, mea nunc erat huius et huius. Dic homo quid speres si mundo totus adheres: Nulla tecum feres, licet tu solus omnia haberes.

3. (IX poyntys.)

A man þat wylneþ for to profyȝte in þe wey of perfeccyon and souereynly to plese god, he muste bysylye studye to haue þe maters of þise .IX. poyntys in hys herte þat foloweþ after:

Fyrste byþenke þe howe þou myȝte holde þi-selfe wrechyde, foule, and vnworþi to eny benefyce of god, ¶ Also studye howe þou myȝte dysplese þi-selfe, and desyre to plese god aloone. ¶ Also desyre þou not to be[1] holden good & meke, holy and vertuouse, but desyre þou to be holde suche of oþere as þe þinkeþ þat þou art to þi-sylfe; and of þis knowe þou þe grette goodnes of almyȝty god þat alle-be-hyt þat man ys so vnworþi and freyle for to synne and for to offende god, ȝite he wolle vouchesafe for to [take] man to hys seruaunte, and desyereþ man to be hys chylde: and þerfor [2]holde þou not myche þat

[1] Ms. by. [2] Ms. we holde.

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þou serueste god, but holde yt a souereyn goodnes of god þat he wolle brynge þe to very meekenes of herte, and þat ys þe bygynnynge of perfeccyon & of goodnes of man. The .ii. poynte ys þat þou be not sory neyþer mys-payed wiþ noþinge þat falleþ, but for synne oonly eyþer for þinge þat ledyþ to synne: But of alle maner tribulacyon and wronge, dyseses and dyspytys, study for to be glaade, and hem þat dysesen þe studye for to loue specyallye, and for hem prey to god inwardely, and of alle maner tribulacyon and woes þanke god lowely and freendly—for certys þo þat god loueþ he beteþ hem and chastyseþ by woo of þe worlde, þe which wo and dysese makeþ man to turne to god and hate of þe worldys condycyons. And þis medytacyon makeþ a man pacyent, and wiþ eese of herte to suffre anguysch and woo for goddys loue, þat suffred alle maner woo for þe loue of man. The iii^de poynte ys þat þou studye for to loue pouerte, mekenesse and symplenesse, and for to conforme þi lyuynge to Crystys lyuynge þi lorde, and of worldly goodys haue not ouer-moche bysynesse, ne couetyse but þereto þat þe nedeþ to þe sustynaunce of þi body. And byþenke þe welle and ofte þat þe more ryche and worschypfulle þat þou arte: þe more vnlyche þou arte to Cryste þi lord in lyuynge, and so myche more mater þou haste of sorowe. And þerfor yf þou wolte lyfe withe Cryste in blys, folowe hym in lyuynge and conforme þi lyffe to hys. The iiii^the poynte ys þat þou dyspyse no creature seme he neuer so yuele, synnefulle and vnworþi or symple, but haue rewe, pytee and compassyon of alle as a moder wolde haue of her chylde. ¶ And þenke and holde þat þe dysese and mysese of þin euyncrysten ys þi dysese; ¶ And as þou woldeste ese þi-selfe, or ellys as þou woldeste þat he esyd þe in þi dysese, so be aboute to esyn hym. The .v.^the poynte ys þat þou deme no man ne no womman, for þou wooste not what þe grace of god worcheþ in hys soule; but whan þe semeþ by eny worde or dede þat eny man or womman ys falle into synne, be more sory for hys synne þen for eny bodyly myschefe þat myȝte falle to þe, and þenke inwardly þat more precyouse ys þat soule þat ys wownded wiþ synne, þen be alle þe erþely bodyes þat Cryste haþ made. ¶ And þerfor a man skylfully schulde be more sorye whan he wyste hys euencrysten falle in to a deedly synne, þan he schulde for bodyly deþe of hym-selfe or of enye frende of hys, for god ys more myspayde wiþ gostly deeþe of soule, wiche makeþ a man to be departed from hym and from hys blysfule ende, þen for bodely deeþ of eny man or womman. The .vi.^te poynte ys þat þou loue þe go[o]d[1] and þe profyte and þe worschype and preysynge of þin euyncrysten as myche as of þi-selfe, and as þe moder ys glade of þe profyte of her chylde, so be þou glade of þe good and profyte of þin euyncrysten, and namly of gostly goodys and profyte. The .vii.^the poynte ys þat þou loue man neyþer womman ne eny oþer þinge but oonly for god, so þat þou loue god for hym-selfe, and[2] alle oþer þinge for god; for god wole haue noþinge euen loued wiþ hym; for þe loue of god where euer yt be, eyþer yt ys aloone eyþer yt ys souereyne. The .viii. poynte ys, what-euer þou doo þat þou studye to haue god specyally in þi mynde, & in alle þi werkys princypally desyre the worschyppe of god and þe profyt of þin euencrysten. And in alle þingys and werkes bysyly be aboute for to haue god present in þi mynde and in þin herte as þouȝ þou syȝe hym present wiþ þi bodyly yȝe, and so drede hym and reuerence hym and loue hym as he were euermore in þi syȝte; for goddys seruaunte schulde neuermore þenke ne speke ne do but as he wolde do in þe presens of god. For certeynly al[3] þat þou þenkeste, spekeste or doeste, god seeþ yt as verely as þouȝ þou were in hys presence, þere as he syttyþ in heuene. And for goddys loue take hede, yf þou arte a-schamed for to do a deedly synne byfore þin euyncrysten þe whiche ben freyle & synfulle as þou arte and may not greue but þi body, moche more schuldeste þou be agaste to synne byfore þi god þat neuer trespased and schalle be þi domysman at þe day of dome. The .ix. poynte ys þat incaas þou

[1] Ms. þi god. [2] Ms. and in. [3] Ms. as.

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Ms. Harl. 1706.]

myȝtteste come to þe perfeccyon of t[h]ys poyntys, þat þou knowe welle þat yt ys a grette grace of goddys goodnes þat he wolle vochesafe to ȝeue þe so myche grace and perfeccyon. ¶ Neuerþeles ofte byþenke þe of oþer manye benefetys of god: how he haþ worschyppyd þi soule by inpryntynge of hys owne ymage, and howe he haþ graunted to be þi foode in þis lyfe, and wolle be þi ioye and þi blysse in a noþer lyffe. ¶ And for encheson þat þou myȝte not see hym in hys godhede whylys þou arte in þis worlde, þerfore ofte byholde hym in hys manhede, hongynge for þe vpon þe crosse, And haue sorowe and compassyon of hym as þouȝ þou haddeste and sufferdyste alle hys woundys and peynes in þi body, and be inwardely sory þat þou myȝte not feele in þi body þe peynes þat he suffred for þee, synfulle wrecche. ¶ Þese poyntys haue ofte in þi mynde, and specyally whan þou seeste þe holy sacramente of Crystys body at þe masse or on þe auter; And þan sey in þis maner: ¶ »Lorde Ihesu Cryste þat arte breede of lyffe, þat camste oute of heuene to fede me an[d] to fulfylle me wiþ þee, so graunte me þat y haue noon hunger after eny þinge but oonly after þee, And so make me druncke wiþ þi blood and of þi loue þat y be not a-þurste but after þee; lord holde so faste my soule and my loue to þee, þat for noon oþer loue ne for synne y neuer be departed from þe. Amen«.

Man byholde byfore þee howe þi lyffe wasteþ .... Man byholde on þi ryȝte syde howe þe worlde þe bygyleþ, Man byholde on þi lyf[t] syde howe þe feende þe fyleþ. Man byholde bynethe þee þe peyne þat endeþ neuer, O man byholde aboue to þat ioye þat lasteþ euer.

(Follows Contemplations of the love and dread of God, ed. p. 72).

4. Meditacio S. Augustini.

Harl. 1706.

(Cf. Tanner p. 375. Same text is extant in Ms. Douce 322[1] and Cambr. Hh 1. 12 (where it is included in a manual of private devotion). It is a free translation of a Latin piece wrongly ascribed to St. Augustine (beg. Miserere &c., Credimus quod hanc oracionem spiritus sanctus dictavit &c.), of which the beginning is extant in Ms. Magd. Coll. Oxf. 93. The translation, made — it seems — in rhythmical prose, is possibly by R. Rolle).

fol. 81. Meditacio Sancti Augustini.

SEynt Austyne the holy doctour techetħ thorough declaracion of holy wryte that the synfulle mane for noo synne falle in despeyre; ffor more ys the mercy of gode to mane thane any mannes synne, yef mane wolle forsake hys synne and be sory theroff and turne no more ayene; for mannes synnes may be nombred or tolde[2], but the mercy of gode may nomane telle, for mercy ouercometħ synne be hit neuer so grete; and therfor seyde Dauyde the prophete forthynkyng hys synnes: *Miserere mei deus secundum magnam misericordiam tuam*, ¶ »Haue mercy one me, almyghty gode, for thy grete mercy, and for the mekelheede off thy[n] endeles mercy do awey my wyckednes«. Hit ys trewe[3] that the holy gost thys prayer made, thorough whos steryng synfulle mane ys prycked with a bytter sorow of hys synne, and yeff he [be][4] feythfulle with a sely hoope he seketħ one gode as he that knowetħ hymself gylty, and with a grete drede as a nedeffulle[5] wrecche he falletħ doune and cryetħ to hys gode and beseketħ [hym] for the mekelheede of hys endeles mercy haue mercy vpone hyme and for hys moche pyte foryeue hyme hys synnes. ¶ Thys ys the offyce off the holy gost to stere the synffulle thus to forthynke hys synne, and to doo the werkis that most may pay hys lorde, as he that hatħ nede of helpe for to haue off hyme that alle goodnes and grace lyetħ in; [6]for that noone may do thys thorow no myghte of hym-selfe but thorough grete steryng before of

[1] Ms. Harl. 1706 is, in this as in other pieces, a copy of Douce. [2] Ms. to olde. [3] Hh to trewe. [4] om in Mss. [5] Mss. medeffulle. [6] Mss. but for.

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Ms. Harl. 1706.]

the holygost that oonly vysyteth whane so he wolle with bytternes and loue of hys holy grace, and maketh the synffulle to ryse fro derkenesse of syne and rewffull[y][1] to crye to hyme that ouer alle myghtis may and with these wordys dolfully say: *Miserere mei deus*, ¶ Haue mercy one me gode. With thys prayere Dauyde cryede one gode, that prophete was and kyng, and knew that he hade synnede and was gylty to gode in .III. heede-synnes: of spousebreche, of manslawghter, and tresone. These the holygost let wryte in bookis, nat that the lytelle shulde be welle payde that the grete dyde amys, but that the fallyng off the grete be drede[2] to the smale; thys ys nat wretyne in ensample to falle in to-syne, but, yeff mane be fallene, with contrycione and penaunce ryse owte off hys synne, and worschyp heme that be[n] nat fallene, and lere[3] to heme that bene fallene; with a trysty hope besechyng almyghty gode, seying or crying with this holy prophete: *Miserere mei deus:* ¶ Almyghty gode, for thy endeles mercy haue mercy one me. The synfulle mane that knoweth hyme-selfe gylty in many lothely[4] and horryble synnes, and that he shalle come to a dredeffulle dome, he[5] knoweth the domesmane so wytty that noone may hyme begyle, so ryghtffulle that hyme behoueth to doo ryghte, so myghtfulle and stronge that nomane may hyme withstande, so pryuey that nothyng may be hydde —for alle thyng he seeth, and alle thyng to hyme ys knowene; the synffulle mane thane seeth that there ys noo helpe ne defence in noo[n] other mane but nedys hym behoueth to come before the[6] domysmane and of hyme be demed, and with a dredeffulle and a[7] sorowfulle herte fleeth to mercy and falleth doune, and as [he][8] that ys fulle of alle sorowes cryeth after helpe to hyme frome [whom] alle helpe cometh, seying these wordys that the holy [gost][9] wryteth [in þe][9] hertys of hem that shalle be sauyde: *Miserere mei deus*. ¶ A, what vertu and powere bene in these wordys that the synffulle with thus to gode prayeth with a fulle tryste that he may and wylle and [can][9] helpe, that of hyr grete sekenes wolde fayne be hoole for drede off the dethe that hit wolle brynge heme to, and therfor in these wordys the synfulle mane seyeth: ¶ »O lorde, I knowe me synfulle and graunte me gylty to the, I knowe what I haue done and what I haue seruyde, and [that] to thy dome me behoueth bowe and come, and ther off alle my lyfe yelde a strayte accounte, and suffer ther alle that that[10] thoue wylt to me doo. My synnes I wolde fro the hyde, but thow heme alle knowest; I wolde withstande the yff I myghte, but ouer alle my[10] myghtes thoue mayst; wheder[11] so I go or what so I do, alle thou beholdest. Forthy I se no better to doo in harde stresse but fle fro the vne-to thee, that ys, fro thy wretthe I flee that fereth me owte off wytte, and vn-to thy endeles mercy that alle helpeth fully I take me, ande thys I hope be best. *Miserere mei deus*, ¶ Mercyffulle lorde, helpe me of my synnes and brynge me to thy grace: so seyne they that goode bene, and so seyne they that clene bene, and so seyne they [that thi[12]] frendys bene, that pe[y]neth hem or besyeth heme nyghte and day how they may plese the and do thy wylle; ¶ and so seyne thy chyldrene and thyne heyres, lorde gode. I [þat] am so vnclene and so fowlede, that outtakyng ame of [alle][9], that forsakyne haue my fader and solde me to the fende folyly for a stynkyng lust of the flesshe that sone shalle rote and passe awey; for, welawey the whyle, owtlawede I am fro my faderes reame, that lost haue alle the goodys that gode me hat[h] lent[13], and wasted hem so in lusty lyfe and many other synnes that noughte now with me ys lafte but forthynkyng ande ferdnes of endeles peyne: wherfor I dare nat calle hym my fader ne my lorde, ne nat elles dar I sey but: *Miserere mei deus*, Lorde gode haue mercy one me; *Et fac me vnum ex mercenariis tuis, quia non sum dignus vocari seruus tuus*, ¶ and make me on of thy hyrede mene yeff hit be thy wylle, fo[r] vnworthy I am, sothely I hit knowe, to be callede thy seruaunt, or thy chylde. And therfor, lorde fulle of mercy and of pyte, haue mercy one me yef hit be thy wylle. ¶ I knowe that thou art al myghtfulle, and what thou wolt so behoueth [it][14] be, for thy prophete thus wytnesseth by the there he seyth thus: *Omnia quecumque voluit dominus fecit, in celo et in terra*, ¶ Lord, alle thyng that thou wylt ys done, in heuene and in erthe, and yet in helle and in alle other places. And I

[1] Ms. rewfulle. [2] HD dredde. Cf. S. August. In Psalm 57. [3] Ms. lerne. [4] Ms. loththely. [5] Ms. hem. [6] Hh þis. [7] om D. [8] om H. [9] om in Mss.; Hh alle inst. of and. [10] om Hh. [11] DHh whether. [12] thi om DHh. [13] Ms. sent. [14] Ms. to.

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knowe lorde, and sothely I wote, that thou wolt [nat] the dethe of the synfulle, as thou seyst thy-sylfe thorough the prophete: *Nolo mortem peccatoris, sed ut magis conuertatur et viuat,* ¶ I wol nat the deth of the synfulle; but thow wolt that the synfulle turne fro hys synne and lyue thorough thy grace. ¶ And lorde, sythene thou art alle trewe and may nat contrary thy[n] owne wordis that seyth thow wolt helpe me oute of syne, that I may lyue with the in ioye; and lorde, I wote welle thy mercy ys moche more then my synnes or alle the mennys synnes vpone erthe, for alle the erthe ys fulle of mercy as the prophete seyeth: *Misericordia domini plena est terra*—¶ and therfore Dauid the prophete of[1] alle hys synnes that were many and grete, thorough grace hade knowyng of thy mercy that was so moche, and to the comfortyng of alle synfulle mene that wol forsake her syne he seyth the mercy of gode he shalle haue[2] withoutene ende: *Misericordias domini in eternum cantabo*; ¶ and lorde, thorough a nother [prophete][3] thou seydest: *In quacunque [hora] peccator conuersus fuerit et gemuerit, omnia peccata eius in obliuione erunt coram deo,* ¶ That in what oure so a synffulle mane were turned fro hys synnes [and be full sory for his synnes][3], alle hys synnes shalle be forye[t]ene[4] before gode: And therfor, lorde, feythfully I trow that thou wolt doo fully alle thyngis that thou seyst, syth thow art alle trewthe that may nat fayle by no wey; synfulle as I ame, fully to thy grete mercy I me take, forthynkyng for[5] alle my synnes that I haue done ayenst thy wylle. And also lorde, by olde tyme thow seydest [thow woldest come][6] opynly to make thy peple [safe][3] of hyr synnes: *Deus noster manifeste ueniet, vt saluum faciat populum suum a peccatis eorum.* ¶ Lorde, [for][6] thy wylle was euer to haue mercy on the synffulle mane, lorde thou come in to thys worlde, as in the gospelle thy-selfe wytnessest where he thus seyth: *Non veni vocare iustos sed peccatores ad penitenciam,* ¶ I come nat to clepe ryghtwysemene but synfulle vnto penaunce. ¶ Therfor, lorde, for thy endeles mercy graunt me thorough thy grace suche penaunce for my synnes, to do that that most may please the and [ys] most helfulle for my synnes. And that hath, lorde, ben euere thy werke to make ryghtwyse of hem that bene synfulle, to shap worthy of vnworthy, and to reyse Abrahame ys chyldrene of harde stones, and reyse tho that fallene bene, and helpe tho that syke bene; for they that bene hole han no nede of leche, but they that ben syke, as thou seyst thy-selfe: *Non egent qui sani sunt medico, sed qui male habent.* ¶ Off whyche sykenesse I may [pleyne][6] most of alle other, that of louge tyme haue rootyde in sykenesse of synne and as a sory wrecche peyned to the dethe. Thys sekenesse that I me off compleyne[7], that many one hath pyned, made the to come fro heuyne to erthe, to brynge oute of sykenes tho that sore were pyned with yuelle; of whych nombre I ame[8] one that most ys syke, for-thy lorde thy mercy, yeff hit be thy wylle, that to synffulle mane euer hast bene redy, as the prophete seyth: *Misericordia autem domini ab eterno et vsque in eternum super timentes eum,* ¶ Sothely the mercy of gode fro the begynnyng was, and[9] shalle be with-outene ende, vpone tho that drede hyme. Therfore, lorde, wrecchede as I ame with a grete drede, as he that moche hath trespassede ayene the wylle of hys lorde, but for the grete goodnesse and pyte that I here telle of the that foryeuest alle, be her trespasse neuer so grete, that asketh the foryeuenesse, with a trusty hope, as I dare [I][3] clepe vn-to the: *Miserere mei deus,* ¶ Haue mercy on me almyghty god, and for [the] mekylnes of thy mercy do awey my synnes, and wasshe me clene yef hit be [thy] wylle. And, lorde, syth thou woldest thy[n] enemyes, that euer withstode the and were ayenst the, drawe hem to the with harde peynes and with thy precyous blode hele heme of her synnes: whether thou wolt lese me, or suffre me fro the passe, that haue so moche nede, and so rufully cryed after helpe? But sothely, lorde, I trust on thy goodnes and knowe hit so moche that hit may nat so be and I durst sey as I thynke, for grete lykyng hit ys to the to rewe on the synffulle mane and haue mercy one hyme whene he wolde leue hys syne and amende hyme[10]; for haddest thou [nat] hade grete lykyng the synfulle to amende thorow thy mercy and thy grete pyte, thow woldest nat haue suffred[11]

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[1] = þof? [2] r. loue (= praise)? [3] om H. [4] Mss. foryeuene. [5] Hh sore. [6] om in Mss. [7] Hh pleyne. [8] Ms. ane. [9] Ms. and euer. [10] DHh hem. [11] Ms. s. hym.

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so harde peynes, [betyn][1] *with* scorges that all*e* thy body was *with* noo[n] hooll*e* place, nayled feete and handys to the roode-[tree], all*e* to-drawe *with* roopys that the synewes [of][2] the body brostyn*e*, woundyd*e* in to the herte *with* a sharpe sper*e*; and suffred*e*[3] on*e* the crosse an horryble deth̃; and thus[4] woldest [thow] nat suffre, haddest thou nat had*e* lykyng on*e* the synfull*e* man*e* to haue had*e* mercy on*e* mankynde. ¶ Therfor, lord*e*, for the grete loue thow haddest to mankynde, haue mercy, haue m*er*cy apon*e* me; lorde, sythen*e* thou gr*a*unted to a legyon*e* of fendys that asked*e* the *with* thy leue to entre into a drove[5] of swyn*e* to graunt hem*e* her*e* askyng, *with* bett*er* wyll*e* lord*e* I knowe hit thou wylt[6] graunte to thy pore creature and frende, that thou madest lyke to thy-selfe, that pr*a*yer to the of mercy [to][7] graunte hym*e* [that][8] *with* syghyng*is* and sorowfull*e* herte asketh̃ foryeuenesse of hys synnes that he hath̃ doon*e* ayenst thy wyll*e*, and resceue hym*e* in to thy grace to be oon of thyn*e*. Lorde, all*e* book*is* that we redyn*e* in holy chyrche, of thy m*er*cy vs tellyn*e* how thou vs louest, and of thy grete pyte that so redy ys to all*e* the synfull*e* that wolde[9] hit aske or seke: ¶ Whether thow shalt nat saue me as thou other hast sauyd*e* that her[10] synnes forthynken*e*? lorde, shulde the condyte of m*er*cy that all*e* resceyueth̃ and gladeth̃ that soore repenteth̃ hem*e* of her mysdedys, shal(!) become drye oonly for me? And for the grete hope that in the ys thorough̃ the whyche all*e* man*er*e of folke ben*e* sauyd*e*: ¶ allas why shulde hit peryssh̃ in me? whether*e* thow wolt be so harde to me, that all*e* men*e* prechen*e* so large to all*e* that nede hathe? Yeff I haue noon*e*? Who ys syke yeff I am hoole, who hath̃ nede of [mercy but I? who hath̃ nede of][11] comforte but I? And therfor *O pater misericordiarum et*[12] *deus tocius consolacionis, qui consolaris nos in omni tribulacione nostra*, ¶ O fader of all*e* mercy and god*e* of all*e* comforte, that comforteth̃ vs in all*e* oure trybulac*i*on: haue m*er*cy on*e* me, and brynge me owte of synne, and comforte me in thys woofull*e* sykenes, and rewe on*e* me though̃[13] I haue longe tyme leyn*e* in syn*e*; for in thy grete goodnesse I truste for the wordys that by the pr*o*phete ys seyde: *In eternum seruabo illi misericordiam*, ¶ W*ith*outen*e* ende I shall*e* kepe m*er*cy to synfull*e* man*e*; and therfor, lord*e*, ayenst thy kynde hit were and thy trewthe, but thou on*e* synfull*e* had*e* m*er*cy that forethynketh̃ hys synne and woll*e* aske mercy. And I forthynkyng my synne in all*e* my[n] herte, pray the all*e*myghty god*e* for thy endeles m*er*cy haue mercy on*e* me, that thou[14] most swete art. My god*e*, my good*e*[15] lord*e*, hertyly I be-seche the to my seke soule and synfull*e* thou sende som*e* comforte and socour*e* off thy grace, and for thy moche mekenesse be mercyfull*e* to me that am*e* thy pore creature, off thy[n] owne maky*n*g. And thy m*er*cy, lorde, ou*er*passeth̃ all*e* thyng that thow madest, as the pr*o*phete seyth̃, that thow may nat for thy goodnesse forsaken*e* hem*e* that askene thy mercy: *Quia misericordia eius super omnia opera eius*, ¶ For [thy][8] mercy ys aboue all*e* thy werk*is*; and therfor, lord*e*, welle I wote that thow may nat for thy goodnes and for thy endeles mercy put me fro thy m*er*cy, yeff alle[16] myn*e* synnes be neuer so many ne neuer so grete; for than*e* thow were nat god*e* whos m*er*cy and goodnesse passeth̃ all*e* mennes wyckednes that woll*e* leue her wyckydnesse and her*e* synne *with* all*e* her*e* herte, as the pr*o*phete seyth̃: *Cor contritum et humiliatum deus non despicies*, ¶ The herte [that is] contryte and mekyd*e*, God shall*e* nat despyse. Wherfor fully I trust and hoole I me take to thy endeles m*er*cy: and for mykylnesse off thy m*er*cy haue m*er*cy on*e* me, Ih*e*su, Ih*e*su, Ih*e*su, amen*e*.«

[1] so Hh. [2] Mss. as. [3] Hh suffredist. [4] Hh þis. [5] a word frequently used by R. Rolle. [6] DHh woll. [7] Mss. that. [8] om in Mss. [9] D woll*e*. [10] DHh hir. [11] so DHh. [12] Mss. vt. [13] Hh þogh-al. [14] Hh þou þat. [15] DHh god. [16] r. þof-al.

5. Pety Iob.

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(Cf. Tanner. Other Mss. are: Douce 322, Ff II. 38 fol. 19*, Merton Coll. 68 f. 97. This poem is made on R. Rolle's Parvum Iob sive lectiones mortuorum, by a later, East-Midland poet, perhaps Richard Maidestone).

* Ms. Ff, which omits the title and Latin parts, greatly helps to restore the text, though often equally corrupted.

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fol. 10b.

HEre begynneth the .IX. lessous of þe diryge whych Iob made in hys trybulacyon lying on the donghylle and ben declared more opynly to lewde meunes vnderstandyng by a solempne worthy and dyscrete clerke Rychard Hampole, and ys clepyd *pety Iob*, and ys ful profytable to stere synners to coupunccioun.

(Iob 7, 16 ff.). Parce michi domine, nichil enim sunt dies mei.
[Parce michi domine][1],
Lyeff lorde, my soule thou spare;
The soth I sey now sykerly[2]
That my dayes nought they are;
5 For though I be bryght off ble,
The ffayrest man þat ys ough-whare[3],
Yet schalle my ffayrnesse fade and fle
And I schall be [but][4] wormes ware.
And whan my body ys alle bare
10 And on a bere brought shalle be,
I not what I may synge thare
But *parce michi domine*.
Quid est homo quia magnificas eum?
[5]What ys a man, wete I wolde,
That magnyfyeth hym-self alle-way,
15 But a marke made in molde
Off a clyngyng clot off clay?
Thou shopest vs ffor that we schulde
Haue bene in blysse ffor euer and ay:
But now allas [bothe] yong and olde
20 Foryeten hit bothe nyght and day.
A, goode lorde[6], what shalle I sey,
I that stande in thys degre?
I wote no thyng that helpe may
But *parce michi domine*.
Aut quid apponis erga eum cor tuum? visitas eum diliculo, et subito probas illum.
25 Or why puttist [þou] thyn herte ayenst mane,
That thou hast so dere boughte[7]?
Thou vysytest hym and art ffulle ffayne
Sodenly to preue yeff he be oughte.
To longe in synne we haue layne,
30 For synne hath [so] oure soule [thorow][8]-sought
To helpe oure-selff haue we no mayne,
So moche woo hit hath vs wrought.
But to the pytt whene we be brouzt,
Then men wylle[9] wepe ffor the and me;
35 But certys, alle that helpeth nought,
But *parce michi domine*.
Vsquequo non parcis michi, nec dimittis me ut gluciam saliuam meam? Peccaui.
O[10] why so longe or thou wylt spare
Me, in synne that depe dyue?
Thou woldest suffere neuermore
Me to swolowe my salyue[1]? 40
I haue the gylt and greuyde soore,
For synne wyth me hath ben to ryue:
But, lorde, now lere[2] me with thy lore,
That[3] dedly synne fro me may dryue;
And, Ihesu, for thy vounde fyve, 45
As thou be-cammest mane for me,
When I shalle passe oute off [this] lyue
Than *parce michi domine*.
Quid faciam [tibi] o custos hominum? quare posuisti me contrarium tibi, & factus [sum] michimet ipsi grauis?
What shalle I doo vnto the,
O thou kepar off [al] mankende? 50
Off suche a matere[4] why madest þou me
To the contrarious me for to fynde?
O[5] ffadere off heuene fayre and ffre,
As thou art bothe gode and hende,
Yet be kynde, as thou hast be, 55
And spare me, lorde, that am vnkynde;
Thy ffrendesshyp, ffader, late me fynde,
As thou art gode in trynyte;
Off thy mercy make me haue mynde[6]
Wyth *parce michi domine*. 60
Cur non tollis peccatum meum, et quare non aufers iniquitatem meam?
Why takest thou nat my synne away,
[A thou][7] gode off al goodnesse?
And why also, as I the say,
Dost not[8] awey my wykednesse?
Thou madest me off a clot off clay 65
That breketh ofte thorough brotylnesse[9];
Ful brotylle I am, itt ys no nay:
That maketh me ofte to do amys.
But, good Ihesu, I pray [the] thys
For thy grete benygnyte: 70
Thy mercy, lorde, late me not[8] mysse.
But[10] *parce michi domine*.
Ecce nunc in puluere dormio; & si mane me quesieris, non subsistam.
Loo, in poudere I shalle slepe,
For oute off powdere ffyrst I cam;
And in to poudere must I[11] crepe, 75

[1] So the 1st v. in Ff; om in HD, sekerle. [2] Ff [3] Ms. ought-where. [4] so Ff. [5] Ff But what. [6] Ff A lord god. [7] Ff y—b. [8] so D; Ms. o. s. so s. [9] D wolle. [10] D Or.

[1] Ff spotull blyfe. [2] Ms. lerne. [3] Ff þat y. [4] Ff nature. [5] om Ff. [6] Ff þat y may mynde. [7] so Ff D; Ms. As thou art. [8] D nat. [9] Ff bretulnesse. [10] Ff Thorow. [11] Ff me.

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For off[1] that same kynde I am.
That I ne am poudere I may not threpe,
For erthe I am as was Adame.
And now my pytte ys doluene depe,
80 Thoughh mene me seke ryghht nought I ame.
O thou ffadere[2] Abrahame,
For Mary loue that mayde so ffree
In whos bloode thy sone swamme,
So[3] *parce michi domine.*

(Iob 10, 1). Tedet animam meam uite mee; dimittam aduersum me eloquium meum, loquar in amaritudine anime mee, dicam deo: noli me condempnare; Indica michi cur me ita iudices.

85 Hit fforthynkethh my soule I-wys
The lyff þat I haue ledde alleway,
For now my speche ayenst me ys,
Sothly my-[self][4] I shalle dysplay,
In sorow ande in byttyrnesse
90 Off myne oune[1] soule thus shalle I say:
Now, goode Ihesu, kyng off blysse,
Dampne me nat att domysday;
Ande, goode Ihesu, to the I pray
Telle how[5] thus thow demest me.
95 Now yeue me mercy, & say not nay
Wythh *parce michi domine.*

Nunquid tibi bonum videtur si calumpnieris et oprimas me opus manuum tuarum, et consilium impiorum adiuues?

Semethh hit goode, lorde, vnto the
To thryste[6] me doune and me [7]accuse?
I am thy werke, thou madest me;
100 Thyne oune handewerke[8] thou nat refuse.
Wythyne the close of cheryte,
Good god, thou me recluse,
Ande yeff I gylte the in any degre,
With thy mercy thou me excuse,
105 Ne late me neuer off maters muse
That fallene vnto deshoneste.
Thys prayer [lord][9] thou nat recuse,
But *[parce michi domine.]*

Nunquid oculi carnei tibi sunt? aut sicut videt homo, et tu uidebis[10]?

Whethere thyn eyene fflesshly be?
110 Or yeff thou seest as seethh a mane?
Nay fforsothe, butt only we
Off outeworde thyngis beholdyng hane.
But inworde thyngis dost thou see
That non other may se[11] ne cane.
115 Therffor, lorde, I pray to the

[1] om Ff. [2] Ff f. fayre. [3] Ff Euer. [4] HD lyffe. [5] Ff whi þou þus. [6] Ff þurste. [7] Ff to a. [8] Ff adds lord. [9] so Ff. [10] D vides. [11] Ff odur man may, se om.

Warne me whane I ame mys-tane,
That I may fflee ffro fowle sathane
That ys aboute to peryysshh me.
Lese nat [that][1] thou ones wane,
But *parce michi domine.* 120

Nunquid sicut dies hominis dies tui, et anni tui sicut humana sunt tempora?

Whethere thy dayes, lorde, be [s]lyke[2]
As mennes dayes that dwellyn here,
Or thy yeres be oughht lyke
To the tymes off mannes yere?
Th[ys][3] day a mane ys fresshh ande ffryke 125
And shewethh [forth] a gladsome[4] chere,
But to-morow he wexethh syke
And happyly [is] borne forthh on a bere.
Thus mannes tyme ys in a were:
But thy[5] tyme stondethh in oo degre. 130
Therfore I pray in thys manere:
Lorde[6] *parce michi domine.*

vt queras iniquitatem meam, et peccatum meum scruteris, et scias quia nichil impium fecerim, cum sit nemo qui de manu tua possit eruere?

For to seche my wykednesse,
And for [to] s[er]che [thus][7] alle my synne:
Me thynkethh hit comethh off gret hardnes 135
With me, lorde, so to begynne!
Schewe thou forthh thy gret goodnesse,
And thyn hardshyp vp thou pynne;
Thynke vpone the brytylnesse
That alle-way worcethh me with-inne; 140
And sythyne I may nott[8] fro the twynne
Ne[9] ffrome thyne hand warysshede be,
Thoughh I offende more ore mynne
Euer *parce michi domine.*

Manus tue fecerunt me, & plasmauerunt me totum in circuitu: et sic repente precipitas me?

Thyne handes, lorde, haue made me 145
And formede me in schap off mane,
And me thow settest in degre
Off grete nobley[10] after thane.
But whane I thoroughh the sotylte
Deceyued was off foule sathane, 150
Thow puttedest[11] me fro that dignite
He[dl]yng[12] doune one my brayne-pane.
Noone other cause alege I cane
But that synne hathh depryuyde me.
Now ffor the blood that frome the ranne[13], 155
So[14] *parce michi domine.*

[1] so Ff. [2] Ff slyke, HD lyke. [3] DH That. [4] Ff gladly. [5] Ms. thyne; Ff thy tymes. [6] Ff Euer. [7] so Ff; H for suche ys. [8] D nat. [9] Ff And. [10] Ff noble lord. [11] Ff puttyst. [12] so Ff; HD Heldyng. [13] Ff down r. [14] Ff Euyr.

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Memento, queso, quod sicut lutum feceris me, & in puluerem reduces me.

Haue mynde therffore, I the pray,
O thow god almyghty kynge,
Thynke thow madest me off clay
And in to clay thow shalt me bryngе—
Suche ys thy myght ande hath be[n] ay.
And sythene þou madest furst alle thynge,
Who dare say ayene the nay
To lete[1] thy wylle or thy lykyng?
Ther ys [no] mane olde ne yonge[2]
That stryue dar ayenst the.
Therffore nede maketh me [to] synge
Lorde[3] *parce michi domine.*

Nonne sicut lac mulsisti me, et sicut caseum me coagulasti?

Mylkedest nat me, lorde[4], as mylke,
With nesshe blood whane thou me made?
And sythyne, lorde, [þou madest][5] that ylke
Ryght as the hardnesse off chese[6] ys hade?
My blood ys nessher thane ys sylke
In reyny weder that sone wolle ffade,
And thus[7] me made doo dedys swylke
With whyche my goste ys ofte vnglade;
And thus in sinne fulle depe I wade,
That nyght I droune thorow freelte.
Allethought I can off synne nat sade[8],
Yet *parce michi domine.*

Pelle & carnibus uestisti me; ossibus & neruis compegisti me.

With fflesshe and felle[9] thow hast me cladde,
With bonys and synewes to-gedyr knyt;
Lyffe and mercy off the I hadde,
To gouerne me thow yaue me wytt;
To kepe thy[n][10] hestes thow me bade
And seydest that I shulde ffor hit
In heuene-blysse be euer gladde.
And yet I wylle nat fro synne flytte,
But freelte, lord, so me smytte
Vnnethe kepte ys oone for me;
Nat-for-thane I pray the yet
For[11] *parce michi domine.*

Vitam et misericordiam tribuisti michi.

Lyff and mercy thou yaue me ay;
Whane I wolde thy mercy crave,
Thow saydest to me natt ones nay,
But gladde was whane I wolde hit haue;
Thow were redy nyght ande day
With mercy, lorde, me to saue.

[1] Ff lett. [2] Ff yyng. [3] Ff Thus. [4] om Ff. [5] so Ff. [6] Ff flesche. [7] Ff þys. [8] Ff lade. [9] Ff felle & fl. [10] D thyne. [11] Ff Of.

But I denyed hit allwey,
So woodly synne made me to raue; 200
I seruyd synne and was hys knave,
I dyd that [that][1] was ayenst me.
Now, lorde, whane I am leyde in graue,
Than *parce michi domine.*

Et visitacio tua custodiuit spiritum meum.

Thy vysytacione, lorde, hath kepte 205
My spyryte that ys me with-inne[2]:
For whane I wold to synne haue lepte,
Thin[3] holy grace[4] made me to blyne;
And ofte-tyme I haue sore wepte
The more grace off the to wynne, 210
And thus with wepyng haue I wypte
My soule, lorde, ffro[5] dedly synne.
Lorde, late me neuer werke begynne
That in[6] any wyse may displease the;
And somtyme though I frome the twyne, 215
Yet, lorde, *parce michi domine.*

(Iob 13, 23). Quantas habeo iniquitates et peccata? [scelera] mea atque delicta ostende michi.

What wyckednes alle that I haue,
With my synnes alle one ane hepe,
Shew me hem, or I go to graue,
That I for hem may [here][1] sore wepe: 220
My soule, lorde, that I may saue
From þe pytte off helle so[6] depe,
Where synfulle soules tumbylle and raue
In endeles woo—A, taketh good kepe—
Toodes o[n][7] hem doth crowde & crepe, 225
In suche peynes the soules be.
From that place I may [me] nat kepe
Withoutene *parce michi domine.*

Cur faciem[8] tuam abscondis, & arbitraris me inimicum tuum?

Why hydest þou from[9] me thy fface
That ys so ffulle off alle ffayrnesse— 230
I mene thys, somtyme thy grace
That þou withdrawest and yeuest me lesse[10]?
As thy[n] enemy thoue dost me chace,
Demyng me in gret hardnesse[11]:
Thy loue fayne[12] wolde I purchase, 235
Yeff þou wolt me hit graunte[13] of þi goodnesse.
Now graunte me lord [suche][14] stedfastnesse
That I may stonde[15] in oo[16] degre;

[1] so Ff. [2] Ff y haue me inne. [3] Ms. Than. [4] Ff goste. [5] D from. [6] om Ff. [7] Ms. off. [8] Ms. faciam. [9] DFf fro. [10] Ms. lace. [11] Ms. hardynesse. [12] Ff lord. [13] Ff woldyst me gr. hyt. [14] Ms. off thy. [15] D stande. [16] Ff. good.

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And thoughh I falle thorough brotylnesse,
240 Lorde[1] *parce michi domine.*

Contra folium quod uento rapitur ostendis potenciam tuam, & stipulam siccam persequeris.

Ayenst a leeff that lyght ys to[2] blowe,
To me that am [full] freel off kynde,
Thy myzt and powere dost thoue schowe,
As thoughh I myght berys bynde.
245 With wyndes ofte I owerthrowe
Suche fondyng off the [fende] I fynde,
I renne forth fro rowe to rowe
Somtyme before somtyme behynde;
I grope[3] as a mane that ys ffulle blynde.
250 But thowgh I stomble thou ffolowest me.
A, lorde, thoughh I to the be vnkynde,
Yet[1] *parce michi domine.*

Scribis enim contra me amaritudines, & consumere me uis peccatis adolescencie mee.

Thow wrytest, lorde, ayenst me
Byttyrnesse, that I shalle rede
255 Att domesday in sygh̃t off the
And alle the worlde in lengthe and brede;
That I dede in pryuyte
There opynly owte hit[4] shalle sprede;
And thus[5] thou wyllt, fulle welle I see,
260 [6] distroy me ffor my wycked dede.
But, lorde, to the I clepe and grede:
As thou art lorde[7] off alle pyte,
That day whane I shalle drope and drede
Than *parce michi domine.*

Posuisti in neruo pedem meum, et obseruasti omnes semitas meas, et uestigia pedum meorum considerasti.

265 In a synew thou hast my feet sette[8]
With the whyche that I goo shalle,
And alle the pathes thou hast mette
That euer I yede in wey or walle;
There ys noo thyng that the may lette
270 To knowe my steppes grete and smalle;
Wycked and worse, good and bette
I wote welle thou consyderest alle.
But, lorde, to the I clepe and calle:
Whan I slyde supporte thou me,
275 And thoughh somtyme I take a falle
Yet *parce michi domine.*

Qui quasi putredo consumendus sum, et quasi vestimentum [quod] comeditur a tinea.

The whyche as rotyng shalle consume,
And fare as mowth[9]-etene clothe;
And[10] as frome the fyre departeth fume
So body and soule a-sundre goth̃. 280
I am made of a lothly hume[1],
Hit[2] ys a thyng to mane most loth̃.
Wheroff thane[3] shulde I presume
To be hygh̃-herted or lyghtly wroth̃?
Thoughh I be he that ofte mysdoth̃, 285
Off mercy art thou large and fre;
As I leue[4] that thys[5] ys soth̃,
So *parce michi domine.*

(Iob 14, 1). Homo, natus de muliere, breui viuens tempore repletur multis miseriis.

A man þat ys off [6]womane bore,
But lytelle whyle he lyueth̃ here, 290
And euery day more & more
Replenysshed ys with synnes sere,
With hote[7] and[8] colde and[8] hunger[9] sore
Turmentyd[10] ys frome yere to yere,
And ofte hym wante[th][11] goddes lore 295
That gostly wey[12] he schulde lere.
And thus he wandreth̃ in a were
As[8] a mane blynde &[13] may not see.
Therffore I pray the[6] with louely[14] chere
For[15] *parce michi domine.* 300

Qui quasi flos egreditur & conteritur, et fugit uelud umbra, et nunquam in eodem statu permanet.

The whych oute spryngeth̃[16] as a floure
That groweth̃ ffresshe alle mene to glade,
But whane he with a sharpe schowre
Ys smytene, begynneth̃ sone to fade.
So lese I the ffayre coloure 305
That god almyghty ffurst in me made,
And thus I chaunge in euery houre[17],
And fle away ryght[8] as a shade.
And herewith I am ffulle[18] lade
With synnes off dyuerse degre. 310
Off heuene-blysse[19] me nought degrade,
But *parce michi domine.*

Et dignum ducis super huiuscemodi aperire oculos tuos, et adducere eum tecum in iudicium?

And, lorde, thou letest[20] that hit be dygne
Thyne eyene to opene vpone suche one,
And hyme thou shewest be that sygne 315
That he with the to dome shalle gone?
Haue mercy one me, Ihesu benygne,
Me thynketh̃ myne herte ys harder than[21] a stone
And besyed with a spyryte malygne,

[1] Ff Euyr. [2] Ff to be bl. [3] Ff graspe. [4] D hit owte. [5] HD thys. [6] HD And d. [7] Ff welle. [8] Ff In stockes þou haste sett my fete. [9] Ff moght. [10] om Ff.

[1] Ff slyme. [2] Ff That. [3] Ff lord. [4] Ff beleue. [5] Ff hyt. [6] DFf a w. [7] Ff heete. [8] om. Ff. [9] D hungor; Ff h. & s. [10] Ff Turned he. [11] Ms. wanted. [12] Ff lore. [13] Ff that. [14] Ff mylde. [15] Ff Of. [16] Ms. spr. oute. [17] so Ff; HD shoure. [18] Ff all full. [19] Ff Lord of heuene. [20] Ms. lettest. [21] Ff harde as.

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My fflesh, the worlde they bene my fone.
These be[1] my enemyes, lorde[2], eche one,
Euere aboute to peryssh me:
Lorde, ffor the loue off Mary and Iohne
Euer *parce michi domine.*

Quis[3] potest [facere] mundum de immundo conceptum semine? Nonne tu qui solus es?

But[4], lorde, who may clene make
Conceyuyd thyng off seede vnclene?
Nat thow? a, yes, I vnder[take][5],
Yeff the lest[6] to make hit clene.
Allas, I walke in a lake
Off dedly synne that doth me tene:
But lorde, ffor the[2] loue off Maryes sake
Amende the harme that I off mene.
Y-wys[7] I ame nat worth a bene
Off my-self to commendyd be:
Yet helpe me, lorde[8], with thy grace shene,
And euer[8] *parce michi domine.*

Breues dies hominis[9] sunt, numerus mensium eius apud te est.

Mennes dayes be[10] shorte—be ware
And therto take [þou] good entente—
For in respyte off tyme euermare
They beth nothyng equipolent;
The nombre off hys monthes are
Alwey att the, lorde, verament.
Oure lyff ys nought but sorow & care,
Tylle we be passed iugement.
My wyttes, lorde, I haue myspent
That thou me yaue to rewle with me:
But þat I may ryse vp and here[11] repent,
Lord[12] *parce michi domine.*

Constituisti terminos eius, qui preteriri non poterunt.

Hys termes, lorde, thou hast ordeyned
How longe he shalle now[2] lyue here,
That may he nat passe ne be refreyned
But be thyne absolute power.
Thys sentence may be welle susteyned
By a story as we may here:
How Ezechye to dethward peyned
And yet god addyd ouer xv. yere;
Hys kyndely tyme was comene fful nere,
But for hys synnes tho wepte he.
Lorde, yeue[13] me grace that I may here
Haue[14] *parce michi domine.*

Recede [ergo][15] paululum ab eo ut quiescat, donec optata ueniat, sicut mercenarii[16], dies eius.

Therffor, lorde, a lytelle goo awey,

[1] DFf ben. [2] om Ff. [3] Ms. Quis michi. [4] Ff A. [5] Ms. vnderstande. [6] DFf lyst. [7] Ff Forsoth. [8] Ff Wyth. [9] Ms. homines. [10] D ben, Ff beeth. [11] Ff here &. [12] Ff Euyr. [13] Ff So graunt. [14] Ff Wyth. [15] so D. [16] Ms. mercenarius.

With-drawe þy[n] hand þat mane may reste,
Tylle he desyre hys dethe-day
And wylne[1] to be shutte vp in hys[2] cheste;
And late hyme lyue yeff he[3] lust ay,
Thys holde I, lorde, ffor the best;
Alle dysease frome hyme delay,
Tylle the careyne in erthe be keste.
Allas, alle[4] þis world now ys mys-wrest
To carpe th[u]s[5], lorde, ayenst the.
Make me to thy mercy trest
For[6] *parce michi domine.*

(Iob 14, 13). Quis michi hoc tribuat ut in inferno protegas me, donec pertranseat furor tuus?

Who to me may yeue or graunte
For loue or any affeccyone,
For[7] thy wratthe that ys duraunte
I may haue my[8] proteccyone?
In helle yeff I be concurraunte,
Ther ame I in [thy] subieccyone;
In heuene though thou woldest me haunte[9],
Yet[4] ther ame I att thy correccyone.
I may nat frome thy respeccione
By no wey, lorde, hyde now[4] me:
Therffore sey I thys lessone
Off *parce michi domine.*

Et constituas michi tempus in quo recorderis mei?

And thou woldest a tyme ordeyne
In whyche thoue woldest of me haue mynde,
With some solace me to susteyne
That off thy blysse ame so ferre[10] behynde?
My woo frome the cane I natt layne
But telle hit the, for thoue art kynde:
I ame fast bounde[11] here with a chayne
Off dedly synne, ffulle welle I fynde.
But woldest thoue, lorde, me vnbynde
Thorough the vertu off thy pyte,
Thane were I gladde and lyght as lynde
To haue[12] *parce michi domine.*

Putasne, mortuus homo rursum viuat?

Trowest thoue nat that mane shalle ryse
Ayene to lyfe that dyed onys?
Yes, and that in a wondyrffulle wyse,
With flesh and felle, blood and bonys.
Than shalle god hys dome deuyse
And to hyme take the goode attones;

[1] Ff wylle. [2] Ff a. [3] Ff D hym. [4] om Ff. [5] Ms. thys. [6] Ff Thorow. [7] r. Fro? [8] Ff haue may any. [9] Ff daunte. [10] Ff Þat am of bl. full f. [11] Ff bounden, here om. [12] Of.

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But dampned soules shullen*e* sor*e* gryse
And yeue a shoute w*ith* hydous gronys.
Th[u]s[1] make they shull*e* wooffull*e* mones
All*e* that shullen*e* dampned*e* be.
Tha[t] I may dwelle[2] w*ith*yn*e* th*is*[3] wones,
[Lord][4] *parce michi domine.*

Cunctis diebus quibus nunc milito, expecto, donec ueniat immutacio mea.

All*e* the dayes that I lyue here
In thys woffull*e* wepyng[5] dale,
I byde all*e*wey from*e* yere to yere
Tyll*e* I chaunge as men*e* do falle[6].
Chaunge I shall*e* w*ith*owten*e* were,
Nat ay be dwellyng in thys vale.
But, lord, whan*e* I am*e* leyd*e* on*e* here,
Hye vp to heuen*e* my soule [þou] hale—
For ther*e* comen*e* neyther grett ne smale,
But thou drawe hem, lord*e*, to the;
That my soule be nat in bale;
But[7] *parce michi domine.*

Uocabis me, & ego respondebo tibi; Operi manuum tuarum porriges dexteram.

Thou shalt me calle att domesday
When*e* thou*e* art set on*e* iugement,
And I to the w*ith*owten*e* delay
Shall*e* yeue my[n][8] answer*e* verament.
But, good*e* Ihesu, to the I prey
Thynke all*e*wey w*ith* ffull*e* entente
Thou madest me off a clott off clay;
Thyn*e* handwerk helpe as þou furst mente;
And w*ith* my thought[9] I haue myspent
Thorough malyce her*e* off frealte
Her*e*, leeff lord*e*, late me repent,
But[10] *parce michi domine.*

Tu quidem gressus meos dinumerasti, sed parce peccatis meis.

Forsothe my steppes eu*e*rychon*e*
Thou nombred*e* hast and tolde[11] hem all*e*:
But, lord, to the I make my mone,
As thou art lorde off heuen*e* & helle[12],
Vertues, lord, though I haue none
Late thy grace in me now welle[13];
For woo ys hym*e* that stante alone
And hath no*n* helpe[14] yeff [that] he falle.
My syn*e* ys bytter*er* than*e* eysel or galle,
And stynkyth, lord*e*, in syght off the:
But nought-for-than*e* to the I calle
For *parce michi domine.*

[1] Ms. Thys. [2] Ff Graunt me to d. [3] Ms. the. [4] HD Off, Ff Wyth. [5] Ff woopes. [6] Ff fale. [7] Ff Euyr [8] Ff an. [9] Ff & wyttis myne þogh. [10] Ff Thorow. [11] Ff telde. [12] Ff alle. [13] Ff walle. [14] Ff & no h. hath.

(Iob 17, 1). Spiritus meus attenuabitur, dies mei breuiabuntur, et solum michi superest sepulchrum.

My spyryte shalbe ffebyll*e* and feynt
Whene[1] I am fallen*e* in any[2] age,
My dayes, make I neu*er* so queynt,
Shullen*e* abregge and*e* somwhat swage,
And I ful sone shalbe atteynte
Whan I haue lost[3] my[n] hote corage,
And though I dyed*e* than*e* as doth a seynt,
A pytte shalbe myn*e* herytage—
In erthe gete I non*e* other*e* wage
Off all*e* rychesse, that man*e* may see.
Whan*e* I am*e* closed in that cage,
Than *parce michi domine.*

Non peccaui, et in amaritudinibus moratur oculus meus.

I haue nat synned*e* wylfully
Thorough my feynt febell*e* nature,
Ne greued*e* the so greuously[4]
Wherffor*e* I shulde thys woo endure;
Thou punysshest me and*e* I not why,
Passyng reson*e* and good*e* mesur*e*.
Hit ys my flessh, lorde, and*e* nat I
That grocchet ayenst thy hard*e* reddur*e*.
[But, lorde, as .I. am thy creature,][5]
And [þou] that ylke god*e* that bougthest me,
So my care recou*er*e and cure
W*ith* *parce michi domine.*

(Iob 17, 11). Dies mei transierunt, cogitaciones mee dissipate sunt, torquentes cor meum.

My dayes, lorde, passed*e* are
And*e* olde I am, I am no faunt[6];
My thought*is* wandre[n] wyde-whar*e*,
For they ben*e*, lorde[7], full*e* variaunte,
My herte they greuyn*e* wond*er*sare
For eu*er* aboute hym*e* they haunte.
Thys maketh me to drowpe & dare,
That I am*e* lyke a pore penaunte.
Though I be, lorde, vnsuffysaunte
Any helpe to gete off the,
Yet, for I am*e* thy[8] creaunte,
Lorde[9], *parce michi domine.*

Noctem verterunt in diem, & rursum post tenebras spero lucem.

The nyght they turnyd*e* i*n* to þe day,
For they maden*e* me to[10] wake all*e* nyght;
I myght nat slepe be no way,
Suche thought*is* were i*n* myn*e* hert pyght[11].
In derknes dym*m*e as I so lay,

[1] Ff When þat. [2] om Ff. [3] Ff lost y haue. [4] Ff grysely. [5] so D; Ff But as y am I. thy c.: om in H [6] Ff now faynte. [7] Ff ofte. [8] Ff thus. [9] Ff Euyr. [10] Ff me maden; to om. [11] HD plyght.

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Yet hoped I after the clere day-lyght;
But thought*is* me so trobled ay
That I was than*e* a woffull*e* wyght*e*.
But, lorde, as þ*o*u arte mekyll*e* off myght*e*,
490 All*e* euyll*e* thought*is* putt from*e*[1] me;
And that I off the may haue a[2] syght,
Lorde[3] *parce michi domine.*

Si sustinuero, infernus domus mea est; in tenebris straui lectulum meum.

Lord, yeff I shall*e* suffre thys grete dysease,
Hit woll*e* me brynge vnto my graue;
495 And yet I-wys I may nat chese,
Whether I be[4] kyng, knyght or knaue.
In derkenes dy*mm*e all*e* owte off ease
My lytell*e* bedde spredde I haue;
That bed shall*e* I neu*er* lese,
500 Though̃ I wolde ffor angor raue,
Tyll*e* the day off dome that off my[5] gr*a*ue
I shall*e* aryse, and moo w*ith* me.
My soule lorde I prey the[6] saue
Wyth̃[7] *parce michi domine.*

Putredini dixi: pater meus es; mater mea et soror mea, uermibus.

505 To rotene erthe ryght thus sayd I:
»Thou art my ffader off whom I cam*e*«,
And vnto wormes sekurly:
»Thow art my moder, thy son*e* I am[7]«;
My systrene all*e*[8] ye bene, ffor why
510 None other þan*e* ye ffor sothe I [n]am[9]«.
I shall*e* calle hem systres lo for-thy,
For I shall*e* roote amonge hem*e*[10];
Off the lowest erthe god made Adam*e*,
Off whyche my kynde I had as he.
515 Now, lorde, that art lykened to a la*m*be[11],
So *parce michi domine.*

Vbi est ergo nunc prestolacio mea et paciencia mea? tu es domine deus meus.

Where ys myn*e* abydyng nowe,
And all*e* my pacyence therto?
They beñ away, I wote[12] neu*er* howe,
520 For sothe me wanteth̃ both̃ two.
Yeff myn herte be styff and towe
To thanke the in wele and woo,
Hit ys nat I but oonly thow;
Thow art my lord and god also.
525 O thow gret lorde, alpha &[13] oo,
Helpe me ffor thy grett pyte;
I haue Inough̃ I pray the hoo[14],
And[15] *parce michi domine.*

[1] D fro. [2] Ff may of þe h.; a om. [3] Ff Thorow. [4] Ff Be y. [5] Ff þat. [6] D thow, Ff þe þou. [7] Ms. am I. [8] Ff also. [9] so Ff; HD am. [10] Ff ham. [11] Ff lam. [12] Ff not. [13] Ff et. [14] Ff sey hoo. [15] Ff Wyth.

(Iob 19, 20). Pelli mee, consumptis domine carnibus, adhesit os meum, et derelicta sunt tantummodo labia circa dentes meos.

To my skyn my mouth̃(!) ys loo[1]
And[2] cleued fast, as ye se may[3], 530
And wasted ys my fflesh̃ also,
And bothe my lyppes ben*e* away,
My whyte tethe they[4] ben*e* full*e* bloo—
Ye wolde be agast[5] yeff ye me say[6].
Myn heryng ys ffull*e* clene agoo, 535
Myne eyen*e* be[n] dy*mm*e that were[n] ffull*e* gr*ay*;
And I that was ffull*e* stoute and gay,
Full*e*[4] horyble am now opon*e* to se.
Tyme ys that[4] men*e* now[7] for me pray
For[8] *parce michi domine.* 540

Miseremini mei, miseremini mei, saltem uos amici mei, quia manus domini tetigit me.

Reweth̃ on*e* me, reweth̃ on me
My frendys namly, now[9] helpe[10] att nede,
For I am ther*e* I may nott fle,
The hand off god ffull*e* sore I drede.
And frendys, seeth̃[11] that I am he 545
Thys other day that[4] on the erthe yede;
Now helpe yeff that[4] your*e* wyll*e* be,
W*ith* prayer, fastyng, and almes-dede—
For these mowen*e*[12] best gete me mede,
W*ith* *placebo and dirige;* 550
Here-w*ith* my soule[13] I pr*ay* you fede
W*ith* *parce michi domine.*

Quare persequimini me sicut deus, & carnibus meis saturamini?

Why as god do ye pursewe
Me, that suffre these sharpe schowres?
Ye late me payne[14] here i*n*[15] pey*n*full*e* 555
pewe
That ys a place off grett doloures.
Yow I chese for frendes trewe
And made yow myn executoures.
But tyme xall*e* come that ye shall*e* rewe
That eu*er* ye were to me [16]false trey- 560
toures.
My good ys spent[17] as hit were youres,
But nat a peny yeyyn*e* ye me.
Now for all*e* suche ffaytoures[18]
Lorde, *parce michi domine.*

[1] Ff To my mouth my skynne ys blo. [2] om Ff. [3] Ms. may se. [4] om Ff. [5] Ff gast. [6] Ff ye may see. [7] Ff now men. [8] Ff Wyth. [9] Ff ye. [10] D helpeþ. [11] Ff Now fr. syth. [12] Ff may. [13] Ff My hungry s. [14] Ff pyne. [15] Ff in a. [16] Ff so f. [17] Ff ye spenden. [18] Ff false (overl.) factowres.

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Quis michi tribuat ut scribantur sermones mei?

565 Who may graunte me thys bone
That my wordes wretene were,
In ensample off euerychone
That hap may to bene in care?
For yeff they woldene makene moone
570 Eyther grocche with herte sare
Ayenst god that sytteth in trone,
[Percase yet][1] they woldene spare
And make natt so ferly ffare
But take ensample woldene off me.
575 Now, lord, as I am but[2] wormes ware,
So *parce michi domine.*

Quis michi det ut exarentur in libro, stilo ferreo aut plumbi lamina, uel celte sculpantur in silice?

Who shalle graunte me, or I be dede,
To wryte hem by oone and oone
580 [In][3] booke with ynke blak or rede,
Made with gumme and vermylone,
Or ellys yet[2] in plate off lede,
Or gravene in harde flynte off stone,
That alle mene, where-euer[3] they yede,
585 Myght otherwhyle loke theropone?
I wolde my frendys and my ffoone
Ensample[4] take myght be me.
As thow art thre and gode alloone,
Now[5] *parce michi domine.*

Scio enim quod redemptor meus viuit, et in nouissimo die de terra surrecturus sum, et rursum circumdabor pelle mea, & in carne mea videbo deum saluatorem meum.

590 I wote ryght[2] welle that my redemptoure
Lyueth yet, and lyue shalle aye,
And I shalle ryse, I not what oure,
Owte off the erthe att domes-daye,
And take to me my ffurst coloure,
595 In[6] flesshe & felle cladde on clay,
And [so] shalle I see my sauyoure
Deme the worlde in wonder aray.
The wycked than withowtene delay
As arowes to helle they shullene flee.
600 Lorde, that I goo nat that way,
So *parce michi domine.*

Quem uisurus sum ego ipse, & oculi mei conspecturi sunt, et non alius.

Whame[7] I my-selff shalle se in syght
With eyene clere and herte stable,
And knowe hym as god almyght
605 That was for me man desparitable[8].

[1] Mss. Because yeff. [2] om Ff. [3] Mss. My. [4] Ms. Emsample. [5] Ff So. [6] Ff And. [7] Mss. Whane. [8] so Mss.; r. despitable.

Shalle ther for[1] me noone other wyght
Se my god that ys durable,
But I my-self with eyene bryght
Shalle hyme be-holde most honorable.
O lord, that charyte that ys[2] so amyable 610
And bryght shynyng in thy mageste,
That syght to see lorde make me able
Thorow *parce michi domine.*

Reposita est hec spes mea in sinu meo.

Thys hope ys in myne herte sette,
That neuer ffrome me sshalle dysseuer; 615
Thereyne my trust also ys knette,
The whych to haue now ys me leuer.
I hope to god that I shalle gette
Off alle dyseases yet rekouere[3],
And se my lorde in hys turete 620
With whome I hope to dwellene euer.
Thouh I be synfulle, lord, take me neuer
In any thyng[4] that may dysplease the,
Thy blysse late me haue for euer
Thorow[5] *parce michi domine.* 625

(Iob 10, 18). QUare de vulua eduxisti me? Qui vtinam consumptus essem, ne oculus[6] me uideret!

A lord, why leddyst thou so me
Oute off þe wombe that[7] I was in?
Wold god I had consumed be
With-inne my[n][8] owne moders skynne,
That the eye with whyche I see 630
Had nat seyne no[9] more ne mynne,
That I myght in that degre
Neuer haue wyst what had be synne;
For synne maketh me from the to twyne.
That off nought madest þou[10] me, 635
Thy mercy, lorde, ma[k]e[11] me to[12] wynne
With[13] *parce michi domine.*

Fuissem[14] quasi non essem, de utero translatus ad tumulum.

And wolde god that I be hadde
As a thyng that neuer was!
For alle with synne I am be-stadde, 640
And euery day I doo trespas.
No wonder though I be vngladde
And though I synge oftene allas!
For pure woo I wexed madde,
Nere goddys mercy my solace. 645
Lo, lorde, lo, I am ryght as
A wytles mane with-owtene the:
But as thoue off plente[15] mercy has,
So *parce michi domine.*

[1] HD therfore. [2] Ff O l. that arte. [3] Ff rekeuer. [4] Ff Wyth oght. [5] Ff. Wyth. [6] Ms. o. tuus. [7] Ms. thas. [8] Ff In myn. [9] Ff me. [10] Ff Ye from þe lord that madyste. [11] Ms. made. [12] Ff graunte þat y may. [13] Ff Thorow. [14] Ms. Fuissent. [15] Ff lord all.

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Ms. Harl. 1706.]

Nunquid non paucitas dierum meorum finietur breui?

Whether the ffewnes off my dayes
650 Shulle nat hastyly haue an ende?
Sythen I cane se be no wordly wayes
But owte off[1] þe worlde sone shalle I wende.
The wordles wyles ryght nat me payes,
For they bene false and ful vnthende (!);
655 My fflesshly lust my soule affrayes,
And I am tempted with the ffende.
Thys maketh me to bowe and bende
Alle-wey to synne, that woo ys me.
Lorde, that arte curteyse and hende,
660 So *parce michi domine.*

Dimitte ergo me domine, ut plangam paululum dolorem meum; antequam vadam, et non reuertar, ad terram tenebrosam et opertam mortis caligine.

Therffore, lorde, suffre thow[2] me
A lytylle what, that whylle[3] I may
The tyme that euer I greued[4] the
In dede or thought be nyght or day,
665 And graunte me, yeff thy wylle be,
That here in erthe I wepe[5] may,
The derke lande that I neuer[6] see
That keuered ys with blacke alle-wey.
Now, good[7] Ihesu, to the I prey,
As thow art god in trinite, 670
From that lande thou kepe [me] aye
Thorough *parce michi domine.*

Terram miserie et tenebrarum, ubi umbra mortis et nullus ordo, sed sempiternus horror inhabitans.

The lande off myscheff and off derknes
Where as dampned soules dwelle,
The londe off woo and off wrecchednesse 675
Where bene moo peynes þane tonge may telle,
The londe off dethe and off[1] duresse
In whych noone order may[2] dwelle,
The londe off wepyng and off[3] drerynesse
And stynkyng sorow[4] on to smelle. 680
Now from that lond þat clepyd ys helle,
Worthy lord, rescue now thow[5] me,
So that I may euer with the dwelle,
Thorough *parce michi domine.*

Here endeth the IX lessons of the diryge whiche Iob made in hys trybulacion.

(Follows another poem with the same refrain Parce michi domine, beg. By a forest syde walkyng as I went Dysporte to take in o mornyng).[1]

[1] Ff fro. [2] Ff now. [3] Ff A l. whyle that wepe. [4] Ff gyltyd. [5] Ff wepe l. [6] Ff ne. [7] om Ff.

[1] Ff of all. [2] Ff m. here. [3] om Ff. [4] Ff orrour vnto. [5] Ff Worschypfull l. rescowe.

Of the 3 following tracts (6—8), which are mostly found together in the Mss., the 2 last have been ascribed to R. Rolle by Tanner; but all are later compilations by a Midland writer, in a negligent, slipshod sort of style.

6. (The profits of tribulation.)

(Under this heading I give the 2 (or 3) originally distinct pieces which in the Mss. have subsequently coalesced. The 1st (How six maisters &c.) is found independent in Ms. Reg. 17 A XXV and Ji IV. 9, but generally, as in Ms. Harl. 1706 f. 54 (Douce 322), Rawl. 894, Reg. 17 C XVIII, Corp. Chr. Coll. Oxf. 220[2], connected (though-loosely), through an intervening Nota de paciencia infirmitatis in Latin, with the XII profits of tribulation. The 1st piece is, in Ms. Harl. 1706, and by Tanner, ascribed to Adam Carthusianus (*see* Tanner s. v.). The other is a translation of De XII utilitatibus tribulationis (ascribed to Peter of Blois, ed. Giles III. 307, Migne 207)[3], and is derived from the older translation (probably by R. Rolle) ed. p. 44 ff. The whole tract was printed London 1530.)[4]

[1] The same Ms. Harl. 1706, fol. 60, contains a translation of R. Rolle's De emendatione peccatoris (12 Capitula). Also, the 'Orologium Sapiencie' ascribed (with the beginning of Ms. Harl.) to R. Rolle by Pits and Tanner, but which is nothing but Chapter V. of a larger tract of that name (a free English reproduction of Henry Suso's work) by another author, ed. in Anglia X.

[2] Corp. and Rawl. are the best Mss., though neither is the original; Reg. closely follows Rawl.; Harl. often alters freely.

[3] In Ms. Mm vi. 17 fol. 125 and C. C. C. Oxf. 193 this Latin tract is erroneously attributed to R. Rolle; others ascribe it to Adam the Carthusian. R. Rolle is probably the author of the 1st translation (Ms. Reg. 17 B XVII).

[4] Another treatise on tribulation (»Seint Poule techiþ us &c.«) in Ms. Ji vi. 40 and Bodl. 938, is wrongly ascribed o R. Rolle in the Cambr. Catal. of Mss.

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Ms. Reg. 17 A xxv.]

A

Ms. Reg. 17 A xxv.

fol. 62.

Here begynnyth a litil schort tretice that tellyth how þer weren sixe maisters asembliden[1] to-gidur, and askiden eche oon of oþere what[2] þey myȝte best speke of that myȝte moost plese god & were moost profitable to þe peple, and alle þey weren acordid to speke of tribulaciou*n*.

(T)He friste maistir seyde þat if eni þing*e* hadde be bettir to eny mannis[3] lyuyng*e* in þis world þan tribulaciou*n*, god wolde haue ȝeue it to his sone; but for he say wel þer was no þing*e* bett*er* þan it, þ*er*fore he ȝaf it to him, and made him to suffre moost tribulaciou*n* in þis wrecchid worlde, more þan dide eu*er*e eny man or euere schal. (T)he secunde maistir seide þat if þer were eny man in þis world that myȝte be with-oute spot of synne as oure lorde Ih*es*u Crist was, and myȝte lyue here þritti ȝeer and it were possible with-oute mete and drinke, and were also so deuout in p*re*ynge þat he myȝte speke with aungelis in þe eir as dide Marie Maudeleyn, ȝit myȝte he not deserue in that lijf so greet mede as a man deserueþ in sufferyng of a litil tribulaciou*n*. (T)he þridde maist*er* seyde that if it so were þat the modir of god and alle þe halewis of heuene preieden alle for oo man, ȝit schulde þei not gete him so myche meede ne so greet as he schulde gete hym-silf bi meeknes in suffringe of a litil tribulaciou*n*. (T)he fourþe maistir seide: We worschipe þe cros for oure lord Ih*es*u Crist hyng ther-upon bodili, but I seye we schulde raþer and by more riȝt and resou*n* haue in mynde þe tribulaciou*n* þat he suffride ther-upon for oure gyltis and trespasis. (T)he fifþe maistir seide: I hadde leuere be of myȝte, of strenkþe and of power to suffre þe leste peyne of tribulaciou*n* þ*a*t oure lorde Ih*es*u Crist suffride here in erþe wiþ meeknes in herte, þan þe meede or the reward of alle worldly goodis, for as seint Petir seiþ þ*a*t noon ys worþi to haue tribulaciou*n* but þo that desyren [it] w*ith* clene herte and wiþ-oute errour[4]; for tribulaciou*n* quenchiþ synne, and it lerneþ a man to knowe þe priuytees of god, and tribulaciou*n* makiþ a man to knowe hym-silf and his euen-cristin, and it multiplieþ vertues in a man, and purgith hym and clensith hym lijk as fier dooþ golde; and what man that meekli in herte suffriþ tribulaciou*n*, god is w*ith*-inne hym and berith þat heuy charge of tribulaciou*n* wiþ hym; also tribulaciou*n* beyeþ aȝen the tyme þat is lost, and holdiþ a ma*n* in þe wey of riȝtwisnes; and of alle þe ȝiftis þat god ȝeueþ vnto man, tribulaciou*n* is þe moost worþi ȝifte, also it is [a] tresour to þe which no man may make comparisou*n*; and tribulaciou*n* ioyneþ a mannis soule vnto god. Now axiþ þe sixte maistir whi we suffren tribulaciou*n* with so euel wil; and it is answerid þer-to & seyd þus: for þre thingis. The firste is for we haue litil loue to oure lord Ih*es*u Crist. The secunde is for þat we thenke litil of þe greete meede and p*ro*fite þat comeþ þerof. The þirdde is þ*a*t we þenke ful litil or nouȝt of þe bittir paynes and þe greete passiou*n*[5] þ*a*t oure lord Ih*es*u Crist suffride for us in redem*p*cioun of oure synnes[6], and to bringe us to his blis that neuer schal haue ende. AMEN. — —

In Ms. Rawl. C 894 &c. then follows:

B. Nota de paciencia infirmitatis.

SI sciret homo quantu*m* ei i*n*firmitas vtilius fuisset, nu*m*q*uam* sine i*n*firmitate viuere uoluisset, quare? Quia i*n*firmitas corp*o*ris est a*n*i*m*e sanitas. Quod apostolus considerans: Cu*m* infirmor[7] [inquit] tu*n*c forcior sum & potens. Quo*modo*? quia i*n*firmitas corporis extinct*io* est libidinis, distrucc*io* vanitatis, effugac*io* curiositatis, adnichilac*io* mu*n*di & i*n*anis gl*o*rie, euacuac*io* sup*er*bie, ext*er*minac*io* i*n*uidie, expulc*io* luxurie, adquisic*io* gracie u*i*rtutis diuiue—D*omi*no dice*n*te ad ap*ostolu*m Paulu*m*: Sufficit tibi Paule gra*cia* mea, nam u*i*rtus i*n* infirmitate p*er*ficitur. Quod di*ctum*

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[1] *al.* asemblid. [2] *al.* & yche on asked oþer what þing. [3] *al.* man. [4] r. irour. [5] *al.* gret paynes & þe bitter p. [6] *al.* soules. [7] Ms. infirmior.

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Ms. Rawl. C 894.]

bene intelligens[1] apostolus ex maximo cordis sui gaudio dixit: Libenter gloriabor in infirmitatibus meis. Valde ergo desideranda est infirmitas, quoniam in nobis peccatorum flammas extinguit & a Iheru Christo graciam adquirit. Infirmitas in nobis culpam purgat & coronam nobis preparat. O infirmitas, quam amabilis es & nobis vtilis; nunquam sine te ambulem, nunquam sine te sedeam, nunquam sine te in hac uita fugiente viuam, quare? Quia infirmitas corporis est purgacio & anime sanctificacio. Infirmitas corporis est euidens nobis diuini amoris indicium & castigacionis sue signum, Christo domino testante qui ait: Quos amo, flagello & castigo. Certe si velimus ab eo amari, debemus ab eo desiderare flagellari. Quia si ab eo non fuerimus flagellati non poterimus ab eo recipi, scriptura teste que dicit: Flagellat omnem filium quem recipit. Constat ergo quod illum quem non flagellat non recipit, vnde de illis quos hic non flagellat dicit per prophetam: Dimisi eos secundum desideria cordis eorum. Necessarium est ergo nobis flagellum domini, quia si ab eo flagellamur absque dubio ab eo recipimur. Pacienter est ergo tollerauda infirmitas corporis que est preparacio salutis, igitur cum graciarum accione est suscipienda, cum cordis leticia est tollerauda. Infirmitas enim corporis generat odium mundi & parat amorem dei. Cogit nos uitam presentem tamquam erumnosam peregrinacionem & exilium odio habere & vitam eternam desiderantur concupiscere. Sed homines miseri & mundo dediti, si sane semper in hac uita potuissent viuere, nunquam [vitam] aliam habere voluissent. Nunc ualde est dolendum & flendo dicendum quod non nulli statim cum a deo flagellantur, eius salutiferum flagellum ab eis auferre nituntur. Mox vasa vitrea querunt, vrinam consulunt vtrum viuere an mori debeant. Heu! heu! Tales et huiusmodi per illum pessimum regem Ocoziam designantur qui, in libro Regum quarto, cum egrotasset misit nuncios dicens: Ite consulite Belsebub deum Accaron vtrum moriar an viuam; quibus nunciis Helias propheta domino iubente occurrens ait: Dicite domino vestro, nunquid deus non est in Israel, quia misisti ad deum Accaron ut consuleres eum; propter hec dicit dominus: de lecto tuo non consurges sed morieris; et ita factum est iuxta verbum domini. Simili modo morte pessima morientur qui suum 'Accaron', qui vrina interpretatur, et flagellum domini a se expellere conantur, et ita dei ordinacioni[2] resistunt, nescientes ceci et insipientes quia deus dilectos suos hic flagellat vt eos probet et purget, mundet et sanctificet, vt postmodum eos coronet et glorificet; qui est super omnia deus benedictus in secula. Amen.

C.

Here sueth a prologe vpone þe XII prophetis and auauntegis[3] of tribulacion. Prologus.

Da nobis domine auxilium de tribulacione,

'LOrd god, graunte us helpe of tribulacion'. To þe, soule, þat art distroublid and temptid, to þe is purposed þat þou schalt lerne wherof tribulacions seruen, and [not][4] only þat þou schalt suffre hem paciently, [but][5] gladlye, and comforte the inwardly of þat þou arte discomforte outwarde[6]. For Seneca seiþe: *Non est ita magna consolacio sicut illa que ex desolacione extrahitur*, There is none so gret comforte as is þat þat is drawen oute of discomforte. Which comforte may noman haue, but he know first the frute of tribulacion, þat is to seye, but he know how god sendith tribulacions and ordeyneþe heme to þe prophet[7] of the soffrers, but if it so be that rebelnesse of frowardnes with-stonde þe ordinaunce of god. Therfor þei þat knowen her defautes one þat one partie[8], and þee profetis of tribulacion on þat oþer parti, askyn to be holpyne in tribulacion, & not tribulacion to be put a-weye from hem; for if þei askyn puttynge awey þerof, þei askene a-yence hym-selfe, as seynt Poule dyd which asked þries þe prikynge of his flessh to be done a-weye; to whome god answeryd thus, IIº ad Corrinth. 12º: *Sufficit tibi gracia mea*, My grace suffiseth to the. Many prophitis þer ben of tribulacion, but of XII I purpose to speke in speciall; the which who so will with good diligens reed or here, he schal lyghtly with goddis grace fynde gostly sauoure. For ryght as mete euel chewed is euel to defye, ryght so techynge of hooly writt neccligently redd or herd profiteth lytell or ellis nouȝte.

Of the first prophet of tribulacion. Capitulum primum.

The firste prophet of tribulacion is [9]vnderstond þat it is a trew socoure of help sent frome god to delyuer the soule fro þe handis of his enemyes, whiche enemyes ben þese: preuy suggestions[10] of þe fende þat cruel enemy, ffalse ioyes

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[1] Mss. intelligit. [2] Ms. ordinacionem. [3] CH euangelistes(!), corr. in Reg. [4] Ms. (& Reg.) yit; HC & that only. [5] Mss. and. [6] C outwardly. [7] H helpe & p. [8] CH parte. [9] H to v. [10] H suggestion.

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Ms. Rawl. C 894.]

& [1] richesse of the world þat disseiuable enemy, vnclene lustis of the fflessh þat homly enemy. Thes enemyes sleen þe soule, and [2] so mych þe more (perl)osly, þat þei disseiuen it *with* false feyned frendshyp and so preuyly. The which ben figured bi Ioas, IIº Regum .xx., that feyned hym [3] frend to Amas holdynge hyme by þe chyne as he wold haue kyssed hyme, and so with his swerd in þat oder hond preuyly stiked [4] hyme. Vpone þis seiþe seint Gregor: Yf euery [5] fortune is for to be drad, moch more is for to be drad prosperite þan aduersite—as [6] scheweþ opynly. And note wel þat god ordeyneth all þingis in tribulacion to [þe] [7] delyueraunce of his seruauntis, as he behotiþe be þe prophet Dauid, seying þus: *Cum ipso sum in tribulacione, eripiam eum & glorificabo eum*, I am with hym in tribulacion, I schal delyuer hym of tribulacion, and I schal glorifye hym for tribulacion. For als much þan as god is with vs in tribulacion, we schal suffre it [8] paciently and gladly, for þe more þat tribulacion groweth [9] to þe, the more nere god neiȝhith to þe, as þe prophet seith: *Iuxta est dominus hijs qui tribulato sunt corde, & humiles spiritu saluabit*, Oure lord is faste-by to [3] hem þat ben in tribulacion of herte, and he schal saue hem þat ben meke of spirite. Therfor if the peyne of tribulacion make the heuy and greuyth the, þe myȝt and the mercy of god thy sauioure þat is with the in tribulacion, schall inwardly comfort the. But now perauenture þou myȝtest [10] answere & sey thus: 'The bitter payne ofe tribulacion I fele wel, but swettnesse of his fellowshyp I fele none; ffor if he schewed to me the present swetnesse of hy[s] [11] myrth as he doth the bitternesse of tribulacion, I schuld suffer it gladly'. Also perauenture thow woldist [12] seye that afore tribulacion thow felist [13] more swetnesse in god þan þou dedist whan þou were [14] in tribulacion. Here-to may be answered, þat þe frendshipe of god in tribulacion is [15] vnder-stond in twey maners. First: as tribulacion encresith, so god multiplieth grace & vertu for to suffre tribulacion paciently & gladly. Example: as lordis send socoure and helpe to comforte hyr seruauntis þat be in castellis [16] besegid of her enemyes, ryȝt so oure lord god sendiþe comfort of grace to soules þat ben be-segid with temptacions & tribulacions. The secund maner of the fellowschype of god in tribulacion may be vnderstonde by the comforte þat he sendith hem þat bene in tribulacion; as the apostil seithe, I Cor. IIº: *Sicut habundant passiones Christi in nobis, ita habundat consolacio nostra*, As the passion of Criste [17] encresith in us, so encresith oure comforte. Cristis passions encresyne [18] in us when thei be sent fro hym and we to [þe] [19] lyknesse of hym mekely & paciently suffer hem as goddis seruauntis, and not as mansleers and thevis, whiche hane deseruid þat þei sufferne. And vnderstond well, þat comforte of grace in tribulacion is for he schulde [20] dred god and trist in hym to be delyuerde; [21] as we rede in the boke of holy fader [22] seint Anton, how he after many gret spirituall temptacions was troublyd of fendis, bodyly betone and woundid all hys body, so þat whan his seruaunt [23] cam to viset hym he found hyme lying dede & so he toke hym vp and bare hym to the next towne where he watched [24] tyll abowȝt mydnyȝt; and þan by the will ofe god he releued [25] and bad his seruaunt preuyly, all other sclepyng, bere hym aȝen; and so he did. And whan he was brouȝt ayen thedir so feble þat he myȝt not stonde, but sittynge vp he seid þus: 'Where bene ye [26] euill spiritis, wicked feendis? Io I am here be þe myȝt of god redy to withstond all youre malice'. & after þes and many [othir] wonderfull temptacions: oure lord appered to hym in woundyd lyȝt & comfortable. To whom hooly Antone seid: 'A lord Ihesu, where hast þou bene? good lord, where hast þou be [27] so longe fro me in tribulacion?' And oure lord answered and seyd: 'here with the, beholdynge thi fyghtynge, redy to reward the and comforte the after thi uictory, as I am wont to do for my chosin childerne'. For wit þou well þat comforte oweth not to com, tyl that a place be rayed therto by tribulacion. Also we rede of Sare, the

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[1] H of. [2] CH 'in. [3] om in H. [4] H caste, RC kylde (R styked on margin). [5] H any. [6] Ms. as he. [7] Ms. be. [8] H the more p. [9] 1st transl. greues. [10] H myght. [11] RC his, om in H. [12] H wolde. [13] H felt. [14] H om whan þou were. [15] H to v. [16] H om in c. [17] H om of C. [18] H encreseth. [19] Ms. be; H be the. [20] CH he a. preve hym-silfe, he s. [21] The foll. tale is added. [22] Ms. faders. [23] H seruauntis. [24] RC was w., H was washed. [25] = re-lived. [26] Mss. þe. [27] good—be om in H.

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douȝter of Raguell, Tobie IIIo: *Hoc autem certum habet omnis qui colit te quia vita eius si in temptacione fuerit coronabitur, si autem in tribulacione fuerit liberabitur, et si in correpcione fuerit ad misericordiam tuam peruenire licebit. Non enim delectaris in perdicionibus nostris; quia post tempestatem tranquillum facis, et post lacrimacionem et fletum exultacionem infundis:* Euery man þat worschippith the[1], god, hath this for certeyn that yf his lyfe be here in temptacion, he schalbe crowned, and yf he be in tribulacion he schalbe delyuerd, & [yf] he be in chastisyng it schalbe leffull[2] to com to þi mercy; þou delitest not in oure per[i]chynge, for after tempestis þou makist tranquillite, & after teers and wepyng þou sendist gladnesse. as the prophet seith: *Secundum multitudinem dolorum meorum in corde meo consolaciones tue letificauerunt animam meam*, After the multitude of the sorrowes in myn herte thi comfortis hane gladdid my soule. The comforte of on oure passith þe sorrowes of tribulacion of many ȝeris; ffor god þat commyth[3] for to helpe & comforte, after tribulacion schal abyd with þe, gladdynge þi soule. And perauenture yf þou pleineste þe þat þou tarrieste ouer-longe abydynge his comforte, as louers be wont to pleyne: here-to answeriþe a gret clerke, Cassiodorus: *Ipsa uelocitas[4] dei[5] desideranti & amanti tarditas videtur*, The swiftenesse of god to a desirynge & a louynge soule semyth longe tariynge, [or thus: a thyng þat is moche couetyd semeth grete tariyng] to a louynge soule. Þan of þese toforeseid[6] may be concluded þat a soule discomforted in tribulacion oweth[7] not to hold hym-selfe ouercom of his enemyes, but rather delyuerde. Siþe þan þat þis is sothe þat tribulacions delyueren us from oure enemyes, þough so be þat þei be heuy and chargeable yet neuer-the-lesse þei schulden be suffred paciently & gladly, with-out grocchynge a-ȝens tribulacions; for yf we gruche[8] a-yence hem, þan we strive a-yenst oure helpers & we helpen oure enemyes. [9]And for we be not stronge of oure-silfe to delyuer vs from oure enemyes, pray we to god mekelye seyinge with the prophet: *Da nobis domine auxilium de tribulacione*, Lord god graunte us helpe of tribulacion[9].

The secund prophet of tribulacion. Capitulum secundum.

The secund prophet of tribulacion is þat it stoppith the malice[10] of the fend; for he is a-ferd to tempt þe soule þat is in tribulacion, for he dredith hym to be ouercome or ellis refused. & þat is figured by the frendis of Iobe, where it is seyd, Iob. IIo: *Nemo loquebatur ei uerbum, videbant enim dolorem eius uehcmentem*, Noman speke to hym a word, þei sigh his sorrowes werne grete. The feyned frendis of Iobe betokyn wicked feendis þat wexen[11] or troublyn soules, which dare not com nyȝe a soule þat is in tribulacion, ne tempt it beynge distroublyd. [9]& not oonly tribulacion stoppith the malice of the fende, but also þere-thorouȝ the soule deseruith comforte as[1] of angels and of seyntis, as we rede of holy faders many oone. Of which one commyth to mynde. Abbot Sisoy after meke sofferrynge of tribulacions & desesis, a litill to-fore the soule schuld passe from the body, he seyd: 'brethern, bene(!)[12] glad, lo holy Anton commyth to us'; & sone after he seyd: 'lo here commyth the worshypful company of prophetis'; and the thrid tyme he seid: 'now commyne the holy apostillis'; and as it semed to hem þat stodyne abouȝt he spake with hem; and þen þei prayeden [hym] þat he scbuld tel hem with whom þat[1] he spake, and he answerid and seid: 'with holy angels þat commyn to take my soule; and I prayed hem to byd[e] a while, þat I schuld[13] suffre more pennaunce'; and þese wordis I-seyd, þe spirit passeth[14] with gret lyȝt, all þei felynge a wonderfull[15] swete sauoure[9]. [16]Note well þat þere is no perell in tribulacion of temptacions so þat þou answere not to hem by dilectacion or[17] consentynge, as þe spech of ane opyne cursed man noyeth not but yf þou answere to hym. þat is figured in holy wrytt where it is seyd, Ysaie XXXVIo: *Mandauerat enim rex Ezechias ne populus responderet blasfemijs Rapsacis*, Kynge Ezechie commaunded þat þe peple schuld not answere to the blasfemis[18] of that tirauni

[1] om in H. [2] H leuefull. [3] H coueteth. [4] H uoluntas. [5] L cordi. [6] H forsayd. [7] H ought. [8] R gurch, H groge. [9-9] added. [10] 1st tr. mouthe. [11] *al.* vexen, 1st tr. werrayande. [12] Ms. (& R) bene; HC be. [13] H myght. [14] H passyd oute. [15] H w. grete & s. [16] H Than note. [17] H &. [18] H blasfemiis.

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Rapsacis. By Rapsacis is vnderstond the feend, and by his blasfemyes bene vnderstond temptacions of wicked þouȝtis, which noyeth[1] nouȝt but yf þou wilfully assent to hem. [2]And if þou fele þe feble by frelet[e] of the flessh, pray þou god besily in tribulacion þat he stop the malicious temptacion of the fend, as the prophet seith: Lord god graunt us helpe of tribulacion[2].

Of the thrid prophet of tribulacion. Capitulum tercium.

The thrid prophet of tribulacion is þat it purgiþe the soule. But it is to wit þat ther bene v. maner of materiall purgyngis. On is purgynge of mannys body for corrupcion[3] of humoris wicked; & þat is in two maners: one ys be medicinable[4] drynkys, a nother be crafty blood-lettynge. The secund purgynge ys of metal, as gold be þe fire, & iron be the fyle. The thrid purgynge is of trees, as cuttynge of vynes, and voydynge of onfrutfull branches. The fourth purgynge is of corne, as betyng or thresshyng with a flayle. The fyfte purgynge is of grapis, & that is by a pressoure. One þus many[5] maners god doth purge the soule by tribulacions. For as the body is purged by medicinalle[6] drinkis of euell humoris, ryght so is the soule made clene by tribulacions sent from the souereyne leche oure lord god of veyne affeccions and euell maners; for seynt Gregor seyth: *Mali*[7] *humores sunt mali mores*, Euel humoris bene euel maners. Drinke þis medicyne of tribulacion sent to the fro god, for he is a wise leche and knoweth all þi preuy syknesse & how much þou maist suffre and how much þou nediste, for he sendiþe the no thynge but þat þat is profitable to the. And he[8] haþe tasted and assayed and drunke afore the, not for hym-selfe but for þi purgynge, he suffred þe[9] passione of deth; wherof he seyd to the[10] apostellis Iohñ and Iamys, Mat. xx°: *Potestis bibere calicem quem ego bibiturus sum*, Mow ye drynke þe passione þat I schal drynke? Þan sith this[11] wise lech hath dronke this medicyn for þi loue, drynke þou therof with-oute drede, for it is holsom. This drynke thirsted the prophet Dauid whene he seid: *Calicem salutaris accipiam et nomen domini inuocabo*, I schal take the holsome passione of tribulacion. And if þe þinke it bitter[12], clepe þi lord god vnto þi helpe as he seid: *Da nobis domine auxilium de tribulacione*, Lord god graunt us helpe of tribulacion. And as a purgacion schuld be receyued hastyly with-oute ouer-much tastynge or louge tarryng, so schuld tribulacion be acceptid[13] wilfullye with-out argumentis of[14] disputynge or rebellyone or[15] grucchynge. But now be wel ware: for as some-tyme þe prophet of the medicyne is letti[d][16] and worchith the contrary to corrupcion, not for the[17] defaute of þe medcyne, but for þe euel disposicion of hym þat receyueth hit, so in the same wise the prophet of tribulacion is lettid of purgacion[18] and doth the contrary, for it is begynnynge of payne, after which foloweth euerlastynge dampnacion; as we reden of kyng Pharo kynge of Egipt, for the more þat he was visettid by tribulacion, the more his rebellious herte encresyd in[17] to his dampnacion. The secund purgacion of mannys body for euel humoris is by crafty blood-lettynge, and that is of two maners, as by openynge [of þe veyne, or els by boxynge or ventusynge. Openynge of the veyne][19] is properyd to confession, and boxynge or ventusyng, to tribulacion. And not[e] wele, ryght as foule blode corruptith the body, so syn which is called in holy writ 'blood' defouleth the soule. The veyne be the which blod or syne ys voidid oute, is the mouth, as it is seyd Prouerb. x: *Vena vite os iusti*; quia iustus *in principio accusator est sui*, The mouth of a ryȝtful man is the veyne of lijf; for the ryghfull man in the begynnynge accuseth hym-selfe, þat is to sey, be confession. Also note that[17] as a man oweth by this[20] veyne to voyde oute wicked blood for the purgynge of his body, and kepe his[21] good blood for his norisshynge, ryght so in confession he oweth by his mouthe to shew all his synnes, and with-hold and kepe preue all his good dedis for fere of lesynge; for good [dedis] schewed in

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1 *al.* noy. 2-2 added. 3 Ms. corrumpcion. 4 H medicinall. 5 H thyse. 6 RC medicinable. 7 Ms. Mala. 8 Mss. he þat. 9 Ms. þi. 10 H hys. 11 H the. 12 Ms. better. 13 HC accepte. 14 H or. 15 C of. 16 Ms. lettith. 17 om in H. 18 H is l. & d. the c. of hys p. 19 om. 20 H his. 21 RH the.

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confession by veyneglory or avauntynge, turnyn fro vertu vnto vicis for defaute of wise kepyng, as we redyne of the pharase that seyd, Luc. XVIIIO: *Gracias ago tibi domine quia non sum sicut ceteri hominum, raptores, adulteri, uelut eciam hic publicanus; Ieiuno bis in sabbato, decimas do omnium que possideo:* Lord I þanke þe for I am not lyke as other men, robbers and auoutrers, also not lyke this publycan; I fast twise in a[1] weke, I paye tythes of all þat I haue. Lo here þou maist[2] vnderstond by this pharase a false feyned and a prowd confession. *Sed publicanus a longe stans noluit oculos ad celum leuare, sed percuciebat pectus [suum] dicens Deus propicius esto michi peccatori:* But the publican stondynge a-ferre behynde, holdynge hym-selfe vnworthi, wold not lyfte up his ȝien to heuen, but he smote his[3] herte and seyde God haue merci on me synner; and so this publican yode thens iustified, or made ryght, by his verry meke confessione. To this acordith the prophet Dauid where he seith thus: *Dixi confitebor aduersum me iniusticiam meam domino, & tu remisisti impietatem peccati mei:* I schall knowlege [by][4] meke confession ayence my-silfe to my lord myn vnryȝtwisnes, and þou haste forȝeuen the wickidnesse of my synne. ¶ Boxynge or ventusyng, a-cordyth to tribulacion; for als many desesis as god sendith to the in tribulacion, so many remedies he ordeynith for thi purgacion. But note wel as it is nedeful afore ventusynge, the flessh to be het and clensid[5], for þan the smytynge of the blood-yryne may be suffred the more esily; so it is spedful afore tribulacion þat the hert be hett with parfite loue and charite, þat temptacion of tribulacion may be suffred the more paciently and gladly. In figure here-of the holygoste cam downe to the apostilys in lyknesse of fire, bi whome thei were so strengthid and comforted þat afterward þei werene[6] gladd and yedyn[7] Ioyinge for þei were maade worthi to suffer tribulacion, angre and repreue for the name of Ihesu, the which afore þat tyme were so dredful þat þei fleddyn aweye fro hym and som forsokun [hym], as Petir—þat was prince of the apostilles—for fere of a woman swore þat he knew hym not, the which after [þe] commynge of the holygoste dred not the cruell turment of Nero the emperour, but paciently and gladly suffred to be crucified and dede. The secund maner of materyall purgacion is of metallis, as gold be fyre, and irone by [8]file. For ryght as fire departith gold from other mettallis, and purgith hym of ruste and fylth, and makiþe hire[9] faire and clene: so tribulacion departith the soule of his aduersaries, and clensith hym of the filth of synnes, and it makith hym to god lovely and acceptable; and therfor it is seyd Sapienc. VO: *Tamquam aurum in fornace probauit electos dominus, et quasi holocausta*[10] *hostii accepit illos, & in tempore erit respectus illorum*, Oure lord hath preued his chosen men by tribulacion as gold is preued in the fornaise, and he hath accepted hem as sacrifice of offrynge, & in tyme of reward þat schuld[11] be hold(!). With this fire of tribulacion was Iob preved when he seyd, Iobe XXIIIO: *Probauit me deus sicut aurum quod per ignem transit*, God preuith—by tribulacion—me as gold þat passith by [8]fire. And note þat amonge all metallis gold is moste preciouse, and leed is leste of price, & yet neuertheles gold is not purged with-oute leed, for leed draweth with hym in the forneis the filthes[12] of gold. On the same maner chosine soules [the whiche be likned to gold], bene purged by dampned soules[13] the which be likened to leed; wherof Salomon seith: *Stultus seruiet sapienti*, The fole schal serue to the wise man—þat is to seye, euell men schal serue to purge good men by tribulacion. ¶ Also [14]Iron is purged bi the file of ruste, and made schynyng and[15] bryȝt: so is the soule purged by tribulacion from vnclennesse & comforted with gostly lyȝt. And as a knyfe þat is not vsed, abydynge in the sheth draweth[16] ruste: so doth the soule with-owte excersise of tribulacion, desireth vnclene luste; as we redyne of Dauid, IIO Reg. IIO, [þat] whan he was with-owt tribulacion of werrynge with his enemyes, [17]fell into auoutrye with the wife of Vry þat worþi knyȝt, & after into homicide or manslauȝter. Perfor seiþe þe prophet Ieremye: *Fertilis*[18] *erat Moab in diebus adolescencie sue, & requieuit in [fecibus]*[19] *suis:*

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[1] H the. [2] H may thou. [3] H on h. [4] Mss. my. [5] Mss. clensid; r. chaufid. [6] H wentyn. [7] RHC yodyn. [8] RH the f. [9] HC hit. [10] H holocaustum. [11] CH thai shullen. [12] H fylthe. [13] H euyll men. [14] HC Also as. [15] om in H. [16] H dr. to hym. [17] H he f. [18] r. Sterilis ... ab adol. [19] Mss. diebus.

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Moab, þe which is vnderstonde the son of my people, was plenteuous by grace in tyme of his tribulacion, and he hath rested in filthes of syn. Than gruche not ayence god whan he filyth[1] thi soule to make it faire and clene, louely and lyȝt, or els may it neuer com to haue of hym that blissed syȝt whereof it is seide Mat. v°: *Beati mundo corde quoniam ipsi deum videbunt*, Blessed bene þei þat bene clene of hert for þei schull se god. ¶ The thrid maner of purgynge þat accordyth to tribulacion, is of trees, as cuttynge of vinis, or wedyng[2] of vnfrutefull braunchis; wherof Crist seith, Iohn. xx°: *Omnem palmitem in me non ferentem fructum, tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat*, Euery vyne-braunche þat bringeth forth no frute in me þat am a warre[3] vyne, my fader, þat is a tilier[4], schal kut hym of and cast hym a-weye, and þat braunche þat beryth frute he schall purge hym, þat he may bringe forth more frute. By this vyne may be vnderstonde mannys herte, bi tho humoris is vnderstond affeccion or loue, and by vnfrutfull braunchis bene vnderstond fleshly lustis, vnordinate loue of creaturis, carnall affeccions of kynred, and worldly richesse. When þe humoris of a vyne or of a tree is spred aboute vnto ouþer[5] many vnfrutefull braunchesse[6], hit bringeth forþe the lasse frute or ellis none; þerfor[7] it longith to a wise tilier or to a good gardiner to cut of þes vnfruteful braunches, þat the vyne or the tree may bryngе forth the better frute and the more. Right so almyȝti god, which is a wise tilier & a souereyne gardiner, cuttiþe a-wey vnclene lustis of þe flessh with the knyfe of bodyly siknesse, he cutteþe a-wey vnordinate loue of creatures with the hoke of aduersite & tribulacions, he cuttith a-wey carnall affeccions of kynred with þe swerd of deþe, & he cuttiþe a-wey worldly riches with is[8] irone rodde, as with[9] brennynge of fyre, drenchynge of water, robbyng of theves and such other. On all these maners doth god chastice and purge by tribulacion, ffor he wold þat the loue of thine herte schuld abyde with hym & briuge forth plenty of spiritual frute in hym, & not abyde ne trust in such deseyuable frendshyp; for seynt Gregory seith: *Qui autem labenti adheret*[10], *necesse est ut cum labente labatur*, He þat leneþe to a fallynge þinge, nedis with þat fallynge he most fall.

The foureth maner of materiall purgynge þat acordiþe to tribulacion, is of corne, as by betynge or thresshynge with a flayle, to departe þe corne fro þe chaffe; wherof seith seint Austene: *Quod flagellum grano, quod fornax auro, quod lima ferro, hoc facit tribulacio viro iusto*, As the fleile seruith to corne, as the fornais[11] seruith to gold, & as the fyle seruiþe to yren, so seruith tribulacion to þe ryȝtful man. [12]As we rede þat the angel Raphael seid to Tobye, Tobie xii°: *Et quia acceptus eras deo, necesse fuit ut temptacio probaret te*, And for þou were acceptable to god it was nedfull þat tribulacion schuld preue the. For as betyng of a flaile constreyneth the corne to departe fro the chaffe, so tribulacion constreyneth the herte to forsake the disseiuable loue of the world and the false frendship of synners, which ar vnderstond in[13] chafe. The prophet of this flayle knew þe prophet when he seid: *Ecce ego in flagella paratus sum*, Lo I am redy to suffer the betynge of tribulacion. And therfor seith seynt Austin: *Noli conquerere*(!) *de flagello tribulacionis, si vis habere purum granum, & reponi cupis in celo vbi non nisi purum granum reponetur*, Pleyne þe not of þe[14] fleyle of tribulacion, if þou wilt haue clene corne of concience, & if[9] þou wilt coueit to be in þe garner of þe[9] blisse of heuen into þe which þou maist not com till þou be clene purgid. Be well ware: for as corne þat[9] is grene & moiste, & not ripe ne drye, is not departed from the chaffe with betynge of the flaile, but rather cleuith therto, so it is for to dred þat hertis which arne grene in begynnyng of conuersion and moiste in carnall affeccions, which hane not assaid þe profet of tribulacion, be not departed from þe fals frendship of hir enemyes, but rather cleuen to hem as þouȝ þei wold be comforted by hem; [15]ffor when god sendiþe us visitacions[16] for to purge þe soule þat he louyth, be it be bodyly siknesse or by losse of godes þat ben temporall or aduersite of enemyes or eny other temptacion

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[1] Ms. felyth. [2] r. voidyng. [3] = verray; H ware. [4] H tyle-man. [5] HC ouer. [6] *al.* braunches. [7] H Thane, C that. [8] H hy. [9] om in H. [10] PB innititur. [11] H fornax. [12] added. [13] H by. [14] Ms. þi. [15] The foll. is added. [16] H tribulacions.

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or heuynesse, anon þe herte rennyth all abouȝte to seke comforte of his fals frendis, & it hath grete dred þere as is no nede, as þe prophet seiþe: *Ibi ceciderunt timore vbi non erat timor*, Thei fellyne doun for dred þere as no dred was. Hit may be clepid a cursed comforte þat is sett raþer in a creature þan in god, ffor þe prophet Ieremie seith, Ieremie XIIII°: *Maledictus homo qui confidit in homine, & ponit carnem brachium suum, & a deo recedit cor eius*, Cursed be þat man þat tristith in man, & he þat settith any creature to be his strength, & he þat departiþe his herte from god. But it may be clepid a blessid comforte þat is sett in god, as þe same prophet seith: *Benedictus uir qui confidit in domino, & erit dominus fiducia eius*, Blessed be þat man þat tristeth in oure lord god, & oure lord schalbe his trust. And þat we schul haue ful trust oonly in god in all maner of tribulacion, & dred fals[1] comforte & euel concell of oure enemyes, we hane ensample of Ochosias þe kynge þat sent messangers to Belsabub þe feend of Acharon to haue comforte & councell where he schuld escape þe tribulacion of siknesse or no; & god sent an angel to Hely þe prophet & bad hym sey to Ochosi: 'For þou hast sent messengers to aske councell of Belsebub þe feend of Acharon, as þouȝ þer were no god in Israel of whom þou myȝteste asken councell & comforte, þerfor þou schalt not go oute of þi bed þat þou yedist vpon, but þou schalt dye[2] þerin'. Also that we schuld not loue þe world ne truste worldlye þingis, seint Iohn biddith, I° Ioh. II°: *Nolite diligere mundum neque ea que in mundo sunt*, Will ye not loue þe worlde ne worldly þingis.

The fifte maner of materiall purgacion is as[3] of grapis, and that is by a pressoure. For as a pressoure pressith the grapis[4] to departe the preciouse liquore of wyne fro draffe & drastis[5], so god purgith þe soule þat he loueþe in the pressour of tribulacion fro corrupcion & wickednesse of syn, som-tyme by bodyly seknesse or preuy gostly heuynes, & some-tyme be losse of temporall goodis or persecucion or slaunder of euell men and enemyes, some-tyme for[6] lackynge of noble kynred or by the deth of feythfull[7] frendis; and þerfor suffre paciently the prophet of þis pressoure, yf þou wilt be brouȝt into Cristis blessed seller, of which is seyd Cant. II°: *Introduxit me dominus in cellam suam vinariam*, The lord þe kyng hath brouȝt me in to his wyne-seller. Herto accordith seint Austen & seith þat holy martires were so pressid be tribulacion in þis present lyfe, þat þe bodyly mater lefte in the pressoure of þis erth, but þe precious soules were resseyued[8] vnto the seller of euerlastyng blesse. Gruch not þan ayence god if he haue put þe in his pressoure of tribulacion; for he hath asayed it afore the, as Ysaie the prophet seith in the person of Crist, Ysaie LXIIII°: *Torcular calcaui solus & de gentibus non est uir mecum*, I alone haue tred[9] þe pressoure of tribulacion & no man is with me of folkis. And þat he seith, not 'no woman'[10], for þat blessed woman moder & maide oure lady seynt Mary abode with hym in full feith when all þo[11] apostilles fled from hym, & was redy to suffre deth by compassyon of hyr son, as þe prophet Symeon seith, Luc. II°: *Et tuam ipsius animam pertransibit gladius*, The swerd of deth schall passe thorow thyne owen soule. Now þan sith þis is soth þat oure lord Ihesu Crist hath seyd[12] þis pressoure of tribulacion and that blessed lady his moder mayd[3] Marye, what so euer þou be þat feliste þe in þis pressoure of tribulacion, take it mekely & gladly, praying with þe prophet *Da nobis domine auxilium de tribulacione*, Lord graunte us helpe of tribulacion.

Of þe IIIIth prophet of tribulacion. Capitulum quartum.

The IIIIth profet of tribulacion is þat it lyȝtneth þe to haue þe knowynge[13] of god, in which is perfeccion & þe profet of mannys knowynge; þe which seynte Austyn desired seing in the boke of answers to hym-selfe—*libro soly-loquiorum*—thus: 'Wold god I schuld know þe, lord, wold god I schuld know the!'[14] And also it is writtun in þe boke of Wisdom[15], Cap. XV: *Nosce te iusticia est consummata*,

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[1] H & of f. [2] RC deyn; RCH om þerin. [3] om in H. [4] and—grapis om in H. [5] H drystes. [6] H by. [7] H nobyll & f. [8] H rauysshed. [9] H trode. [10] CRH And note that he seith 'no man', but he seith not 'no w.' [11] *al.* þe (1st tr. þo). [12] RC sayed H assayed. [13] H knowlege. [14] wold—the om in H. [15] CRH add Sap.

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To know þe[1], lord god, it is fulfilled riȝtwisnes endid[2]. To this knowynge[3] helpith tribulacion; ffor as the rod constreyneth a child to bowe doun his heed & take heed of his boke & record his lesson, so tribulacion meketh þe herte & makith hym to be-hold his owene freelte & to know god. Wherfor seith seint Bernard: *Deus se facit*[4] *cognosci verberando, qui oblitus & incognitus erat parcendo*, God makith hym-selfe to be knowen in betynge with tribulacion, which was for-yete & vnknowe in his mercyfull sparyng. Daniel IIII°, of this we hane ensample of the[5] kynge Nabugodonosor, which for prid was cast oute of his kyngdom & leued with wild bestis & ete hey as an oxe[6], but when he lifte up his yȝe to his maker of hole herte, his witt was restored to hyme aȝen & he knew god þat chastised hym in tribulacion; as is the maner of children, when þei felen scharpe strokis of the rod, þei lifte up her yen to hym þat smytten(l)[7] hem, for þei wolden þat he schuld turne his face to hem by pite & compassione. Now þan, þou lowly soule þat arte vnder þe rod of tribulacion, considre & know wele þat þe maner of louers is for to send yeftis, tokens and prevy letters ecch of hem to other, for to kepe loue & mynde of knowynge eche to oþer[8]; on þe same maner oure lord Ihesu Crist, as a trew louer, sendith to his beloued[9] children such siknesse as he toke here for hem. For here he toke[10] mankynde [in] which he suffred many tribulacions, detraccions, blasphemies, scornes, reprenes, sclaundris, hungir, thrist, & cold, & many betyngis, scharpe scourgyngis, gret strokis, many thousand[11] of depe woundis, & was nayled vpon the crosse be-twene þe[12] thevis, & died þe schamfullest[13] deth þat the Iues cowde ordeyne for hym; and after þat he was resen fro deth & yed vp vnto[14] heuen, he kept[15] his woundis as for tokynnes, þat þou schuldest know wel þat he wold haue mynde of þe, as he seith by the prophet Ysaie, Ysaie XLIX: *Numquid obliuisci potest mulier infantem suum ut non miseriatur filio vteri* [*sui*]? *Et si illa oblita fuerit, ego tamen non obliuiscar tui. Ecce in manibus meis discripsi te:* Whether a woman may foryete her child, þat sho[16] haue no mercy of the sone of hir owen body? and þouȝe sche foryete her child, I schal neuer foryete þe; lo I haue writtyn the in my handis,—þat is, in all my woundis whiche I suffred for love of the. Sithen it is so þat[5] he kepith þe shewynge of his woundis as for a tokyn of love to haue mynde on the, why shuldist þou not[17] be glad when he sendith to the such tokyns of loue as he toke here for the, for he wold þou schuldist haue mynde on hyme & know hym[18]? for he is thi frende & wil not for-yete the. For als many dyuerse[5] tribulacions as he sendith the, so many sondre[19] messengers þou hast, clepyng þe & warnynge þe to haue mynde on hym. But now perauenture þou wilte sey þat such tribulacions ar not most necessary to clepe þe to haue mynde of hym, but rather his gracious benefices[20] of profet, for seynt Austyn seith: *Dei beneficia nil aliud sunt nisi moniciones veniendi ad eum*, The beneficis of god bene noþinge ellis but warnyng or clepyng to com to hym. To this may be answerid: All-þouȝ þe gracious benefettis of god & yeftis of profet, riches, bewte & bounte[21], clepyn[22] the to haue mynde on hym, yet[23] neuerthelesse inordinate loue is so cleuynge to such yeftis, þat it draweth þine herte rather to haue mynde on the yeftis þan on þe yeuer; wherfor he pleyneth to þe prophet seying: *Expandi manus meas & non erat qui respiceret*, I haue spred oute my handis, þat is, yeuyng benefettis, & þere was no man þat wold [behold. He seid not that ther was no man that] wold take hem[24], *Quia omnes diligunt munera, sequntur retribuciones*, For all men loue yeftis & þei pursuen after rewardis, fro þe most to þe leste; But ther bene few or ellis none þat beholdyn, mekely knowynge the ȝeuer of hem. Also perauenture þou woldist sey: all-þouȝ it be accordynge to god[5] to clepe indurat & rebellyng hertis to know hym by tribulacion, neuer-the-lesse it nedith note so[25] to god and meke hertis, the which desiren to know hyme by benefettis & yeftis. To

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[1] CRH thi. [2] HC it is ryghtwisnes (& H) ende of kunnyng; R orig. ende, fulf. on margin. [3] H knowlege. [4] HC fecit. [5] om in H. [6] H as they dyde. [7] so R; H smyteth. [8] for to—oþer om in HC. [9] H welbelouyd; to his om. [10] CH t. to hym. [11] H many a MM. [12] H ii. [13] Ms. moste shamfullest. [14] H & ascendyd to. [15] H kepys. [16] R sho H she. [17] RH not þou. [18] H om & k. hym. [19] H s. & dyuerse. [20] H benefites. [21] H & all such other. [22] Ms. clepyng; H be to the but clepyngis. [23] H but. [24] Mss. hym. [25] H alters freely.

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this may be answeryd: All-þouȝ good meke hertis by naturall delytynge *in* b*e*nefett*is* knowyn[1] þe yeuer of hem, yit neu*er*thelesse to þe p*ro*fet [of][2] p*ar*fite knowynge of god mow þei not com w*ith*out p*ro*vynge of tribulac*i*on. Example here-of we redyn þat Salomon was clepyd by b*e*nefettis & yeftis, Iobe was called by drawynge awey of his temp*or*all goodis & sendyng hym tribulac*i*ons & adu*er*sitees. But þes tribulac*i*ons brouȝt Iobe to þe p*ar*fite knowynge of god; Salomon*e* be p*ro*sp*er*ite fill vnto folye, lesyng þe p*ro*fet of þe p*ar*fite knowyng of god. Yf Salomon, þat was so wise, lost þe p*ro*fet of þe p*ar*fite knowynge of god: what-so-eu*er* þou arte trist not þat þou myȝteste longe[3] abyd in þis knowynge [in][4] such p*ro*sp*er*ite. & þ*er*for suffer paciently tribulac*i*ons & adu*er*sitees: & if þou be dis-c*om*forted þat þei be many & grete, be þou c*om*forted, for þe more & gret*ter* þat þei ben þe more p*ro*fet of knowynge of god þei brynge to þe. & if þou can not yett fele any c*om*forte for[5] frowardnesse or freelte of þi-silfe, pray to god þat he c*om*forte the in tribulac*i*on & graunt þe grace to com to[6] þe p*ro*fet of p*ar*fite knowynge of hym, & sey *Da nobis d*omine *&c.*, Lord graunte us helpe of tribulac*i*on.

[7] The fyfte p*ro*fet of tribulacion*e*. Capitulum quintum.

The fyfte p*ro*fet of tribulac*i*on is þ*at* it reuokith or bringeth þe to þe[8] knowynge of þi-selfe. For þat hert þ*at* hath not put a-wey fer from hym worldly veyn-glory[9], may not trewly fele[10] ne know hym-selfe, for þat hert[11] haþe not v*er*ry knowynge of liȝt; wherof þe p*ro*phet Dauid seith: *Lumen oculo*rum *meo*rum, *& ipsum non est mecum*, Lyȝt of knowynge þ*ere* is of myn yen, but þat lyȝt is not w*ith* me. [Wo][12] vnto hem þ*at* dispendyn[13] hyr lyȝt of her knowynge *in* veyne ioies & worldly þingis, & noþing kepyn to knowen hem-selfe, þat ben not w*ith* hym-selfe; for þe more þat þe soule loueth & desireth vayne ioyes & worldly p*ro*-sp*er*itees, þe more ferther he draweth fro knowynge of hym-selfe. & þ*er*for seith seint Gregor: As he þat is be-seged w*ith* enemyes dar not go fer oute but he is c*on*streined to turne aȝen for dred, so tribulac*i*ons constreynen þe hert to turne into hym-selfe, & þe mo adu*er*sitees þat ben aboute hym, þe fewer he hathe of rennyng*is*-oute[14] fro hym-selfe. Than it is a blessed adu*er*site þat bringith þe to þi-selfe & makith þe, þ*at* þou hast mysgo, to turne a-yeue[15]. Wherof it is seid Exodi XII°: *Maneat vnusquisque apud semetip*sum, Dwell ech man w*ith*[16] hym-selfe—þat is[17], know hym-silfe, take he[9] kepe to hym-selfe, abyd he[8] w*ith* hym-silfe; for as an howse in which noman dwellith, is wasted[18] & fallyth to nouȝt, ryȝt so[19] þe herte þat dwelliþe or abydith not w*ith* hym-selfe. Wo to þat herte þat renneth from hym-silfe all abowȝt like as doth a iap*er* or a iogiller[20] vnto oþ*er* m*en*nys howsis, for þe more he syngith & iapith & ioieþe *in* oþ*er* m*en*nys plac*is*[21], þe more cause he fyndis *in* his owen*e* place of sorrow & of wepynge; so the more þat þe herte delyteth hym owtward[8] in vayne þinkingis & worldly ioyes, þe lasse he fyndeth in hym-selfe wherof he schuld be c*om*forted. Therfor tribulac*i*on is well necessary to þe herte to make hym turne vnto hym-selfe, & it[8] c*on*streineth hym to seye w*ith* the p*ro*phet: *Conuerte, anima mea, in requiem tuam*, Torne a-yen þ*o*u my soule vnto þi reste. & also oure lord god, hauynge pyte of þat soule þat hath for-wrappid hym-selfe w*ith* worldly þingis, seith thus: *Reuertere reuertere, sunamitis, reuertere reuertere, ut intueamur te*, Turne aȝene, turne aȝen þou wrecchid caitiffe soule, turne aȝene turne aȝene, þat we may be-hold þe; þat þou behold þi-selfe w*ith* þe eye of c*on*cience, & þat I mowe be-hold þe w*ith* þe eye of m*er*cye. O þou soule þat arte distroublyd in adu*er*-sitees, suffer þe to be[22] reuoked to knowynge of þi-selfe by tribulac*i*on; and namly for þat tribulac*i*on byndeth or knytteth to þe þi maker, whom wicked & large

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[1] Mss. knowynge. [2] Mss. p*ro*fet & p. [3] Mss. not l. [4] Mss. of. [5] H for worldefulnesse & for the. [6] H to comforte & to p. k. [7] No new chapter in the orig. tract. [8] om in H. [9] H v. of the worlde. [10] H see. [11] H he. [12] H Wo be hit. [13] H dispendith. [14] [sic] tr.: þo fewere issues are to passe out. [15] H a. into the p*ar*fyte knowlege of thy-selfe. [16] H be hym-selfe & with. [17] H is to say. [18] H is dwellyng, wasteth. [19] H so doth. [20] H mynstrell. [21] H howses. [22] H to be trobled thus & to be r.

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fredom of þe world hathe lettun rynne longe louce fro þi-selfe. Wherof spekith þe prophet þus: *In funiculis Adam traham eos & in uinculis caritatis*, I schal drawe hame in þe smale cordis of Adam & in þe bondis of charite. Þese smale cordis of Adam oure fore-fader, which longyn to us as by weye of heritage, ar clepid all maner of pouertees sent from god to refreyne þe hert frome veyne & worldly comfortes; by which god draweth many one as it semeth by vyolence. Wherof seith seynt Bernard: *Trahimur, quando tribulacionibus excercemur*, We bene drawe, when we ben haunted with tribulacion. Þerfor þou þat art streyned with þes cordis & bondis of charite, suppose not þat þou arte defouled or forsakyne, but raþer[1] maad fayre & chosyn of god, all-þouȝ þou haue not all þat þou askist[2]; ne trow not hem þat be not streyned with þese bondis to be in verry liberte, þouȝ þei han þat þei asken; for like as þe lech whan he graunteth to þe sike all þat he desireth, it is a certeyne signe of deth, ryȝt so the false fredom of this world is a certeyne signe of p[e]rechinge. For þe more frely þai desyre & fulfillen her owen desire with-oute tribulacion, the rather þei fall down vnto hir dampnacion. Therfor þou sely soule þat art troublyd, yf þou wilte haue god to þe merciable, suffre þe to be restreyned[3] with þes bondis of tribulacion, which come from god. Wherof oure lord seyd to þe prophet Eȝechiel: *Ecce dedi uinculum mea super te*, Lo I haue ȝeue my bondis vpon the. Be þis is vnderstond þat bondys of tribulacion bene yeftis of god, & þe more tribulacion is, þe strenge[4] hyt byndeth thy soule[5] to god.

[6]Also þe prophet of tribulacion is þat it spedith the wey to god; ffor als many tribulacions as þou hast, so many messengers god hath sent to the þat þou schuld haste[7] to hym & not lett be the weye. Whereof seith the prophet: *Multiplicate sunt infirmitates eorum & postea accelerauerunt*, Hir seknesse were multiplied & afterward þei hasted hem to god. Hereof seynt Gregor seith: Disesis þat oppressen vs, to haste to god compellene us. Suppose þou not þe benefette[8] of tribulacion to be disese[9]; for it delyueryth þe from a greuouse presone & hastith þi weye to the kyngdom of heuene, as it is seid Eccl. 4°: *De carcere cathenisque interdum quis introducitur ad regnum*, From preson & from yron bondis oþer-while a man is bronȝt into a kyngdom. Þis preson is called all þat þe herte loueth inordinatly in þis world; þese irone bondis arne such þingis þat wicked affeccions bene boundyn too. Oute of þis presone god delyueryth many oone by tribulacion, as when he putteth a-weye from hem such þingis as þei loue inordinatly; and þat is fygured be seint Peter þat was kept in Heroudis presone, whane oure lordis angel stode be-syde hym, on[10] Petris syd smote, he excited hym and seyd: 'ryse vp swyth'[11], & anone the yron bondis fellen from hys hondis[12]. Be the syde of Petir is vnderstond þi brother, þat cam owte of þat same syde þat þou cam of, or ellys generally all þo þat arne alyed[13] to þe by kynred or by affynite. For when enye of these or all which be lawe of nature ouȝt to be þi frendis[14], is contrarious to þe, or elys is taken fro the by deth or elly[s][15] by ony other maner, vnderstond þou art smytte in the syde, for þat þou schuldiste go oute of the preson of inordinate loue, & sett þin herte only[16] in god þat may not fayle þe. But take good heed þat as Peter pleyned not vpon þe smytynge in his syde, so þou owest not to pleyne ne to gruche of tribulacion, which delyuerth the fro the false & disseyuable loue of flesshly & worldly frendis; & if the smytynge of tribulacion in the side be scharpe & greuouse to suffer, be-hold Crist thi[17] maker & þi[17] brother wounded in the syde for þi loue, & þou schalte suffre it þe more esily[18], as[19] a trew knyȝt when he seeth his lordis woundis, he felyth not his owen woundis. Therfore refuse not þi lordis messeugers þat commyne & clepe þe with hym[20] & constreyne þe to haste toward hym; for he þat refuseth þe messengere, refuseth his[21] lord. Whan is a messengere refused?

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[1] H but thynke that thou art the more. [2] Mss. askith. [3] H streyned. [4] R strenger, H the more strenger. [5] H the s. of pacyent. [6] Cap. v in orig. tract. [7] H hast the. [8] Mss. *benefettis*. [9] r. litele, H alters freely. [10] RC and P. s. s, H and smytte hys s. [11] H swyftly. [12] H from hym doune be hys sydys. [13] H allye. [14] RH frende. [15] om in H. [16] H all-only. [17] Ms. (& R) the, HC thy. [18] H the m. esilyer. [19] H as doth. [20] H to cl. & calle þe with hem. [21] H the.

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whan the herte *with* avisement *con*trarieth & grucchith a-yence tribulac*ion*. Note well þ*at* tribulac*ion* turmentith in purgyng*e*, and it purgith in turm*en*tyng*e*; but when the herte grucchyth a-yence t*ri*bulac*ion*, þan he partith purgyng*e* fro turmentyng*e* of tribulac*ion*, & he leseth the swete & p*ro*fitable purgyng*e* þorow his foly & co*n*trarious grochyng*e*[1].

Of the VI p*ro*fet of tribulac*ion*. Capitulu*m* VI^m.

The sixte p*ro*fet of tribulac*ion* is þat it is a ȝefte[2] i*n* paying*e* of þi dettis i*n* which þou art bou*n*dyn to god, whom þou may not flee ne disseiue ne hyde noþing*e* fro hym*e*[3] of*e* þi dett*is*. These dett*is* bene pe*n*naunce[4] which þ*o*u owest for thy synnes; &[5] þouȝe eu*er*lastyng pe*n*naun*ce* be det for on dedly synne by the ryȝtwisnesse of god, neu*er*thelesse by his m*er*cy it is chaunged in to temp*or*all pe*n*naunce by contric*ion* & co*n*fession, & ferthermore it is for-yeuen by satisfacc*ion*. & som-tyme it[5] is all relesed namely by tribulac*ion*. Wherof vnderstond well; ffor[6] what-so-eu*er* thow suffreste paciently in trybulac*ion*, afore god it is acompted to hym as a fore[6]-payment*e* of thy dette. For as a lordis auditor[7] somtyme in the ende of aco*m*pte[8] leyth a cownt*er* of brasse[9] or cop*er* or a nother þing*e* of a lytyll value to be worth or sygnifie[10] an hu*n*driþe pou*n*d of gold or sylu*er*, so tribulac*ion* of lytill tyme, w*ith* paci*en*ce receyued i*n* þis p*re*sent lyfe, delyu*er*th þe from eu*er*lastyng*e* tribulac*ion* of þe peynes of hell, & bryngeth þe into[11] eu*er*lastyng*e* blisse of the rich kyngdom of heuen. Wherof we hane ensample of the þefe þat hyng*e*[12] on Crist*is* ryȝt[13] syd, þat, when he suffred þe tormen*t*e of þe crosse & was bound by du det of syn to peyne of hell, he, hauyng*e* co*n*tric*ion* of his wickidnesse, i*n* þat same oure turned hym to [his lord[14] & seyde: 'Lorde, when þou comest in to þi kyngdom,] þenke on me': & anone he was vnbou*n*de & delyu*er*d from all þe dett*e* of peyne & herd þe swete voice of Crist seiyng to hym: *Amen dico tibi, hodie mecum eris in paradiso*, Sothly I sey þ*o*u schalt to-day be w*ith* me i*n* par*a*dise. Wo to hym þ*at* noþing*e* payeth of his dette i*n* þis lyfe, but addith syn vpon syn; wo to hym: of large expencis þ*at* he makith he schalbe co*n*streyned to com to streyte accompt*is*[15]. Soþely such as hath leued eu*er* w*ith*-oute acompt*is*, must pay for her dett*is* eu*er*lastyng*e* payne i*n* hell w*ith*-owte any relese. Þ*er* schullen wepe many m*ar*chaunt*is* þat i*n* þis lyf lawȝhen & ioyen; wherof it is seyd i*n* þe boke of Apocolipsis: *Mercatores terre flebunt*, Marchaunt*is* of þe erþe schullene wepe. Marchaunt*is* of the erth, arne þo þat sett all þ*er* þouȝt & her loue on erþely þing*is*; which shullen wepe bitt*er*ly, ffor god schall schew her marchaundyse to all the world. But marchaunt*is* of heuen, þei schullen*e* lawȝe & enioye[16], for þei for suffryng lyttill schort tribulac*ion* hane gette[17] the blysse of par*a*dyse; where-of yt is seyd in Ecclesiastici: *Est qui multum redimit de modico precio*, Som*e* þ*er* bene þat byen much þing*e* w*ith* lyttill p*ri*ce, þ*at* is to seye, pacience[18] in tribulac*ion* of this p*re*sent lyfe, þ*at* god receyueth for þi gret dette, for it is co*m*mu*n*ly seid: 'of an euyll payer men receyueth[19] ot*is* for whete'. & þouȝe it be so þat þou arte not bounde in eny dette of dedly syn*e* or veniall fro which tribulac*ion* schuld*e* delyu*er* the, neu*er*thelesse tribulac*ion* res*er*uith[20] the from*e* fallyng*e* into dette, [for] as seynt Gregor seith: *Multa sunt innocencia que cito innocenciam perderent, nisi ea tribulaciones p[reseru]arent*[21], Many ben innocentus[22] the which schuld lese innocensi, but yf tribulac*ion* p*rese*rue he*m*. Therfor þou soule þat fyndest þe bounde in dettis, or þ*o*u þat dredist þe payment, suffer paciently tribulac*ion*s as[23] longe as tyme indureth, hyt payeth to god for þin dett*is* in the which þ*o*u arte bounden[24] as by an oblygac*ion*. For þouȝ all þe tribulac*ion*[s] of þis world weryn*e* to-gyder, þei myȝt not be lykened to þe leste payne of tribulac*ion* of hell. Ne all þe tribulac*ion*[s] of erth be not in com-

[1] H adds; therfore Bonum est sustinere pacienter tribulaciones. [2] H adds yeuen to the of god. [3] om in H. [4] Lat. poenae tuae debentur. [5] & ferth.—it om in H. [6] H as for a p. [7] L. dispensator, 2nd tr., stiward. [8] H computacion. [9] H br. or pewter. [10] Ms. sygnifieth. [11] RH to. [12] CR henge. [13] H on the ryght of oure lorde I. C. [14] CRH god. [15] H reconyng. [16] H ioye. [17] R got. [18] Mss. pacient, H pacient forto be. [19] H of badde detters men take. [20] Lat. preservat, H kepeth. [21] Mss. *per*seuerarent. [22] HC innocent. [23] CR als. [24] CR bondon.

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parisone of[1] the leste ioye of paradyse, as seynt Poule seith: *Non sunt condigne passiones huius temporis ad futuram gloriam que reuelabitur in nobis*, Ad Romanos octauo; Ther be non[2] worthi passions of þis tyme to þe blysse þat is to come þat schalbe shewed in vs. [3]Vpone þis seithe seynt Bernard: *Non sunt condigne passiones ad preteritum peccatum quod nobis dimittitur, ad presentem gloriam quc nobis inmittitur*, Ther be no worthy passions to þe syne þat is foryeuen us, to þe present grace þat is yeue[n] us, [&][4] to blisse commynge þat is be-hyȝt vs.

Of þe seuenth prophet of tribulacion. Capitulum septimum.

The seuenth profet of tribulacion is þat it spredith a-brode or opynneth þin herte to receyue þe grace of god. For gold with many strokis of the hammer[5] spredith abrode, as[6] a pece of gold or of sylver to make a vessell for to put in wyne or preciouse licoure; so all-myȝty god makith[7] of euery creature, &[8] ordeyneth tribulacion to sprede or open the soule to put þer-in ȝeftis of his grace. Wherof seith the prophet in þe salme: *In tribulacione dilatasti michi*[9], In tribulacion thou hast spred abrode þe herte, in suffrynge paciently &[8] þe more gladly ȝeftis þat[8] oure lord god putteth therin graciouslye. & considre as þe more [pre]ciouse[10] metall is more ductible & obeyinge[11] to þe strokis of þe goldsmyth, so þe more prec[i]ouse & meke herte is more pacient in tribulacion. & all-þouȝ þe scharpe stroke of tribulacion greuously turmentith þe, yet comforte þe, for þe goldsmyth, almyȝti god, holdynge[12] þe hammer of tribulacion in his honde, knoweth full well what þou maist suffre, & mesureth his smytynge after þi freel nature. Ne will not þou be þan as metall in a boystous gobette, with-owte spredynge of schape, as hard hertis bene with-oute techynge, in which god fynt no place in worchynge. Ne will þou not be as an oold fryinge-panne þat for frelte of a lytill stroke [al to-breste in mannys brekynge[13]; right so farin frele & impacient hertis in tribulacion, by a litille stroke][14] in temptacion of assayinge þei fall in to many gret harmys of apayrynge. Therfor suffre with good will tribulacion to worch his crafte in þe; for so byddith Salomon Eccl. II°: *Sustine sustentaciones dei coniungere [te] deo, & sustine ut crescat in nouissimo uita tua*, Suffer þe berynge—vp of[15] þe helpis of god to ioyne þe to god, & suffre, þat þi [lyfe][16] increce at þi laste ende; as who seith: Suffer tribulacion in þis world for god, for whi god suffred many[17] for the, &[18] yeld hym somwhat þe whyle of his seruyse; & what tribulacion he putteth to the, take it mekely, & know well þat he woll not charge þe ouer þi myȝt, as seynt Poule wittenessith, ad Corinth. X°: *Fidelis [est]*[19], *deus, qui non pacietur vos temptari super id quod potestis*, Sothly god ys full trew, þat schal not suffre you to be temptid ouer þat ye mow suffre. Therfor suffre tribulacion in such maner, þat þi lyfe increce at þe laste ende; for þer-by þou schalt leue after þou hast made ende in þis world[20].

Of þe VIII profet of tribulacion. Capitulum VIII.

The VIII profet of tribulacion is whereby god shettith[21] owte of the soule all worldly comfortis þat bene here-benethe[22], & constreyneth þe to seke heuenly comfortes þat bene above. As an erthly lord, whan he wyll sell hys wyne, forbyddith all oþer to open her tauernes, till þat he haue sold his[23]: so oure lord god som-tyme forbyddyth erthly comfortis, þat he may bryngе forth hys comforte. & þat is tokened[24] by the prophet Ioell where it is[25] seyd: *Bestie agri quasi arena*[26] *sciciens ymbrem suspexerunt ad te: quoniam exsiccati sunt fontes aquarum*, The

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[1] H be not able to deserue. [2] H nat. [3] added. [4] so R, Ms. in; H alters freely. [5] 1st tr.: For as þo goldsmythe hamer. [6] om in C; H so that a man may make therof a pece to put in vine, or another to put in other pr. l. [7] 1st tr. maker; H maketh of e. c. a precyous vessel(!). [8] om in C. [9] H cor meum. [10] so CR, Ms. graciouse. [11] H applicabyll. [12] C holde .. & knowith, (corr. in R). [13] H Hande; L subictu. [14] so R: om in C. [15] HC or. [16] Mss. þi selfe. [17] H many tribulacions. [18] H & therfore. [19] Ms. enim. [20] H adds Et ideo bonum est tribulaciones paciendo sustinere. [21] H almyghty god putteth away. [22] 1st tr. vndernetbe, L inferius; H in erthe. [23] H tyll hys wyne be solde. [24] H seyd. [25] H he seith. [26] L. area.

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bestis of the feeld bene as drye erth desyrynge reyne, [1] þey loken vp to the, for þe wellis of watris ben drye. The bestis of the feld ben[2] clepid affeccions & flesshly desyres, the wellis of þe water he clepith[3] worldly comfortis; þerfor whan þe erthly confortis faylen in aduersite, þan is þe herte constreyned to loke vp & to seke help of heuenly comfortis; and so much more benynge is oure lord god to the soule, in asmuch as þe hert fynt gretter bitternesse in inward þingis. But now by these þingis þou maist sei: '[Of] þat I am not sory þat þe tauerne of erþely comfortis is not opyn to me, [4] but for þe tauerne of heuenly comfort is so longe shit fro me, for neþer [5] hyȝer ne lower I fynd no comforte'. To þis may be answered þus: Þou owest to haue gostly comforte, yf þou besy the desyrynge & sekynge, for þer is more myrth in the desyrynge & sekynge of god þan [in] delytinge in hym; for whi þe more þou desirest & sekyst god, þe more comforte he schal brynge þe, & þe more swetnesse þou schalt fynde in hym, as mete sauereth more to an hungry man þan to an vnhungrye man; & wit þou well þat heuenly comfortis schul not longe be deferred, yf worldly comfortis be shette owt by tribulacion, yf þou aske desyryngly & seke besylye, as Salomone seyth: *Desiderium suum iustis dabitur*, To ryȝtwismen schalbe ȝeuen her desyre &c.

Of the IXth profet of tribulacion. Capitulum nonum.

The IX profet of tribulacion is þat it putteth þe vnto the mynde of god, & þe more þe tribulacion be[6], þe more he impressith þe in his mynde. Not for þat god forȝetteth þe or eny creature, þe which seiþe & knoweth all þe preuyte of þe herte, but for þat scripture seith god foryettith a man þat tribulacion ys not ȝeuene to; ffor hym þat he sendyth tribulacion[7] he hath in mynd, ȝeuynge goostly comforte & incresynge of grace. Therfor O þou good soule, ȝef þou wilt be put in þe mynde of god in whoes mynd is þin helth & þi saluacioñ, in whoes foryettynge is þin harme & þi dampnacion, leren þerfor to suffre paciently aduersitees & tribulacions, & in þi[8] suffringe þinke mekely in god, & he eftsons schall þinke mekly on the & merciably; for a trew frend þinketh more frendly on his frende þat is in disese, þan yf he were withowte desese. In figure here-of oure lord[9] seith Ex° III°: *Vidi affliccionem populi mei qui est in Egipto, & clamorem eius audiui*, I haue seyen the desesis of my peple þat is in Egipt, & I haue herd hyr cryinge for þe duresse of hem þat bene ouerseers of þe werkes, & I know her sorrow, &[10] I haue goo downe to delyuer hem from þe hondis of þe[10] Egipcions. Therfor all-þouȝ þe Egipcions, þat is to sey euell men or enemyes, turmentyne & desesyn þe, be þou comforted, for þe merciable beholdynge of god in þi disese much more avayleth the; as we redine of Dauid, II Regum XVI°, ffleyng from his sone Absolone, þat Semey[11], which was Dauid his enemye, cursed hym & spake euel to hym & seyd: *Egredere egredere, uir sanguinum & uir Beliall*, as who seith go þi weye go thi wey, þou mane of synnes & þou man of Belyall; and[10] Abisay, þat was Dauid is frend, seynge þis seyd to kyng Dauid: 'This dede hounde hath mysseyd or cursed my lord the kynge; I schal goo & smyte of his heed'[12]: & Dauid answerd: 'Suffer hym to mysseye or curse Dauid vp þe commaundement of god; perauenture god will be-hold my desese & yeld me good for his mysseynge & cursynge þis same daye'. Considre in þis þat Dauid wold suffer þe mysseynge or þe cursynge of þis aduersarye, þat he myȝt gett þe blissynge of god; þan loke how much þou desire[st][13] þe blessynge of god, suffer so much[14] paciently þe mysseynge or cursynge of þe aduersarye, ffor pacience[15] of euell menuys cursynge disserueth to haue goddis blissynge. & þat is tokened where it is seyd Daniel III°: That the angel went doun with Aȝarye & his felowes in to þe forneis, & he made þe myddes of the forneis as a blowynge wynde of a dewe; but þe flame brent þe kyngis mynisters þat hett þe forneis, but sothly þe fyre touched not ne greued hym[16] in any maner. Lo here þou mayste see þat þe fire not oonly brente

[1] H & they. [2] R be, r. he. [3] H ben cleped. [4] H but I am sory that. [5] H in h.; L. nec inferius nec superius. [6] H ys. [7] H tr. to. [8] om CRH. [9] H o. l. Ihesu Cryste hym-selfe. [10] om in H. [11] Ms. semeth. [12] H alters freely. [13] Ms. desireth. [14] RHC much more. [15] L sufferentia. [16] RC hem.

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hir fomen; but also it refresshed hem; be[1] which is vnderstond þat Crist is present with hem[2] þat be in tribulacion, & yeueth hem refresshynge in desese, & blessith hem þat ben mysseyde or cursed for his name. Therfor yf þou desyre refresshynge in tribulacion, & þin enemyes to be brent, suffer paciently tribulacions, for in tribulacion god is with þe, & fro tribulacion he schall delyuer the, & for tribulacion gret meed he schall yeld the. Of thes thre spekyth þe prophete where he seith þus: *Cum ipso sum in tribulacione, eripiam eum, et glorificabo eum*, I am with hym in tribulacion—lo here a graciouse fellowshyp[3] comfortyng; I schall delyuer hym—lo here a full feith of delyuerynge; & I schall gloryfye hyme—lo here a serteyne hope of rewardynge.

The x profet of tribulacion. Capitulum decimum.

The x profet of tribulacion is þat it makith þi praier to be herd of god; ffor it is note þe maner of god to put awey the praier of hym þat is in tribulacione, but rather mekely to here his prevy praier. Wherof seith Salomon: *Ecce deprecacionem lesi exaudiet*, Lo oure lord schall here þe praier of hym þat is hurte. Sothly god smytyth & chastiseth many men & sent hem tribulacion, for to compell hem to aske or to cry mercy, & þat þei schuldy[n] opyne hyr mouthes to god in tribulacion for to aske help, which hadden schett hyr mouthes frome hyme in prosperite. Wherof seith seynt Austene þat god sendith tribulacion to some men to styre hem to aske þat he woll graunte[2]. In þe persone of such seith þe prophet: *Ad dominum cum tribularer clamaui, et exaudiuit me*, When I was in tribulacion, I cryed to oure lord, & he herd me. & þouȝe-all it hap þat in prosperite þou prayest god, þat prosperite schull not make þe to slowe, yet neuertheles it makyth the sumetyme both insolente[4] & slowe, so þat þi prayer in prosperite is not so spedfull as it [is] in aduersite. & all-þouȝe aduersite occupye so much þin hert þat þou þenkest þat it hath none entente ne deuocion[5] lyke as it had in prosperite, yet þat same aduersite makith þi prayer more precious. And sothely all-þouȝe tribulacion oppresse the so moch þat þou maist not open þi mouth to crye to god, certeinly thi tribulacione crieth and prayeth to god for þe, so þat þou haue pacience; for as seith a gret clerke, *Magister Petrus*[6], of Laȝar, That als many woundis[7], so many prayers or cryers he had to god: ffor when Laȝar stilled[8] with his mouth, his woundis cryeden to god for hym. Wherof oure lord seyd to Cayme þat had kylled his broder Abell, Genes.: *Vox sanguinis fratris tui Abel clamat ad me de terra*, The blood of thy broder Abell crieth to me fro the erth. Thus þan ite schewyth[9] þat tribulacion makith the prayer þe more precious & þe more acceptable to god. Tribulacions ben as it were a payment for a letter seled of delyuerynge; wherof seith Iob: *Quis michi det ut ueniat peticio mea, et quod expecto tribuat*[10] *michi deus; qui cepit me ipse me conuertat*[11], *soluat manum suam et succidat*[12] *me, &* [hec] *michi sit consolacio ut affligens me dolorem*[13] *non parcat:* Who sch l geve me myn askynge, & who schal grauut me þat I abyde? god þat began me, he comforte[14] me, louse he his hondis[15] & cut me vp, & þat be to me comforte þat he turmentynge me spare not my sorrow. Note well þat Iobe, which had lost his possessions, his sonnes & his douȝters, & all his body was smyten with woundes of leper fro þe sole of the fote vnto þe ouer-parte of þe heed, & was repreued of his frendis & scorned of his wyfe, he desired in none other þinge comforte, but þat god schulde not spare hym. Yf þou aske what perteyneth [it] to his delyueraunce. hit may be answered þus: he asketh his[16] affliccion[17] or turmentis, for his turmentis wer[18] payments of his dettus[19]; [as][20] it is vsed in som place þat whan a pore man drynketh in a tauerne & hath not wher-with to paye his scott, he asketh to be bettun & so to be delyuerde. Yf þou aske where-in was [the][21] comforte of this Iobe when he asked to be turmentyde: Seynt Gregor answeryth & seith That god

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[1] Mss. þe. [2] H alters freely. [3] om in H. [4] L te somnolentum reddit. [5] L. quod non sit ita intentum orationi in aduersitate. [6] L m. P. Lombardus. [7] RHC as he had. [8] L tacebat. [9] L patet. [10] Ms. tribulat. [11] V conterat; H confortat. [12] Ms. succidit; V scindat. [13] V dolore. [14] RHC conuerte. [15] RHC honde. [16] Mss. of his. [17] Mss. affeccions. [18] RC wore. [19] HC letters. [20] Ms. &. [21] Mss. his.

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spareth sum men here in þis world, to turmente hem afterward, & som men he turmentith here which he afterward [wil][1] spare. The comforte of Iobe was, þat he wist well be present tribulacion he schuld escape[2] euerlastyng dampnacion—ffor, as it is seyd: *Non iudicabit bis deus in* idipsum, God schall not punnysh or deme twyse for o þing. & þerfor þis same Iobe, þat askith þat god schuld not spare hyme here in þis world, asked in a nother place and [seid]: *Parce michi domine*, Lord spare me in tyme commyng. Therfor þat god spare þe in tyme commynge, suffer paciently here in þis world tribulacion; for tribulacion sauith the soule, as Iob seith: *Ipse vulnerat & medicinat*, he wondyth & he helyth; for he woundeth the body, & helyth the soule.

Of the XI profett of tribulacion. Capitulum vndecimum.

The XI profit of tribulacion is þat it kepiþe & norissheth þe herte. Sothly ryzt as fyre is kept in asshis, rizt so þe hertis of þe frendis of god arne kept in tribulacion. Therfor oure lord commaunded Exodi, *quod tabernaculum saccis*[3] *silicinis cooperi[re]tur:* þat þe tabernacle of god schuld be heled with heren sackis, and[4] goddis rich vessellys of gold & siluer a-yence wyndis & reynes; in tokenynge þat vertues of goddis seruauntis, & namly mekenesse, ben kept in aduersite of tribulacion. For tribulacion inforceth[5] the herte to þenke on þe wrecchidnesse of his owen infirmitee, & so it constreyneth a man to be meke, whan[6] worldly prosperite had enhaunced hym be veyne-glorye above hym-selfe. Also tribulacion noryssheth the herte, as a norice her chyld. For as a moder with chyld cheweth hard mete, which the chyld may [not] chewe, & drawith it in to her body where þat mete is turned into mylke to norissh the[7] chyld, so Crist, þat[8] in holy chirch[9] is clepid oure moder for þe gretnesse of hys tendyr love þat he hath to vs, he chewed for vs bitter paynes, hard wordis, repreves & sclaundrys, with bitternesse of his passione þat he suffred for us, to noryssh us & strengh us gostly by ensample of hyme to suffer tribulacions & aduersitees of þis world. As wyne þat is clensed þorrow a bage-ful of spicis, chaungith his owen sauoure, drawynge to hym the sauour of þe spicis, so a man suffrynge tribulacion oweth to clense hyme[10] by the blessed body of oure lord Ihesu, considerynge þe passyon þat he suffred for hym; & so schul it be swete & tollerable, þat to-fore semed full bitter & vntollerable &c.

Of the XII profett of tribulacion. Capitulum duodecimum.

The XII profet of tribulacion is þat tribulacion is a certeyne tokyne of loue þat god hath to hem þat [it] is sente to. Wherof he seith: *Quos amo, arguo & castigo*, Hem þat I loue I vndernym & chastiseth[11]. & also Salomon seith Eccl.: *Qui diligit filium, assiduat ei flagella*, He þat loueth his sone, he scorgith it oftetymes. Whereof seith seynt Ierome: *Summus pater Ihesus* Christus *filios suos semper sub aliquo flagello uel uirga retinet, ut quando eripiuntur ab vno, sub alio capiuntur:* Oure sauyoure[12] fader Ihesu Criste kepith euer his children vndyr a scorge or a rodde, & whene þei bene delyuerd of oone þei bene cawzt of a nother. But oure god meke fader sent not all his scorgyngis all at onys togeder, but one after another, knowynge oure frelte; ffor he will þat no mane perisshe, but he will þat all men be saafe. But euell men & wicked þat leuen hym not ne louyn hym notte, þe which leuen with-owte scourge or tribulacion, whan[13] no correccion of chastisynge may with-drawe heme fro her errowris, God schal ponyssh with all his arowes of vengeaunce. For sothly all tormentis þat now ben departed abowzt in all þis world, than schulbe gadered to-gider & abyde as in her owen[14] place; as oure lord seith Deuteronomii XXXII°: *Congregabo super eos mala, & sagittas meas complebo in eis*, I schal gader to-gider euell þingis vpone euell

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[1] om in Mss.; H spareth. [2] H nat haue. [3] Mss. sacris. [4] 1st tr. þo whilke seckes couerde þo preciouse curtynes and. [5] Ms. (& CR) conforteth. [6] 1st tr. whom. [7] HC of the. [8] Mss. þat is. [9] L in Scriptura. [10] r. it. [11] RC chasty. [12] r. souereyn. [13] 1st tr. & whom. [14] r. as in o. pl.

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men, & I schall spende all myne arowes of vengeaunce amonge hem. Perfor þou good soule, yf þou wilt be loued of god, will þou not put awey tribulacions, for þey schewen to þe wittnesse & tokens of þe loue of god. But perauenture yf þou seiest þat goddis childerne take of hym boþe good þingis & euell þingis, [wby is þe][1] takynge of euell þingis schewynge or tok[n]ynge[2] of þe loue of god more þan þe takynge of good þingis? To this may be answeryd þat god geuyth many good þingis & gret to his spiritual frendis, & better & gretter to hem þat he loueth more; but þe blissed fader of heuen louith with-oute comparisone more his blissed sone oure lord Ihesu Crist þan all þe world, & yet he sent hym here many anguyshis, pouertees, tribulacions, aduersitees, sclaunders, repreves, scornyngis, many woundis, & cruell deth, & but fewe temporall goodis. Than is þe ȝefte of aduersite more schewynge [or] tokyne of loue of god þan þe ȝefte of temporall prosperite. Also forþermore oure lord Ihesu Criste goddis sone, þat leued here in þis world, as a wise marchaunte vsed to ches good marchaundyse & refused þe bad; for when þei wold haue maade hym kynge of Iude, he refused it & ches rather to flee in to deserte, & when þei souȝt him to turment hym & to sle hym, he fled not but ches rather for to deye & seid *Ego sum*, I am he whome ȝe sech. Þan yf Crist was wisest in chesynge, þe which ches aduersitees, þei bene moch folys þat dispisene tribulacion & aduersitees, & chosyn[3] worldly prosperitees þat may not delyuer hem in tyme commynge from þe handis of her enemyes, the cruell fendis. Suffer þan with Criste tribulacion, [þat] þou mow take afterward þe crowne of lyfe in the blysse of heuen; for sothly [othir-wyse] mayst þou not come to þat blysse, for the apostill seith: *Per multas tribulaciones oportet nos intrare in regnum celorum*, Hit behoueth us by many tribulacions to entre in to þe kyngdome of heuen. To the which kyngdome brynge he all us, That suffred deth oure lord Ihesus, amen.

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[1] so R; C which is the. [2] Ms. tokynge, RC tokyn. [3] RC chesyn.

7. (The boke of the craft of dying).

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(Other Mss.: Reg. 17 C XVIII f. 24, C.C.C. Oxf. 220, Harl. 1706 f. 26, Douce 322, Addit. 10596, Ff. V. 45. Rawl. C 894 (Reg., CCC.), and Harl. (Douce) represent 2 groups of Mss., from both of which the text has been reconstrued; a 3d group is Ff and Addit. Tanner p. 375 ascribes this piece to R. Rolle, but it is a later translation of a Latin tract (by R. Rolle?) 'De arte moriendi' (in Mss. C.C.C. Oxf. 226, Merton 204, Magd. 72, New Coll. 304; beg.: Cum de presentis exilii miseria mortis transitus propter moriendi imperitiam &c.).

Here begynneth the boke of crafte of dyinge.

For as much as þe passage of deth owt of the wrecchidnesse of the exile of this world for vnkunnyng of dyinge, not oonly to lewd men but also to religiouse men[1] & deuoute personys semith wonderfull harde & ryȝt perlouse & also ryȝt ferefull & horrible: þerfor in this present mater & tretis, þat is of the crafte of dyinge, is draw & conteyned a schorte maner of exortacion for techynge & confortynge of hem þat bene in poynt of deth. This maner of exortacion ought sotely to be considryde, notid & vnderstond in the syght[2] of mannys soule, for douȝtles yt is and may be profitable generally to all cristen men & women[3] to haue þe crafte & knowynge[4] forto dye well.

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[1] om in H. [2] CA insight. [3] H to lerne. [4] HA knowlege.

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This mater & tretis conteyneþe VI partis:

The firste is [of][1] commendacion of deth, & of cunnynge to dye well. The secunde conteyneth þe temptaciouns of men þat dyene. The thrid conteyneth þe interrogacion þat schuld be asked of hem þat bene in her deth-bed while þei may speke and vnderstond. The IIIIth conteyneth ane informacion with certeyne obsecracions to hem þat schulden dye. The fyfte conteyneth an instruccion vnto hem þat schulden dye. The VI conteyneth praiers that schulden be seyd vpone heme þat bene adyinge of sum man[2] þat is abovte heme.

Capitulum primum. The ffirst chapter is of commendacion of deth, & [of] cunnynge for to dye well.

Thouȝe bodyly deth be most dredfull of all ferefull þingis as the philosopher seith in the thrid boke of Etikis, yet[3] spirituall deth of þe soule is as much more horrible & [4] detestable as the soule ys more worthy & more precious þan þe body, [5] as the prophet Dauid seith *Mors peccatorum pessima*, The deth of a synfull man ys worst of all dethis; but as the same prophet witnessith: *Preciosa est in conspectu domini mors sanctorum eius*, The deth of good men is euer preciouse in the syȝt of god, what maner of bodyly deth þat euer thei dye. & þou schalt vnderstond also þat[6] not only the deth of holy martires is so preciouse, but also þe deth of all other ryȝtfull & [good][7] cristen men; & ferthermore douȝtlesse þe deth of all synfull men, how longe, how wicked & how cursed þei hane bene all her lyfe be-fore to[8] her laste ende, & þei dye in þe state of verry repentaunce & contricion & in þe[9] verrey feith & vnite & charite of holy chirch, is acceptable & preciouse in the sight of god; as seint Iohñ seith in þe apocalipse: *Beati mortui qui in domino moriuntur*, Blessed be all ded men þat dien in god. & þerfor god[6] seith in[6] the fourth chapter of the boke of Sapience: *Iustus si morte preocupatus fuerit in refrigerio erit*, A ryȝtfull man þouȝe he be hasted or hastyly or sodenly dede, he schalbe had to a place of[6] refresshynge. & so schal euery man þat dieth, yf it so he þat he kepe hym-selfe stably & gouerne hym wisely in þe temptacion[s] þat he schall haue in the agony (or stryfe)[0] of his deth as it schalbe declared afterward. And þerfor of þe commendacion of [þe deth of] good men only, a wyse man seyth þus: 'Deth is noþing els but a goynge owt of presone, & endynge of exile, a[9] dyschargynge of a heuy bordone þat is þe body, fynysshyng of all infirmytees, escapynge of all perellys, distroynge of all euell þingis, brekynge of all bondis, payinge of dette[10] of naturall dutee[11], turnyng aȝen into his contree, & entring into blisse & ioye'. & þerfor it is seyde in þe VII chapter of Ecclesiastes[12]: *Melior est dies mortis die natiuitatis*, The [day][13] of mans deth is better þan þe day of his birth—& þis is [to] vnderstond[14] oonly of goodmen & þe chosyne peple of god, for to euel men & repreuable neþer þe day of hir byrth neþer þe day of her deth may be callyd gode. & þerfor euery good parfit cristen man, & also euery oþer mane þouȝe he be vnparfitc & lat conuerted fro synne, so he verryly contrite & beleuyth in god, schuld not be sory ne troublyd neþer dred þe deth of his body in what maner of wise & for what maner of cause þat he be pute therto, but gladly & wilfully, with reson of his mynde þat rulyth his sensualyte, he schuld take his deth & suffer it paciently, conformynge[15] & committynge fully his wyll[16] vnto goddis will [& disposicion alone, if he will go hens and dye well] & surely, witnessynge þe wise man seiynge[17] þus: *Bene mori est libenter mori*, To dye well is to dye gladlye & wilfully. & þerefor he addith þerto & seith: *Vt satis vixerim nec anni nec dies faciunt, sed animus*, Nether many dayes nether[18] many ȝeres cause me to sey & fele þat I haue leued longe Inow, but oonly the resonable[19] will of myn herte & of my soule. Sith more þan[20] þat of dute & of[21] naturall ryȝte all men muste nedly dye, & þat whan [&] how

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[1] Ms. a. [2] H of hem. [3] Ms. þat. [4] H & more. [5] H for as. [6] om in H. [7] Ms. trew, H good. [8] H vnto. [9] H &. [10] Ms. dettis. [11] Ms. dutees. [12] Ms. Ecclesiastices. [13] Ms. end. [14] H to v. [15] Ms. confermynge. [16] H hym fully. [17] H that seyeth. [18] H ne. [19] Ms. (& RC) vnresonable. [20] Ms. þou. [21] om in H.

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& where þat[1] almyȝti god will, & goddis will is euermore & ouyr-all good in all þingis, good[1] & iuste & ryȝtfull, for as Iohñ Cassian seith in his Collacions: 'Almyȝty god of his wisdome & his[1] goodnesse all þingis þat fall, both prosperite & aduersite, disposith euer finally for oure profete & for þe beste for us, & more prouideth & is besy[2] for þe hele & saluacion of his chosyn children þan we oure-selfe may or can be'; and sith, as it is[3] afore seyd, we may not in no wise nether flee ne[4] escape nether chaunge the in-euitable (or [in]-eschewable)[1] necessite & passage of deth: therfore we ought to take oure deth whan god will wilfully & gladly without any gruchchynge or contradiccion, þorouȝ þe myȝt & þe[1] boldnesse of þe will of oure soule vertuousely disposed & gouerned by reason & verry discrecion, þouȝe þe lewd sensualite & the[1] freelte of oure flessh naturally gruch or stryue þere-aȝence; wherof[5] Seneca seith thus: *Feras, non culpes, quod immutare non potes*[6], Soffer esely & blame þou[1] nouȝte þat þou maist not chaunge ne voyde; & þe same clerke addith & seith: *Si uis ista cum quibus vrgeris effugere, non ut alibi sis oportet sed alius*, Yf þou wilt ascape þat at þou art streiȝtly be-trapped in, it nedith not þat þou be in a noþer place, but þat þou be anoþer man. Forþermore, þat a cristynman may dey well & surely, hym nediþ þat he cun dey: and as a wiseman seyth: *Scire mori est paratum habere cor suum et animam ad superna, ut quandocunque mors venit paratum eum inueniat ut absque omni retraccione eam recipiat, quasi qui socii sui dilecti aduentum desideratum expectat;* To cun dey is to haue a herte & a soule euer redy vp to godward, þat whan þat[1] euer deth com he may be founden a[1]-redy, & withoute any retraccion[7] or withdrawynge receyue hym as a man wold receyue his welbelouyd & trusti frende & felow[8] þat he had long[9] abyd and lokid after[10]. This cunnynge is most prophetable of all cunnynge; in þe which cunnynge religiouse men[11] specially more þan oþer, & euery day contynually schuld stody more diligently þan oþer men þat þei myȝt apprehende yt, namly for þe state of religyone askiþ & requireth it more in hem[12] þen in other, not-withstondynge þat euery seeuler man, boþe clerke & laye-man, where[13] he be disposed,[14] to dye or no yet neuerþelesse he must nedis dye whan god will. Therfor ought euery man not only religiouse but also euery good & deuouȝt cristen man þat desireþ to dye well & surely, leve in such wise & so be[1]-haue hym-silfe all-wey þat he may sauely deye euery oure when god will, & so he shuld haue his lyfe in pacience, & his deþ in desire, as seynt Poule had whan he seyde: *Cupio dissolui & esse cum Christo*, I desire & coueit to be dede & to be with Crist. / & þus much suffisith at þis tyme schortly seyd of þe crafte[15] of dyinge.

The secund chapter is of þe temptacion[s] of men that dyene. Capitulum secundum.

Knowe all men douȝtles þat men þat dyen in her last siknesse & ende hane grettest & most greuouse temptacions, & such as þei neuer had be-for in all her lyfe; & of þese temptacions v be most principall. The first is of þe feiþe, for as much as feyth ys fundament of all mannys soule-hele, wittnessyng the apostill þat seiþe: *Fundamentum aliud nemo potest ponere*, Oþer fundament no man may put; & þerfor seynt Austen seiþe: *Fides est bonorum omnium fundamentum & humane salutis inicium*, Feiþe is fundament of all goodnesse, & begynnynge of mannys hele; & þerfor seiþ seint Poule: *Sine fide impossibile est deo placere*, Yt is vnpossible to plese god withoute feiþe; & seynt Iohñ seyth: *Qui non credit iam iudicatus est*, He þat beleuiþ not is now demyd. & for as much [as][16] þere is such & so gret strengh in feiþe þat withoute it no man may be sauid, þerfor þe deuyll with all his myȝte is besy to auerte[17] fully a man fro þe feiþe in [his][18] last ende, or yf he may not þat[1], he laboriþe besily to make hym douȝt þerin or sumwhat draw hym out of þe wey, or disceyue hym with som maner of super-

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[1] om in H. [2] H besyer. [3] H hit ys as. [4] H neyther. [5] H wherfore. [6] H vales. [7] Ms. detraccion. [8] Ms. folow. [9] Ms. lond. [10] H fore. [11] Ms. a r. man. [12] in hem om in H. [13] HC whether. [14] H d. & redy. [15] H cr. off the scyence. [16] Ms. þat. [17] Ms. aduerte. [18] Ms. þe.

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sticiose & false[1] errouris or herisies. But euery good cristene man is bound naturally[2] namely habitualle þouȝ he may not actually & intellectually apprehende hem[3], to beleve & full feiþe & credence yeue not only to þe principall articles of þe feiþe but also to all holy wrytt in all manner of þingis, & fully to obey þe statutis of þe chirch of Roome, & stabilly to abyd & dey in hem; ffor[4] also sone as he begynneþe to erre & douȝt in eny of hem all, as sone[5] he goþe ont of þe weye of lyfe & his[2] soule-hele. But witt þou well withowte doute þat in þis temptacion, & all oþer þat followene after, the deuyll may not noy þe ne prevaile ayence no mane in no wise as longe as he hath vse of his free will & of[2] reason well disposed, but yf he will wilfully consent to his temptacion; & þerfor no verrey cristen man ouȝt not to dred eny of his illusions or his false persuasions or his feyned feryngis or gastyngis[6], for[7] Crist hym-selfe seiþe in þe gospell: *Diabolus est mendax & pater eius*, The deuell is a lyar & fader of all lesyngis; but manly þerfor & styfflye & stedfastly abyde & perseuyr & dey in þe verrey feiþe & [vnite][8] & obedyence of oure moder holy chirch. & it is ryght prophetable & good, as it is vsed in some re[li]giones[9] whan [a] man is in his agonye (or stryfe) of dyinge, with an hyȝ voice oft-tymes to sey þe crede before hym, þat he þat is sike may be [fortified][10] in stablenes of þe feiþe, & fendis þat mow not suffre to here ite mow be voyded & drawen[11] awey from hym. Also [to][12] stablenesse of verry feiþe schuld strengh a sike man principally the stable feiþe of oure holy faders Abraham, Isaac & Iacob, the perseuerantly abydynge feiþe of Iobe, of Raab þe womane, & Achior, & such oþer, [and also the feiþe of the apostils, and of][13] martiris, confessours & virgyns vnnombirable; ffor by þe feiþe[14] all þo þat hane [be] of old tyme befor vs, & all þei þat be nowe & schalbe here-after, þei all plesene & haue & schall plese [god] bi feyth; for as it is aforseyd, withoute feiþe it is imposible to plese god. Also double profytt schuld induce euery syke man to be stable in feiþe: One ys for feiþe may do all þingis, as oure lord hym-selfe witnessith in the gospell & seiþe: *Omnia possibilia sunt credenti*, All þingis be possible to hym þat beleuyth stedfastly. Anoþer is, for verry feiþe gettiþ a man all þingis, as oure lord seiþe: *Quicquid orantes petitis, credite quia accipietis, & fiet vobis*, What þinge[2] þat[2] euer it be þat ye wollen praye & [aske][15], beleuyth verryly þat ye schull take it & [ye] shull haue it, þouȝe þat[2] ye wold sey to an hyll þat he schuld lyfte him-selfe vp & fall in to þe see,—as þe hilles of Capsie be preier & peticion of kynge Alysaunder þe gret conqueroure were closed to-gider[16]. The secund temptacion is disperacion, þe which is a-yenst hope & confidence þat euery good[2] man schuld haue vnto god; for when a sike man ys turmentid sore & vexid with sorow & siknesse of his body, þan þe deuell is most besiest[17] to superad (or put-vpone)[2] sorrow to sorrow, with all þe weyes þat he may obiectynge his synnes ayence hym for to induce hym into dispeire. Forthermore, as Innocente þe pope in his þrid boke of þe wrecchidnesse of mankynd seiþe: Euery man boþe good & euell, er his soule pas out of his body, he seith[18] Crist put in[19] þe crosse, the good man to his consolacion, the euell man to his confusion, to make hym aschamyd þat he hath lost þe frute of his redempcion. Also, the deuell bryngith aȝen to mannys mynde that is in poynt of deth, specialli the synnes that he hath don & was not schreven of, to draw hym þerbye vnto dispaire. But þerfor ther schuld no man dispaire in no wyse; for þough eny o man or woman had do als many theftis or manslauters or as many other synnes as be droppis of water in the see & grauell-stones in the stronde, though he neuer had do pennaunce for hem afore ne neuer had bene shreven of hem afore, neither þan[2] myȝt haue no tyme for syknesse or lacke of spech or schortnesse of tyme to be shreuen of hem, yette schuld he neuer dispeire; ffor in such a cas verry contricion of herte with-in, with wyll to be schreven if tyme sufficed, is sufficient & acceptable[20] to god for to [s]aue hym with[21] euerlastyngly; as the prophet witnessith in the psalme: *Cor contritum & humiliatum*

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[1] Ms. f. maner of. [2] om in H. [3] Ms. hym. [4] H And. [5] Ms. as sone as. [6] Ms. gnastyngis. [7] H for as. [8] Ms. humylite. [9] H religiouse. [10] so RC; Ms. comforted. [11] H dryven. [12] Ms. þe. [13] CR oþer. [14] by þe f. om in H. [15] Ms. also. [16] Cf. Hist. de praeliis. [17] H besy. [18] H seeth. [19] H on. [20] H accepte. [21] Ms. (& RC) for to haue hym with hym.

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deus non despicies, Lord god thou wilt neuer dispice a contrite & a meke hert; and Ezechiel seith also: *In quacunque hora conuersus fuerit peccator et ingemuerit, saluus erit*, In what oure þat cuer it be þat the synful man is sory inward & conuerted fro his syne, he schalbe saued. & þerfor seynt Bernard seith: The pite & þe[1] mercy of god is more þen eny wickidnesse; & Austene vpon Iohñ seith: We schuld neuer dispeire of [no]man als longe as he is in þis bodily lyfe, for þere is no syn so gret but it may be helyd, outakyn dispaire alone; & seynt Austen seith also: All synnes þat a man hath done afore[1], mow not noye ne dampne a man, but he be well a-payde in his herte þat he hath don hem. Þerfor no mane schulde dispaire, [2]þouȝe it were so &[3] it were possible þat he alone had don all maner of synnes þat myȝt be done in þe world; for be dispaire a man gettith nouȝt ellys but þat god is moch[4] more offendid þerby, & all his oþer synnes bene more greuouse in goddis syȝt, & euerlastyng payne is therby augmentyd infinitlye to hym þat so dispaireth. Therfor a-yence dispeire for to induce hym þat is syke & laborith in his dying to verry trust & confidence þat he schuld principally haue to god at that tyme, the disposicion of Criste in the crosse schuld grettly draw hym, of the which seynt Bernard seith thus: What man is it þat schuld not be rauysshed & draw to hope & to haue full confidence in god, & he take heed diligently of the[1] disposicione of Cristis body in the crosse; take heed & see his heed enclyned to salue the, his mouth to kysse the, his armes I-spred to be[1]-clyp the, his hondis I-thrilled to yeue the, his syde opened to loue the, hys body alonge strauȝt to yeue all hym-selfe to the. Therfor no man schuld dispeire [of][5] foryevenesse, but fully haue hope & confidence in god; for the vertu of hope is gretly commendable & of gret merite before god, as the apostill seith & exortith us: *Nolite amittere confidenciam vestram, que magnam habet remuneracionem*, Lesith not youre hope & confidence in god, þe which hath gret reward of god. Forthermore þat no synfull man schuld in no wyse dispeire haue he synned neuer so gretly ne neuer so sore ne neuer so ofte, ne neuer so longe contynued therin, we haue [open][6] ensample [in][7] Peter þat denyed Crist, in Poule þat pursued holy chirch, in Matheu & Ȝache the publicanes, in Mary Maudeleyne the synful woman, in the woman þat was takyn in avoutry, in the thefe þat honge[8] on the crosse be-sid Crist, in Mary Egipciane, & vnnomberable oþer greuouce & grete synners. The thrid temptacion is in-pacience, the which is ayenst charite bi the which we be bounden to loue gode above all þingis; for þei þat bene in syknesse in her deth-bed suffren passyngly gret payne & sorrow & woo, & namly they þat dyen not be nature & course of age þat hapynneth[9] ryght selde as [open][10] experience scheweth all daye to euery mane[11], but dyen oft-tymes thorow an accidentall seknesse, as a fever, a posteme & such other greuous & paynfull & long seknes, the which many men, & namly hem the which bene vndisposed to dye & dyen ayenst her wyll, & lackene verry charite, makyth so inpacyent & grucchynge, þat other-while thorow woo & inpacience þei be-com wood & witles, [as][12] it hath ofte be seyen in many men; & so be þat it is open & certeyne þat þey þat dyen in þat wyse faylen & lac verry charite, wittnessynge seynt Ierome þat seith þus: *Si quis cum dolore egritudinem uel mortem suscipit, signum est quod deum sufficienter non diligit*, that is to seye: Who so takyth syknesse [or deth] with sorrow & displesaunce of herte, it is ane open[13] sygne þat he louyth not god sufficiently. Therfor a man þat wyll dey well, yt is nedfull þat he gruche not in no maner of seknesse þat fallyth to hym be-fore his deth or in hys dyinge, be yt neuer so paynefull or greuouse, longe tyme or schort tyme durynge; for as seynt Gregory witnessith in his Morallys: *Iusta sunt [cuncta] que patimur, et ideo valde iniustum est si de iusta passione murmuremus*: All þingis þat we suffren we suffyr ryghtfully, & þerfor we ben [14]vnryȝtfull yf we grucch of þat we suffer ryȝtfully. Than euery man schuld be pacient, [for] as seynt Luke seith: *In paciencia vestra possidebitis animas vestras:* In youre pacyence ye schull possesse[15] youre soules; for [as][16]

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[1] om in H. [2] Ms. for þouȝe. [3] H þat. [4] H m. dyspleased & moch m. o. [5] Ms. for. [6] Ms. (& RC) vpone an. [7] Ms. of. [8] H hynge, R henge. [9] H happeth. [10] Ms. vpon. [11] H techeth men. [12] Ms. (& RC) &. [13] H o. & a certeyne. [14] H gretely v. [15] H welde. [16] H for as.

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be pacience ma*n*nys soule is trewly[1] had and kept, so[2] be vnpacience & murmu*rac*ion it is loste & dampned, wittnessyng seynt Gregory in his omely þat seith þus: *Regnum celorum nullus murmurans accipit, nullus qui accipit murmurare potest*, Ther schal no man haue þe kyngdom of heuen þat grucchit[h] & is i*n*pacient, and ther may no man gruch þ*at* hath it. But as þe gret clerke Albert seyth, spekyng of *v*erry contric*i*on: [If] a *v*erry contrite man offerryth hym-selfe gladly to all man*er* afflicc*i*on of seknesse & ponysshyng*e* of his synnes, þat he may therby satisfye god worthyly for his offensis: moch more [þan] schuld eu*er*y sike man suffer paciently & gladly his owen seknesse a-lone, þ*at* is lyȝter w*ith*oute co*mpari*son þan many syknessis þat[3] other men suffer; namlye sythen þ*at* siknes be-fore a mannys deþe is as[4] a purgatory to hym whan þat[4] it is suffred as it ought, þ*at* is to vnderstonde, yf it be suffred pacientlye & gladly, w*ith* a fre [kynd][5] wyll of herte. For as the same clerke Albert seyth: we hane neede to haue a free kynd wyll to god not only in such þingis as bene to oure [consolacion, but also in such þingis as bene to oure][6] afflicc*i*on. [And][7] seynt Gregor seyth: *Diuina dispensacione agitur ut prolixiori vicio prolixior egritudo adhibeatur*, It is do by the dispensac*i*on &[8] þe ryȝtfull ordynac*i*on of god þat to the lenger syn is ordeyned the lenger siknesse. & þerfor lett eu*er*y sykman & namely he þat schall dye, sey as seynt Austen dyd[9] to god: *Hic seca, hic vre, ut in*et*ernum michi parcas*, Here cutt, here bre*n*n, so þat þou spare me eu*er*lastynglye. And seynt Gregor seith: *Misericors deus temporalem adhibe[t] seueritatem, ne eternam inferat vlcionem*, God þat is m*er*cyfull yeveth his chosyn children temp*or*all ponysshyng*is*[10] here, lest he yeve hem eu*er*lastyng vengeaunce ellys-where. This temptac*i*on of inpacience fyȝtteth ayenst charite, & w*ith*-oute charite may no man be saued; & therfor, as seith seynt Poule: *Caritas [vera] paciens est, omnia suffert*, Ve*r*ry charite ys pacient*e* & suffreth all þingis. & in þes wordis yt is notably to be marked þat he spake of suffryng of all þing*is*, & oute-take[11] noþing: þan schuld all syknesse of the body [bi reson] be suffred paciently w*ith*out murmurac*i*on or[12] difficulte; and therfor seynt Austen seith: *Amanti nichil difficile uel*[13] *impossible*, To hym þat loueth ther is no þing*e* hard ne no þing*e* impossible. The IIIIth temptac*i*on is complacens or plesaunce of a man þ*at* he hath in hym-selfe, þat is sp*iri*tual prid, w*ith* the which þe devyll temptyth & vexith most relygiouse & deuoute & p*ar*fite men; for when þe deuel sèth þat he may not brynge a man oute of þe feiþe[14], ne may not i*n*duce hym vnto[15] dispaire, ne into impaciens: þan he assaileth hym be complacens of hymselfe, puttyng such man*er* of temptac*i*ons i*n* his herte: O how stable arte þou i*n* þe feiþe, how stronge in hope, how sad i*n* pacience! O how many good dedis hast þ*ou* do! & such oþ*er* þouȝtt*is*. But ayenst þese te*m*ptac*i*ons Isodur seith thus: *Non te arroges, non te iactes, non te [insolenter] extollas*[16] *vel de te presumas, nichil boni tibi tribuas*, Ne bost þe not, ne vaunte þe not proudly, ne make not moch of thi-selfe wantonly, neþ*er* adiecte[17] no goodnesse to þi-selfe. For a man may haue so much delectac*i*on i*n* such [maner of complacens][18] of hym-selfe þat a man schuld be dampnyd eu*er*lastyngly þ*er*for. And þ*er*for scynt Gregor seith: *Quis reminiscendo bona que gescit dum se apud se erigit, apud auctorem humilitatis cadit:* A man þat þinkeþe i*n* good dedis þat he hath do & is proud therof[19] of hym-selfe, he fallith down anon þ*er*for be-for hym þat is auctor of meknes. & þ*er*for he þ*at* schall dye most be ware when he felith hym temptid w*ith* pride, þ*at* þan he low & meke hym-selfe, þinking*e* in his synnes & þat he wit neu*er* wheþ*er* he be worþi loue or hate, þat is to sey saluac*i*on or da*m*pnac*i*on. Neu*er*thelesse, lest he dispayre, he mote lyfte vp his herte to god by hope, þenkyng*e* & remembryng*e*[20] stably þ*at* þe m*er*cy of god is above all þing*e* &[21] all his werkis, & þat god [þat] is trewe i*n*[22] all his wordis, & þat[23] is treuþe & ryȝtwysnes þat nether begileþe neþ*er* is begiled, be-hight & swor[24] by hym-selfe & seid by the pr*o*phet: *Viuo ego, dicit dominus*,

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H sewrely. [2] H & so. [3] Ms. of þat. [4] om in H. [5] H f. & a kynde; Lat. cum gratitudine. [6] om. [7] Ms. as. [8] H dispos. of. [9] H seyde. [10] H punycion. [11] H toke. [12] H &. [13] H nichil. [14] H wey of f. [15] H into. [16] H *insolenter tollas*. [17] HA arette. [18] Ms. (& RC) temptac*i*on. [19] H þerfor. [20] H reuoluyng. [21] all þ. & om in H. [22] Ms. &. [23] Ms. þat he. [24] Ms. sory.

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nolo mortem peccatoris, God all-myȝti seith: be my lyfe, I will not the deth noþer the dampnacion of no synner or[1] of no synfull man, but þat he conuerte hym-selfe to me & be saued. Euery man schuld followe seynt Antonye to whome the deuell seyd: 'Antony, þou hast ouercom me, ffor when I wold haue the vp by pride, þou kepist þi-selfe a-downe by meknesse, & whan I wold draw þe downe by disperacion þou kepist þi-selfe vp by hope';—thus schuld euery man do both seke & hole, & þan ys the deuell ouer-com. The vth temptacion þat temptith & greuyth most carnall men & seculer men, [is][2] ouer-much occupacion & besynesse a-bouȝt outward temporall þingis [as her wyfes, her children, her carnall frendes, and wordely riches and other þingis][2] þat þei hane loued inordinatly before. For he þat will dey wyll & surely, most vtterly & fully put oute of hys mynde all temporall & outward þingis, & plenerly[4] commytt hym-selfe all to god. & þerfor the gret clerke Duus[5] [Scotus] seith þus vpon the fourth boke of Sentence: What man þat is seke whan he seth þat he schall dey, If he put hys wyll þerto[6] to dey wilfully & consentith fully into deth as þouȝe he had chosyn hym-selfe [þe][6] payne of þe[7] deth voluntaryly, & so suffreth deth paciently, he satisfyeth to[8] god for all his[9] veniall synnes, and forthermore he takyth aweye[7] a parcel[8] of satisfaccion þat he oweth to do for dedly synnes. & þerfor it is ryght profitable & necessarye in such a poynte [of][9] nede þat a man conforme his will to goddis will in all þingis [as][10] euery man owȝt both seke & hole. but seld it is seyne þat any seculer & carnall man or relygiouse man [other][11] will dispose hym-selfe to deth[12], other ferthermore, þat is wors, will here ony þinge of the mater of deth þouȝe in-dede he be laboryngе faste to his ende-ward, hopyngе þat he schall escape þe deth—& þat is [þe] most perlous þinge & most inconuenient þat may be in eny cristen man, as seith the worthy clerke Cantor parisiensis[13]. But it is to be noted well þat the deuell in all þe temptacions above-seid may compell no man, [neither] in no maner of wyse prevayle ayenst hym to consent to hym, als long as a man hath the vse of reason with hym, but if he woll wilfully consent to hym,—þat euery good cristen man & also euery synful man be he neuer so grete a synner owȝt to be were of aboue all thyngis. For þe apostell seyth: *Fidelis [est] deus qui non pacietur vos temptari supra id quod potestis, sed faciet eciam cum temptacione prouentum ut possitis sustinere*, God, he seith, is trew & will not suffre yow to be temptid more þan ye may bere, but he will yeue yow such supportacion in youre temptacion[s] þat ye may bere hem. Wherupon seith the glose: God is [trew][14] in his promissis, & yeuyth us grace to withstond myȝttyly, manly[15], & perseuerantly: yevyng us myȝt þat we be not ouercome, [grace to gete vs meryte, stedfastnes to ouercome][16]; with þat he yeueth such increse of vertu þat we may suffre, and not faylle ne fall. & þat is by mekenesse, for as seynt Austen seith: Thei breken[17] not in the forneyse þat hane not þe wynde of pride. Therfor euerry man, ryghtfull & synfull, l[ow]e[18] hym-silfe fully vnto the myȝty honde of god, and so with his helpe he shall surely opteyne and haue the victorye in all maner of temptacion, seknesse & tribulacions, euyllys & sorrowes, & deth therto.

The þrid chapiter conteyneþe the interrogacions þat schulden be asked of hem þat were[19] in her deth-bed while þei may speke and vnderstond. Capitulum tercium.

NOw followyth the interrogacions of hem þat drawen to the deth-ward while þei hane reason with hem & her spech, for þis cause þat if ony man be not fully disposed to dye, he may better be enformed, & confortid[20] therto. And as Ancellyne[21] þe bisshop techith, the[se] interrogacions schuld be had vnto hem[22] þat ben in þat plyte. Fyrst aske hym þis: Brother, art þou glad þat þou schalt dey in

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[1] of—or om in H. [2] Ms. þat bene in. [3] om in RC. [4] H clerly. [5] Ms. dinise, H Scotus. [6] Ms. in to. [7] Lat. immo affert aliquid ad satisfaciendum pro mortalibus. [8] H parcellys. [9] Ms. at. [10] Ms. þat. [11] H other, crossed out in R. [12] H dye. [13] sc. Petrus Cantor Paris. (d. 1197; Opp. in Migne 205). [14] Ms. good. [15] Lat. vtiliter. [16] om. [17] H brennen; Lat. crepant. [18] Ms. leue; H lowe hymselfe & submytte. [19] *al.* ben. [20] & c. om in H. [21] = Anselme. [22] Ms. hym.

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[þe][1] ferth of Crist? The seke man seiþe, ȝe. Knowest þou well þat þou hast not do so well as þou schuldist haue do? He answereth, ȝe. Repent*is* þou þe þerof? He answerith, ȝe. Hast þ*o*u will to amend, & þou haddist space and lyfe[2]? He answerith, ȝe. Beleuist þou fully þat oure lord Ih*es*u Crist goddis son dyed for the? He answeryth, ȝe. Thankyst þou hym therof w*ith* all thy herte? He answeryth, ȝe. Beleuist þou v*er*ily that thow maist not be sauyd but be Cristis deth and his passion? He answerith, ȝe. Than þanke hym eu*er*[3] therof[4] while the soule ys in þe body, and put all thi trust*e* [in his passion and in his dethe onely, hauyng truste][5] in no other þingis; to this deth co*m*myt the fully, w*ith* þis deth cou*er* the fully, [in this deth wrap all thi-self fully][5]; and [if] it[6] com vnto thy mynde or by thin enmye be put in to thy mynde that god will deme[7] the, sey thus: Lord I put the deth of oure lord Ih*es*u Crist be-twene me & myn euell dedis, be-twene me and thi Iugement, other-wise I wyll not stryve w*ith* the; Iff he sey þat [thou hast][8] deserued dampnac*i*on, sey thou aȝen: The deth of oure lord Ih*es*u Crist I put be-twene me and all[8] myn euell meritis, and the merite of his worthi passion*e* I offre for the merite that I shuld haue had and alas I haue it not; Sey also: Lord[9] put the deth of oure lord Ih*es*u Criste be-twene me and thi ryȝtwysnes. Þan lat hym sey þis thrise: *In manus tuas [domine] co*m*mendo s*p*iritu*m *meu*m, In to thi*n* handis I co*m*myt my soule; and lett the couent sey the same; and if he may not speke lett the couent, or þei þat stont aboute, sey thus: *In manus tuas co*m*mendo s*p*iritu*m *eius*, In thin hondis lord we co*m*mend his spirit or[10] his soule. And thus he dyeth surely, and he schal not dye eu*er*lastyngly. But thouȝe þese int*er*rogac*i*ons above-seyd be co*m*petent and sufficient to religiouse [and deuoute persones, neu*er*theles all crysten men bothe seculers and religiouse], aft*er* the doctour[11] the noble clerke the chaunceller of Parise, in her laste end schuld be examyned, enquered and informed more certeynly [& clerly] of the state [&][12] þe hele of hir soule[s]; and fyrst thus: Bele-vyst thowe principally[13] an fully in the articles of the feyth, and also all holy scripture in[14] all þingis aft*er* þe exposic*i*on of the holy and trew doctou*r*s of holy chirche, and forsakist all heresies, errouris and oppinions dampnid by the chirch, and art glad also þat þ*o*u schalt dey in the feyth of Criste & in þe vnite & obedience of holy chirche? The secund int*er*rogac*i*on shalbe this: Knowe[lege]st[15] þou þat often-tymes and many-maner wises and greuously þou hast offendid þi lord god þat made the of nouȝt? For[16] seynt Bernard seiþe þus vpon Cantica canticor*um*: I know well þat þ*er* maye no man be saued but yf he knowe hym-selfe, of the which knowyng*e* wexith in a man the moder of his helþe that is humilite, and also the dred of god, the which drede [as it is the begynnyng of wisdom, so it][17] is the begynnyng*e* of helth of mannys soule. The thryd*e* int*er*rogac*i*on schalbe this: Art þou sory in thy herte of all man*er* of synnes þat þou hast don ayenst the hyȝe mageste & þe loue & þe goodnes of god, & of all goodnes þat þou hast[18] not & myȝttest haue do, & of all graces þat þou hast for-slewthed; not oonly for drede of deþe or ony other payne, but rather more for love of god & ryȝtwisnes and for þou hast displeased his gretc[19] goodnes & kyndnes, & for þe due ordre of charite by the which we be bound to loue god above all þingis; & of all þese þingis þou askyst foryevenes of god? Desirest þ*o*u in þin herte also to haue verry knowyng*e* of all the offensis þat þou hast doo ayenst god and for[yete][20], to haue speciall repentaunce of hem all? The IIII*th* int*er*rogacion schalbe þis: Por-posist þou verrily and art in full wyll to amende the, and þ*o*u myght leve lenger, and neu*er* to synn*e* more dedly wittyngly and w*ith* þi will, and rather þan þ*o*u woldist offend god dedly[21] eny more, to leve & lese wylfully all erþely þing*is* were þei neu*er* so lefe to the, and also the lyf of þi body therto; and forther-more þ*o*u prayest god to yeve the grace to contynue in this purpose? The V*th* int*er*rogac*i*on schalbe þis: Foryevist þ*o*u all[22] man*er* of men[23] þat eu*er* haþe[24] don

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[1] Ms. þis. [2] andl. om in H. [3] om in H. [4] H therfore with all thyn*e* herte. [5] om. [6] Ms. and it be. [7] Ms. denye. [8] Ms. he hath; H thow deseruest. [9] H I. [10] his sp. or om in H. [11] H doctryne of. [12] Ms. of. [13] H fully all*e* the pryncypalle art. [14] H and. [15] H Knowelegest. [16] om in H. [17] om. [18] H myghtest haue doon*e* and hast nat; Lat. de bonis omissis. [19] H hygh. [20] H foryete; Lat. oblitorum cognicionem. [21] om in H. [22] H fully all. [23] H adds in thyn herte. [24] *al.* hane.

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þe ony wronge or grevaunce vnto þis tyme or[1] in word or in dede, for þe love of oure lord Ihesu Crist of whome þou hopyst to haue[2] foryevenes also[3] þi-selfe; [& askist also thi-selfe foryeuenes][4] of all hem þat þou hast offendyd in ony maner wise? The VIth interrogacion schalbe þis: Wilt þou þat all maner of þingis þat þou hast in eny maner wise mysgett, be fully restored[5] als much as þou maist and art I-bounde, after the value of þi good, & rather leve & forsake all þi goodys[6] of the world, yf þou maist make due satisfaccion in none other wise? The seuynth interrogacion schalbe this: Belevist þou[7] fully þat Crist dyed for the & þat þou maist neuer be saued but by the merite of Cristis passion, and þankist þerof god with þin hert as much as þou canst or[7] maist? Who so euer may verrily of verrye good conscience and trouth with-owte eny feynynge answere þee to these forseyd sevyn interrogacions, he shalbe savyd verrily and[8] hath an euydent argument I-nough of the[8] helþe of his soule, þat, & he dye soo, he schalbe of the nombre of hem þat schalbe saued. [9]Who so euer is not askyd of a nother man of thes seven interrogacions when he is in such a perell of deth, for ther be ryght[10] fewe þat have þe kunnynge of this crafte of dyinge, he most remembre hym-selfe [in his soule & aske hym-selfe][4], & sotely fele & considre where he be so disposed as it is above seyde or[11] no; for with-owte [þat] a man be disposed in such wise fynally, þere may no man douztles be saved euer-lastyngly. And what man[12] þat is disposed as yt is above-seyd, let hym commend and[13] commytt hym-selfe all in-fere fully to the passion of Crist, and contynually als much as he may and as[3] hys syknesse will suffre hym lett hym remembre hym-selfe[3] and þinke in the passyon of Crist: for therby all the deuellys temptacions and giles be most[14] ouercomm and voyde[d].

The IIIIth chapiter conteyneth ane instruccion with certeyne obsecracions to hem þat schullen dye. Capitulum IIII^m^.

FOrthermore for as much as seynt Gregor seith 'euery doynge of Crist ys oure instruccion &[3] techynge': þerfor snch þingis as Crist dyd dyinge on the crosse, the same shuld euery man do at hys laste ende after his connyng and power. And Crist dyd fyve þingis in the crois: he prayed, [for he prayed][4] these psalmes: *Deus deus meus respice* and all þe psalmes followyng next[3] vnto þat vers *In manus tuas*, and also þat vers[15]; and he cryed in the crosse as þe apostil witnessith; also he wept in the cross; also he commyt his soule to his fader in the cros; [also he yaf vp wilfully the gost in the crosse][4]; so a seke man þat is in poynt of deth schuld prey, namely with his herte yf he may not with his mouth, ffor seynt Isodyr seyth þat it is better to pray styll[16] in the herte with-oute ony sounde of voyce outeward, þan to pray with wordis alo[ne][17] without any deuocion of herte. The secund was he cryed; soo shuld euery man in his dying crye strongly, with þe herte, not with þe mouþe[18], ffor god takiþe more heed of þe desire of the herte þan of the cryinge of the voice. The criynge of the hert to god is not ellys but the gret desiringe of a man to haue foryevenesse of his synnes and euer-lastyng lyfe. The III^d^ was he wept; so shulde euery man in his dyinge wepe, not with his bodyly yez but with the terys of [his] herte, that is to sey, verrily repentynge hym[3] of all his[19] misdedis. The IIIIth was he commendyde his soule to god; so shuld euery man in his ende, seyinge þus with herte & mouth if he may, and[3] ellys in his herte: »Lord god, into þin handis I commende my spirit; ffor truly þou þi-selfe bouzt me[20] dere«. The Vth was he yafe vp wilfully his spirit; so schuld euery man in his deth, þat is to sey, he shuld dye wilfully, conformynge fully þerin[3] his owen will to god[dis will][21] as he is bounde. Therfor als longe as he þat is in poynte of deth may speke & haue þe vse of reson with hym, lett hym[22] sey the prayers followynge. *Oracio:* »O thow hize godhed and endeles

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[1] H other. [2] to haue om in H. [3] om in H. [4] om. [5] H r. ayene. [6] H good. [7] canst or om in H. [8] shalbe—and om in H. [9] H And who. [10] H but. [11] Ms. ar. [12] H m. or woman. [13] com. and om in H (and Lat.). [14] Ms. he must. [15] Ms. and a. þat verse *In manus* t. [16] H stylly. [17] Ms. alowd, H alone. [18] H voyce. [19] H h. sinnes & m. [20] H hit. [21] H goddys wylle. [22] let hym om in H.

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goodnes, most mercyable & gloriouse trinite, þat art hyȝest loue [&][1] charyte, haue mercy on me wrecchid sinfull man, for to the I commende fully my soule«. *Oracio:* »My lord god most benyng fader, [fader] of mercy, do þi mercy to me þi[2] pore creature, helpe now lord my nedy &[3] dissolate soule in her last nede, þat hell houndis deuoure me not. *[Oracio:]* Most swettest and most louely lord my lord Ihesu Criste goddis owen dere[2] sonne, for the worship and þe[2] vertue of þi blessid passion admytt and receyue me with-in þe nombre of þi chosen peple; my sauyoure & redemptor, I yeld all my-silfe fully to þi grace and mercy, forsake me not; to þe, lord, I com: put me not aweye. Lord Ihesu Crist, I aske þi paradise and blysse, not for the worthynes of my deseruyngis þat am but dust & asshis and a[2] synfull wrech, but þorow þe vertu & effecte of þi holy passion, [bi][4] the which þou vouchist-safe & woldist[5] by me synfull wrech with þi preciouse bloode & bryngе me into paradise«. Let hym sey also ofte þis verse: *Dirupisti domine vincula mea, tibi sacrificabo hostiam laudis:* Lord þou hast broke my bondis, and þerfor I shall þanke þe with þe sacrifice of the oblacion of worship; For þis verse, as Cassiodir seiþe, ys of [so][6] grete vertue þat a mannys synnes bene foryouen hym, and[7] it be seyd þrise with good trewe feyth at a mannys last[2] ende. *Oracio:* »Lord Ihesu Crist, for þat bitternesse þat þou suffrist[8] for me in the crosse, & most in þat oure whan þi most blissed soule passid out of þi body, haue mercy of my soule in hir streite passyngе«. Also afterward with all þe instaunce & deuocion þat he may, with herte & mouth, lett hym cry to oure blessyd lady seynt Marye þat is most spedfull and most redy mene and helpe of all synfull men to god, seying þus: *Oracio:* »O gloriouse [lady] quene of heuen, moder of mercye, & refuge[9] of all synfull men, reconsile me to þi swete sonne my lord Ihesu, and pray for me synfull wrech to his gret mercye, that for loue of the, swete ladye, [10]he woll foryeve me my synnes«. Þan lat hym pray to angellis & sey thus: *Oracio:* »Holy angels of heuen, I besech yow þat ȝe wold assist to me þat schall now passe out of þis world, & myȝtyly delyuer & kepe me from all myn enemyes, and take my soule vnto youre blissed company; & namly þou good blissed aungell þat hast bene my contynuall keper ordeyned of god«. Þan lett hym pray the same wise deuoutly to all the apostillys, martires, confessoures, and virgines, & specially to þo seyntis[11] which he loued & worschipped moste specially in his hele, þat þei will helpe hym þan in his last & most neede. Þan[2] afterward lett hyme sey þries or more þese wordis or lyke in sentence the which ben ascryved to seynt Austene: *Oracio:* »The pese of oure lord Ihesu Criste, and the vertu of his passione, and þe signe of the holy cros, & þe maydenhed of oure lady blyssed,[12] seynt Marye, & þe blyssyngе of all seyntis, & þe kepingе of all angels, & þe suffrage[13] of all þe[14] chosen people of god be betwene me & all[2] myn enemyes visible & invisible, in þis oure of my deþe. Amen[15]«. Aftyrward let hym sey þrise þis verse: [16]*Largire clarum vespere, quo vita nusquam decidat, sed*[17] *premium mortis sacre, perhennis instet gloria,* Graunt me lord a clere ende, þat my soule fall neuer downe-ward, but yeve me euerlastyng blisse, þat is þe reward of holy dying«. And if he þat is sike can not all þis prayers, or may not sey hem for greuouse[nes] of his siknesse, lett som man þat is about hym sey hem be-fore hym as he may clerely here hym sey hem, chaungyngе þe wordis þat ought to be chaunged in his seyingе; and he þat is dy[i]ngе, also longe as he haþe vse of reasone, lett hym prey deuouȝtly within hym-selfe with his herte & his desire as he cann & may: & so yeld þe gost vp to god, & he shalbe saued.

The fyfte chapiter conteyneth an instruccion vnto hem þat shullen dye. Capitulum quintum.

But it is gretly to be notid & to be take heed of, þat riȝt seld any man, [ȝe] amonge religiouse & deuoute men, disposeth hym-selfe to deþe be tymes as he

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[1] Ms. &. [2] om in H. [3] Ms. & my. [4] Ms. to. [5] H woldist vouchesafe to. [6] Ms. a. [7] H yeff. [8] H suffred. [9] H refugye. [10] Ms. þat he. [11] H þe seynt. [12] H bl. lady. [13] H suffragyes. [14] Ms. þi. [15] H And aft. [16] *See* Hymnus ad Nonam, Daniel I. 52. [17] Ms. ad.

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ought, ffor eu*ery* man weneth hym-selfe to leve longe, & trowyth not þat he schall dye in short tyme; & douȝtles þat sterynge co*m*myth of the deuellys sottill temptac*i*on, and ofte-tymes it is seyne opynly þat many men þorow such Idyll hope & trust hath for-slewthed hem-selfe & dyed or[1] vntestate or vnavised & vndisposed sodenly. Therfor eu*ery* man þat hath loue & drede of god & a ȝeele of þe hele of ma*n*nys soule, let hym besyly induce & warne eu*ery* of his euencristen þat is seke or in any p*e*rill of body or of[1] soule, þat p*r*incipally & fyrst of all oþ*er* þing*is* & withoute ony oþ*er*[2] delayes or longe tarry[i]ng*is* he dyligently p*ro*uid & purvey[3] for þe sp*iri*tuall medycyne & remedy of his soule. For ofte-tymes, as a certeyne decretall seyth, bodyly syknes co*m*myth of the[1] siknes of the[1] soule; and therfor þe pope in the same decretall chargith streiȝtly eu*ery* bodyly lech þat he ȝeue no sekman no bodyly medicyn, vnto þe tyme þat he haue warned & inducid hym to sech his sp*iri*tuall lech. But þis cou*n*cell ys now for-slewthed almost of all men, & is turned in to þe contrary; ffor men seken so*n*ner & besilier aft*er* medicyns for þe body, þan for þe soule. Also[4] oþ*er* euellis & adu*er*sitees be ryȝtwise dome of god com*e* eu*er*-more to men for syn, as þe pr*o*phet wittnessith þat seiþe þus: *Non est malum in ciuitate quod dominus non facit*, Ther is non euell in the cite but god do it. Þou schalt not vnderstonde þat god doeth þe euell of syn, but he[1] yeldith ponysshing*e* for syn. Wherfor eu*ery* sikman, & eu*ery* other man þat is in ony p*e*rill, shuld be diligently inducid & exhortid þat he make hym-selfe be-fore all oþ*er* þing*is* pes w*ith* god, resseyving sp*iri*tuall medicins, þat is to seye takyng*e* the sacramentis of holy church, ordeyning*e* and makyng*e* his testament, & laufully disposyng*e* for[5] his household & other nedis if he haue any to dispose for. & þere shuld not be yeue [first] to no man to miche hope of bodyly hele; but the contrary þ*er*of now ys ofte-tymes do [bi] many men [into][6] gret p*e*rill of soules, & namely of hem þat actually & openly ben drawyng*e*[7] & in poynt hastily to deye, for none of hem will here noþing*e* of deth; and so, as the gret clerke the chaunceler of Parise seiþe: oft-tymes bi such a veyne & a false cheryng*e* & co*m*fortyng & feyned behotyng*e* of bodyly helth, & trustyng*e* þervpon*n*, men ryn and fall in to certeyne dampnac*i*on eu*er*lastingly. And þ*er*for a seke man shuld be councellyd & exortid to p*ro*uide & p*ro*cure hym-selfe his soule-hele be v*er*ry contric*i*on & co*n*fession; & if it be expedient for hym, þat[8] schall gretly avayle to his bodyly helth, and so he schalbe mo[r]e quiete[9] & sure. And for als muche, wittnessinge seint Gregor, as a man hath seeld*e* v*er*ry contric*i*on, And as seint Austen seiþe also in the fourth boke of sentence the twel[f]the[10] distinc*c*ion, and oþ*er* doctou*r*s also, Repentau*n*ce þat is deferryd*e* and had in a ma*n*nis last ende, vnneth is v*er*ry repentance or pe*n*naunce[11] sufficient to eu*er*lastyng*e* hele, and specially in he*m*[12] þat all her tyme be-fore nether the co*m*maundement*is* of god nether her voluntarye vowes kepten not[1] effectually ne truly, but only feynyng[ly] & to þe semynge owtward: therfor[13] eu*ery* seke man þat is in such case & is com to his last ende, is to be cou*n*selled besily þat he labou*r* w*ith* reason of his mynde aft*er* his power to haue ordynate & v*er*ry repentaunce; þat is to me[n]yng*e*[14]. not-w*ith*stondyng*e* the sorrow & greuaunce of his seknes and [þe] drede þat he hath of hasty deth, þat he vse reason als moch as he maye, & [in]force[15] hym-selfe to haue full displesyng*e* of all synnes for the due ende & p*ar*fite i*nten*t, þat is for god, and w*ith*stand[16] his euell naturall in-clynyng*e* to syn þough he myȝt leve lenger, and also þe delectac*i*on of his synnes be-fore, and labou*r* als much as he maye to haue a v*er*ry displesaunce of hem þouȝe it be neu*er* so shorte; and lest he schall[1] fall i*n* dispeire tell hym & arme hym w*ith* such þingis þat bene seyd*e* above in the secund p*ar*te of the te*m*ptac*i*on of dispeire. Exorte hym also þat he be stronge in his soule ayenst [þe] oþ*er* temptac*i*ons þat be put and told*e* þere also, myȝtily & manly w*ith*stonde [hem] all, for he may not be co*m*pellyd*e* by the deuell to consent to none of hem all. Also lett hi*m*

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[1] om in H. [2] ony oþer om in H. [3] H ordeyn. [4] H And all*e*. [5] H off. [6] Ms. of. [7] H drawyn*e*. [8] r. it? [9] Ms. moste quitte. [10] H xxti. [11] or p. om in H. [12] Ms. hym. [13] H to e. [14] Ms. mevyng*e*, H menyng, r. menyn; Lat. scilicet. [15] Ms. co*m*forte. [16] Ms. w*ith*standyng*e*.

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be monysshed & conceilede þat he dye a verry trew cristen man & full beleuyd. Also it is to be considred whether he be in-volued with eny sensuris of the[1] chirch, and if [he][2] be, lett hym be taught þat he summytte[3] hym-selfe with all his myȝte to the ordynaunce of holy chirch, þat he may be assoyled. Also yf he þat schall dye haue longe tyme and space to be-þinke hym-selfe, and be not take with hasty deth: þan may be red afore hym, of hem þat be abowte hym, deuouȝt histories and deuoute praiers in the which he delyted moste in whan he was in hele; or reherse be-fore hym þe commaundementis of god, þat he may be-þinke hym þe more profoundly if he may fynde in hym-selfe þat he haþe necligently trespased a-yenst hym. And if þe seke man haue lost his spech, [but] yit he hath hole & full knowlech of the interrogacions þat be made to hym or the prayers þat bene rehersid be-fore hym, þan with som vtterly[4] sygne or only with consent of herte lett hym answere therto. Neuerthelesse it is gretly to be charged & hasted þat þe interrogacions be made vnto hym or he lese his speche; for if his answere[s] be not lycly[5] or shewith not[6] in all sides to be sufficient to full hele & perpetuell remedye of his soule, þan[7] must be[8] put þerto remedy & councell in the best maner þat it may be doo: þan þere schuld be told to hym þe perill[9] þat he shuld [plainly] fall in, þouȝe he shuld & wold gretly be a-ferde therof;—it is better and ryghtfuller þat he be compuncte and repentaunte with holsom fere and dred and so be saued, þan þat he be dampned with flateryngе and false dissimilacion; for it is to inconuenient & contrary to cristen relygion and [deuellike][10], þat þe perill of deth & of a soule for eny veyne drede of a man lest he[11] ware ony þingе distrobilled therby shuld be hyd to ony cristen man or woman þat shuld dye. but Isaye þe prophet did þe contrarie, ffor when kyngе Eȝechi lay seke & vpon þe[12] poynt of deþe, he glosed hym not ne vsed no simulacion[13] to hym, but playnly & holsomly agasted hym, seyingе þat he schuld dye; & yet nathelesse he dyed not at þat tyme. And seint Gregori also holsomly agasted þe monke þat was a proprietarie, as it is red in þe [fourthe] boke of his Dialogis[14]. Also present to the seke þe Image of the crucifix þe whiche shuld be euermore aboute seeke men, or ellys þe Image of oure lady, or of a[15] seynt þe which he loued or worshipped in his hele. Also lett þer be holy water abowte þe seke, & sprynge oft-tymes vpon hym & oþer þat bene abouȝte hym, þat fendis mowe be voyded from hem[16] therbye. Yf all þingis above-seid may not be do for hastines & shortnes of tyme, þan put forþe praiers, & namely such as be directid[17] specially to oure sauyoure lord Ihesu Crist. Whan a man is in poynt of deþe & hastis fast to his ende, þan schuld þere no carnall frendis ne wife ne children ne riches ne no temporall goodis be reducid to his mynde neþer be comoned of before him, but[18] [in] as much [as þe][19] spirituall helþe & profett of þe seke man askyth & requireth. In þis mater þat is of oure last & moste neede, all maner of poyntis & sentencis þerof, with aduerbis also þat ben put þerto, shuld most sotely & diligently be chargid & considered of euery man, for alse muche as þer schal no man be rewardid for his wordis alone but for his dedis also Ioyned & accordyng to his wordis, as it is seid in þe boke þat is clepid Compendy of the truþe of diuinite, þe secund boke þe tenth chapiter. And what man þat listeþe, & will gladly dye well & surely and meritorily withoute perill, he most take heede besyly and stody & lerne diligently þes craft[20] of dyinge and þe disposicions þerof above-seyd while he is in hele, & not abyde vntill þat deth entre in to hym; for in truth, dere brother or sistre, I tell the soth—leve[21] me therof—þat whan deth or gret seknesse fallith vpon the, deuocion passith owt from the, & þe more nere þat [þei taken] þe & gripen þe, the ferther fleyth deuocion from the. Therfor yf þou wilt not be disseyued ne erre, if þou wilt be sure, do besily what þou maiste while þou art here in hele & hast the vse & fredam of þi wittis & reason well disposed, &

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[1] H holy. [2] Ms. it. [3] H submytte. [4] H withoute s. other. [5] H lyche or verreysimile. [6] H nor semeth. [7] Ms. þat. [8] Ms. he. [9] Ms. perillis. [10] om; H and to dwelle lyke; R and to do welle like, expunged; Lat. immo diabolicum. [11] Ms. he be. [12] om in H. [13] H dissimulacion. [14] Ms. diolegis. [15] H some other. [16] H hym. [17] H directe. [18] H with. [19] Ms. of. [20] Ms. craftis; H his crafte. [21] H beleue.

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while þou maist be maister of þi-selfe & of þi [dedis][1]. O lord god, how many [ȝe][2] with-oute nombre þat hane abyden soo vnto her last ende hane forslouthed & deceyued hem-silfe euerlastingly. Take heed, broþer & suster, & be ware if þou list, lest it happen þe [þe] same wise. But lett no man wondre ne þinke þat it is inconuenient þat so grette charge & diligence & wise disposicion & prouidence & besy exortacion shuld be had & mynystred to hem þat bene in poynt of deþe & in her last eude as it is above seyd: for þei be in such perill & so grete nede at þat tyme þat, & it were possible, all a cite schuld com to-geder with all the haste to a man þat is in dyinge; as þe maner ys in som religiouse, in which it is ordeyned þat whan a seke man ys nyȝe þe deth þan euery of the breþerne schall when þei here þe table ysmyte, what oure þat ener it be & where þat euer þei be, all þinge I-lefte hastily to[3] com to hym þat is dying[4]; & þerfor it is redde þat religiouse people, & women[5], for þe honeste of hir astate schall not ren, but to a man þat is a-dyinge, [&] for fere[6].

The sixte Chapiter conteyneth praiers þat shullen be seid vpon hem þat bene a-dyinge of som man þat is abowt him. Capitulum VIm.

LAst of all it is to be knowe þat þe praiers þat followen mow[7] be conueniently seyd vpon a seke man þat laborith to his ende. & if it be a religiouse person, þan whan þe couent is gadrid to-gidre with þe smytynge of the table as þe maner is, þan shall be seyd first the letanye with the psalmis & orisons þat ben vsed þer-with; afterward, if he leue yet[8], let som man þat is aboute hym sey the orisons that followen after as the[8] tyme & oportunyte will suffre, & þei mowen be oft rehersid ayene to excite þe[9] deuocion of the seke man if he haue reason & vnderstondynge with hym; but[8] netheles þis ought not to be do of necessite, as þouȝe he myȝt not be saued but ite were do, but for þe[8] profett & deuocion of the seke þat laboreth to his endeward it may, and it is well doo þat it be so doo. But amonge seculers þat be seke, lett þes praiers be seyd as deuocion & disposicion & þe profett of hem & oþer þat ben abouȝt hem askyn & requiren, &[3] as the tyme woll suffre. But alas þer ben full[8] few not only amonge seculers but also in dyuerse religiouse, þat hane þe kunnynge of þis craft & will be nyȝh and assist to hem þat ben in poynt of dethe &[9] departynge out of this world, askyng hem & exortyng & enformynge & prayinge for hem as it is above seid, namly whan þei þat ben in dyinge wolden not or hopyn not to dye yet, & [so][10] þe seke mennys soules stonden[11] in gret perell.

Oracio: For þat loue þat made þe to be wounded & dey for þe hele & saluacion of mankynde, þat were most worþi & delicate loue of god þi blessed fader of heuen & for oure sake made man, swete lord Ihesu full of mercy, foryeve þi seruaunte all þat he haþe trespased in þouȝt, word & dede, in all his affeccions, desires, mocions, strenghthis & wittis of his soule & of his body, & in verrye remission of hem all yeve hym þat most sufficient amendement bi the which þou wyssh awey þe[12] synnes of all þe world, & in supplecion of all his neegligencis adde & put to hym þat holy conuersacion þat þou haddist from þe oure of þi concepcion vnto þe oure of þi deþe, & forthermore þe frute of all good dedis þe which han pleased & shullen [please] þe in all þi chosen people fro þe begynnynge of the world vnto þe[13] ende therof, swete lord Ihesu þat leuest & regnest with þi fader & þe holy gost, o verri god withowten ende amen.

[Oracio:] For þe vnyon of þe most feruent loue þat stered & made þe, life of all þingis þat is levynge, to be incarnate of oure lady, & with gret anguysshis of þe spirit to dey for cherite & þe love of vs, we crye to þe rote of þi[14] moste benigne herte þat þou foryeve þe soule of þi seruaunte (me)[15] all his (my)[16] synnes, & with þi most holy conuersacion & [þe] most worthi merite of thi passion fulfill[17] all his (my)[16] necligence & omyssions, & make hym (me)[15] to fele by experience þe

[1] Ms. þis goodis; H thy dedys. [2] Ms. many be. [3] om in H. [4] H a-d. [5] H the w. [6] H fyre; Lat. et ad ignem. [7] H now. [8] H but. [9] H & in. [10] Ms. for. [11] H mannes soule standeth. [12] H alle the. [13] Ms. þis. [14] Ms. þe. [15] Ms. me þi s. [16] Ms. all my. [17] H foryeue. [18] Ms. me.

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most superhabundaunt gretnes of þi mercies, and us all & specially þis (my) person oure broþer þe which þou hast disposed hastily for to be called before þi gloriouse mageste in þe most plesaunt maner to þe & most profitable to hym (me) & vs all make hym (me) to be presentid to you with swete pacience, verry repentaunce & full remission, with ryȝtfull feiþe, stable hope & parfite charite, þat he may dye blissedlye in parfite state be-twene þi moste swettest [clippyng & moste swettest] kyssynge, vnto þin euerlastynge worshipe & preysynge, amen.

Oracio: IN to the handis of þin endelesse & vnquenchable mercy, holy fader, ryghtfull & moste beloued fader, we commaunde[1] the spirit of oure broder þ seruaunt after the gretnes of loue þat þe holy soule of thi blessed sonn commendid hir-selfe to the in the crosse, prayinge[2] interly [þat] for þilke inestimable charite þat þi holy godhed & faderhed drow fully to þi-selfe þat blissed soule of þi sonn, þat now in his last oure þou receyue swetly þe spirit of oure broþer þi seruaunt in þe same love. Amen.

Oracio: SEynt Michael þe archangell of oure lord Ihesu Crist, helpe us at oure hyȝe Iugement[3]. O þou most worþi gyaunte & protectour þat neuer maist [be] ouercom, be nyȝt to onre broþer (me) þi seruaunt laborynge now sore in his (myn) ende, & defende hym (me) myȝtfully from þe dragon of hell & from all maner of gile of wicked spiritis. Forthermore we praie þe þat art so clere & so worþi a mynyster of god, þat in þis last ende or[4] houre of þe life of oure broþer (me) þou will receyve þe soule of hym esyly & benignly into þin holy bosom, & bryngе her into a place of refresshyng & of pes & rest. Amen.

Oracio: Euer clene & blessed mayde Marye, synguler helpe & socoure in euery anguyssh & necessite, helpe us swetly & shew to oure broþer (me) þi seruaunt þi graciouse visage now in his (my) last ende, and voyde all his (my) enemyes fro hym (me) thorow þe vertu of þi dere beloued son oure lord Ihesu Crist & of þe holy crosse, & delyuer hym (me) from all maner of desese of body & soule, þat he (I) may þanke & worship god without ende. Amen.

Oracio: My moste swete redemptore, most mercyable Ihesu & most benigne lord, for þat sorowfull voyce þat þou haddist in þi manhed when þou shuldist dye for vs & were so consumed with sorowes & trauellys of þi gret[5] passyon þat þou cridest] þe for-sake[6] of þi fader, be not fer fro oure brother (me) þi seruaunt but yeve hym (me) [þe helpe of][7] þi mercye in þe houre of his (my) deþe, & haue mynde of [þe] greuous afflicciou & payne of hys (my) soule the which in his last houre of passynge for fayling[8] & consumynge of his spiritis haþe no myȝt to call vpone þe of helpe; but by þe[5] victory of the crosse & by þe[5] vertu of þi holy passion & þin amorous[9] deþe þinke vpone her þouȝtis of pes, & not of afflicciou but of mercye, & comforte & delyuer hyr fully from all maner of anguysshis; with þe same handis þat þou suffrest[10] to be nayled vpon þe crosse for hir sake with sharpe nayles, good Ihesu swete fader & lord, delyuer hir fro þe turmentis ordeyned for her, & bryng her into euerlastinge reste with a voyce of exultaciou & knowlechyng of þi mercy, amen.

Oracio: MOst merciable lord Ihesu Crist goddis sonn, for þe vnyon of þat recommendaciou þat þou commendist þine holye soule to þin heuenly fader dyinge in the cros, we commende vnto þin vnnombrable pyte þe soule of oure broþer (me) þi seruaunte, praiynge þi most merciable goodnesse þat for all þe worship & meritis of þi most holy soule by þe which all soules be saued & delyuerde from þe dett[11] of deþe, þou haue mercy vpon þe soule of oure dere broþer þi seruaunte, delyuerynge hir mercyably fro all myseries & peynes, and for þe loue & mediaciou[12] of þi swete moder bryngе her to þe contemplaciou of þe ioy [of þi most] swete[13] & mery syght euerlastynge, amen.

Oracio: MErcifull[14] & benigne god, þat for þe[15] michellnes of þi mercies doyst aweye þe synnes of hem þat be verry[16] repentaunte, & voydist þe blame of synnes

[1] H commendyn. [2] Ms. pr. to þe. [3] H iuge; Lat. apud altissimum iudicem. [4] e. or om in H. [5] om in H. [6] Ms. for þe sake. [7] Ms. þi hope &. [8] Ms. saylinge. [9] r. amarous. [10] H suffred. [11] H darte. [12] Ms. meditaciou. [13] so H; Ms. & swete [14] H Merciable. [15] Ms. þi. [16] H verrayly.

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þat ben passed & done before þorow grace [of][1] foryevenesse, we be-sech þat þou loke mercyably vpon oure broþer (me) þi seruaunte, & grac[i]ously here hym (me) askynge with all confession of his (my) hert remission of all his (my) synnes. Renu[2] in hym (me), most mercyable fader, all þingis þat is corrupt in hym be bodily freelte or defouled with þe fraude of the deuell, & geder hym in[3] to þe vnite of the body of holy chirch & make hym a membre of þi redempcion; haue mercy, lord, vpon his wirkynge[4], haue mercye vpon his teris, & admytte hym to the sacramentis of þi reconsiliacion, þat hath no truste but vpon þi mercye, by oure lord Ihesu Crist. Amen.

Oracio: DEre broþer, I commende þe to almyȝti god, & commyt the to hyme whoes creature þou art, [þat][5] whan þi manhed hath payd his det by the mene of deth, þat þou turne a-yene to god þi creature þat made þe of the slyme of the erth. When thi soule passith oute of thi body, gloriouse companyes of angellys com ayenst the, [the] victoriouse oste worthie Iuges and senatourys of holy apostilys met with þe, the fayre shynnynge company of holy confessoures, with þe victoriouse nombre of gloriouse martires com abowte the, & þe worthi felowship[6] þe Ioyfull companye of holy uirgynes receyve þe, & þe worþi felawship of holy patriarchis open to the [the] place of her ioye & rest & deme þe to be amonge hem þat þei be amonge euerlastyngly. Know þou neuer þat is horrible in derknes, þat gryntiþe & flameþe[7] fyre, þat ponysshe þe in tormentis; yeue place to þe & greve þe not þat foule sathanas with all his seruauntis; in his commynge a-yence [þe], agast hym[8] the presence of holy angels, & flee [he] vnto the derkenes of euerlastynge nyȝt, vnto þe grete troublous see of hell. Oure lord aryse & his enemyes be dispartlyd aboute, & fle þei [þat hatin hym fro his visage, faile þei] as þe smoke fayleth, as þe wexe meltiþe at the fyre so perissh synners fro the visage of god; & lett ryȝtfull men entre[9] & reioyce in þe syght of god. All þe contrarie [legions] and mynystres of sathanas be not so[10] hardy to lett þi iornaye. Crist delyuer þe from turment, þat vouched-safe to deye for the; Crist goddis son brynge þe to Ioyes of mery[11] paradyse, & þe verry shipperd know þe amonge his shepe; he assoyle þe from all synnes & put þe in his ryȝt syd in þe [sorte][12] of his chosen children, þat þou may see thi redemptour visage to visage & presenciall[i] assistynge to him [se wiþe][13] þine Ie I-blessid euerlastynge truþe openly; & amonge þe blissed companye of the children of god haue þou & reioice þe ioye of þe[8] contemplacion of god withoute ende, amen.

Oracio: GO, Cristen soule, out of þis world, in þe name of þe almyȝty fader þat made þe of nouȝt, in þe name of Ihesu Criste his sone þat suffred his passion for þe, [& in þe name of þe] holy gost þat was infounded into þe; holy angels [&] archangels, trones & dominaciones, princehodes, potestates & vertuis, cherubyn & seraphin met with þe; patriarches & prophetis, apostiles & euangelistis, martires & confessoures, monkis & heremytis, maydyns & wedowes, childrene & Innocentis helpe þe; [þe] prayer of all prestis & dekens & all þe degrees of holy chirch helpe þe; þat in pes be þi place, & þi dwellynge in heuenly Ierusalem euerlastingly[14], by the mediacion[15] of oure lord Ihesu criste þat is most hyȝest mediatoure be-twixt god and man. Amen.

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[1] Ms. &; H of thy. [2] Ms. Reñ, H Renewe. [3] om in H. [4] H waylyngis; Lat. gemituum. [5] Ms. &. [6] &—fel. om in H. [7] H in flammyng. [8] Ms. a-yence hym to agast hym of. [9] r. ete; Lat. epulatur. [10] Ms. &. [11] H to the mercy & ioyes of. [12] Ms. store, H sorte. [13] Ms. schewiþe. [14] H euerlastyng. [15] Ms. meditacion.

8. A tretyse of gostly batayle.

Ms. Harl. 1706, fol. 36b.

(Cf. Pits and Tanner. Other Mss.: Douce 322, Rawl. C 894, Reg. 17 C XVIII, C.C.C. Oxf. 220. The treatise is made up from a chapter ('Hors eþer armur of heuene') of the Pore Caitif, the tract Of þre arowes on domesday (Ms. Univ. Coll. 97, ed. p. 444), and other ill-connected ingredients, and is a poor composition, which it is surprising to find attributed to R. Rolle. Another treatise

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on the same subject, 'Milicia Christi', with genuine passages from R. Rolle, is extant in Ms. Arund. 286.

Here . . begynneth a tretyse of gostly batayle.

BRother or sustere that desyrest to come to the endeles blysse that mankynde was ordeyned to in hys fyrst creacion, whyche [1]oure fadere Adame lost[2] thorow brekyng off [the][3] commaundement off oure lorde gode, and commytted[4] to endeles trauayle, woo and payne, and alle mankynde in hym, that neuer shulde haue hade ende, ne hade oure lorde off hys endeles mercy becomyne mane; in the whyche manhode he suffrede grete peynes, trybulacions and[5] sclaunders, reprones and shamefulle dethe vpone the rode-tree, the whyche was for pure lofe and conpassyone that he hade in[6] mannes soule, and made aseeth to the fader in heuyne for the gylt off mankynde. Also oure gracyous [lord] Cryste Ihesu, that ys bothe gode and mane, hath graunted to alle tho that kepe hys commaundementis, [7]louene vertew[8] and hatyne syne[9], the pardone off hys mercyfulle redempcion, and there-ayens [to] alle tho that brekyne hys commaundementis and wolle nat restreyne hem fro synne and wyckydnes but enforse hem to lyfe in lustis and lykyngis and[5] to fulfylle the apetytis off her[10] fleysshly desyres, endeles peyne: and therfore, yeff thow wolt come to endeles blesse and avoyde frome endeles peyne, the be-houeth to haue in mynde that* oure lorde seyth by holy Iob: *Milicia est vita hominis super terram, Iob 8°*, that ys: Alle mannes lyfe vpone erthe ys but fygthynge and knygthode ayenst gostly enemyes. These enemyes bene the fende, the worlde, and the flesshe. And therfore the holy gost teceth vs in [the] booke of Wysdome, seying to eche mane thus: 'Son, when thow be-gynnest to serue gode, loke thow stande styfly in rygthwysnes and drede, and make redy thy soule to with-stonde the dysceytis off the fende'. Also *seynt Powle* byddeth you to clothe yow in trewe armoures[11] of gode, that ye mowe myghtyly with-stande the temptacions of oure enemyes. For mannes body ys [as] a clothe in the whyche the soule ys clothede[12].

*Horse***. Also hit ys lykenede to an horse; for lyke as ane horse welle-taughte[13] berythe hys maste oure many peryllys and saueth hym fro perysshyng, so the body welle-rewled bereth the soule ouer many peryllys off thys wrecched worlde. And lyke as ther longeth[14] many thyngis to the[15] horse thorow the whyche hys maste may sytte sadly and nat falle, and as there may noo mane fyzte[16] ayenst hys enemy but yef hys horse be meke and mylde, ryght so the sowle may nat fyghte ayenst the deceytis[17] off the fende but yef the body by meke and mylde; ffor yeff the body lyfe in lustis and lykyngis at hys oune wylle, hit ys lyke[18] to perysshe the soule in the fyre off helle, for holy wrytte seyth: 'he that noryssheth hys body delycatly and lustyly, shalle fynde hym rebelle whene he leste weneth'. For assone as a mane wolle lyfe wyscly[19] after the lawes[20] of gode and to fle the false lustes off thys[21] worlde and to withstonde fflesshely desyres and to bowe[22] hym vnder the yooke off goddys lawe, than begynneth hys enemyes to compasse hym with wyles and wrenches, [23]to make hyme ouerthrowe frome the blysse that he ys ordeynede to, in to the horryble pytte off helle; wherffore hit ys behouefulle that the body be buxome and mylde to the soule in thys gostly batayle, yeff he shalle haue victory off hys enemyes. For yeff the body and the sowle be welle accordede to-gydere and eche helpe othere in thys gostly batayle, thane shalle the enemyes soone fflee, ffor holy wryte seyeth: 'Withstande the ffende and he shalle flee fro the'. But hit were grete ffoly for any mane to fyghte apone ane horse vnbrydelyde: ffor yeff he be wylde and off euylle condycions[24], he ys lyke[25] to be hys masters confusyone and to cast hym in to the handes off hys enemyes, and therfore hit ys nedeffulle that he be brydelyde. And yeff he he

* The following is taken from the chapter of the Pore Caitif.
** These titles have been added in H.

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[1] Ms. of oure. [2] Ms. bost. [3] Ms. hys. [4] R commyt. [5] om in R. [6] R to. [7] R & l. [8] R vertus. [9] R vyce. [10] Ms. hey. [11] R armoure. [12] R closid. [13] R techid. [14] R longyn. [15] R ane. [16] Ms. sytte. [17] R fendes disc. [18] R likly. [19] Ms. wylfully and w. [20] R lawe. [21] R the. [22] R lowe. [23] Ms. and to. [24] R & eville disposid or eville condecionyd. [25] R likly.

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wylde and off euylle condycions, than nedethꝫ the brydelle to be heuy and sumdele sharpe, to restrayne hyme from hys wyckyde lustys; and yef he be buxome and mylde, thane nedythꝫ the brydelle to be softe and smothe.

Brydylle. Thys brydylle ys clepede Abstinence, with[1] the whyche the fflesshꝫ shalle be refraynede[2] from flesshly desires and worldely affecciouns to the loue off gode and heuynly desyres: for he ys wylde and wyllfulle, and lothe to bowe to goodnes, and therfore with thys brydelle thou must refreyne[2] hyme tylle he be meke and mylde to the sowle. And yeff[3] [he] be wylde in flesshly lustis [and in[3] worldely worschyppys, thane brydelle hym with sharpe abstynence, bothe with fastyng and[3] wakyng and with honest occupacion doyng; for yeff thow on hym wolle fyghte and late hym lyfe after hys desyre, truste sekyrly that thow shalt be ouercome. And ther[to][4] refreyne hyme discretely with abstynence, so that the kynde be kepte in strengthe; for ellys he xalle fayle the att nede and [make þe] lese the victory off thys gloryous batayle.

Reynes. The two reynes off thys brydelle shullene[5] be two partyes off temperaunce: that ys to say, neythere to moche nere to lytelle, [6]knytte to-gedyr by the knot off discrecione. And holde the reynes euene to-gedyre by the knotte that none passe othere[6]; ffor yeff any of hem be owte off mesure, hit wylle make thy horse to glyde a-syde, and so to lese the rygthꝫ waye of that gloryous blysse whyche mankynde was ordeyned to in hys furst creacion.

That oone Reyene. That one reyne ys to large whane thow suffrest thy flesshꝫ to haue to moche hys wylle in etyng and drynkyng, in slepyng, in spekyng, in veyne talys tellyng other[7] in rebaudy, in lesyngis, in sweryng or any other vnprofytable talkyng. Also hit ys to large yeff thow norysshꝫ hit delycately in ouermoche ease off softe lying, goyng, other[8] syttyng, or in any othere thyng[9] doyng that thow dost to fulfylle the [vnleful] desyres off thy flesshꝫ, and nat rewlede in mesure as reasone asketh. For euery thoughte and[3] euery worde and euery dede that a[3] mane dothꝫ whyche ys nat pryncypally done in the worschyp off gode and to helpe and furtheryng off hys euy[n]crystene dewly and rygthfully as charyte asketh, hyt ys veyne, and synne, other venyalle or dedely synne[10], off whyche thow shalt yeue a ffulle streyte rekenyng at the dredeffulle day off dome, but yeff hit be amendyde in thys lyff here with sorow off herte and[3] with[3] confessyone and satisfaction makyng.

That other Reyne. That other ys to streyte whene thow art to sterne ayenst thyne oune fleysshꝫ, in with-drawyng that reasone wolde that he hadde bothe in mete and drynke &[11] slepe, or [by] any other vnresonable abstynence, where-thorow hit ys so ffebylle that hit may nat serue gode durably with feruent herte, with myghty desyre and with parfyte loue, but hit ys so ffebylle that hit may neythere pray ne werke ner[12] speke[13] as hit oughte, but lyethꝫ stylle as a[3] vnresonable beste with grete fantasyes and vnclene thoughtis be cause off ydelnes off the hede or for febylnes off the body; and so yeff thow be ouersterne agayne thy fflesshꝫ, hit may lette the in [this] gostly batayle. And therfore susteyne thy body dyscretely, so that he be neyther to wylde ne[14] to febylle, but of euene strengthe. For yeff thow suffre hyme to haue alle hys fulle lykyngis and desyres[15], thane he that shulde be thy beste ffrende wolle be thy fulle enemy; and yeff thow with-drawe from hyme that he ougthꝫ for to haue in susteynyng hys kynde by reasone, than thow dystroyest hys mygthꝫ, where-throwe he may nat helpe the to haue the victorye off thyne enemyes, but [is] rather lykely to be thy confusyone.

A Sadylle. Also thy horse be-houethꝫ to haue a sadylle, that thow may[16] sytte the more sadly and semely to othere mennes sygthꝫ. Thys sadylle ys Pacience and Mekenesse; that ys to say, thow muste be pacient in aduersyte, bothꝫ in sclaunders and reproues, in sekenes, in temptacion[17], in tribulacions, and in[3] alle aduersytees, and so mekely rescene heme with dewe[18] thankyngis to gode off hys gracyous vysytacions[19], thynkyng that thow were moche more worthy for thy grete offensys and trespases[20] that thow hast doone ayenst hyme. Also what-so-euer

[1] R thorow. [2] R restreyned. [3] om in R. [4] Ms. therfore. [5] R shulde. [6-6] R neythir to mych knytt togethir by the knot, that non pas othir. [7] R outhir. [8] R or. [9] R thynges. [10] Ms. synnes; R othir venially or dethly. [11] Ms. in. [12] R ne. [13] R sp. duely. [14] R nethir. [15] E likynge & desyre. [16] R maist. [17] R and temptacions. [18] R ofte. [19] R visitacion. [20] R offence & trespas.

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thow doo, thynke or speke, that hit be do *with* good*e* avysement, [&] wysely to thynke on the begynny*ng* and on the endyng; and that hit be doo swetely, benygnely and *with* mylde chere, and greue the nat in no wyse. And [þoff][1] thy flessh be grogyng[2] thorow freelte off hys oune corrupc*i*on that he hath in hys oune kynde, yet kepe mekenes in herte, and late hit nat owte *with* wykked*e* wordes, but mekely resceue hem*e*, and thynke that they ben*e* grete matyers off mede in the blysse off heuen*e*, and grete peyne to hem*e* that doon*e* so to the, wherfore thou owest to pray for hem*e* *with* pure herte to almygthy god*e*, that they may haue grace off foryeuenes. And yeff thow do thus, thow shalt be gladde[3], for the pr*o*phete seyth that 'the meke and the mylde suffryng trybulac*i*ons in rygthwysnes for goddys loue, shullen*e* ioye'. Therfore meke[4] the *with* al*e* thy mygth, bothe inward*e* *with* herte thynkyng, and owteward*e* *with* good*e* ded*is* werkyng[5], so that other mowe[6] be conu*e*rted*e* by thy good*e* example yeuyng, and than*e* shalt thow haue g*r*ace, off synnes forgyfnes and to encrese in v*er*tew, and so to come to endeles blysse that man*e* was ordeyned*e* to in hys furst creac*i*on.

Stirop. The styropes of hys sadyll*e* shall*e*[7] be lownes and sadnes; lownes ayenst pryde, and sadnes ayenst worldly couetyse and flesshly lust*is*; so that thow be nat [to] sory for no wo, ne to glad for no wele ne welfare. Now syt sadly in thys sadyll*e* and kepe well*e* thy styroppys, that for no pryde off strengthe, off byrthe, off fayrnes, off kunny*ng*, or[8] ryches, or[9] any v*er*tew that god*e* hath sent the other bodyly or gostly, thow be not cast owte off thy styroppes off lownes and sadnes. Also [for][10] noo wrathe ner*e* vnpacience for sekenes, or for[11] losse off god*e*, ne losse of name, ne for no vysytac*i*on that god*e* sendeth the, other sufferyng[12] the fend*e* to vexe the by[13] temptac*i*ons, or by vexac*i*on[14] off thy euen*e*-crysten*e*, late nat thy horse caste the owte of thy[15] sadyll*e* off pacience; but sytte sadly and streyne thy ffeete in thy styroppys by the v*er*tew [of][16] gostely strengthe, and doo as Cryste byddeth in the gospell*e* where he seyeth thus: *In paciencia uestra possidebitis animas uestras*, that ys: Ye shullen*e* kepe yo*ur* soulys in yo*ur*e pacience. And than*e* lyke as the sadyll*e* maketh the horse semely and lusty to the eye off man*e*, so pacience and mekenesse mak*is* the soule louely and amyable in goddys sygth, semely and g*r*ac*y*ous in mannys sygth, euyll*e* and confusyously in the fendys sygth. And ther*e*-ayenst wratthe and[17] impacience, hastynesse and hygh*e*fulnes in herte makyn*e* a man*e* vng*r*ac*y*ous and*e* hatefull*e* in goddys sygth, sporte and gladnes to all*e* the deuylles in hell*e*, and increasyn[18] the peynes that neu*er* shall*e* haue ende. Off thys sadyll*e* oure lorde spake to Cayn*e* whan*e* he was wroth with hys brother*e* Abell*e*: 'Why, seyd*e* oure lorde, art thow wroth, and why ys thy face and thy chere so fallen*e*?' — for he was fallen*e* owte of the sadyll*e* of pacience in to the foule pytt of wretthe; 'for yeff thow doo well*e*, thow shalt resceue off me good*e* mede, and yeff thou do euyll*e*, anon*e* thy synne cometh to the[17] yate, to be punysshed*e*; but the desyre off synne shall*e* be vnd*er* the and thy powere, [as][19] the horse vnd*er* hys mast*er*, and*e* thow shalt be lorde theroff yff thou wyll*e*', *Genes*. 4°, And so Cayn be mysgou*er*naunce off hys horse fell*e* owte off the sadyll*e* off pacience in to manslawghter*e* off hys brother*e*, be-cause he consented*e* to the wycked*e* desyres off hys flessh and wolde nat restreyne hym by the knotte off dyscrec*i*on. But sytte sadly as Iob dyd*e*, and sey as he seyd*e* whan*e* he had lost all*e* hys good*e*[20], and all*e* hys chyldren*e* were slayn*e* and hym-self smyten*e* *with* grete sekenes ful horryble; than he seyd: 'Yeff we hane[17] take good*e* thyng*is* off godd*is* sonde, why shull*e* nat we suffre paynffull*e* thyng*is* off hys vysytac*i*on? God*e* gaff and god*e* hath taken*e* awey; as god*e* woll*e* so be itt doon*e*, blessyd*e* by oure lord*is* name, *Iob 1° & 2° capit.*

* The mast*er* off kynde telleth *libro* 4° *de qualitate clementorum*, that ther*e* ys a byrde called*e* a barnake. Thys byrde vexeth owte off a tree [ouer the watir, and

* The foll. fable has nothing to do with the theme. The whole passage to *Sporys* (p. 425) has been inserted into the chapter of the Pore Caitif.

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1 Ms. yeff. 2 PC greued 3 R gladid. 4 Ms. make. 5 R doynge. 6 R men. 7 R shuld. 8 R of. 9 R or of. 10 Ms. that. 11 R for no l. of no g. 12 R to suffire. 13 R in. 14 R vexacions. 15 R the. 16 Ms. and. 17 om in R. 18 Ms. increasyng. 19 Ms. and. 20 R godes.

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als longe as it hongith one the tre][1] hit ys dede, but assone as hit loseth from*e* the tree and falleth into[2] the wat*er*, anone hit ys quycke and swymmeth forth. Thys byrde hath lytyll*e* fflessh and lasse blood. By thys tree I vnd*er*stande mankynde that came off Adam and*e* Eue; by thys[3] byrde I vnd*er*stande eu*er*y crysten*e* man*e* and woman*e*; the whyche whan*e* they be furst born*e* off her*e* moder*e*, be dede by orygynall*e* synne and nat able to the lyff off gr*a*ce ne to blysse, for seynt *Powle* se[i]th: 'we be all*e* born*e* chyldren*e* off wrathe': but assone as we falle in to[2] the fonte-stone and in water*e* off bapteme ben*e* baptyzed*e*, anon*e* we resceyue the lyff off gr*a*ce and ben*e* able to the blysse that*e*[4] man*e* was ordeyned*e* to in hys furst creac*i*on, yeff we kepe vs fro the flood*e* off syne. *Seynt Petyr* byddeth vs in thyse wordes: *Abstinete vos a carnalibus desideriis etc.*, *1º Petri 2º*: 'Absteyn*e* yow from*e* fleshly desyres that fyghten*e* ayenst the soule'. Sythen*e* than*e* that all*e* mannys lyff ys but fyghtyng ayenst gostly enemyes: therfore hit [ys] nedefull*e* to eu*er*y crysten*e* man*e* nat only to gou*er*ne well*e* hys horse, but also to[5] be suerly armed*e* for to w*ith*stande the strokys of hys enemyes. Ryght*e* so hit ys nat Inowh to rewle thy body, but also thow must arme the w*ith* gostly armure
(Ephes. 6. 12). to w*ith*stande the dynt*is* off the dart*is* off the deuyll*is*[6] fonndyng[7], for *seynt Powle* seyth *Ad Eph. 6:* All*e* oure fyghtyng*e* ys ayenst wyckyd*e* spyrytes off derkenes, that ben pry*n*ces and gou*er*noures off synfull*e* men*e*. 'And therfore, he byddeth, arme yow in gostly armure[8] off god*e*, so that ye mowe w*ith*stande the busshemen-*ti*s and the sleyght*is* off the fende, and to stande stedefastly and p*ar*fytely in all*e* thyng*is* off ryghtwysnes. Stondeth, he seyth, in trowthe, and gyrde you w*ith* the gyrdell*e* off chastyte, and doth on*e* the habergeon*e* off ryghtwysnes, and keuer zoure feete in dyghtyng (or makyng redy)[9] of the gospell*e* off peese; and in all*e* thyng*is* take to you the shelde of feyth, w*ith* the whyche ye may quenche all*e* the dart*is* of youre enemyes. And taketh to you the basnet off helthe, and the swerde off the holy gost, that ys goddes worde'; for, as he seyth in a nother*e* place, hit ys sharper*e* then*e* any two-eged*e* swerde, *Ad Hebre. 4.* Thus Seynt Powle by lykenes off bodyly armour*e* techyth vs gostely armure. He byddyth yow arme yowre body by the v*er*tew off trouthe that ys called*e* the *Habergeoun* off Ryghtwysnes; he byddeth you do ryght*e* to all*e* and yelde[10] to god*e* that longeth to hym*e*, to youre euyncrysten*e* that longeth to hem, bothe to youre sufferaynes and to youre felawes and[2] to youre subgett*is*, and to hem that be passed*e* owte off thys worlde w*ith* almesdede doyng and yeldyng off dett*is*, and to hem that ben*e* to come in sauyng off her ryght*e* inherytaunce. Thus armeth you w*ith* the habergeon*e* of ryghtwyssnes, bothe be-fore and be-hynde and on eyther[11] syde. And as in the habergeon*e* euery ryng accordeth w*ith* other*e* and ys knytte in other*e*, so shulde all*e* trouthe accorde and be knytte to-gedere in ryghtwysnes; for yef ye fauo*ur* other*e* lorde or lady sp*iri*tuall*e* or temp*or*all*e*, sou*er*eyne or subgette, kyn*e* or frende, or any[12] creature hygh or lowe, so moche that [it] ys hynderyng to a nothers ryght*e*, than[2] youre[2] ryng*is* in youre[13] habergeon*e* accordyn*e* nat ne be nat well*e* knytte to-gedere, but there ys an*e* hole where-thorow the fende may sle youre[13] sowle. And he byddeth that[2] ye shall*e* arme yo*ur*e legg*is* w*ith* gostly pou*er*te, so that youre hert*is*, and[2] youre affecc*i*ons and[2] youre desyres ben*e* drawen*e* from*e* erthely thyng*is*, and nat to sette yo*ur*e loue to moche in worldely goodes[14] ne[15] flesshly lust*is*, neyther to stryue ne[15] to plete for no worldely good*e*, but the more nede compelle, seeke to lyue in pease w*ith* all*e* men*e* yef ye mowen*e*. And thus arme yow w*ith* gostly pou*er*te bothe legg*is* and feete, that ys to sey youre loue and youre affec*ti*ons[16], ayenst temptac*i*ons[17] off false couetyse. And therfore he byddyth you shoo youre feet 'in makyng redy off the gospell*e* of peese'; for eu*er*y crysten*e* man*e* or woman*e* ought*e* to haue gostly pou*er*te, whyche Cryste taught*e* in the gospell*e* where he seyeth thus[18]: *Beati pauperes spiritu quoniam ipsorum est regnum celorum.* Also thow owest[19] to forther*e* the gospell*e* and susteyn*e* bothe in worde, [20] wyll*e* and deede vn-to[21] thy power*e*; yef thow be a preste, than[18] preche hit and teche hit dewly and trewly, reu*er*entely and charytabely,

[1] om. [2] om in R. [3] R the. [4] Ms. thad*e*. [5] R forto. [6] Ms. deuyll*e*. [7] R fondynges. [8] R adds that is the armour. [9] or—redy om in R. [10] Ms. yeldeth. [11] R euery. [12] R eny othir. [13] R oure. [14] R thyngis ne godis. [15] R nethir. [16] R affeccion. [17] R temptacion. [18] om in R. [19] R oughtiste. [20] R and w. [21] R vpon.

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with meke herte and *par*fyte lyuyng, where-thorowgh sympell*e* men*e* that be nat letterede and[1] hane noo power of prechyng and techyng as thow hast, may be stabelede in trewe feyth off godd*is* lawe to encrese in *ver*tewe and to hate synne[2]; and yef thow be a lay-man*e*, the behoueth to helpe and*e* susteyne hem*e* that hane power*e* and*e* trewly techyn*e* hit. Also the be-houeth to here and to be-leue trewly on*e* hit and in all*e* the sacrement*is* of holy churche, and nat [to] dyspute and ymagyn*e* howe they[3] myght*e* be so, but fully be-leve in hem*e*, and so to conforme the in the lawes of god*e* and the ordynaunce off holy churche.

Shelde. And[4] taketh to yow the shelde off feythe; for as a shelde ys a tryangle and hath thre corners, in whyche tryangle yef from*e* the myddes be drawen*e* thre lynes in to [the] thre corners, ther shull*e* be thre tryangles, whyche thre be but[5] oon*e* tryangle and yet noon*e* off hem*e* ys other*e*; and therfore the feyth off the holy trynyte ys lykened*e* to a shelde, for there be III p*er*sones and*e* oo god*e*, the ffader*e* the sone the[6] holy gost, and yche of hem*e* ys god*e* and*e* none of hem*e* ys other*e*, and*e* yet they be all*e* thre but oo god*e* in mageste: Thys shelde of feyth of the holy trynyte ye muste take to you*e* in gostly fyght*e*, and so to sett all*e* youre feyght*e*[7] and all*e* your*e* truste in o god*e* in tryuyte, and prayeth to the fad*er* almyghty that ye may haue myght*e* and power*e*, to the son*e* all*e*-wytty that ye mowe haue wytte and wysdom*e*, and*e* to the holy gost that ye mowe haue grace aud mercy, and so to haue myght*e*, wytte, and *grace*, to *with*-stonde all*e* gostly enemyes. Also ye muste take to yow the basnett of helthe, that ys hope off foryeuenes off all*e* the trespas that ye hane done ayenst god*e*, and to come to the endeles blysse off heuen*e* thorow the endeles m*er*cy that he schewyd*e* in hys bytter*e* passyon*e*; and so to haue vyctory off[8] [your][9] enemyes thorow hys gloryous vysytac*i*ons. And lyke as hitt ys clene, brygth and smothe, that shote[10] and*e* strokes mowe sone glyde off: so muste your*e* herte[11] be clene, brygth and*e* smothe ffrom wycked*e* thowgthys, wycked*e* desyres and wycked*e* wylles. And*e* lyke as a basnet ys hyghest off all*e* armour*e*, goyng and gaderyng vpwarde in to a lytyll*e* coppe: so muste your*e* hope and*e* youre truste pryncypally go vp to god*e*, and not to sette hitt[12] to moche in mannys mygth ne in erthely goodys that ys but rust wastyng the basnett off helthe. And therfore the p*ro*phete seyeth: 'Acursyd*e* be he that setteth hys truste in man*e* and*e* in fflesshly mygth, and letyth hys herte goo away fro god*e*; and blessyd*e* be he that settyth hys hope and*e* [truste] in our*e* lord*e* god*e*', *Ieremi. 17*. Also seynt Powle byddeth you take vambrace and[13] rerebrace and gloves of plate, that ys good*e* occupac*i*ons and besynes in gostly werkes eyther[13] bodyly whyche be in helpyng and sauyng thy soule from*e* synne and wyckednes. And therfore he byddeth you laboure and*e* wake in honest werkes and*e* in kepyng godd*is* com*m*aund[m]ent*e*. For the wysemane seyth *Ecclesiast. 33°*: 'Idylnes and*e* slouthe ys cause off mochyll*e* wyckydnes'. For an Idyl man*e* and*e* lustles ys lykened*e* to a man*e* lustles and*e*[13] ha*n*deles and wepynles amonge hys enemyes, or lyke a man*e* naked in bateyll*e*, that for defaute off armure leseth bothe arme and*e* hande[14]. So man*e* beyng Idyll*e* in[15] sufferyng hys wytt*is* to wandyr aboute in wordely desyres and[15] flesshly lust*is* and vnclene ymagynac*i*ons, ys lykely[16] to lese the soule w*ith*-outen*e* ende.

Also ye muste gyrde you *with* a[17] gyrdell*e* off chastyte: for lyke as a gyrdyll*e* fast gyrte to a man*e* beryth vp the haberioun*e* and sauethh the body[18] from akyng and*e* werynesse, so the gyrdell*e* off chastyte wele festened*e* in the loue off god*e* *with* clene thowght*is* and*e* heuynly desyres, bereth vp the soule fro*m* the foule pytte off synne and strengthethh hym*e* in *ver*tew and good*e*nesse. Also ye muste haue the Iakke off fence that ys Charyte: ffor as the Iakke thorough the nesshenes and softenes that ys in hitt, feynteth and*e* wasteth all*e* the dyntes off thy enemyes that cometh ayenst hit, so charyte feynteth and wasteth all*e* the dyntes off thy enemyes; and*e* therffore *Seynte Powle* seyth *Ad Cor. 14: Caritas omnia suffert, omnia sustinet*, that ys: 'charyte suffreth all*e* thynges paciently, and maketh eu*er*y *tra*uayle soft, and beryth all*e* thyng esyly'. Also the glose seyth there that

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[1] ne. [2] R vices & synnys. [3] R it. [4] R Also. [5] om in R. [6] R & the. [7] *al.* feith. [8] R ouer. [9] Ms. hys. [10] R shottis. [11] R hertis. [12] R hom. [13] R or. [14] R handis & armys. [15] R in. [16] R like. [17] R the. [18] R adds and the shuldris.

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charyte, pacience and benignite, *with* compassyon*e*-hauyng off othe*re* mennys myscheff, ben*e* the pryncypall*e* armour*e* that longeth to Cryst*is* peple. Thys Iacke off charyte ys betokened*e*[1] by the clothe off Cryste *with*outen*e* seme all*e* wouen*e* aboue in to oon*e*, [which] in[2] tyme off hys passyon*e* the knyghtys wolde not kytte hit[3] but kepte hit hole and castyd*e* lott therfore[4], in tokyn*e* that *euery* good*e* knyght off god*e* besyly shulde arme hym*e* *with* the cloth off charyte[5] to sane pease and*e* vnyte among all*e* mankynde to hys power. For the ende off *euery* batayle shulde be peese, and to that ende ant to no other shulde *euery* man*e* fygth, as seyth seynt Powle thus: leue ffrendes, I *pray* yow to arme yow in gostly armoure as goddys knyght*is*; for though ye be natt able to bodyly fygth, yet be ye able to gostly fygth, and in that ye be crystened*e* ye Cryst*is* knyght*is* been*e* to fygth in gostly batayle, yeff we wyll*e* come to the blysse off heuen*e*.

Swerd. Also taketh *with* yow the swerd*e* off godd*is* worde *with* the whych ye shull*e* defende yow from your*e* enemyes. For as the swerde p*er*yssheth[6], kutteth and maketh separac*i*on, so goddys word*e* be prechyng, redyng or heryng cutteth and maketh sep*ara*c*i*on be-twene the soule and synne, frome flesshly desyres and from[8] wordly couetyse. And therfor Cryst seyd*e* he cam*e* nat to make syn-full*e* peese, but to se*n*de the swerde off sep*ara*c*i*on in erthe to dystroye wycked*e* peese that men*e* hane in theyr hert*is* *with* synne. Therfore, good*e*[7] frendys, as good*e* knyght*is* haueth *with* you*e* the swerd*e* of godd*is* worde bothe be heryng, redyng, and by dede werkyng.

Spere. And than*e* taketh *with* you*e* the speare of Cryst*is* passyon*e*. Furst ta-keth hede how hys hede[8] was crowned*e* *with* a cronne[9] off thorn*e*[10] that went in to hys brayne, & the bloode brestyng oute on*e* *euery* syde, to dystroye the hygh synne off pryde. For[11] lyke as the hede ys hyghest[12] and most worthy of the vtter partes[13] off man*e*, so pryde ys worst off all*e* synnes and most vnworthy in the sygth off god*e*. Take hede how hys armes were spredde abrode and drawen*e* ffull*e* strayte in[14] the tre tyll*e* all*e* the synewes and veynes brestyn*e* a-sondre, and hys hondys smyten*e* thorowe *with* ragged*e* nayles to the tre, and how grete stremes off blood*e* ranne owte, to dystroye the synne of wycked*e* werkes that man*e* doth *with* hys wyked*e*[3] handes. Take hede how hys syde was opened*e* and*e* hys herte clovyn*e* a-two *with* a sharpe spere, and how he shadde owte both bloode and wat*er*, the whyche [shewed] that yef he had had*e* more blood*e*, more he wolde haue yeuen*e* for mannys soule to the fader of heuen*e*; and wat*er*, to wasshe vs from*e* oure synne. Also he suffred*e* thys to dystroye pryde, couetyse, enuye, hate, wratthe and malyce, that renneth[15] most in mannes herte and womans. Take hede how hys feete were nayled*e* to the tree streynyng[16] oute bloode, to dystroye the synne of[17] slouthe in goddys s*er*uyce and in the VII dedys of m*er*cy doyng. Take hede how hys body was all*e* for-rente and all*e* to-tore *with* scharpe scourg*is* that from*e* the sole off the fote to the top off the hede ther*e* was noon*e* houll*e* place, and that was to dystroy the synne[18] of lust and lechery that reygneth in mannes body & womans. Take hede how naked*e* and pore he hynge vpon*e* the tree, to dystroye the[3] synne of couetyse and[19] wordely worschypp*e*. Take heede how he dranke eysell*e* and galle, to dystroye[3] the synne of glotonye. And so he suffred*e* payne in all*e* partyes of hys gloryous body, to dystroye all*e* synne[s] in mannys [body] and womans. Thys spere of Cryst*is* passyon*e* ys the best and sykerest wepyn*e* ayenst oure enemyes. [More]ouer*e*[20] ye schall*e* vnd*er*stande that a wyse man*e* off armes woll*e* chese hym a good*e* grounde and a playne to fygth in, for itt ys p*er*lyous to fygth in mory grounde or in stobely grounde or in pytty grounde. And therfore seynt Powle techeth[21] yow stonde [fast] in trowthe and equyte, that in all*e* youre doyng ye loke that youre grounde and your*e* cause be god and[22] trewe, rygthfull*e*, clere and clene fro couetyse. And[23] a wyse knygth wyll*e* haue *with* hym the hyll*e* and the sonne and the wynde. On*e* the same wyse must ye in thys gostly fygh̄t take *with* you the hyll*e* of good lynyng, that ye may sey *with* the apostyll*e*:

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[1] Ms. to be tokened*e*. [2] Ms. *with*-in. [3] om in R. [4] R & castyn itt in lote. [5] Ms. and to. [6] = perceth. [7] R leve. [8] R he. [9] R garlonde. [10] R thornys. [11] R and. [12] R moste hieste. [13] R parte. [14] R vnto. [15] R regnith. [16] r. stremyng. [17] the s. of om in R. [18] Ms. synnes. [19] R in. [20] Ms. axereouer*e*. [21] R biddith. [22] R om god and. [23] R Also.

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Nostra conuersacio in celis est, that ys: 'oure conuersacione[1] ys in heuyns and in heuynly thyngis', and therfor seynt Powle byddeth you stonde parfytely in these thyngys. Also ye must haue the sonne and the lygth of goddis grace, and the wynde off holy prayere, the whyche ys a specyalle remedy to gete grace to withstande temptacions of oure enemyes.

Sporys. Also ye muste haue a peyre of sporys, the whyche muste be sharpe to pryke with youre horse yef nede be, that he stynte nat in hys weye, ffor many horsys[2] be dulle and slowe in theyre iorney but they be pryked. These sporys shalle be loue and drede of gode, whyche among al othere vertues displesyne most the fende and sonnest bryngeth a[3] mane or woman to heuyne-blysse.

Rigth spore. The rygth spore ys loue that mane oweth to god for the grete and excellent goodnesse that he [hath] shewed and sheweth at alle tymes. Furst how he made man off noughte to hys gloryous lykenes, and made hyme lorde of alle erthely thyngys; and[4] for that excellent loue þat he schewed to mankynde in hys mercyffulle redempcion; and for the vysytacions[5] that he sheweth to you cotydyally[6] bothe in sparyng yow fro endeles peynes off helle, and yeveth[7] yow space and[8] grace and tyme to amende yeff ye wolle, for Cryst seyth; *Nolo mortem peccatoris sed ut magis conuertatur et viuat*, that ys: 'I wylle nat the dethe of a synnere but rathere more that he turne therfro and lyue'. Also he yeueth goodys plenteuosly that bene necessary and profytabely[9] to yow, yef they be gouernede dyscretely; and so sheweth yow alle-wey grete tokenes off loue and mercy.

Lefte spore. The lefte spore ys dreede off paynes of helle and of purgatory that be Innumerable eyther to be thougth or seyd or tolde. Now with thyse II sporys pryke youre horse yeff he be dulle and euylle-wylde to goodnes-warde. Furst with the ryghte spore that ys loue; and yeff he wolle nat haste hym in hys iorney, than pryke hyme with the lefte spore, that wylle make hym to sprynge yef he be in the wey off grace. In thys manere, lyfe frendis, arme yow in thys gostly armure and myghteth yow in thys gostly batayle, and gouerne youre horse, that ys youre body[9], dyscretly, so that hit be nat ouer[10]-feble by ouermeche abstynence and trauayle, ne to wylde by ouermoche ease and fulfyllyng of hys appetyte as in glotony or in[11] lechery or in any other vngoodly desyres, for in case wykede lnstes and desyres mowene be dedely synne, as thus: yeff thow luste to medle with womane or mane ayenst the lawe off gode and thow dost alle that lyeth[12] in the to performe hitt in dede yeff thow myghtest, thane hit ys dedely synne. *Dauyd* seyth that 'god knoweth and preueth mannes herte and hys leendys', that ys to sey, god knoweth mannes wylle and hys lustys, for there ys no thyng so pryuey neyther[13] in thonghte ne in dede but that ys opyn in goddys syghte. Therfor suche as a mane ys in herte and in wylle, suche he ys by-fore gode.

Also a wysemane[14], or he goo to batayle, wol knowe[15] for what cause he shalle fyghte and whethere[16] that bit be trewe, ande what shalle be hys rewarde[17]; and yef hit be sygnede in two thyngis hym to chese, thane he wolle sende hys most beloude and trusty frende to see and enquere whyche ys best and most confortable. In the same wyse muste ye in thys gostely batayle. Ye muste fyghte to saue the soule that gode bougth so dere with hys precyous bloode vpone the rode-tree.

For what cause mene fyghtene

Also hit ys rygthfulle, [18]sythene god made the of noughte vn-to hys gloryous lykenesse and therto made the ffelaw with aungelys in blys that neuer shalle haue ende, that thow be fyghtyng ayenst thy gostely enemyes, and neuer to haue pease with heme—for yeff thow doo, thou art traytoure to gode and lykely to lese thy herytage the whyche thow mayst haue by grace. Also thy rewarde ys assygnede[19] in two thyngis, to chese the best as longe as thou trauaylyng arte[20] in thys batayle, but be thow onys hynnes went, thow mayst[21] not do soo, for [þo][22] whether so thov furst comest, lyke hit the welle or euylle, there the be-houeth to dwelle for euermore; shalt thow neuer after thys dwellyng chaunge, syt itt neuer so euylle with the. *Heuene* and *helle* ben these two thyngis whyche thow mayst chese as

[1] Ms. conuersacions. [2] R hors. [3] om in R. [4] R Also. [5] R visitacion. [6] R cotidianly. [7] r. yeuyng. [8] R profitable. [9] Ms. bodyly. [10] R to. [11] R and. [12] R in theis. [13] R ne. [14] R adds of armys. [15] R wytte. [16] R where. [17] R & where he shall haue h. r. [18] Ms. for sythene. [19] R signed. [20] R art tr. [21] R maiste þou. [22] R to wh.

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long as thow arte[1] lyuyng, but [be][2] the soule onys departyde fro the body, than, whether thou lyke welle or euylle, nedys thou must kepe hit, and neuer after to be chaungyde; for thane, lyke as thou hast trauayled in the kepyng off goddis commaundementis and in the fulfyllyng off þe dedys of mercy, so shalle thow be rewarded, that ys for to say: yeff thow hast kepte goddys commaundementis and fulfyllyde the dedys off mercy and with-stande thy enemyes myghtfully[3], than shalt thou haue the blysse of heuene and be ffelaw with aungellys euerlastyng; and yeff thow breke goddys commaundementis and wylle nat withstande the temptacions off thy enemyes but consentest to theme and performest in dede, and wylle natt amende the by sorow in herte, by confessyone of mouthe, and by satysfaccion in dede, than shalle thy rewarde be endeles payne in helle withowtene ende. Wherfor my counselle ys that thow departe thy soule[4] frome thy body by inwarde thoughte; and to sende thy herte, whyche ys [thy] most louyde and trusty frende, before, to wete off that[5] two thyngis whyche ys moste profytable to abyde in. Sende
[Helle] thyne herte in to *helle* and ther shalt thou fynde [all][6] that that thou ha[te]st[7] here, that ys a[8] fawte off alle goodys, and plente off alle euylles: hote ffyre brynnyng with-outyne lyghte, with brymstone moste stynkyng; foule stormes and tempestis; gredy deuylles as wode lyones wyde yellyng[9]; hnnger and thryst[10] that neuer shalle be quenchede; adders, toodys and alle veuemos wormes[11] [þat] one the synfulle shullene gnawe[12]; wepyng, gronyng and gryntyng[13] off tethe; fulle off[14] derkenes; smoke and smother, þat shalle make hem to wepe mo teerys glowyng[15] thane ys wate in the see; euerych hatyng[16] other as the deuylle most horryble, and euer cursyng the tyme that[17] they were borne[18], and euer desyryng dethe. And so they be euer dying but neuer ffulle dede, but shul lyue euer in payne, woo and turment. They hatedene dethe whane they lyuedene in lustis and lykyngis of this worlde and fulfyllede here flesshly appetytys and wolde not restreyne hym by the brydylle off abstynence, in[19] holdyng the reynes of temperaunce by the knotte off dyscrecion. Also the[20] soules that shalle be there must[21] be dyrke and dymme, hydously stynkyng and lothsome to see; for the bodyes off heme shulle be so febylle and so chargede with synne that they ne shalle [mow][22] remeve the lest worme frome no party off theyre body, but[23] must suffre alle here malyce, and yet[8] nat only heme, but alle the paynes, woo and tormentis that herte may nat thynke ne tonge may nat telle, for they shal haue noo mynde off no goode to theyre comforte, but euer in[24] payne lyche newe. Ther ys ane olde prouerbe that, ne[25] hope were, herte wolde[26] breste; and[27] ther shalle be neyther herte[28]-breste ne hope off releuyng.

O thow delycate creature tha[t] lyuest in wordely worschyppes and flesshly lustis in[8] consentyng to the wykede intysyngis of thy enemyes: haue mynde how they shulle passe as the shadow, for thy body, be hit neuer so beauteuous and myghty, and though thou kept[29] hit neuer so welle with delycate metys and drynkes, with ryche clothes or eny other mauer restorytyfys, yet hit shalle dye and turne ayene to erthe and wormes mete. Also haue mynde off thy[s] place that ys so horryble and so paynffulle, and forsake syne whyles gode suffreth the to lyue and hast helthe and thy wyttes at wylle; for Salomone seyth: 'In alle thy werkes thynke one thy ende, and thou shalt neuer doo syne'. Thynke that[8] thou shalt dye and thow wottest[30] neuer where ne whene ne what dethe, ne in what state ne in what daye ne what[8] tyme; and therfore seyth seynt *Austyn* that euer shulde oure last day be in oure mynde, for whene þou rysest thow arte nat sykere to [liue to euen, ne when thou gost to thi bed thou art nat syker to] ryse with thy lyfe. Also haue mynde howe the sowle shalle departe frome the body with grete drede: for the fendys shulle be present and goode aungellis for to dyspute thy lyff fro the begynnyng to the ende, and the goode aungellis shalle sey to[8] the goode, and the ffendys the wyckede, that noughte shalle be forgete to the leste thought that euer thou thowghtest other consentest to, and alle the wordys that

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[1] R haste. [2] om; so R. [3] R myghtili. [4] thy s. om in R. [5] R the, [6] Ms. off. [7] R hatiste, on eras. [8] om in R. [9] PC ȝanyng. [10] Ms. hungry and thrysty. [11] R bestis. [12] PC gnawyng. [13] R grunchyng; PC gryndyng. [14] PC & so þicke derknesse þat men may it grope. [15] expunged in R. [16] PC haten. [17] R that evir. [18] R adds or evir synne wrought, & so. [19] R not. [20] R tho. [21] R shullen. [22] om; R mowe to. [23] R &. [24] R hir. [25] R nere. [26] R shulde. [27] R alas. [28] R that nethir h. shall b. [29] R kepe. [30] R woste.

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euer thow speke shullene be examynede, and alle thy dedys shewede. And thane many[1] synnes that thow may nat now[2] see nor thynke, shalle than come be-fore the opynly ande perauenture more to drede ande more grysely thane thoo that thow may now see, and many thyngis [that] thow wenyst be now welle done shalle schew than fowle synne. *Moreouer haue mynde off[3] the dredefulle day off dome: for than shalle oure lorde come and deme alle mankynde, as wytnesseth the prophete sayyng thus: *Egredietur dominus de loco sancto suo ut uisitet iniquitatem habitatorum terre*, 'Oure lorde shalle wende oute of hys place for to vysyte the wykednes of hem that inhabytene the erthe'. Certes, thys day[2] oweth sore to be dredde, for as moche mercy as oure[4] lorde sheweth nowe to mankynde, so moche shalle thane be shewede streyte[2] vengeable ryghtwysnes; for oure lorde seyth by hys prophete Moyes: *Congregabo super eos mala et sagittas meas complebo in eis*, 'I shal hepe vpone hem theyre euylles, and I shalle spende alle my arowes vpone heme'. Thre sharpe arowes shalle be shotte off oure lorde in that day vpone hem that shullen be dampnede. The furst arowe shalle be off clepyng to the dome, wheroff Cryst seyth[5] in the gospelle: *Venit hora ut omnes qui in monumentis*[6] *sunt audient uocem filii dei, & procedent hii qui bona egerunt in resurreccionem uite, qui uero mala egerunt in resurreccionem iudicii*, that ys: 'the oure cometh in the whyche alle mene that bene ded in beryelles shulle here [the] voyce off goddys sone, and they that hane done goode thyngis shullene gone in to ayene-rysyng off lyff, but they that hane doo euylle thyngis in to ayene-rysyng off dome', that ys to say, to be demede. Than the dampnable soule shalle come to the body and sey to hit: 'Aryse, thou cursyde caytyff [careyne][7], from thys tyme forwarde to be felaw with the horryble fendis in helle and enemy to almyghty gode. Nowe thy ioye shalle be turnede in to woo, thy delyte in to bytternesse, and thy laughyng in to wepyng; now thy wrechyde lust shalle passe in to[8] euerlastyng sorowe and peyne; nowe ys falle to the alle that thow hatedest, and nowe ys passyde fro the alle that thow loue[de]st[9]. Cursyde be thow wrecchyde careyne, for in payne for thy synnes and thy delytes and thy wykednes from the tyme that[2] I passyde from the I haue brennede in helle; so cursyde be thow helle-bronde, ordeynede for thy synnes to the fyre off helle that neuer shalle be quenchede. Cursede be the tyme that I was coupelede to the, for now I may nat forsake the nor thy cursyde company I may nat eschewe, for wylle I nylle I I am constreynede to be knytte ayene to the. Goo we therfor to-gyder before the dredefulle and rygthful iuge to here the sentence of oure dampnacion'. Thane shullene alle wykede mene se the iust cause of theyre dampnacion wretyne with theyre owyne handes in the booke of theyre conscyence, whyche booke both lernede and lewde shullene kunne rede. Than they shalle see the domys-mane syttyng vpone the reyne-bowe with [his][10] voundys bledyng, and with sterne loke one hem lokyng as he were wode for wretthe. Of thys wodnes [& wretthe] spekyth the profyte *Dauyd* where as[2] he prayeth to be delyueryde[11] of bothe, seying thus: *Domine ne in furore tuo arguas me*, that ys: 'Lorde, in thy wodenesse[12] ouercome me nat with skyles, and chastyce me nat in thy wrathe'. Nomane thynke that wodenes or wratthe or any suche trobledе passyons of mannys kynde be in gode; but they be sette in scrypture for the werkes of gode in punysshyng and vengyng synne in hem that be worthy to take suche passyons off punysshyng as beene wrothe and wodnes in alle synners, that ys eyther they muste be chastysede by paynes that shalle haue ane ende as purgatory, that ys clepyde in scrypture[13] the wratthe of gode, or ellys they shalle be punysshede in the payne off helle that neuer shalle haue ende, that ys callyde the wodnes of gode. Alle thys the prophete Dauyd sawe in spyryte, and therfore in þe persone off alle suche synners he, felyng hym-selfe vnmyghty to bere euer eythere, furst asketh to be delyueryd frome helle, and [sithen from] purgatorye, seying thus: *Miserere mei domine quoniam infirmus sum*, 'Lorde haue mercy one me, for I ame vnmyghty to bere euereyther, that ys to sey, þin[14] arguyng in thy

[Domes-day]

[The 1st arowe]

* The foll. is taken from the tract Of three arowes, ed. p. 444.

[1] Ms. my. [2] om in R. [3] R one. [4] Ms. as oure as oure. [5] R spekith .. seyinge. [6] Ms. monumento. [7] om; so R. [8] R shalbe turnyd into wo &. [9] R louediste. [10] Ms. the. [11] Ms. delyueueryde. [12] Ms. w. or wretthe. [13] in sc. om in R; U here.. [14] Ms. in.

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dome, eyther thy chastyment in purgatory, but hit so be that I be vpborne or supportede by thy mercy'. That dredeffulle day off oure lorde! thane shalle wykede mene seene hem[1] sytte in dome with Cryste whome they haddene [here] in despyte, and in thys syghte they shalle be trobledc with ane horryble drede, saying thus[2]: *Hii sunt quos habuimus aliquando in derisum et similitudinem improperii; nos insensati uitam eorum* &c[3], that ys to say: 'Thyse beene tho the whyche [sumtyme] we haddyne in scorne and in to lykenesse [of][4] shenshypp. We vnwytty wrecches heldyne ther lyffe wodenes, ande here ende with-owtene honoure: but loo now thyse beene amonge the sonnes off gode countede, and amonge the seyntis of gode ys the lote off theme. Therfore we hane errede frome the wey off trewthe, and the lyghte off ryghtewysnes hath not shynede to vs, [and the son of vnderstondyng is not spronge to vs][5]; we be made wery in the wey off wykednes and of perdycion, and we hane goone harde weyes, for the wey off gode we knewe nat. What hat[h] pryde profyte[6] vs? or the boste off rychesse what hath hitt brougth to vs? but [they] bene passyde as the shadowe. And nowe we may shewe no tokyne off holynesse, for we bene wastyde in wykednesse'. And[7] amonge alle the multydude off seyntis they shullene fynde nat oone that shalle haue compassyone of hem, but [þei] shullene be gladde and consent with gode in hys ryghte Iugement[8] off here dampnacion. Thys[9] wytnesseth the profete *Dauyd*, seying thus: *Letabitur iustus cum uiderit* &c, that ys to sey: 'The ryghtwyse mane shalle be glade whene he shalle se vengeaunce'. For the fadere that shalle be sauyde shalle ioye the dampnacion off hys sonne, the modere off the dowghter, the sone shalle ioye the dampnacion of hys modere, [the] doughter of the fadere. For Cryst seyth they shulle seche for to entre in to creues of stonys and in to swolowes of the see, for fere off the syghte of the dredefulle face of Cryste; thane they [shul] prey[10] mounteyns to falle opone theme, and hylles to hyde theyme. So woo they shulle be one eucry syde, for nothyng shalle res[ei]ue[11] theyme but only helle. And thys ys the vounde of the furst arowe.

The secunde arowe shal be sharpe reprovyng of alle false crystene mene and womene, whene oure lorde shalle seye to hem thus: 'I was hungry ande ye gaff me no mete, I was thrysty and ye gaue [me] noo drynke, I was nakede and ye gaue me noo clothes, I was herborowles and ye herborowede me nat[12], I was seke [&] in presone ande ye vysyte me nat ne dyd me no comforte'. O what thys voyce shalle be dredefulle, for as ofte as they dyden nat thyse dedis off mercy to the leste off hys that had nede, so oftyne they dyde hit[3] nat to hyme. And noo wondere [þoff][13] thys voyce be dredefulle in the day off dome, sythene we redyne in the gospelle that whane Cryste came in the forme of a seruaunt to be demede of false Iewes, he sayde to hem[14] that came to take hyme: 'I am he', [&] anone they yedyne abak and fellene to the erthe. Thene, yeff he[15] whene he was deedly and cam to be demyde had so ferefulle a voyce that att one worde dyde throwe[16] to grounde so many mene of Iewes, how moche [more] ferefulle thane shalle be the voyce of hyme whene [he] shalle come vndedely with hys oste off aungellys and off seyntys to deme the qwykke ande the dede lyke as they hane deseruede. Wherfore Iob seyth: *Cum vix paruam sintillam*[17] *sermonum eius audire non possunt, tonitruum magnitudinis eius quis poterit intueri*, 'Sythe mane vnnethes may here a lytylle drope of hys wordes suffre eyther beholde(!), how[18] thane shulde[19] they beholde the thundres[20] of hys domes whene he shalle sytte as a ryghtfulle[21] domesmane?' as who seyth, noone. And therfore seyth seynt *Bernarde*: 'When the synfulle wreche shal be accusede and hys owne conscyence shal bere wytnesse ayenst hym [& euery creature of god shal rise ayenst hym][22] in vengeaunce, thane greuous as ane arowe shalle be þe voyce off gode to suffre'. And therfore the profete *Ieremye* seyth: *Sagitta vulnerans*[23] *lingua eius*, that ys: the tunge of hym shalle be as a arowe woundyng. And thys ys the wounde of the secunde arowe.

The IIde arowe

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[1] Ms. hym. [2] om in R. [3] Sap. 5, 4. [4] Ms. ande. [5] om; so R. [6] R profited to. [7] And than. [8] R rightwysnes. [9] R thus. [10] Ms. preyene. [11] Ms. reserue. [12] R ye yafe me no harborow. [13] Ms. yeff. [14] Ms. hym. [15] Ms. we. [16] R threwe. [17] r. *stillam*. [18] U who; they om. [19] R shullen. [20] R thondre. [21] R rightwis. [22] om in Mss. [23] Ms. vulneratus.

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[*The* IIIde *arowe.*] The thrydde arowe shall*e* be the sentence of endeles dampnac*i*on of all*e* wyked*e* men*e*, when*e* he shall*e* sey to hem*e* thus: *Discedite a me maledicti in ignem eternum qui preparatus [est] diabolo et angelis eius*, that ys to sey[1]: 'Departe ye from*e* me, cursyd*e* and wrecched*e*[2], in to euerlastyng fyre, the whyche ys made redy to the deuyll*e* and hys[3] angelys'. Thys arowe shall*e* wounde hem*e* so grevously that all*e* the leches ne all*e* þe creatures in erthe neyther in heuyn*e* shull*e* mowe hele the wounde of hit. Than shal the erthe opyn*e* hys mowthe and swalowe[4] hem doune in to helle, where they shall*e* be tormentyd*e* w*ith* ffeendes w*ith*outyn*e* ende. But allas, ther be[5], I drede, full*e* many that woll*e* natt beleue thyse thy*n*g*is*, tyll*e* they felen*e* hem*e*[6]; of whom*e* seyth̃ *seynt Euseby: Ve ue quibus datum erit prius sentire quam credere*, that is: 'Woo [woo] be to hem to whom hit shall*e* be youy*n* rather to fele thyse thyng*is* than to beleue hem*e*'. Thys ys the wounde off the thrydde arowe.

[*Purgatory.*] More-ouer sende thyn*e* herte in to *purgatory*, that ys the free pryson*e* off oure lorde god*e* to punyssh̃ hem*e* that were[7] clene-shryven*e* off all*e* her*e* synnes or they passyn*e* owte off thys worlde, and hane nat p*er*fourmed*e* her*e* penaunce here in thys lyff ne were nat fully clensyd as hem behouyth̃[8] for to be. In the whyche purgatory they shall*e* be pured*e* w*ith*[9] bytter peynes, and that paynes[10] ys more harde to suffre eyther[11] to fele than all*e* the[12] paynes that euer*e* martyres suffredene, and*e* more payne than*e* tunge can*e* reherse or tell*e*[13]. Ther shall*e* thy[14] soule be turment thorow an*e* hole[15] yere for the penaunce that myght haue be done her*e* in o[16] day — here-fore[17] oure lord*e* seyth̃: *Diem pro anno dedi tibi*, that ys: 'I haue yeuen*e* [the] a day for a yere'. And trusteth̃ for certeyn*e* that that[18] payne doth̃ nat ellys but clenseth̃ the soule from*e* syn*e*; for the more ioye in heuen*e* shall*e* he neuer*e* purchase therby[19] for that peyne sufferyng, though̃ he were there from the begynnyng off thys worlde in to the day of dome. But the payne that thou suffrest here w*ith* meke herte, thynkyng that thou*e* art worthy hit and moche more for the grete trespaces and vnkyndenes that thou eu*er*y day dost ayenst oure lorde god*e*, shall*e* bothe helpe to clense thy soule, and to encrese thy blysse in heuen*e*.

Also haue mynde of[20] .VII. paynes that thy[21] soule shall*e* haue.* The furst shall*e* be whan*e* thy body and*e* thy soule shall*e* parte[22]; for than*e* shullen*e* the fendys appere in theyr lykenesse to rauyssh̃ the soule in to helle w*ith* grysely chere, w*ith* chalang*is*[23] and*e* thretenyng*is*[24] as hit were theyr*e* ryght*e* to haue hit, and so to bry*n*ge hit in to dyspeyre yeff they mowen*e*.

The seconde peyne ys thys[12]: the grete drede that the soule shall*e* haue tyll*e* the Iugement be endyd*e* be-twene the aungelles and*e* the ffend*is*; for lyke as a man*e* beyng in grete tempest*is* on the see hath grete drede of drenchyng, so the soule heryng the grete and horryble synnes that he hath̃ done rehersyd*e* be the fende, stondeth̃[25] in grete fere for[12] to be dronched*e*,[26] in the fyre of helle; for though̃ the soule haue ryght*e* be-leue and*e* ryght*e* trusty hope to be sauyd*e*, yet oure lord*e* suffreth̃ hit to haue the drede, for to clense hit from*e* synne.

The IIIde ys exylyng; for the soule ys exylyd*e* oute off thys lyfe, from hys frend*is*, and from hys herytage—whyche ys paradyse—thorowgh̃ syn*e*; the whyche they shullen*e* neu*er* be restored*e*[27] to, vn-to the tyme that hit be pured*e* and claryfyed*e* as clene as hit was att the day off bapteme; for seynt *Austyne* seyth̃: 'lyke as golde ys pured*e* and claryfyed*e* be fyr*e* her*e*, ryght*e* so shall*e* the soule be pured*e* and*e* claryfyed*e* by the fyre[28] there'. And loke, howe moch̃ here the fyre[29] ys hoter*e* than*e* the son*e*-beame, so moche ys the fyre off purgatory more hote than*e* the fyre her*e*; and loke, what peyne hit wer*e* to suffre any parte[30] off the body to bry*n*ne in the fyre here, so moche peyne and*e* more hit ys to the soule to be in [the] fyr*e* there; for *seynt Ancelme* seyth̃ that the fyre off purgatory ys

* Cf. Prick of Consc. v 2892.

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1 R om to sey. 2 R cursid wrechis. 3 R alle his. 4 E swolow. 5 R om ther be. 6 R itt. 7 R bene. 8 R behoued. 9 R in. 10 R payne. 11 R and. 12 om in R. 13 R tell*e* or reherce. 14 R the. 15 R hale. 16 R a. 17 R Therefore. 18 R thilke. 19 R hym. 20 R on*e*. 21 R the. 22 R departe. 23 R chalengingis. 24 R thretyngis. 25 R stont. 26 R drenchid. 27 R rekeu*er*e tylle þey, o. m. (om in text). 28 R om by the fyre. 29 R the f. here. 30 R party.

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off so moche[1] myghte and so kene, that as longe as hit ffyndeth aughte in the soule that toucheth [to] synne, hit stynteth[2] neuer.

The fourthe payne ys that the soule ys boundyne with bondys off synne, that hit may nat helpe hit-selfe but nedys muste suffre, to the bondys be wasted; for lyke as a mane boundene muste suffre the malyce off hys enemyes, ryghte so the soule muste suffre the peynes tylle hit be purede.

The fyfte payne ys the sekenesse that the soule shalle[3] be greuede with; for [lyke] as the body ys peynede and greuede with dyuerse sekenes [here], so the soule shalle be peynede and greuede [in purgatori] with dyuerse peynes in dyuers partyes or powers off the soule in whyche he synnede in thys lyfe. Som shalle be as they were in a[4] dropesye, for myscouetyse[5] off erthely thyngis; som as they were in a pallsey, for slougthe in goddis seruyce; som as they were in the feuers, for wratth; som as they were in the iaundys, for enuy; som as they were in the menysone[6] or in the flyxe, for lecherye; som as they were in the[7] meselry, for pryde; off the whyche synnes they were shryvene, but they hade nat doone theyre penaunce parfytely or they passyde hennes.

[The sixt payne is that the soulis bene there as in dissert, where defaute is of alle gode, and plenty of alle eville.][7]

The seuenth payne ys the grete colde that they shullene be caste in after the feruent hete, for sodaynly oute off the brynnyng fyrre they shalle be caste in a lycoure that ys caldere thane any Ise or snowe; and oute of that colde sodaynly they [shal] be caste ayen in to feruent hete; ande so to be paynede with paynes innumerable[8], tylle oure lorde off hys endeles mercy wylle graunte heme grace off delyueraunce, and so to come to the endeles blysse that mane was ordeynede to in hys furst creacion. Now whane thou hast welle examynede what peyne ys in purgatory for penaunce that ys nat done in thys lyfe, and for venyalle synnes that he was natt shryvene off neyther made [a]sythe for heme in noone other waye: be ware thane that thou delay nat from day to day to do penaunce, neyther be recheles in doyng, ne[9] sory to do hit, but do hit with grete mekenesse and gladnesse off herte, hauyng mynde what peyne thow were worthy to suffre for thy trespasse that thou dost custumablye ayenst thy makere, thyne ayenebeyere, and thy mercyffulle sparere, and [þat] therto foryeueth the thy[10] peynes of purgatory for so lytelle penaunce doyng with meke herte. More-ouer be ware off venyalle synnes: for hit ffareth therby as hit doth[11] by a shyppe that hath a lytelle hole in the botome, in the whyche hole yeff the water entere, though hit be but lytelle and lytelle[12], yet by processe off tyme[13] hit may drenche the shyppe, but hit be caste owte. So, venyalle synnes so many there mowene be that yeff they be nat caste [oute] by sorowe of herte, by prayere ande by allemos-dede doyng, [they] may drenche the soule in to endeles paynes of helle as a[14] dedely synne may doo. Sythyne than that[3] almyghty gode ys dyspleasede and dyshonowrede by venyalle synnes, that be callede smale synnes, how moche more thane ys he dyshonourede and dysplesyde with dedely synnes? and sythyne euery[15] venyalle syne ys so grete in goddys syghte, how meche more than ys dedely synne? Therfore haue mynde on thy[16] trespas that thou hast done ayenst gode bothe in worde ande[8] in thoughth, in delytyng ande[17] consentyng, in desyryng ande in dede-doyng, and euer with meke herte ande with conpunccion of teeres aske foryeuenes; and therto make satysfaccion to thyne euynecrystene off alle the trespasses that thou hast done ayenst hyme[18] as fer forth as thy goodys wolle strecche; ande yeff thy goode wolle nat suffyse, thane behoueth the to aske foryeuenesse; and yeff thow may not come to the partyes[19] eyther[20] for febylnes or ellys that they be dede, thane be in wylle to aske foryeuenes, and pray for hem; so that[21] thou mayst[22] escape thyse[23] peynes off helle, and the sonnere be delyueryd owte off the peynes off purgatory thorowe the endeles mercy off oure lorde gode. For alle tho that bene quykenyde with the gracyous illuminacion of the holy gost, dredyne thyse two placys, that ys, helle ande purgatory,

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[1] R such a. [2] Ms. styndeth. [3] om in R. [4] R the. [5] R mys-couatynge. [6] R menisons. [7] om. [8] R vnresonable and vnn. [9] R nethir. [10] R the. [11] R farith. [12] R om and l. [13] R adds be litill and litill. [14] R o. [15] R ech. [16] R of the. [17] R in. [18] R ham. [19] R partyse. [20] aither, expunged. [21] R that so. [22] R mow. [23] R the.

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and so kepe[n][1] hem *with* all*e* theyr*e* mygth̃ from all*e* man*er* off synnes. [But][2] for the kynde off mannys flessh̃ ys so freell*e* and*e*[3] so inclynyng to sy*n*ne that no day passyth̃ w*ith*owten*e* synne eyther more or lesse: therfor oure forme[4]-ffaders that weren*e* in g*r*ace and knewen*e* the[r][5] freelnes, lyuedene in mornyng, and ofte forthynkyng in herte w*ith* ffastyng and almes-dedys, w*ith* prayer*e* and*e* grete wepyngys[6], sorowden*e*[7] for her synnes, thorow the whych̃ they were clensyd*e* and caste oute off the soule. Also som men*e* that hane ben*e* before, sore[8] defoulede w*ith* dedely synnes and w*ith*[8] venyall*e* Innum*er*able, oftyn*e*-tymes for drede to offende god mor*e*, and also to haue [grace &][9] foryenenesse of the[10] [synnes] before-doon*e*, and to fle from*e* thyse two places that ben*e* so paynefull*e*, hane[11] forsake all*e* the worlde, bothe the[r] good*is*[12] and also the p*r*esence off people[13]—for the ey[14] off man*e* ys a grete occasyon*e* to[15] syn*e* and than*e* cometh̃ speche off mowthe, and so ofte-sythes fulfyllede in dede; wherfor they seing ther freelnes, fleddene in to deserte places, to lerne to loue oure lord*e* Ihesu Cryste, and ther*e* they wayledene[16] theyr*e* synnes before-done and therto continuelly lyfedene in p*r*ayer*e* and in abstynence w*ith* bodyly werkes, in chastysyng the body from wykydnes[17]; and also hanyng compassyon*e* off theyr*e* euene-crystene, seyng the grete torment that they were yne bothe in getyng off worldely goodes and[18] worldely wo*r*schyppys and flesshly lustys and so lyuedene as vnresonable best*is* hanyng noo mynde that they shull*e* dyene neyther*e* that they shall*e* come and*e* be demede in the dredefull*e* day off dome, but contynuede in theyr*e* malyce and*e* in[8] wykydnes as they shulde neu*er* dye, or ellys wenyng that [god] ys so m*er*cyfull*e* that he wyll*e* natt punyssh̃ synners.

Now sende thy herte in to *heuyne*, to wyte how it ys ther*e*. And ther shalt thow fynde plente off all*e* goodys[19], for ther*e* ys no man*er* of peyne but eu*er*-[ich][20] in ioye and[21] lyky*n*g in helthe, and so eu*er* fyllede w*ith* all*e* man*er* off ioye and swetnesse. For ther*e* ys al man*er* off[8] melody w*ith* songe of angelles brygth̃, and therto sekernesse of eu*er*lastyng blysse that neu*er* shall*e* hane ende. Also m*a*nnys body shall*e* be brytere then*e* the sonne whene hit shyneth̃[22] brygthest, and shall*e* haue more sw[ift]nesse[23] then all*e* erthely creatures mow denyse[24], and her thought*is*, her wylles and her desyres shal be fulfyllyd*e* in the twynkelyng of an*e* eye. No thyng shal be there but all*e* goodnes and co*m*forte; nouther no thyng shall*e* w*ith*stande hem*e*, for they shall*e* be so myghty that they shall*e* mowe passe al[25] hylles and valeys, and so to be from*e* the on*e* ende off the worlde to the other*e* in as breeff tyme as hit may be thought*e*. For thowgh̃ they were so[26] febyll*e* her*e*, ther*e* they shullene be so lyght*e*, so lusty, so beauteuouse, and*e* so fulfyllede w*ith* ioye, that nothyng shall*e* w*ith*stande theyme[27] that ys contrary to theyr*e* wyll*e*[28]. For they shull*e* haue ffull*e* knowyng of all*e* thyng*is* that eu*er* were doon*e* or shall*e* be doon*e*, for they shull*e* haue full*e* knowyng of the trynyte, the myght*e* of the fader*e*, the wysedom*e* of the sone, the goodnes of the holy gost; for in the syght of the gloryous[8] face of oure lord*e* god*e* they shullene [se][29] all*e* that may be seen*e*[30] off any creature; for as[8] seynt *Austyn̄* seyth̃, they shull*e* see hym*e* both̃ god*e* and man*e*, and they shall*e* see hem-self in hym, and all*e*[8] other thyng*is* more and lesse—for all*e* thyng*is* that nowe be hidde, shull*e* then*e* be opyn*e* both̃ in syght*e* and*e* knowyng. And*e* so they shall*e* be fulfyllede in theyr*e* .v. wyttes w*ith* all*e* man*er* of ioye; for lyke as a vessell*e* that ys[31] dyppyd*e* in the wat*er* ys wete bo*th*e w*ith*-inne & w*ith*-oute, aboue and*e* benethe and*e* on eu*er*y syde, and nomore lykore may resceyue for fulnesse, ryght*e* so shull*e* they that shall*e* be sauyde be fulfyllede w*ith* ioye and blys w*ith*-oute*n* ende. Also they shullene hane endeles lyffe in the syght*e* of the holy trinite, and thys ioye shall*e* passe all*e* other ioyes, for they shall*e* be in ful sekyrnes that they shullene neu*er* fayle off that excellent ioye. Also they shullene haue p*ar*fyte loue to-ged*er*, for eche off hem*e* shall*e* accorde to odyr wyll*e*; that he that ys in the leste ioye shalbe as ioyfull*e* of hym*e* that ys in the hyghest ioye,

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[1] so R; Ms. to kepe. [2] om; so R. [3] so f. and*e* om in R. [4] Ms. former*e*, R fore. [5] R hir owyn*e*. [6] R wepynge. [7] R in sorowynge, for om. [8] om in R. [9] Ms. grete. [10] R tho; s. om. [11] R han. [12] Ms. good*e*. [13] R poeples. [14] R ioy, on eras. [15] R toward*e*. [16] R be-waylidyn in. [17] R wildnes. [18] R of. [19] R godenes. [20] om. [21] R in. [22] R shewith. [23] Ms. swetnesse. [24] R devyne. [25] Ms. as. [26] R nevir so. [27] R adds: for thei shull*e* haue to grete fredom that nothynge shall*e* withstonde hem. [28] R likynge. [29] R know. [30] R done (corr.). [31] R om that ys.

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as though he were there in the same ioye. And so the ioyes[1] of that gloryous blysse may noo herte[2] thynke nor tonge reherse; ffor though alle the ioyes that alle erthely creatures couthe deuyse myghte be comprehendyde in oo ioye, yet were hit nat[3] in comparysone to the lest ioye that ys in that gloryous blysse. For the ioyes that bene there be so delycate, so comfortable and so fulle off swetnesse that they myghte dey for ioye, but þat god preseruyth hem fro deth; as[4] thoo that be in [the] horryble pytte off helle & stynkynge paynes[5] myghtene dyene for payne and tormentis the whyche [they] musten suffre, but that gode preserueth theym fro dethe. For oure lorde wolle that thoo þat hane[6] kepte hys commaundementis and hane submyttyde[7] hem to hys lawes, to lyue in blysse with-outene ende; and there-ayens tho that wylle nat obeye to hys lawes neyther kepe hys commaundementis, that they shalle[8] lyue in payne with-outyne ende. — Thys ys the ryghte spore that shalle haste hem to loue oure lorde in vertewe [of][9] goodnes, and to hate synne for fere of peyne (!)[10]. For yeff a creature myghte fele the lest drope off the leste ioye whyche[11] ys in that blysse, [he] shulde fele lytylle payne or ellys noone thowgh alle the peynes that euer were in erthe or shullene be, myghte be putte to hyme; for the grete loue [þat] suche a soule shulde haue to gode, and þe grete desyre that hit shulde haue to that endeles blysse, shulde so rauyssch the soule[12] that hit [shuld] fele noo paynes[13] that myghte be putte therto; neyther hit shulde haue no ioye of noone erthely goodys neyther off worldely worshyppys, but rather noying thane plesyng therto. Thys loue sterythe a mane more be a thowsandefolde thane done the peynes of helle eyther[14] of purgatory, to lyue vertuosly; ffor loue perysshythe[15] and putteth oute drede, and clensethe the soule fro synne, and maketh hit to see gode thorough gostly thoughtis, thorow gostly[16] redyngis of holy wrytte, and thorow gostly and holy[17] prayers, and to sty[18] to heuynly desyres. But I drede ther be many [þat] farene as[19] a chylde that ys borne in a depe prysone whyche ys bothe stynkyng and horryble to see. The moder, knowyng the wellefare that she hadde owte of prysone, ys in moche sorowe and care and heuynesse, desyryng with alle her myghte to be oute of prysone ayene in hyr welfare: but the chylde borne in myscheff of the prysone, and neuer hade better knowyng of welfare[20], yeueth lytelle tayle to that[21] myscheff in the prysone, for as louge as he hath hys moder with hyme and hys sustenaunce thowgh hit be but ffebylle, he maketh neyther sorowe[22] ne[23] care, for he longeth after no better fare, for he knoweth no better; for though hys moder telle hyme off the ioye and off the welffare that ys oute off prisone, off the sone and off the mone eyther[24] off the sterres, or[24] off the fayre floures spryngyng opone the erthe, or[8] of the byrdys syngyng, off myrthe, of melody, or[9] of ryche aray of lordys, of[24] ladyes, and of welthes owte of prisone the whyche she was wonte to haue, yet alle hyr tale ys but a dreme to the chylde, for he leueth[25] hit nat and therfor he longeth nat ther-after, and wylle nat for alle that blysse and welfare that she spekyth of forsake hys moder ne hys[26] febylle fare that he hath with hyr; and that ys for he leueth hit nat. And yet hit ys as þe modere seyth. But were the chylde onys owte off prysone, and se the myrthe, welthe and welfare that she spake[27] off, he wolde be fulle sory to go[28] ayene in to prysone there to lyfe[29] with hys modere; ffor alle hys lyf in prisone, whyche was furst lykyng Inowgh to hym, shalle[30] thane be to hyme fulle bytter and paynfulle, and therto he shulde neuer haue ioye ne reste in herte tylle he were ageyn in that welffare whyche he sawe oute of prisone. Ryghte so this[31] folk of thys worlde borne and browgth forth in sorowe and care and moche trauayle in thys wrecchede worlde[32] that ys foule and stynkyng as a prisone; for they hane so moche loue and lykyng one theyre erthely moder and[8] of theyre company, that ys to say one erthely thyngis, that they hane no lykyng in heuynly thyngis ne longyn[33] nat ther-after; for though

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[1] R ioy. [2] R man. [3] R noght. [4] R and. [5] R horribill & stynkkynge p. of helle. [6] R han. [7] R & submitten. [8] om in R. [9] Ms. ande. [10] PC & haste in heuenli weie. [11] R that. [12] Ms. soules. [13] R peyne. [14] R or. [15] R partith. [16] thoughtis—gostly om in R. [17] and holy om in R. [18] Ms. sey; PC & ofte to fle to heuen by desire. [19] R as it doth by. [20] R bettir faire. [21] R of the m. of. [22] R om neyther s. [23] R no. [24] R and. [25] R sawe, on eras. [26] R the. [27] R sho spekith. [28] R wend. [29] R lye. [30] R shuld. [31] R thus; so om. [32] R liffe. [33] Ms. longyng.

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her gostly mod*er*, holy chyrche, and*e* her gostely[1] ffad*er* god*e*[2] hym-3elf, fad*er* off all*e*, telle hem the blysse and*e* the wellfare whyche ys in the blysse off heuyn*e*, hit ys to theym*e* but a dreme as the tale off the moder ys to the chylde in prysone, [3]that they hane noo sad*e* feyth̃ theryn*e*. And tryste itt fully, though̃[4] they beleue nat that hit ys so[5] as oure moder holy chyrche tellyth̃, howe ther ys in this worlde but stynke and*e* horrybylyte and a foule dongeon*e* in comp*a*rysone of that heuynly blysse, yet hit ys so as her gostly fader seyth̃, and*e* nat the lese for her mysbeleue. Neu*er*-the-lese take hit for certeyn*e* that they shall*e* neu*er* haue parte neyther ffelyng of that blysse[6], but they wol beleue and*e* trust fully that hit ys so as theyr*e* moder*e* holy chyrche telleth̃. Wherfore w*ith*drawe youre hert*is* from erthely thyng*is* and sette [not] youre loue to[7] moche on*e* youre erthely mod*er*, ne[8] truste her nat, for though̃ she speke neu*er* so fayre and behote yow neu*er* so well*e*, she ys false and*e* woll*e* dysceyue yow at the last. For she fareth̃ as the nykar*e*[9] or[10] meremaydene, that cast[11] opon*e* the wat*er* syde dyu*er*se thyng*is* whyche semen*e* fayre[12] and gloryous to man*e*, but anone[13] as he taketh̃ hit and*e* weneth̃ to be sure theroff, anon*e* she taketh̃ hym*e* and*e* deoureth̃ hym. Ryght*e* so thyne erthely mod*er* casteth̃ oute fayre and*e* gloryous thy*ng*is to thy sygh*te*, she casteth̃ oute grete rychesse and worldely goodys and*e*[14] wor*s*hyppes and*e* flesshly lust*is*, whyche ben*e* fastned*e* to[15] the rope off hope of longe lyff, and[4] assone as thow towchest hem*e*, that ys to say as sone as thow desyrest hem*e* and laborest w*ith* all*e* thy myght*e*, w*ith* all*e* thyne herte and w*ith* all*e* thyne thought*is*[16] to haue hem*e*, anone she drawet̃h the rope off longe lyfe, that ys, she seyth̃ 'thow[17] arte yonge and may lyue longe, and*e* therfor laboure to haue goodys and*e* gete the wor*s*chypp, that thow mayst lyue esyly in thyne age. And thow[18] lyue in lechery, in glotony, in pryde, in extorsyon*e* or in any wro*ng*full*e* takyng*e*, when*e* thou comest to age than shalt thow mowe doo grete almes, and so by pr*a*yers[19] off pore men shalt thow haue foryeuenesse'; and so thorow hope off longe lyfe and*e* of other mennes pr*a*yers[19] thow̃h[20] thou lyue stylle in synne, [she] wyll*e* take and*e* deuoure the in the fyre off helle. And therfor trust her nat; but set thy trust, thyne hope, thyne loue in thy gostly moder that ys to beauteuouse and trust[i][21] to be-leue opon*e* hyr, for she seyth̃ nowther*e* behotyth̃ but that[22] shall*e* be p*er*formed*e*, yeff thou wolt obey to[23] her*e* byddyng*is*[24]. For yeff thou haddest felt ore seyn*e* the lest blysse that ys in heuyn*e*, then*e* all*e* the ioyes and lykyng*is* that thow hast in thys worlde of erthely thyng*is*, shall*e* than*e*[4] be to the grete bytt*er*nes, sorowe and*e* care. Example haue we off *seynt Petyr* whom Cryst ladde opon*e* the hyll*e* off Thabor w*ith* Iohn*e* and*e* Iames, and ther he schewed*e* but a lytyll*e* off [the][25] blysse of hys manhode, whyche was hys face shynyng as the sonne, hys clothys were whyte as snowe, and*e* Moyses and*e* Helyas appered*e* w*ith* hym*e* in grete blysse and*e* in gr*e*te[26] mageste. Than Petyr seyd*e* vnto oure lord*e* Ih*e*su: 'Lord*e*, hit ys good to vs to be here, and make we thre tabernacles, on to the, another to Moyses, and[4] another to Hely, and late us all*e*wey dwelle her*e*', and so anon*e* in the sygh*te* of that lytell*e* blys in comp*a*rysone off the blys that ys in heuyn*e*, he forgatte all*e* the blysse off thys worlde, for he cared*e* neyther*e* for mete ne[27] drynke ne[28] for clothy*ng*; [29]hym thought*e* he myght*e* haue lyned*e* there[4] w*ith*outyn*e* ende by that blysfull*e* sygh*te*, *Luc. 9°*. Also seynt Powle was rauysshede in to heuen*e* and*e* had*e* seen*e* the vysyons and the pryuytees off god*e*; after*w*ard*e* all*e* hys lyfe in thys worlde was to hym*e* a peyn*e*, so moche he longed*e* agayne to that blysse: wherfore he seyd*e*: *Infelix ego homo sum, quis me liberabit de corpore [mortis] huius*, that ys: '[I] vnsely man*e*, who shall*e* delyu*er* me from the body [of this deth? I covett to be departid the soule from the body] and to be w*ith* Cryste w*ith*outyn*e* ende?' Moyes was w*ith* god*e* in the mount of Synay fourty dayes and fourty nyghtes meteles and*e* drynkles, fedde[30] be the p*r*esence and the speche of god*e*; and yet sawe he but lytell*e* off hys blysse. Sythen*e* than Petyr, Powle,

[1] R holy g. [2] Ms. (and R) and*e* god*e*. [3] R for overl. [4] om in R. [5] R it is not so. [6] R gloriouse bl. [7] R ou*er*. [8] R and. [9] R nekir. [10] R or the. [11] R will cast. [12] R golde feir. [13] R als sone. [14] R & worldely w. [15] R bi. [16] R thoght. [17] R þat þou. [18] thogh thou. [19] R pr*a*yer. [20] R if. [21] R caste þe. [22] R þat at. [23] R till. [24] R byddynge. [25] Ms. hys. [26] R om in grete. [27] R ne for. [28] R nethir. [29] R for hym. [30] R full.

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and Moyses werene fulfyllede and myght haue lyfede withoutene ende in[1] the syghte off that lytelle blysse, moche more thene after the day of dome alle tho that shullene be sauyde and go[2] to blysse bothe body and soule, shullene be fulfyllede with ioye, blysse and comforte whyche neuer shalle haue ende.

Now, brother or syster that heryst or redest[3] thys sympylle wrytyng, take hede off thy horse, whyche ys thy body, that he be made buxome and mylde vnto the soule whyche ys hys master. Also take hede that the soule be welle armede with gostly armour, whyche beene vertewes, and that the spere, [the] swerde, and the shelde be nat lefte he-hynde; and haue mynde off thyne rewarde whyche ys putte in thyne eleccione. Thynke what blysse thow mayst haue, yeff thow wolt trauayle and quyte the as a trewe knyghte in thys gostly batayle; and ther-ayens what peyne, woo and tormentys thow shalt haue in fyre off helle, yeff thow be a coward and wylle nat fyghte ayenst thy gostly enemyes but consentest to there wykede counsellys and wylle nat obey to goddys commaundementis and to hys lawe. Also be ware off thy erthely moder that she dysseue the nat; but trust in thy gostly moder, for she ys trew and trusty to truste vpone and to be-leue vpone; and yeff thou doo thus, thane shalle thow come to endeles blysse whyche man was ordeynede to in hys furst creacione, amen.

Explicit tractatus de hello spirituali et Armatura pertinente.

[1] R by. [2] R com. [3] R seiste.

Treatises of Ms. Univ. Coll. Oxf. 97.

The following 5 pieces are given from Ms. Univ. Coll. Oxf. 97, written at the end of the 14th century; they are also all extant in Ms. Addit. 22283 (Simeon Ms.), which, though mainly a copy of Ms. Vernon, in these pieces copies the Univ. Coll. Ms.; all except the 2nd are found in Ms. Laud 174, the 1st and 5th in Mss. Harl. 1706 (2nd half of the Ms.), Ff V. 45, Ff VI. 55, Tanner 336, Douce 13; the 5th in Ff II. 38 f. 6. The 1st and 5th have been ascribed either to R. Rolle or to Wicliffe (cf. Tanner s. v.), but belong probably to neither, being — with the rest of the tracts — the works of a southern author of the end of the century. Ms. Univ. Coll. is the leading Ms.

9. (The myror of synneres).

Ms. Univ. Coll. 97, p. 253.

(An abridged, free translation of the Speculum peccatoris, ascribed to St. Augustine (Opp. Migne VI, 983), St. Bernard, and R. Rolle[1]).

Heere bigynneth a sentence ful good and profitable to rede, which is i.-cleped 'the myrour of synneres'.

For þat we been in the wey of this failyng lyf ande oure dayes passen as a schadewe, þerfore it nedeth ful ofte to recorde in oure mynde that[2] oure freelte and oure deedly seeknesse maketh vs so ofte to forȝete. But what thyng is þat? Certis, it is þat highe sentence of hooly writ þe whiche al-myȝty god, wilnyng oure profit þorugh his grace, hath ȝeuen to vs by þat blessed Moyses his prophete, seienge thus: *Vtinam saperent & intelligerent, ac nouissima prouiderent*[3], that is: Wolde god þat men sauouredyn and vnderstoden, and purueieden for the laste thynges! O þat noble and þat profitable sentence, not oones but ofte-tymes needful to be rehersed, that is: Wolde god þat men sauouredyn and vnderstoden and purueieden for the laste thynges! ¶ My deere brother, i. prey þee vnderstond wel what þow redist. For þe bisy vnderstondyng of this sentence is distruccion of pruyde, quenchyng of enuye, medicyne of malice, dryuyng awey of licherie, voidyng of boost and of vanytee, informacion of leernyng, perfeccion of hoolynesse,

[1] The Mss. (Vesp. E I, Reg. 17 B XVII, &c.) mostly contain an abridgment of the original Latin tract, and it is perhaps this abridgment which is owing to R. Rolle.
[2] *al.* þat þing þat. [3] Deut. 32. 29.

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and reparaylyng of euerlastynge heelthe, and þerfore the prophete pleinyng oure greete blyndenesse, preieth with pitee seiynge thus: Wolde god þat men sauouredyn and vnderstooden and purueiedyn for the laste þinges! But allas, allas! for al to fewe han this vertew, fful fewe þeer been þat sauouren þis heelful sentence: fful fewe there been þat setten bifore þe eiȝen of here mynde þe knowynge of here owen infirmyte, here bodily corrupcion, þe mynde of here synnes, þe day of here deeth, and the horrible peynes of helle. Be-hold now, freend, how profitable a myrour it is for synneres, the inwardly biholdyng of this highe sentence, that is: Wolde god þat men sauouredyn and vnderstoden[1], and purueieden for the laste thynges! For ȝef þow ofte biholde thi-self in this myrour, and ȝef þow bisily studye to sette thus þi-self bifore thy-self, doutelees, thow schalt be strengere þau Sampson, moore waar þan Dauyd, and wiser than Salomon. Thise men, for þei weren rechelees in biholdyng of hem-self in this myrour of for[e]sight, thei fellen in to here lusty desires, and to blyndenesse of here flesch. And sitthe þise men fellen in to so horrible synne, in the whiche theer was so greet strengthe, so heigh wisdom, and so greet waarnesse: with how muche studye mooten we þanne awake in biholdyng on this myrour, in the whiche is soo muche freelte, so greet vnkunnyng, and so muche recheleeshede. And for this skyle been þise þre men i.-red and i.-spoken of in hooly churche, that þei schulden be to vs a myrour of for[e]seynge, and not to þe ensaumple of fallynge; so þat noon of vs truste in his owene strenȝthe, ne presume in his owene wisdom, but euermoore to be bisy for the helthe of oure soule, and neuere to forȝete oure deedly corrupcion. For alle þei þat been recheles in suche maner of lokynge in this myrour, neither thei sauouren, ne thei vnderstondyn, ne þei bysyen hem to purueye for the laste þinges. And for þat we schulden euere be bisy aboute this studye of bifore-waarnesse, the sentence of god moeuyth vs, seiynge thus: The men that been withouten counseil and purueaunce, wolde god þat thei sauouredyn, and vnderstoden, and purueieden hem for þe laste thynges! ¶ To this heelful sentence loke þat þow biholde, and that nouȝt passyngly, but with greet studye & riȝt good auysement: ffor riȝt as encens smelleth not but ȝef it be put in to the fuyr, so no sentence of hooly scripture may sauoure to the redere ne to þe herere þeerof but ȝef it be i.-boyled in[2] herte with bisy and brennyng studye of it. And therfore, wolde god þat men sauouredyn, and vnderstoden, and purueieden for the laste thynges. Biholde, brother, thre thynges been set bifore þe in this myrour: Sauoury knowyng, vnderstondyng, and purueaunce. For god wole that þow sauoure þat þou knowest; that þow vnderstonde; and þat [þow] be of good purueaunce. ¶ As for the firste, god wole þat þow knowe þat this lyf is passyng, al bilapped in wrecchednesse, soiet to alle maner of vanytee, defouled with filthes of synne, corrupt with couetise, and þat it schal perisshe with-ynne schort tyme; so þat in as muche as this world is knowen to bee moore vil, in so muche it may the liȝtloker be dispised for loue of þat lif that euer schal laste. ¶ For the secounde, god wole þat þow vnderstonde þat þow koome naked in to this world, and naked þow schalt goon hennes[3]; ffor of eerthe þow weere i.-maad, and in to eerthe þow schalt turne. Wepynge þow koome in to this wrecchednesse, with teene and traueil þow hast endured thi dayes, and with sorwe & woo þow schalt passe hennes. Vnderstond þerfore how wooful is þin entree, how chaungeable is thy lyuynge heere, & how feerful is thy passyng awey. Ande passyng al this vnderstonde, i. prey þee, that in this vaale of weepyng þow art bothe seeke and an outlawe, ful poore in vertues, fful vnstable in thy lyuyng, and happily thow schalt not abide til to-morwe. Oo brother, ful wel schal þee bee ȝef þowe sauoure & vnderstonde thise thynges þat i. telle þee, and ȝef þow wolt write hem in thyn herte as in a book; & namely ȝef thow bisye the to keepe in thy mynde thise two versis[4] next folwynge: *Viue deo gratus, mundo toto*[5] *tumulatus, Crimine mundatus, semper transire paratus*, that is: 'Lyue thankful to thi god, buried al to the world, Maad al cleene of synne, & reedy euer to goon henne'. Lo nowe, my deere brother, now hast þow i-seye in this myrour what þow schalt sauoure, and what thow schalt vnderstonde. ¶ But now as for the thridde, lat

[1] Ms. vnderstonden. [2] *al.* in the. [3] Iob 1. 21. [4] Sim. vers. [5] r. toti.

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see what þow schalt purueye: preynge thus with the prophete: *Notum fac michi domine finem meum, et numerum dierum meorum quis est, ut sciam quid desit michi*[1], that is: 'Lord, make myn eende i.-knowe to me, & which is the noumbre of my dayes, that i. may knowe what me fayleth'. O þat profitable preyer, þat heelful contemplacioun, and þat necessarie askynge of god; nouȝt for to coueite to knowe bifore tymes & momentis, the whiche the fader of heuene hath sette in his owen power, but þat þow knowe and vnderstonde that þow art but an outlawe, a gest, and a pilgrym heer in this wrecchide lyf, a freel man and a feble, and luytel while abydyng vpon þis eerthe. For ȝef þow biholde wel to the schortnesse of this lyf, and seest how the lakketh sufficeaunt tyme to fulfille inne penaunce for thy synnes in trew keepyng of the heestis of god and in encresyng of thi perfeccion, þow schuldest bothe sauoure and vnderstonde; and ȝef þow wolt sette the sodeynte of deeth bifore þe eiȝen of þi mynde, doutelees þow schuldest þanne withouten lette dispise al þe boost of þis lyf, þe bisynesse of worldly vanytee, & alle þe lustes þat longen to the flesch, and sette wise & waar kepynge of thi wittes, and bisily purueye þee for the laste thynges. For alle wise men awaiten as bisily to the eende of euery thyng, as to the bigynnyng, and rathere moore; & verreily he is proeued for wise, that so wel þenketh of rekenyng bifore rekenyng, þat he may after in tyme of rekenyng eschewe peril of rekenyng. ¶ But now perauenture þow seist to me thus: 'Sire, i am al reedy to doo after the counseil of god, þat i. may sauoure & vnderstonde & purueye for the laste thynges: but whiche been my laste thynges that þow spekest of?' Soothly thei been thoo the whiche þe holy goost spekith of to þee by Salomon, seyinge thus: *Fili, in omnibus memorare nouissima, et ineternum non peccabis*, þat is: 'Sone, in alle thynges haue in mynde thy laste thynges and þow schalt not synne with-outen eende'. He synneth with-outen eende, that deserueth peyne withouten eende; the which synne and peyne a man may redilokest eschewe by contynuel thenkynges of his laste thynges, as it is schewed by thise verses[2] that folwen: *Non melius poterit caro luxuriosa domari, Mortua qualis erit quam semper premeditari*, that is: 'A lecherous flesch may no better be temed, than euere to thenke byfore what it schal be after þat it is deed'. And therfore ful blessed schalt þow be ȝef þou holde with contynuaunce this holy bithenkyng of thi laste thynges.

'But whiche been þise laste thynges for the whiche men schulden purueie?' Sykerly thei been tho thynges that schullen falle to þee in that feerful hour of thi deeth, whan þi wrecchede soule schal passe out of thi careful body dredyng and quakyng. For trust it wel þat in þat dreedful hour þee were leuer to haue the freendschip of god[3], þan alle the lordschipes of the world. For whiche of thi freendis þouȝ thei comen with swerdis & armes, with oostis of poeple or with mylions of goold, mowe in þat laste grisly and dreedful hour doo þee eny comfort or help? Sothly, þeer schal noon mowe comforte the of alle þat þow now loueste cleerly without a cleene conscience of thyn owene, þough þow loke to be holpyn of men; for refut schal þeer noon bee þanne, but at god al-one. Thenk þerfore by the self, i. prey þee, with what dreed he schulde be dred, with what loue he schulde be loued, and with what honour he schulde be worschiped, oure lord & oure god verrey Crist Ihesu, the whiche oonly by hym-self is myȝty to do vs refut after oure deth. And þerfore bryng it ofte to[4] thi mynde, that dreedful day of thy passynge, and eer thi wrecched soule departe fro the prison of thi flesch, let it purueye whider it may goo. Worche þerfore nowe suche thynges that mowen bothe helpe & spede þee in þat way, and leeue þilke thynges þat mowen lette þee. ¶ In this maner of thenkynge the soule conceyueth forthenkynge, fforthenkyng bryngeth forth confessioun, and confession norisscheth amendynge and ful asseth makyng[5], and alle thise togidere engendryn in a man verrey hope strecchyng in to god, and parfit meeknesse in a man self. For what thyng is in eny mannes wit þat sonner meeuyth a man to mekenesse, to kepyng of hym-self fro vanytee, to voydynge of vnriȝtwisnesse, & to perfeccioun of holynesse, than

[1] Ps. 38. 5. [2] S vers. [3] Lat. crede mihi, ad huius rei tremende consideracionem maluisse debueras providenciam possidere, quam totius mundi dominationem. [4] S in. [5] *al.* Lat.

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doth the consideracioun of a mannes corrupcioun and hys freelte, of his deedlynesse, and of the dreedful day of his deeth? For whan a man bigynneth to wex seek & his seeknesse groweth, þe conscience dreedith, þe herte quaketh, the heed stoupeth, the wyttes waasten, his strengthe faileth, the visage wexeth paale, the tunge engleymeth, the teeth stynkyn, the speche wexeth thynne, the breeth gooth awey, the body croketh, the flesch widerith, and alle the beaute is turned in to filthe and corrupcioun; whan the body is buried, it falleth in to powdir, & is turned alle in to wormes. Bihold now, brother, this is an horrible sizt; but it is a [ful] profitable myrour. O ful happy is he þat bisily biholdeth hym-self in this myrour: ffor þeer is no craft, medicyne, ne techyng, þat so soone distruyeth vice, & plaunteth vertewes, as doth þe inwardly biholdyng thus of a mannes laste thynges. And þerfore, wolde god þat men sauouredyn & vnderstoden, and purueiedyn for the laste thynges! ¶ For what thyng, after þat it is deed, waxeth so vyl as a man? For the flesch of a man is moore vyl than the skyn of a schepe[1]. For though a schepe dye, sum profit cometh þeerof: the skyn is take fro the flesch, and on it men writen in both sydes; and whan a man dieth, alle dieth with hym the flesch, þe skyn & þe boones. Be a-schamed, þow proude man, bee aschamed! thow þat hast moore likynge to leerne & to reede on the bokes of vanytees than on the bookes of holy writ! Zit be a-schamed, & heere what the prophete seith to þee and to alle suche in his psalme: *Apprehendite disciplinam, ne quando irascatur dominus et pereatis de via iusta*, that is: 'Take ze techyng of amendement of maneres, lest oure lord bee agreued and ze perissche fro the rizte way'.

O how feerful a sentence is this, and howe muche to be drad! ffor it is openly schewed be this sentence, that alle þoo schullen perisshe that taakyn not this heelful techyng of amendement. And therfore oure lord seith þus by Moyses his prophete: *Omnis anima que non fuerit afflicta die hac, peribit de populo meo*, that is: 'Euery soule schal perisshe þat chastiseth not it-self' by hertly forthynkyng and laweful amendement of his maneres, 'this day', that is to seye: in this present lyf, whan the lizt of grace & of mercy schynyth openly, take it who take wole; ffor who so wol not now taake tyme of forthynkyng, schal after hys deeth haue no place of forzeuyng. And þerfore be soore a-dred þow wrecched chaityf synner, þow proude flesch, thow vile careyne, bee soore a-dred! þow wrecche, bee a-dred! Cast awey thi pruyde, fflee fro vanytee, and taak to the this heelful techyng of amendement, lest þow perissche. Be-hold in this myrour and see what þow hast been, what þou art, and what thow schalt bee. ¶ Thenk of how vile a mater þow woxe vp in thy modris wombe, how vyl al thyng is whan it passeth fro thee, be it neuer so deynteuous whan thow receyuest it; and last of alle, bihold how vile wormes mete þow schalt be lyggyng in thy graue. Bihold now, þow wrecche, what mateer þow hast of sorwe moore than of ioye, what mater of meeknesse moore þan of pruyde. And what so euer þat fooles doon, loke euer þat þou be munnyng[2] of thy-self: Let the world wexe vil to þee, eer thou be vil to hit. And ouer al þis bihold in this myrour how þat in the laste horrible & dreedful houre, whan thi wrecchide soule schalle passe fro thi body, anoon þeer schullen be reedy & present a greet & an horrible multitude of wykked spirites, mynistres of the foule feend of helle, rizt as it weeren as meny lyouns rorynge for to chase thy soule as for here pray. ¶ Thanne sodeynly þeere schullen appeere ful horrible plases of peyne and of derkenesse, Places of drede and of quakynge, Places of gryndynge of teeth & of wepynge. Theer schal bee fretynge of wormes, and the hidous noyse of punysschede soules cryengge: 'Woo! Woo! Woo be to vs, þe synful wrecchede sones of Eue'! And whan alle thise thynges and oother moo lyk to þise, zee and a þowsand-foold worse thynges þen mowen be spoken, [ben][3] i-herd, i-seye and felt of the wrecchid soule passynge out of the caareful body: how grysely and how muche dreed, feerdnesse & tremblynge schal thanne be in it, the whiche tunge may not telle. ¶ But no[w] i. aske of thee, seyenge thus: ¶ What schal it thanne profite to þe al thy boost of kunnynge,

[1] Cf. I p. 428 v 364. [2] S mungyng (H myndful). [3] om in Mss.

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þe pompe of the poeple[1], the vanytee of the world[2], and al the dignytee of worldly couetise?[3] Sothly, it schalle but encrece thi peyne & thi woo, and after the quantite of thi lusty lyuyng heere, schal stoonde the quantite of thi peyne þeere. And therfore amende þee now, whiles tyme is of mercy, so þat þow be not dampned in the dreedful day of goddes greete vengeaunce. And leerne wel, eer þow go hennes, to sauoure, to vnderstonde, and wisely to purueye þee for the laste þinges; so þat þow bee euere-moore reedy, what tyme þat oure lord cometh to clepe thee, for to entre with hym in to the blisse þat euer schal laste. To þe whiche blisse god brynge vs, that boughte vs with his precious blood. AmeN.

10.

A meditacion of þe fyue woundes of Ih*es*u Crist.

Ms. Univ. Coll. 97, p. 262[4].

Byhold specialy in þe fyue mooste notable wou*n*des, two in his blessed hoondys, & two in his blessed feet, and þe mooste opene wounde in his riȝt syde. In to thise woundys of Cristes blessed hoondys & feet, with Thomas of Ynde put In thyne fyngres, that is to seye thyne mooste sotyle þouȝtes & desires. And in the wou*n*de of Cristes blessed syde, sytthen it is the largeste and deppest, put in alle þin hoond, that is to seye al þi lyf and alle þine werkes, and þeere feel Cristes herte so hoote louynge þee; ande also þeere feel Cristis blessed herte-blood sched for thee and to rau*n*some thi soule, also þeere feel the watir of Cristis syde stremynge out as of a welle of lyf, for to wassche þe and alle mankynde of synne. And þanne cleeche vp watir of euerelastynge lyf withouten ende of þise fyue mooste opene wou*n*dis of Crist as out of fyue welle-sprynges. And vnderstond, see & bihoolde & leerne þat þe wounde in Cristes riȝt hoond is the welle of wysdom. The wounde in Cristis lyft hoond is the welle of m*er*cy. The wounde in Cristis riȝt foot is the welle of grace. The wounde in Cristis lyft foot is the welle of goostly comfort. The largeste and the deppeste wounde þe whiche is in Cristis riȝt syde, is the welle of euerlastyng lyf. ¶ Out of þe welle of wysdom in Cristis riȝt hoond, cleech vp þe holsum watir of trewe lerynge and techyng; leerne þeere how muche Crist god and man louede mannes soule, and how precious is mannes soule, ffor by-cause of the greete loue of mannes soule Crist Ih*es*u, þat is the wysdom of the fadir of heuene, schulde and wolde by þe ordynaunce of the blessede trynytee suffre his riȝtwys riȝt hoond so dispitously to be nayled to þe cros. ¶ Out of þe welle of m*er*cy in Cristis lyft hoond, cleech vp deuoutly the swete watir of remission and forȝeuenesse of oure synnes, and leerne bisyly heere for thy sauacion this lessun of mercy; for not-withstondyng þat the while mankynde was enemy to god, and eer that man hadde deserued it of god, ȝet oure blessed fadir of heuene spared not his owen sone but suffrede hym to be streyned on the harde cros, moor*e* dispitously & greuously þan euer was schepys skyn streyned on the wal or vp-on þe parchemyn-makeris harowe-aȝens þe sonne to drye, ffor it is likly þat þe blessede armes of Ih*es*u Crist weren so soore i-strayned and sprad abrood on þe cros for oure loue, þat þe veynes to-broston. Leerne heer þanne in this welle of mercy in Cristis lyft hoond, in whos lyft hoond hongynge and weldynge been alle richesses in heuene and in eerthe, how muche is his loue & how greet is þat flood euer flowyng and also spryngynge of his merey frely p*rof*red to man, þat suffrede so grisly and greuously his blessede armes to be sprad and nayled to þe cros, to profre his mercy and hym-self to vs his vnkynde enemyes. Therfore sitthen euerlastynge goode god hath it of kynde, of custome & of myȝt to do mercy, þat neuer may ceese ne faile but ȝef god loste his kynde, or l*o*ste[5] his vertue, or loste his myȝt; but sitthe this may neuer faile in goode god al myȝty, al connynge & al welwillynge: þerfore tristily and stedefastly out of þis welle of the wounde of Cristys lyft

[1] S world. [2] S people. [3] Lat. terrene cupiditas dignitatis. [4] In Ms. Simeon, this piece is found fol. 61b. [5] Ms. lefte.

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hoond clecch vp þe watir of euerlastynge mercy of Ih*es*u Crist. ¶ Out of þe welle of grace in Cristys riȝt foot, clecch vp þe watir of goostly refresschynge, by bithenkyng þe inwardly what grace of sauacion was profred to vs alle in þat þ*a*t Crist hym-self wolde suffre his riȝt foot so grisly to bee wounded of the whiche foot holy wryt speketh þat the foorme þat it tredith vp-on is worschipful for it is holy; and so hard to be nayled to the cros þat he wolde neu*er*e parte fro thee but ȝef þow wolt alweies forsake hym. Heere þ*o*u myȝt liȝtly cleche vp watir of greet grace profred to vs alle. ¶ Out of þe welle of gostly comfort in Cristys lyft foot, cleech vp þe Ioyeful watir of spiritual comfort & gladnesse, þat þe kyng of blisse louede so hertly oure soules þat for sauacion of vs he wolde suffre so soore a wou*n*de with þat hydous nayl þorugh his lift foot þat was so tender—ffor þeer koomen to-gidere þe veynes fro Cristys herte; and þus suffrede oure blessede Ih*es*u for helpyng of vs. Heer we mowen cleche vp of þis blesside welle watir of goostly comfort and ioyeful gladnesse of oure soules with-outen eende. ¶ Out of þe largeste and deppeste welle of euere-lastyng lif in þe moste opene wounde in Cristys blessed syde, cleech vp deppest and hertyliest watir of ioye and blisse withouten eende, biholdyng þeere Inwardly how Crist Ih*es*u god and man, to brynge þee to euerlastynge lyf, suffrede þat harde and hydous deeth on þe cros and suffrede his syde to be opened and hym-self to be stongyn to þe herte with þat grisly spere, and so with þat deelful strook of þe spere þeere gulchide out of Cristys syde þat blysful floode of watir and blood to rau*n*sone vs, watir of his syde to wasshe vs, and blood of his herte to bugge vs. For loue of þise blessede woundes creep in to þis hoot baaþ of Cristys herte-blood, and þeer bathe þee; ffor þeer was neuer synne of man ne of wo*m*man þouȝt ne wrouȝt þat was laft with louely sorowe and hertly repentau*n*ce, þat þeer ne ys in þis welle fully remyssion to buggen it, and watir of lyf fully to clensen it and wasshen it. Therfore reste þee heere, cou*n*forte þee heere, lyue in Cristys herte w*ith*-outen eende AmeN.

(Follows E. Rolle's Form of living.)

II.

Heere bigynneth a ful good meditacion for oon to seie by him-self al-oone.

Ms. Univ. Coll. 97, p. 305.

Ȝef þ*o*u coueite to be maad cleene in soule as it may be heere, of al þe stathel of synne the which wol alweies leeue in þee after þi confession be þow neuer so besy, so þat þow mowe by þat clennesse bee maad able to receyue þe special grace of god in encresynge of þi p*er*fection: thanne bihoueth þe a certeyn tyme nyȝt by nyȝt or day by day contynuynge, as longe as þe þinketh it doth[1] þe good, in sum pryue place [be] by þi-self, and þeere gedere to-gidere þe myȝtes of þi soule, & specially þi mynde, in biholdyng of þi wrecchide lyuyng, seiynge þus with herte or with mowth, or with bothe to-gedere, ȝef þe bothe leste, & ȝef þe þenketh þat it doth þe good to do so: 'Lord Ih*es*u Crist', and eft-soones reherse þise thre wordes 'lord Ih*es*u Crist', til þe tyme þat þe þenke & þat þow feele verreily þin herte acorde with þi mouth, and þanne passe forth & not erst, þough þow schuldest seie it neuer so ofte til þat it so bee. And whan þat it is so, seie þanne þus forth as i. telle þee, with þat saame acordaunce of herte and with mowth: 'Lord Ih*es*u Crist, i am þat wrecche, þe mooste wykkede synnere & þe mooste wlatsum of alle, þe whiche so wondirfullye haue wratthed þin highe maieste & so ofte. þat my wyt may not suffice[2] to telle it; for my synnes been as þe soond of þe see, þe whiche for multitude mowen not be noumbred'. In þis biholdyng & heere, þow schalt sighe and sorwe as deeply and as hertly as þow maist; ffor, þat þ*a*t smythes[3] file dooth to þe rusty iren, þe saame goostly doth a sorweful

[1] S do. [2] S suffre. [3] S þe s.

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and a deep-fet sighynge to a synful herte. After þis biholdynge thus of þi wrecchide lyuynge in general, þow schalt haue mynde and[1] biholdynge of þe kyndenesse of þi lord god; and seie þus, bothe with herte & with mouth as it is seid bifore: 'Lord god al-myȝty, sum tyme whan i. hadde no beynge and was nouȝt, þow brouȝtest me forth to þin ymage and to þi liknesse in to so noble a beeynge aboue alle oother creatures, þorugh þe whiche, hadde i. not synned, i. myȝte haue had þee by grace in þis lif, and in þat oother haue seie þee face to face in blisse. And i, þis wrecchide erthely worm, þe mooste vyleste synnere of alle, haue in so muche deserued þe streitnesse of þi riȝtwys doom, þat but ȝef þow helpe me ȝeuy*n*g me þi mercy, it weere bettere to me neuere to haue been bore'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of þe kyndenesse of his incarnacion, seiynge þus, bothe with herte & with mouth ȝef þe bothe luste: 'Lord Ih*es*u Crist, art þow not he þat highe kyng of aungelis, so lowely mekynge þee and so wilfully for me takynge vpon þee alle þe charges & þe wrecchednesses of mankynde as hunger, þurst, and coold, with al þe remanant saue synne & ignorance; and i. lord, this wrecchide erthely worm, not mekyng me but highyng me in so muche þat i haue displesyd þin highe maieste, chaungynge þee þat art þe welle of euerlastyng*e* goodnesse for a fewe foule stynkynge fleschly delytes[2] of þis wrecchide lif? A deere Ih*es*u, whider may i flee? huyde me may i. not, and schew me dar i. not'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of the kyndenesse of his passion, and seye þus: 'Was it not Inough to þe, my swete lord Ih*es*u, þus to bicome man for þe loue of man, but ȝef þow ouer þat for þe releeuynge of so menye deedly wrecches tokest vpon þee to suffre so harde betynges, so *in*numerable woundes, þat fro þe sole of þi feet to þe coroune of þine heed was no lyme ne skyn of þi blessede body þat it ne fomede ful of þi precious blode? A, i. wikkede curside wrecche, what may i doo? i am cause of þi deeth. Wheer may i wone? for by riȝtwis doom of resun alle the creatures þat been bitweene heuene & helle schulden fiȝte aȝen my oonly body. Nowe trewely, lord, i. am wel apaied þat þei so doo: Let hem ryse, lord, as þin owene seruauntȝ of þin owene houshold, and venge with maistrie her lord & here makere of me þis straunche fremde wrecche, þat so traytourly haue been cause of my lordes turment'. Here þow schalt sighe & sorwe as þow dedist bifore, hauynge goostly mynde of his p*rec*ious passion, wounde by wounde, to þe holugh of his herte. But by-cause þat thise three kyndenesses bifore nempned, þat is to seye: thy makynge, his mankynd takynge, and his p*rec*ious passion, haan bee do generally to alle oothere as wel as to þee: þerfore schalt þow after þis haue special mynde of sum special kyndenesse doon to þin oonly body bifore menye oothere, and seye þus: 'A goode swete lord Ih*es*u Crist, how menye as worthi and by a þousand-foold moor*e* worthy þan i, han be suffred of þee, swete lord, for to dye, su*mm*e in here modres wombes, and su*mm*e soone after here burthe bifore eny bapteem, and so to bee dampned to eendeles derknesse; and su*mm*e to lyue in here hethenesse to here [deth]-day, and so to be dampned to eendeles peyne? And i., sweete lord Ih*es*u, of þin ouerhaboundaunt goodnesse & þorugh þe grace of bapteem am brouȝt in to þi foold, þe whiche is holy churche, to be a scheep of þi flokke pasturynge in þi lawe, þere be kept and saued fro þat apert dampnacion of alle mysbyleuy*n*ge'. Here schalt þow þanke þi lord god as hertly as þow maist; & after þow schalt þenke þus and seye with þi mouth: 'How meny moor*e* worthy and fer moore able to grace þanne i. am, by-cause of meny moo goode dedes doon after here bapteem þan i. haue doon after myn, been riȝtfully suffred of þee, swete lord, su*mm*e to been honged or heded, styked or drenched or sodeynly, deed in sum deedly synne, and so to be dampned to eendeles fuyr? ȝe sikerly, lord, it may be þat a þowsand moore worthy þanne

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[1] m. a. erased in S. [2] S dilices.

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i. am haan bee lawefully dampned to þe boilyⁿge put of helle, þeere for to wone as longe as þou schalt be in heuene, for fewere synnes þan i. haue doon myn oonly body. And ȝet hast þow, my swete Ih*es*u, cleped me aȝen to þe grace of repentaunce in þis lif, þorugh þe whiche i. may be kept & saued fro al apert vengeau*n*ce in þis lif, and after þis lif fro þat horrible dampnacion of alle fals cristene men in þe day of doom'. Heere schalt þow þanke þi lord as hertly as þow maist; and afterward þenk þus & seye with þi mouth: 'Lord god fadir of mercy and of comfort, what schal i. doo? for i may not make amendis of myne i*n*numerable synnes þat i. haue wrecchedly wrouȝt aȝens þi wil, I may not þanke þee of þe ou*er*haboundant goodnesse & kyndenesse þat þow hast graciously doon to me, and ȝet i., þis[1] stynky*n*ge wrecche, vnnethes kan see þise greete kyndenesses doon to me. Now trewely, lord, i. weere worthy to be deed, slayn other hanged as an hound. But for i. may not sle me my-self, & also i. shulde not, þerfore i. biseche þee, lord god al-myȝti, þat þow wolt sle me þi-self, þat so wrecchedly haue doon to þee. And ȝef it so bee þat þi greete pitee and þi greete goodnesse so bynde-In þi riȝtwisnesse þat þow like not to slee me thy-self, þanne i. biseche þee þat þow wolt sende þin aungel of riȝtwisnesse with his brennynge swerd, to taake vengeaunce vpon me. And ȝef þi muchel meeknesse & þi grete mercy wol not suffre þee to fulfille þe vengeaunce þat i. haue deserued, and me ouȝte not by þi lawe lord for to slee my-self for þanne dampnede i. my soule, þanne wol i. do þat in me is, and alle þat i. may doo: Heere i. ȝelde me to þe as þi boonde-man and þi prisoner, & þi p*er*petuel seruaunt, and[2] alle þe dayes of my lif neuer to departe fro þi seruyce. And þis, lord, wol i. do as mannes freelte wol suffre & specially myn, þe whiche freelte i. biseche þee to strengthe with þi grace for þi muchel mercy AmeN'. Heere shalt þow falle to þe grounde & ȝelde þee to him as meekly and as hertly as þow maist; and after þat sitte vp and reste þee, þenkynge thus: How gode þat god is in him-self, and how fair þat he is in his aungelis, and how lordly þat he gouerneth alle hise creatures; and after þat, how swete he is in his loueres; and last of alle, how mercyful he is in[3] synneres. And þanne seye þus bothe with herte and with[1] mowth, withouten eny feynyng*e*: 'My goode Ih*es*u, haue mercy on me. My faire Ih*es*u, haue mercy on me. My lord Ih*es*u, haue mercy on me. My swete Ih*es*u, haue mercy on me. My mercyful Ih*es*u, haue mercy on me. And not oonly on me Ih*es*u þough i. haue most neede, but in alle þe creatures quyke and deede whiche þow hast bouȝt with thy p*re*cious blood AmeN.'

12.

Heere is a good meditacion, the which seynt Anselme maade.

(A translation of St. Anselmi Meditationum II, (Migne 158, col. 722).

Ms. Univ. Coll. 97, p. 310.

My lif fereth me soore, ffor whan i. bisyli enserche it it semeth to me outher synne, or withouten fruyt wel-nygh al my lif, and ȝef eny tyme þeer be seyn eny fruyt þeer-Inne, ȝet it is þanne but as it weere feyned, or imp*ar*fit, or in su*m* manere corrupt, so þat outher it may not plese god as it schulde do, or ellys it fully displesith him. Therfore now þow synful wrecche, þi lif not wel-neigh al, but fulliche al, outher it is in synne & dampnable, or it is vnfruytful & despisable. But wharto make i. departesun bitwene vnfruytful and dampnable?...[4] ffor it is certeyn & trewe þat Treuthe seyde him-self in þe gospel: *Omnis arbor que*[5] *non facit fructum bonum, excidetur et in ignem mittetur*, that is to seyn:

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[1] om. in S. [2] r. in? [3] S in his. [4] Lat. adds: Utique, si est infructuosa, est et dampnabilis. [5] Ms. qui.

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'Euery tree þat bereth not good fruyt schal be kut doun and cast in to þe fuyr'. And verreiliche, what profitable þing þat i do, outrely i. acounte it nouȝt for to answere[1] to þe sustynaunce of body þat i. mysuse. But who fedith eny beest þe whiche profiteth not as muche as it wasteth? and ȝet neuerthelees, mercyful god, þow norisschest, fedist, and abidist þin vnprofitable worm, and stynkynge in synne. And wel i. may seie 'stynkynge in synne': ffor withoute comparisun moore suffrable is a roten hound to men, þan is a synful soule to god; and muche moore wlatsum is such a soule to god, þan is such an hound to men. Allas allas, now may i. clepe þe no man, but schame & repreue of al men, moore vile þan a beste, and worse þan a careyne. My soule is soore anoyed of my lif; I am soore a-schamed for to lyue, and dye dar i. not. Therfore what schalt þou now doo, a[2] þow synnere? Certes nouȝt, but þat al þi lyf þow wepe al þi lif, so þat it al weepe it al. But ȝet in þis also is þi synful soule wrecchidly wondirful and wonderfully wrecchede, by-cause þat it sorweth not so muche as it knoweth þat hit schulde; but þus it slepeth siker in slouthe, riȝt as it knewe not what it were worthy to suffre. What dost þow, þou bareyne soule? whi art þou so slough, þow synful soule? Þe day of þi doom cometh, It is riȝt neiȝ and swift in his comynge. A day of wrath is þat day. A day of trouble & of anguyssch. A day of caare and of wrecchednesse. A day of myst and of derkenesse. A day of cloude and of whirlewynd. A day of trumpe & of clarionynge[3]. A þat bitter voys of þe dreedful day of oure lord! Whi slepist þou, þow synful soule and worthy to be wlated; whi slepist þow? For who so waketh not, & who so quaketh not at so greet a þunder, certes he slepeth not, but he is deed. Thow vnfruytful tree, wheer been þi fruytes? Thow tree þat art worthy an ax & a fuyr, worthy to be kut and brent, wheere been þi fruytes? Sothly þow hast nouȝt but prikkynge þornes and bitter synnes; þe whiche wolde god þat þei prikkeden þee so soore by forthenkynge þat þei weren broke, and so schulden þei waxe to þe so bittre þat þei schulden vanyssche awey. Perauenture þow wenest þat eny synne be luytel: but wolde god þat þe streyte doomesman heelde eny synne luytel. But allas, is it not so þat alle synne by brekynge of goddes heestes vnworschipeth god? Ȝus sikerly, ȝus. What synne þanne dar eny synnere seie þat is luytel? forto vnworschipe god whanne is þat luytel? A þow druye and vnprofitable tree worthy to euerlastyng fuyr, what schalt þou answere in þilke day, whan it schal been asked of þee to þe twynclynge of an ee alle þe tyme of lyuynge ȝeuen to þe how þou hast dispended it? Thanne it schal be dampned in þe what so euer may be founden of werk or of slouthe, of woord or of sylence, to þe[4] leeste þouȝt, ȝe and of alle þat þow hast i-lyued, ȝef it haue not be dressed to þe wil of god. Allas! how meny synnes schullen breste vp þeere without warnynge as it were enemyes liggynge in a wait, þe whiche þow seest not now? Certes fer moo, & happily moore grysly, þan been þilke þat þou seest now. How menye þow wenest now been not yuele, how menye þow wenest now been gode, with open visage schullen þanne schewen hem to þe alther-derkest synnes? Theere withouten doute þou schalt receyue as þow hast wrouȝt heere with þi body. Thanne, as now, schal not be tyme of mercy: Thanne, as now, schal no forthenkynge be receyued ne eny amendement suffred. Thenk þerfore heere what þow art worthy to receyue þeere, and what þow hast doo. Ȝef þei been meny goodes and fewe yueles, make muche ioye; ȝef þei been [meny] yueles and fewe goodes, make muche sorwe. A thow vnprofitable synnere, whethir þise thynges suffice not to þee for to make in þe hidous and greet gronyng in sorwe? whether þise þinges suffice not to þee for to drawe out of þee mergh and blood in wepynges? Cursed be þat wrecchede hardnesse, þe whiche þus heuy hameres been to liȝte for to breke! A þat ouer-dulled slouthe, þe whiche þus scharpe prikkes been to blunte for to stire! Allas for sorwe of þat deede slepe, þe which so grisly a þunder is to hoos for to wakene! A þow

[1] Lat. nullatenus illud compenso alimentis. [2] Ms. And. [3] L. clangoris. [4] Ms. þee.

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vnprofitable synnere, ynouȝ þise thynges schulden bee to þee euere[1] for to contynewe in waymentynge: thise þinges oughten to suffice þee euermore to sobbe bisyly in wepynges. But wharto schal i. feynyngly be stille, and stele eny þing fro þe eyen of my soule, of þe heuynesse and þe gretnesse of my wrecchede ȝouthe: In pyne of þe whiche þeer schal þanne aryse withoute eny auysement so hastif sorwes & so wonderful woes, þat sodeynly of hem þere schal growe an vnsuffrable tempest? Ceertes, þow wykkede synnere, al þis spedeth not to þee. And nathelees, þouȝ i. seie al þat i. may þenke, ȝet may it not be lykned to þat þat þe þing is in it-self. And þerfore let þin eyen weep by day & by nyȝt, and neuere to be stille. Put-to weiȝte vp-on weiȝte, & sorwe vpon sorwe, fferdnesse vpon feerdnesse, and woo vpon woo: ffor he schal deeme þee to whom it falleth to punysche what þat eny trespassour or inobedient to god synneth; þe whiche hath ȝolde me good for euelle, and to whom i ȝelde yuel for good; the whiche is now þe mooste suffrynge, and þanne schal be þe mooste vengynge; now þe mooste mercyful, þanne þe mooste riȝtful. Allas allas, to whom haue i. synned? God i. haue vnworschiped. The[2] al-myȝty i. haue wratthed. O i. wrecchede synnere, what haue i. doo? to whom haue i doo? how yuele haue i doo? Allas þow wratthe of þe al-myȝty, falle þow not vpon me. Thow wratthe of þe al-myȝty, where maist þow be taken in me? Ceertes þeer is no þing in al me þat may suffre þee. O þe anguyssches and þe annuyes þat schullen þanne bee: For on þat oo syde schullen bee synnes accusynge, on þat oother syde streit riȝtfulnesse soore afferynge; bynethe, þe opene derkenesse of helle, aboue, þe wrathful domesman; withinne, a smertynge concience, and withoute, þe brennynge world. Vnnethes þe riȝtwys shal bee saued; a synnere þus biseged, where schal he holde hym? Thus constreyned, where schal i. huyde me? how schal i. appere? For to huyde me it schal be impossible, and for to appere it schal bee vnsuffrable. I schal seeche where to huyde me, but nowhere fynde it; me schal agrise to appere, and euere i. schal be present. A who is he þat schal delyuere me fro þe hoondis of wratthed god? where[3] schal i haue helthe? where schal i. haue counseyl? Who is he þat is cleped þe aungel of greet counseil, þe whiche is cleped sauyour, þat i may crye on his naame? Ceertes, it is Ihesu, he him-self is þe iuge whom i. dreede so soore. Looke vp þerfore aȝen now, þow synnere, bee of good hope and dispeire not. Hope in him whom þow dreddest. Fle to him fro whom þow fleddest. Crie vpon him meekly for mercy, whom þou hast soore agreued by pruyde. Ihesu, Ihesu, for þin naame Ihesu, do to me after þi naame Ihesu. Forȝet now Ihesu þis proude trespassour, and bihold with mercy þis wrecche clepyng þi naame, Thy sweete naame, Thy delitable naame, Naame of comfort to synneres and of blessede hope. For what is Ihesu to seie but 'sauyour'? Therfore Ihesu, for þin owene self be to me Ihesus. Thow þat maadest me, lat me nouȝt perisschen. Thow þat bouȝtest me, lat me not be dampned. Thow þat maadest me þorwe þi goodnesse, lat me not perisschen þoruȝ my wykkednesse. And as þow art þe mooste mercyful, suffre not my wykkednesse to leese þat þin al-myȝty goodnesse hath maade. Mercyful Ihesu, i. biseche þee know þat þin is, and wipe it a-wey þat is ootheres. Ihesu, Ihesu, haue mercy whiles tyme is of mercy, þat þow dampne not in tyme of þi doom. For what profit schalle be to þee in my bloode, ȝef i. schal descende in to euerlastynge corrupcion? 'For dampnede men schullen noone preise þee, ne eny of þoo þat goon down in to helle'[4]. Ȝef þow wolt suffre me lord entre in to þe broode bosum of þi mercy, it schal neuere bee þe streiter for me. Receyue me þerfore, moost desirable Ihesu, Receyue me with-inne þe noumbre of þin chosyn; so þat i. bee fed in þee with hem, and preise þee with hem, and þat i. withouten eend ioye in þee, with alle þoo þat louen þi name. Amen.

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[1] Ms. euere euere. [2] Ms. Thee. [3] Ms. Wheree. [4] Ps. 113. 17.

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13. (Of three arrows on Doomsday).

Ms. Univ. Coll. 97, p. 316.

(This piece is an imitation of that ed. I, p. 112, and which is undoubtedly R. Rolle's).

Of þree arwes þat schullen bee schot on domesday.

Who so wol haue in mynde þe dreedful day of doom so þat he mowe be moeued *with* dreede to flee fro syune, as þe wise man biddeth his sone—*Memorare nouissima et ineternum non peccabis*, þat is: 'Haue mynde on þe laste þinges, þat is day of doom, and it schal kepe þe fro synne': heere ȝe mowen fynde sumwhat writen þeerof, how oure lord speketh by Ysaie þe prophete seienge þus: *Egredietur dominus de loco suo vt visitet iniquitatem habitatorum terre*, þat is: 'Oure lord schal weende out of his place for to visite þe wikkednesse of hem þat enhabiten þe eerthe'. Ceertes þis doom schulde souereynly be drad; ffor, as muche as he now doth mercy, so muche schal be þanne doo streit vengeable riȝtwisnesse. For it is of god in liknesse, as it is of þe sonne. The sonne holdynge his cours passeth out of þe signe of þe lyoun in to þe signe of þe virgyne, and out of þe signe of þe virgyne in to þe signe of þe balaunce. The lyoun is a strong beest and a fel, & in þis signe was Crist þe sonne of riȝtwisnesse bifore þe incarnaciou*n*; ffor þat tyme he was so fel þat what man þat braake hise biddynges, anoon he schulde bee deed—ffor, as it is seid, a man was doon to deeth for he gederede stikkes on þe sabat-day. But out of þis signe of þe lyoun he passide in to þe signe of þe virgyne, whan he took mankynde & was borne of þe virgyne Marie: and þanne was he maade moore redy to doo mercy, þan euere he was to doo vengeaunce. Thanne it bigan, & ȝet it lasteth, þat he, þat seide wha*n*ne he was in þe signe of þe lyoun: *Anima que peccauerit cito morietur*, þat is: 'The soule þat synneth, anoon it schal dye'; now, wha*n*ne he is in þe signe of þe virgyne, seith þus: *Nolo mortem peccatoris, sed magis ut conuertatur et viuat*, þat is: 'I wol not þe deeth of a synnere, but moore þat he be turned þeer-fro and lyue'[1]. But, certes, out of þis signe þus of þe virgyne, he schal passe in to þe signe of þe balaunce, at þe day of doom, wheere he schal weye alle oure þouȝtes, oure woordes, and oure werkes in euene peys of his riȝtwisnesse, þat he may ȝelde to euery man after þe trouthe of his desert. And what he schal þanne doo? heere þow what he seith now by þe prophete: *Congregabo super eos mala, et sagittas meas complebo in eis*, þat is: 'I schal heepen vpon hem here eueles, and i schal dispende alle myne arwes vpon hem'. Three scharpe arwes schullen bee schot of oure lord in þat day vpon hem þat peere schullen be dampned. The firste arwe schal be of clepynge to þe doom, whan as him-self seith: *Venit hora ut omnes qui in monumentis sunt, audient vocem filii dei, et procedent qui bona egerunt in resurreccionem vite, qui vero mala, in resurreccionem iudicii*, þat is: 'Tyme schal come þat alle þoo þat been in graues, schullen heere þe voys of þe sone of god, and so passe forth to þe doom'. Thanne þe wrecched dampned soule schal come to þe body, and seye to hit: 'Aryse þow curside caityf careyne, fro þis tyme forth withouten eny eende to be felow to þe deuel, and enemy to al-myȝty god. Now þi ioye schal be turned in to woo, þi delit in to bitternesse, and þi lauȝtre in to wepynge. Now þi wrecchide schort lust schalle passe in to euerlastynge sorwe. Now it is fulliche fallen fro the, what so þow desiredest; now it is comen to þee alle þat þow dreddest. Now it is agoo al þat þow louedest; and now it is comen al þat þow hatedest. Cursid be þow, þow wrecched careyne; for in pyne of þi synnes, þi delices, and þi wykkednesses, sith i. passide fro þee i. haue besyly brend in helle. Cursed be þow helle-broñde, ordeyned to þe fuyr of helle þat neuere schal be quenched. Cursed be þe tyme in þe whiche i. first was coupled

[1] Ms. lyuen.

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to þee, for now i. may not leeue þee, thi cursed companye i. may not eschewe; wol i. or nyl i., I am constreyned to be knyt aȝen to þee. Goo we þerfore togidre bifore þe dreedful domesman, þeere for to heere oure euerlastynge dampnacion'. Thanne shullen alle þe wykkede men see þe iuste cause of here owene dampnacion writen with here owene hoondes in þe book of here consciences, boothe leerid and lewed, and reedyn it hem-self. And ȝef þou seie þat lewede men kunne not reede, .i. seye þat þeer is noon so lewede þat he ne kan reede þe lettre of hys owene writynge. Thanne þei schullen see þe domesman as he weere wood, forwratthed aȝens hem. Of þis woodnesse & þis wratthe speketh þe prophete in þe firste psalme of penaunce, where he preieth to be delyuered of hem boothe, seienge þus: *Domine ne in furore tuo arguas me, neque in ira tua corripias me*, That is: 'Lord, in þi woodnesse ouercome me not with skiles, and chastise me not in þi wratthe'. Noman þenke þat wratthe or woodnesse or eny suche troubled mannes passion may be in god; but herfore þei been set in scripture, for þe werkes of god in punysschynge and vengynge of synne schullen taake effect of suche passions as been wratthe and woodnesse in al synneres, þat outher schullen be chastised by pyne þat schal haue eende as is purgatorie, þe whiche pyne is cleped heere þe wratthe of god, or elles þat schullen be pyned by vengeaunce in þe horrible peyne of helle þat neuer schal haue eende, þe whiche is cleped heere þe woodnesse of god. Al þis þe prophete Dauid sauȝ in spirit, and þerfore he in persoone of alle synneres, felyng him vnmyȝty to bere euer either, first asketh to be delyuered of helle, and sitthen of purgatorie, seienge þus *Domine ne in furore* &c., as ȝef he seide þus to oure vnderstondyng: 'Lord, i. biseche þee þat in þe dreedful day of doom, wheere þow schalt haaue þe to synneres as a man þat weere wood, spaaryng no þing, þat þow ouercome me not with skiles in fynal conclusion, so þat i. be not convict for euere and be ateynt in a schameful inconuenyent of euerlastynge reproeue; & herfore i. seye Argue me not, ffor arguynge, as clerkes knowen wel, is to ouercome an oothere with skiles. But ȝef me grace, goode lorde, so to argue and forto ouercome with skiles of þi lawe þe erroures of my blynde conscience heere in þis lif, whiles tyme is of mercy, þat i. may hertly forthenke hem, and cleerly confesse hem, and lawefully amende hem, by ensaumple of newe cleene lyuyng to men, feruent preier to god, and by discreet chastisement of my-self heere whiles i. lyue, so þat þou haue no wil to chastise me in þi wratthe after þis lif in purgatorie. And þat it be þus, *Miserere mei domine quoniam infirmus sum*, þat is: Haue mercy on me lord; for i. am vnmyȝty to bere euereyther, that is þin arguyng in þe doom, ne þi chastysement in purgatorie, but it so be þat i. be vp born with þi mercy'. O that dreedful day of oure lord! Panne schullen alle wykked men see hem sitte in þe doom with Crist, whom þei haue heere dispised; and in þis sight been troubled with an horrible dreede, seyenge þe woorde of þe wise man: *Hii sunt quos aliquando habuimus in derisum &c. Nos insensati &c.*[1], þat is: 'Thise been þoo þe whiche sum tyme we hadden in scorn and despit. We vnwitty wrecches heelden here lif woodnesse, and here eende withouten honour: but lo now how þei been acounted amonges þe sones of god'. Thanne amonges al þat multitude þei schullen not fynde oon þat schal haue compassion of hem, but alle schullen bee glaade & consent with god in here iuste dampnacion, after þe woordes of þe psalme seienge þus: *Letabitur iustus cum viderit vindictam*, þat is: 'The riȝtwis man schal be gladed whan he schal see þe vengeaunce'. Thanne, as Crist seith in þe gospel: thei schullen seche for to entre in to þe creuys of stones, and in to þe swelwys of þe eerthe, fro þe dreedful face of oure lord. Thanne schullen þei preie monteynes to falle vpon hem, and hulles to huyden hem, so woo þei schullen be on euery syde. And þis is þe wounde of þe firste arwe. The secounde arwe schal be an arwe of scharp repreuyng of alle fals cristene men, whan he schal seie to hem þus: 'I was an-hungred, and ȝe ȝeue me noo mete; I was a-þurst and ȝe ȝeue me no drynke; I was naked and ȝe ȝeue me[2] noon herbere; I was seek and in prison

[1] Sap. 5. 3. [2] H adds no clothes; I was a geste and ȝe ȝaue me.

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and ȝe visyted me not ne dede me no comfort'. O what þis voys schal bee dreedful whan it schal be seid to hem þat as ofte as þei deden not þise þinges to eny þat neede hadde in his naame, so ofte þei deden hem not to him. And no wonder þouȝ þis voys schal bee dreedfull*e* in þe day of doom, sitthe we reden in þe gospel þat Crist, whan he koom in fourme of a seruaun*t* for to bee deemed of þe false Iewes, seide to hem þat souȝten for to take hym: 'I am he': and a-noon þei ȝeeden abak and fellen to þe eerthe. Ȝef he[1] þat whan he was deedly and koom to be demed, hadde so feerdful a voys, þat with his oo woord þrewȝ to þe grou*n*de so meny steerne men of þe Iewys, a fer moore feerdful voys schal he haue whan he schal come vndeedly with his oost of au*n*gelis & of seyntes for to deeme þe quyke and þe deede, euery man after þat he hath deserued. And þerfore seith Iob: *Cum vix paruam stillam sermonum eius audire non possunt, tonitruum magnitudinis eius quis potest sustinere?* þat is: 'Sitthe man may vnneethes heere a luytel drope of his woordes, þe greete þunder of his doom who schalle mowe suffre?' As who seith noone. And þerfore seith seynt Bernard þus: *Cum peccator accusatus fuerit & consciencia propria contra eum testimonium perhibuerit et omnis creatura dei insurrexerit contra eum in vindictam, grauis vt sagitta erit vox domini ad sustinendum*, þat is: 'Whanne þe synful kaityf schal be accused, & his owene conscience schal bere witnesse aȝens him, and euery creature of god schal ryse aȝens him in vengeaunce: greuous as an arwe schal þanne be þe voys of god to suffre'. And þe prophete Ieremie seith: *Sagitta vulnerans lingua eius*, þat is: 'The tunge of him schal be as an arwe woundynge'. And þis is þe secounde arwe. The þridde arwe schal bee an arwe of eendelees dampnyng of alle wykkede men, whan he schal seie to hem: *Ite maledicti in ignem eternum qui preparatus est diabolo & angelis eius*, þat is: 'Goo ȝe cursede wiȝtes in to euerlastynge fuyre, þe whiche is ordeyned to þe feend and to þe aungelis of him'. This arwe schal wou*n*de hem þat it falleth on so greuously, þat alle þe lechis, phisiciens & surgiens, ne ȝet alle þe creatures in heuene & in eerthe, schullen not mowe heele þe wounde of it. Thanne schal þe opene eerthe swelwe hem down in to helle, wheere þei schullen be turmented with feendis euermore withouten eende. But allas! þeer been, i dreede, ful meny þat neuere wollen bileeue þise þinges eer þei feelen hem. Of whom seith seynt Euseby þus: *Ve ve*[2] *quibus est datum hoc prius sentire quam credere*, þat is: 'Woo, woo be to hem to whom it is ȝeuen rather to feele þise þinges þan to bileeue hem'. & þus eendeth þe þridde arwe. But þanne schal Crist turne to hem þat been on his riȝt half, and seie þus: *Venite benedicti patris mei, percipite vobis regnum quod vobis paratum est a patre meo ab origine mundi*, þat is: 'Cometh to me ȝe þat been þe blesside children of my fadir, and beeth parteneris of my ioye in þe kyngdom þat was ordeyned for ȝow by my fadir fro þe bigynnyng of þis world'. To þe whiche kyngdom and ioye he brynge vs þat bouȝte vs with his precious blood. AmeN.[3]

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[1] Ms. he þat. [2] Ms. de.

[3] In the Ms. follows: Sermo per Iohannem Gregory, Fratrem Augustinensem de Neuport: Be his awne propre blode he entred in, Hebr. 9; and then the following will:

Copia testamenti Roberti Folkyngham.

In þe name of almyghty Ihesu I, Robart F., beynge in hool and cleere mynde, þe VI day of Iuyll*e* þe ȝeere of our lorde a thousand þre hundreth foure-score & nynetene, make my testament and my laste wylle in þis manere. First I by-take my soule in to þe hondes of al-myȝty god, bysechyng*e* to oure lady seynte Marye and to all*e* þe hoole compaygnye of heue*n* to preye for mercy and grace for me. Also I by-qwethe my wrecchyd synfull*e* body to beeñ heere in erthe, abydyng þe dredful doom of god, in suche place and manere as yt lyketh to his wyse endeles purueaunce. Also I wyll*e* þat at myn enterement þere be a-bowte my body bot twey tapres of wex and foure torches of wex, þe whiche torches I will*e* be ȝeueñ to brenne atte þe leuacio*u*n of þe sacrement whil þei wil dure, in þe same chirche þat I schall*e* be beryed Inne. Also I will*e* þat in alle þe haste þat

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The same Ms. Univ. Coll. 97 in the beginning contains an Exposition of the 10 Commandments (which I here omit) and the following 2 pieces; all these are also extant in Ms. Laud 210 (beginning of 14. wanting), and N. 14 besides in Ms. Bodl. 938, Harl. 2398, Cajus Coll. 209 (a shorter text, from Ms. St. John's Coll. Oxf. 117, is ed. in Maskell Monum. Ritual. III p. 413).

14. (Visitatio infirmorum)[1].

Here begynneth how men þat been in heele schuld*e* visite seeke folke.

My deere sone or doughter in god, it semeth þ*a*t þ*o*u hiest the faste in þe way fro this lyf to godward. Ther þ*o*u schalt see alle þi forme-fadres, apostles, martirs, co*n*fessours, virgines, and alle men and wo*m*men þat been sauyd; and for gladnesse of suche felaschipe be þ*o*u of good confort in god. And þenk howe þ*o*u most after this lyf legge a stoon in þe walle of þe citee of heuen slighliche with-owte eny noyse or stryf. And therfore eer þ*o*u wende out of this worlde, þ*o*u most polissche thi stoon and make it redy, ȝef þ*o*u wolt not ther be letted. This stoon is þi sowle, which þ*o*u most make stronge thorugh riȝt byleue, and faire þ*o*u most it clense þorghe hope of goddis mercy ahd p*a*rfit charyte, the whiche heelyn[2] the multitude of synnes. The noyse þat þ*o*u most make heere in worchynge of this stoon, is ofte for-thynkynge[3] of þi synne, whiche þ*o*u most knowleche to god knowyng the gilty, and ther-after it is p*ro*fitable

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yt may he doo after my deth þere be sayde a thousand*e* masseȝ for my soule & for all*e* Cristeñ soules. Also I be-quethe to be dooñ in almess*e* after dyscreciou*n* of myñ Executou*r*s in alle þe hast for my soule, for þe soules of my fadre, modre and of all*e* hem þat I am endebted*e* to by way of kynde, by way of ffrendship*e*, or by way of restituciou*n*, for þe gode I haue had*e* of heres by any way, fourty pound*e* of golde, and ouer þat, þat þei haue part of all*e* þe preyou*r*s, good*e* dedes and almess*e* þat I haue do or ordeyned to be doo, as wel in þis testament as to-fore in alle my lyf. Sythene I ȝeue to William Flete my Cosyñ fourty marke of golde, and alle myn horses, a blew bed of Arras werke, twey payre schetes, my best haberiou*n*, my pysañ, my ketyll*e*-hat, and myn armynge sword*e* of Burdeux. Also I be-quethñ to Iohan of Brugge an haberiou*n*, a basynet, a longe dagger of Burdeux harneyside with syluer in manere of a sword. ¶ Also I ȝeue to Thomas Salman an haberiou*n* and a basynet. ¶ Also I by-quethñ to William Flete my Cosyn alle þe remanant of myn*e* armeur*e*. ¶ Also I by-qwethñ to *sir* William Countou*r* a longe sangwyn gowne furryd with Calabir. Also I by-quethñ to Thom*as* Heighelme a gowne of blak worsted*e* furred with beuere. ¶ Also I wylle þat alle þe debteȝ þat any man can*e* resonably axe, þat þei been payed. And þe remanant of alle my good*e*, where so it be in þe handes of my debtours or elles, I be-qweth it to Ionet my wyfe, to gouerne and susteyne with hir and Elianor*e* my doughtre, and*e* eke to doon in almess*e* for me, and for here, and for alle hem þ*a*t we been endebted to dooñ for by any way as sche may resonabely, nouȝt amenysynge gretely here lyflode ne here poure stat. The execuciou*n* of whiche thynges above-sayd after my last*e* wille to be doon and fulfillid*e*, I make myn Executou*r*s Ionet my wyfe, William Wenlok*e* Squiere, Sire William Countou*r*, Prest*e* Thomas Heighelme, Thomas Salman, William Flete my Cosyn; preyinge to hem for goddes sake for charitable dede of almess*e*, and for þe souereyn trust I haue in hem þat þei will*e* take þis charge on hem and refuse it by no maner way. Writen þe day and ȝere to-fore nempned with myñ owen honde in witnesse of my last*e* wille, and ensealed*e* with my seal. / *Probatum fuit hoc testamentum coram nobis Iohanne Lyntoñ, Reuerendi patris domini Thome dei gracia Cantuariensis Archiepiscopi Comissario generali, XII Kalend. Decembris, Anno domini Millesimo CCCmo Nonogesimo Nono. Et commissa est administracio Iohanne relicte & executoribus Reseruatis.*

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[1] This piece is a combination of extracts from St. Augustine's Visit. Infirmorum, and Anselm.
[2] B couereþ. [3] B biþenking þee.

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to þe to haue conseil of trewe preestes the whiche owen to blesse the poeple, tellynge hem that been sorwful for here synnes that þei schullen thorugh goddis mercy been asoylid of hem. The strokere[1] wherwith þou slykest[2] this stoon, is verrey repentaunce þat þou schalt haue in thyn herte sorwyng of[3] þi synne, smytynge thi-self on þe brest with greete sighyng[4] of sorwe and stedefast wil to turne no moore aȝeyne to synne. And whan þou hast maad redy þus thi stoon, þat is thi sowle, thanne myght þou go the redy wey to god, and legge þi stoon sykerliche with-owten noyful noyse in þe citee of heuene. And therfore i. conseile þe in þis lyf þat þou schryue the cleene to god and make þe redy; ffor grisely deuelys, the whiche han tempted men to synne in this lyf, wollen in the laste hour been ful besy to begile hem, and nameliche with wanhope[5] of goddys mercy. And this is not oonliche to telle[6] to syke men, but eke to hoole men, ffor euery day a man neigheth his deeth neer and neer, ffor the moore a man in this lyf wexith in dayes and ȝeres, the moore he vnwexith. For, as seyntes seyn: þe firste day in the whiche a man is born is þe firste day of his deth, ffor euery day he is diynge while he is in this lyf. And therfore seith þe gospelle: 'Awake[7], for þou wost neuere whiche hour god is to come, in thi ȝouthe or in thi myddel age or in thi laste dayes, or preuyliche or openliche'[8]. And therfore [loke] þat þou be alwey redy! For it is semliche þat þe seruaunt abyde þe lord, and not the lord his seruaunt. And nameliche whan greet haste is, he is worthi blame þat is vnredy. But grettere haste no man redith of, than schalle be in þe comynge of Crist. And therfore[9] waketh in vertues; ffor whan the ȝate is schet, it is neuere aftir openyd. And þerfore, brother or suster in god, wete þow þat god visiteth men for here synnes diuersliche: summe been visitid with scharp prisonynge, summe with sclaundre and bacbytyng, summe with ontrowthe of fals men, and[10] summe with diuerse seeknesse; and ȝef þat synne were clene awey, thanne seeknesse schulde slake. Here-of bereth þe gospel witnesse where Criste seide to ten myselis whanne thei weren heelyd of here lepre: 'Goth, he seith, and nyle ȝe[11] synne moore, lest ȝe fallen wersse', als who seith: for ȝoure synne ȝe hadde this seeknesse. And þerfore þe lawe wolde by ryght iustice þat no leche schulde ȝeue bodyliche medicyne to a seek man, but ȝef he were in wille to take goostliche medicyne and to leue þe synne þat woundeth his[12] sowle, schryuyng hym trewliche with good wille to don no moore euyl. For so[13] he resceyueth god, dwellynge in parfit charite. And who þat is treweliche thus i-schryuen and dwellith in verrey repentaunce, I drede not that[14] the seeknesse ne schalle slake whiche he hadde for his synne. Or elles his peyne[15] suffred with meekenesse, schal turne hym to muche merit in blisse after þis lyf. Perfore ȝef thi peynes slake not, comforte the in god in this manere.

How a man schulde comforte a nother þat he grucche not whanne he is seeke.

Brother or suster, louest þou god thi lorde? he or sche, ȝef thei mowe speke, wol seye ȝe[16]; or perauenture, ȝif they mowe not speke, thei wole thenke ȝe. Thanne thus: Ȝef thow louest god, þow louest alle þat he doth; ande he scorgeth the for thi profit and not for his; and þerfore þou schuldest gladliche suffre hym and loue hym, ffor he wol not punyssche twyes hem þat meekeliche suffren hym. And þat his chastisynge in this lyf is alle for loue, scheweth Salomon wher[17] he seith: 'Sone, grucche not a-ȝeyns the chastisynge of thi fader': ffor it is no sone whom the fader chastiseth not'. And this acordeth with resoun, and eke with comun manere of speche; ffor ȝef a man see a nother mannys childe do euele in his faders presence, and his fader chastiseth[18] him nought, thanne wol þat other man say that it is not his childe, or ellis that he loueth hym nouȝt; ffor ȝef he were his child, or ellis þat he[19] louede hym, he wolde chastise hym. And therfore be nought euele paied of thi fadres chastisynge of heuene, ffor he

[1] BH stroke. [2] B strikest, H smytest. [3] B for. [4] B sighingis. [5] BH dispeire. [6] B sey. [7] B wake. [8] BH apertliche. [9] B forþi. [10] om in B. [11] n. ȝe om in B. [12] B the. [13] Ms. se. [14] B þat ne. [15] BH peynes. [16] B ȝea. [17] B ther. [18] B chastise. [19] þat he om in B.

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seith hym-self: 'Whom i loue I chastise'. Also seeknesse of body, meekliche suffrid, maketh helthe of sowle[1], and soule-helthe is not but oonliche of god. Therfore despise not goddis scorgynge, but whanne god chastiseth the, þanke hym and loue hym, þat he amendeth the, [2]vndirnemeth þe, and blameth the; ffor alle this is token of loue ande scheweth[3] that he wol not punyssche the[4] in his wrathe ne in his woodnesse, but of his greet goodnesse he wole haue mercy on þe ȝef þou wolt[4] leeue thi synne. And þerfore þank thi god, and specialliche that he hath largid to synful men his mercy aboue his wrathe. Drede this lord as sone &[4] not as seruaunt: ffor he is thi iuge þat wol not dampne the but ȝef þow wolt not for lust and coueitise leeue thi synnne, but he wol haue mercy on the, and therfore mercifulliche he chastiseth the, and ther þow hast deseruyd euerelastyngliche[5] his wrathe and to be dampned for euere, he putteth-ouer his vengeaunce and of grete mercy he suffreth vs to amende owre defautes, and punysscheth vs but a while. And[4] þerfore dispise not his ȝerde of mercy, ne grucche not therazeyns, but suffre it gladliche, ffor alle þe domes of god been rightfulle. Now þanne[4], sitthe seeknesse of body is helthe of soule, and wole or nyle þou þow schalt haue it er þou dye, and ȝef þou grucche azeyns god, with þi grucchynge þou makest thi sowle moore feble and so þou harmest thi-self with thi grucchynge ffor nothyng is wers to a seeek man þan to be malencolious, and eke[4] þou greuest thi fadir þe whiche coueiteth to be thi leche, and þus as a fool[6] þou harmest thi-self in[7] double manere: oon is þat þou greuest thi god, another is [8]þou lesist thi meede þat þou schuldest haue ȝef þou suffredest alle maner diseses[9] pacientliche to þe deth; and þogh a man sum-tyme may not kepe pacience in sekenesse for greet accesse[10] of diuerse passions, neuertheles he schulde, byfore thei koomen and after þe passynge of hem, purpose in his sowle to suffre alle anoyes pacientliche, and whan his hors grucchith, þat is his flesch, his spirit schulde be redy to suffre, and aske mercy for þe grucchynge of his flesch, knowynge þat alle bodiliche anoyes suffrid meekliche in this lyf maketh þe sowle fayre and stronge and rightliche[11] to passe from purgatorie to heuene: wherfore we schulden with good wille herie[12] god, and with glad herte take[13] diseses. Thenk þat ȝef þou haddest be traytour to the kynge wherfore þou haddest deseruyd hangyng and drawynge, and he hadde forȝeue the thi deth and punyssched the but a lytul while in an esy prisoun: how moche were þou holden to hym. Muchel moore þou schuldest bythenke the how[14] thow hast be traytour to god and therfore deseruyd euerlastynge peyne, and ȝet this merciful lord forȝeueth vs heere eendeles deeth þe whiche we [15]deseruyd, and punysscheth vs here but[16] a lytel with bodiliche seeknesse, ȝef we wollen meekly take his chastysynge.

Ȝef deeth goo faste on a man, speke to hym thus.

Brother or suster in god, ȝif þou sawe or bithonghtest in thyn herte þe meschiefs of this wrecchid world and þe ioyes of heuene, þou schuldest desire to be with god þough þou were lord of alle this world, and ȝef þou stode in grace, thow schuldest desire to forsake it to come to heuene; ffor hooly writ seith: 'Blessede be þei þat dyen in god'. Loke þe bigynnynge of this lif is care and sorwe; lyuynge ther-Inne, what is it but muchel trauail withowte fruyt, tene and disese, where-þorugh many men been ouer-comen with diuers temptacions and forȝetyn here god, and so þei comen to an euyl ende? Loke nowe whethir it is better to dye wel or to lyue euele. Ȝef þou stonde in verray repentance and laste ther-Inne, stedefastlyche byleuyng in the mercy of god, thow maist dye wel. But harde it is to lyue wel fulliche in this wrecchede worlde, ffor þe holy prophete seith þat 'eueriche man is a lyere', þat is to seye, for his firste forfeture euerich man synneth whiles he lyueth in this wrecchide lyf outher for lyinge of seruynge god after his comaundement, or ellis for þat he serueth hym not aftir his worthynesse; ffor hooly writte seith þat seuene sithes in the day falleth the riztwyse man, and seynt Poul seith that no man lyueth in this lyf with-

[1] B soule hele. [2] B & v. [3] ande sch. om in BH. [4] om in B. [5] B endelesly. [6] B folily. [7] BH on. [8] BH þat þou. [9] BH of disese. [10] BH axes. [11] B liztlier. [12] B sch. deuoutly þank. [13] B resseyue. [14] B hou þat. [15] B haue d. [16] B wiþ a l. b. s.

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owte defaute. Ther-fore we schulden prey to god with greet desir, ȝif it were his wille, þat we weren deede and lyueden with hym. For þe wrecchidnesse of this world may no man telle. For heere is hunger of goddis lawe and fewe þat desiren ther-aftir, and þei þat thristen þer-aftir, been ofte-tymes slaked with bittere venym; and therfore þe charite of menye[1] wexith coold thorugh þe heete of wykked couetise, ffor long trauaille and greet þat men han aftir worldliche bisynesse, and lustes maken meny men so weery þat þei suffisen not to come to a good ende. For this lyf is ful of envye, [2]wrathe, glotonye, [2]lecherye, [2]prude, [2]slouth, couetise, [2]ffalshed, manslaughtre, and thefte, and of manye othere wykkednesse þat spryngen of thise, and ther nys no man þat he[1] ne hath summe of thise, ffor no man in this lyf lyueth with-owte synne; and manye men been acombrid[3] with alle thise, and ȝet thei kunne not ne wollen not dischargen hem. Ande therfore þise philosofres þe whiche knewen the wrecchydnesse of this lyf, maaden greet sorwe whan here children weren bore, and greet ioye whan thei dyeden and passeden from þe wo of this fals worlde; and as men fynden write, seyut Austyn whan he schulde be deed, spak to deeth in this manere: 'Welcome Deeth, end of alle wykkednesses; ffor þou art ende of trauaille to hem þat han heere wel trauaillyd; ffor thanne and no rathere[4] bygynneth parfitliche[1] goode mennes eese in endeles blisse[5]. What man may by-thenke þe profit and þe blisse þat thow bryngest with þe? Therfore þou art desirful to me. For a trewe cristene man may not euele dien, ffor aftir this lyf he schalle lyue with Criste.

Whan thowe hast tolde hym alle this, or ellys ȝef þou myght not for hast of deeth: bygynne heere eer his mynde goo from hym:

Brother or suster, art þou glad þat þou schalt dyen in cristene feith? Ꝑ ȝe[6]. Knowlechist þou to god þat þou hast not lyued aftir his comaundementȝ? Ꝑ ȝe. Art þou soory þat þou lyuedest not as þou schuldest? Ꝑ ȝe. Art þou in[7] good wille to amende alle trespassis[8] doon aȝens god and thyn euencristene, ȝef þou haddest space to lyue? Ꝑ ȝe. Truste[st][9] þou stedefastliche that god may forȝeue the and alle men here synnes, though þou ne noon othere make heere fulliche[10] asseth for hem? Ꝑ ȝe. Leuyst þou in god fadir alle-myghty, makere of heuene and of erthe and of alle þat been in hem? Ꝑ ȝe. Leuyst þou þat the fadir and the sone and the holy goost been ȝre persones and oo god? Ꝑ ȝe. Leuyst thow that oure lord Ihesu Crist goddis sone of heuene was y-conceyued oonliche of the hooly goost and tooke flesshe and blood of oure lady seynte Marie, and sche mayden ande moder aftir his burthe? Ꝑ ȝe. [11]Leuyst thow þat oure lorde[1] Ihesu Crist suffrede harde peyne and deeth for oure trespassis and[1] not for his gylt? Ꝑ ȝe. [11]Leuyst þou þat he was aftir his deeth buryed, nad roos the thridde day in flesch, and steygh to heuene, and sente þe holy goost, ande schal come to deeme boothe wikkede and goode, ȝeldyng hem aftir here trauaille? Ꝑ ȝe. Thankest thow hym of al thyn herte for thise greete goodnesses[12] þat he hath doon wilfullyche to mankynde? Ꝑ ȝe. [11]Leuyst þou þat þou ne no man may be sauyd but thorugh his passioun and his mercy? Ꝑ ȝe. While thi sowle is in thi body, put hoolliche[1] alle thi trust in his mercy, preiynge hym for his moder loue to[13] sette his greete passioun by-twixe his doome and thi synnes, ande trust treweliche þat he wol of his goodnesse doo to the bettre þan þou kanst desiren. And haue þou[1] therfore stedefastliche to thyn ende his passioun and his greete mercy in thi mynde, ffor there-thorugh oonliche been alle enemyes ouercomen. Therfore medle thi þought with his passioun, & wrappe[14] þe as in a cloth in his mercy, and trust stedefastliche ther-Inne; nouȝt thenkynge on thi wyf, ne on thyne children, ne on thi richesse[15], but oonliche[16] and stedefastliche on the passioun of owre lord Ihesu Crist, hauynge the hard passioun þat oure lord Ihesu Crist suffrede on the cros lastyngliche in thi mynde. [17]And ȝef þou byholde any cros or ymage

[1] om in B. [2] B &. [3] B combrid. [4] B soner. [5] B ioy. [6] B he answerip ȝea. [7] B Hauest þou. [8] B defautis. [9] Ms. Trusteth. [10] B ful. [11] B beleuyst. [12] BH goodnes. [13] BH þat he wol. [14] B wlappe. [15] From here extant in Ms. Laud 210, fol. 98. [16] L specialiche. [17] Cf. St. Aug. Vis. inf.

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y-maad with mannys hondys, wite þou wel þat it[1] is not god, and therfore sey or thenk in thyn herte: I woot wel þou art nought god[2] but ymaad[3] aftir hym, to make men haue þe[4] moore mynde of hym after whom þou art ymagid. Therfore, lord fadir þat art in heuene, mercy I aske the of alle þat I haue trespassid, and þe wilful passioun of oure lord Ihesu Crist the whiche he suffrede for mankynde, mercyful fadir of thi goodnesse be it bitwyxe me and myne euele dedys, and the greete merite of oure lord Ihesu Crist queeme it to þe for al þat I schulde haue disseruyd and doñ and dede not; and [5]also, mercyful lord fader of heuene, ȝef it be thi wille, i byseche þe that alle þe beenfetis [þat][6] oure lord Ihesu Crist [7]aftir thi biddynge dede heere in erthe for saluacioun of mankynde[8], stoonde bitwixe me and thi wratthe. And blisful[9] lady moodir of mercy seynte Marie, qwene of heuene, [9]lady of alle[9] this worlde, and emperise of helle, as þou disseruedest byfore alle wommen þorugh the goodnesse of god to beren with-owten wem of thi maydenhood Ihesu Crist saueour of mankynde, soo[9] þou biseche thi blessed[9] sone for me that alle[9] myne synnes be[10] forȝeuen[11]. And[9] lord al myghty[9] Ihesu Crist, sitthe thyn hooly gospel witnesseth þat þou wolt nought the deeth of synful man but that he bee turnyd from synne and lyue, haue mercy of me synful wrecche[9], after thi woord, and as þou blamedest Symount for he hadde indignacioun þat Marie magdeleyne[12] for hire synnes schulde neighe the, haue mercy of me moost synful, and lord [Ihesu[13] as þou clepedist Zachee and Poul and oothere diuerse from here[14] synnes, dispise nought me þat come to the wilfulliche wyth-owten suche clepynge; and though i haue longe leyn in my synne, thenk lord[9] on the greete mercy þat þou haddest and schewedest to mankynde that he schulde not schame ne despeire[15] of thi mercy alle-though he hadde longe leyn in synne, whan þou haddest no desdayn to reere Lazar alle-though[16] he hadde leyn in his graue foure dayes stynkynge[17]. And herfore i. truste to þe, lord[9], for þou art fadir al-myghty in whos mercy i. truste, to whos refuyt i. fle. With greet desire I come to þe hyenge: lord, dispise me not[18], thowgh i. be wrecched and synful[19], ffor i. truste fulliche[20] to thyn help in alle my greete neede. For i. knowleche þat[5] i. may not helpe my-self ne azeyn-bugge me with my dedys: but stedefastliche i. truste in thi passioun, that it suffiseth to make ful[21] asseth to þe fadir of heuene for my synnes. Therfore, lord, brynge me out of care and haue mercy on me; [22]I trust not to my dedys but i. despise to trusten in hem, ffullyche trustynge to thi greete mercy, dispisynge my wikkide dedys. For þou art my god in whom i. trowe stedefastlyche is alle myght and[23] mercy and good wyl[24], wherethourgh i. hoope to be sauyd. And therfore to the, þat art ful of mercy, i. knowleche my synne þe whiche i. haue doon thourgh[25] myn owene defaute. I knowleche my gilt: haue mercy of me, ffor i. trowe treweliche þat þou denyest thy mercy to noone þat treweliche trusten therto. And in trust therof i. forsake wyth alle myn herte this lyf, to lyue with the. In thyne hondis, lord alle-myghty and mercyful, I bitake my soule; For fro the bygynnynge of this worlde hath thi mercy be reedy to synful men, and so i. truste it schal be to me in myn eude. Therfore, god my lorde ful of trewth, take my sowle, for it is thyn; [26]doo therto as the lyketh; ffor i. woot wel[27] of thy goodnesse it schalle fare bettere than it hath disseruyd. Receyue it, and help it: for in thyne mercyful hondys I putte it. AmeN.[28]

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[1] L þat. [2] L my god. [3] L ymaged, BH ymage. [4] om in B. [5] om in L. [6] Ms. (& LH) of. [7] L whiche a. [8] om in LBH. [9] L & l. [10] LB be alle. [11] LBH f. me. [12] om in LB. [13] lord Ihesu om in LBH. [14] B hed. [15] Ms. disespeire. [16] BH þouȝ-al. [17] B stynkand. [18] LBH not me. [19] L s. & wr. [20] om in BH. [21] LH a ful. [22] L for I. [23] L & alle. [24] B goodnes. [25] B in. [26] L to do. [27] LB wel I woot. [28] L Explicit visitacio infirmorum.

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15.

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Diliges dominum deum tuum ex toto corde tuo, ex tota anima tua, et ex tota mente tua &c., Luce decimo.

'Thou schalt loue thi lord thi god of al thyn herte, of al thy lyf, of al thi mynde, and of al thi strengthes or myghtes; and thyn neighebor as thi-self'. In thise two comaundementz hangeth alle the lawe and prophetis. ¶ Thanne þou louest god of al thyn herte, that is to seye of al thyn vndirstondyng: whanne þou schapist alle thyn vndirstondyng prynciparlliche to knowe the endeles myght and rightwysnesse, the endeles wysdom and charite & mercy of thi god: howe god is redy & wylly & kunnynge to venge synne and punyssche wykkide men þat wylle not leue here synne, and how god is mercyful and kunnyng & myghty to forzeue synnes to hem þat han verray repentaunce of there wykkide synnes; and for this vndirstondyng of thi god þou most fle and destruye synne bothe in the & in other men vp thi power and wit, and kepe and teche the comaundementz of god, and mayntene rightfulnesse and good lyuynge, verray pees & charite; and þan þou louest wel god of alle thyn herte, þat is of al thyne vndirstondyng. ¶ Also þou louest god of alle thi lyf: whanne þou schapest alle thi lyf bothe in zouthe and in age, and in prosperite and aduersite, to [þe] worschip of god in clennesse and holynesse, herieng and thankyng thi god for al his grace and goodnesse and mercy, and for alle diseses and tribulacions þat he sendeth to þe in this lyf. ¶ Also þou louest god of alle thi mynde: whanne thou schapest al thi mynde to thenke on þe goodnesse of god, how he maade alle thynges of nouzt, not for his owne neede ne auantage but for his owne goodnesse and [þe] profit of his trewe seruantz, as been goode angelis and goode men; and to haue mynde on Cristes wylful and peynful passioun and deth, not for his owne synne but for oure greete synnes; and to haue mynde on þe dredful day of doome, and on the endeles blisse in heuene to goode men, and on the endeles stronge peynes in helle to cursede men that wol neuere amende wel ther foule lyf. ¶ Also þou louest god of al thi strengthes or myghtes: whanne þou spendist alle þi myghtes bothe of soule and body in seruise of god, and algates that thi wille be sugget to resoun, and in alle thynges y-confourmed to the wylle of god; and þat þou waaste nouzt the strengthe of thi body in vanytees and ydelnesse and synne, but kepe it in good mesure to do goode dedis to worschip of god and help of othere cristene men, ¶ and þat þou spende wel thi fyue wyttes, as Sight, Heryng, Smellyng, Tastyng, and Touchyng, and also spekyng; also to despise synne and to do good, and mayntene trouthe of godis lawe vp al thi power and kunnynge, and greet desire of rightwisnesse; and thanne louest þou god wel of thi strengthes. Thon louest thi neighebor as thi-self: whan þou willist hym good bothe in body & soule as þou schuldest by charite; as, zef thi neighebor be in goode lyf towarde god, be þou glad and ioyful therof, and norissche hym, conforte hym, and help hym ther-Inne, and zef he be in synful lyf, haue greete compassion & sorwe therfore, and vp al thi kunnynge & myzt bryng hym out therof by deuout preyer, by holy conseillyng and techyng, and by ensample zeuynge of thi good lyf, by dreede of greete peynes bothe in this world and purgatorie & in helle, and by confort of the greete mercy of god, and by confort of the endeles blisse of heuene how soone he may gete that by godes mercy and verray repentaunce & amendyng of his wykkide lyf. Zef he be at welfare of body and prosperite of worldly goodis with trewe lyf kepyng godis hestis, be glad therof and help hym ther-Inne, and apeyre hym not for no maner good of this world; zef he be at malese of body or ful nedy of worldlys catel, help hym and socour hym as þou woldest he hulpe þe zef þou were in the same disese, and algates as þou schuldist wilne to be releuyd by godis lawe of other myghty men. ¶ And not oonly loue thus thi neighebor at hoom, þat is thi frend, but a straunge man and thyn enemy, ze

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though he be hethen or soudon; for alle ben bretheryn in kynde of o fadir & o modir, and so neighebors, & we ben i.-holde by charite to brynge men to good lyf vp oure kunnyng and myght.[1] *Explicit.*

[1] The same Ms. Univ. Coll. 97 contains a sermon on Redde racionem villicacionis tue Luc. 16 (which sermon in Ms. Harl. 2398 f. 140 has the title: Sermo Magistri Thome Wymyldoñ apud crucem in cimiterio S. Pauli London, and is a translation of a Latin sermon auctore R. Wimbledon in Ms. Cajus Coll. 334), a treatise made by Sir John Clanewowe knight 'the laste viage that he maade ouer the greete see, in whiche he dyede' (also in Ms. Simeon), Exposition of the Pater noster, and of the 12 articles of the faith (from Dan Michel), Bonus sermo per Joh. Gregory, Fratrem Augustin. de Neuport.

Some northern poems.

16. (Nine points).

Ms. Harl. 2409.

(Other Mss.: Cambr. Ff 1. 14 (Novem virtutes) and Ji IV. 9; Ff, northern dialect, adds Latin quotations after each point; Ji introduces southern forms. The poem, written in the North, is a metrical paraphrase of a Latin text (Novem virtutes) ascribed to R. Rolle, extant in Ms. Cajus Coll. 140 f. 132, of which other versions have been given I. p. 110; it is perhaps by the author of the Speculum Christiani.)

f. 75b.

HEre ere neghen poyntes of gret vertu,
Þat oure lorde talde, swet Ihesu,
Til a creature, als ȝe shal here,
Þat askyde hym on þis manere:
5 How he myȝt, and in what þinge,
Plese god mast to his likynge.
Oure lorde answerde and þus sayde:
»Of neghen þinges I am best payde.

The fyrst, he sayde, is almous-dede,
10 For whils þou lyfes, it may þe spede
Out of þi synne þat þou art inne,
To helpe þi saule heuen to wynne;
Til alle þe pouere þat nede has.
For me is wele leuere in þis cas
15 Ane almouse-dede whils þou here lyues,
Þan alle þe remenant þat þou gyues
When þou art dede and layde on molde,
Þan alle þe hylles we[r] brynnand golde
And stafful were stoppyde of sylver in horde.
20 Þis warne I þe trewly with worde:
It serues þe noȝt þat þou gyues þare;
For when dede commys, þou may na mare.

A nother poynt þan is þis
To helpe þi saule to heuen-blys:
To wepe for my passyon, 25
And sythen make redempcion
Alle for þi synnes þat þou haues wroght,
And þinke how dere I haue þe boght.
And þat is me leuere þat it so be,
Þan þou wepe for oþer þan for me 30
Als mykelle water as is þe see wiþ-inne;
For ȝit a tere titter myȝt wynne
Vntil þat Ioye þat ay salle be,
To wonne wiþ me in trinite.

The þridde is, to suffre a worde 35 for me;
For me is welle leuere þat þou be
Buȝsom & meke in worde and dede—
For þat helpys mare þi saule at nede—
Þan þou ilke day þi body dange,
Baþe þi sydis and þi swange. 40

The ferþe is, to breke þi slepe, waken þe
And say an oryson in þe honore of me.
Þat is me leuere þat þou do,
Þan þou þe haly laud sent vnto

V 1 J bethe. 6 J as his. 7 F l. god. 13 F To þe pure. 14 F om wele. FJ þat. 15 FJ om dede. F om here. 16 F remnand. 17 FJ in m. 18 F om alle. F war birnand, J were brennyng. 19 J styfly. 23 J is thane. 25 F grete. 26 F syene J sene. 27 F has. 29 J om þats. F swa. 30 FJ grete. 31 F als. 32 F teyr. J the tyter. F ma. 33 F Vnto. J the. 35 J a w. to s. 36 F es. J om wele. 38 F helpsmore. J þat schulde mar at be. 39 J ylke a. 40 F om þis. 41 J f. resone. F & wakyn, J & wakyng be. 44 F to þe. J s. to.

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45 Twelfe men of þi costage,
To fynde þaim ylk a day þair wage.
The fyfte is, to haue co*m*passion & hert sare
When þou sees any febely fare.
Þe pore þat ere als gode als þou,
50 Þat of þe worlde haues no prow,
Þat ilk a day feles gret myschefe,
Þa men are to me dere and lefe;
Als dere I boȝt þaim wiþ my blode
Als þaim þat haues þe worldes gode,
55 And þai schal nerrer wiþ me be
Þan þe ryche þat for ryches forsakes me;
For þai may noȝt wele, þe soþe to say,
Baþe þe worlde & me sereue to pay.
Bot of þi compassion mare me payes,
60 Þan þou fastyd fourty dayes
Til brede and watyr for þe lufe of me,
And mare alowyd schal it be.
The sexte is, to say noure-whare of bakbity*n*g;
For þat is [a ful] p*er*ylous þing.
65 For þai þ*a*t sais one before, anoþ*er* behynde,
Þ*a*t manere þaire saules shal bitt*er* fynde
When þaire bodis er g*ra*yede to bere,
Þaire saules be put to paynes sere.
Me ware leu*ere* þou stode still*e*,
70 Þan þou spake of any man ill*e*;
It schoulde do þi soule mare gode,
Þan þ*o*u ilk day barfote ȝode,
Þat men myȝt folow þe t*ra*ce of þe
Of blode þat þou wold blede for me.
75 The seuent: lufe ay wele þine euencristen;
And þan wil I þi prayer lysten.
For bot þou haue lufe and charite,
Grace ellys getys þou nane of me.
If þou wil do þus als I say,
Þan may þou full well*e* me pay; 80
For me is leu*ere* þat þou do so,
Þan þou in spiret walde ilk day go
Til heuen, þat ioy þar to se,
And na lufe haue ne charite.
The eghetende: if þou couet any 85 þinge,
Aske of me at þe bygynnynge
Þe þinge þat is of ryȝtwisnes,
Be it mare or be it les,
And ask ay fyrste þe blis of heuen
Or þou any oþir þinge neuen, 90
For þe ioy of heuen lastys ay
And erþely þinge wytes away.
Of couetos men I am noȝt payde,
Þat on þis worlde þair hertis haue layde,
And þair statis lastis bot a whyle; 95
Bot þai be ware dede wil þam gyle.
For-þi luke fyrst þi-selfe aske me
Þe þinge þat is best for þe.
And þat is me leu*ere*, whyls þou lyfes here,
Þan þou made my modyr messangere, 100
And all*e* þe halows of ilka degre,
Forto pray [to me] for þe.
The neghent is: loue me anly our al þinge;
Þan bes þou sykir at þine endynge
In ioy and blis euere-mare to be, 105
Þat na ere may here ne eghe se
Ne hert þinke ne tunge tell*e*;
Þan thare þe noȝt drede peynis of hell*e*.
And þat is me leu*ere* þan þou ȝode
Opon a tre þat till*e* heuen stode 110
Þat ware dryuyne ful of scharpe rasours,
And louede oþir þinge paramours,
Þat is erþely þinge, mare þan me
Þat become man and dyde for þe.

A. M. E. N.

45 J costages. 46 J wages. F om a. 47 F f. vertu, J fyrst resone. F es, om in J. Ff in h. 48 J any of ylle f. 49 F as þou. 50 F wald. F has. J haue. 51 F ilke day. 52 J That. 53 F þam. 54 J As they. F werlde. J wordys. 55 J derer. F to. 57 J om wele. J sothely. 58 F warlede & mo. 59 F For of. 61 F w. & br. J om þe. 62 F sal, J schulde. 63 J om to. F nover whare, J no worde. 64 J om ful. 65 FJ a worde. J & anoþer. 66 J That makyth, F Þais men. 67 F bodes. F grathed; J gon*e* to berye. 68 F beys. 69 J they st. 70 J ȝe sp. J om of. 71 F sulde. J ther sowlys. 72 J thay i. d. 73 F trays. 74 J of þe. 75 F s. es. 76 FJ om And. 79 J om þus; J the s. 81 F so do. 82 J vpryght ylke a d. wolde. 83 J for inst. of þar. 84 J And had. F nor no, J ner. 85 FJ e. is. J of þou. 86 J Aske it. 87 FJ Þat. 90 F om oþir. 91 F þat. 92 J Whan*e* other thynges wast*es* a. 93 J am I. 94 F has, J ar*e*. 95 F state, J lyfe. 96 F Bot þat. FJ begyle. 97 J loue. 101 FJ ilke, FJ me, to om. 105 F ioyand. 106 F no nere, J no hert. F no ee. 107 J No. F no, J nor no. 108 F þe pyen. 109 J om þat. 112 F thynges. 113 F Þat is here hartly, J That is hertyly; þinge om.

17. Poems of Ms. Galba E IX.

The following poems are found in Ms. Galba E IX, the same Ms. which contains the best text of R. Rolle's Prick of Conscience, besides the northern translation of the Evangelium Nicodemi in verse (ed. in the Archiv), and parts of the Cursor Mundi (ed. Morris).

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fol. 48b.

I.

Vos qui transitis: si crimina flere uelitis,
Per me transite: quoniam sum ianua uite.

Bides a while and haldes ȝoure pais,
and heres what god him-seluen sais
hingand on þe rode:
'Man and woman þat by me gase,
5 luke up to me and stint þi pase,
for þe I sched my blude.

bihald mi body, or þou gang,
and think opon my paynes strang,
and still als stane þou stand.
10 bihald þi-self þe suth, and se
how I am hanged here on þis tre
and nailed fute and hand.

Bihald mi heuid, bihald my fete,
and of þi misdedes luke þou lete;
15 bihald mi grisely face.
Of þi sins ask aledgance,
and in my mercy haue affiance,
and þou sall get my grace'.

II.

In cruce sum pro te: qui peccas desine pro me;
Desine: do ueniam; dic culpam, corrige uitam.

'Man, þus on rode I hing for þe:
forsake þi sin for luf of me,
sen I swilk luf þe bede.
Man, I lufe þe ouer all thing,
5 and for þi luf þus wald I hing
my blisced blude to blede.

Man, ful dere I haue þe boght:
how es it so þou lufes me noght?
vnkindly dose þou þare.
10 if þou will luf vnto me schaw,
for my broþer I will þe knaw—
what may I do þe mare?

If þat þou be most sinful man
þat euer in werld on erth ran,
15 and þou will knaw þi state
and sadly seke to my mercy,
þe to resaiue I am redy
euer arly and late.

Of all þi misdedes luke þou blin;
20 more es my mercy þan þi sin:
þou call mercy with hert;
ask mercy and þou sall [it] haue,
and fro þe fende I sall þe saue,
and fro his paines smert.

In my mercy despaire þou noght 25
sen I þe so dere haue boght,
and ensaumpill þou take
of sinfull Mari Mawdelayne,
þat with sin was gastly slayne
and seþin gan it forsake. 30

Also ensaumple may þou luke
of saint Peter, þat me forsoke
and seþin rewed it sare.
mercy had þai sone of me;
man, þe same I will do þe; 35
þarfore lete at my lare'.

III.

fol. 46.

Al es bot a fantum þat [we] with ffare:
Vs be-houes ilka day heþen make us ȝare,
Forto wend fra þis werld naked & bare,
Bot our wyndyng-clathe with-outen any gare.
Litel while sal we hald þat we so fast 5
spare;
Other men sal it wast þat we obout care.
He þat maste hordes sal rew it ful sare;
Saue þat we do for godes loue, haue
we na mare.

Al es bot a fantum þat we with dele:
Many has hap, and many vnsele; 10
Be ye neuer so hate ȝit may it kele;
Lat noght þe pouer by þat þe es ouer-
wele.
Do þow il do þow wil, bathe sal þow
fele,
When bathe liges in-lik hegh þi hed &
ty hele.

Al es bot a fantum þat we so fast hald: 15
Litel gode can þe ȝong, & les can þald;
Him-self sal hald him a fole þat most
has in wald,
When he sal on domesday his Iustis by-
hald;
Þan sal he sik & sorow many fald
Þat he had [noght] wroght in þis werld 20
as god wald.
Help þe pouer in honger & in cald:
Þan may þow be for an of his tald.

Al es bot a fantum þat mast es our
thoght,
Þat es þe welþe of þis werld, þat es
noght.
Þar we sal haue our dome als we haue 25
wroght,

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Of al our misdedeȝ forthe sal be soght,
Of manikyn folis þat we littel roght.
Prai we to godes son þat dere has us boght,
Til þe ioy þar he wones þat we may be broght[1].

30 Zit es þar a fantom lest forto praies:
Þou rekes n*o*g*h*t of þi brother bot þou be at ais.
When þou lyes bonden als hering dos in maies,
In payne for þi misdedeȝ, wha sal þe raies?
Of al þas þat befor wald þe so fast praies,
35 Findes þou þan na frende þat þe wil up laies.

Litel pite men thinkes of þi mikel care:
Þou ne rekes in þi lif how þi saul fare;
To gif to þe pou*er* nothing mightow spare,
To hald þi caitif saul fra sorow & care.
40 Es þar noman þe menes þe les no þe mare,
Þou ert wilet w*ith* þe werld & tan in þe snare.
Þou ert tan w*ith* a snare to put in helpitt—
Blam þarfor þe naman bot þi awen witt.
Be-side mani sare sal þou þare sitt,
45 Of god & of heuyn-blis ertow ful quitt;
Gerrard[2] h*i*m[3]-self sal gif þe a smitt,
Als blak as hi*m*-self makes he þe lik.

Al es bot a fantom þat we with daile:
Al þe gode þat þou has getin it sal n*o*g*h*t þe availe;
50 When þou ert put in þi pit þi frendeȝ þe faile,
Þi sekt*ur*s þi gode skift has made þe ataile.
Mikel ferly me think þat men in þar*e* lyfe
Al þe gode þat þai haue geten, þai leuit w*ith* þar*e* wife;
When he es at his langh*a*m, scho eges hir*e* be-lyfe
55 To take hir*e* a ȝong swayn þat wil mai hir*e* swyfe.

[1] Hereafter, the first 5 vv. of the st. are repeated:
Al es bot a fantom þat most es our*e* thoght,
Þat es þe welth o þis werld þat saul helpes nt,
When we sal her*e* our dome als we haue wroght,
Of al our misdede forth sal be soght,
Of manikyn folis þat us littel roght.
[2] = devil; cf. Curs. Mundi 22307. [3] Ms. hem.

I hald hi*m* a grete fole & kan litel skile,
When he seeȝ þat he sitȝ opon þe pit-hil,
To take hi*m* any sekt*ur* gode or Il
Forto dele his gode inwot whartil;
Þai wil dele nothing bot þai*m* wile list, 60
Þam thoght it fulitel þai fand in his kist;
Þai nerek of þe dale how lang it es mist,
Þai wil sai þai haue delt if naman it wist.
He þat kan in his hert wile vndrestand,
He sal dele at his dore w*ith* his awen 65 hand,
Whils he mai on his fete in þe wai stand;
Els sal he [be] begiled when he mai n*o*g*h*t gang.

Al es bot a fantom þat we about ga,
Þat es þe welth o þis werld[1] þat wirkes many wa.
When þou lys in þi bed opon þi dedestra, 70
Þou wenes to gif it þi frende, & leues it þi fa.
When dede has þe begiled as he dos many ma,
Of al þi gode ertow quitt þat tow ferd fra.
Þis weld es bot a fantom, sothe forto sai;
Now mai þou se a man her*e*, & sone 75 es he awai.
Thynk on þi saule & gif whils þou mai;
He þat hordes most sal rew it for ay.
He thinkes more on his hord þat in kist lay,
Þan of god him-self be nyght or*e* be day.

Prai we to þat iusticȝ þat al thing 80 wate—
Of al þe dedes þat we haue done he knawes or*e* state,
Þat we haue wroght in our*e* lyue arly & late:
To þe ioy þar*e* he wones he lede vs þe gate,
Grant til vs his Iritag*e* to ent*er* at his ȝate,
To folow vs, our*e* charite of þe lang date. 85
He þat þis sang made, Ih*e*su m*i*rthe he hade
Þat we þat stede noght se þar*e* saulȝ ay grate;
Zit sais Ih*e*su mery als he saide are.
Al es bot a fantom þat we obout fare.

(Follows: Prophecies of Merlin, beg. Herkenes speches of manikyn thinges).

[1] r overl.

Printed by Breitkopf and Härtel, Leipzig.

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