The Lanterne of Lyst
The Panterne of Pizt

EDITED FROM MS. HARL. 2324

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The Lanterne of List

EDITED FROM MS. HARL. 2324

BY

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CONTENTS

INTRODUCTION . . . . . . . vii
    Authorship and date of the MS. . . . vii
    Description of the MS. . . . . . xvi
    Grammar . . . . . . . . . xvi

TEXT: THE LANTERNE OF LI3T . . . . 1

APPENDIX:
    Sources of the Quotations from the Bible made in the
    Text . . . . . . . . . . . 139

NOTES . . . . . . . . . . . 145

GLOSSARY . . . . . . . . . . . 153
INTRODUCTION

The Lanterne of Lijt is a Lollard tract, written in the early fifteenth century, containing an exposition, supported by passages from the Bible and from the writings of the Fathers and mediaeval divines, of the principal tenets of the followers of Wyclif. It is one of a class of books of which there were probably many in circulation during the early years of the fifteenth century, but of which, owing to the rigorous crusade that was carried on against heretical literature, only a few are now extant, such as the Apology for Lollard Doctrines and Purvey's Remonstrance against Romish Corruptions in the Church.

Authorship and date of the MS.

Like most other religious or theological works of the late fourteenth or early fifteenth centuries with a tendency towards reform, the Lanterne of Lijt has been ascribed to John Wyclif. In the description of the MS. in the catalogue of the Harleian collection, Wanley says:

' The author was a Lollard, as plainly appeareth in fol. 10 and 94 b. He complaineth of the taking away of the Books of Scripture, then translated into English, from the Laity; and for punishing those who did read or quote the same (fol. 17 b and 93 b). He bitterly inveyeth against the Pope as Anti-Christ; against Bishops and Clergy both regular and secular, and their Offices. As to the author, from the nature of the work itself; the way of handling it; the style; and the authors or books cited by him; I am of opinion that it might be by John Wycliffe: although I have not now Bale at hand to consult; and find that he is omitted (as having been a Heretic, forsooth!) by partial Pitts; and even Mr. Henry Wharton's Account of them is sometimes dubious and (in the main) imperfect.'

The Lanterne of Lijt is also ascribed to Wyclif, though without any evidence in support of the statement, by Archbishop Trench:

'There were little assemblies or conventicles everywhere; . . . men came together by night . . . to hear some tract which should expound (the) Word as Wyclif's "Wicket" or his "Lantern of Light"'.

On the other hand, the tract is not mentioned in the catalogue of Wyclif's works by Dr. Shirley, although he errs on the side of ascribing too much rather than too little to the reformer, nor do any more recent editors of Wyclif include it in their list of his writings.

The question of authorship is, naturally, closely connected with that of date. Wyclif died in 1384; therefore the possibility of his being the author is precluded if it can be proved that the tract was written after this date.

There is external evidence that the Lanterne of Lijt was written before 1415. On August 17, 1415, John Claydon, currier of London, arrested by the Mayor on suspicion of heresy, was brought up for trial before Henry Chichele, Archbishop of Canterbury. The charge made against him was that he had in his keeping books written in English, which, in the Mayor's opinion, were 'the worst and the most perverse that ever he did read or see', and, chief among these, was a book 'bound in red leather, of parchment, written in a good English hand', called the Lanterne of Lijt'. Claydon confessed that he had had this book copied at his own expense by 'one called John Grime'; that, although he could not read himself, he had heard the fourth part read by 'one John Fuller'; and that he thought many things contained in the book were 'profitable, good and healthful to the soul'. His servants were examined, and testified to having heard a book called the Lanterne of Lijt read aloud to Claydon; one of them, David Berde, said that it contained an exposition of the Ten Commandments in English. The tract was examined by Robert Gilbert and William

1 Mediaeval Church History, Trench, Lect. XXI, p. 322.
3 Select English Works of J. Wyclif, ed. T. Arnold, i, pp. iii–viii. (This edition will be cited as S. E. W.)
6 Foxe, iii, p. 531.
7 ib., p. 532.
8 infra, Chap. XII, pp. 81 ff.
Lyndewode, who drew up a list of fifteen articles contained in it. Foxe gives them as follows: ¹

I. First. Upon the text of the gospel, how the enemy did sow the tares, there is said thus: That wicked Antichrist, the Pope, hath sowed among the laws of Christ his popish & corrupt decrees, which are of no authority, strength or value. ²

II. That the archbishops and bishops, speaking indifferently, are the seats of the beast Antichrist, when he sitteth in them, and reigneth above other people in the dark caves of errors and heresies. ³

III. That the bishop's license, for a man to preach the word of God, is the true character of the beast, i.e. Antichrist; and therefore simple and faithful priests may preach when they will, against the prohibition of that Antichrist, & without license. ⁴

IV. That the Court of Rome is the chief head of Antichrist, and the bishops be the body; and the new sects (that is, the monks, canons and friars), brought in not by Christ, but damnable by the pope, be the venemous and pestiferous tail of Antichrist. ⁵

V. That no reprobate is a member of the church, but only such as be elected & predestined to salvation; seeing the church is no other thing but the congregation of faithful souls, who do, and will keep their faith constantly, as well in deed as in word. ⁶

VI. That Christ did never plant private religions in the Church, but, while he lived in this world, he did root them out. By which it appeareth that private religions be unprofitable branches in the church, and to be rooted out. ⁷

VII. That the material churches should not be decked with gold, silver, and precious stones sumptuously; but the followers of the humility of Jesus Christ ought to worship their Lord God humbly, in mean and simple houses, and not in great buildings, as the churches be now-a-days. ⁸

VIII. That there be two chief causes of the persecution of the Christians; one is, the priests' unlawful keeping of temporal and superfluous goods; the other is, the unsatiable begging of the friars, with their high buildings. ⁹

IX. That alms be given neither virtuously nor lawfully, except it be given with these four conditions: first, unless it be given to the honour of God; secondly, unless it be given of goods justly gotten; thirdly, unless it be given to such a person as the giver thereof knoweth to be in charity; and fourthly, unless it be given to such as have need, and do not dissemble. ¹⁰

¹ Foxe, iii, pp. 532-3.  
² infra, pp. 3-4.  
³ infra, p. 15.  
⁵ infra, p. 16.  
⁶ infra, pp. 22, 25.  
⁷ infra, p. 33.  
⁸ infra, p. 41.  
⁹ infra, p. 43.  
¹⁰ infra, p. 54.
X. That the often singing in the church is not founded on the Scripture, and therefore it is not lawful for priests to occupy themselves with singing in the church, but with the study of the law of Christ, and preaching his word.¹

XI. That Judas did receive the body of Christ in bread, and his blood in wine;² in which it doth plainly appear, that after consecration of bread and wine made, the same bread and wine that was before, doth truly remain on the altar.³

XII. That all ecclesiastical suffrages do profit all virtuous and godly persons indifferently.⁴

XIII. That the pope's and the bishop's indulgences be unprofitable, neither can they profit them to whom they be given by any means.⁵

XIV. That the laity is not bound to obey the prelates, whatsoever they command, unless the prelates do watch to give God a just account of the souls of them.⁶

XV. That images are not to be sought to by pilgrimages, neither is it lawful for Christians to bow their knees to them, neither to kiss them, nor to give them any manner of reverence.⁷

There is no doubt that the book, for possessing which Claydon was burnt as a heretic,⁸ is the one transcribed here, for the fifteen articles given above can all be closely identified with passages in the text,⁹ and other statements, as to the nature and contents of the book, tally with our MS. The Lanterne of Ljzt must therefore have been written before 1415.

Internal evidence leads to a still closer approximation of date, but such evidence must be used with care, since it is easy to read more into a reference in the text than is altogether justifiable. For instance, the following passage might be taken as referring to the Statute 'De Heretico Comburendo', passed in 1401, which empowered the Bishops to hand over an obstinate heretic to the secular arm to be burned: 'Whereo make ye schrynys to seyntis; & sit ye drawen hagen & brennen hem pat holden pe weie of Crist & wandren aftir hise holi seyntis & pouz pis schewe not in

¹ infra, p. 58. ² infra, p. 60. ³ There is no passage in the text which directly attacks the doctrine of Transubstantiation. ⁴ infra, p. 75. ⁵ infra, pp. 75-6. ⁶ infra, pp. 84-5. ⁷ Wilkins, iii, p. 375; Walsingham, Historia Anglicana, vol. ii, p. 307 (R. S.), where he is called Willelmus Cleydone. ⁸ In art. XI (supra, p. x) the examiners have added their own conclusions.
3oure outwarde dede, 3e don pis slawstir in worde & wille. As pharisees wip bishopis in pe pridde oure foriuggid oure Lord wip her toungis & afterward knyttis at pe sixte oure hangid his bodi upon pe cros, so pis sectis goon biform to smyte pe peple wip her tung & aftir knyttis of Herowdis hou ben ful redi to make an ende.' It might seem legitimate to see in the last words a reference to the punishment accorded to an obstinate heretic under the Act, and hence to deduce the fact that the Lanterne of Lijt was written after 1401. But this evidence alone is not conclusive, for references to death by burning as being the penalty for heresy occur in works generally accepted as Wyclif's, as well as in others of more doubtful authenticity, which must have been written before 1384.

Again, in the text there are references to the prohibition of unlicensed preaching. Such preaching was prohibited by the Act 'De Hereticco Comburendo' (1401), and again by the Constitutions of Archbishop Arundel, 1409, but unauthorized preaching had been forbidden by the Bishops many years before this. Evidence of this fact is to be found in such passages as 'prelatis letten & forbeden prestis to preche pe gospel in here iurdiccion or bischoperiche, but 3if pei han leue & letteris of hem'; and, 'pei (i.e. prelates) wollen not suffre trewe men teche frely cristis gospel wipouten here leue & lettris, pou3 trewe men ben neuere so mochil charged & stired of god to preche his gospel', which occur in a tract called 'Of Prelates', which, if not by Wyclif himself, must have been written soon after his death.
Introduction

However, there is a passage in the *Lanterne of Lyt* which proves conclusively that it must have been written after 1409. In speaking of the five assaults which Antichrist makes upon the servants of God, the author says the first is "constitution." He explains the text "Constitue domine legislatorem super eos" by saying "Antichrist usep fals lucratif or wynnyng lawsis as ben absolu-
ciouns, indulgence, pardouns, priuelegis, & alle opir heuenli tresour pat is broujt in to sale for to spoile pe peple of her worldli goodis, & principali *bise newe constitucioons* bi whos strengpe antierist enterditip chiris, sommep prechos, suspendip rescuyours, & priuep hem her bennefice, cursip heerars, & takip awey pe goodis of hem pat forperen pe precheing of a prest, 3he þouȝt it were an aungel of heune, but if pat prest schewe pe mark of pe beast, pe whiche is turned in to a newe name & clepid a special lettir of lisence for pe more blynuyng of pe lewid peple".1

There does not seem to be any doubt that the "new constitu-
tions" to which the author refers are the Constitutions of Thomas Arundel, Archbishop of Canterbury, which were drawn up at a Council at Oxford in 1408, and published in January, 1409.2 These constitutions are called "novellae constitutiones,"3 and the first two are thus given by Foxe:

I. "We will and command, ordain and decree: that no manner of person, secular or regular, being authorized to preach by the laws now prescribed, or licensed by special privilege, shall take upon him the office of preaching the word of God, or by any means preach unto the clergy or laity, whether within the church or without, in English, except he first present himself, and be examined by the ordinary of the place where he preacheth: and so being found a fit person, as well in manners as knowledge, he shall be sent by the said ordinary to some one church or more, as shall be thought expedient by the said ordinary. . . . Nor any person afore-
said shall presume to preach, except first he give faithful signification, in due form, of his sending and authority; that is, that he that is authorized, do come in form appointed him in that behalf, and that those that affirm they come by special privilege, do show their privilege unto the parson or vicar of the place where they preach. . . . And if any man shall willingly presume to violate this our statute grounded upon the old law, after the publication of the same, he shall incur the sentence of greater excommunication,

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1 *infra*, pp. 17-18.  
2 Wilkins, *Concilia*, iii, p. 306.  
3 ib., p. 323, 'Pro executione novellarum constitutionum citatio'.
"ipso facto"... And that the said person here-upon lawfully convicted (except he recant & abjure after the manner of the church) be pronounced a heretic by the ordinary of the place. And that from thenceforth he be reputed and taken for a heretic and schismatic, and that he incur "ipso facto" the penalties of heresy and schismacy, expressed in the law; and chiefly, that his goods be adjudged confiscate by the law, and apprehended, and kept by them to whom it shall appertain. And that his fautors, 1 receivers, and defenders, being convicted, in all cases be likewise punished, if they cease not off within one month, being lawfully warned thereof by their superiors.'

II. 'Furthermore, no clergyman, or parochians of any parish or place within our province of Canterbury shall admit any man to preach within their churches, church-yards, or other places whatsoever, except first there be manifest knowledge had of his authority, privilege, or sending thither, according to the order aforesaid: otherwise the church, church-yard, or what place soever, in which it was so preached, shall "ipso facto" receive the ecclesiastical interdict, & so shall remain interdicted, until they that so admitted and suffered him to preach, have reformed themselves, and obtained the place so interdicted to be released in due form of law, either from the ordinary of the place, or else his superior.' 2

The paragraph from the Lanerne of Liȝt quoted above refers to these two constitutions, and the correspondence between the passage in the text and the wording of the Constitutions justifies the assumption that the author had the 'new constitutions' vividly in his mind when he wrote the Lanerne of Liȝt. 3 It therefore follows that the work must have been written between the years 1409 and 1415. It seems reasonable to assign to it the date 1409–10, a date soon after the publication of the Constitutions, and one which would allow for a period of some four or five years to have elapsed during which it might have been disseminated among the Lollards and have become known to men like John Claydon.

This date is further borne out by the tone of the book. It was evidently written during a time of persecution, when many who

1 favourers, supporters.
2 Foxe, iii, pp. 243, 244; cf. also Wilkins, iii, pp. 315, 316.
3 Compare the wording: 'enterditip chichis, sommep preaching, suspendip resceynours, and priuep hem her bennefice, cursip heerars & takiwp awey þþ goods of hem þat forpercen þþ preaching of a prest' with 'the church... shall receive the ecclesiastical interdict'; 'his goods be adjudged confiscate... & his fautors, receivers and defenders... be likewise punished'.

Introduction
had embraced the new faith drew back from the prospect of a cruel death and recanted: ‘For now manye pat semeden to have be stable in vertu fallen from her holi purpose, dreadyng losse of worldli goodis and bodili peyne.’ A whole chapter is devoted to the encouragement of Christ’s servants in a time of persecution. There are several references to the fact that death was the penalty for holding what were considered to be heretical opinions: ‘ze drawn hangen & brennen hem pat holden pe weie of Crist’, ‘pe fende settip wacche & bisie spie where pat he may fynde ony peple pat wole rede prine or apert Goddis lawe in englishe . . . pei sein lyue as pi fadir dide, & pat is ynow for pee, or ellis pou schalt to prisoun as if pou were an heretike & suffre peynes many & strong & ful lickli pe deep’.

The general tone of the tract would lead to the conclusion that it was written to encourage a sect in a time of more active persecution than that which marked the last years of Wyclif’s life; in such a time, indeed, as the early years of the fifteenth century, during which three Lollards went to the stake for their opinions, and many others were brought before the courts and forced to recant, or else tortured and imprisoned.

It is impossible to say who the author of the Lanterne of Lizt was, for no clue as to his identity is given in the book itself or in the account of the trial of John Claydon. It is evident from the book that he was writing from the Lollard point of view, and the tenets which he held may be briefly summed up as follows:

Holy Scripture is the supreme authority in all matters of faith and conduct; therefore all should be allowed to study the Bible in their mother tongue.

The preaching of God’s word is the chief duty of a priest.

Pilgrimage, image-worship, and the costly decoration of churches are unlawful.

The sale of sacraments, absolutions and indulgences, and the traffic in the benefices of the Church are contrary to God’s law.

The taking of an oath, or swearing in any form, is forbidden by the teaching of Christ.

1 infra, p. 2, ll. 5-7. 2 Chap. XI, ‘Of loie in tribulacioun’. 3 p. 43. 4 p. 100.
5 Cf. Foxe, iii, pp. 221 ff., 235 ff., 249 ff., 285, 286. Sawtré was burnt in 1401; John Badby in 1410; John Claydon in 1415.
The temporal possessions of the clergy are the cause of most of the evils in the Church.

Holy Church is the company of all faithful souls.

The Pope is Antichrist; therefore obedience should not be rendered to him or to his servants since they command what is contrary to God’s law.

The author holds no heretical opinions on the subject of the Seven Sacraments, although the enemies of Lollardy attacked the only passage in which he refers to the Lord’s Supper as unorthodox. In this respect he differs from Wyclif, who had discussed the relative value of the Sacraments and had attacked the doctrine of Transubstantiation. There is, however, nothing original in the particular views held by the author; they had all been put forward before by Wyclif either in his English or his Latin works. On the whole, the tone is more moderate and restrained than that of the author’s master, for the tract was not written to propound new theories of reform, but to encourage and strengthen an already existing sect in a time of persecution. Besides the fact that the author was a Lollard, we may also deduce that he was a good Latin scholar, since he apparently made his own translation of the passages of Scripture used to illustrate his theme. He seems, moreover, to have been well read in the writings of the Fathers and the mediaeval divines since quotations occur from St. Ambrose, St. Augustine, St. Gregory the Great, St. Hilary, St. Isidore, St. Jerome, St. John Chrysostom, St. Bede, St. Bernard, St. Hugh, Nicholas de Lyra, Odo of Cheriton, Peter Cantor, Peter Comestor, Peter Lombard, Robert Grosseteste, St. Thomas Aquinas, and William de St. Amour; but investigation has shown that he followed the usual practice of the theological writers of the later Middle Ages, and quoted from works containing excerpts from patristic literature rather than from the originals themselves. His main sources seem to have been the Decretum of Gratian, the Libri Quattuor Sententiarum of Peter Lombard, and the Glossa Ordinaria of Walafrid Strabo.

It is perhaps permissible to assume from these facts that the author was educated at Oxford, where he would come into contact with Wycliffite ways of thinking, but more than this it is impossible to state with any certainty.

1 See Appendix.
Introduction

Description of the MS.

The MS. from which the following transcript has been made occurs in the Harleian collection in the British Museum, and is catalogued as No. 2324. It is a small duodecimo volume, the pages measuring 5·6 x 3·8 inches, and contains 128 folios. In addition there are four folios at the beginning and two at the end ruled ready for the scribe, but unused. It is written on vellum, and the handwriting is neat and legible. There are few scribal errors, and the mistakes made have been almost invariably corrected by the scribe himself. The MS. is not illuminated, but the headings of the chapters and the initial letter of the first word of each chapter are written in red. The Latin quotations, which occur frequently, are generally underlined in red. Attention is called to important points in the MS. by marginal notes: nō (nota), nō. bēn. (nota bene), 'be war', or a hand with an outstretched fore-finger, are the most usual.

Punctuation, &c. The MS. is punctuated, and the original punctuation has been preserved, except where some alteration seemed advantageous in order to make the meaning clearer. Capital letters are occasionally used for proper names. In the transcript, modern usage has been conformed with in this respect.

Contractions. Many of the shorter words are abbreviated in the MS., and the Latin quotations show the contractions usually employed by the mediaeval scribe. All the contracted words have been expanded in the copy, the letters supplied being printed in italics.

Grammar.

The phonology and grammatical forms of the text are those of the East Midland Dialect, at that time becoming the standard, and do not differ markedly from those of Wycliffe's works or the Wycliffite Bible-translation.¹

A few Northern features occur, such as the frequent noun plural in -is, the occasional substitution of v for w initially, and the use of the preposition til = to. The strong past participle regularly

¹ Gasner, Beiträge zum Entwicklungsgang der neunenglischen Schriftsprache auf Grund der mittelenglischen Bibelversionen . . .
ends in -a as in Northern and North Midland, even in such forms as 'bounden', 'soungen', which often lost the -n in Midland. On the whole, however, Northern characteristics are less common in the Lanterne of Liȝt than in the Apology for Lollard Doctrines, another anonymous Lollard tract of about the same date.

The comparatively late date of the text is indicated by the frequent disregard of the final unaccented -e, which was regularly silent in the North before the end of the fourteenth century, and became so in the Midland dialect by the middle of the fifteenth. Thus in the strong plural and the weak declension of the adjective, where final -e tended to survive longer than in the noun or verb, forms with and without -e occur side by side.

In the strong verbs, levelling of the stem form occurs in the preterite plural where this had a distinctive form in Old English, and several old strong verbs have become weak.

1 Morsbach, Über den Ursprung der neunmütigen Schriftsprache, § 7. 19.

[This study of the Lanterne of Liȝt was presented in an extended form for the degree of M.A. in the University of London.]
PE LANTERNE OF LI3T

Take ȝe of our graceye God ȝe litil tretise þat here is Fol. 1 a offrid ȝe which is clepid a lanterne of li3t ȝe for ȝe schal se þise þingis þerbi
Capitulum .I. Of a prolog
5 Capitulum .II. Of a peticion
Capitulum .III. What is anticrist in general ȝe wip sixe condiciouns
Capitulum .IV. What is anticrist in special ȝe wip hir pre parties
10 Capitulum .V. What is anticrist in special ȝe wip .V. condiciouns
Capitulum .VI. What is þe chirche oonli proprid to God ȝe wip hir names licknessis & condiciouns
Capitulum .VII. What is þe material chirche ȝe wip hir orn- mentis
15 Capitulum .VIII. Of good & yuel ȝe comyng to þis material chirche
Capitulum .IX. Of discrescioun to knowe ȝe good from þe yuel
Capitulum .X. How þe good of þe seconde chirche ȝe acorden wip
20 þe good of þe firste chirche
Capitulum .XI. Of ioie in tribulacioun
Capitulum .XII. Of þe fendis cautels, bi whiche he pursueþ in hise membris ȝe kepers of Goddis heestis
Capitulum .XIII. What is þe fendis chirche ȝe wip hir Fol. 1 b propurtes
PROLOG

pis is pe prolog. Capitulum. In.

God pat is good in him self faire in his angelis. merveilouse in his seintis. and merciful vpon synners? haue mercy on vs now & euer? and yue vs grace to holde pe weye of trupe? in pis daies of greet tribulacion || For now manye pat semeden to haue be 5 stable in vertu? fallen from her holie purpose. dreadyng losse of worldli goodis & bodili peyne as Crist seip. Mat. xxiv. Quoniam habundabit iniquitas: refriget caritas multorwm || pat is to seie. pe greet plente and habundauwce of wickidnesse. schal kele The unity of Christendom is impaired by Anti-christ. The author prays for grace to keep the way of truth in these days of tribulation.


2 W. V. And for wickidness schal be plenteous. the charite of manye schal wexe cold.
3 Vulg. Matt. xiii. 25 Inimicus eius supereminauit zizania? || pat is to seie. pe enemy of God hau sowen taaris? vpon pe seed of Iesu Crist? pis wickid man is anticrist? pat clowtij? his lawis as roten raggis. to pe cloen clop of Cristis gospel? & wakip in malise as Iudas childe? whilis Symon sleptip & takip 25 noon hede || O pou wickid man. is per ony opir pat may saue
4 W. V. His enemy cam and sewe above dernel (or cokil) in the midil of whete. 1388, His enemy cam and sewe above taris, etc.
soulis pan Crist Iesu? God sei p be mouphe of Moyse. Deut. xxxii. 1. percutiam & ego sanabo & non est qui de manu | mea Fol. 2 b possit eruere 11 | pat is to seie. I schal smyte & I schal heele. & per is non pat mai shape fro myn hand 2 || Who hap pe keies of 5 Danip to opyn heunene zatis & panne noon opir closip to close & panne noon opir opynep? Seint Jon seip, Apoc. iii. 3 Sanctus & verus habet clauem danid qui aperit & nemo claudit. claudit & nemo aperit 5 || pat is to seie. Holi & trewe Crist Iesu hap pe keie of Danip pe whiche opinep & noon opir closip closip &

10 panne noon opir opinep? who dinge9 down and panne no man reip & who reip & panne no man dinge9 down. Iob seip. xiv. 4 Si destruxerit nemo est qui edificet. si incluserit hominem nullus est qui apparat. 4 || pat is to seie. whan9e pe Lord God hap distroyed. per may noon opir bijlde & whan9e pe Lord God stressip a man in pe prison. per mai noon opir delyuer him. ne quite him from hise boondis 5 || And perfore in pe vertu of pis name Iesu stondip al mannes saluaciaoer as it is written. Actus iv. 4. Nec enim aliud nomen est sub celo datum hominibus unde oporteat nos saluos fieri 6 || Seint Petir seip. per | is noon opir name vndir heunene 3uyen to men 7 Fol. 3 a

20 but pis name Iesu. in pe whiche it bihou9p vs to be made saaf for onli in vertu of pis name com ep remyssio9n of synnes as it is written Luc. xxiiiin. 4. Oportebat predicari in nomine eius penitenciam & remissionem peccatorum in omnes gentes 7 || pat is to seie. It bihoued to be prechid among alle folkis. penaunce &

25 remissio9n of synnes in pe name of Iesu || Art not pou panne a wickid man. a foultid shepard, a cruel beest. pe sone of perdicio9n & anticrist him silf. pat pretendist in pee & in pi membris to bynde & lose. to blessse & curse. biseide pis name Iesu? Peple wi9oute nonombre. folowyng pee & pi diuided lawis? ben diuideid from Crist Iesu / & gon wi9b pee blyndlingis 9 to helle for euere.

1 Vulg. Deut. xxxii. 39.
2 W. V. 'I schal smyte & I schal heele, & there is not that fro myn hoond may delyver,' 1388, 'I schale smyte, and I schal make hool; and noon is that may delivere fro myn hoond.'
3 Vulg. Apoc. iii. 7 'Ifaee dicit Sanctus & Verus qui habet,' etc.
5 W. V. 'If he destruye, no man is that bilde up; if he inclose a man, no man is that opene.' 1388, 'If he destrieth, no man is that bildith, if he schitteth in a man, noon is that openeth.'
6 Vulg. Act. iv. 12 'Nec enim aliud nomen est . . . in quo,' etc.
7 Vulg. Luc. xxiv. 47.

b 2
Prolog

more/ And pis is greetli to sorow. so ferforpe/ pat Crist makip mornyng pervpon & seip. Ion v0. 'Ego veni in nomine patris mei & non accepistis me.' si aliquus venerit in nomine eius illum

Fol. 3 b accipietis'1 || pat is to seie. | I haue comen in pe name of my fadir/ & 3e haue not taken me/ whanne anopir comep in his 5 owene name/ him 3e schal take/ 2 And pis is anticrist as seint Ion Crisostum seip vpon pis gospel." Mat. xi0. 'Tu es qui venturus es an alium expectamus'13 || For who pat wole not rescayue Crist/ in peyne of synne he is compellid & constreyned to rescayue anticrist || Perfore in pis tyme of hidouse derknes 10 somme seeken pe lanterne of li·t· of pe whiche spekip pe prophete. Ps. cxviii. 'Lucerna pedibus meis verbum tuum.'4 || pat is to seie. Lord pi word is a lanterne to my feet.5/ For as fer as pe li·t· of pis lanterne schinep/ so fer derkness of synne & cloudis of pe fends temptaciouns vanischen awaye & moun not abide/ And algatis 15 whanne pe lanterne li·t·nep into pe hert/ it purgeme & clensip from corrupcioun/ it swagip & hecip goostli soris/ As pe wise man seip. Sap. xvi9. 'Neque herba neque malagma sananit illos.'

Fol. 4 a sed | omnipotens sermo tuus domine qui sanat vniuersa16 || pat is to seie. Neipir herbe ne plaistir hap helid hem/ but Lord pi 20 mįti word pat hecip alle pingis/7 For Lord whanne pou diedist vpon pe cros/ pou puttidist in pi word pe spirit of li·f/ & 5auest to it power of quickenyng/ bi pi owene precious blood. as pou pi silf seist. Ion. vi0. 'verba que ego locutus sum vobis spiritus & vita sunt'8 || pat is to seie. pe wordis pat I speke to pow/ pei 25 ben spirit & li·f/}

1 Vulg. Joh. v. 43.
2 W. V. 'I cam in the name of my fadir, & 3e token not me. If another schal come in his owne name, 3e schulen receyve him.'
3 Vulg. Matt. xi. 3.
4 Vulg. Ps. cxviii. 105.
5 W. V. 'Lanterne to my feet thi word.' 1388, 'Thi word is a lanterne to my feet.'
6 Vulg. Sap. xvi. 12 'Neque herba neque malagma sanavit eos, sed tuus, Domine, sermo qui sanat omnia.'
7 W. V. 'Forsothe neither erbe, ne plastre helde them; but thi word, Lord that he-leth all thingus.'
8 Vulg. Joh. vi. 64.

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Of a peticion. || Capitulum .IIm. ||

Dere frendis helpe me wiþ soure prayere; anentis almiþti God. The author asks his friends to pray that for seint Iame seip / vœ. 'Multum valet deprecaicio insti assidua.' ||

Pat is to see. pe bisi prayere of pe riztwise is miche worpe. ||
5 soure axing & soure desire is ful chargouse to me, but anentis God. no ping is vnpossible. as Crist seip / Mat: xix.9. Mar. xo. Luc. xviio.3; And in pis seip Isaiac seid. xxvi. 'Deus ipse operatur omnia opera nostra in nobis.' ||

pat is to see. pe Lord God him sif worship alle oure werkis in vs. ||

Faile we not God Fol. 4b

panne in good lyuung. & he mai not faile to 3yue vs suche wisdam as is nedful to vs. & also to stere yne oure toung. & 3yue vs trewe organ of redi eloquens to edifiyng of oure neis祐our as Crist seip / Mat. xo. 'Non enim vos estis qui loquimini: sed spiritus patris vestri qui loquitur in vobis.' ||

pat is to see. Forsope it arne not

15 se pat speken but pe spirit of soure fadir pat spekip in you/. For pe apostliss of Crist & opir seintis weren not graduat men in scolis, but pe Holi Goost sodenli ensipird hem & maden hem plenteuous of heueuile loore. & pe pat hau treualid in deedli letteris mekiad, hem sif as symple ydiosisy as seint Ierom seip/ 'Predicatores

20 illiterati mittuntur ad predicandum vt fides credens. non as affirmed the unlearned Apostles, virtute humana sed eloquencia & virtute dei fieri putaretur.'

Hec Ieronimus super Mat. li. Io. a pat is to see. prechous vnlettrid ben sent for to prech pat pe seip of trewe bileuars schulde be hopid to be brouz in/ not bi mannes vertu.' Fol. 5 a

but bi speche & doctrine of God. And so seip seint Austin writing to Symplician 'Quid patimur? quid audimus? surgant indocti & celum rupiant? & nos cum doctrinis nostris in infernum dimergimur' ||

pat is to see. what sufere we? what hecere we? Nota vutauz men risen & cacchen heuene. & we wiþ oure clergie ben

5 The author asks his friends to pray that the Holy Spirit may speak through him in setting forth the Word.

1 Vulg. Jac. v. 16.
2 W. V. 'The continuall prayer of a just man is miche worth.'
3 Vulg. Matt. xix. 26, Marc. x. 27, Luc. xviii. 27; W. V. 'Aventis God alle pingis ben possible.'
4 Vulg. Isaias xxvi. 12 'Domine, dabis pacem nobis: omnia enim opera nostra operatus es nobis.'
5 W. V. 'Alle forsothe oure werkis thou wroztist in us,'
6 Vulg. Matt. x. 20.
drowned to helle || And seint Gregor in his morals: "aftermeppis sentence & seip Sicut incarnata veritas in predicacione sua pauperes sympli & ydiotas elegit: 'sicut e contra antichristus ad predicandum falsitatem suam astutos & dupplices & huius mundi sapienciam habentes electurus est' || pat is to seie. rist as troupe 5 incarnat. pat is Crist in manhood chase pore symple & ydiotis to his prechynge so azenwarde antichrist is for to chese: sturdi & dable men & hauyng pe wisdom of pis world: for to preche his falshide Hauve we þanze ful feip: in pis Lord Iesu wip perfite lyuynge: & pis Lord puros: 5oure preioyr: schal lede pis werke 10 altir his owene plesaunce: & bring it to a perfite ende to his owene worship: & profite of his seruauatis ||

\[\text{What is antichrist in general wip VI. conditiones /}\]

\[\text{Capitulum III.}\]

To speke in general: \[\text{pat is in moost in common: antichrist is 15 every man: pat lyuep azen Crist: as seint Ion seip. Ion. ii.}\]

\[\text{Nunc autem sunt multi antichristi} 1/\] pat is to seie. forsope now ben manye antichristis 2/ And perfore seip seint Austin. who pat lyuep contrarie to Crist: he is an antichrist/ be pou wipýuine be pon wiþoute: & pou lyue contrarie to Crist. pou arte but 20 chaff 3/ of pe whiche chaff Crist. Mat. iii. 4/ Paleas autem con-buret igni inextinguibil\[\text{i.}\] pat is to seie. Forsope pe chaff schal brenne 4/ wip fire pat mai not be quenchid: 5/ for it schal brenne & neuer queneche: & pe soule pat is chaff: schal euer suffre & neuer die. as pe prophete seip. Isaie. ix. 6/ Omnis violenta predacio 25

\[\text{Fol. 6 a cum tumultu & omne vestimentum communix: tum sanguine erit incombustionem & cibus ignis} 7/\] pat is to seie. euyry proud soule. pat risip in swelling azen his God/ & euyry boyl pat is defoulid: in gloteny: & in lecherie: schal be in to sweyling: &

1 Vulg. 1 Joh. ii. 18 2 Vulg. Matt. iii. 12: 3 W. V. 7 But chaffis he schal brenne with fyr unquenchable: 1388, 4 But the chaffis he schal brenne with fyr that mai not be quenchid. 5 Vulg. Isaies ix. 5 6 Quia omnis violenta praedatio cum tumultu et vesti-

mentum mistum sanguine,' etc.

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\[\text{Gregorius Magnus, Moralium Lib. XIII, cap. x. 13 (Migne, tom. 75, col. 1023).}\]

Capitulum .III.

mete of pe fire / As if he schulde seie. pe bodi & pe soule damnd / schullen feed and norishe pe fire / pe whiche schal euere brenne hem wi/ most greuous peyne.

Sixe synnes per ben / azen pe Holi Goost / pat turnen / pe Nota bene 5 wrecchid soule / in to pis chaff / But pe philosophur seip. 'Nullum malum vitatur nisi cognitum' / pat is to seie. per is non yuel fled / but if it be knowne / & perfors we schullen name hem / in pis litel tretise / for pe more lernynge / of smale vnirdistondars /

pe firste of pis synnes is presumpcioun. pat is hire bolnyng. Presump-

10 of pe spirit / wi/bouene drede of Goddis ristwisenesse / and of pis synne ad manere malice & wickidnes cacchip roote / pat regnep among mankynde in lewid / or in lerned. for pe wise man seip Fol. 6b Ecc. i. 'Qui non timet non poterit justificari' || He pat dredeip not / he mai not be made ristwise / Forsors in whom so pat pis synne of presumpcioun hap noo lordschipe / in him pe deuel is ouercomen. for it is written. Ecc. xv. 'Qui timet deum faciet bona' || He pat dredeip pe Lord / schal do good pingis / & perfors seip pe Holi Goost / Ecc. xxvii. 'Si non in timore domini tenemis te instanter. cito subuertetur dominus tua' || pat is to seie. but if 20 pou holde pe bisili in pe drede of pe Lord: pin hous schal soone be turned vpso/oun / pat is. pi bodi & pi soule schullen be turned from God: into pe fendis seruice /

pe seconde synne is desperacioun opir wanhope. pat is ouere litel II. Despair.

triste on pe merci of God || Seint Austin seip. 'Amare & timere 25 suant due ianue vie' || Drede of Goddis ristwisenesse. & hope of Goddis merci / ben twoo zatis of liff / for bi hem we entren here in to grace / & aftir in to blisse. as pe prophet seip. Ps. cxlvi. 'Bene placitum est Domino super timeates eum / & in eis qui sperant super misericordia eius' || It is wel plesid vnto pe Lord Fol. 7 a 30 vpon hem pat drenen him: & in hem pat tristen on his mercy ||

And azenwarde. presumpcioun & desperacioun / ben twoo zatis of

1 W. V. 'For ech ecile reynes with noise, & clothing mengd with blod shall be in to breynnyng, & mete of fyr.'

2 Vulg. Ecclesiasticus i. 25 'Nam qui sine timore est, non poterit justificari.'

3 W. V. 'For who without drede is, shall not mov be justified.' 1388, 'He that is without drede, mai not be justified.'

4 Vulg. Ecclesiasticus xv. 1. 5 MS. holgoost.

6 Vulg. Ecclesiasticus xxvii. 4. 7 Vulg. Ps. cxlvi. 11.

8 W. V. 'Wel plesid thing is to the Lord upon men drendende hym; and in hem that hopen on his mercy.' 1388, 'It is wel plesaunt to the Lord on men that drenen him; and in hem that hopen on his mercy.'
Anticrist *wiþ*. VI. condiciounis.

deep / bi þe whiche men entrien: in to synne & cumbraunce / & aftir in to þe peyne of helle: wiþouten ende / Seint Ion techiþ vs loore ažen þis synne: / & seip. Ion ii. 4. "Filioli mei hec scribo vobis vt non peccatis. sed & si quis peccauerit aduocatum habemus apud patrem Iesum Christum iustum & ipsæ est propriiciatio pro peccatis nostris. non pro nostris tantum sed pro tocius mundi" || Mi littil soñes. þise þingis I write unto you: þat þe synne not in þe syrme of dispere / but if it be so: þat ony of vs haue synned / we haue avocet anenst þe fadir: Iesu Crist oure iust lord. & he is þe mercy-asker for oure synnes / not oonli for oure synnes / but also to for þe synnes of al þe world. || Iesu is for to seie. a sauiour in oure tyme / for he haþ plente of medicyn. to saue all mankynde if þe wolde take þis medicyn / & be saaf / for Gregor seip / Se sleep him sylf: þat wolde not kepe þe biddingis of his leche ||

þe þridd synne is obstinacioun or hardiness of herte / þe whiche wolde not be contrit. for conpunccioun: neipir be made softe wiþ pite/ ne mevid wiþ preiours ne þretningis / & setip nouþ bi betingsi. It is vnkynde ažen good dedis / vnfeiful to counseils / feeris & wood in doomes / vnschamefast in foule þingis / neipir feerful in 20 perelis / neipir manful in manhod / foolhardi ažens God / for zestil of tyme þat is passid / negligent in tyme þat is present / not purueyng for tyme þat is to cum. / And schortli for to seie. þis is þat synne: þat neipir dreþip God ne schameþ man. || þus seip seint Bernard.V. distinczioun iiiii. / A medicyn for þis hard herte. / techiþ Lincoln 25 where he seip. diciuo CVI. 'Cor durum debet conteri in mortaria. potriuo graui pila. mortariaium sunt vulnera christi. pila ex timore pene peccati' || An harde herte wolde be braied in a morter wiþ

Fol. 8 a an hevi pes-þel / þis morter is þe bodi of Crist: hoolid or woundid in his passioun / þis pestel is þe drede of dampanciou / 30 þat folowþ aftir þis synne || Psalme þus pou obstinat man. pou endurid man in synne. þou hard hertid wreeket / neije þou to þe bodi of Crist / & for drede of dampancioun / conforme þe to Cristis passioun ||

1 Vulg. 1 Joh. ii. 1. 2 W. V. 'My littil soñes, I wryte to you these things, that þe synne not. But and if ony man shal synne, we han avocet anenst the fadir, Jhesu Crist iust, & he is helpyng for oure synnes; sotheli not onely for oure but also for of al the world.' 1388, 'My littil soñes . . . we han an advocat anenst the fadir, Jhesu Crist, and he is the forsyuenes for oure synnes.'
Capitulum .III.

Pe fourpe synne is fynali inrepentaunt: pat is he pat wole III. Im-
neuer do verri penance/ but contynuei ledip his lijf, after pe
desiris of his fleische/ ouercomen wiþ pe fende/ & pe fals world ||
For no man dop verry penance to God. but he pat fulli leuep
5 pat synne: for pe whiche he suffrip penance/ bus seip seint
Austin/. But for pei holden it miche worschipe: to write her
names in pe erþe/ pei maken a feyned schrifte to a prest: & taken
part of sacramentis/ pei bilden chirches wiþ oper ournumentis/ &
fynden prestis to rede & synge/ pei releuen pe pore niedi/ & menden
10 placis pat ben perilous/ but stille pei lien haste | congellid as Fol. 8þ
froost/ in oolde custum of synne || To pei vnrepentaunt men: spekþ
Gregor moost scharpþ in hise pastorals. vpon þis tixte.
Mat. vi°. 'Nonne anima plus est quam esca/ & corpus plus
quam vestimentum' || wheþir is not þe lijf more þan mete/ & þe
15 bodi more þan clope? vpon þis seip þis doctour 'Qui cibum vel
vestem pauperibus largitur & anime vel corporis iniquitate pollutur
quod magis est contulit culpe quod minus est contulit iusticie/ sua
dedit deo: se ipsum diabolo' a/ He pat 3yueþ mete or clope: to
þe pore nedi/ & is pollutid or defoulid/ in wikidenesse of bodi
20 & of soul/ þat ping þat is moost he 3yueþ to synne/ þat ping þat
is leest he 3yueþ to riþtviseness/ hise goodis he 3yueþ to God:/
him siff to þe deuel/ for he settip more priþ bi worldli richesse:
þan he dop bi þe bodi or þe soule/ & louþ moost þat God lounþ
leest:/ wherfore his loue is turned to hate || God hap 3ouun to
25 man: þyue preciosse | sifis. þe leest of alle is worldli goodis/ Fol. 9 a
betir þan pise is mannþe bodi: þat God hap dowid wiþ kyndeli
strengþis/ & grauntid in resoun to vse þis world: him siff to
chastise, cloope & feede/ Abouen þise twyne is mannþe soule:
þat berip Goddis ymage & his licknes || Lord what profite were it
30 to wynne þis world/ & putt peirement to þis soule? & þe bodi is
a wlatful careyn: whanne þe soule is goo þerþro/ But Goddis
grace passip þise þre. for where þis failip, no wisdam availip ||
Loke þise ben not mys dispensid: neþir worche oony þing bische
þer ordir/ but þat pei streche alle to oo ende? to wynne þe siþpe?
35 þat is þe blisse of heuene for euer || þou þat chaungist þis ordir

1 Vulg. Matt. vi. 25.

a Gregorius Magnus, Regulæ Pastoræ Liber xliv (Migne, tom. 77, col. 55).
Anticrist wif. VI. condicionis:

vpsodoun. seint Poul axip pis questioun of pe. Ro. ii.0. ‘An diuiicas bonitatis eius & paciencie & longanimitatis contemptuis? Ignoras quoniam benignitas dei ad penitenciam te adducit secundum autem duriciam tuam & cor impenitens thesaurizas tibi | iram in die ire & renelacionis iusti indicii dei qui reddet vnicuique 5 secundum opera eius’

Fol. 9b

Whejir dispisist poun pe richessis of pe goodnes & paciencie & longabiding of pi God? knowist poun not pat pe goodnes of God? ledip opir dryuep pee to penanne? forsope aftir pin hardnes & pin unrepentaunt herte. poun tresourist to pee wrappe. in pe dai of wrappe & schewing of riutwise inge 10 ment of God. pat schal yelde iche man? aftir his werkis

V. Envy.

De sifpe synne is envie. of pi broperis grace as whanne pi neibbour is wise. wel gouerned. preisid or born vp. riche. welpi. strong. faire. or vertnuose in greet habuandaunce of grace. panne pis enviouse man. selaunderip. vpbreidip. reproueip. dispisip. 15 hatip. & hyndrip. scornep. & pursuep. to defoule & waast his broperis goodis pat ben goostli gracis? as miche as he mai. as pe wise man seip. ‘Prou. xiii.0. ‘Ambulans recto itinerare & timens deum. despicitur ab eo qui insani graditur via.’

Fol. 10a

A man walking in | pe hise weie & dредing God? is dispisid of 20 him pat walkip in pe wrong weye. whanne Iesu Crist kest out a deuel. from a man pat was doumb. as it is written. Mat. xii.0. Marc. iii.0. Luc. xi.5. anoone pis man bigan to speke: to pulpsiche pis miracle among pe peple. ‘Panne scribis & pharises enviouse sectis? pat weren a fals privat religioun. selaunderip pat 25 Crist wrougt pis miracle. in Belsabub pat was prince of deuelis

1 Vulg. Rom. ii. 4, 5.
2 W. V. ‘Wher thou dispisest the richessis of his goodnesse & paciencie & longe abidency? Unknowest thou, for the benygnyte (or good wille) of God ledith thee to penance? Forsothe aftir thi hardenes & unrepentaunt herte, thou tresourist to thee wrappe in to the day of wraththe & of schewingne of the riutful dom of God, that schal yelde to ech man up his workis.’ 1388, ‘Whether dispisist thou the richessis of his goodnesse, and the paciencie, and the long abidency? Knowist thou not, that the benygnyte of God ledith thee to forthenkyng? But aftir thin hardnesse and unrepentaunt herte, thou tresorist to thee wraththe in the dai of wraththe and of schewing of the riutful dom of God, that schal yelde to ech man aftir his werkis.’
3 Vulg. Prov. xiv. 2.
4 W. V. ‘The goende in riut weie, & dредende God is dispisid of hym that goth in the evel losid weie.’ 1388, ‘A man goynge in riutful weie and dредinge God, is dispisid of hym that goth in a weie of yuel fame.’
5 Vulg. Matt. xii. 22; Marc. iii. 11, 12; Luc. xi. 14.
Capitulum .III.

Belsabub is to seie a god of flizes 1 or ellis a god pat makip dis
corde 2 Lord sipen pise sectis dursten seie 3 pus to Crist heed of
manna soule 4 hou miche werre schullen pey moum dore seie 5 to
hise hous-meyne 6 pus prelatis & freris in pise daies 7 ben traceilid
5 wip pis symne azen pe Holi Goost 8 & schamfulli slaundren her
sypme briiperen 9 pat casten yuel maners from her soule 10 or
prechen pe gospel to Cristis entent 11 to turne pe peple to vertuouse
lynyng 12 Pei seien pis man hap eten 13 a flize 14 pat 3yuep him lore Fol. 10 b
of Goddis lawe 15 pis is more foule to eete a flie 16 pan to be a god
10 & chare pise flizes 17 pus han pey brouxt her malice aboute 18 to
slaundren for Lollardis pat spoken of God 19 & dryuen pe peple
from pe feip 20 pat durne not worche ne speke for slaundir 21 but
certis pey ben not worpi Crist 22 pat stonyen for barkyng of pise
howdis 23 for noon is worpi to be wip pis Lord 24 pat schamep his
15 seruyse in wel or in woo 25 & suche men schewen hem trauiours to
God 26 pat wip her selaundris hindren her briiperen 27 & seyn pe
fende mai 28 & wil 29 make wise hise membris pat seruen him in
synne 30 but so wole not Crist hise loued seruauwtis 31 pat lyuen in
clennes to serue him in vertu 32 O I preie you 33 who hard cuer
20 a fouler blasfemye 34 certis pis dispit streechip unto pe godhed 35 to
be punyschid in pe dai of ingemen 36 for Goddis lawe techip.

Pron. iii 37 Noli prohibere benefacere qui potest si vales & ipse
benefac 1 || Forbide him | not pat mai wel do 38 but if pou mai do
wel pi sifl 2 || Pat a prest schulde not be lettid 39 to pryche pe
25 troupe 4 ne Goddis peple to speke of her bileue 40 is opuuli tauss
in pe book of Numeri xi 3 41 || Pere it is rad 42 pat Heldad & Medad
prophecied albeit pat pei weren not lisensid bi Moises 43 Iosue pe
mynyster of Moises. & chosen of manye 44 gruchiden azen 45 pis
men. & mad his pleiunt to Moises 46 & Moises seide. whi art pou
30 enviouse for me 47 who mai wirne pat alle pe peple prophecie. &
God graunt his spirit to hem 48 pis is confermed in pe gospel of
oure Lord Iesu Crist 49 hope in Mark ix 50 & in Luc. ix 51. 52 'Magister
vidimus quemdam in nomine tuo domenia ciecentem qui non
sequitur nos & prohibuimus eum I Iesu autem ait. Nolite pro-

1 Prov. iii. 27 'Noli prohibere benefacere cum qui potest,' etc.
2 W. V. 1 'Wile thou not forfenden hym that mai wel don, if thou maist, and
thisel wel do.' 1388, 'Nil thou forbedo to do wel him that mai: if thou
maist, and do thou wel.'
Anticrist *vi* .VI. condiciouns:

hibere *eum* 1 || Seint Ion euangelist seide vnto Crist. Maister we han sen *a man* casting out *deuis* in *pi* name. *pat* swepe not *vs* & we han forboden him || forsope Iesu seide. *Nile* ye werne him or forbeede him || Alas howe dorne our e bishopis for schame || offende | aens pise bope Goddis lawes & docke her 5 *prestitis* on *every* side. to *3yue* hem a charge & *prune* hem *per* office || What is to be sett biforne *pe* bodi of Crist *pat* prestis sacren ? And sipen *pei* treten Cristis bodi. *miche raper* seip *Ierom* *pei* schullen *preche* & blesse *pe* peple. *Hec* dist. 99 a. *But* here *pe* enemies of trupe objectun & leyf for hem *Poul* : where he seip 10 Ro. *x*°.  "Quomodo predicabunt nisi mittantur" 3 || How schullen *pei* preche but if *pei* be sent ? *wip* *pis* pei blynden mani folk : kutting *pe* sentence from *pe* wordis / *for* Poul meneb *pat* prestis schulde *preche* : *for* pei *ben* sent / bope of God & *of* *pe* bishop : *for* to do *pat* office || *And* *pe* maister of sentence in his fourpe 15 book & *pe* XXIII. dist. seip / *It* is *pe* office of a deken : to *preche* *pe* gospel b / *panne* bi more *strenger* resoun : *it* pertyenep to a *prest* / For seint Ierom & seint Beede acorden togider & *seyen* / *Sicut* in *fora* apostolorum est forma episcoporum : *ita* in septuaginta duplus disciplis est forma presbiterorum / *Rigt* as in *pe* 20 apostlis is *pe* forme of bishopis : so in *pre* score & twelue disciplis. *is* *pe* forme | *of* *prestitis* / But Crist 3ane charge bope to *pise* bishopis & also to *pise* prestis : & seide / Mat. *x*°. "Ecce ego mitto vos" 4 & *Luc*. *x*°. "Designauit Iesu alios septuaginta duos & misit illos &c." 5 || Loo I sende 3ou as schepe among wolues 25 | *And* ette Iesu asigned *prescore* & twelue : & sent hem *t*o *preche* || How schal *pis* bishopis mayten *per* constituciuons : aens *per* God & *holi* seintis / It schal be more suffrable *to* Sodom & *Gomor* : *pan* to *pis* peple *pat* disturblen Goddis ordinaunce ||

1 Vulg. Marc. ix. 37, 38.
2 W. V. "Maister, we syen sum oon for to caste out fendis in thi name, the which sueth not *vs*, and we han forbedun him. Sothli Jhesus seith to him, Nile ye forbede him.'
3 Vulg. Rom. x. 15 'Quomodo vero praedicabunt,' etc.
4 Vulg. Matt. x. 16.

5 Vulg. Luc. x. 1.

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Capitulum III.

De sext synne is fitting agens pe trupe: pat a man knowip / pat vi. Fighting against the truth. is, whanne pe trupe is tolde to pe gilte: pe whiche disposip him not to be amendid / panne he makip blynde vngroundid resouns, wiþ sotil argumentis & foltid sophisticacionis / & dampnep pe 5 trupe agens his conscience: wip a boold forheed pat can not schame: as pe prophet Jeromye seip. iii. 13. ‘Frons mulieris meretricis facta est tibi: & noluiisti erubescere’ 1 || A strumpetis forhed is made vnto | pee: & pou wold not be aschamed | But as Poul Fol. 12 b seip. Thimo. iii. 14. ‘Quemadmodum Iambres & Mambres resista-

terunt Mois: ita & hij resistent veritati’ 2 || Riht as Iambres & Mambres azen-stooden Moises in pe si² of Pharo: so pise azen-

stonen pe trupe corruptid men in per mynde || And if pou wilt knowe what pise men ben: axe seint Peter & he wolde telle pee for he clepihp hem bi per name in his epistil: where seip || II. Petir ii. 15. ‘Magistri mendaces qui introducunt sectas perdicionis’ 3 || Seint This intro-

duces false secta.

Petir seip. pise ben maistir liears. pat schullen bring in among pe peple: sectis of perdicioun. pat is of losse & deep || pouz ze rise wiþ Lucifer: & make joure nestis among pe sterris / from pens ze schullen be drawen: & proven to pe grounde || Whanne wolde za
nmarke pe wordis of Crist: pat cursip jou for joure apostasie: & for ze pullen as foxis to her hoolis: children from fadris. Crist seip to jou. Mat. xxiii. 15. ‘Ve vobis scribe et pharisai qui cir-[cuit]is terram Fol. 13 a & mare: &c.’ 4 || Woo to you scribis & pharisaei ypecritis. pat cumpassen aboute pe see & pe lond to make jou a novise: & 25 whanne ze han founden him. ze maken him helle broond: double pan joure silf: As pe vukumnygnes of Pharos philosophurs was made knowen: so pe fals impunyng of pe trupe, of pise sotil ypecritis schal hastli be made open. || Alle men take hede to pise sixe synnes. for pei ben cause of batailes, disgustiens, homnger. These six sins are the cause of many evils, and at last of the ruin of the soul.

30 pestelence. veniaunce. & of al maner of mischief: & at pe laste pise synnes ben cause whi soules ben chaff: as we seide toforne ||

What is antichrist in special wiþ hisse þre parties.

Capitulum .III.m.

But of pe greet cheef antichrist. pat passingli & in special maner Antichrist in par-

ticular.

35 bringip forþ fals lawes azens Isus Crist & pretendip him silf mooest

1 Vulg. Jer. iii. 3. 2 Vulg. 2 Tim. iii. 8.

3 Vulg. 2 Pet. ii. 1. 4 Vulg. Matt. xxiii. 15. 1 Vae vobis scribae et pharisaei hypocritaes: quia circuitis mare et aridam,’ etc.
Anticrist in special.

hooli & pus techip be Lord God bi be prophete Isaie ix. 'Longeavus & venerabilis ipse est caput. propheta docens mendacium. ipse est
Fol. 13 b cauda' 1 || A man of greet agee | & worshipful holden to be
world: he is heed and cheef anticrist | a prophete or a prechour
techyng lesing: he is be taile of pis anticrist 2 || Of pis taile spekip 5
seint Petir more pleynli & seip. II. Pe. ii. 4. 'Fictis verbis in au-
aricia de vobris negociabuntur' 3 || Pat is to seie. Pise ben goostli
marchauntis pat schal chaffare wip pe peple. 4 in feyned wordis &
& wip her sweet likerouse speche: bei bigilen pe hertis of inno-
centis. for Iude seip. ii. 6. 'Mirantes personas hominum questus 10
causa' 5 pat is to seie. pe schal worschip be persones of men becaus of wwynyng || Pis taile of anticrist schal not preche freeli
Thomas Alquin seip. ii. VII. ca. viii but for 'mammona iniquitatis' 6
pat is for conceitise, so ferforpe cruili agenstonding pe prechours of
troupe. pat pei schal be holden in per daies as cursid of pe peple || 15
And seizat Ion euangeliist seip. Apoc. xiii. 6. 'Quod nemo emet neque
vendet nisi habuerit characterem bestie' 6 || per schal no man in
Fol. 14 a pat | tyne bie ne selle be he boond be he free. but if he haue pe
mark of pe beest. eijer in his forhed or in his riit hond or ellis in
noumbre 7 pat is to seie. per schal no maun preche Goddis word in 20
poo daies eioper heere it. but if he haue a special lettir of lisence
pat is clepid pe mark of pis beest anticrist or ellis pat pei maunten
bi word or bi dede, or in hope. pat his lawe & his ordinance is
good & trewe & worpi to be holden of pe peple || But it is ferful
pat folowyb aftir. Apoc. xiii. 9. 'Si quis acceperit caracterem 25
bestie &c.' 8 || Seynt Ion seip. who pat ener worschipip pis beest

1 Vulg. Isaia ix. 15 'Longaeus & honorabilis ipse est caput,' etc.
2 W. V. 'The longe lyvende and the w(o)rschepefull, he is the bed, and
the profete techende lesyng, he is the taill.' 1388, 'An elde maun and onourable,
he is the heed, and a profete techynghe a lesyng, he is the tail.'
3 Vulg. 2 Pet. ii. 3.
4 W. V. 'And thei shulen marchaundis of you in conceitise bi feynyd wordis.'
1388, 'And thei schulen make marchaundie of you in coneytise bi feyned
wordis.'
5 Vulg. Jud. 16 'Mirantes personas questus causa.'
6 Vulg. Apoc. xiii. 17 'Et ne quis possit emere aut vendere nisi qui habet
characterem bestiae.'
7 W. V. 'No man mai bye, or sille, no but thei that han the caracter, (or
lettre) or the name, or the noumbe of his name.' 1388, 'No man may bie,
ethir sille, but thei han the caracter, ether the name of the beest, ether the
noumbe of his name.'
8 Vulg. Apoc. xiv. 9.
Capitulum III

anticrist. & takip pis forseid mark? he schal drink a draught of pe wyn of Goddis wrappe / & he schal be turmentid in fire & brymston / in pe siyt of holi angellis & in pe siyt of pe lombe / & pe smoke of her turmentrie. schal stige vp in to pe world of worldis. 

5 pat is wipouten ende 1

Of pis anticrist God seip to pe prophete Zachare | xi. 'Sume Fol. 14 b tibi vasa pastoris stulti 2 | pat is to seie. take you to see. pe vessels of a foltid shep pard / for loo. I schal suffre anticrist to be rerid vp in lond. pe which schal not visite hem pat ben forsaken. 

10 neip' he schal seke hem pat ben scatrid. neip' he schal hele hem pat ben sore 3 || O. pou foltid shepard anticrist. God seip pou art an ydole hauyng a bischopis habit. but neip' vertu ne spirit. lijf ne dede. pat longip to a bishop || for Poul seip. Rom. viiio. 'Qui non habet spiritum Christi nec est eius' 4. He pat hap not pe spirit of Crist: he is not his seruament. 5 albeit pat he haue pe outward tookenes & perfore seip seint Ion. Apoc. xviio. 'Quintus angelus effudit phiolam suam super sedem bestie &c.' 6 Pe filip peanl pourid his cruet vpon pe secte of pe beest. & his rewme is made derke / & pei eeten her tongs toigidir for sorow. & pei blasfemeden God of heuen for her sorowis & her woundis. & pei diden no pennaunce of her dedis 7. Pat is to mene | Archbischopis Fol. 15 a & bischopis. ben pe sect of pe beest anticrist. for in hem he sittip & regnep ouer opir peple. in pe derknes of his heresie & in pis pei deliten hem. magnifying wip her tungs his fals ordinaunce pe

1 W. V. 'If ony man shal worchip the beest, and the image of it, and take the tokne in his forhed, or in his hand, & pis shal drinke of the wijn of Goddis wrath . . . and shal be turmentid with fijr and bruntston, in the siyt of holy angellis, and before the siyt of the lomb. And the smoke of her turmentis shal stige up in to worldis of worldis.'

2 Vulg. Zach. xi. 15.

3 W. V. '3it take to thee vessels of a foltishe shepheard; for loo! I shal reys a shepheard in erthe whiche shal not visite forsaken thingus. . . and shal not heele the broken togydre.' 1388, '3it take to thee vessels of a fomned sheep-herde; for lo! I shal reise a sheepheard in erthe,' etc.

4 Vulg. Rom. viii. 9 'Si quis autem spiritum Christi non habet, hic non est eius.'

5 W. V. 'If ony hath not the spirit of Crist, this is not his.'

6 Vulg. Apoc. xvi. 10.

7 W. V. 'The fyvete angell shedde out his viole on the seete of the beest, and his kingdom is maad derk, and thei eeten togydere his tunges for sorow, and thei blasfemedem God of heuen, for sorowis and her woundis; and thei diden not pennaunce of her weriks.'
which is sorrow to men of trewe vnystondynge; & pus pei putten 
abak Goddis holi lawe. for prechynge of Cristis gospel; pe whiche 
ben sorowis to hem, gendring synnes in her sowlis. pat wounden 
hem to pe deep; And pei pus wounden schullen neuer do medeful 
penance of dedis; for pe whiche pei schal be dampned || Lyncoln seip. 
I quake I drede & vgli I am aferde; but I dare not be still; leste peraunenture pat sentence falle on me. pat pe prophete seip. 
Isaie. vi. 'Ve mili quia tacui' wo to me? for I haue stilled || 
pe welle pe bigynnyng & pe cause of al ruyn & myschef. is pe 
court of Rome || Now bi pe autorite of God. & oone accordaunce 10 
of hise holi seintis: suep an open conclusiou. sadli groundid in 
trewe bileue; pat in pe | court of Rome. is pe head of anticrist; 
And in archebishopis & bishopis; is pe bodi of anticrist; But 
in pise cloutid sectis. as mounkis chanouns, & freris; is pe venuous 
taile of anticrist || Pise pre parties ben waried of pe apostle 15 
seint Iude; seiyng in pis forme. ca.0 10. 'Ve qui in via Caym 
abierunt. & in errore Balaam mercede effuci sunt; & in contra-
dicione Chore perierunt' pat is to seie, woo to hem pat walken 
in pe weye of Caym; pise ben fals possessioners; And woo to 
hem pat ben schadde out for mede in pe errour of Balaam; pise 20 
ben nisti nedles mendiners || And woo to hem pat han perischide 
in pe ajen seiyng of Chore; pise ben proude sturdi maynteners || 
How pis anticrist schal be destroied. God him elf techip bi pe 
prophete Daniel. & seip. ca. viii. Sine manu contetetur; pat 
is to seie. pis anticrist schal be destroied wipouten hand; pat is 25 
wipouten power of man || For Poul seip. II. Thess. ii. 'Antichristum deus interficet spiritu oris sui & destructu illustracione 

1 Vulg. Isaias vi. 5. 
2 W. V. 'Wo to me, for I heeld my pees.' 1388, 'Wo to me, for I was 
stille.' 
3 Vulg. Jud. i. 11 ' Vae illis quia in via,' etc. 
4 W. V. 'Wo to hem that wenten the weye of Caym; & bi errour of 
Balaam for meede ben shed out, and perschiden in the ajen seiyng of 
Chore.' 
5 Vulg. Dan. viii. 25. 
6 W. V. 'Withouten hond he shall be broken togydre.' 1388, 'Withouten 
hond he shall be al to-brokun.' 

* 'Sermo Roberti Lincolniensis Episcopi propositus coram Papa & Cardi-
inalibus in Consilio Lugdunensi' (Fasciculus Rerum expetendarum, etc., Brown, 
aduentus sui \(1\) \[ Pat is to seie. Crist schal slee antichrist. \(2\) \[ wip | pe Fol. 16 a spirit of his moupe. \(3\) \[ pat is wip pe holi word of his lawe \[ And pe lord schal destrie him \(4\) \[ schyning of his comyng. \(5\) \[ pat is wip \(6\) turnyng of mernes hertis bi his grace to his lawe. a litil aforne his doome \[ But God tاػd more pleyuli \(7\) \[ pis loore to Iooob \(8\) \[ and seide I ob xl. ca0. \(9\) \[ ‘Ecce spes eius frustrabitar eum & videntibus \(10\) \[ cuntis precipitabitur’ \(11\) \[ Loo seip God pat hope \(12\) \[ pat antichrist hæp \(13\) \[ in richessi & in worlde fawour schal bring him to nouȝt \(14\) \[ & alle men seing \[ he schal be proton down heedlingis \[ so \(15\) \[ pat alle pe 10 peple schal take a weiling vpon him \(16\) \[ wip greet lamentacion. \(17\) \[ wariyng him \(18\) \[ & dampilnyng him. \(19\) \[ wip alle hisse fals ordinauncis \[ What is antichrist in special \[ wip fyue condicionis \[ Capitulum .Vm. \[ But now at pe last we schullen bring to mynde \(20\) \[ & to witnesse. \(21\) \[ \[ Fol. 16 b \(22\) \[ Five assaults of Antichrist \(23\) \[ wherewith he persecuteth the servants of God. \(24\) \[ Ps. foure score & ten \[ \[ Fol. 16 b \(25\) \[ ‘Constitue domine legis latorem super eos’ \(26\) \[ Lord suffre pou to ordeyne a lawemaker vpon pe peple \(27\) \[ in peyne of her symne. for pei \(28\) \[ wole not consent to pe troupe \[ \[ Fol. 16 b \(29\) \[ Pat is pus to mene. Antichrist \(30\) \[ vsep fals lucratif or wynnyng lawis as ben absoluciouns. indulgence. \(31\) \[ pardounus. priuelegis. \(32\) \[ & alle opir heuenli tresour. pat is broȝt in \(33\) \[ to sale for to spoile pe peple of her worlde goodis \(34\) \[ & principali pise newe constituencious. bi whos strengpe antichrist enterditip \(35\) \[ chierhis. soumnep prechours. suspendip rescyeuours. & priuep hem \(36\) \[ pe bennefice. cursip heerars. & takip awey pe goodis of hem.\\

1 Vulg. 2 Thess. ii. 8 ‘Ille iniquus, quem Dominus Iesu interficit spiritu oris sui \& destruct illustracione adventus sui eum.’
2 W. V. ‘And thanne the ilke wickid man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distroye with the illumynyng (or schyningy), of his comyng.’ 1388, ‘And thanne thilke wickid man, etc. . . . and schal distrie with liȝtynyng of his comyng.’
3 Vulg. Job xl. 28; A. V. Job xli. 9.
4 W. V. ‘Lo! the hope of hym shal maken hym veyn; and alle men sceende he shal ben cast doun.’ 1388, ‘Lo! his hope schal disseyve hym; and in the siti of alle men he schal be cast doun.’
5 Vulg. Ps. ix. 21 (A. V. Ps. ix. 20).
6 W. V. ‘Sett, Lord a lawe yivere upon hem.’ 1388, ‘Lord, ordeine thon a lawe makere on hem.’
Anticrist wiþ .v. condiciouns ||

pat forberen þe precheing of a prest: þe þouȝ it were an aungel of heneue. but if þat prest schewe þe mark of þe beest. þe whiche is turned in to a newe name. & clepid a special lettir of lisence: for þe more blyndyng of þe lewid peple ||

II. Tribula-

De secounde saȝt of anticiȝt: is tribulaciuon as þe prophet 5

Fol. 17 a seip. 'Despicis in opportunitatibus in tribulacione' || | pat is to seie. Anticrist vexip þe peple ouer miȝt: in hunting hem on mawmentrie & doyng of ydolatrie: but ener anticiȝt makeþ hem to wene: þat þei goþ on pilgrimage: & þerfor he is waried of God. þat seip bi þe prophete Isaye. v. 'Ve qui dicitis bonnum 10 malum uel malum bonum. ponentes tenebras lucem & lucem tenebras ponentes amaran in dulce & dulce in amaran' || Pat is to seie. woo to þou þat seyn: good is yuel & yuel is good: putting liȝt in to derknes: & derknes in to liȝt: turnyng sweet in to bittir: & bittir in to sweet || And þus dép anticiȝt whanne he trans-15 posip vertues in to vicis: & vicis in to vertues: as pilgrimage in to outrage: & outrage in to pilgrimage: And for þis weywarde entent. God dispisip anticiȝt: wiþ alle his blindfelt peple: & wlatip alle her mysdispendid goodis: in her moost tribulaciuons ||

III. Inquisi-

De priddle saȝt of anticiȝt: is Inquisicion. as þe prophet 20

Fol. 17 b Anticiȝt enqueriȝ | sechip & herkneþ. where he mai fynde ony man or woman. þat wriþip. redip. lerneþ. or studiþ Goddis lawe in her modir tung: to lede her lijf aftir þe plesing wille of God: and soone he caccheþ hem in his sensuris: & aftir smytip as he mai 25 moost greuonsli hirten hem: But he schal not make þis inquisicion: aftir þe multite or greutenes of his wræþpe for God schal refreyne & abregge: þe powere of his malice: so þat he schal no more do: þan God wolde suffre him. þat knowþ þe mesure of his hede dis: to pione hise seruanantis bi þe furnise of penaunce accep-30 table: & anticiȝt wiþ hise meyne. þus hardid in malice. inexcus-

able ||

1 Vulg. Ps. x. 1.
2 Vulg. Isaias v. 20 'Vac qui dicitis malum bonum & bonum malum,' etc.
3 W. V. 'Wo that seyn enel good, and good enel, putende derknesses liȝt and liȝt derknesses; putende bitter into swete and sweete into bittir.' 1388, 'Wo to þou that seien yuel good, and good yuel; and puten derkness liȝt, and liȝt derkness; and puten bittir thing into swete, and swete thing in to bittir.'
4 Vulg. Ps. x. 5 (A. V. x. 4).
Capitulum V.

Pē fourpe sauēt of anticrist. is persecucidoun as pe prophet seip IV. Persecution.

Insidiatur ut rapiat pauperem.' Pat is to seie. Anticrist sittip & sottiā in pees of his world: wiōr riche men in her dennes; but pē pore meke symple and loweli: hem he asipē & pursuē & hem 5 he ouer-leipi & ouer-rennep. raveisching hem bope bodili & goostli & for God seid vnto Iob. xl. | 'Habet judiciam quod influat Fol. 18 a Jordanis in os eius.' Anticrist hāp a triste & a trowing: pat Jordan mai flowe in to his moupe & perfor he makip his dwelling place in pe herte of pe see. as God seip bi pe prophete Ezechiel.

10 xxviii. 'In cathedra dei sedi in corde maris: cum sis homō & non deus,' Anticrist makip his boost & seip: I haue sitten in pe chaier of God: in pe herte of pe see: whane pou art but a man: & not God: but euer in w Lakr countrie. fat & habunding of worldli goodis: pere anticrist wiōr hise clerkis. bilden her nestis: And if 15 pou loke vttiri li aboute pee. pou schalt fynde hem among woodis & watris. as seint Ion seip. Apoc. xvi. 'Vidi de ore draconis & de ore bestie. & de ore pseudoprophei spiritus tres immundos exisse in modum ranarum' I saw seint Iou, out of pe moupe of pe dragoun: pat is pe heed of anticrist & out of pe moupe of 20 pe beast: pat is pe bodi of anticrist & out of pe moupe of pe pseudo-prophete or fals precheour: pat is pe taile of anticrist: pe vnclene spiritus to haue passid out in pe maner of froggis | Froggis sitting | in hoolis bi pe watir-brink: purchassen of pe ground. Fol. 18 b abouen hem. & on eipēr sjde hem: But pat pat is vndirneppen hem: 25 pei wole not her pankis. neipēr leesen it ne loosen it | So pise pre spiritus croking in coueitis. glotenie & leccherie. bitokenen anticrist. in hise pre partise. For pei purchassen of lordis: pat ben abouen hem: miche parte of her good: wiōr pe tung of flatering & feyned ypocrisie. And of pe communes abouten hem. pei whilen in 30 to her handis: miche parte of her catel: But pat pat pei han wonnen. pei holden fast: azen pe autorite. of bope Goddis lawes & wiōr pise richesis pei nurischen wilde. sturdi. & laweles hijn. pat pursuen hem pat wollen oujt seie azen pis ens sid synne | But God in pis persecucidoun. poru3 his prophete conqufortip hise ser-

1 Vulg. Ps. x. 9.
2 Vulg. Job xl. 18 (A. V. xl. 23).
3 W. V. 'He hath tröst, that Jordan flowe in to the mouth of hym.'
4 MS. chathidera.
5 Vulg. Ezech. xxviii. 2.
6 Vulg. Apoc. xvi. 13, 'exisze' omitted.
V. Execution.

Fol. 19 a Wherefore we schal not drede. whilis pat men lyuyng aftir pis world schullen be troublid, & hillis schullen be born ouer in to pe hert of pe see, & pat is. trewe men schal not be abaschid. *pon proud fleischili men be confedrid to antiecrist & helpe him in his perseucucion.

De fippe sault of antiecrist is execucion. as pe prophet seip. 'rapere pauperem dum atrahit eum.' 5 || pat is to seie. whanne anticrist sep pat he availiip not in pise forscid tormentis. *panne he executip his malice agens Cristis chosen || To pis acordiip seint Ion in his Apoc. xiii. 9. 'Faciat ut quicunque non adorauerint 15 ymagynem bestie occidentur' 4 || pat is to seie, pe beest of pe erpe schal 3yue power to pe beest of pe see/ for in pis tyme of execucion, pe viciouse parte of pe laite. fro pe higest vnto pe lowest. schullen consent to execute pe wickidnes of pis viciouse part of pe clergie / pannes schal pis prophecie be fulliid. Ps. lxxviii. 'Effuderunt 20 sanguinem eorum tanquam aquam & non erat qui sepeliret possed morticina | servorum tuorum escas volatilibus celi?' carnes sanctorum tuorum bestijs terre.' 5 || Pei schal scheed out innocent blood, & per schal no man dore birie per bodie / for pei schal cast per fleische to foulis of pe heire / & her careynes to beestis of 25 pe erpe. 6 pannes seip pe prophete. 'Cadet cum dominatus fuerit

Fol. 19 b

Vulg. Ps. xlv. 2, 3. 1

Vulg. Ps. x. 9. 4

Vulg. Apoc. xiii. 15. 5

Vulg. Ps. lxxviii. 3, 2 'Effuderunt sanguinem eorum tanquam aquam in circuitu Iherusalem,' etc. 9

W. V. 'Thei shadden out the blod of hem, as water in the envoyron of Jerusalem; and ther was not that shulde birie. Thei putte the smytten to deth of thi servauntis, metis to the foulis of hevene; fleish of thi seintis to the bestis of erthe.' 1388, 'Thei scheiden out the blod of hem, as watir in the cumpas of Jerusalem; and noon was that biriede. Thei settiden the slayn
Capitulum .V.  

pauperum † 1 || pat is to seie. as seyn this Austin declarip / whanne anticrist weneö pat he hap lordschip: onere alle pe seruauntis of God / rering vpon hem: diuerse gynnes of turmentrie / panne schal he falle to open reprofe: for euermore ||

5  Pe ful tyne of anticrist durip: ‡ pre 3eere & an half / but pat pe gospel makpe remyssioun: ‡ & elles schulde not alle fleishe be saaf || Pis tyne was figurid vnder Helie pe prophete & kyng Acab pat wickid man / pere tellip pe stori pat reyn was stoppid. III. Reg. xvii9. ‡ pe 3eere & sixe monepes. pat no drope fel on pe erthe /

10 Seint Iame berip witnes of pis ping † in his epistil canonyсид / 2  Pe fleeyng of David from kyng Saule: ‡ markip pis ping. who so takip hede. I. Reg. xviii9. & rede | pat book to pe last ende / Also Fol. 20 a pe bisecheing of Ierusalam: ‡ makpe knowen pis tyne as Iosophus tellip. Daniel tauzt pis noumbré also † in tyne & tyymes & half a tyne. Dan. vii9. & pis is pre 3eere & an half: as seint Jerom declarip in his book of seyntis || Pe miȝt Machabeies: ‡ vndir pis noumbré made clene her temple / wherfore seint Iou in his Apocalypse feeli sipis rehersz pis noumbré. whanne he spekip of anticrist / And Crist kepî pis noumbré ‡ for tyne of his precheing / outake pat leest. bi vertu of his passioun || Seint Ion Crisostum vpon Mat. Om. lvii9. seip pus. † In tribus annis & sex mensibus. hoc sacrificium christianorum tollendum ‡ est ab anticristo fugiendus christianus per loca deserta / non erit qui aut in ecclesiam intret aut oblacionem offerat deo ‡ || Pat is to seie. bi pre 3eere & sixe monepis. ‡ pe sacrificie of Goddis preisîng. pat schulde be in mannes moupe / ‡ pe sacrificie of riȝtwisenesse: ‡ pat schulde be in mannes werkis / & pe sacrificie of pees ‡ pat | schulde be in treting Fol. 20 b of Cristis bodi ‡ schal be taken away from all feipful ‡ poruz strong woodnes of anticrist ‡ panne schalle alle trewe cristzen: ‡ flee pe face of anticrist ‡ so pat noon schullen moven entre in to pe chireche to do dewe servyce to her God || Afrît pis. peple schal turne hem ‡ When Antichrist is destroyed, all men will repent and turn to God. bodies of thi seruauntis meetis to the volatilis of hevenes; the fleischis of thi seyntis to the beestes of the erthe.'

1 Vulg. Ps. x. 10.  
2 Vulg. Jac. v. 17, 18.  
3 Vulg. Dan. vii. 25.  
4 MS. tollendum.

—a S. Ioan. Chrysostomus, Homilia XLIX (Opera, ed. 1547, tom. ii, col. 1086).
pe chirche of God:

lawe. and doing of verry penance. as Poul seip. Ro. xiv. 'Cecitas ex parte contigit in Israel donec plenitudo gencium intraret.' & sic omnis Israel saluaus fieret 1 || *pat is to seie. Blyndnes fel partie in Israel. vntil pe tyme pat plente of hen hen. schulde entre in to cristendom & panne in pe ende of pe world. *pat is after pe 5 distruccion of anticrist. al Israel schulde be mad saaf2 // No man loke afitir Ennok & Hely in persoone. for panne he mai liztli be biglid / but in spirit & in vertu / now pei ben komen / to make mennes hertis redi / asorn Cristis doome / to whom be glori now & euere. Amen ||

What is pe chirche oonli proprid to God. wip hir names

licknes-sis and condicionous. || Capitolum .VI\textsuperscript{m}. ||

To speke of holi chirche. firste we taken ground of pe gospel where Crist seip. Mat. xvi. 'Porte inferi non preualebunt aduersus eam' 3 // zatis of helle schullen not now haue mi7t azen holi chirche 4 // 15 vpon pis tixte seip Lire p\textsuperscript{s} 'Ecclesia non consistit in hom\textsuperscript{n}ibus ratione potestatis vel dignitatis ecclesiastic us uel secularis. quia multi principes & summi pontifices inventi sunt apostatasse a fide. propter\textsuperscript{e}a quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fidei & veritatis' // a Pe chirche is not in 20 men bi weye of powere or dignite spiritual or temperal / for manye princis & hize bishopis & opir of lowere degree. state or dignite / are founden to be apostataes. or haue gon abak from pe bileue / wherfore pe chirch stondip in poo persoones / in whom is knowyng & verri confession of seip & troupe || But for pe more cleere 25 declaring of pis mater. and avoiding of obieccious pan may be putt forpe / we schullen vndirstonde *pat per ben pe chirchis / of pe whiche Goddis lawe. / often makip mencionus / | and miche pei diuersen iche from opir / to hem *pat taken good hede || But wities foolis ben marrid here. *pat wil not lerne to knowe iche atwynne / 30 Pe firste is clepid a litil flok as Crist seip in Luc. xii. 'Nolite

1 Vulg. Rom. xi. 25, 26.
2 W. V. 'Blyndnesse hath fefde of party in Israel. til the plente of hethen men entriden. and so all Israel schulde be maad saaf.'
3 Vulg. Matt. xvi. 18.
4 W. V. 'Zatis of helle shulen not han mi7t. (or strengthe) a\textsuperscript{e}eins it.'

\footnotesize
\begin{footnotes}
\item Nicolai de Lyra, \textit{Biblia Saecra eum glossis} on St. Matt. xvi. 18.
\end{footnotes}
timere pusillus grex 1 || Nile ye drede my litle flok; it plesid youre
fadir to 3yue you a kyngdom.

And pis chirche is clepid pe chosun nonembre of hem pat schullen
be saued, as it is writen, Ecci. iii.°. 'Filii sapientie ecclesia
5 instorum & nacio illorum obediencia & dilecco' 2 || Pe sones of
wisdam ben pe chirche of riȝtwise men. & pe nacioun of hem 3 is
buxumnesse to God. & loye to her euenechristen 3 ||

Pe priddye tyme pis chirche is clepid a clene chaaste maiden 4 as III. 'A
Poul seip. Ephe. v.°. 'Christus elegit sibi gloriosam ecclesiam
10 non habentem maculam aut rugam aut aliquid huiusmodi ut sit
sancta & immaculata' 4 || Crist hap chosun him a glorious chirche.
neipir hauyng spott ne bleyne. or ony suche opir ping 5 but pat
pis chirche mai be holi and undefoilid 6. To pis acordip Lincoln
dictio CXXXV. & | seip/ 'Ecclesia dei catholica est virgo casta Fol. 22 a
15 sponsa christi gloriosa sine macula & ruga' 7 || pe holi chirche of
God, is a chaast virgyn Cristis glorious spouse. wipouten spott or
bleyne ||

pe fourpe tyme. pis chirche is clepid Cristis spouse. 8 & of pis IV. 'Christ's
mariage Poul berip witnes & seip. II Cor. x° / 'Despondi vos vni viro
16 virginem castam exhibere christo' 6 / I hawe maried you to oo man 9
pis is not to a wowtrere, but to a laweful man Crist Iesu / pat I
mai present you to God. a clene chaast maiden 2 at pe daie of doom 7 ||
And fes we seyn in pe dedicacion of pe chirche || 'Qua sponsa
sponsa inucta est ecclesiam 10 pis dai holi chirche a glorious spouse.'

25 is maried to Crist her souereyn 11 ||

Pis chirche is lickned to a womman wiȝ childe 2 & pus seip Crist V. And
20 in pe gospel of Ion xvi.°. 'mulier cum parit tresticiam habet' 8 / 'A woman
likened to

1 Vulg. Luc. xii. 32.
2 Vulg. Ecclesiasticus iii. 1.
3 W. V. 'The sones of wisdam the chirche of riȝtwis men, and the nacioun
of hem obeisaunce and loovyn.' 1388, 'The sones of wisdom ben the chirche
of iust men, and the nacioun of hem is obedience and love.'
4 Vulg. Eph. v. 25, 27, 'Christus dilexit ecclesiam . . . ut exhiberet ipse
sibi gloriosam ecclesiam,' etc.
5 W. V. 'Crist louede the chirche . . . that he shulde 3yue the chirche
glorious to himsylf, not hauyng wem (or spot) or ryuelyng, or ony such thing,
but that it be hooli and undefoilid.'
6 Vulg. 2 Cor. xi. 2.
7 W. V. 'Sothly I hawe bihiȝt, (or become borwe) for to 3yue you a chaast
virgyne to a man Crist.' 1388, 'I have spousid you to oon hosebonde, to yrede
a chaast virgyn to Crist.'
8 Vulg. Joh. xvi. 21,
A woman whom she bereft, hath sorrows. A woman whom she bereft, hath heuynesse.

VI. 'A woman clad in the sun.'

VII. 'Peter's little boat.'

VIII. 'Paradise.'

A woman whom she bereft, clad in the sun, as seint Ion seip in his apocalypse xiiio. mulier amicta sole.' I saw a wound.

Fol. 22 b difful sijt & pat was a woman cladde in pe sunne.

pis chirche is lickned to Petris little boot. pe whiche was in 5 myddis of pe see as it is written in pe gospel. Mat. xiiiio. Mark viio. Luk. viio. Nauicula autom in medio mari iactabatur fluctibus. Forsipe pe litil boot was cast aboute in middis of pe see. quib pe wawis pis boot bope sank & swam. but drowne myzt it neuere so holi chirche suffrip many periles. & sumtyme bodili deep. bi 10 purswt of enemies: but it schal neuer be damnped.

pis chirche is lickned to paradise. & pis seip pe prophete Ezechiel xxxo. Cedri non fuerunt altares eo in paradiso dei Cedre-trees weren not higer pan he. in pe paradise of God vpon pis seip seint Austin. de. ei. dei. liio. xiiiio. Paradisus est ecclesia. quattuor flumina quattuor euangelia. ligma fructifera sunt sancti. fructus opera eorum. lignum vite. sanctus sanctorum christus. lignum scientie boni et mal proprium voluntatis arbitrium. Paradis is holi chirche. pe foure floodis hen pe foure gospeleris. & pise.

Fol. 23 a weren writen of Mathwe. Mark. Luk. & Ioon. pe whiche weren figurid in liknesse of foure beestis. a man. a lioun. a calf. & an egle for pei prechiden Crist. pe whiche is man. kniht. prest. & God. & bi pise foure we ben taught in stori. what is don in allegori. what we schal bileue. in moral. what we shall do in anagogy. what we schal hope. pe trees pat beren fruyt. ben good hooli lyuars here in erpe. pe fruytis of pise trees. ben pe werkis of holi seintis. pe tree of lyf. is pe seint passing alle seynatis. oure Lord Iesu Crist. pe tree of knowyng good & yuel. is pe free choise of mannes wille. pis is pe holi chirche oonli propried vnto God. pat scrueen him in vertu nyzt & dail.

1 W. V. 'A woman whom she bereft, hath sorrows.' 1388, 'A woman whom she bereft, hath heuynesse.'
2 Vulg. Apoc. xii. 1.
3 W. V. 'A woman coverid, or clothid, with the sunne.'
5 W. V. 'Soethely the boot in the myddil see was throwen with wawis.' 1388, 'And the boot in the myddel of the see was schoggid with wawis.'
6 Vulg. Ezech. xxxi. 8 'Cedri non fuerunt altares illo in paradiso dei.'

Augustinus, De cecitatis Dei, Lib. XIII. 21 (Migne, tom. 41, col. 395).
Capitulum VI.

But how euere we spoken in diuers names, or licknessis of pis holi chirche: \textit{ Ali these signify 'the congregati-
on of faithful souls.' }\pat is to seie pe congregacioun or gedering togidir of feipful souls \pat lastingli kep
feip & troupe. \textit{ in word } & \textit{ in dede to God } & \textit{ to man } & \& 5 reisen her lijf \textit{ in siker hope of mercy } & \textit{ grace } & \textit{ blisse at her ende } & , and ouer-[-coueren or hillen pis bilding in perfite charite. \pat schal Fol. 23 b not faile in wele ne in woo || Of pis spak seint Poul to pe Corinthis. \& \textit{ in hem } to alle oppir seiyng. Cor. iii. 'Templum
enim dei sanctum est quod estis vos' || \textit{ Pe temple of God is holi. } 10 \& \pat ben \textit{ pe } \& \textit{ bi pis we vtirdrstand. \pat } \textit{ pe soule of a rytwise man. is pe set of God } || \textit{ Wel au\c{s}t suche a man to be waker } & \wise. \pat haf \textit{ pe } greet God Lord of Israel \' dwelling \textit{ in } & \textit{ in } & \& so seip seint Austin. in li. de doctrina christiana \' \textit{ O anima nota christiana enugila. } & \& si que in te sit virtus caritatis que omnia 15 sustinet. \textit{ domini tuui imitari vestigia. } Considera quot milla martirum tritam tibi fecerunt viam \textit{ trans-
vierunt puere } & \textit{ puelle. } & \textit{ & adhuc times } & \textit{ ducet } te qui est \textit{ via veritas } & \& \textit{ vita. via non errans. } \textit{ veritas non fallens. vita non deficiens. via in }
\textit{ exemplo veritas in promisso. } & \textit{ vita in premio } || \textit{ O. pou cristen soule awake. } & \& \textit{ if per be in } & \textit{ pe } \textit{ ony vertu } \textit{ of charite } \textit{ pat susteynep alle } \textit{ pingeis. folow } \textit{ pou } \textit{ pe steppis } \textit{ of pis Lord. } & \textit{ take hede how }
\textit{ mani } \textit{ pousand } \textit{ of } \textit{ martris. } & \textit{ han made a smep } \textit{ pleyne } \textit{ weye to } \textit{ pee Fol. 24 a }
\textit{ per } \textit{ han passid } \textit{ bifore } \textit{ pe } \textit{ virgynes. per } \textit{ han passid } \textit{ bifore children } & \textit{ 3ong damysellis. } & \& \textit{ &it pou dredist } \textit{ arise } \textit{ pou soule. for he } 25 \textit{ schal } \textit{ lede } \textit{ pee. \pat } \textit{ is weye. troupe. \& lijf } \textit{ weye. not erring. }
\textit{ troupe. not bigiling. } & \textit{ & lijf. not failing. } \textit{ weye. in } \textit{ ensaumpe. }
\textit{ troupe } \textit{ in promissionoun } & \textit{ & lijf in mede } \textit{ & And to } \textit{ pis entent Crist. lust }
nicked manis soule. \textit{ to a woman } \textit{ wi\c{s} childe } \textit{ For a womman whanwe sche } \textit{ trauclipy. } \textit{ sche haf strong peyne } & \textit{ but whanwe } \textit{ per } 30 \textit{ is a man born in to } \textit{ pe world. } \textit{ sche haf no mynde of hir peyne. }\textit{ for }
\textit{ ioye of } \textit{ pis childe } || \textit{ Pus wandri\c{p} holi chirche in erpe } \textit{ in preiers. }
\textit{ fastingis. } & \textit{ in wakings } \textit{ in } \textit{ abstinence. tribulaciouns. } & \textit{ & in }
\textit{ angwische. } \textit{ in persecutious. in miche } \textit{ nede. } & \textit{ & in prisouns } \textit{ in }
\textit{ boondis. in coole. } & \textit{ & in greet heuynes } \textit{ in prist. in } \textit{ hounger. } & \textit{ & in }
\textit{ blamyngis } \textit{ in reprouyngis. in sclaundris. } & \textit{ & in pacience } \textit{ in }
\textit{ longabiding. in symplenes. and in weeping } \textit{ in forsyuyng. in }
\textit{ soburnes. } & \textit{ & in } \textit{ chastite. } \textit{ in } \textit{ spedines. in }
\textit{ largenes. and in } \textit{ charite } \textit{ ||}

\footnote{Vulg. 1 Cor. iii. 17.} \footnote{MS. Cristis.}
And its reward in Heaven.

The heavenly endowments of the body:


Fol. 24 b Pe chirche of God:

1 Vulg. Rom. viii, 18.
2 W. V. The passions of this tyme ben not euene worthi to the glorie to conyngye, that schal be schewid in us.' 1388, 'The passions of this time ben not worthi to the glorie to conyngye, that schal be schewid in us,'
3 Vulg. I Cor. xv. 42-4.
4 Vulg. Isaias lxiv. 4 'A saeculo non audierunt, neque auribus per-
Capitulum VI.

& seint Poul in his epistile. I. Cor. ii. 9. 'Oculus non vidit nec auriis auduit nec in cor hominis ascendit que preparaurit deus hijs qui diliguit illum vel diligentibus illum.' Bodili i3e hap neuit sen. neipir eere hap hard. neipir it stized in mannes hert. poo pingis pat God hap ordeyned to hem pat louen him. Lord who schulde not remewen hise feble wittis. to penk on pat amiable quere. pat preisip in heuenpe goodnes of pis inserechable godhed. Fadir & Sone & Holigost. To bigynme at Mary Cristis modir quene of heuene. ladi of erpe. & emparise of helle. nyne ordris of angelis in glorious wise. pere dwellen in her heuenli sellis to do pe plesing wille of God. in heuene & in erpe as her ordir aexp. And patriarchis oure elder fadris pere streitli kept pe biddingis of God pere pei resten of al her traueile. in lond of lijf wyb double mede Pere ben prophetis pat sijen in spirit. pe misterie of Fol. 26 a

15 Cristis incarnacionu pere tolden pe comyng of pis Lord. in hope abiding mannes saltuacioues. Enaangelisit ben pere hie in blisse. pat walkiden wyb Crist & writen hise wordis. Apostlis sent in to al pe world. & Cristis disciplis to preche pe gospel. turnynge Iewis & hepen men to Cristis lawe. pere sitten in seetis vpon XII. troones & schullen iugge wyb Crist in doome. pe XII. tribis of Israel. Mat. xix. 'Sedebitis super sedes XII. indicantes XII. tribus Israel.' Pere ben martris pat scheden her blood. & suffrid Peynes to large her ioye. & for pei passid bi fire & watir. pei han founden refresching to her soulis. Also pere ben con-

25 fessourz. pat opened Cristis lawe in pis world. & nepir for vileny ne for schame. wolde neure deneye pat blessid lore. Pere ben virgines in bodi & in soule pat kepten her clennes from lust of fleische & to pis blisse ben taken bope lerid & lewid. pat done her vttirest wille to holde Goddis heestis. No tung mai telle pe sope as it is. but pus we seyn to mende oure deucioiues. pat we Fol. 26 b mist haue pis blis in mynde. & take a parte amonge pis seyntis. But seint Ion whanne he was ledde in spirit. sawe in heuene ceperunt: oculus non vidit, Deus, absque te, quae praeparasti expectantibus te.'

1 Vulg. 1 Cor. ii. 9.
2 W. V. 'Y3e sy3 not, ne eere herde, nether it stizede in to herte of man, what thingis God made rely bifoire to hem that louen him.' 1388, 'I3e say not, ne eere herde, nether it stieed in to herte of man, what thingis God arrayede to hem that louen him.'
Pe chirche of God:

a wonderful token / & for to chere mankynde in erpe: he left it writen in his book / Ap. xxii. 2; mulier amicta sole & luna sub pedibus eius & corona in capite eius stellarum XIIeim.: 1 Seint Ion sanz a woman cladde in pe sunne. & pe moone vndir hir feet / & a crowne vpon hir heed of pe XII. sterres || Pis womman 5 bitokeneıp mannes soule: as we took witnesse of Crist afores / & certis pis was a blissful sijt: to se pe chirche in hir wedding clopis || Pe sunne pat pis chirche is cladde ymne: is pat moost worshipful garmentoure saluacioun / pat excellent & moost comendable liuret / oure redempcioun / pat hooli & moost precious clop: oure cristien-10 dom & ooure religioun / for pis Crist bitook vs. whanne we were baptised: as seint Poul seip. Gala. iii. 3 Quicunque baptizati estis / christum induistis: 2 Alle 3e pat ben baptizet: 3e ben cladde Crist Iesu: || Pe sunne berip lucknes of oure / Baptyme / for certeyn propurtees pat it hapi: of pe sunne opir lijtis borowen 15 her schynynge: bope moone & sterris. in her due course / & ellis pei ben ouerlede wijb derknes: pat may not counfort to niȝt ne dea || So alle mennes werke in worde or dde: borowen her lijt at Crist Iesu: for he is pe sunne of riȝtwisenes: as Maroche seide in pe spirit of God. viii. 1 lux & sol ortus est & humiles 30 exaltati suavit 4 || Lijt & sunne is vp sprongen / & meke loweli ben vphausid. 5 Dauiȝ pe prophet declarip what pis lijt menep: seip. Ps. cxi. 1 Exortum est in tenebris lumen rectis misericors / & miserator dominus: 8 || lijt is vp sprongen to pe riȝtwise: pat wandirip in derknes of pis lijf 6 / & pis is oure Lord Iesu Crist: pat 25 of his owene mercy hape saucted hise peple || And pus we reden of

1 Vulg. Apoc. xii. 1.  
2 W. V. And a greet token apperide in heuene; a womman couerid (or clothid) with the sunne, and the moone undir hir feet, and in the heed of hir a coroun of twelve sterris.  
3 Vulg. Gal. iii. 27 Quicunque enim in Christo baptizati estis, Christum induistis.  
4 W. V. Forsothe who euere 3e ben baptysid in Crist, 3e han clothid Crist. 1388, For alle 3e that ben baptisid, ben clothid with Crist.  
5 MS. humilia.  
6 Vulg. Esther xi. 11.  
7 W. V. Lijt and the sunne is sprunggen; and meke men ben enhauncid. 1388, The lijt and the sunne roos; and meke men weren enhauncid.  
8 Vulg. Ps. cxi. 4 Exortum est in tenebris lumen rectis: misericors, et miserator, et iustus: but cf. Ps. cx 4 Memoriam fecit mirabilium suorum, misericors et miserator Dominus.
trewe bileue in stori of oure blessid ladi || 'Solem iusticie virgo paritura supremum'1/ Mari a virgyn. hap borne pe somereyn sumne of rijtwisenes. pat is Goddis sone of heuene Crist Iesu hope God and man || What euere pat ony man doip pat failip pis liit.5

it ledip blyndlingis to pe dugun of heller | And whanne pie Fol. 27b sumne schynnyp in hise werkis he growip bi heete of Goddis grace & ripep in vertu as dop pe corne. to be repid in his tyme to Goddis berne / O. wip how miche diligence schulde pis Lord be serned for pis luyerey of pis greet prijs? Certis Moises seid.

10 Deut6. iiiio. 'Non est aliqua nacio tam grandis que habeat deos appropinquantes sibi sicut adest nobis deus noster.'2/ Per is no nacioun vndir heuene pat hap her goddis neiýung to hem: as oure God is til vs3/ For Crist seip. Mat. xxviiiio. 'Ecce ego vobiscum sum omnibus diebus vsque ad consummacionem seculi.'4 Loo I am

15 wip you alle pe daiues of youre lijf in to pe ende of pe world5/ ||

De moone vndir pis wommanes feet: is pis world putt vndir pe affeceuons of mannes soule / pe whiche ben foure as seint Austin seip: in a book pat he made. de spiritu et anima / 'Gaudium spes. tristica & dolor / gaudium de presentibus. spes de futuris.'

20 tristica de presentibus. dolor de futuris /a/ Ioye & hope / drede & sorowe / Ioye of pingis pat ben present / & hope of pingis for to come / drede of pingis pat ben present / & sorow of pingis for Fol. 28a to come / Pise forsope foure affeceuons of pe soule: ben pe bigunynyg of alle vicis & vertues / affir pei ben riuld porur;

25 mannes powere: to good or to yuel. as her eend declarep || Wherefore. whanne loue & hate ben orderid prudentli. modratli. strongli. & iustli: panne pei risen in to vertues / pat is to seie. in to prudence. rijtwisenes. temperaunce or mesure. & goostli strengpe ||

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1 MS. supprimium.
2 Vulg. Deut. iv. 7 'Nec est alia natio ... sicut Deus noster adest.'
3 W. V. 'Ne there is other nation so greet, that hath goddis neiýung to hem, as oure God is ny3 to alle oure holi preiers.' 1388, 'Noon other nacioun is so greet, that hath goddis neiýung to it sif, as oure God is redi to alle oure biseychingis.'
5 W. V. 'Lo! I am with you in alle daies, til the endyng of the world.' 1388, 'Lo! I am with you in alle daies, in to the ende of the world.'

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And if pse affectuousli & vertuousli. be disposid in mannes soule. bi þe hate of þe world & of him sylf. he profittip in to þe loue of God & of his neiþore / And bi þe dispensing of temporal & passinge þingis. he eneresip & growip in to þe desire of everlastinge & heuengi þingis || þe world is lückned to þe moone. þat is to seie. 5 vanishing or defau3t / for in peyne of Adames syn. in þis world we suffre defau3t / but þe summe of Cristis gospel / turneþ worldis goodis to oure mede / for þe wit of Crist is so clere lijt. þat in hise wordis þer may no man erre / he takip þe persoon of pore nedi & spekip in poor men as in him sylf. Mat. xxv. 10 benedicti patris mei. percipite & pos-si-dete paratum vobis regnum a constitucione mundi / Esurini enim & dedistis michi manducare &c. Cum 3e blessid of my fadir. take ye. & haue 3e in possessione / a rewme mad redi to you. fro þe bigynnynge of þe world / Forsope I haue hungrid. & 3e han 3ouun me to eet 15 þis is not þe glotum & þe wastur. neiþir þis is not he. þat hisþep his owene goodis & greedyli gadrip of þir mennes || I haue pristid. I & 3e han 3ouun me to drink / Firste he seip. I haue. to teche þat þe pore nedi schulde swe him in lyuynge / þe seconde tyme he seip. I hungrid. to exclude excesse & dronklewnesse 20 I haue ben housles. & 3e han herborowid me. þis is not poó þat haue greete housing of her owene. wiþ michie wast and costhouse bilding || I haue be nakid. & 3e haue clad me. þis is not þos. þat weren wide and sigde clopis & swymmen in clopis of greete prijs || I was sijk. & 3e visid me. þis is 25 not he. þat hap no nede to þi visitacioun || I was in prisoun. & 3e camen to me to teche þe þat þe vangli man. schulde

Fol. 29 a be holpen out of prisoun / & suffre þe giltni man wel to be puynschid. in mending of his trespas || þus is þis womman treweli tau3t. bi þe lijt of Cristis gospel / to wynne hir mede in 30 þis world. þat is putt vudir hir feet

1 Vulg. Matt. xxv. 34, 35 'Veni, benedicti patris mei, possidete,' etc.
2 W. V. 'Come 3ee, the blesid of my fadir, welde 3e (or take 3ee in possessione) the kyngdom maad redy to you fro the bygynnynge (or makynge) of the world. Forsothe I was hungry, and 3e zaven to me for to 3ete.' 1388, 'Come 3e, the blesid of my fadir, take 3e in possessione the kyngdom maad redi to you fro the makynge of the world. For I hungride, and 3e zaven me to 3ete.'
3 W. V. 'I was herberlesse, and 3ee geleriden (or herberden) me.' 1388, 'I was herbereles, and 3e herboriden me.'
4 W. V. 'I was nakid, and 3ee heliden me.'
The twelve stars of the crown are the articles of the Creed.

I

II

III

IV

V

VI

VII

VIII

IX

X

XI

XII

31

De crowne vpon pis wommennes heed is stedfast bileeue; vpon
the principal vertu of mannes soule; De XII. sterres pat schymmen
in pis crowne; ben XII. articlis of pe commune crede.

De firste article is pis: I bileeue in to God fadir almiȝti maker
of heuene & of erpe; De secounde is pis: And in to Iesus Crist
his onli son oure Lord; De pridde is pis: whiche was conseuyed
of pe Holi Goost. born of pe virgyn Mari; De fouraph is pis: he
suffrid vndir Pilat of Pounce. don vpon pe cros. deed & biried;
De fiȝpe is pis: he went down to hellis; De pridde dai he roos fro
pe sixte is pis: he stized vnto heuenes he sittip on pe riȝt
half of God pe fadir almiȝti; De seuenpe is pis: From penas he
is to come to deeme pe quik & pe deed; De eiȝpe is pis: I bileeue
in to pe Holi Goost; De nyepe is pis: all holi chirche pe comunyng
of seintis; De tenpe is pis: Forzyuenesse of synnes; De eleuene
fol. 29 b.

15 is pis: vprising of fleische; De XII. is pis: and euerlasting1 lijf
amen.

Dus schal pat soule be araithd; pat is chosen to be Cristis spouse;
& worpili is holi chirche; lickeed to a womman; for sche berip
hope sones & douȝtris of her wombe; but not wipouen pe helpe
20 of mannes seed; & so oure modir holi chirche berip in hir wombe.
soulis to be born to pe blisse; but neuere wipouen pe helpe & pe
grace of oure Lord Iesus Crist. as pe gospel witnessip. Ion. xvi,
Sine me nichil potestis facere;2 wipouen me seip Crist; pe mai
no ping do; pat is to seie. medfulli or pank-worpi. Here summe
25 obiectum pat pe gospel is not of autorite; but in as miche as pe
chirche hap autorised it & cannonisid it; for pei sein pat no ma;z
knowip suche wordis to be pe gospel; but as pe chirche hap deter-
myned in her determinacion; pis concludeoun semep to smak
heresie. bi pe witnessse of seint Austin; seiyng on pis wise.
30 ‘Heresie | est dogma falsum saecre scripture contrarium pertinaciter’ fol. 30 a
defensatum maxime causa honoris & temporalis comodi; | Heresie
is a false teching contrarie to holi writ. fool-hardili defendid;2
moost because of worship & worldli wyynyng; & sipen alle pis
ben founden. in pe forseid obiectiou: it is ful suspect of heresie.
35 for it is written fro pe bigynnyng. Ge. ii.3 pat God ordeyned man;
to heed & lord ouir pe wommen & azenward pe wommen to be
vndirloute & suget; vnto pis man; But Poul seip. Eph. v.2
pe chiche of God:

‘Hoc magnum dico sacramentum in christo & in ecclesia’¹ || his greet sacrament of knyting togidir a man & his wijf:² bitokenepe pe knitting togidir of Crist & his chiche || Schal not panne mannes soule vndirloute to Crist in warde & dede in pis spiritual mariage:³ more perfiztier pan pis womman can or mai in pe 5 sacrament of fleische? ⁴ Seint Iames distriep pise obiecioues & seip, Iac. i.². ‘voluntarie enim genuit nos verbo veritatis vt simus inicium aliquod creature eius’² || God hap wilfull & of his owene free wille gotum us poru3 pe worde of | troupe:⁵ pat we mai be summe bigynnynge of his creature⁶ & pis creature is oo passing 10 creature holi chiche:⁷ pat was chosen in pe tyme of grace. bi pe watir of cleasing. bi Cristis blood of azen-biyng: & bi vertu of pe Hooli Goost halowyng || Were it not panne azens resoun & open heresie. to maynten pat pe worde of God. pat hap gotum pis creature holi chiche:⁸ schulde not be of autorite, wiJbouen autou- 15 rysing of pis creature holi chiche? || Wherefore pis conclusiou approved. we graunten of bileue. pat pe chiche is vndirloutid to Crist & his gospel: on foure maners || Firste as pe moone to pe sunne:⁹ of whom it is li3ted. Cant. vi⁰. ‘Pulera vt luna,’¹⁰ || pat is to seie. pe chiche is faire: as pe moone/ Pe secounde tyme as 20 pe erpe to pe firmament: of whom it is mad plenteouse or watrid. Is. lv¹. ‘Quomodo ymber & nix desendit de celo & illuc vltra non revevolent. sed inebriat terram &c.’¹² || As dew comep down from pe firmament. & turnep not piider azen. but watrip pe erpe

Fol. 31 a & makip it plen-|-tenouse of fruytis: so pe word of God noriscep 25 holicchiche. & makip it to bring forpe good vertues⁶ || Pe pridde tyme as pe fleischae to pe spirit: of whom it is quickned. Ion. vi⁰.

¹ Vulg. Eph. v. 32 ‘Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.’ ² Vulg. Jac. i. 18. ³ W. V. ‘Forsoth wilfully he gendride us with the word of treuth, that we be sum bigynnynge of the creature of him.’ ¹³³, ‘For wilfulli he bigat us bi the word of treuth, that we be a bigynnynge of his creature.’ ⁴ Vulg. Cant. vi. 16. ⁵ W. V. ‘And what maner cometh doun weder and snoj fro heuene, and thider no mor is turned azen, but drunkketh the erthe, and heeclith in to it and to burioune maketh it, and syneth sed to the soveroe, and bred to the etere, so shal be my wrd, that shal gon out of my mouth.’ ¹³³, ‘And as reyn and snow cometh doun fro heuene, and turneth no more azen thidur, but it fillith the erthe, and bischedith it, and makith it to buriowne, and syneth seed to hyhm that sowith, and breed to him that etith, so schal be my word, that schal go out of my mouth.’
'Spiritus est qui viuiiscat' | It is the spirit that quickeneth | Be 4v four & pe tyme, as pe bodi is to pe heed of whom it is governed. Eph. i.0. ‘Ipsum dedit caput ecclesie’ | God fadid hap made his son Crist heed of pe chirche | Coll. i.0. ‘Christus est caput’

5 corporis ecclesie | Crist is heed of pe bodi of pe chirche | And every chosen man & woman is cleped a sone or a douhtir of pis chirche. but al togidir ben te ful bodi of pis chirche as Poul seip. Ro. xiii. ‘Multi sumus vnus corpus in christo, singuli autem alter alterius membora’ | we mani ben oo Lodi in Crist | forsope

10 iche of vs ben opir membris | But summe children of pis woman be symple laburers, & for pei pei parten her trewe trauele | perfyre pei representen pe good loue of pe Hooli Goost | And pise dreden pe Lord, & walken in pe weye of his comauandementis, as pe prophet seip. Ps. cxxvii.

15 ‘Beati omnes qui timent dominum’ | qui ambulant in viis eius | Fol. 31 b labores unuum tuarum quia manducabis beatus es & bene tibi erit.’ | Blessed be alle labureris that drede in pis Lord, & walken in his weies for thou shalt lyue in pei habur of pin handis | thou art bleissid & wel schal be to pee | & pis is pe lowest astate.

20 we clepen comunes | Summe of pise womanes children | taken pe material swerid, & ben made mynystries of Cristis godhed | hauyng powere & dredis in to wrappe & veniunce of hem that don yuel | And so bi pe autorite of seint Ion Baptist in pe

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1 Vulg. Joh. vi. 64.
2 MS. capud.
3 Vulg. Eph. i. 22 ‘Ipsum dedit caput supra omnem ecclesiam.’
4 W. V. ‘(God) zsaf him heed upon al the chirche.’ 1388, ‘(God) zsaf hym to be heed over al the chirche.’
5 Vulg. Col. i. 18.
6 Vulg. Rom. xii. 5.
7 W. V. ‘We ben manye oo body in Crist, ech forsothe membirs the tother of an other.’ 1388, ‘We many ben o bodi in Crist, and eche ben membirs oon of anothir.’
8 MS. mauu.
9 Vulg. Ps. cxxvii. 1, 2.
10 W. V. ‘Blisful alle that dreden the Lord: that gon in his weies. The travaillis of thin hondis for thou shalt ete; blisful thou art, and wel shal be to thee.’ 1388, ‘Blessid ben alle men that dreden the Lord; that gon in his weies. For thou shalt ete the travels of thin hondis; thou art bleissid, and it schal be wel to thee.’
pe chirche of God.

The office of priest in- 
Fol. 32 b excludes five things.

The office of priest in- 
Fol. 32 b excludes five things.

Some rise to the high order of priesthood.

gospel of Crist. Luc. iii. 1 and of seint Petir I. Pet. ii. 2 and of seint Poul. Ro. xiii. 3 and bi pe decre of seint Isodore. XXIII. quest. V. Principes: a it partynep to pe ordir of knythod, to defende Goddis lawe. to maynte: 4 good lyuars & to iustifie or soore punysche mysdoars/ And pis is clepid pe secounde astate in 5 hooli chirche ||

But summe children of pis wooman. stigen in to pe hize ordir of | presthod / & ben made mynuisris of Cristis manhood / and pishe han witt & wisdaim. to open to pe peples pe weye of troupe. & pis astate representip, pe secounde perseonne in trinite. pat is pe wisdam 10 of pe fadir: oure Lord Iesu Crist || For pus seip seint Austin in de quest. veteris & nove legis. ca. xxx. 3ca. 9. iii. 3xi. 1 rex est vicarius deitatis. & sacerdos est vicarius christi humanitatis / b || knythod representing pe myty & pe powere of pe fadir: is pe viker of pe godhed / and presthod representing pe wisdam of 15 pe sone: is pe viker of Cristis manhood || And pishe knytsis techen til vs: pe drede of Goddis riȝtwisenes / pat pynyschesp obstinat synnars / turnyng from his lawe. in schrewidnes of her hertis / & prestis techen vs bi weie of office: pe loue pat God haip to his peple / pat forsyueth hem alle her synnes: whanne pei comen to 20 him / & don verry penauwe / panne helpen prestis wi/ sacramentis / to plese God & wynne his loue ||

Poul monestip pe prest Thimothie / & in him alle opir prestis / to take good tent to fyue /

The office of priest in- 
Fol. 32 b excludes five things.

1 Vulg. Luc. iii. 14 'Interrogabat antem eum et milites, dicentes: Quid faciennis et nos? Et ait illis: Nominem concutiantis, noque calumniam faciatis.'

2 Vulg. 1 Pet. ii. 13, 14 'Subiecti igitur estote omni humanae creaturae propter Deum: sive regi quasi praecelementi: sive ducibus tamquam ab eo missis ad vindicatam malefactorum, laudem vero bonorum.'

3 Vulg. Rom. xiii. 4 'Dei enim minister est: vindex in iram ei qui malum agit.'

4 MS. maynte.

5 Vulg. 2 Tim. iv. 5.


b Augustinus, *Quaestiones Veneris et Novi Testamenti*, XXXV, XCI (Migne, tom. 35, cols. 2234, 2234).
Capitulum VI.

bus sacre scripture / opus fac evangeliste. predicando euangelium vere / ministerium tuum impale. ministrando .VII. sacramentalia libere. sobrius esto verbo & exemplo / Awake thou presist in bisi preier / preying for pe pleple deuoutli / pe secounde is pis. 

5 trauclie poou prest in pe lessoums of holi writ / studying Goddis lawe oonli / De pridds is pis. do pou pe werk of pe gospell / precheing Goddis word truelli / De soupe is pis. Fuullle pou ri miynysterie & mynstring pe seuene sacramentis treeli / De filpe is pis. be pou sobur in worde & dede. doing & suffring 

10 lastinli li / Vpon pis presestat / standip pe churche pat is apropurid to Holy Church has three states, 

God / & bi pe vertu of Cristis incarnacioun / it growip in mede to cum to blis / as Odo zeip. pat Crist Iesu tooke fleische & blood / in pe maydens womb / was borne bope / God & man / to anfist Fol. 33a 

15 oure kynde to his godheed / for whanne he took oure manished / he grauntid vs his godhed / in pis tyme in special manere / he firste 3aue harvest to pis churche / Aftir pis was Iesu Crist / baptisid in watir of Flom Iordan / & temptid prise of pe fende / to lerne vs mekeli suffre temptacioun / & tooke pe deep vpon a cruse / bi pe 

20 cruel iuggement of pe Iewis / & panne pis churche was troupligt to Crist / clepid bi name his faire clene spouse / And as sche hadde grace bi duocioun of feip / so hap sche worpines of pis name / But whanne pis churche is broust to heuene & restip in blisse wip Crist hir spouse / panne is pis mariage fulli sacrif / wip deynites of 

25 euverlastig delites / Whillis pis lijf durip in erpe / pis churche is clepid. militiunt / & whanne it slepip in purgatory / panne is sche clepid pe churche slepant / But whanne sche hap rest of al hir traueil / panne is sche clepid pe churche triumphant / Or ellis pis more pleynli / A trewe soule here in pis lijf / fiistiip ayens pe 

30 wawis of pe see / to sleke pe saustis of pisce fecris enemys / pe fende. pe world / & pe wantoune fleische / In purgatori sche clensip hir siff / from rust and corrupcioun of symne / but in heuene sche holdiip pe toure / & victorie of alle hir enemys / & hap wonne pe croune of lijf / pat God hap grauntid to hise loueairs 

What is pe material churche wip hir honourmentis / 

36 Capitulum .VII

The second Churche is the Material
pe chirche material?  

Church meeting in any consecrated place.

cioun / for pere sacramentis schullen be tretid. & Goddis lawe bope radde & prechid / Of pis chirche spekij pe prophet Davip / & seip. Ps. lxvii. ‘In ecclesijs benedictice deo domino’ 11 | | In chirisch blesse 3e to pe Lord God? || In pis place oure graciusse God. ‘heerip oure preiers in special manere / & bowip his cere to hisse seruanates in 5 forme as he grauntid Salamon. III. Re. ix? / IIo Paral. vii?.

Fol. 34 a ‘Oculi quoque mei erant aperti | & aures me erecte ad orationem eius qui in loco isto orauerit’ 4 / myn ijen seip God schullen be open. & myn eers schullen be lefte vp. to pe preiour of him pat hap iustli preid in pis place? / & pis is cledip a material place. for 10 it is made bi mannes crafte of lyme of tymbre & of stoon. wip oipir necessarijs pat longen perto /  

For mannes profite pis place is made. but not so man for pe place / as Crist markip in his gospel / for man schulde not be bigilid. Mat. xii? Mar. ii? Luk. vi? ‘sabbatum propter hominem 15 factum est & non homo propter sabbatum’ 6 | | Pe sabot is made for pe man? & not pe man for pe sabot / Man bi vertu of Goddis word halowip pis place? but pis place mai not halowe man. but if man be firste in cause / as Ierom seip. ‘locus non sanctificat hominem: sed homo locum’ 7a | | Pe place halowip not pe man? / but pe man halowip 20 pe place / Alas what woodnes is pis? to boost of hooli placis & weoure silt to be? suche viciouse foolish || Lucifer was in heuene. & pat is moost hooli place / but for his synse / he fel to helle. pe place myt not holde him / Adam was in paradise. pe moost mirestid place / & for his synse he was dryuen out. pe place migt 25 not defende him || pou pat art neipir in heuene ne in paradise? but in pis wrecchid world / where wenest pou to fynde a place to

1 Vulg. Ps. lxvii. 27.  
2 W. V. ‘In chirisch blissith to God.’ 1388, ‘In chirisch blesse 3e God.’  
3 Vulg. 3 Reg. ix. 3 ‘Sanctificavi domum hanc, quam aedificasti, ut ponerem nomen meum ibi in sempiternum, et erunt oculi mei et cor meum ibi cunctis diebus.’  
4 Vulg. 2 Par. vii. 15.  
5 W. V. ‘Also myn eegen schul ben opened, and myn eers rerid up to the horisoun of hym, that in this place schal preie,’ 1388, ‘Myn ijen schulen be openyd, & myn eeren schulen be reisid to the preiere of hym, that preieth in this place.’  
6 Vulg. Matt. xii. 1-8, Marc. ii. 27, Luc. vi. 1-5.

a S. Ioan. Chrysostomus, Hom. XLIII, c. 23.
halowe pee? pat leuest not pi synne? be pou siker as God is in heuene? pat it wole not be / for God is in no place faire serued? but perse as his lawe is faire kept of pe peple || Seint Ambrose seip. Nota

Adam pat was pe more worpi. was made wiþouten paradise. in pe 5 vnworpier place / Eve pat was lesse worpi? was made wiþyne paradise in pe worpier place a ||

Miche peple demen it a medeful werke? to iape mennes ijen wiþ curious hilding / & manye veyn staring siȝtis in her chirchis? but Ierom forbedip pis þing to be don / & dampnep it vttiri for greete 10 synne? now in pis tyme of Cristis gospel. Ieromus xiiº, quest. iiº.

Multí edificant pareties & columnnas ecclesie subtrahunt marmora nitent auro | splendent laquearia gemmis alteria distinguunt & Fol. 35 a ministrorum christi nulla est eleccio , neque enim michi aliquis opponat diicens in indea templum mensas lucernas thuribula 1 patellas 15 ciphos mortariaia &c ex auro fabricata tum hec probantur a domino quum sacerdotes hostias immolabant & sanguis peقدum erat remissio peccatorum quamquam hec omnia precesserint in figuram scripta sunt autem proper nos in quos fines seculorum deuenerunt / nunec vero cum paupertatem domus sue pauper dominus dedicat ||

20 portemus cocrum. & diuicias lutum putemus 1 b / Super quo Willumis de Sancto Amore sic ait 'huiusmodi homines edificia taliter fabricantes / videntur 2 conuertere panes in lapides . videlicet panes pauperum in congeries lapidum & iedœ videntur diablo esse crudeliores. qui petiti lapides in panes converti ? || hec ille / Manye bilden Nota bene 25 wowis & pilars of pe chirche . pe vudirputten schuyng marbel stoones. pe beemes glistiren al in gold . pe auters ben dyueiseli araied wiþ preciouse stoones. but of pe mynystris | of God þer is Fol. 35 b no choise / no riche man leie to me pe temple in Iurile. boordis. lanterns. seercers. pannes. cuppis. mortars. & suche opir made of 30 gold / for þanne pise þingis ? weren' prooud of pe Lord / whanne prestis ofrielden oostis & blood of beestis was remysioun of synnes? þou3 alle pise þingis wenten aforne in figure. nepelis pei ben writen for vs. in to whom pe endis of pe worldis be conen || Now

1 MS. thuriblera.
2 MS. videnter.

a Ambrosius, Liber de Paradiso, C. 4; Gratian, Decreti Pars Prima, dist. xl, c. ix (Migne, tom. 187, col. 216).
b S. Hieronymus, Ad Nepotianum de vitâ clericorum; Gratian, Decreti Pars Secunda, c. xii, q. 2, c. 71 (Migne, tom. 187, col. 926).
The blame adorned against of excessive such especially Four reasons of holy writ against the excessive adornment of churches.

The new orders especially to blame for such adornment.

Four reasons of hot writ: declarid of doctours schal teche 3ou of pis greet faust: if pat se wil amende / But here me dredip as Poul seip. Ho Cor. iiiii:1 / pat pe god of pis world: pat is clepid 25 mammon / hap cast his poudir a-fore 3oure ize: & blent 3oure goostli si3t / pat se mai not knowe pe gospel: to pe trewe vnderstanding & pat in peyne of 3oure greet synne: til pis sentence be fulfillid. Eccii. xiiiio. 1 Omne opus corruptibile in fine deficiet & qui fecit illud peribit cum illo. 2 Iche corruptible werke. or 3o iche werke pat is rotun in pe roote: schal faile in pe ende: & he

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Capitulum VII.

pat is foundir of suche vngroundid werk: schal faile & worpe to nought: perwip. in pe last daies: || God pluantid neure pse newe sectis: in neipir of hise lawis / neipir aproued suche manere of lijf: for Crist in hys lynyn: pullid hem vp bi pe rootis: pat 5 weren in hise daies / as Essees. Saduceis. & Pharises: & damped her ordinaunce / & seide whanne pe grewe azen: in mounkis. chanouns & freris/ pat pei schulde be drawen vp: to pis pe gospel grauntip. Mat. xv. 1. Omnis plantacio quam non plantauit pater meas celestis eradicabitur: 2 || Iche plant / seip Crist: pe 10 whiche my fadir of heuene hap not pluartid / schal be rent vp vttirli: pe rootis & al: || For al synful fynding: | in man or in Fol. 37 a place/ pat is sett amonge pe peple: of whiche God is not autor / poul: it growe fast for a tyme: it schal be destried /

De firste resoue pat we schal make: is: schewid in pis maner / I. These orders should be dead to the world.

15 Pise sectis ben deed from pis world: as pei seyn in word: If pis be eope: panne schal pei hauie pore cootis of mornyng: to telle in dede pis deep is trewe: in hem & alle her werkis / & flee pe maner of pis world: in suche staring vanites: as seynt Poul techi:p in his epistle: vnto pe Colosencis / Coloseu. iii. 1. Mortui enim estis & 20 vita uestra abscondita est cum christo in deo. & sequentia. mortificete ergo membra uestra que sunt super terram. fornicacionem. immundiciam. lubidinem. concupicienciam malam & auariciam que est ydolorum servitus. propter que venit ira dei in filios incredulitatis: || 3c pat ben deed: fro maneris of pis world / 3oure lijf is 25 hidde: wip Crist in God / & perfore mortifie or make 3e deed: 3oure membris pat ben vpon erpe: pe whiche ben fornicacionum of 3oure membris / & vnclennes of foule desiris: wip corrupt lyking / of fleischeli lustis: & foule couetises of 3oure herte: & auarise of Fol. 37 b gredi gedring: pat is foule seruyse pat longip to ydols / for of pise 30 comep pe wrapp: of God: vpon pe sones of mys bileue: || If 3e

1 W. V. 'Eche corruptible were in the ende shal faile: and he that wereth it, shal go with it,' 2 Vulg. Matt. xv. 13. 3 W. V. 'Every plantynge, the which my fadir of heuene hath not plantid, shal be drawn up by the roote.' 4 Vulg. Col. iii. 3, 5, 6 'Mortui enim estis . . . quae est simulacorum servitus, propter quae venit ira Dei super filios incredulitatis.' 5 W. V. 'Forsoth 3e ben deed, and 3oure lyf is hid with Crist in God. Therefore slo 3e 3oure membris, the whiche ben on the erthe, fornyaciou, unclennesse, lecherie, yvel couetise, and avarice, the which is scrague of
sectis forsaken pis lore: pe wrapp of God schal soone asaile you 

Pe secounde resoun pat we make: azen suche bailing is seid bus: Bisines aboute suche costious bailing: wip manyfold worldli occupacion: to reparailen hem whanwe pei peyren: & holde hem 5 vp in pis same forme: bringe& in negligence of goostli maners: quenching vertues & good pewis: as Bernard seip pat holi mouak: pat swed pe steppis of Iesu Crist: & wolde not vary from pe gospel: to blame pis sectis pat gon away: 'Video quod non sine magnio dolore debet videri: quosdam post egressam christi militiam 10 rursus terrenis cupiditatibus inmergi. secularibus implicari neciosis. cum magna cura erigere munos & necligere mores' a: 'Quid tibi prodest habere templata alta & partetes quasi deauratas. vbi desit Fol. 38a spiritus: In eis | enim non delectatur deus. sed vult tempula uestra id est animas ornari virtutibus & bonis operibus: I see seip 15 Bernard pat mai not be seyn: wipouten greet sorow: summe aftir pei ben entird: in to pe knyvthod of Crist: pat is to forsake pis world: & wilfulli suffre peynful lyuyng | eft pei drowen 

Be war. hem in erpeli coutese: & ben ymplied wip worldli nedis: wip greet business pei reren vp wowis: but pei ben necligent in good 20 pewis: What profite is it to hane hize templis: & her wowis as gilted wip golde. where pat pe spirit of God wantip? Forsopo God hap no delite: in suche wrecchid synful sectis: but God wolde pat youre templis: pe whiche ben youre owene soulis: to be honourid wip hooli vertues: & laste to pe ende in good werkis ||

De pridde resoun is mysti & stronge: pat springep wip opir in Goddis lawe: pat suche as parten hem bi hem sif: from comune lijf of opir men: schulden be algatis in pis weye: as strangeors pat ben fer from home: & pilgrimes in her pilgrimage: as Poul spekip Fol. 38b vnto pe Hebrewis. Heb. xiii o. | 'Non enim habemus hic manentem 30 ciuitatem: sed futurum inquirimus' 2 || we han here no dwelling citee or place: but we seeken pat is to come3 || Lord how doren

* symylacris: for whiche thingis the wraththe of God cam upon the sones of unbiene.' 1388, *mauemetis. 
1 MS coostli. 
3 W. V. 'Sothli we han not here a citee dwellinge, but we seken a citee to comynge.'

* S. Bernardus, De Beatu Virgine, Homilia quarta (Dici Bernardi Opera, ed. 1552, p. 47).
\[ \text{Capitulum VII.} \]

\[ \text{pise sectis for schame: wiþ pore meneis goodis & pilage of lordis/} \]
\[ \text{defende pis foule apostasie: aþens her God & holi seintis/ & telle} \]
\[ \text{pe peple pat is lewid: bi wordis of ypocrisie/ pat pus pei don to} \]
\[ \text{Goddis worship/ & pis is duble wickidnesse || For Bernard seip.} \]

5 'In peregrinacione sumus seculi non edificemus nobis domos ad inhabitantum: sed habitacula ad deserendum ut pote cito euocandi & migraturi in patriam celestem / In castris enim sumus in alieno militamus. in aliemo laboramus' || we pat ben in pilgrimage of pis world: as abiect & oute caste / we schulden make no waast housis

10 for to dwelle ynne: as lordis of pe world: but litil cootis to serue ynne: as soone to leue hem & go to blisse / we seruen in a straunge countrie: we traneilen in a straunge countrie || Pus seip Bernard ||

\[ \text{Pe fourpe resoun & pe laste: is ful clerse seide} \& on pis manere: Goddis lawe chargip on alwise: to loue pi neibor as pi}

15 sif: But pis loue is beest made knowen: bi good ensaumple in worde & dede || In what ping mowen pise sectis profite: pat reuersen here Cristis rule / & yuuen yuel ensaumple to her neibore: in pride & false coutise / & sehewen hem richest & moost worldli: in mete in cloope in curiouse biling / But pis forebedip pe doctor

20 Bernard: whom we han often aforne rehersid || ‘Humiles enim domus & pauperes alii refrenant concupiscentiam & mirari debemus pocius in aspectu celui: quam tecti / & pocius mirari opera dei quam hominum’ || Forsope loweli housis & pore: refreynen pe couteise of opir / & we owen rapir to mervailpe in pe sipt of heuene:

25 pan in pe sipt of biling of mannes handiwerk / & miche more schulde we mervaille / pe greet werkis of God / pan pe werkis of deedli men / pat duren but a while ||

\[ \text{Alle holi seyntis: acorden in pis/ pat oure chirche material} \]
\[ \text{pat is ordeywed for parishynes. where pei comen togidir / schal}

30 be made wiþ vertuose meenes / & in an honest mesure / But ou alwise it must be flédi / pat in pis chirche per schewe no pride / neipir outrage passingli / ouer pe boundis of pouert / neipir in stoon. tymber or leed / neipir in glasse. lyne or plaistir / neipir in belle laump or lijt / neipir in chalise booke or vestment / neipir

35 in stepile sectis or peynting / or opir hournementis pat longen to pis chirche / & diligenti pis must be markid / pat pei bowe to pouerte / to escheve veyn glory of pis world / & glorifie pe cros of God / But pis word of Cristis cros: is foli to hem / pat schal be dampued / pat tenen to signes as comune hooris / & leesen pe


42

pe chirche material.

vertu of her soule || Poul comendid pe coming of Crist & pe lowe meking in his manhed / II Cor. viii. Scitis enim gratiam domini nostri Iesu Christi quoniam propter vos egenus factus est cum esset dives in omniibus vt illius inopia vos diuites essetis. Forsope ye owen for to knowe pe grace of oure Lord Iesu Crist / for whanne he was riche in alle pingis / he was made pore in man for you / pat ye schulden be riche in goostli ping / poruʒ pis vertuouse nede in Crist / Crist pat blamep alle viciouse meenes / in pe seruyce of hise peple / wil not autorise it to him silf / ne defend it in his owene hons / as seint Mathew seip. pe xxiii. Mar. xiii. & 10 Luk. xxio. Egressus Iesu de templo ibat & accesserunt ad eum discipuli eius ut osterenderent ei edificationes templi. ipse autem respondens dixit eis. videtis hic omania/ amen diço vobis. non reliquitor hic lapis super lapidem. qui non destruaturs / Mathew Mark & seint Luk. acorden togidir in pis oo sentence / pat whanne Iesu went out of pe temple / per neijed to him hise disciplis / for to schewe him pe bildyng perof / & pe curious werk in stoones / wenying pus to plese her maistir / in seing of so faire a temple / But Crist pat had an ynward siqt / how pe dwellars perynzae brooken his lawe / went awaye wip doulful chere / & tauʒt hise disciplis of pingis to come / hon pis temple schulde be destried.

Fol. 40 a & bad hem bi war pat no man bigile hem / And soore Crist / wept vpon pis cithie / for mannes biding stood ful strong / but bodi & soule pat he made / to be his owene dwelling place / were fallen from keping of his lawe / in to pe sowl of stinking synne / But 25 scribis & pharisees weren in cause / of pis greet mischef. as Mathew seip / wherefore Crist waried hem as hise greetest enemies / & alle her folowers to pe worldis ende / Mat. xxiii. Ve vobis scribe & pharisei qui mundatis quod deforis est / intus autem estis pleni rapina & immunditia. / Crist seip. woo to you 30

1 Vulg. 2 Cor. viii. 9 Scitis enim gratiam domini nostri Iesu Christi quoniam propter vos egenus factus est, cum esset dives, ut illius inopia vos diuites essetis.
2 W. V. Sothli ye witen the grace of oure Lorde Jhesu Christ, forwhi he was made nedy for us, whanne he was ryche, that ye schulden be maad ryche by his myseste (or nedynesse).
3 Matt. xxiv. 1, 2; Marc. xiii. 1, 2; Luc. xxi. 5, 6.
scribus & pharises: pat clensen clene. al pat is outward: but certis wibhyme 3e ben replete: wip miche raveyn & unclennes1; 3e bilden pe tombie of holi propheticis. & wonderfull honouren her graues: but 3e swen 3oure fadris steppis: in purswyng of riȝtwise blood: & pise sectis don pe same: but wip more malice. in worde & rede: O. 3e eddris venymus welpis: hou schullen 3e flee pe inglement of helle: pus seip 3oure Lord Jesu Crist: Wherto make 3e schrigh-nes to seyntis: & 3it 3e draven. hangen & brennen hem pat holden pe weie of Crist: and wandren aftir hise holi seyntis: & pou3 pise scheve: not in 3oure outwarde dede: 3e don pis slawȝtir in worde & wille: As pharises wip bischopis in pe priddo 3oure: foriuggid 3oure Lord wip her toungis: & aftirward kniȝtis at pe sexte our: hangid his bodi vpon pe cros: So pise sectis goon bifurn to smyte pe peple with her tung: & aftir kniȝtis of Herowdis 15 hous: ben ful redi to make an ende: But pe cause of pis pursyte: ben two viciouse extremities: Oone is temporal possession: pat wrongfulli standip in prestis handis: pe secouade is synful begry of miȝti men: wip hoge bilden of many waast placis: and nedis pei pei must be mendid: for charite of God to saue her souls: For 20 pou pat maynten pise twoo outstraies: ben ful of many soule disclandris: bi teching of pe deuel of helle: leest hise retene we forsake him: For pame: we schal fynde pees in erpe: whanne we kepen Fol. 41 b Cristis ordinaunce: & stynt pou not pou3 pou be sclaundryd: so if pou lyue iust lijf: to mende pis mys put to pin bond: & penk 25 on Cristis rewarde. Mar. viii.1. ‘Qui perdiderit animam suam propter me & euangelium: saluam eam faciet’2: pat is to seic. who pat hap losst his lijf: for me & for pe gospel: he schal make his soule saaf: in to pe blisse of heuene: Of good and yuel comyng to pis material chirche. 30

Capitulum .VIIIm. ||

Aftir pis we schal speke: of twoo dynerse partise: pat comen

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1 W. V. ‘Woo to you, scribus and Pharisees, ipocritis, that maken clene that thing of the cuppe and plater, that is without forth; forsothe with yyne 3e ben ful of raueyne and unclenesses.’ 1388, ‘Woo to you, scribus and Farises, ipocritis, that clensen the cuppe and the plater with outforth; but with yyne 3e ben ful of raueyne and unclenesses.’

2 Vulg. Marc. viii. 35.

3 W. V. ‘He that schal loose his soule (that is, his lyf) for me, and the gospel, schal make it saf.’
of good & yuel.

Fol. 42 a to his cloos, of alle pe kynde of diuerse fisches & whanne pis nett was ful of fisches, pe fischers drowen it to pe lond & pei sitting beside pe see-brynk, chosen pe good in to her vessellis, pe yuel forsope pei senteven oute & kesten hem agein in to pe see, the parable pis to mene, aftir pei witt of Crist Iesu, the sea parable chyrche in erpe is lykke to a nett sent into pe see to forse & lake as wawis of pe see, pe pat risen feel sipes our menes 15 mis. As pe tempestis of pe see, ben lidoise & perlouse for pe see, So pride pat wawip in pis world, is ful noisous to Cristis chyrche of beaute of fortune of goodis of grace, al dai men bollen in,hiynes of herte.

De pe sawatir is al bittir & ful sowristsche in pe fasting & pis 20 world is ful of envie, pe pat is ful bittir for to taist wiþ haate as bittir as pe soot, pei noon wynnep can corde wiþ opir.

On pei see comep grevous stormes, wiþ pirwittis pat grene soore & in pis world risep wrappe, wiþ hanger of herte pat doip miche tenne.

In pe see no grasse mai growe, neipir as fer as it mai flowe & but it wastip al pe grounde, & makip it nakid wiþouten fruyte. And in pis world is viciouse solupe, pat stroipe vertues in body & soule & makip man sooilid in hise wittis. In euery parte where euere he streche.

De pei see euer purchasip wiþ his wawis & wynne of ground pat he neipir & is not paied of pe termes, pat God hap sett if

1 Vulg. Matt. xiii. 47.
2 MS. lijf.
3 W. V. 'The kingdom of heuenes is lic to a nette sent in to the see, and of alle kynd of fisihis gedryenge; the whiche whan it was fulfillid, men ledyng out, and sittinge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.' 1388, 'The kyngdome of heuenes is lijk to a nette cast into the see, and that gaderith to gidere of al kynde of fischis; which whanne it was ful, thei drowen up, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out.'
Capitulum .VIII

it miēt scape / And in pis world is couetise / of hem pat purchasen wip wrong / her neiborsis ground & her catel / wip slic cautels of manes lawe || Pis pei wynyn more & more / & wil not wiseli spende her owene / neipēr ūank God in dewe forme / til pei be

5 caust 1 in pe fendis snare /

De see belchip miche filpe / & castip from him soule corrupcioun / & pat is ful abhominable / & vgli for man to loke vpon / And in VI. Lechery. pis world is leccherie / pat defoulep bodi & soule / it turnep pe precioue temple of God / in to pe logge of griseli delues / De

10 peple pat haunten pis wrecchid synye / ben mad as beestis wipouten lawe / & in pis bestial con-[dicicoun / pei sísten as beestis wipouten Fol. 43 a resoun / and pis pei welken & dwynen awy / al wlatsumli to God & man ||

De see feel sipis wip hir greet tempestis / pat sodenli risëp to

15 greet harm / drownej man / & also vessells / & leesip hem or pei come to lond / And in pis world is glotenny / pat drownej pei VII. Gluttony. wittis of pe peple / til pat pei be unresonable / & kumñen not knowe whanne pei han wrong / Certis excess of mete & drink / sleep

20 greddili taken at a mele / is noo heele pei wiseman seip / but sijknes bope to bodi & soule ||

We must aspie to flee pisur perellis / pat ben in pis greunose see / & drawe pisis nett in watir of wisdam / bi vertuoues luuyng to pe hauen of helpe / wip cordis pat ben of verry mekenesse / wip

25 pacience & wip longabiding / seiling wip loue & charite / in hooli spedë & good occupacioun / larging oure handis in dedis of mercy / pat pore nedi mai be oure bedemen / leeding oure lijf in discreet mesure / in what pat we / schal take or leeve / cladde in clennes Fol. 43 b & chastite / & paune schal Crist be al oure counfort / wheper

30 euere we be bi loud or watir / as he hap grauntid bi his gospel / Mat. xxviii. 12 'Ego ero vobiscum vsque ad consummacionem seculi '2 ||

I schal be wip you in wel & woo / til pis world be brouȝt to an ende 3 ||

De fisches pat swymmen in pis see / ben alle pe peple pat lyncu

The fish are all men on earth.

1 MS. cau3
2 Vulg. Matt. xxviii. 20 'Ego vobiscum sum omnibus diebus, usque ad consummacionem saeculi.'
3 W. V. 'I am with you in alle dayes til the endynge of the world.' 1388,
'I am with you in alle daies, in to the ende of the world.'
The rich prey on the poor, as large fish on small.

in his world / bope good & yuel of every degree / of iche state temperel or spirituel / But as he greet fiches eeten pe smale / so migt rihe men of his world / denouren pe pore to her bare boon / eeting pe moselles pat hem beest likep / as pe wise man seip. Eccl. xiii. ‘Venacio leonis onager in heremo / sic pascua dimitum sunt pauperes’ || Pe hounting or pe pray of pe lioun / is pe feelde-assie in wildirnes / so seeding of pe rihe men / ben pore nedi men / And whanne pe sunue schynnep warme & in a mylde wedir / pe greet fiches drawn ny3 pe eire / & drinken donne pe smale / and if pe come an aile-storm / or a coole de cesoun / pishe 10 greet fiches falle to pe grounde / & putt abouen pe smale / So

Fol. 44a whanne | rihe men se a vauntage / or ony worldis wynnyng / pei risen abouen pe cloutiis / in vaunting of her richessis / & al tolaken pe symple comynes / & seyn ‘pei mai not paie / wherof don pei entirmeten hem / pei ben but verry beggers’ / But 15 whanne pe conemp a charge to pe countr / as taxis, loones, or ony opir payment / panze pe rihe men fallen doue / & fennyn hem sifl nedi / & magnifien pe pore man / pei wonnep bisipde him / & seip he is a prye man / & hidip miche richesse || And pus seip almigt God / bi pe prophete Abacuk. io. ‘Facies homines quasi 20 pisces maris & quasi reptilia non habentia ducem’ / Et factum est iudicium & contradictio potencior / propter hoc lacerata est lex / & non peruenit usque ad finem iudicium / quia impius praevalet iustum propterea egreditur iudicium perversum’ || Pe prophete seing in his spirit / how rihe men wasten pe pore nedi / he takip 25 his vois of greet moone / & makip his moomnyg to his God / Lord schalt pou suffer men4 to be mad / as fiches pat swynmen in pe see / & as if pei were crepyng beestis / pat han no leeder

Fol. 44b here in erpe / & ingement is mad / pe cruelar / & aʐenseiyng pe mjtiar / wherfor pe lawe is al to-torn / & ingement comep to no 30 perfiȝte ende / for now hap pe wickid wreche / migt to ouerecome pe riȝtwis man / perfore passip foupe among mankynde / weiward ingument pat stroip pees 4 ||

1 Vulg. Ecclesiasticus xiii. 23.
2 Vulg. Hab. i. 14, 3, 4 ‘Facies homines quasi pisces maris et quasi reptile non habens principem . . . quia impius praevalet adversus iustum, propterea egreditur iudicium perversum.’
3 MS. me.
4 W. V. ‘And thou shalt make men as fishis of the se, and as crepyngge
But for *pat* fisches *ben* riȝt quiuer & quik. *in* plente of *pe* The fish also watur & dreden not *pe* hidouse wasis *whejpir* *pei* risen hiȝe or fallen lowe *in* pis place *pei* schal bitoken *trewe* bileue of maunpes herte *& to* *pis* witt spekij Crist *in* *pe* gospel & striȝt vs to preie 5 Luk. xi.

‘Quis autem *ex* vobis patrem Petit piscem *numquid* pro pisce serpentem dabit illi?’ Forsoȝpe seij Crist. whiche of you axe mi fadir a fishe *whejpir* schal he ȝyue him for *pis* fische an addre 2 naye pleyly || Crisostum seij vpon *pis* tixt *pat* pis fishe is maunpes feip & aftar pis we schulden preie *to* oure fadir 10 *pat* is in heuenê *pat* he wolde stable vs in trewe bileue *& in* *pe* articlis *pat* lounge pertbo *for* panne we schal be wel disposid *in* *pe* watir of tribulacioyn *to* do & suffre as plesip God *lyueli\007"jœyng* | for *pis* bileue *& pou3* *per* seeme perel of deep *oure* Fol. 45 a conscience schal no ping abasche *for* socour is kept for alle feip-15 ful *in* *pe* tresour of Cristis passioun ||

*Pe* fischers *pat* drawen *pis* forseid nett *ben* auangelis sent aforne *pe* doome / *pat* schal whiȝtli do Goddis message *& bring alle folkis in a stounde *beforn* *pe* face of God almiȝti *in* to *pe* vale of Iosophat. Ioelis. iii. 1 'Congregabo omnes gentes & deducam 20 eas in vallem Iosephat & disceptabo ibi cum eis super populo meo & hereditate mea Israel *||* *Pe* Lord God seip *pat* he schal gaddir togidir alle folkis *& he* schal leede hem *in* to *pe* vale of Iosophat *&* *pere* he schal make wiȝ hem *a* riȝtwise reckenyng *vpon* hispe peple Israel *pat* is his owene heritage *& panne schal Crist wiȝ 25 hise seintis *departe* pe yuel from *pe* good / Crist chesip *pe* good of his chirche *in* to *pe* vessel of blisse *but* pe yuel pei casten out *in* to *pe* chymney of fire / *pere* schal be weeping for bitternesse of smook *& gnasting of teep for quaking of coold ||

thingis not hauinge duyk, *and* dom is maad, *and* aȝeinsayinge more miȝty. For this thing law is to-broken, *and* dom cummeth not unto the eende: *for* unpitous man hath miȝt aȝeins the iust, therfore weywerd dom shal go out.' 1388, 'And thou schalt make men as fischis of the see, *as* crepynghe thingis not hauynge a ledere; *and* dom is maad, *and* aȝeinsayinges is more miȝty. *For* this law is to-broken, *and* dom cometh not til to the ende: *for* the unpitous man hath miȝt aȝens the iust, therfor weiward dom schal go out.'

1 Vulg. Luc. xi. 11.
2 W. V. 'Who of you axith the fadir fysch, wher he schal ȝyue to him a serpent for the fysch!'
3 Vulg. Joel iii. 2.
Of discretion to knowe pe good from pe yuel

Capitulum IX

How to distinguish good and evil in the Second Church.

Fasters in Christ's church.

Fasters in the devil's church.

Fol. 45b  

Of discretion to knowe pe good from pe yuel

Fol. 46a  

How to distinguish good and evil in the Second Church.

Fasters in Christ's church.

Fasters in the devil's church.

Fol. 46b  

Of discretion to knowe pe good from pe yuel

Fol. 46b  

Of discretion to knowe pe good from pe yuel

Fol. 46a  

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Of discretion to knowe pe good from pe yuel

Fol. 46b  

Of discretion to knowe pe good from pe yuel

Fol. 46a  

How to distinguish good and evil in the Second Church.

Fasters in Christ's church.

Fasters in the devil's church.

Fol. 46b  

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Fasters in Christ's church.

Fasters in the devil's church.
Capitulum IX.

summe fasten for ypcorisie; & schewen hem ruful to pe peple / suche Crist blamep in his gospel / & clepip hem sorrowful ypcorisit. Mat. vi. 'Cum ieiunatis nolite fieri sicut ypcorite tristes' / for of pe veyn preising of mannes moupe; pei han rescueyed al her 5 mede / Summe wi/\drawen from her wombe; bope mete & drink to spare her purse / and Gregor seip pat pis fasting / is for her sachel & not for God / & pis is a carful fasting / to peyne oure fleische & leese oure mede / as pe wise man seip. Ecc. vi. 'Est & aliud malum quod vidi sub sole & quidem frequens apud homines vir cui

deus dedit diuicias substantiam et homonem. & nihil deest anime sue ex omnibus que desiderat . nec tribuet ei potestatem deus ut comedat ex eo. sed homo extraneus vorabit illud / sed hoc vanitas & magna miseria' / 2 Per is also pe wise man seip: pat he sauj vndir pe sumne / anopir yuel pat | is ful riff / & commene amongs pe Fol. 47 a

15 peple / a man pat God hap yuyen richesse / wip catel & miche worship / & no ping failip to his lijf / of al pat he desirip / but him wantip grace & powere / to eete or take his parte perof / But a man pat is a strangere / schal deouere it aftir his dai / but pis a sorrowful vanite / & a greete wrecchidnes / Summe fasten for a medicy /

20 for to gete hem bodili heele / neipir for God ne for pe soule / but for to clense her beaute / seint Ierom blamep pis fasting / & pat on a ful blessid maner || 'Tune preclara est apud deum abstinentia nota corporis / cum animus intus ieiunat a vicisi / Quid prodest corpus tenuare inedia. / cum animus intus tumescit superbia.' Hec

25 Ieromus super Amos || Pat is to seie. Manze abstinence of bodi is cler to God. whanne pe mynde fastip from vicis / what profitep it to tere pe bodi wip bounger / whanne mynde wip/yyme swellip wip pride || what fasting is pis to wi/draue lijflod-

1 Vulg. Matt. vi. 16.

2 Vulg. Eccles. vi. 1, 2 'Est et aliud malum quod vidi sub sole . . . vir cui dedit deus divitiias et substantiam et honorem . . . sed homo extraneus vorabit illud. Hoc vanitas et magna miseria est.'

3 W. V. 'There is and an other euel, that I saj under the sunne: and forsothe ofte anentis men. A man to whom God yaf richesse, and substaunce, and worshepe; and no thing lacketh to his soule of all things that he desirith; and God yueth not power to hym, that he ete of it, but a strange man shal deouren it. This is vanyte, and greet wrecchidnesse.' 1388, 'Also another yuel is, which Y siȝ under the sunne; and certis it is oft usid anentis men. A man is, to whom God yaf richesse and catel, and onour; and no thing faileth to his soule of alle thingis which he desirith; and God yueth not power to him, that he ete therof, but a strange man shal deoure it. This is vanyte, and a greet wrecchidnesse.'
Discrecioun

from þe beli & to be wood in envie or soule hastite? God seip bi Fol. 47 b þe prophete Isiae. lviii. ʻEcce ad lites | & contenciones ieiunatis etceteraʼ idem Zaca. viii. ʻLoo whanne þe fasten þe maken strijff & debatis among þoure siltʼ; þis is not þe fasting þat I, cheese: seip þe Lord God ñ And sipen þe fende neipir cetip ne drinkip. 5 neipir is wlappid in precious clopis; 3it he schal be curi in peyne; for him lackip charite; þanne is þis an evidence; þat alle suche recheles fastars & ben membris in þe fendiis chirche; in folowyng her fadir

| Preiers þat ben in Cristis chirche; prien wiþ devocioun | wiþ 10 al þe strenghe of her herte; & her mouþe acording; knocking wiþ a perfite dede; aftar helpe of God & of mercy & foryuenes of tyme mys dispendid; aftar grace & gouerneunce for tyme þat is present; & and for good contynuauwce for tyme þat is to come; Frechel bringyng to her mynde; þe kyadenes of God; hou he hap 15 rulid hem in pis lijf; & kept hem fro mischif; as pouy he had noo moo but oon; þo he saueþ alle þat louæ þim; þanne þei þeken on foule synaes; & feele þat þei haue don; boþe witingli & wiþfulli |

Men who pray in Christ’s church.

| Men who pray in the devil’s church. |

Fol. 48 a agens Goddis wille; þei han ben recheles in his service; & þat hem rwip soore & and whanne þei þeken on þis world; how it passip 20 sodenli; & of þe turmentrie in helle; þat dampued soulis schullen suffre; & on þe blisse þat God hap ordeyneþ; for hise trewe seruauwce; Awoon þei finden a waschinge welle; þat springip fro þe herte; & renneþ forþe from her iþen; bi manye warme stremes; as Gregor seip, ‘Divisiones aquarium ducimus cum pro singulis 25 pescadis laerimas fundimus’; þanne we fynden rendels of wattris; whanne we wepen for aloure synaes; & to wasche clene boþe bodi & soule; & clese hem of corruptioun; |

But preiares in þe fendiis chirche; maken miche noþe; mutling wiþ her lippis; þei reche neuir what; so þat men preise fast. her 30 feyned occupacioun; as Crist seip in his gospel. Mat. xv. ʻPopulus hic labijs me honorat; cor autem eorum longe est a meʼ; þis þeppe worshipip wiþ her lippis; but herte is fier fro |

Fol. 48 b me 5; Lord! whanne þi body is in þe chirche; & þi herte in þe

3 W. V. ʻLo! to ples and to strines þee fastenʼ 1388, ʻLo! þe fasten to chidyngis and struyngisʼ.
5 W. V. ʻThis þeppe honoureth me with lippis; forsothe her herte is fer fro meʼ.
world / or cumbrid wip vnclene pouztis & wip yeyn fantasies / & pi
tounge in minstralsie / or on lewid iangling / & pi wittis oueresett / wip
seculere nedis / art pou not pannre wrecchidli diuidid in pi silf1; Seint Iame seip. io. 'Non estimet homo ille quod acciiat aliquid
5 a domino / suppose not pis yeyn man / pat he mai take any ping
of pe Lord / he mai in nowise be herde in preiour / pat suffirep his
herte to sleepe in synne / And este God seip bi Isaie / in general
wordis to wickid lyuars. io. 'Cum multiplicaueritis orationes uestras.
ego non exaudiam. quia manus uestre plene sanguinum sunt.' 4

10 whanne 3e han multiplied 3oure preiours. I schal not heere 3ou
graciouselfi / & pe cause whi is pis / for 3oure handis ben ful of
blood / pat is. 3oure werkis ben ful of synne / pat parten 3ou & me
atwynne / Tus seip pe Lord God / But wite 3e wel 3e vicious
preestis / pat gon from Crist in vicious lyuyng / and wil not swe
15 hise holi steppis / but / terren him from dai to dai / perfore 3oure Fol. 49 a
preiours ben dispisid / as Crist seip pat mai not lie. Mat. xxiiio.

've vobis scribe & pharisei ypocrite qui comeditis domos viduarum
orationes longas orantes. propter hoc accipietis iudicium amplius.'
Woo to 3ou scribis & phariseses ypocritis / pat eeten pe housis of
20 widowis. bi 3oure long preiers / for pis ping 3e schal take / pe
largear ingement / vpon pis seip Crisostom. om. xliii. 'Inpo-
sturas ypocriticum mulieres non possunt facile cognoscere &c;' a /
pe sleiztis or pe whillis of ypocritis / wommen mai not li3tli knowe /
& bicause of her religioum / pei wile some bowe to hem / for pat

1 MS. in pi pi silf.
2 Vulg. Jue i. 7.
3 W. V. 'Therefore gesse not the ilke man, that he shal take any thing of
the Lord.'
4 Vulg. Isaias i. 15 'Cum multiplicaveritis orationem, non exaudiam: manus
enim vestrae sanguine plena sunt.'
5 W. V. 'Whan zee shul multeplien orisoun, I shal not heren; forsothe
3oure handis ben ful of blood.' 1388, 'Whanne 3e multiplien preyer, Y schal
not here; for whi 3oure handis ben ful of blood.'
7 W. V. 'Woo to 3ou, scribiss and Pharisees, ypocris, that eten the housis
of widews, in longe preier preyinge: for this thing 3e schulen take the more
dom.' 1388, 'Woo to 3ou, scribis and Fariseses, ypocris, that eten the housis
of widowis, and preien bi longe prier; for this thing 3e schulen take more
doom.'

a S. Ioan. Chrysostomus, Homilia XLIV (Opera, ed. 1547, tom. ii, col.
1052).
Discrecioun:

pei be neishe; & wamen aboute as pe wynde || Pis doctour markip
twoo special causis; whi pei drawen to widowis housis; Oone is
for wommen pat ben weddil; & vndir pe power of mannes daunger;
dore not 3yue pise worldli goodis; wipouten counseile of her
housbond || Ano|ir. widowes ben ful of pite. to 3yue whansse pei 5

Fol. 49 b ben pitousli axid | and han no man to werner pis dede | for her
good is at her wille | & for pis ende pise flatirynge gloosars; moost ræpest
haunten widowis housis | Crist whiscep hem woo & warnepe oure
preisis; pat pei forsake pis synful manere; for it is to eursris
a dede | to hide synue vndir peyntid religious | & clope wickidnes 10
in ypocrisie; til it pe trowid for verry pite | & in pe armour of
Iesu Crist; pei don pe fendis weriks of helle | whanne pei largen
her long preiar; as nettis pat ben spradde abrood | & wip pis craft
pei caechen away; pe goodis of pise celi widowis | Pise widowis we
schullen vndirstonde; hope for men | & for wymmen; pat wanten 15
wisdam of Iesu Crist; pe whiche is spone of mannes soule | for
Iesu Crist no where deliip | but in hem pat lounen his lawe ||

Wakars pat ben in Cristis chirche; waken in vertu & denoute
preiour | & avoideon al disynes | for pei wol not be necligent | But
holden waken her ynward ise; pat feipfulli seep pe werkis of God 20
Fol. 50 a & panne risen vp as seint Poul seip | a newe man | formed aftir
God | & seruep him in pise pre vertues; riwtwisenesse. trupe. &
hoolynes | Pis is wakyng to Goddis worship | & her owene
saluacioun | & profitip to her enene-cristen | for bus menepe Poul
in his pre wordis || Pis weche chasip so pe fende; pat he fleep 25
from alle such wakars | & hap no myzt for to noye; bodi ne soule
as pe wise man seip | Ecc. xxxii. 1 vigila honestatis tabfaciet carnes
& cogitatus illius auferet somnum || Cogitatus prescientie avertit
sensum; | & insirmitas grauis sobriam facit animam 11 | Pat is to
seie. pe holsum wacche of honeste; schal make pe flesche 2 to 30
melte fro synne | & bisy pouzt in pis faire wacche; schal dryne
awey vulcelful dreemes | Certis pe pouzt of pe forknowynig; turne
awey pe witt from synne | & a greet insirmite; makip a sobre
soule 3 ||

1 Vulg. Ecclesiasticus xxxi. 1, 2.
2 MS. pe pe flesche.
3 W. V. "The waking of honeste shal dwyne the flesh; and the theking
of it shal don awei slep. The theking of bifor kunnyng turneth awei wit;
and heny insirmyte sobre maketh the soule." 1388, 'Wakyng of oneste schal
make fleischis to faile; and thoust therof schal take awei sleep. Thouzt of
Capitulum IX.

But wakars in þe fendis chirche: \textit{vsen} a foule flescheli wacche / \textit{Watchers} in the devil's church. for euere þei ben sloumbring: \textit{whanne} ony good dede is don / ouercomen wiþ þe deed sleep: \textit{þat} bringep hem to mischeef / for \textit{Fol. 50 b} þe wise man seip. Prou. vi. \textit{'vsquequo piger dormis? Quando consurges e sompro tuo? paululum dormies paululum dormitabis paululum conseres manus vt dormias \& veniet tibi quasi viator egestas \& pauperies quasi vir armatus'}: \textit{þat} is to seie. How long schalt þou sleep þou siong man? \textit{whanne} schalt þou rise from þi sleep? þou schalt nappe a litil while. þou schalt sloumbr a litil while / þou schalt knytt þi hondis togidir: \textit{til} þou falle in to þe deed sleep / \& \textit{panne} schal sodeni com to þee: \textit{nede} as a weye-fering man / \& pouert schal steele to þee: \textit{as an armed man} \(2\) || Napping, sloumbring \& deed sleep: \textit{ben} þe fendis officeris / \textit{panne men} nappen \textit{whanne men consenten} / \textit{to do} þe fendis stering / \& \textit{whanne þei worchen opunli}: \textit{þat} þe fendes desiriþ / in þe siȝt of þe world: \textit{panne} þei ben in sloumbring \|| But \textit{whanne} þei mayntyuen booldili / \textit{what euery} þei don amys / \textit{panne} þei ben in deed sleep / \& waken in her \| synnes \& chaungyng \textit{þe nyȝt} in to \textit{þe Fol. 51 a} dai: \textit{as hooris \& þeues} / trauncing fro place to place / \textit{to renel} & \textit{to rouȝt} / assaïying \textit{where} þat þei may leve: \textit{tookenc of her synne} / Almyndoars in Cristis chirche: \textit{releuen} in dwe tymes / wiþ \textit{þe} plente of her catel: \textit{hem} þat suffren nede / as seint Poul seip. II Cor. viii. 'vestra habundancia illorum inopiam supleat': \textit{þat} is to seie. looke \textit{þat} ouere habundance: \textit{fulfille} þe nede of opir \(4\) || For \textit{þe} pus doing schullen rescueyng: \textit{þe} blessing of God / \textit{as} þe prophet seip. Ps. xi. 'Beatus qui intelligit super egenum \& pauperem' \(5\) \| Blessid be he þat takip heþe: \textit{on þe nedi} & bifoire knownyng turneth awey wit: \textit{and goueuse siknesse maketh sobre the soule}.'

1 Vulg. Prov. vi. 9–11.
2 W. V. 'Hou longe, thou slowe, shalt thou slepe? whanne shalt thou rise fro thi sleþ? A litil while thou shalt sleþe, a litil while thou shalt nappe; a litil while thou shalt leyn togidere thin hondis, that thou sleþe. And ther shal come to thee as a weiegoere, nede; \& porenesse, as a man armed.' 1388, 'Hou long schalt thou, slow man, sleþe? whanne schalt thou rise fro thi sleþ? A litil thou schalt sleþe, a litil thou schalt nappe; a litil thou schalt ioyne togidere thin hondis, that thou sleþe. And nedynesse, as a weiegoere, schal come to thee: \& pouert as an armed man.'
3 Vulg. 2 Cor. viii. 14.
4 W. V. '3oure haboundaunce fulfille the myseste of hem.'
5 Vulg. Ps. xi. 1.
pore 1 / vpon pis seip Bernard pus || 'Non super cupidum & elatum 2 sed super egenum & pauperem illum inquam pauperem qui inuitus petit & verecondia accipit & accipiens gratias deo reddit.' 3 Hec Bernardus ad regem Cecilia a pat is to seie. Not vpon pe coucitoune man & pe proude; but vpon pe nedi & pe poore / him forsope pore nedi / pat axip constreyued wiþ nede / & he taking pis

Fol. 51 b almes wiþ scha|-me / dop plankingis to God / & lyue poreli perbi || In foure pingis Goddis seruauntis; medfuli don her almes ||

Firste pei seken Goddis wille; & done it to his worship || pe secounde of trewe gooten good; cleleri in her conscience / pe pridde 10 pat pei knowe her broþir; lyue a gracioushe lijf || pe fourpe pat he suffrip nede; wiþouten ony feynynge || For if ony of pise faule; pei leese bope good & mede ||

But almysdoars in pe fendis chirche; feeden many wrecchis / as strong staff-beggars; & strikars ouere pe lonf / & gronars wiponten 15 cause; pat neden not her good || 3he to myustrals to iogullers; & oprir veyn iapars / pei delen largeli her good / & clepen it an almes / But trewe men seyn al amys; goodis pus dispensid / For it drawep hem toward heuene; as bocket in to welle / And if pei do any ping; peire as nede is / anoon pei seeken veyne glorie; & leesen al 20

Fol. 52 a her / mad / for seint Ysodir seip. 'Dum causa iactancie pauper pascitur etiam opus misericordie in peccatum convexitur' || Pat is to seie. Whanae pe pore man is fedde; bi cause of veyn glorie / panme is pe werke of mercy; turned in to symne / And Crist seip / 'Si oculus tuus fuerit nequum totum corpus tuum tenebrosum erit' 22 And pin ije be weiard; al pi bodi schal be derke || Pin ije is pin entent; pat schulde rule pi conscience / & pis bodi is pi werke; of entent pat takip his liżt / panme is pis pus to mene / whamae pin entent is not wel rulid; pou getist no mede what ouere pou do ||

Prechars pat ben in Cristis chirche; comen freeli among pe 30 peple / as Crist cam fro pe toour of heuene; & 3nue pis charge to hise disciplis. Mat. x.0, 'Gratis accepistis gratis date' || Freeli 3e han taken 3oure wisdam; freeli 3yuep it 3e æsen || Poule chase

1 W. V. 'Blisful that understandst up on the nedi aud pore.' 1388, 'Blessid is he that understondith on a nedi man and pore.'
2 Vulg. Matt. vi. 23.
3 Vulg. Matt. x. 8.

Capitulum IX.

rapir to be deed: pan ony man schulde avoide his glorie: for mede | pat miȝt be 3ouum or taken: azen pe gospel of Iesu Crist. I. Cor. ix. 1. Fol. 52 b

Ego nullo horum vsus sum. bonum est mihi magis mori quam ut gloriem meam quis euacuet 11 || And pise prechours prechen 5 trewel: to edifie pe peple in vertu: as Crist commaundid on hooli pursdai: to hise disciplis aforin his stiȝying || Mar. vltimo ||

Euntes in mundum vniuersum predicate euangeliuam omni creature: hoc est omni homini qui quodammodo est omnis creatura || Pat is to seie. 3e goyng forpe in to al pe world: preche 3e pe 10 gospel to iche creature: pat is to iche man: pat cheueli is iche creature: and pei lyuen vertuousli: hem siif aftir her preching: for to strengpe her hooli wordis: wiȝ pe spirit of liȝf: whanne pei 3yuen a trewe ensampla: in dede aftir her seiyng: & pis is pe teching of Iesu Crist: in pe gospel of seint Mathew. Mat. vi. 15

'Sic luceat lux vestra coram hominibus. vt vidiant opera vestra bona & glorificent patrem vestrum qui in celis est || Pat is to seie. looke 3oure lijst schyne so: aforin men of pis world: pat pei may se 3oure good werkis: & glorifie: not 3ou: but 3oure fadir pat is in Fol. 53 a heuenes: of whom comep al 3oure grace: ||

20 But prechours in pe fendis chirche: prechen vndir colour for to nota Preachers in the devil's church.

1 Vulg. 1 Cor. ix. 15.
2 Vulg. Marc. xvi. 15.
3 Vulg. Matt. v. 16.
4 W. V. 'So shynme ȝoure lijst before men, that thei see ȝoure good werkis, and glorifie ȝoure fadir that is in heuens.'

Gregorius Magnus, XL Homiliae in Evangelia, Hom. XVII (Migne, tom. 76, col. 1142).
Discrecioun

Fol. 53 b | causa 11 || Pise ben spottis in her metis 2  feestyng & feeding
hem silf wipouten ony drede / worschiping pe persones of men 3 for
pe wold haue wyntyng 2 |

Redars in Cristis chirche 4 reden hooli lesoun 5 & tenten to
her reding 6 wip myndeful denocion 7 as Ierom seip. "Sic lege 5
sanctam scripturam. vt semper memineris ea esse dei verba / qui
non solum legem suam sciri. sed etiam adimpleri iubet. quid enim
prodest scienda didisce?  & non facere tamquam spectulum vite.
habenda est leccio sacre scripture / ut bona meliorentur & mala
corrigrantur / Hee Ieromus || So reede pou hooli writ. 7 pat euere 10
pou hane mynde / pat pou wordis pat pou reudist 7 ben Goddis
blessid lawe / pat comaundid it 8 not onli to be radde / but also
pat pe reedars 7 schulde kepe it in her werke || what profit is it to
rede pingis to be dor 9 & not fulfille hem in dede? as a clene
mirour of lijf 7 pe lesoun of hooli writ is to be had / pat al pat is 15

Fol. 54 a good 10 may be mad betir 11 & pat pat is yeuel 12 | may be amendid / 
and pise reedars reden diligentli 13 pat pat is tretable & opuuli in
scripture / wipouten interrupcion 14 or ony fonden intermyssion / wipouten
corrupting / or ouere-hipping / of lettir word or sillable /  
& pei schal coorde in charite 16 & do alle pingis in ordre ||

But reedars in pe fendis chirche 16 ianglen her lesoun 17 as iaies
chatiren in pe caye 18  & wot not what pei menen / striueyng feel
sipis for noujt 19 iche ajen opir 13 for ruls of her ordinal 16 & manye
veyne question 20 And if pei vndirstande pe lesoun 21 whanne pat
it is radde / or ony part of Goddis lawe 22 whanne it is declareid / 25
soone pei treden it vndir foot 26 & haeten it in her werke / as Ierom
seip pe prophete 22 in witnessing ajen alle suche. Iere. viii 27
'Quomodo dicitis sapientes sumus & lex dei nobiscum est? vere
mendacium operatus est stilus mendax scribarum confusi sunt
sapientes perteriti & capti sunt verbum enim domini proiecerunt & 30
sapientia nulla est in eis' 29 How may 3e scie. forsope we ben

1 Vulg. Jud. ii. 12, 16 (A. V. Jude i. 12, 16) 'Hi sunt in opulis suis
maculae convivantes sine timore semetipos pascentes: . . . mirantes personas
quae est causa.'

2 W. V. 'Thes ben in her metys filthes (or defoulings), feestinge togydere,
with ouen drede fedynghe hemsilf; wondringe, (or worschipinghe) persones,
bcause of wynnyng.' 1388, 'These ben in her metis, feestynge togidere to
fithe, with out drede fedinghe hemsilf, worschipinghe persones, bi cause of
wynnyng.'

3 Jer. viii. 8 'Quomodo dicitis: Sapientes nos sumus et lex Domini,' etc.
Capitulum .IX.

wijse? | and pe lawe of pe Lord is among vs? Certis pe fals Fol. 54 b poynotel pe scribis.? hap wrougt open lesyng/ & zoure wijse men ben confoundid? afeerde & caust in her owene snare/ pei han proven abak pe worde of pe Lord./ per is no wisdam lefte among hem1/ 5 And eft God seip bi Jeremye/ to pise veyn redars/ iere. xlviii9/ ' Maleditus qui opus dei agit fraudulentem'2/ Cursid be he/ pat dop pe werk of God fraudulentem3/ pat is to seie. falseli or disceyuabli/ and here seip Gregor./ ' Solus in dei opere fraudem non facit qui in studio bone accionis inmagilat nec ad corporalis rei premia nec ad 10 laudis verba nec ad humani iudicii gratiam anhelat4/ a/ Oonli in Goddis servuce/ pat man dop no fraude/ pat wakip ful bisili/ in studie of good dede/ & no per bowij to medis/ of bodili ping/ neipir sekip pe worde/ of manais lewid presiyng/ neipir lookip afir fauour/ of foli insegument 5

15  Syngars ben in Cristis chirche/ pat syngen heunenli songis/ | and wip her swet melodie/ plesen God at fulle/ as Poul seip in his pistil/ to pe Colosensis/ Colo. iii9/ 'verbum christi habitet in vobis habundanter in omni sapientia docentes & commonentes vosmetipos in psalmis & ympnis & canticis spiritualibis in gratia cantantes in 20 cordibvs vestris deo|| Omme quodcumque facitis in verbo aut in operc. in nomine domini nostri iesu christi facite. gratias agentes deo & patri per ipsum 5/ pat is to seie. Suffire 3e pe worde of God/ to dwelle plentiouonsli among 3ou/ in al manere heunenli wisdam/ encresing 3ou in vertu/ teching & monestig 3oure silf/ in psalomes

1 W. V. ‘ Hou sey 3ee, Wise men wee ben, and the lawe of the Lord is with us? Verely lesing wroghte the lyende poynytel of the scribis. confoundid ben the wise men, gast and caet thei ben. 'The wrd forsothe of the Lord thei casten affer, and no wisdam is in hem.' 1388, 'Hou seien 3e, We ben wise men and the lawe of the Lord is with us? Verilli the fals writyng of scribis wrougte lesyng. Wise men, ben schent, ben maad afferd and taken. For thei castiden awei the word of the Lord, and no wisdam is in hem.'
2 Vulg. Jer. xlviii. 10 'Maledictus qui facit opus Domini fraudulentem.'
3 W. V. 'Cursid that doth the were of God gilendeli.' 1388, 'He is cursid, that doth the werk of God gilefuli.'
4 M.S. Anelat.
5 Vulg. Col. iii. 16, 17 'Verbum Christi habitet . . . commoneantes vosmetipos psalmis . . . Omne quodcumque facitis in verbo aut in operc, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.'

* Gregorius Magnus, Moralium Liber IX, cap. xxxiv. 53 (Migne, tom. 75, col. 889).
& ympuys & goostli songis / singyng in grace wylb feruent
deuocioun. / in zoure hertis to zoure God / and what euer 3e schal
do / in word or in werk / do 3e pat ping perfystli / in pe name of
oure Lord Iesu Crist / yelding pankingis to pe fadir / bi pat same
Iesu Crist 1 || And sipen he is bope God & Lord / & kyng of al pis 5
world / pe prophete Dauiwp counselijp vs / pat we schulde sing

Fol. 55 b wijseli / for he pat is / occupied / in hennei desiris / pou3 his tung
be stille / & make no noyse / he singe a song seynt Austin seip /
pat God likep beest || 'Qui desiderat & si lingua taceat corde
cantat' / Hec Augustinus a || Ananye & Azarie & Mysael also / 10
sonugen blessing to pe Lord / in suche manere song / whanne pei
weroi in Babiloyne / in pe brenying furnese. Dan. iii9,2 ||

But syngars in pe fendis chirche / breken curiosus nootis / & pat
is but a puff of wynde / as seip Seiwt Bernarid wijsli / to plese pe
peple wylb likerouse voice / & fylle her eeris wylb veyn dyu || But se 15
what seint Gregor seip. acording wylb seint Bernarid / 'Dum blande'
vox queritur / perfecta vita desiratur1 b || Pat is to seie. whanne
faging & glosimg vois is soust / perfijt lijf is forsaken / & pe peple
is ledde in to synne / as God seip bi his prophet Eze. xxxiiii0.
'sedent coram te populus meus & audiant sermones tuos & non 20
faciunt eas / quia in canticum orsi sui vertunt illos & auariciam
suam sequitur cor eorum / & es eis quasi carmen muscum quod

Fol. 56 a sauai dulcique sono canitur / & audiant verba tua & non faciunt
ea14 || Pat is to seie. Mi peple sitten bifoere pee / & heeren pi
wordis / but pei don not aftir hem / whanne her bak is turned / for 25
pe prestis turnen hem / in song of her moupe / & pe herte of pe
peple / folowiwp her prestis auarice / & it is to hem / as a song of
musik / pat is soungen myrili / wip a lusti sounde / & pei heeren

1 W. V. 'The word of Crist dwelle in 3ou plentefullu, in al wysdam,
techinge and monestinge 3ou siff in salmes, and ymmes, and spiritual songis,
in grace syngyng in 3oure hertis to the Lord. Al thing, what euer thing
3e don, in word or in dede, alle thingsis in the name of the Lord Ihesu Crist,
doynge thankyngis to God the fadir by hym.'
2 Vulg. Dan. iii. 24-90 (not in A.V.).
3 MS. bland.
4 Vulg. Ezech. xxxiii. 31, 32.

a Augustinus, Enarratio in Psalmum LXXXVI i (Migne, tom. 36, col.
1101).
b Gratian, Decreti Pars Prima, dist. xcii, ch. ii (Migne, tom. 187, col. 430).
Capitulum IX.

πι sermouns. but πει kepe hem not seip pe Lord God1/ And etfe God seip ażen: bi pe prophete Amos, vο. 'Aufer a me tumultum carminum tuorum. & cantica lire tue non audiam.' 2/ | Pat is to seie. Do πou awey fro me: 'pe pride of πι chaunatyng / I schal not also 5 heere: 'pe songis of πιν harpe 3/ | Lord what may πιs bimene: 'pat prestitis in pe chirchis / 3yuen hem pus miche to song: ' & so litil to preching & in fewe placis or ellis in noone: of pe newe testament / schullen we gronade πिस maner of song: neipir among oure doctours || but ofen πεi ben chargid to preche. 3he vndir greet peyne / &

10 algatis pat πεi haue good wilte: 'to do pat πεi may / pat πε | peple Fol. 56b were treweli taust: 'to lede a sobre lijf / perfore Gregor in his decre. 92. smytep hem wip a curse / pat bisien hem in πe courte of Rome: aboute suche feyned syngyng / wherporu3 schulde be taried: 'pe ooff preching a ||

15 Mynysters of sacramentis: 'pat ben in Cristis chirch / bipeken hem ful wittirli: of pe greet worpines / hou πιse sacramentis comen of Crist: ' & of his holi passioun / taken of his blessid bodi: for tresour of his churche / & pei ben salue & medicyn: 'for alle ποo sijke membris / πat wil schewe her greet sooris: 'to Goddis prestit 20 of wise discreciouν / & vse πιse sacramentis in her kyude: 'as seint Poul techip / I. Cor. vο. / 'Pascha nostrum inmolatus est christus. itaque epulemur . Non in fermento malicie & nequicie: 'sed in azimis sinceritatis & veritatis 4/ | Pat is to seie. Crist is ooffrid oure pask: 'pat norischep vs wip hise sacramentis / & perfore make

25 we vs myry: 'in πιs goostli food / not in angir & in tene: ' of malise & of wickidnes / But in πε faire pure paast: ' of clemnes & | of Fol. 57α troupe 5/ Pise twoo vertues techen vs / to clese bodi & soule / whebir πat we schal 3yue or take: 'πιse seuene sacramentis / Baptem confermyng & pennaunce: 'ordir Cristis bodi matrimoyne. & πe last

1 W. V. 'Mi peple sitten bifo re thee, and heeren thi wordis, and dou not hem; for thei turnche hem in to a songe of her mouthe, and the hert of hem sueth her auerise; and it is to hem as a songe of musyke, whiche is sungen by soft and sweet soum.'

2 Vulg. Amos v 23.

3 W. V. 'Do awey from me the noys of thi songis, (or ditees), and Y shal not heere the songis of thin harpe.'

4 Vulg. 1 Cor. v. 7, 8.

5 W. V. 'Crist is ooffrid oure pask. And so ete we, not in old sourdon3, nether in sourdon3 of malice and weywardnesse, but in therf thingis of clemnesse and treueth.'

VIII. Admi-nistrators of Sacraments in Christ's church.

The Seven Sacraments avail against the Seven Deadly Sins,

Gratian, Decreti Pars Prima, dist. cii, cap. ii (Migne, tom. 187, col. 480).
which are seven devils.  
I  anoyntyng || pise helpen vs in pis fartyng chirche? azen seuene 
deedli synnes / pat ben seuene cruel deuelis.  
II  Pe firste is Lucifer / 
III pat regnep in his malice / ouer pe children of pride / Pe secouade 
is clepid Belzebub / pat lordip ouer envious / Pe pridde deuel is 
IV Sathanas & wrappe is his lordship / Pe fourpe is clepid Abadon /  
V pe slow3 ben hise retenwe / Pe fifpe deuel is Mammon & hap 
VI wi6 him pe auarouse / and also oone pat is his seere / a foule synne 
courtise / Pe sixte is clepid Belphegor / pat is pe god of gloutous  
VII Pe seuempdeuel is Asmodeus / pat leedip wi6 him pe lecherouse /  
But pe seuene sacramentis / casten out pise deuelis / from pe 10 
sarauntis of God / pat resceyuen meedfulli / & stablen hem in 

Fol. 57b seuene gftis / pat ben clepid of pe | Hooli Goost /  

But mynysters of sacramentis / pat ben in pe fendis chirche /  
mynyster pise sacramentis / & treeten hem vnworipili / & alle 
suche bope lerned & lewid / ben Iudas goostly children / for he took 15 
pe sacrament / at Cristis hooli sooaper / where Crist dalt his bodi in 
breed / as opin apostlis di6en / & drank wi6 hem his blood in wyn /  
but wi6 a viciouse conscience / wherfore pe deuel entrid in him /  
& he bitraied his Lord / Pat it is wi6 pe fendis children / whanne pei 
resceuye pe sacramentis / pei gon to hem vnworipili / & so to her 20 
dampnacioun || Summe wi6 postlid handis / & wi6 a stinking 
careyn / as Parisieus scip? / & rehersip Austin / ' Nocte amator 
veneris / cras consecrator filii virginis / Deus auertit aurem suam?  
ab oratione talium' || Pat is to seie. He pat is on pe ny3 / pe 
louer of lecherie / & in pe morne a sacrar / of pe maidens some / 25 
God tuernp ayew hec eisre / from suche memos prieours / || Mauye 
feipful doctours / forbeden ful strei6li / for to take ony sacramentis /  

Fol. 58a of suche preestis handis / | But now it is & ener schal be. vnto pe 
worlds ende / foolis fynden conventiclis / pat haesten hem to helle /  
Summe pe ben as Symoundis eiris / pat sellen pise sacramentis / 30 
& summe ben redi wi6 her money / as chapmen in a feire / to bie 
of pise marauatatis maruaundise / merite as pei wen / but hope 
pe biggers & pe sellers / disceruen endeles peyne / Summe seicn  
'haue here my monye / for cristenyng of my childe?' summe seyn  
'haue here pis money / & soyle me of my synnes / summe seyn 35 
'haue here pis money / & sing for me a messe?' || Summe seyn 'haue 
pis money / & graunt me pi pardon / summe seyn 'haue pis money /  
for pou hast made pis mariag' / summe seyn 'haue pis money &

1 MS. avertip.
Capitulum IX.

sacre me to praestod' summe seyn 'haue pis money' for pou hast often visitid me' summe seyn 'haue here pis money' & good sire preie for me' || Summe maken lettris' for sotiler ypocrisie' to selle alle her suffragis' where euere the fynden the chapman/ pat wole 5 paie lar]-geli perfere' panne is the bargayn made/ Lord hou reden Fol. 58 b pisefendislymes' the decre saluator& or studien Goddis lawe' in Dedis of the Apostlis' where suche marshaundis is dampen' for pus it is seide of cursid Symound/ Actus viii'. 'Cum vidisset nota autem symon quia per impositionem manus daretur spiritus sanctus.'

10 optulit eis peccuniam dicens || Date & mihi hanc potestatem vt cuicunque1 imposuero manus accipiat spiritum sanctum/ Petrus autem dixit ad eum. Pecunia tua tecum sit in perditionem/ quoniam donum dei existimasti peccuniam possideri/ Non est tibi pars neque sors. in sermone isto.' ' Pat is to seie. Forsopo whanne Symon

15 magus had seyn' pat bi touching of the apostlis handis/ thee Holi Goost was 3ouna to the peple/ he profried hem money & seide to hem/ 5yue se to me also pis powere' pat whom so euere I touche wip handis/ may resceyue thee hooli goost' forsopo panne Petir seide to him' pis money be wip pee for vs/ take it pi silf to pi dampna-

20 cioun/ for pou trowist the gift of God' to be hadde in sale for Fol. 59 a moneye/ per is no parte neipir lott/ to pee in pis sermon of God.' || Pann pisepat we han markid afor' in pis ben verrey Symoundis eiris/ for pei wenen whanne pei han money/ to grault the peple pisegostli giftis/ and Symon is dampen & alle the folowars' hou

25 miche more raper pisecursidtakars/ For if seint Petir hadde

1 MS. circumque.


3 W. V. 'Forsoth whanne Symound hadde seyn, for the Hooli Goost was 3oun by puttyng on of the hond of apostlis, he offride to hem money, seyinge, 3yue se to me and this power, that to whom euere I schal putte on hondis, he receyue the Hooly Goost. Forsoth Petir seide to him, Thi money be with thee into perdisioun, for thou gessidist the jifte of God for to be had, (or weelldid), by money. Part is not to thee, nethir sort, in this word.' 1388, 'And whanne Symount hadde seyn, that the Hooly Goost was 3oun bi leiyng on of the hoondis of the apostlis, and he proferide to hem money, and seide, 3yue se also to me this power, that whom euere Y schal ley on my hoondis, that he resceyue the Hooly Goost. But Petir seide to hym, Thi money be with thee into perdisioun, for thou gessidist the jifte of God schulde be had for monei. There is no part, ne sort to thee, in this word.'

4 Gratian, Decreti Pars Secunda, causa i, quaest. iii, c. viii (Migne, tom. 187, col. 549, 550).
taken pis money? he hadde 3ouuunce to vse symonye / but Petir forsook it & blamed pis man? & 3aue a rule pat euere schal last / pat cursip & dampep bope pe 3yuares & takars? for bope partis ben symonyentis / O. Iudas made a couenaunt? wip pe Iewis for pritti platis/ and soold his maiistir Iesu Crist? bitraiyng his bodi in to 5 her hondis / whanne he cam chenueli for to die? & his deep is oure redempcioun / perfore his name is cursid Iudas? & worpili for his

Fol. 59 b fals trayne/ But hise children don myche warre: | in selling pe sacramentis & for lesse prijs / pat ben vn deedli & moun not suffer? neipir any profite comep of suche sale/ But veniaunce here & ellis 10 where? alas whanne Wolfe pise wrecchis be war ||

Studies in Cristis chirche: studien dai & ny3t/ in pe lawe of pe Lord: as pe prophet seip. Ps. ix. 4. "In lege domini fuit voluntas eius/ & in lege eius meditabitur die ac nocte / &c. / Pat is to seie. Blessid be pat man? pat hap his wille in pe lawe of pe Lord & schal pink 15 in his lawe? bope ny3t & day/ for he schal be as a tree / pat is wijsli plautid / biside pe rendels of watris? pat schal 3yue his fruytte. in his due tyme/ & and his lief pat is his vertu? / schal not falle away/ but alle pingis pat he schal do? in grace schulben be wel/pi 2/ wel is him pat so may studie? to fynde pise preciouse fruytis/ to make 20 faire her owne soule? wip pise floreis of holi writ / panne Crist Wolfe take his resting place/ in pe chaumbre of her conscience/ for pe

Capitulum IX.

bisi pe no ping ellis to seeke || Sett pin herte in holi studie; & purswe aftir wiþ al þi strengþe & þou schalt fynde it in schort while; more sweetter þan þe honycombe / as þe wiþ man seip. Eccle. vii. 'Cogitatum¹ habe in preceptis dei & in mandatis illius maxime 5 assiduus esto. & ipse dabiti tibi cor & concupiscencia² sapientiae dabitor tibi;³ || Haue þou þi þouþt in Goddis heestis; & in hine comandumementis be þou moost bisy; & he schal graunte an hert to þe; & lust of wisdam schal be þoune to þe;⁴ ||

But studiars in þe fendi schirche;² studien in her maddid lawis / Students in the devil's

10 al for richesse | and for pride; & for her worldli worship / she so ferforpe. þat vnenþe; ony man is founden / þat abidþ wiþ Goddis lawe; cleere wipouten medlyng / but drawþ him to mannes lawe; for þat smacchip wynnyng & þere þei studien sadli & soore; but at her laste ende / þis schal be her payment; as God seip bi þe

15 prophete. Iere. xvii.⁵ 'Maledictus homo qui confidit in homine et ponit carnem brachium suum & a domino recedit cor eius'⁶ / Cursid mot þat man þe; þat settip his feip in man / & puttip his trist & his strengþe; in manues maddid ordinance / & suffer þis herte to wade awey;⁷ from his Lord God / Certis þis man schal be as a broom;

20 þat growþ in wildirnes / & he schal not see in inward siþ.⁸ whanne þat good of soule hap comen / but he schal dwelle in drynes: in þe lond of wildirnes⁹ / þus seip þe Lord God || Suche men sclaundren Crist.⁸ þat is bope God & man / & hap halowid his bope lawes; wiþ his preciouse deep / & putt in hem þe spirit of lijf; bi quicknyng

25 of his | blood / to rere soulis from þe deep; & bring hem aþen to Fol. 61 a lijf / as þe gospel witnessip. Fon. x.⁶ 'Qui credit in me etiamse mortuus fuerit viuens.'⁷ / Crist seip. who þat enere bileenep in me;

¹ MS. cagiatum.
² MS. concupisciacia.
³ W. V. 'Theking hauie thou in the hestes of God, and in the maundemens of hym most bisi be thou; and he schal syue to the herte, and coueitise of wisdam schal be þoune to thee.'
⁴ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awel. Forsothe it shal ben as iencian trees in desert, and he schal not see, when shal come good; but he schal dwelle in drogte in desert.' 1388, 'Cursid is the man that trestith in man, and settith fleisch his arm, and his herte goth awel fro the Lord. For he schal be as bromes in desert, & he schal not se, whanne good schal come; but he schal dwelle in drynessse in desert.'
⁵ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awel. Forsothe it shal ben as iencian trees in desert, and he schal not see, when shal come good; but he schal dwelle in drogte in desert.'
⁶ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awel. Forsothe it shal ben as iencian trees in desert, and he schal not see, when shal come good; but he schal dwelle in drogte in desert.'
⁷ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awel. Forsothe it shal ben as iencian trees in desert, and he schal not see, when shal come good; but he schal dwelle in drogte in desert.'
⁸ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awel. Forsothe it shal ben as iencian trees in desert, and he schal not see, when shal come good; but he schal dwelle in drogte in desert.'
⁹ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awel. Forsothe it shal ben as iencian trees in desert, and he schal not see, when shal come good; but he schal dwelle in drogte in desert.'
Discrecioun.

The pous pat he be deed / nepcles he schal lyue azen / bope in grace & glorie. But pis is not in mannes lawe / pat may 3yue pis powere / tanne is pis foule sclauadur / of pis weivard foolis / pat pous studien in mannes lawe / as if it were pe betir & perpetre suche froward pougis / departen her soule from God / Of alle pis 5 spekip Jeremye / & seip of hem ful scharpli / Iere. vi. 9. 'A minore quippe vsque ad maiorem omnes auaricie student / A propheta vsque ad sacerdoteem cunceti faciunt dolum / Quamobrem cadent inter ruentes. in tempore visitacionis corruent dicit dominus.' 10 From pe leest vnto pe moost / alle studien coneiite / pat is vindirstandid. 10 of hem oonli pat ben in pe fendis chirche / from pe prechour vnto

Fol. 61 b pe prest / alle wirchen gile / perpetre / pei schal falle / amonge hem pat fallen / pei schal falle in tyme of visitacion / seip pe Lord God / 5 God rehersip pis sentence azen / for we schulde take good hede perto / but for pei wole not amende her studies / & turne pe 15 pougt to Goddis lawe / perpetre God wischip hem woo / & seip pus bi pe prophete. Miche. ii. 9. 've qui cogitat is invitile / & operamini malum in cubilibus vestris.' 14 Woo to you pat penken / ping pat is vnprofitable / and wirchen yuel in 3oure studies / in pe morowe list

Pees-makurs in Cristis chirche / moven men to reest / pat 20 Crist bhiht to his disciplis / whanne he was here amonge hem / Ion. xiiii. 9. 'Pacem mean do vobis pacem mean reliniquo vobis.' 5 / pat is to seie. Mi pees I 3iue to 3ou / my pees I bileue to 3ou / his pees he bilefte wip vs / whanne he wento to heuenc / his pees he schal 3yue to vs / in pe worldis ende / his pees he bitook 25 to vs / to helpe vs vnto pis world / his pees he schal graunt to vs / to solace vs vnto blisse / He haf lefte vs his pees / to be oure tristi cloping / for if we be eladde perymne / we schal ouercome oure enemies / He schal graunt vs his pees / & tanne we schal be

1 W. V. 'He that bileteth in me, she, if he schal be deed, schal lyve.' 1388, 'He that bileteth in me, she, thou he be deed, he schal lyve.'

2 Jer. vi. 13, 15.

3 W. V. 'Fro the lasse forsothe unto the more, alle to auaricie studien / and fro the profete unto the preest, alle don treecherie. Wherfore thei shul falle among the men fallende; in tyme of ther visitacione thei shul falle togidere, seith the Lord.' 1388, 'Fro the lesse til to the grettere, alle studien to auaricie; and alle doon gile, fro the profete til to the preest. Wherfor thei schulen falle don, among hem that schulen falle don; thei schulen falle down in the tyme of her visitacioun, seith the Lord.'


5 Vulg. Joh. xiv. 27 'Pacem relinquon vobis, pacem mean do vobis.'
Capitulum .IX.

siker to regne world wibouten ende wiboute ony enemes He hap leeft vs his pees pat we deme not falsi of oure neibore biside vs of pingis pat ben vnceteyne He schal 3yue to vs pees whanne he schal make knownen pe priuetees of mannes 5 herte & panne schal be preising to every man of his god aftir he hap discerned || Crist hap leeft among vs pees pat we schulde loue togidir hatyng synne & louyng vertu for pus he loued vs for per is no charite but if synne be hatid & rendid vp bi pe rootis in vs & in alle opir || Panne Crist schal 3yue vs ful pees 10 where we may neuere discordre pus seip seynt Austin vppcn pis same gospel pat is aforne rehersid now grounde we it in oure mynde

Pise peesmakars for pei wolde haue pis verrey pees among Fol 62 b hem stonden armed at alle peesis for drede of her enemies in 15 pe armour of Iesu Crist pat seint Poul techip Ephe vi 'Accipite armaturam dei Sixe armours pe apostle rehersip The six armours of the soul pat armyn pe soule fyue for to defende wi pe sixte for to

Pe firste is a girdil of chastite & terbi mai we knowe pat I. The girdle of chastity

20 Poule vsip pe witt of pe soule & leuep bodili armour || Pis girdile girdip vp her lendis & saup 2 chastite & and pees of bodi from lecherie in pise pre degrees In maidens it kepip virginite in weddid trewe matrimonye & in widowis continence pat is from al vnclennes Take vp pis girdile in Goddis name pat pe moun 25 stonde perfijte in pe pees of 3oure soule 2 ben alle fleischeli steryngis ||

An haburioune of rihtwisenesse pe is seconade armour pat is picli mailid for falsheed schulde not entre for to greue God or man or stuble pis trewe pees

30 Pe priddle armour is leggeharnes & schoyng of affliciouns || in pe gospel of Iesu Crist & panne pei ben disposid to make pees among men not as pe world axip But pat pei stonde perfijti in al aduersite wi Crist & his gospel to pe deep dai ||

A schilde of feip is pe fourpe in whiche pei schal quenche alle IV The shield of faith.

35 pe fendis breynyng dartis pat ben hise temptacios || Certis per may no deelii dynt steele in pat man pat hap pe schelde of trewe bileve hanging on his herte perfore he ledi his lijf in pees & quart from al goostly sijknes ||

1 Vulg Eph vi 13. 2 MS sane.
Discrescioun

Pe fife armoure of pe soule is an helme of helpe: pat is clepid tristi hope: for it berip of strookis. De fende provip at mannes soule: wiþ twoo dispitouse gymes: pe toone is obstinacioun or nota bene hardenes of herte: pe topir is desperacion or ellis wanhope. But who pat hap pe helme of hope: pone strookis liijen on him: pei 5 schal on nowise brest pis palet: ne synk vnto pe soule: perfore he lyepe peesibly: in hoope of Goddis mercy.


1 Vulg. Judith xiii. 7-9.
3 Vulg. 3 Reg. iii. 16-28.
5 W. V. 'Bessid be pesible men, for thei shuln be clepid the sones of God.' 1388, 'Bessid ben pesible men, for thei schuluen be clepid Goddis children.'
6 Vulg. Matt. v. 44, 45.
7 W. V. 'Lone 3e 3oure enmyes, do 3e wel to hem that haten 30u, and preye 3e for men pursunynge, and falsly chalengynge 30u; that 3e be the sones of 3oure fadir that is in heuenes.' 1388, 'Love 3e 3oure enmyes, do 3e wel to hem that hatiden 30u, and preye 3e for hem that pursuyn, and schaundren 30u; that 3e be the sones of 3oure fadir that is in heuenes.'

10 paece peccatorum videns/ I haue sorowid on wickid: men: seyng Fol. 64 b pe pese of synners:

But prestis & knytyts: of pis synne ben most to blame: & prestis pat schulden be goostli lechis: & reconseenle pe peple: bi good counseele to her God: & heele hem wijb his lawe: what wijb pride & 15 coueitise: & many fleischel lustis: pise prestis ben so bylndid: pat pei knowe no wisdam: for Iob seip. xxviii. 8. vbi invenitur nota bene sapientia: non enim in terra sauiuer viuencium/ Iob axip pis questioun: where wisdam mai be founden/ anocon he ansuerip wijb pe spirit of God: not in pe lond of lusti luyars/ & And vpon pis 20 seip Gregor in hise morals: pise wordis of greet sorow. to hene pat ben gelti: 'Quisquis presentis vite volutatibus pascitur procul dubio eterno sapientiae intellectu separatur' a || Pat is to seie. who pat is fedde: wijb lustis of pis present lijf/ wipouen ony doute: pat man is departid / fro pe vndirstanding: of evrelasting wisdam ||

25 And siben pise prestis: ben mosty souum: to pise fleischel lustis: pei fallen | goostli sijt | and wisdam to ransake: ony goostli sijkes | or to serche al aboute: pe perel of a wounde: & sijt pei ben presumptoues: to profre fals medicyn / & vndirtake greet curis:

The priests follow Fol. 65 a fleshly lusts and lack spiritual wisdom.

1 Vulg. Matt. x. 34; Luc. xii. 51.
2 W. V. 'I cam not to sende pees in to erthe, but swerd.'
3 Vulg. Ps. lxixii. 3.
4 W. V. 'For I enuyde up on wicke men; seande the pes of synners.'
5 Vulg. Job xxviii. 12, 13 'Sapientia vero ubi invenitur ! . . . nec invenitus in terra sauiuer viuencium.'
6 W. V. 'Wisdam forsothe, wher is it founde? . . . ne it is founde in the lond of sweteli lyuende men.'

Gregorius Magnus, Moralium Lib. XVIII, cap. xli. 66 (Migne, tom. 76, col. 75).
for to make hem hool / But þei hirten myche sorer / þan þei were aforne / as þe Lord moneþ him / bi þe prophet Jeremye. Iere. viii. ib. 2 Sanabant contricionem populi mei ad ignominiam dicentes. Pax. pax. cum non esset pax / Confusi sunt qui abhominacionem fecerunt / Quinimo confusionem non sunt confusi / & erubescere nescierunt. | 5 Pise prestis heliden þe contricion of my peple. wip schenschip or wip schame / þat is wip soule symonye / as we reheris aforne / and þei seyn pees þes / whanne þer was no pees / þei ben worpi to be schent. þat han done abhominacion / miche raper in þis confusion / þei be not confoundid / for þei can not be aschamed. of 10 her owene vilanye. | 6 Pus seip þe Lord God / and efte he seip ca. xxiii. 4. 'A prophetis enim Jerusalem egressa est pollucio super | Fol. 65 b omnem terram. hic dicit dominus. Nolite audire verba prophetarum qui prophetant vobis & decipient vos / visionem cordis sui locutur? non de ore domini / Dicunt his qui blasphemant me. locutus est 15 dominus pax erit vobis & omni qui ambulant in prauitatem cordis sui dixerunt. non veniat super uos malum. | From þe prechours nota bene of þe chirche / come þe defouling vpon al þe erpe / pise þingis seip þe Lord / Nile þe heere þe wordis of þise precheours / þat prechen & disceyuen 30ou / þei seken þe vission of her herte / but not of þe 20 Lordis moupe / þei seyn to þoo þat blasfemen me / þe Lord spekþ þat pees schal be to 30ou / & þei han seide to iche a man / þat walkip in schrewidnes of his herte. þer schal non yuel cum vpon 30ou. | And Gregor seip. 'Causa ruine populi sunt sacerdotes

1 MS. confacœ.
2 Vulg. Jer. viii. 11, 12 'Sanabant contritionem filiae populi,' etc.
3 MS. perstis.
4 W. V. '(Thei) heelden the tobrasing of the doyster of my puple to shenshipe, seyende, Pes, pes, whan ther was not pes. Confoundid thei ben, for abhominacioun thei diden; but myche more by confusioni thei ben not confoundid, and thei kouthen not.' 1388, 'Thei heelden the sorowe of the doustir of my pa; le to schenshipe, seynge, Pees, pees, whanne no pees was. Thei ben schent, for thei diden abhominacioun; she, rather thei weren not schent bi schenshipe, and kouden not be aschamed.'
5 Vulg. Jer. xxiii. 15, 16 'A prophetis enim . . . haec dicit dominus exercituum,' etc.
6 W. V. 'Fro the profetus forsothe of Jerusalem is gon out defouling upon al erthe. These thingus seith the Lord of ostus, Wileth not heren the wruds of the profetes, that profecien to 30ou, and desceyuen 30ou; the visoun of ther herte thei spen, not of the mouth of the Lord. They seyn to them that blasfemen me, The Lord spac, Pes shal be to 30ou; and to eche that goth in the shreudnesse of his herte thei seiden, Ther shal not come up on 30ou euel.'
Capitulum IX.

mali a yuel prestis ben cause of ruyn or mischef of pe peple and no wondir. for whanne pat liet is quenchid. pat schulde schyne in | prestis | panne is per miche stink. wip wickid sanour & Fol. 66 a blyndnes pat combrip. pe leder & pe folowar in to pe derekness 5 of helle | pe gospel berip witnes | Mat. xv. Luk. vi. 'Cecus autem si caeco ducatum prestet.' nonne ambo in fouiam cadunt '1' Whanne pe blynde ledip pe blynde. falle pei not panne bope in to pe lake ? 2 his pleynli | Pe former blynde is pe preest | pat wantip undirstonding for pou3 he haue lettrure & faile in good luyng | 10 panne he is a blynde prest of whom Crist spekip as pe comune glose seip. ' Frustra iactat legis noticiam qui operibus destruit nota doctrinam.' Aboute nou3t he boostip | pe knowing of Goddis lawe | pat distriep pe loore wip his wickid werkis | Pe topir blynde is man & womman | pat tristen in suche prestis | to lede hem in pe 15 weie of lij | bringe hem to saluacion | But Crist hap iuggid pise bope parties to falle in to pe douagun | Of suche prestis come | debate in al pis brood world | pat distur-[blijp verry pees] Fol. 66 b & criep open veniaunce | And pise prechours ben no prechours | but oonli in name | as a luscborue is clepid a peny | pat is riyt 20 nou3t worpe |

Knysdys also ben to blame | pat mysvsn her powere | and wol not reede in Goddis lawe | neipiir lerne her office | & perfore pe wise man | blamep hem & seip | Sap. vi. 'Audite reges & intelligite & sequentia. quoniam data est a domino potestas & virtus ab 25 altissimo qui interrogabit opera uestra & cogitaciones scrutinabitur Quoniam cum essetis ministri regni illius. non recte indicastis necque custodis legem iusticie necque secundum dei voluntatem ambustastics' 3 Heere 3e kyngis & undirstonde 3e kny3tis for power is oonli of pe Lord | & strengpe comep of him | pat is higest | pat schal 30 aske reckenyng of alle youre werkis | & schal serche fulli | pe inward of youre pou3tis For whanne pat 3e were mynystris of

1 Vulg. Matt. xv. 14 'Caece autem si caeco ducatum praestet, ambo in foveam cadunt.' Luke vi. 39 'Nunquid potest caecus caecum ducere, nonne ambo in foveam cadunt?'

2 W. V. '3if a blynd man zeue ledynge to a blynd man, bothe fallen doun in to the diche.'

3 Vulg. Sap. vi. 2, 4, 5 'Audite ergo reges . . . quoniam data est a domino potestas vobis,' etc.

Goddis rewme / neipir 3e demed riȝtwiseli: *neipir 3e kept his lawe /
Fol. 67 a neipir 3e walkid in pe weye: * aftir Goddis wille 1 but 3e | straied
al awey: * as if it were wilde syounes/ In open takynge of miche
mete: * pat sterip 30u to miche drinking || Janme 3e liggen longe in
conchis: * pat drawip 3ou to leccherie/ as sumytyme to spousebreche: 5
& opir foule vnclennes/ & of pis comep struyung: & fystynge euer
anoon: * pat bringip 3ou to enemye: * & hate of ilche opir/ How
schulde 3e knytis maynten pees: * whanne 3e forsake it in 3oure sulf? 
for wij 3oure greuouse tirauntrie: * oppressioun & extorcioun / 3oure
awe is lawe. who dar seie maye: * but as 3e wole 3oure sulf:/ But wite 10
3e wel pis is pe vois: * of hem pat schal be damped: / as pe wiseman
seip. Sap. ii. / 'Sit fortitudo nostra lex iusticie': 2 * Oure strengpe
or oure powere: * be it to us pe lawe of riȝtwisenesse: 3/ Heere 3e per-
fore: * hou dredfulli it folowip / of pe sentence seide afor: * if pat 3e
wole amende 3ou / Sap. vi. / 'Horrende & cito apparebit vobis quo-
vi\u2013a\u02d1ui indicium durissimum in his qui praeunt fiect / exiguo conceditur
Fol. 67 b misericordia potentes potenter tormenta pacientur/ * Non enim
personam subtrahet cuinquis quam dominus qui est omn\u0101 dominator. nec
verebitur magnitudinem cuinquisquam, quoniam pusillum & magnum
ipse fecit. & equaliter cura est illi de omaibus forciobus autem forciob
instat cruciacio: 4 || Ferfulli & soone: * it schal schewe to 3ou / pat
moost hardest ingement: * schal be to hem pat lorden / or pat holden
lordschip: * ouer her pore briperen / mercy is grauntid: * to hem pat
ben lowe in herte / my\u0393t\u0391 men my\u0393t\u0391i: * schullen suffre turmentrie /
forsope pe Lord schal not wij\u0390drawe: * pe persoone of ony man: 25

1 W. V. 'Hereth thanne, see kingis, and undirstondith; for ther is souen
of the Lord power to 3ou, and vertue of the heijeste, that shal aske 3oure
werkis, and thoijtis werkis. For whan see weren mynestres of his reume, not
rijtli see demeden, ne kepten the lawe of riȝtwisenesse, ne aftir the will of
God see wenten.' 1388, 'Therfor, 3e kingis, here, and understonde; for whi
power is 3ouen of the Lord to 3ou, and vertu is 3ouen of the heijeste, . . .
and schal serche thouytis. For whanne 3e weren mynystris of his rewme, 3e
demeden not riȝtfulli, ne ther 3e kepten the lawe of riȝtfulnesse nether 3e 3eden
bi the will of God.'
2 Vulg. Sap. ii. 11.
3 W. V. 'Be forsothe oure strengthe the lawe of unriȝtwisenesse.' 1388,
'But oure strengthe be the lawe of riȝtfulnesse.'
4 Vulg. Sap. vi. 6-9 'Horrende et cito apparebit vobis quoniam indicium
durissimum his qui praesunt fiect. Exiguo enim conceditur misericordia;
potentes autem potenter . . . Non enim subtrahet personam cuinquisquam
Deus, nec verebitur . . . cruciatio.'
neipir he schal be aschamed. & of ony mannes greatnes, for he haf made bope smale & greet. & charchip neipir oon ne opir / forsope to pe strenger. & is ordeyned strenger cruciaciaion & peyne. Pise foreside prestis & knyxtis. [poru] suche vicuous dedis / leden pe
5 comunes on her ryng. & boolden hem in synne / pat al pis worlde is sett in rore. in bataile in were. But now ben come / to be proof. pe wordis pat God haf seide / bi pe prophete Iereyme. to toche his chosen servantis / Iere. ix. "Omnes adulteri sunt & Fol. 68 a cetus preuaricatorum extendunt linguam suam quasi arcum
10 mendacii & non veritatis / confortati sunt in terra quia de malo ad malum egressi sunt. & me non cognoverunt dict dominus vuus-quisque a proximo suo se custodiat. & in omni fratre suo non habeat fiduciam / quia omnis frater supplantans supplantabit / & omnis amicus fraudulent ericet / & vir fratrem suum deridebit 15 & veritatem non loquetur." Alle pis ben avowertri. & a company pat breken pe lawe / pe han strecchid forpe her tung. as a bent bowe / to schete lesyng & no troupe. iche man at opir / pei ben coumfortid in pe erpe. for pei goon from yuel to yuel / & pei han no trowen me. 1 seip pe Lord God / Iche man from his neibore.
20 kepe he him ful wiseli / & in his owene bropir. he mai hae no trist / for iche a bropir in disceyte / schal bigile opir / & iche a freden falseli / schal goo awei from opir / & pe man schal scorne his bropir / & pei schal not speke troupe / forsope pei han taunt her tung / for to speke / lesing / and for pei wolde do wickidli. pei
25 han soore trauciled / pei han forsaken in trecherie. to knowe me seip pe Lord God / Wherfore pis pingis. seip pe Lord of oostis / Loo I schal welle hem togidir / & I schal prove hem || what schal

1 W. V. "Orribleli and soone he shal apere to 301; for most hard dom shal ben don in hem, that ben biforn. Forsothe to the litle is grauntid mercy; mysty men forsothe mystili tormentis shal suffre. Forsothe he shal not withdrawe the persone of any man, the Lord, that is lordshipere of alle thingus, and he shal not drede the mykillnes of any man; for litil and gret he made, and euelli cure is to hym of alle. To the strengere forsothe strengere stant in tormenting." 1383, "Hidousli and soone he schal appere to 301 forwhi hardeste doom schal be maad in hem, that ben somereyns. Forsothe merci is grauntid to a litil man; but mii thi men schulen suffre tormentis mystili. For the Lord, which is lord of alle thingis, schal not with- drawe the persone of any man, neither he schal drede the gree tenes of any man; for he made the litil man and the greet man, and charge is to hym euelli of alle men. But strongere turment neijeth to strongere men."

2 Vulg. Jer. ix. 2-5.
I ellis do; for pe face of my peple? an arow wounding is her tung; for it spekip gile & he spekip wiþ his frende; pees wiþ his moupe / but pruine he leijp for him; spies to disceyue him. No wheþir schal I not visite vpon pise pingis; seip pe Lord God / or schal not my wille be vengid; vpon suche a folk?1 As if he wolde 5 seic; I schal be vengid / for as her wille is to go fro me. so my wille is to be vengid vpon hem; whanne I se my tyme || But happeli here summe wole seie. God wole not take veniaunce; vpon his cristen peple / God wole not leese pat he deere bouȝt; wiþ his precious peple / To þe firste we answeren; bi þe moupe of God / 10 Jere. xvi. Deriliquerunt me patres vestri ait dominus & abierunt Fac. 69 a post deos alienos & ser-[-uiernunt cis & adorauerunt eos & me deriliquerunt & legem meam non custodierunt / sed & vos peius operati estis quam patres vestri / Ecce enim ambulat vnusquisque

1 W. V. 'For alle anoueridis thei ben, and cumpanye of lawe brekeres: and thei benten out ther tung as ther bowe of lesyng, and not of treute. Thei ben coumfortid in erthe, for fro euel to euel thei wenten out and me thei knewe not, seith the Lord. Eche kepe hymself fro his neþehore, and in eche brother of hym have he not tröst: for eche brother supplanmente schal supraunte, and eche frend gilendely schal go. And a man his brother schal sorne and treute schal not speke; thei taȝten forsothe ther tung to speke lesing; that wickely thei schulden don, thei traveileden. Thi dwelling in the myddel of treccherie; in treccherie thei forsokene me to knowen, seith the Lord. Therfore these thingus seith the Lord of ostus. Lo! I shall yeete and preve them; what forsothe other thing schal ÞY do fro the face of the sone of my puple? An arwe woundende the tunge of hem, treccherie it spak; in his mouth pes with his friend he speketh, and pruine he putteth to hym aspies. Whether up on these thingus I shal not visite, seith the Lord, or in to such a maner folk shal not be vengid my soul?'

1388, 'Forwihe alle ben anoueris, and the cumpenyes of trespassouris ajens the lawe; and thei helden forth her tung as a bouwe of lesyng, and not of treute. Thei ben coumfortid in erthe, for thei souden out fro yuel to yuel, and thei knewen not me, seith the Lord. Ech man kepe hym from his neþehore, and han no trist in ony brother of hym; for wiþ ech brother disceyvynge schal disceyve, and ech frend schal go gilefully. And a man schal sorne his brother, and schal not speke treute; for thei taȝten her tung to speke lesyng; thei traveileden to do wickidli. Thi dwellynge is in the myddis of gile; in gile thei forsoken to knowe me, seith the Lord, Therfor the Lord of ostus seith these thingis, Lo! Y schal welle togiłere; and Y schal preue hem; for wiþ what other thing schal ÞY do fro the face of the douste of my puple? The tunge of hem is an arowe woundynge and spak gile; in his mouth he spekith pes with his frend, and pruine he setthi tresouns to hym. Whether Y schal not visite on these thingis, seith the Lord, ether schal not my soul take veniaunce on siche a folc?'}
Capitulum IX.

post praeitatem cordis sui mali. & me nec audiat || Et eiusmod vos de terra hac in terram quam ignoratis vos & patres vestri & servientes ibi diis alienis die ac nocte qui non dabat vobis requiem' || De Lord seip. 3oure fadris han forsaken me & gon aftir straunge 5 goddis / for to do hem seruyce & worschipe hem also / but pei han forsaken me & not kept my lawe || But & ye do miche werre? pan cuere wrouzt 3oure fadris / Loo iche of 3ou walkip? aftir pe schrewidnes of his yuel herte / pat he heere not me: scip pe Lord God / & I schal kast 3ou awey' oute of pis erpe / in to a lond pat 10 is vnknoun' to 3ou & to 3oure fadris & pere ye schal do seruice? to alien goddis / pat schullen 3yue no rest to 3ou? neiyr? dai ne 3yst? & And to pe seconde we answeren?' as Crist scip in his gospel / Mat. xxiii. | 'Amice quomodo huc intrasti non habens Fol. 69 b vestem nupcialen at ille obmutuit / Tunc rex ait ministris. ligatis 15 manibus eius & pedibus mittit eum in tenebras exteriore. ibi crit fietas & stridor decanium' || Frende hou entridist pou hidir? not hauynge pe bridal cloop? & he wax doome / panne pis kyng Iesu Crist? seide to hise minystris / pis wrecche bounden hand & foot? sende him in to pe vttriar dercknes/ / pere schal be wepyng? & 20 gneching of teep? vndirstande bi pis frende? bope man &

2 W. V. 'For forsoken me 3oure fadris, seith the Lord, and 3iden awei aftir aliene goddis, and servueden to them, and honoureden hem, and me forsoken, and my lawe kepten not. But and 3ee wers wrosten than 3oure fadris; lo! forsothe ech goth after the shreudenesse of his euel herte, that me he here not. And Y shal caste 3ou out fro this lond, in to the lond that 3ee and 3oure fadris knowe not; and 3ee shul serue there to alien goddis dai and 3yst, that shul not jine to 3ou rest.' 1388, 'For 3oure fadris forsoken me, seith the Lord, and 3iden aftir alien goddis, and seruyden hem, and worschipiden hem, and thei forsoken me, and kepten not my lawe. But also 3e wrousten worse than 3oure fadris; for lo! ech man goth aftir the shrewidnesse of his yuel herte, that he here not me. And Y shal caste 3ou out of this lond, in to the lond which 3ee and 3oure fadris knowen not; and 3e schulen serue there to alien goddis dai an 3yst, whiche schulen not 3ive reste to 3ou.'
3 Vulg. Matt. xxii. 12, 13 'Amice, quomodo . . . Tunc dixit rex ministris,' etc.
4 W. V. 'Frend, hou entridist thou hidir, not hauynge brijd clothe? And he was doombe. Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende see hym into uttermorer derkness: there shal be wepyng and betyng to gidre of teeth.' 1388, 'Frend, hou entridist thou hidir without bride clothes? And he was doombe. Thanne the kyng bad hise mynystris, Bynde hym bothe hondis and feet, and sende ye him in to utmer derkness: there schal be wepyng and grentyng of teeth.'
Concordance!

woman / þat hap taken cristendom / & holden þe name / but þei wanten in her lyuyng / werkis of trewe bileue / þerfore Crist wardip hem / in to þe peyne of helle ||

How þe good of þe secounde chirche acorden wip þe firste chirche. Capm. Xm. ||

The good of the Second Church are united to the first Church by a threefold cord.

Here schullen we telle / hou þe good of þe secounde chirche / acordip wip þe firste chirche / appropurid to God / Feip. hope. & charite / as we haen seid afor / knytten God & man togidir / in oonhed of pis / chirche / pis knott is knytt so sikurli / þat it schal neuer more faile / neiþer here ne eillis-where / as þe wise man seip / Eccles. iii.º. 'Triplex funiculus difficile ruptitur' ¹ || A prefolde corde / ful loþe is brostun ² || For to make þis prefolde corde / we must haue þrelyn / & eekte hem forþe perfiþli / til þis corde be wrouȝt / bi whiche þis chirche schal be drawn / vnto þe holi trinite / Pise ben þe firste þre / a chaast bodi. a clene soule. & goodis 15 tweveli disposed / þanne it schal be eekid. wip good worde. holi pouȝt. & a perfiþte dede / moreouere we must large forþe / schrifte of mouþe. sorow of herte. & amendis makynge / Aftir þis it axip. ³ preiour. fasting. & almes dede / Aftir þis we must putt to. nounambre. weigt. & mesure / Also we must eke þis corde / wip mynde. wille. 20 & resoun / & helpe forþe to þe eende / wip feip. hope. & charite / þanne we schal neiȝ tooure God / þorȝ grace. mercy. & rjþtwisenes / til we se God in trinite / Fadir & Sone & Holi Goost /

Every membre of / þis chirche / helpip þat it may / for to worche a parte of þis corde / for þe comune profite / as seint Austin 25 seip. 'Ecclesia est quedam forma forma iusticie. id est commune ius omnium. in communi orat. in communi operatur. sine ecclesie catholice societate nec baptismes aleci prodesse potest. nec opera misericordie . nisi forte vt minus torqueatur' ⁴ || Holi chirche is a forme / of al rjþtwisenes / þat is to seie a comune acorde / of alle 30 good þingis / & þis chirche preicp in comune / and worship hir werkis in comune / for wipouten felaschip / of þis general chirche / baptem may not proifié / ne þe dedis of mercy / but if it be þat þe peyne / be þe peyne lese in helle ||

Alle þe membris of a man / traucilen in her ordir / iche for to 35 socour opir / & noon for to hindir / but for to do her comune

¹ Vulg. Eccles. iv. 12.
² W. V. 'A thre folde corde hard is to-broken.' 1388, 'A thresfolde corde is brokun of hard.'
helpe, to profite of pe bodi || Pus it is of pe membris: pat ben in Cristis chirche: for it is a goostli bodi: pat growij wip hir membris: pere oone failip anopir helpip: til pis corde be made || Summe haue myche of wisdam: to knowe holi writ: summe haue faire eloquence: to preche it to pe peple: summe han myche of goostli strengpe: to suffre tribulacioun: summe han pite & releuen: her pore nedi neiboris: summe tenten verttouseli to mynystir pe sacramentis: summe stisen hijeli: to rest in heuenli likyngis: But alle suche pingis ben in comune: to hem pat schal be saued: as pe prophet seip. Ps. cxv., *Particeps ego sum omnium timencium te: & custodiencium mandata tua:*1 Pe prophete spekip in pe persoone: of pe general chirche: Lord I am partene: of alle pat dreden pe: & of alle pat kepen: pi hooli comeundementis:2 Pis tecclepe also pe comune crede: of pe xii. apostlis: In an article of oure seip: pat must nede be grauntid: *Sanctorum communionem:* cumynyg of seintis: For what pat euere be done in Rome: or in ony ojir placis: if pat ping be couenamle: in pe siyt of God: paume: is it comune to alle pise membris: pat scryuen God in vertu: to helpe hem to her endeles ioye: as we han seide aforn: Herto acordip seint Ierom: vpon pis tixte of Cristis gospel: Mat. xvi.9. *Tibi dabo clauces regni celorum:*3 Crist seid to Petir: & in him to alle his followars: to pece and alle | suche as pou art. Fol. 71 b I schal 3yue pe keyes of pe rewme of heuenes: || Pise twoo keies. pe tone is kunnyag of worde: pe topir is power of presthod: Pe rewme of heuenes: is pe chirche here in erpe / Ierom seip: & pe maistir of sentence rehersip him: li. IIIo. dist. xix. *Habent inquit caindem judicariai patostatem omnes ecclesie ministri in episcopis: & presbiteris sicut petrus. sed ideo petrus eam specialiter acceptit vt omnes intelligent quod quicumque ab vnitate fidei & societate ecclesie se separauerit. nec a peccatis solui. nec celum potest ingredi:*1 Alle pe mynystris of pe chirch: in bischopis

1 Vulg. Ps. cxviii. 63.
2 W. V. 'Parcener I am of all men dredende thee: and of kepende thin hestis.' 1388, 'I am parcener of alle that dreden thee; and kepen thin hestis.'
4 W. V. 'To thee I shal 3yeue the keies of the kyngdiam of heuenes.'

& in prestis / han þe same iudiciarij powere / as seint Petir hadde / But þerfore Petir speciali / toke of God þis power / þat alle men mou[n] vndirstand / þat who euer depart him / fro vnite of stedfast seip / & felaschip of þis chirche / he mai neipir / be asoyled / from bondis of his synnes / neipir he mai entre / in to 5 / þe blisse of heuene ||

Se now panne bope lewid / & lerned / hou preiars ben in comune / and alle opir suffragis / to þis go-ostli chirche || Whennes come þan þis outery / þat is sette on broche / saale keene in everi chirche / to selle þis goostli þingis / wiþ suffragis / & soimentis / & manye þeeres of pardoun / & a plener indulgence / ‘a pena / & a culpa /’ But miche raþir þit schulde be seide / ‘a gloria / & pecunia’ / Certis pei comen / fro beneipe / of þe fendis tempting / & ben borne / al aboute / of his cursid membris / to poysen þe peple / in mysbileue / as seint Ierom seip / & parte hem from Goddis / felaschip / bi witnesse of seint Austin / & dryue hem / to her / eendeles peyne / as we han seide afor /||

Of Ioye in tribulacioun / Capm, XIm. ||

But for þat we reprope þise synnes / þis yuel parti grucchiþ / and pursueþ wiþ strong hand / to prisoun / & to slee / þerfore must we 20 lerne þe loore / of Cristis hooli gospel / Mat. v0. ‘Beati estis cum / maledixerint vobis homines / & persecuti vos fuerint / & dixerint / omne malum / aduersum vos mencientes / propter me &c /’ 26 / þe ben / blessid whanne / men / cursed 30u. / & han pursued 30u. / & seid al / Fol. 72 b / yuel / ‘a gens 30u lying for me / Ioye / & be myry. for 3ore / me / is 25 / michi in heuenes /’ And also seint Petir seip. I. Pe. iii0. ‘Siquid / patimini propter iusticiam / beati /’ 27 / Whanne þat þe / suffer ony / þing for riȝtwisenesse / blessid mut þe / 3e ben / ‘Seint Poul / æffermeþ / þat Goddis / trewe / servauatis / schullen / haue / þe peyne in þis / lyf /’ to kepe / hem / in vertu / II. Thimo. iii0. ‘Omnes / qui / pie 30 / volunt / vinere / in / cristo / isu / persecucionem / pacientur /’ 28 / ||

1 Vulg. Matt. v. 11 ‘Beati estis cum maledixerint vobis et persecuti,’ etc.
2 W. V. ‘See shulen be blessid, when men shulen curse 30u, and shulen pursue 30u, and shulen say al yuel aegens 30u leesing for me. Joye see with yn forth, and glade see with out forth, for 3oure meede is plentenouse in heuenes.’
4 W. V. ‘But if þe suffer any thing for riȝtwisenesse, þe ben blessid.’
5 Vulg. 2 Tim. iii. 12.
Capitulum .XI.

pat euer wole lyue mekeli in Crist Iesu schal suffre persecucio[n\textsuperscript{1}] ||
And seint Luk seip of pe wordis of Poul \textsuperscript{2} in dedis of pe apostlis.
"Actus\textsuperscript{3} xiiii. \textsuperscript{0} 'Per multas tribulaciones oportet nos intrare in regnum
dei 2 || Bi manye tribulaciouns, it bihount vs to entre; in to pe
5 rewme of God 3/ And pus seip pe prophete. Ps. xxxiii. \textsuperscript{4} 'Multe tribu-
laciones iustorum? \textsuperscript{5} et de omnibus his liberabit eos dominus \textsuperscript{6} / manye be pe tribulaciouns; \textsuperscript{7} pat fallen to pe riȝtwise \textsuperscript{8} / and from hem
alle whanne tyme comep? God schal delyuer hem || Crist bihiȝt pis
maner of lyf? to hise owene disciplis/ and 3aue hem in comfort \pat
Tribulation leads to joy. 
Fol. 73 a

\textsuperscript{0} W. V. 'Alle men that wolen lyue piteuously in Crist Jhesu, schulen
suffre persecucio[n. 1388, 'Alle men that wolen lyue feithfull in Crist
Jhesu schulen suffre persecucio[n.'
\textsuperscript{1} Vulg. Acts xiv. 21.
\textsuperscript{2} W. V. 'By manye tribulacions it behounth us for to entre into the
kingdom of heuenes,`
\textsuperscript{3} MS. biberauit.
\textsuperscript{4} Vulg. Ps. xxxiii. 19.
\textsuperscript{5} W. V. 'Manye tribulaciouns of the riȝtwise; and of alle these schal
delyuere them the Lord.' 1388, 'Many tribulaciouns ben of lust men;
and the Lord schal delyuere hem fro alle these.'
\textsuperscript{6} Vulg. John xvi. 20, 22.
\textsuperscript{7} W. V. 'TreuI treuI, I seye to you, for 3e schulen morne and wepe,
forsothe the world schal enioye; forsohe 3e schulen be sorwful, but 3oure
sorwe schal turne into ioye, and no man schal take fro 3ou 3oure ioye.'

\textsuperscript{a} Gregorius Magnus, Moralia\textsuperscript{a} Lib. XXIII, cap. xxiv. 47 (Migne, tom.
76, cols. 279, 280).
pena aperit as || God schewip to hise chosen' scharpnes in pis

Fol. 73 b journey ' lest bihap | if pei delited hem' in pis deedli weye | pei myqt forgete pe pingis ' pat ben in heuenli countre | Tribulacioun pat brisen vs doum ' in pis wrecchid world | pei constreyuen vs to go to God ' pat liitli myqt be dampeed ' for poa ijen pat synne 5 closip ' payne makip hem open ' and many a man pat haunitip peeft ' wi' manye oipir synnes ' if pei were lame. blynde. or crokied ' of Goddis visitacioun ' pei schulden cese & serue her God ' & do penaunxce ful treweli ' as Crisostom seip. om. iii. 1 Anima spiritus est & spirituales penas timet. carnales non timet. verum & sancti 10 penas huius seculi contempnunt & futurum iudicium timent vbi spiritus cruciantur || Caro autem spirituales penas non timet. carnales autem timet. ideo mali non cessant peccare nisi eos iudicia carnalia & terrena conpescant propterea mittet dominus super sernos suos carnales temptaciones ut combustar caro non concupiscat 15 nota malum ' b || Pe soule is a spirit ' & drediip spiritual peynes ' but it Fol. 74 a wole not drede ' | pe paynes of pe fleische ' & perfere seyntis disipiden ' peynes of pis world ' & drede pe last igement ' where spiritis ben tormentid ' Forsope pe fleische cannot drede ' goostli peynes to cum ' but he drediip in pis lijf ' to suffre ony paynes ' 20 perfere pe yuel cessen not ' for to do synne ' but if igement of pe fleische ' constreyuen hem to be stille ' & for pis cause pe Lord schal sende ' vpon hise seruanatis ' sore punyshing to her fleische ' & oipir tribulacioun ' pat lust of pe fleische mai be sweilid ' from nota coueting of yuel. We must nede breke pe nutt ' if we wole haue 25 pe kiruel ' we must nedis suffre trauelle ' if we desiren rest ' So must we nede suffre peyne ' if we wole cum to bliss ||

He is a fals coward knyt ' pat sleep & hidep his heed ' whanne his maistir is in pe feelde ' beten among hise enemys || But oure Lord Iesu Crist ' was beten of pe Iewis ' & aftir died in pe felde ' 30 on pe mount of Calverie ' to paye oure raunsum he tooke his | deep ' for he no ping gilitd ' and his body whanne it was offrid ' made aseep at fulle ' in redempcioun of mankynde ' perfere pe wise man seip | Eccl. xxix. 19. 1 Gratianus fideiurors ne obluii-caris dedit enim pro te animam suam ' || Forjete pou not pe kyndenes of pe borow ' 35

1 Vulg. Ecclesiasticus xxix. 20.

a Gregorius Magnus, Moralium Lib. XV, cap. li. 58 (Migne, tom. 75, col. 1111).
b S. Ioan. Chrysostomus, (Homilia III, Opera, ed. 1547, tom. ii, col. 763).
Capitulum .XI.

forsøpe he hāp ʒouun for þe his lijf\(^1\) || Dis bowow is oure Lord God \(^5\) pat wiþouten mede / cam from heuene in to þis world \(^5\) for to bower his peple / and in takyllg fleische & blood \(^5\) of þe virgyn Mary / he schewid vs grace & kyndenes \(^5\) bope in worde & worcyng

5 But in ʒuyuyng of his lijf \(^5\) he leide his bodi in plege / ʒhe to þe deep he wolde not spare \(^5\) so miche he loued his peple || If þat feip be trewe in vs \(^5\) þis mai not be forgetting

Summe forsaken synnes \(^5\) & swen Crist in vertu \(^5\) & þis is a greyt kyndenes \(^5\) þouʒ pei stige no hiuer \(^5\) Summe done wake in 10 abstinençe \(^5\) & studien holi lessounes. þis is þanne a gretery kyndenes \(^5\) if þey flee from synne / summe ben redi whanne pei ben clepid \(^5\)
of þe Nooli Goost / to suffre deep for Iesu Crist \(^5\) & witnesse of | his lawe / and whanne pei hane clennes in lyuyng \(^5\) þis is þe greatest kyndenes / as þe gospel schewip. Iou. x\(v\)o. \(^5\) Maiorem hac dilectionem nemo habet vt animam suam ponat quis pro amicis suis \(^5\) \(^5\) /

A gretery loue or charite mai no man haue \(^5\) þan to leie his lijf. in sauyng of his fрендis soule \(^5\) we were leef & dere to God \(^5\)
whanne we took þe baptem / but we ben miche derworpiær. \(^5\) whanne we done þe fercis / þat God hāp boden in his lawe \(^5\) wiþouten ony 20 gruchyng \(^5\) And if we maiytent þis bilene \(^5\) & wole not go perfrō / neipir bicum renagatis \(^5\) for peyne þat mai falde / but peek on Cristis passioune \(^5\) þat swagip al heuynes \(^5\) þanne ben we moost derworpiær \(^5\) & worpi higest merit / & perfore scip seint Poul vunto þe Galatheis \(^5\) Gala. vi\(o\). \(^5\) Michi autem absit gloriari nisi in 25 cruce domini nostri Iesu Christi per quem mihi mundus crucifixus est & ego mundo \(^4\) / Fur be it to me seip seint Poul \(^5\) to make nyoy glorie / but in þe crusc \(^5\) þat is þe passioune \(^5\) | of oure Lord Iesu Fol. 75 b Crist / bi whom þis world is crucified to me \(^5\) & I am crucified to þe world \(^5\) \(^5\) For þis world dispisid Poul \(^5\) & he dispisid þe world / 30 Summe be not crucified to þe world \(^5\) but þe world is crucified to

\(^1\) W. V. \(\text{‘The grace of the borg ne forgete thou; }\) forsothe he saef for thee his soule. \(1388\), \(\text{‘Forsete thou not the grace of the bowerwe; }\) for he saef his lijf for thee,’


\(^3\) W. V. \(\text{‘No man hath more loue than this, that any man putte his soul (that is, lyf), for his frendis,’}


\(^5\) W. V. \(\text{‘Be it ferr to me to glorie, no but in the cross of oure Lord Jhesu Christ, by whom the world is crucified to me, and I to the world.’} 1388

\(^6\) W. V. \(\text{‘But fer be it fro me to haue glorie, no but in the crosse of oure Lord Jhesu Crist, bi whom the world is crucified to me, and }\) Y to the world.’
hem; for pei dispisen pis world; but pis world dispise not hem; Summ ben crucified to pe world; but not so pe world to hem; for fous pe world dispise hem; pei dispisen it not azen || Summe ben noper crucified to pe world; ne pe world to hem; for neipir pei dispise pe world; ne pe world hem; In pe firste degre; weren pe 5 apostlis; and in pe seconde degre; ben opir good luyars || But in pe pridde & pe fourpe degre; ben po; pat schal be damumped. And perfere we schal vnstande; pat summe sufferen peyne; for to same pe peple; & so dide Iesu Crist; whanne pei myst not saine hem silf; & schewid his greet kyndenes || Summe sufferen peyne; & 10 largen her mede; as dide Cristis apostles; & manye opir martrisi; Summe sufferen peyne; to purge hem of her synne; pat pei han done in tyme before; & erien God of mercy; Summe; sufferen peyne; to kepe hem from synne; pat pei schulde be acumbrid wip; if ne peyne were; But summe sufferen peyne; for pei haunten synne; 15 & for pei make non ende perof; pe peyne schal laste wipouten ende || Ioyne we panne pe cros of God; vnto oure bare fleische; pat oure part mai be founden; among pise hooli seyntis; pat willfulli forsoke hem silf; & ioyed in tribulacioun; as seint Iames seip. Iaco. ix. Dionne gaudium existimaste fratres mei cum in 20 temptaciones varias incideritis, scientes quod probacio fidei vestre operatur pacienciam. paciencia autem opus perfectum habet. || Mi briperen hope 3e al ioye; whanne 3e han slidin in among diuere se temptacionis; witing pat pe prouyng of youre feip; worship paciencie; forsype paciencie hap a perfect werk; pat 3e 25 moun be perfect in soule; & hool in bodi; & in no ping failing ||

Of pe fendis cautels bi whiche he pursuep in his membris; pe keepers of Goddis heestis || Capitulum .XIIm. ||

The evil in the second church never cese

1 Vulg. Jac. i. 2.
2 W. V. 'My britheren, gesse 3e, (or domo), al ioye, whan 3e shulen falle in to diuere se temptacionis, (or tribulaciounis), witynge, that the prouyng of youre feith worchith paciencie; sotheli paciencie hath parfit werk, that 3e be parfit and hool, in no thing saylinge.' 1388, 'My britheren, domo 3e al ioye, whanne 3e fallen in to diuere se temptacionis, witynge, that the prouyng of youre feith worchith paciencie; and paciencie hath a perfect werk, that 3e be perfect and hole, and falle in no thing.'
men wel knowe as seint Io. seip to pe chirche & syuep it good conforth. Apoc. ii.1. "Nihil horum timeas que passurus es /

Ecce missurus est diabolus ex vobis in carcerem & habebitis tribulacionem diebus decem. esto fidelis vsque ad mortem & dabo

5 tibi coronam vite / qui habet aures audiendi audiat quid spiritus dicat ecclesiis / qui vicerit a morte secunda non leden"10 / Drede 

you not poo pingis / pat pou arte for to suffrige / Lo pe deuel is for to seude / of you into pepisoun & se schal haue tribulacicon / ten daies bidene / Be you seifulp to pe deep / & I schal syue to pee

10 a crowne of lijf / he pat ha p eeris of heering heere he / what pe spirit seip to pe chirchis / who pat ha p overcome / schal not be hirt of pe secounde deep / vndirstonde you bi pis deuel / alle pe yuel peple / pat schal purswe good luyars / vnto pe worldis ende / suytyme more suytyme lesse / wi p divers peynes of turmentrie ||

15 And vndirstonde you / bi pise ten daies / pe ten comandementis / Fol. 77 a

for pei ben lygt of mannes witt / in dereknys of pis world / as pe
dai passip pe nygt / in his cleer schynynge / Of pese ten comandementis / pe seude fynep his accioyn / to trouble pe good of pe
cirche / & sende hem to pe prisoun / And here it samep spedy / 20 to telle pe fendis cautels / pat he vsip in his membris / azen

Goddis heestis / & as pe cloud in pe dai / so marrip he mannes wittis / pe firste heest /

The firste heeste of God is pis. Exo. xx. Mat. xxii. Mar. xiii2 / The First Command-

ment.

1 I am pe Lord pi God. pat hae ledde pee out of pe lond of Egipt

25 from pe hous of prakdom / bifo me you schalt not haue noon alien goddis. you schalt make to pee no grauen ping. neipir ony licknes of ony ping pat is in heuen aboue. or in erpe binep. or of you pingis pat ben in watir vndir-nep. you schalt not worship hem ne loute hem / I am pe Lord pi God strong loue-gelous. visiting

30 pe wickidnes of fadris vpon sones. in to pe / pridd & pe fourpe Fol. 77 b

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1 Vulg. Apoc. ii. 10, 11 "Nihil horum timeas quae passurus es ... diabolus aliquos ex vobis in carcerem, ut tentemini, et habebitis ... qui habet auren,' etc.

2 W. V. 'Drede thou no thing of thes whiche thou art to suffringe. Lo! the deuel is to sendinge summe of you in to prisoun, that ye be temptid; and ye shulen haue tribulacicon in ten daies. Be thou faithful unto the deeth, and I shall shine to thee a corouu of lijf. He that hath eres, here, what the spirit shal seie to the chirchis. He that shal overcome, shall not be hirt of the secounde deeth.'

Vulg. Ex. xx. 2-6; Matt. xxii. 37; Marc. xii. 29, 30.
Persecucioune?

Against this generacion of hem pat haten me & I doing mercy in to pousandis: to hem pat louen me & kepen myn heestis

Agen pis commaundement? pe fende hap leied twoo snaris & in hem he cacccep pe peple? pat pei moun not scape but opir pey musten graunt his wille or elles pei schal to prisoun

Pe firste is clepid obedience: pat pei fende challengep / cheueli to be don to him? or to hise leeftenaunatis as to prelatis or to prestis? pat ben hise officeris / and asken pis obedience / what cuer pei commaunde / pat symple men obeye to hem: in hige & in lowe || Al pis world eriep lowid, aftir pis obedience / & seyn 10 'whateneuer pi souereyn biddip / pou schalt obeye perto' || Here we grauntten of bilene: pat we owen obedience / to oure souereyns pat techen vs: to knowe God & drede him / the wheipir pat pei bcn mynystris: in pe spiritual part / or officiers in temperalte / we must obeye to hem / in pat pat pei obei to God / & lerne vs 15

Fol. 78 a pis obedi-ence / for pus it is written. I. Re. xv. 'Numquid uult dominus holacausta aut victims & non pocius vt obediatur voci domini? melior est enim obedientia quam victime & ascultare magis quam offerre adipem arietum quoniam quasi peccatum ariolandi est repugnare & quasi seclus ydolatrie nolle adquiescere. 20 Pro eo ergo quod abieciisti sermonem domini? abiecit te dominus

Nota ne sis rex' 12 / Samuel seide to kyng Saule. No wheipir wol pe Lord brende ofryngis or sacrificis. & not raper pat it pe obeied to pe vois of pe Lord? forsope obedience is betir pan sacrificis. &

1 W. V. 'Y am the Lord thi God, that hath lad thee out of the loond of Egipte, fro the hows of thraldom. Thow shalt not have alyen goddis before me. Thow shalt not mak to thee grauen thing, ne eny liknes that is in heune aboue, and that is in erthe benethe, ne of hem that ben in watrys under erthe; thow shalt not anoure hem, ne herye hem; I forsothe am the Lord thi God, strong gelows, visitynge the wickidnes of fadris in sones into the thrilde and the ferthe generacion of hem that hatiden me, and doyng mercy into thousynde to hem that louen me, and kepen myn heestis.' 1388, 'Y am thi Lord God, that ladde thee out of the lond of Egipte, fro the hous of seruage. Thou schalt not have alien goddis before me. Thou schalt not make to thee a grauun ymage, nethir ony lienesse of thing which is in heune aboue, and which is in erthe lynethe, nether of tho thingis, that ben in watris undur erthe; thou schalt not herie tho, nether thou schalt worshipe; for Y am thi Lord God, a stronge gelose lounyere; and Y visite the wickidnesse of fadris into the thrilde and fourthre generation of hem that haten me, and Y do mercy in to a thousynde, to hem that louen me, and kepen myn heestis.'

2 Vulg. 1 Reg. xv. 22, 23.
myche betir it is to take hede to pe lawe: pan to offre pe fattnes\ of rames\ for it is as pe synne of wicherfte. to fyt a\ en God\ & as pe felonye of ydolatrie: not to consent to Goddis word. For pis cause. perfore pat pou hast cast awaye pe worde of pe Lord: pe Lord hap cast pe awaye. pat pou be not kyng\ & and to pis pe wise man acordip & seip. Eccle. iiiio. 'Mul
to enim melior est obe
dien\ca qu\m stultorum victimae. qui nesciunt quid faciunt mali':
pat is to seye. | Miche betir is obedience \pan sacrifice of foolis:\ Foli. 78b for yuel folks\not what pei do: & And seint Poul techip an
open rule: of pis maner obedience: \wib pe cause of souerente: & knittip hem bope togiddir / Heb. vliio. 'Obedite prepositis
vestris & subiecte\is. ipsi enim pernigilant quasi rationem pro
animalibus vestris redditur': 'pat is to seie. Obeie 3e to youre
souereyns: & vndirloute 3e to hem: & cause whi is pis. forsope
15 pei walken perfigtli. as for to yelde a reckenyng for youre soulis:\
If pis cause be taken awaye: obedience cesip \bere also: as pe
philosopher seip. 'Cessante causa: cessabit officialis': \whanne pe
cause cesip: \pe spede perof schal cese: But seint Petir techip
obedience: \pat we schal do to lordis: & \pat in more larger
20 maner: \pan we own to pe clerige. I. Pe. iiio. 'Scrii subdite
estote in omni timore dominis. non tantum bonis & modestis. sed

1 W. V. 'Whether wole the Lord brent sacrifices or slayn offryngis and
not more that it be obeishid to the voice of the Lord! Forsothe betre is
obeishance than slayn sacrificis, and to take heed more than to offre the
fatnes of wetheris; for as synne of denyyng beuelis is to repungne and as
hideous trespas of mawmetrye to wihn not assent. Forthi thanme that thow
hast thrownen awaye the word of the Lord, the Lord hath thrownen awaye thee,
that thow be not kyng.' 1388, 'Whether the Lord wole brent sacrifices, ethir slayn
sacrifices and not more that me obeie to the vois of the Lord?
For obedience is betere than sacrificies, and to herkene Goddis word is more
than to offre the yynere fatnesse of rammes; for it is as the synne of
mawmetrie to fijte a\ens Goddis heest, and it is as the wickidnese of ydolatrie
to nyle ascente to Goddis heest. Therfor for that, thow castidest awaye
the word of the Lord, the Lord castike thee awei, that thou be not kyng.'

2 Vulg. Eccles. iv. 17.

3 W. V. 'Myche betere is obeishance than victori sacrificies of foolis, that
wite not what thei don of yuel.' 1388, 'Myche betere is obedience than the
sacrifices of foolis, that witen not what yuel thei don.'

4 Vulg. Heb. xiii. 17.

5 W. V. 'Obeye 3e to youre prouostis, (or prelatis), and undirligge to hem;
thei perfytly waken, asto yeldinge resoun for youre soulis.' 1388, 'Obeye 3e
to youre souereyns, and be 3e suget to hem; for thei perfilti waken, as to
yeldinge resoun for youre soulis.'

G 2
Persecucionis

etiam discolís / pat is to seie. Seruauntis be 3e suget in al drede to 3oure temerabal lordis / & not oonli to good / & to esy lordis.

Fol. 79 a pat is to seie, in loue, but | also to tyrannantis. pat is to seie. in pacience / But fendis lynmes feynen hem / to be on Cristis sidde / & to do correccions / after Cristis wille / & seyn pei aske obe- 5 dience / to amende soulis / whanne pei do pis ping in dede / pat pei here speken / panne we schal obeie to hem / & ellis we schal answere / as Petir seid to bishopis / & prestis of pe lawe / not bene

Act. v. / 'Obedire oportet deo magis quam hominibus' / It bihouepe more to obeie to God / pan to men / Seint Ierom seip. 10 If pe prelat or pe lord / bidde ony pink / pat accordip to Goddis wille / obeie pou panne to hem / If pei bidde pei contrarie / to God / & to his lawe / panne seie pus. I must raper obeie to pe lord of pe soule / pan to pe lord of pe bodi / for Crist seip. Mat. xo. Luk xii. 'Nolite timere eos qui occidunt corpus animam autem 15 non possunt occidere sed poecius timete eum qui potest animam & corpus perdere in gehennam' / Ita dico vobis hunc timete / pat is to seie. Nile 3e drede hem / pat slen pe bodi / forsope pei may not slee pe soule / but raper drepip him. pat mai lese bope bodi

Fol. 79 b & soule / in to pe pitt of helle / pus l / seie to yon / drede 3e him / 20 and seint Gregor seip. pis forseide rule of obedience / schal be streiithi kept / in children to her parentis / in seruauntis to her lordis / in clerkis to her maistris / in prestis to her prelatis / And if we passe pis rule / in doing of obedience / panne we ben vnbuxum to God / & folowers of Lucifer / 25

II. Misuse of pilgrimage.

De seconde trappe of pe fende / is clepid pilgrimage / But miche raper it schulde be seide / pe outrage of folis / for pilgrimage

Nota in due forme / is cuere-more good / De peyntour makip an ymage / forgid wiþ diverse colours / til it seme in foolish ize / as a lyueli creature / Pis is sett in pe chirche / in a solempne place / fast 30 bounden wiþ boondis / for it schulde not falle / Prestis of pe temple / bigilen pe peple / wiþ pe soule synne of Balaam / in her open preching / Pei seyn pat Goddis powere / in worching of hisse miracis / lowep dowm in oo ymage / more pan in anopir / & permare cum / & offre to pis / for here is schewied miche vertu / Lord hou 35

Fol. 80 a dar pis e fendis for drede / pus blasfem her God / & vse pe synne

1 Vulg. 1 Pet. ii. 18.
3 Vulg. Matt. x. 28.
4 Vulg. Luc. xii. 5.
5 MS. sein.
Capitulum .XII.

of Palaam 'pat Goldis lawe hap dampeled / sipen Crist & hise seynits ' forsoke pis worldis welpe / & lyueden a pore lijf ' as oure bileue techip / whi gedre 3e prestis richesses : bi 3oure peyntid ymage / to make 3oure silf worldli riche / in spoiling of 3e peple?
5 And 3it 3e do miche werre ' & pat is knowen in parti / for hope 3e & 3oure consentours : pus doyng ben verr ydolatreris / as seint Poul seip. Rom. io. 'Dicentes se esse sapientes stulti facti sunt & mutauerunt gloriam incorruptibilis dei in similitudinem ymaginis corruptibilis hominis' 1 || Pat is to seie. Pis peple seiyng 10 hem silf to be wijs : 3e ben made foolis / for 3e han chaungid pe glorie of God ' pat mai not be defoulid / in to 3e licknes of mannen ymage ' pat mai be defoilid 2 / as Poul seip. whannae 3e knewe pe ri3twises of God ' pei wolde not vndistande / pat pei peat don suche pingis / ben worpi pe deel / Not oonli pe doars / but 15 also pei peat consenten / to pe yuel doars / For God seip. pou Fol. 80 b schalt neiipir worship hem ne loute hem / for pou schalt neiipir do sacrifice to ymage / ne offringy / & pat mene? God whannae he seip ' pou schalt not worship hem. wi3 no godli worship / but pei pei be treweli peyntid ' as ny3 as man may / 20 to bryngye to mynde as Gregor seip ' je passion of Iesu Crist / & martirdam of seynits ' as lewid menues bookis || But seint Austin seip. vpon al wise pei han discerued to erro ' pat seeken God & hise seynits / not in bookis ' but in peyntid wowis seip seint Austin || Pou schalt not vowe to pise ymagis ' pou schalt not seke 25 pise ymagis / pou schalt not swere bi hem ' neiipir knele to hem. ne kisse hem / neiipir putt seip hope ne trist in oo ymage / more pan in anopiir / and pus mene? God whanne he seip ' pou schalt not loute hem |

But trewe pilgrimage ' is don on sixe maneres || Firste we Six manners of true seip ' vpon Genesis || 'Omnis ciuis patrie celestis per-egrimus Fol. 81 a est mundi totu tempore vite presentis / ' Every citizen of pe heuenli countre ' is a pilgrime of pis world. for al tyme of pis

1 Vulg. Rom. i. 22, 23.
2 W. V. 'Sothli thee seeynge hem selue for to be wyse men ben maad foolis. And thei chaungiden the glorie of God uncorruptible, (that may not deie, ne be peird) in to the lyknesse of an ymage of coruptible man.' 1388, 'For thei seeynge that that hem silf weren wise, thei weren maad foo is. And thei chaungiden the glorie of God uncorruptible in to the licesse of an ymage of a deedli man.'
Persecution.

present lijf/ And whanne we traueilen sore/ to kepe Goddis heestis/ panne we done oure pilgrimage/ as pe prophete seip/ Ps. cxviii. 'Cantabiles michi erant iustificationes tuæ in loco peregrinacionis meæ' 1 || Lord pi comauandemementis weren my songis/ in tyne of my pilgrimage 2 ||

II

De secounde tyne we ben pilgrimes/ whanne we gon to chirche/ as it is written. Luk. xxiiiio. 'Tu solus peregrinus es in Jerusalem &c.' 3 whanne we don in pe chirche/ in forme as God hap taunt vs/ panne we do oure pilgrimage/ for pûs seip seint Luk. Lucas. iiio. 'Cum factus esset Iesu annorum. xii. &c.' 4/ 10

III

De priddle tyne we ben pilgrimes/ whanne we visiten pe nedi/ & whanne we delen almes-dede/ we don oure pilgrimage/ Luk. xiiiio. 'Exi cito in plateas & vicos ciuitatis & pauperes ac debiles cecos & claudos introduc hoc' 5 Go pou forpe anoon/ in to Fol. 81 b streis & weies & bring in to pin hous/ pise pre/ maner of peple/ 15 pore feble. pore blynde. & pore crokid 6 ||

IV

De fourpe tyne prestis ben pilgrimes/ peat studien holi writ/ til pei laue plente in her mynde/ of pis heuenli wisdam/ and panne pei henhen hem fast aboute/ in al pe brood world/ to dele pis goostli tresour/ among pis witles peple/ peat is in poynt to 20 spille for hunger/ in wanting goostli teching/ as it is written. III. Ion. Karissime fideliter agis quicquid operaris in fratres & hoc in peregrinos? 7 Dere frende pou doist feipfulli/ what euer pou doist to oure briperen/ & namli in to pilgrimes 8/ peat precchen pe gospel/ & ben apaided where pei cum/ wi pe pore symple lyu- 25 lood ||

V

De fiifpe tyne po ben pilgrimes/ peat wounen in a tonne/ where

1 Vulg. Ps. cxviii. 54.
2 W. V. 'Chauntable weren to me thi iustefyngus: in the place of my piligrimating.' 1388, 'Thi iustefyngus weren delitable to me to be sunge: in the place of my piligrimation.'
3 Vulg. Luc. xxiv. 18.
4 Vulg. Luc. ii. 42.
5 Vulg. Luc. xiv. 21.
6 W. V. 'Go out soone in to grete streis and smale streis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.' 1388, 'Go out swithe in to the grete streis and smal streis of the citee, and brynge ynye hidir pore men, and feble, blynde, and crokid.'
7 Vulg. 3 Joh. i. 5 'Charissime, fideliter facis,' etc.
8 W. V. 'Moost dere, thou doist feithfully, what euer thou werchist in to britheren, and this thing in to pilgrims.' 1388, 'Most dere brother, thou doist feithfully, what euer thou worschist in britheren, and that in to pilgrymys.'
is nepir prest ne lord: to teche hem ne to rule hem: and panne
pei gon vnto pe place: where pei may be tauzt: & rulid vndir
gouernance: pis is her pilgrimage: as it is written Genesis. xii.0.
xx.0. & xxvi.0.2 per is non opir pilgrimage: pat mai plese God:
5 outtake pis pat we haue seide: al holi writ beriþ witnesses: For Fol. 82 a
whanne pe bodi is leide in graue: & pe soule forþe passid:
to blisse opir peyne whepír pat it be: panne pe sixte is ended
||
pe .ii. heest||
10 de secounde comandement of God is pis. Ex. xx.0. 'non the second
assumes nomen dei tui in unum. nec enim habebit dominus
insontem cum: qui assumperit nomen dei sui frustra': pat is
to seie. pou schalt not take pe name of pi God in veyn: forsope
pe Lord schal not haue him clene: pat hap taken pe name of
15 God in veyn: and Crist seip in his gospel. Mat. vi.0. 'ego
autem dico uobis non iurare omnino. neque per celum quia
thonus dei est: neque per terram. quia scabellum pedum eius est: neque per
caput: tuum iuraueris. quia non potes vnum capillum album facere
20 aut nigrum: sit autem sermo wester. est est. non non':
Forsoppe I seie to you: not swere on ony wise: nepir bi heuene: for
it is pe trone of God: nepir bi pe eþe: for it is pe stool of his
feet: nepir bi Ierusalem: for it is pe cite of a greet kyng: nepir bi pe heed: for | pou maist not make a heer whijt or blak: For Fol. 82 b
25 forsope be 3oure worde 3he 3he nay nay: wiþ herte & moupe
acording: ||

1 MS. pis is is her.
2 Vulg. Gen. xii. 4–9, xx. 1, xxvi. 17.
3 Vulg. Ex. xx. 7.
4 W. V. 'Thou schalt not tak the name of the Lord thi God in veyn, ne
forsotte the Lord shal hane innocent hym, that takith the name of the Lord
his God in ydel.' 1388, 'Thou schalt not take in veyn the name of thi Lord
God, for the Lord schal not have hym gildes, that takith in veyn the name of
his Lord God.'
5 MS. capud.
7 W. V. 'Forsote X say to 3ou, to nat swere on al manere: neither by
heuene, for it is the trone of God: neither by the erthe, for it is the stole of
his feet: neither by Ierusalem, for it is the citee of a greet kyng: neither
thou shalt swere by thin heued, for thou maist not make oon heer whyt, or
blak: but be 3oure word 3ea, 3ea: nay, nay.'
The fiend's
snare's are
forced oaths
and perjury.

Azen pis comauemment, pe deol in hise membris / constreynen
men for to swere / & leie her hand on bookis / &panse he puttip
hemin to open schame / & if pe leewe his bidding / he seip bi lawe
pei ben relaps / & panne pei schal be brent / And pis is an
hidouse cloude / vnpon pis schynful dai / to peyne men for keping 5
of Goddis comauement / for seynt Austin seip vpon pe gospel.

'Christus quod perfectus est docuit, quod infirmitatis est indulsit; quod
supersticiosis est non iurare omnia; infirmitatis iurare compulsi sed supersticiosis iurare
inniter.' Hec Augustinus om. G / pat is to seie. Crist hap tangt 10
pat ping / pat is more perfi3t / pat ping pat is of infirmita / he
hap suffrid / pat ping pat is superstiosis / he hap kitte awey ||
It is of persecution: not to swere in ony manere / It is of infirmita /
to swere constreyned / but it is of superstiosis: to swere veynli /

Fol. 83 a for pe vise man | seeip? Sap. xiiiio. 'Non enim iuramentum 15
est virtus sed peccancium pena perambulat semper iurisutorum pre-
unicaionem.' / Pat is to seie. Sweryng is no vertu: but peyne
of synzars? eipir of hem pat wole not 3yne credence / but if men
swere / or ells of hem / pat sweren wibouten cause / and pefore
seint Ion Crisostom a blanep prestis / for pe bringen forpe 20
bookis / to compelle pe peple for to swere on hem / & askip pis
questioun || whose ir is not he pat settip an hous on breinnyng. gilti
of pis breinnyng / whose ir is not he pat bringip a swerid. wip
which manslaughtir is don / gilti of pis manslaughtir? So pei pat bryngen
forpe bookis. on whiche men fors weren hem / ben gilti of pis for 25
swering / and he seip. If pis peple wil seie pe sope wibouten ony
oop / wherto schulde pei swere / & if pei suppose pei wole seie
fals / whi schulde pei compelle hem to fors were hem / & so pe
greatesse of synne / stondip cheeuli in suche ordinarijs / eipir
seculere or spirituell / as pis doctour proueip / not accepting pur-30

Fol. 83 b gacjioun / wibouten suche oopis / and of pis sweryng comeip wickid-
nes / and Goddis greuouse veniaunce / as pe wise man seeip. Eccles.
xxiiiio. 'Vir multum iurans impetabit iniquitate & a domo eius

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1 Vulg. Sap. xiv. 31 'Non enim iuramentum virtus;' etc.
2 W. V. 'Forsote of men swerende is not vertue, but the peyne of
syneres.' 1388, 'Forwhi an ooth is not vertu, but the peyne of synneris.'

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a S. Ioan. Chrysostomus, Homilia XII (Opera, ed. 1547, tom. ii, col. 819).
non discedet plaga\(^1\), \(\textit{pat}\) is to seie. A man miche swering schal be fillid of wickidnes,\(^2\) & veniounce schal not go from his hous \(\textit{pat}\) Crist \(\textit{nona}\) him sifl swore,\(^3\) & hise seintis bope,\(^4\) swere bi \(\textit{pis}\) book \(\textit{pou}\) 5 obstnat man,\(^5\) or ellis pou schalt to prysoun.\(^6\) Pou schalt schwere in oure courte,\(^7\) because of \(\textit{pin}\) infirmite,\(^8\) as seint Austin hap tauȝt,\(^9\) whanne pou art constreyned\(^a\) \(\textit{pat}\) is to seie. heuene or erpe,\(^b\) \(\textit{eipir}\) bi Jerusalem 10 or bi \(\textit{pin}\) owene heed \(\|\) And whanne \(\textit{pis}\) foure ben outaken \(\|\) \(\textit{wip\}\) al \(\textit{pat}\) is in hem \(\|\) pe schal not grounde youre vicieuse sweryng,\(^c\) til \(\textit{pat}\) heuene be fallen \(\|\) To \(\textit{pis}\) \(\textit{pat}\) seint Austin \(\textit{seip}\).\(^d\) \(\textit{pou}\) schalt schwere compel lid \(\|\) we graunten wel aforne a iugge,\(^e\) if ellis men wollen not tro-\(-\)we vs \(\|\) But \(\textit{neipir}\) on bookis schullen we Fol. 84 a 15 swere,\(^f\) \(\textit{neipir}\) bi Goddis creaturis,\(^g\) but aftir \(\textit{pe}\) forme \(\textit{pat}\) God hap tauȝt,\(^h\) bi Jeremye \(\textit{pe}\) prophet,\(^i\) Iere. iii, 9. \(\textit{Iurabis viuit dominus in veritate & in iudicio & in iusticia}\).\(^j\) \(\textit{Pat}\) is to seie. \(\textit{pou}\) schalt schwere.\(^k\) \(\textit{pe}\) Lord lyuep. \(\textit{in}\) troupe & \(\textit{in}\) doome & \(\textit{in}\) rijtwisenesse \(\|\) \(\textit{pe}\) Lord lyuep. is to mene bi God, or bi \(\textit{pin}\) holidom. 20 or bi \(\textit{pi}\) troupe \(\|\) \(\textit{pis}\) schalt \(\textit{pou}\) not swere,\(^m\) but \(\textit{wip\}\) pre con- dicionous \(\|\) \(\textit{pe}\) firste is troupe \(\textit{in}\) \(\textit{pe}\) conscience of \(\textit{him}\) \(\textit{pat}\) swerip.\(^n\) \(\textit{wip\ ou\ ten}\) ony gile \(\|\) \(\textit{pe}\) secounde \(\textit{pat}\) it be \(\textit{in}\) dom.\(^o\) to exclude al maner of idel \& veyn sweryng \(\|\) \(\textit{pe}\) pridde, \(\textit{pat}\) it be \(\textit{in}\) rijtwisenes & \(\textit{in}\) no maner discyeute?\(^p\) ne hyndring 25 to oure \(\textit{neibour}\), ne discording fro \(\textit{pe}\) rijtwisenes of God \(\|\) But we mai in no case swere bi bookis,\(^q\) as we han seide aforne,\(^r\) \(\textit{neipir}\) bi luyeli creaturis,\(^s\) as bi seyntis or ony suche oipir \(\|\) For \(\textit{pe}\) wise \(\textit{man}\) seip. Ecclesi. xxiii, 9. \(\textit{Nominibus sanctorum non assuescas os tuum}\).\(^t\) \(\|\) \(\textit{Pat}\) is to seie. Custum pou not 30 pi moup.\(^u\) to sweryng bi names of seyntis \(\|\) for Crisostom seip.

\(^{1}\) Vulg. Ecclesiasticus xxiii, 12.
\(^{2}\) Vulg. Jer. iv. 2.
\(^{3}\) Vulg. Ecclesiasticus xxiii, 9, 10 \(\textit{Iurationi non assuescas os tuum . . . nominatio vero Dei non sit assidua in ore tuo, et nominibus sanctorum non adnuscearis.}\)

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Fol. 84 b om. 12. 'Qui iurat per creaturam committit iudolatriam' || | Iterum. 'qui iurat per creaturas. duplliciter peccat & si iurare licet. primo. quia iurat/ secundo quia deificavit / quia quicquid est per quod quia iurat deificavit illud' 1 || Pat is to seie. He pat swerip bi a creature' doip iudolatrie/ he pat swerip bi creatures' synelep 5 double foold / the pouz it were so' pat sweryng leeful / oones. for he swerip/ anopir tyme. for he makip him a fals god / for what euer it be pat a wan swerip bi' pat ping he makip his god || Lord hon manye men & wymmen' maken fals goddis / sijen wel ny3 al pis world hab in custum' to swere bi oo seynt or bi opir / 10 Certis pise forside enemies ben cheef cause' of suche blasfemouse sweryng/ what wip her schlaundris' & sumtyme wip sore punysching / & freel peple kumen not stonde.' but zelden hem to pise fendis tempting ||

Pe .III. heest /

The Third Command.

De pridde comamendment of God is pis. Exodi. xx. 3 'Memento vt diem sabbati sanctifices. vi. dielus operaberis & facies opera tua. septimo autem die sabbati domini dei tui est. Non facies Fol. 85 a omne opus tu & filius tuus & filia tua & scrubus tuus et | ancilla tua iumentum tuum & aduena qui est intra portas tuas. vi. diebus 20 fecit deus celum & terram & mare & omnia que in eis sunt. & requieuit in die septimo/ Iecircio benedixit deus dici sabbati & sanctificauit illud 1 || Pat is to seie. Haue mynde pat pou halowe pin halidai. In .vi. daies pou schalt worche? & do alle pin owne werkis / forsope pe seuenpe dai. is pe sabot of pi Lord. pou schalt 25 not do ony suryule werk / pise .vi. schal kepe pis holidai / pi sone & pi doutrer / pi seruaut & pin handmayde / pi beest & pi straunger pat is wipynae pi zatis || In .vi. daies God mad heuene & erpe & pe see. & alle pingis pat ben in hem? & he restid in pe seuenpe dai / perfere God blesid pe dai of pe saboth.' & made it holi 2 / 30

1 Vulg. Ex. xx. 8-11 'Memento . . . facies omnia opera tua . . . Non facies omne opus in eo, tu et filius tuus . . . Sex enim diebus,' etc.

2 W. V. 'Haue mynde to halwe thin holy day; sixe daies thow shalt worche and doon alle thi werkis; the seuenthe forsothe dai is the haliday of the Lord thi God; thow shalt not doon al werk, thow, and thi sone, and thi dowter, and thi seruaut, and thin handmayden thi beeste, and conlyng that is with yrne thi zatis; sixe forsothe daies God made heuene and erthe, the see, and alle thingis that ben in hem, and he restide the seuenthe day;

S. Ioan. Chrysostomus, Homilia XII (Opera, ed. 1547, tom. ii, col. 819).
Chapter XII.

Azen bis commaundement: pe fende in hise membris / 3yuep leue to chapmen / to bie & to selle / zhe wiþynne pe sauntwary / on pe holi sundai / and vitileris of pe countre / holden commune market ||

et se more wlatsumnes: azen bis Goddis heest / greet feires of pe zeere / for pe moost partie: ben sett on / pe saboth dai: bi pe Fol. 85b fendis counceile / God tooke ful hidouse wreche / vzpo he children of Isrel / whanne pei wrouȝt seruyle werke. vpon her saboth dai / as it is written. Exo. xxxi. "Custodite sabbatum meum sanctum enim est vobis. qui polluerit illud. morte moriuetur / qui fecerit in co opus peribit anima illius de medio populi sui" || Pat is to seie. Halowe ȝe my saboth: forsope it is holi to ȝou / who pat hap defoulid it / he schal be deed / & he ȝat doip ony serayle werke / perynne / his lijf schal perische fro pe myddis of his peple / & so for gedring of stikkis / on pe saboth dai / a man bi Goddis bidding was stoone to pe deep / || perfore Neemyas: a man pat drede nota God / wolde suﬀere noon to bie ne selle: on pe sabot dai / wiȝynne pe ȝat is of Ierusalem / neipir aboute pe wallis / and chargid alle vitileris: pat pei schulde ceese / And if pei wolde not take heede / pei schulde fele his hondis / for he pouȝt to werre on hem / as on Goddis enemyes / but pei wolde obeic to God: in halowing of his saboth / pis procese is / written in pe book of Neemyas / pe last Fol. 86 a chapitir / || Loo hou streiȝli pe Iewis: kepsten Goddis bidding / & hou God smot hem wiþ bodilie pynye: whanne ȝat pei dide forfet / But cristen men maken her boost / ȝat pei ben more perﬁȝt / in seruyle of her Lord God / pan euere were pe Iewis / who ȝat euere mekeli / proueþ his word in dede / pannæ mai he therefore the Lord blisside to the holiday and halwide it. 1388, 'Hauæ thou mynde, that thou halowe the dai of the sabat; in sixe daies thou schalt worche and schalt do alle thi werkis; forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone, and thi douȝtir, and thi servaunt, and thin handmaide, thi werk beest, and the comelyng which is withynne thi ȝatís; for in sixe daies God made heuen and erthe, the sea, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blessee the dai of the sabat, and halwide it.'

2 W. V. 'Kepith myn holi day, holi forsothe it is to ȝow, who so pollute it, with deth dye he; who so doth in it werk. shal perishe the lijf of hym fro the myddil of his puple.' 1388, 'Kepe ȝe my sabat, for it is hooli to ȝou; he that defaulith it, schal die bi doeth, the soule of hym, that dooth werk in the sabat, schal perische fro the myddis of his puple.'
seie boldli: pat pis tyme of grace: is of more perfeccion: per vertu of pe sacramentis: and freedam of pe gospel: pan was Moises lawe: and pou a more perfite man: in keping pis perfeccion: But & pou be apostatas: in breking of Goddis hcestis: paune is pi peye so miche pe more: as Poul seide to pe Romayns: Ro. xi. 5 Tu autem fide stas. noli altum supere sed time: si enim Deus naturalibus ramis non pepercit. ne forte nec tibi parcat: \( \mid \) \( \) Pat is to see: Forsope pou stondist in pe feip: nyle pou be proude: ne bere pe neure pe hiser: but abide pou mekeli: in pe holi drede of pe Lord: Forsope sipen pat God sparid: not: to pe 10 kyndli braunchis: pat is to pe Iewis: pat: he chase to be hise kyndeli heiris: Bi war lest bi happe he spare not pee: pat camest out of pe heepen stokke: & arte planhtid in bi grace: of Crist & hise gospel: Se now pyn apostasie: pou vnkynde wreche: & pe falsenes pat pou vset: azen Cristis gospel: Mat. xxii. 15 Mar. ix. Luk. xix. & Ion. ii. / 'Intrauit Iesu in templum dei. & ciechbat omues vendentes & ementes in templo & mensas numulariorum & cathedratis vendencium columbas envertit: \( \mid \) \( \) Pat is to see: Iesu entrid in to pe temple of God: & he cast out alle sellars & biears in pe temple: & pe bordis of mony-makears: & he turned 20 vp-so-doun: pe chaires of hem: pat soolden dowues: & he seide vnto hem: it is written Iasse: lvi.\(^4\) my hous shal be clepid: an hous\(^5\) of preiour: forsope se han made it a den of peuees: Criste forbedip pe laite: pe vsing of her marchaudise: eipir in toune or in chirche: on her holy dai: & he dampnep more streigtlier: 25

\( \)\( \)\( \)\( \) Fol. 87 a among pise visouse prestis: biyng of her beneficis: & \( \)\( \)\( \)\( \) selling of her sacramentis: as doctour Odo scip: vpon pis same gospel: of Cristus vendentes sunt qui spirituallia vendunt: & si non clamant ore. tum cum iuda dicunt: Quid uultis dare: & ego

1 Vulg. Rom. xi. 20, 21.
2 W. V. 'Forsoth thou stondist by feith. Nyle thou saure hise thing, but drede thou, forsothe if God sparid not the kyndely braunchis, lest peraventure he spare not thee.'
3 Vulg. Matt. xxi. 12; Luc. xix. 45; Joh. ii. 15.
4 Vulg. Isaiahs lvi. 7.
5 MS. hou.
6 W. V. 'Jhesus entride in to the temple of God, and kest out of the temple alle sellynge and biyng; and he turnyde upsodoun the bordis of chaungeris, and the chaires of men sellyngel culveris. And he seith to hem It is written, My hous shal be clepid an hous of priere; forsothe se han made it a denne of thefes.'
Capitulum .XII.

vobis eum \(^1\) tradam? Sic clamant monachi ceterique religiosi? habitum & suffragia vendentes. item non sacerdotes diuina celebrantes & tales in ecclesia dei multicipiantur? vbi eredis quod sit domus orationis. ibi invenies speluncam latronum / omnes qui non intrant per hostium id est christianum. sed per pecuniam uel seculi gratiam fures sunt & latrones per murum fractum ingredientes / quia murus ecclesie rumpitur cum prece uel precio aut sanguine minus ydones ad beneficium ecclesiasticum indigne pro-

10 moueatur \(^a\) / Hec ille || pat is to seie. pei ben sellers of dowues / Nota pat spiritual pingis sellen / & pouz pei crien not wi\(^b\) / her moupe / neples \(^2\) pei seyn wi\(^b\) / Iudas / what wole pe 3yue / & I schal bitraie him to you / Pus crien monakis / & opir bastard religioun / pat sellen as pei mai take /preter / her habit / & her suffragijs / & opir prestis don / als wick / pat treten dinine service / & suche ben Fol. 87b now multiplied / in pe chirche of God / prefore where as pou wenest / pat is pe hous of preiour / pere schalt pou redili fynde / a den of mazi peues / forsophe alle pat entren not / bi pe door pat is Crist / but bi money or seculere fauour / pei ben nijt-

20 peues & dai-peues / pat entren in bi a broken wowe / vnwiting Jesu Crist / for he preo\(^c\) not her dedis / & pat is his vnknowyng / for panne is pe chirche wowe / al to-broken done / whanne pe vnable is aurausid / to pe chirches benefice / eipir for preiour or for pris / or for vnnde service || nota bene

25 Sipen oure Lord Jesu Crist / seide to his apostlis / pat oone of hem was a deuel / & ment it bi Iudas / Be not pise apostataas / pat don als yuel as he / worpi to be clepid deuclis / bi pe same resoun / Pei ben greet questioners / & askars of pe lawe / but pei wole not do so niche / as putt perfo her fynger / & pei heepen charge on

30 opir / more \(^d\) pei mai bere / Pei ben proirs of seintis / & no ping her folowers / pei ben heerars / of pe lawe / but no ping pe Fol. 88 a doars / pei ben alwey lernyng / & neuir pei wole be perfite / Pus pei boosten in pe lawe / wi\(^b\) worshipe / & wi\(^b\) wynnyng / but bi breking of pe lawe / pei don dispise her God /

35 pe .III. heeste /

De fourpe comauundement of God is pis Exo. xx0. \(^4\) Honora patrem The Fourth Commandauement & matrem tuum vt sis longeueus super terram quam dominus

\(^{1}\) MS. ca.  \(^{2}\) MS. nepels.

\(^{a}\) Odo of Cheriton, Flores Sermonum, folis. cvi, cvii.
deus tuis dabit tibi " || Pat is to see; worship you pi fadir & pi modir pat you be longlyuyng vpon erpe; pe whiche pi Lord God schal 3yue to pee 2. And it swip of pis comaunderent; pat pei pat worshipen not her parentis/ schullen haue schort lijff here in erpe; & aftir pe loud of myscfe; & perchore Tobic tauf his sone? a litil 5 aforne his diyng/ Tobii. iii.°. Corpus meum sepeli & honorem habeabis matri tue commibus dibus vite eius/ memem enim esse debes que & quanta pericula passa sit in vtero propter te 3 || Sone birie pou my bodi; & pou schalt haue worship to pi modir. alle pe daies of pi lijf/ pou owist for to haue in mynde: what perelles & how mani 10 sche hap suffrid in hir wombe for pee 4/ 

Fol. 88 b Summe | counten it for no synne? to take fro her parentis/ suche ping as pei haue; bi cause pei ben her children/ but certis pis synne passep peet; & more it greu God/ as pe wise man seip. Prover. xxviii.°. Qui subtrahit aliquid a patre uel a matre 15 & dict hoc non est peccatum particeps homicide est 6 || Pat is to see. who pat wiftdrawip ony ping from his fadir or his modir/ & seip pat is no synne? he is partener of manslaughtir 6, for worship to owe parentes/ stondip in worde & dede & bope to tche hem & rule hem? if pei ben lewid or pore/ and it longip to pise parentes 20 to goerne wel her children/ & ordeyn oonli not for hem.? pe goodis of pis world/ but miche raipir dispose her lijff toward pe blisse of heuene/ as pe wise man seip. Prover. xxiii.°. Noli sub-

1 Vulg. Ex. xx. 12.
2 W. V. 'Honour thi fader and thi moder, that thou be of long lijff upon erthe, that the Lord thi God shal 3yue to thee.' 1388, 'Ououre thi fadir and thi modir, that thou be long lynuyng on the lond, which thi Lord God schal 3yue to thee.'
3 Vulg. Tob. iv. 3, 4 'Corpus meum ... passa sit propter te in utero suo.'
4 W. V. 'My bodi birie; and wrshiphe thou shalt ban to thi moder alle the daes of thi lif; forsothe myndeful thou owist to be, what and how grete she suffride perilis for thee in hir wombe.' 1388, 'Byrie thou my bodi; and thou schal haue onour to thi moder in alle the daies of hir lijff; for thou owist to be myndeful, what perelles and how grete sche suffride for thee in hir wombe.'
5 Vulg. Prov. xxviii. 24 'Qui subtrahit aliquid a patre suo et a matre et dict hoc hoc non esse peccatum,' etc.
6 W. V. 'Who withdrawith any thing fro his fadir and moder, and seith that not to ben synne, parener is of a man sleere.' 1388, 'He that withdrawith any thing fro his fadir and fro his modir, and seith that this is no synne, is parener of a manquellere.'
Capitulum .XII.

trahere a puero disciplinam. si enim percusseris eum virginam non morietur/ tu virga percutis eum & animam eius de inferno liberabis; pat is to seie. 'Nile posse wipdawre; teching from pie childe/ for pou3 posse bete hym wip a zerde; he schal not die

5 perou2/ | pou beitist hym wip a baleys/ & posse schal deleyuer his Fol. 89 a soule from helle/3 he pat sparip pies balys/ hatip his childe/ forsope he pat louep hym/ wole tech him bisili/ for a wise childe gladip his fadir; forsope a foltid childe is pe sorow of his modir ||

10 Azen pies commaundement/ pe fende wip his membris/ what wip ypocrisy/ pat is feyned hoolines/ what wip blynd pite; pat regnep in pe seculeris/ he hap encombrad Cristis chirche/ wip miches worldli muk/ & ouerladde oure modir/ wip temporal possessions/ pat sche mai not rise/ to heuencali contemplacioun/ perfore

15 hir owene children/ waxen wilde & wantonue/ & wole nobir take awe ne lawe/ alas pies is greet sorow/ but oure fadir pat is in heuene/ to whom no ping is hid/ seing hise sones frowardnes/ is sterid al to wrappe/ pou3 pat he abide long/ & diiferre his veniauance/ suuyfing from dai to dai/ if pat posse wolde amende/ For

20 he forbadde to prestis/ of pe oolde lawe/ to take suche possessions/ among pe nobir tribis/ but holde hem paied of/ his part/ for he Fol. 89 b wolde be her eritage/ for pei schulde prynte pies lore/ & neuir go perfro/ prise it is rehersid/ pou3 oones myzt haue suffisid || Firste in pe book of Numeri. xviii0,4/ Pe secounde in Deuto. xviii0,5/ Pe

25 pridde in Ezechiel. xliii0,6/ And Crist in his gospel/ twise forbedip hise prestis/ to haue pies temporal lordschip/ & regne as worldli kyngis || Oones in his worching/ for he forskit it him sylf/ Ion. vi0,7/ and also in his teching/ pat enemies schulden not seie/ who mai lyue as Crist did/ & neples Gregor seip/ Gregor.

30 om. xvii/ 'Dominus Iesu Christus aliquando nos sermonibus ammonet aliquando operibus ipsa etenim facta eius precepta sunt


3 W. V. 'Wile thou not withdrawe fro a childe discipline; if forsothe thou smyte hym with a zerde, he shal not die. Thou with a zerde smite hym, and the soule of hym fro helle thou shal deliveren.'  1388, 'Nile thou withdrawe chaistyng fro a child; for thou; thou smyte hym with a zerde, he schal not die. Thou schal smyte hym with a zerde, and thou schal deleyure his soule fro helle.'


5 Vulg. Deut. xviii. 1, 2.  7 Vulg. Job. vi. 15.
quia dum taciter aliquid facit quid agere debeamus innomescit  

\[ Qat \] is to seie. Oure Lord Iesu Crist suntyme wip wordis suntyme wip dedis techip vs / forsope hise dedis ben comaundementis / for whanne he doip ony ping stilli / in pat he makip knowne to vs. what we schal do / and notwipstanding. Crist forbedip suche 5 possessionn / bi word to hise prestis / Mat. xx° / Mar. x° / Luk.  

\[ Fol. 90 a xxii°1 \] | And if enemies wollen not accept. / God in hise hope lawes / ucipir obeie to her fadir / for his worde ne for his dede / to whom heuene. helle. & erpe / kneeleen on her knees / but stonden stille obstinat / as yuel-willi traitours / to cleuse her modir holi 10 chirche / of pis soule corrupcioun / jamne schullen we leie forpe holi seyntis / pat spoken of pis mater / & saie for pei wole acorde / to wordis pat pei han seide / and so rise vp to Goddis word / bi pise seintis teching \| Seint Austin seip. / Non debet ecclesia suspicere que filio exheredato sibi offerunt. verum quicumque uult exheredato 15 filio. heredem facere ecclesias querat alterum qui suscipiat. non Augustinum. ymmo deo propicio \| neminem inueniet. / Hec Augustinus in sermone de vita clericorum & xvii. q. iiiio. finali b \| Pat is to seie. Pe chirche owip not / to take yoo pingis / pat ben profrid to hir / of hem pat hap no eire / perfere who pat euer wile \| make pe chirche his eire / seeke anoibir pat mai take it / but on nowise Austin / but bi pe mercy of God \| he schal fynde no man \|  

\[ Fol. 90 b And Ierom seip / \| Ex quo ecclesia creuit in possessionibus / decreuit in virtutibus \| Fro pat tyrne pat pe chirche / grew in possessiouns. sche hap lessid or dwyned in vertues \| Seint Bernard 25 forbedip pise possessions / to be in prestis handis / & spekip to Eugeny pe pope / in pise witti wordis / li°. iio. / Esto ut alia ratione hebi vendices / sed non apostolico iure / Quomodo potuit iste tibi dare quod non habuerit / quod habuit hoc dedit sollicitudinem super ecclesias. / Numquid dominacionem / audi ipsum neque 30 dominantes inquit in cleris / sed forma facti gregii / Et ne dicui sola humilitate putes & non veritate. vox domini est in euangello / reges gencium dominator eorum / vos autem non sic \| Pat is  

1 Vulg. Matt. xx. 25–7; Marc. x. 42–4; Luc. xxii. 25, 26.  

\[ a \] Gregorius Magnus, Homilia XVII 1 (Migne, tom. 75, col. 1139).  
\[ b \] St. Augustinus, De Vita Clericorum, Sermon II (Gratian, Decreti Pars Secunda, c. xvii, q. iv, cap. xiii; (Migne, tom. 187, col. 1077–88).  
\[ c \] St. Bernard, De Consideratione, Liber II, p. 1528 (D. Bernardi Opera Omnia, ed. 1552).
be the commandement of God is this Ex. xx. 19. Non occidit. The first.

33

25. The a{A. Thee.

\[\text{Vulg.}

\]

But if of bisines He forsoe. W. 4.

of

As &

And

If

But

He

or

not forbidden

enough.

that

in

God

that

God in possession.

It is hard to say. Thee.

For

possessions.

Thee.

to possess.

Thee.

Thee.

Thee.

Thee.

Thee.

Thee.
of a wrongful shedding of blood.

I. Of the first speaking of Ion & seip. I. Icn. iii. 1. Qui odit fratrem sumum homicida est. He that hateth his brother is a manslayer. Summe haten synne in man & pis is a perfite hate. Ps. cxvii. Perfecto odio oderam illos &c. Summe haten vertu in man & pey ben mensleers for who pat seip he loue his God & hateth pus his brōpir he is a lier & per is no trowe in him.

II. Of the second speaking of prophete & seip. Ps. xiii. Quorum os maledictione &c. De moupe of bakketers is ful of cursines & bittirnes & her feet ben swift to scheed out blood for seint Bernard seip. Pe bakketer & pe wilful heerei eipir of hem berip pe deud in her tung. And pis bakketer sleep pre at a strok. pat is to seie his owene soule his wilful heerar & him pat pei falsli sjudadren.

III. Of the pride it is writen. Ge. iii. 7. Hou pat cursid Caym. slonz his innocent bropir Abel & hou his blood cried to God from pe erpe for seint Ion seip. Apoc. vi. Vidi subts altare quod habeant. Et clamabant voce magna dicentes vsqueque dominie sanctus & verus non iudicas & vindicas sanguinem nostrum de his qui habitant in terra. Seynt Ion seip. I saw3 vndir pe auter pe soules of hem pat weren slayn for pe word of God & witnesse pat pei hadden & pei crieden wip a greet vois seiyng holi Lord & trewe til whame schalt pou abide or pou wilt cigge & venge oure blod on hem pat dwellen in erpe. And it is seide vnto hem pat pei schulden be stille sit a litil while til her felowis be comen & her brijeren pat ben to be slayn as pei ben hem sylf vndirstonde pat God forseidip al unlawful.

1 Vulg. 1 Joh. iii. 15.
2 W. V. 'Ech man that haatith his brother is a manqueller.' 1388.
3 Vulg. Ps. cxxviii. 22.
4 Vulg. Ps. xiii. 3.
5 W. V. 'Whos mouth of cursing and bitterness is ful; swifte the feet of hem to sheden out blod.' 1388.
6 MS. of he.
7 Vulg. Gen. iv. 8-12.
8 Vulg. Apoc. vi. 9.
9 W. V. 'I sij se undir an auter the soules of men sleyn for the word of God,'
Capitulum .XII.

sleeyng / as Crisostom declarip. om. I.I/ 'Percutere est iniuste percutere / qui autem propter injustie causam percutit.' percutere non videtur. percutit enim non vt suum dolorem vindicet. sed vt illius animam saluet. sicut vero ista ira non est ira sed diligentia. 5 sic iusta percussio non est percussio: sed correspcio.' a/ To Smyt nota bene taken bi it sifl.' is vaisiustli to Smyt / forsope he pat Smytip.' for pe cause of rizt-wisenes / he is not sen for to Smyt.' bi title of Fol. 98 a Goddis lawe / forsespe he Smytip not to venge: his owene wrenchful herte / but to do pe wille of God.' & same his neibours soule / as Righteous smiting admitted under five conditions.

10 iust wrappe is no wrappe: but a feruent diligence / so riztwise smyting is no smyting: but a iust amending / for bi suche a feruent loue: Phines slow3 to lecchours & turned pe wrappe of God / from pe children of Isrel / as it is written. Numeri. xxvo.1/ Also God sent his oostis: Titus and Vaspsian / two & fourty wyntir / after pat Crist was slayn / for to venge Cristis deep / vpon pe cursid Iewis / as it is written. Mat. xxiiio. 'Missis exerciti- bus suis perdidit homisidas illlos & ciuitatem eorum succedint.'2/ Fyne pingis men must avoide: whanne pei schullen go to bataile / for pei ben ajenst pis heest. & pus seip seint Austin / 20 'Noccwdi cupiditas vleisendi crudelitas implacabilis animus. feritas rebellandi libido dominandi. & sique sunt talia. hec sunt que in bello iure culpantur'/ Hec Augustinus | contra Fanstum b/ | Pat Fol. 93 b is to seie. Coneitise of noiyng, cruelte of vengeyang. an vnapesible mynde. feersenes of fijtynge. lust of lordschiping. and what pat ben lijke to pise / for pise ben po pingis: pat of rizt ben blamed in bataile/ nota

and for witnessing that thei hadden. And thei crieden with greet voys, seiyng, Hou longe, Lord, holy and trewe, demyst thou not, and vengist our blood of thes that dwellen in erthe? and it is seid to hem, that thei schulden reste zit a litil tyme, til the euen seruauntes of hem be fulfilled, and the britheren of hem, that ben to be slayn, as and thei.' 1388, 'Y say undur the auter the souls of men slayn for the word of God, and for the witnessing that thei hadden. And thei crieden with a greet vois, and seiden, How long thou, Lord, that art hooli and trewe, demest not, and vengest not oure blood of these that dwellen in the erthe? and it was seide to hem, that thei schulden reste zit a litil tyme, til the noumber of her felowis and of her britheren ben fulfillid, that ben to be slayn as also thei.'

1 Num. xxv. 6-8. 2 Vulg. Matt. xxii. 7.

a S. Ioan. Chrysostomus, Homilia LI (Opera, ed. 1547, tom. ii, col. 1112).
b S. Augustinus, On the Manichaeian Heresy (reply to Faustus), xxii. 74 (Migne, tom. 42, col. 447).
Persecucion.

The fiend incites men to persecution and spiritual starvation of Christ’s followers, especially those who study God’s law in English.

When they persecute me in his membris, they set tip wacche & bisie spie where they may fynde, only peple pat wole rede, priue or apert, Goddis lawe in englishe, pat is oure modir tunge & ancon he schal be sumned to come aforne his iaggis to answere what is seide to him & bring his book with him and 5 eipir he must for sake his book & reding of englishe & algatis he schal forswere to speke of holi writ. Pei sein lyue as pi fadiride & pat is ynow for pee or ellis pou schalt to prisoun as if pou were an heretike & suffre peynes many & strong & ful lickli pe deep, but pou wilt revoke pi worde & make an open 10 wondiement at pi parische chirche at home or in commonplace.

Fol. 94a And with pis pei prisoun, many an houngrying soule wherof growip in pis rewme, a greuose goostli moreyn. For who dar now in pise daies, talke of Crist or pe doome & certis pe bodi may not lyue wi’outen bodili food no more may pei celi soule. 15 wi’outen Goddis worde as seint Austin seip. ‘Perit anima famae si non pascitur celesti pane’ pe soule diep for hungrir but if it be fedde with heneli breed & pis breed is Goddis worde as Crist seip in his gospel Mat. iii. Deut. iii. Mar. iv. Luk. iii. Non in solo pane viuit homo sed de omni verbo quod procedit de ore dei. A man luyeth not oonli in bodili breed but he luyep a betir lijf affir pe soule of iche worde pat passip from pe moue of God God tolde long aforne pis houngrir for to come pat vatau5 men schulde aske pis breed & no man schulde yuie it hem as he seip bi pe moue of pe 25 prophete Amos viii. Ecce dies veniunt dict dominus & mittam famem in terram non famem panis neque sitim aque sed audiendi.

Fol. 94b verbuns dominii. Loo daies comen seip pe Lord & I schal suffre hungrir to be sent in to pe erpe neipir of breed ne of watir but of heeryng pe word of pe Lord Panne men schullben be 30 moved from pe tou see to pe topir & fro pe norpe vnto pe eest seeking pe worde of pe Lord & pei schal not fynde it seip.

1 Vulg. Matt. iv. 4, Deut. viii. 3, (Marc. i. 13), Luc. iv. 4.
2 MS. sole.
3 Vulg. Matt. iv. 4 ‘Non in solo pane vivit homo sed in omni verbo,’ etc.
4 W. V. ‘A man luyeth not in breed aloon, but in eway word that cometh forth fro the mouth of God.’ 1388, ‘Not oonli in breed luyeth man, but in ech word that cometh of Goddis mouth.’
5 Vulg. Amos vii. 11.
6 MS. to.
Capitulum .XII.

1 W. V. "Loo! the days cummen, saith the Lord, and Y shall sende out hungry in to erthe; not hungry of breed nether thirst of water, but of heerung of the word of God. And thei shuln be moved to gydre fro see unto see, and fro the north unto the eest thei shuln cumpasse, seekynge the word of the Lord, and thei shuln not fynde."

2 Vulg. 4 Reg. xvii. 25 'Cumque ibi habitare coepissent, non timebant Dominum et immisit in eos Dominus leones, qui,' etc.

3 W. V. 'And whanne there thei hadden begunne to dwellen, thei dreden not the Lord; and the Lord sente to hem lyounes, that slewen hem. And it is told to the kyng of Assiries, and seide, The folc that thou hast translatyde and maed to dwellen in the cytees of Samarye, known not the lawful thingis of the God of the lond; and the Lord sente in to hem lyounes, and loo! thei shuln slen hem; for thy that thei knowen not the custum of the God of the
The priests are to blame who rob men of God's law.

\[\text{Persecucion.}^1\]

\(\text{pis story / pat pei mowe passe pis heepe kyng: in pis forside mater / panne schulde lyouns pat ben synnes: soone be distried / if alle men hadden pe lawe: written in her hertis: as pe Lord seip. Iere. xxxi.o. 'Dabo legem mean in visceribus eorum: & in corde eorum scribam cam' \| Pat is to seie. I schal 3yue my 5 lawe: in pe bowels of hem: & I schal write my lawe: in pe herte of hem.}^2 \ O. 3e prestis ben myche to blame: \(\text{pat taken from pe ppele / pe lawe pat God hap written him silf: in myddis of her herte: so poru3 you pise forside lyouns: now ben comen among vs / pat al to-teeren Cristis scheep: & murperen hem to pe deep / 10 certis 3e lerned neuir pis loore: in dedis of pe apostlis: for pus it is written. Actus. viii.}^3 \ 'Et ecce vir ethiops. cunuchus &c.' \(\text{Fol. 96 a Loo \| a clene chaast man / pe quenes tresourer of Ynde / poru3 he were an heepe man: and hadde not taken pe seip / 3it he radde in Isaie: sitting in his chaare: Philip took not awey his booke: ne werned him to reede peronne: But what panne? Philip declarid him prophecie: & teau3t him for to vndirstonde it: til he bileued Iesu Crist: to be Goddis son of heuene: what bitidde panne? Philip bi stiring of pe spirit: whanne pis man bileued / confirmed him in Cristis name: & 3aue to him pe bapteme: \(\text{How 20 do 3e prestis: performe pe apostlis lore: pat stoppen trewe cristen men: from werks of her cristendom: pe apostlis vsid not pat maner: whanne pei wenten aboute: to pe temple & mennes housis: preching & techyng: hope to Iewis & heepe men: pe lawis of Iesu Crist: Actus. vii.}^9 \ 'Omni autem die in templo & circa 25 lond. The kyng forsothe of Assiries comaundyde, seyinge, Bringith hidre oon of the prestis, the whiche in to caytyfte 3e han brou3t, that he goo, and dwelle with hem, and teche hem the lawful thingis of God of the lond.' 1338, 'And whanne thei bigunnen to dwelle there, thei dredden not the Lord; and the Lord sente to hem liouns, that killiden hem. And it was teld to the kyng of Assiriens, and was seid, The folkis whiche thou translatidist, and madist to dwelle in the cities of Samarie, kunnen not the lawful thingis of God of the lond; and the Lord sente liouns in to hem, and lo! liouns sleen hem; for thei kunnen not the custom of God of the lond. Sothili the kyng of Assirions comaundide, and seide, Lede 3e thidur oon of the prestis, whiche 3e brou3ten prisoneris fro thennus, that he go, and dwelle with hem, and teche hem the lawful thingis of God of the lond.'

1 Vulg. Jer. xxxi. 33.
2 W. V. 'Y shal 3yue my lawe in the boweles of hem, and in the herte of hem Y shal write it.' 1338, 'Y shal 3yue my lawe in the entrails of hem, and Y schal write it in the herte of hem.'
3 Vulg. Act. viii. 27.
Capitulum .XII.

103
domos non cessabant: docentes & euangelizantes christum Iesum: Pat is to seie. Forsopo iche dai in pe temple & aboute housis: pei ceessid not teching & preching Crist Iesu: 

De sixte heeste

5 The sixte commaundement of God is pis. Exo. xx.0. 'Non mecha- 

beris' || pou schalt not do leccherie/ Neipir wip pin ize' in 

leccherouse lookyng/ Neipir wip pin herte' in lusty penkyng/ 

Neipir wip pi body' in pe dede doinge/ and pus pis syne is 

forbeden' in sengle. in weddid. & in widowis || 

10 Of pe firste spekip seynt Austin & seip. 'Inpudicuis occlus 

inpudicii cordis est nunciua' || An vychaast ize' is messagere of 

an vnchaast herte ||

Of pe seconde spekip Crist in his gospel. Mat. v.0. 'Qui viderit 
mulierem ad concupiscendum eam iam meatus est eam in corde 

15 suo' || Pat is to seie. who pat hap seen a womman to do his lust 

wi' hir. anoon he hap done leccherie wi' hir in his hert/ In 

pis Crist techip. hou pe roote of syne springep from pe herte/ 

Of pe priddle spekip Poul. Ephe. v.0. 'Hoc enim scitote intelli- 
gentes quod omnis fornicator ant immundus aut avarus quod est 

20 ydolorum seruitus non habet hereditatem in regno dei & christi' || 

Forsopo knowe || 3e pis vndristonding. Pat neipir fornicarer neipir 

Fol. 97 a 

vneiene filpe. neipir avarouse wreche. pat is seruage of ydols hap 

no heritage in pe rewme of Crist & God. Hau euer pou lustily 

treete' pe membris of pi body' azens pe resoun of pi soule.' pauue 

25 pou art a lecchour/ and perforsh schulde bope man & womman : 

lerne to kepe her body' in cleneness & in vertu' to worship of her

1 Vulg. Act. v. 42.

2 W. V. 'Forsoth ech day thei ceesiden not in the temple, and aboute 
housis, techinge and euangelisyng Jhesu Christ.'


5 W. V. 'Every man that seeth a womman for to couete hire, now he hath 
do lecherie by hire in his herte.'

6 Vulg. Eph. v. 5.

7 W. V. 'Forsoth this thing wyte 3e, undirstondinge that ech fornycauteur, 
or unclene man, or coueytons, that is seruage of ydols, (or mawmetis), hath 
not heritage in the kingdom of Christ and God.' 1388, 'For wite 3e this, and 
undurstonde, that ech letchour, or unclene man, or coueytouse, that serveth to 
mawmetis, hath not eritage in the kingdom of Christ and of God.'

a Augustinus, Epistola CC.XI 10 (Migne, tom. 33, col. 961).
God & not in soule brennyng desiris: as folkis pat knowynb no resun/ as seint Austin seip. * Dedit tibi deus potestatem per spiritum sanctum. ut membra tua teneas / surgit libido: * tene tu membra / noli exhibere membra tua. arma iniquitas pecato / noli armare adversarium tuum contra te / tene pedes. ne eant ad illi- 5 cita / libido surrexit: * tene tu membra / tene manus ab omni scelere / tene oculos. ne male attendant / tene aures: * ne verba libidinis libenter audiant / tene totum corpus tuum / tene latera. tene summa / tene yma / Quid facit libido? surgere nonuit. vincere nota bene non nonuit.' / Hec Augustinus de verbis domini. sermone XLIII.a 10

Fol. 97b God hapylyue to pee / powere: * bi pe Holi Goost / pat pou holde pi membris: * from passing of resoun / luste risip: holde pou pi membris / nile pou 3yue pi membris armour of wickednes to synne / arme not pin aduersarie a7ens pee: * to pin owene harme / Holde pi feet: * pat pei go not to vnseful pingis / Lust hap risen: * wiþ- 15 holde pou pi membris / holde pin handis. from alle felonye / wiþ/holde pin 13en. pat pei tent not to yuel / wiþ/holde lyn ccris: * pat pei heere not pe talis of leccherie / wiþ/holde al pi bodi / holde pi siþdis / holde hiz: / holde lowe / what can lust do? rise it can: * ouercum can it not ||

A7en pis comauademnet: * pe fende in hise membris / holdip a court as he seip: * of holi chirchis lawe / from oo weke to a n0pir: * for to correct synmars / and pere pei clepen bi name: * pe lechour & his feere / pat ledip pe liff in hoordam: * to ioyne hem to her penaunce: * pat is to walke pre market daies: * aboute pe 25 comune market / bareheed in her schirt / wiþ/outen hosen or

Fol. 98a schoon / & opir pre sundaies: aboute her pa-[ ]rische chirche / wiþ a tapir in her hond: * of a pound of wax / & go biforn pe parishe prest: * to bete hem wiþ a yeorde / Also stonding on her feet: * til pe messe be seide / & panne offre vp her candils: * to pe hige auer / 30 pe sumnour is ful bisii in al pis mene tym: * to rowne in her ccris: * & bidde hem aske grace / 'for 3e schal haue betir grace: * do bi my counsile: / Paie douz money from your purse / to my lordis almes / & 3e schullen fynde him gracions: * to relese 3oure penaunce/ * Panne pei take her leene hoppe / whanne pat pei ben 35 taxid / to contynne still in hoordam: * as pei diden biforn / 3he summe til her deep da: * so pat pis rent be paied: / Certis pis is

* Augustinus, Sermo CXXVI/III, cap. x (Migne, tom. 38, col. 719).
Capitulum .XII.

a cursid synne, \( \text{pat} \) ounre bischopis vsen / to maynten lechhours in her owene hous / & make hem her ordinarijs / \( \text{pat} \) laten synne to greet hire / for her lordis almes || Heere 3e what God seip to 3ou. Eze. xiiiio. *Sufficiant vobis omnia scelera uestra domus*

5 Israel oo quod inducitis filios alienos incircumcisos corde & incircumcisos | carne / ut sint in sanctuario meo. & pollutant domum Fol. 98b mem & offertis panes meos adipem & sanguinem / Et dissoluistis pactum meum in omnibus sceleribus uestris. & non seruastis precepta sanctuarij mei. & posuistis custodes observacionum mearum in sanctuario meo vobismetipsis. hec dicit dominus" 1\| \( \text{Pat} \) is to seie. Suffice \( \text{pei} \) to 3ou, hous of Isrel / alle 3oure greet felonyes / \( \text{pat} \) 3e vsen among 3ou / because \( \text{pat} \) 3e bringen in / alien sones / uncircumcisid in her herte / & \( \text{in} \) her fleische also / \( \text{pat} \) 3ei be in my sauntwary / & defoyle my hous / and 3e offren my loones / my blood & my grece / but 3e vndo my couenaunt / in alle 3oure foule felonyes / & 3e han not kept in dede / \( \text{pe} \) biddingis of my sauntwary / but 3e han sette \( \text{pe} \) wardeynes / of myn obseruances / \( \text{in} \) my sauntwarie / to 3oure owene avuantage / \( \text{Pise} \) pingis seip \( \text{pe} \) Lord God 2\| \( \text{Pis} \) is \( \text{pe} \) moral witt / of \( \text{pis} \) forseid sentence / hize prelatis of pe chircpe / schulde penk ynowe / of her owene greet synnes / for to yue a rekenying / aforn God at domesdai / & \( \text{pei} \) Fol. 99 a wolde wel avise hem / \( \text{pow} \) \( \text{pei} \) dide not sacre / \( \text{to} \) \( \text{pe} \) ordin of preshtood / vnclene men in body & soule / \( \text{pat} \) seken to be prestis / neipir in vertu ne in spirit / but for to lyue in lustis / \( \text{Pise} \) poluten Cristis chircpe / his fleische & his blood / & causen whi \( \text{pat} \) Goddis lawe / for her false court / Not cristen lawe. but cursid lawe / is holden among \( \text{pe} \) peple / \( \text{Pis} \) was not her couenaunt / at oo daies tyme / whanne \( \text{pei} \) hiyten feip & troupe / to swe Cristis steppis / \& kepe hise biddinis in hem silf / \& tche hem opir

1 Vulg. Ezech. xliiv. 6-9.
2 W. V. ‘3e hous of Yrael, alle 3our grete trespassis suffice thei to 3ou, for that 3e bryng yn alyen sones, uncircumcised in hert, and uncircumcised in flesh, that thei be in my sayntuarie, and defoule myn hous. And 3e offren my louys, fatnesse and bloode, and 3e undo my couenaunt in alle 3our grete trespassis. And 3e kepte not the preceptis of my sayntuarie and 3e han putte keepers of myn observers, in my sayntuarie to 3our self. These things saith the Lord God.’ 1838, ‘3e hous of Israel, alle 3oure grete trespassis. . . And 3e kepten not the commaundementis of my sayntuarie, and 3e settiden keperis of my kepyngis in my sayntuarije to 3ou silf. The Lord God seith these things.’
men || But now pei setten ordinarijs; for her worldly profite / pat heepen her purs wiþ money; of many soold synnes; But soulis pat God chargip hem wiþ; to haue cure ouer hem; and bring to pe blisse of heuene; as scheep vnto pe foold; pei charge not whepir pei synk or swynte; so pei monn regne as lordis; bus 5 alle pre astaatis; enfected in leccherie; fro pe lewid man to pe clerk; and noon amenden opir; and perfore pe Lord seip. |

Fol. 99b Iere. v. 'Saturavi eos & mechati sunt & in domo meretricis luxuriabantur / Equi amatores in feminas & emissarij facti sunt vnusquisque ad vxorem proximi sui hinniebat 1/ Numquid super 10 hijs visitabo dictum dominus & in gente 2 tali vlcisetur anima neta mea 3/ I haue fedde hem; & pei han don leccherie / pei han ben horrels; in pe comune bordel hous / pei ben as feers on wymmen; as hors ben on maris / & pei ben made stalowens; pat seruen of pat office / iche man waxiþ wood 4/ aftir his neibours wip; vpou 15 pise pingis I schal visite; seip pe Lord God / and vpou pis folk I schal venge my wise; seip pe Lord God 5/ ||

The VII. heeste ||

Pe seuenpe comandaund of God is pis. Exo. xxo. 'Non furtum facies 6/|| Pou schalt not do peef; Neipir knyžis; by 20 tirauntrie; Neipir prestis bi ypocrisie; Neipir comvnes bi stelp & robry; Three kinds of theft. 1 Of pe firste it is writen. Isaie io. 'Principes tui insideles socij furum' 7/ Pi princis ben vnfeipful; & felowis of peenes; alle pei louen ziftis; pei folowen rewardingis; pei deeme not rižt 25

Fol. 100a doome; | to pe modirles childe | pe cause of pe widowe; entriþ not to hem 8/ ||

1 MS. hinniebat.  
2 MS. genti.  
3 Vulg. Jer. v. 7-9 'Saturavi eos . . . Equi amatores et emissarii . . . Numquid super hiis non visitabo dictum dominus, et in gente tali non,' etc.  
4 MS. waxiþ waxiþ wood.  
5 W. V. 'I fulfildre them, and thei diden fornycaciaun, and in the hous of the strumptet thei diden leccherie. Horses loueres in to wymmen, and courseres thei ben mad; eche to the wif of his neyhebore neyçede. Whether upon these thingus Y shall not visite, seith the Lord, and in such a fole of kynde shall not be vengid my soule?' 1388, 'Y fillide hem, and thei diden awowtrie, and in the hous of an hoore thei diden letterich. Then ben maad horsis, and stalouns, louveris to wymmen; ech man neçede to the wip of his neibore. Whether Y schal not visite on these thingis, seith the Lord, and schal not my soule take veniaunce in siche a fole.'  
6 Vulg. Ex. xx. 15.  
7 Isaia s i. 23.  
W. V. 'Thi princes unfeithfull, felawes of theues; alle thei loonen ziftus,
Capitulum .XII.

Of pe secounde spekip Crist in his gospel. Ion. x. 7. 'Qui non intrat per hostium in ouile onium. sed ascendit aliunde; ille fur est & latro'  
He pat entrip not bi pe dore; in to pe foold of scheep, but come in bi anopir weye; he is a nyzt-peef & a day-
5 peef 2; pis is expounded in pe pridda commaundement ||

Of pe pridda spekip Poul. Ephe. iii. 6. 'Qui furabatur iam non furetur magis autem laboret vnasquisque manibus suis operando quod bonum est. vt habeat vnde tribuat necessitatem pacienti' 3  
He pat staale; steele he now no more / rapir trauiele iche man?  
10 wirching wi/h hise hondis. pat ping pat is good pat he mai whereof haue; to dele to him pat suffripp niede 4 / Lord if pei schullen be dampped; as pe gospel seip. Luk. xvi. 5. pat spenden not pe trewe gotun goodis / aftir pe forme of Cristis teching / Mat. xxv. 6 / where schal pei be punyschid pat wasten her owene  
15 or hiden her owene / & falseli steelen opir mennes? Seint Poul seip. I. Cor. vi.  1. 'Fures regnum dei non possidebunt' 7  ||  
| | Peuees Fol. 100 6 schal not weelde / pe rewme of God 8 / and in pis ben conteyned / pe pre forseid steelyngis / But sipen pat God alle pingis hap ordeyned / in noumbre. heijt. & mesure, as pe wise man seip.  
20 Sap. xi.  1. 'Omania in mensura & numero & pondere disposuisti' 9  ||  
| | Who pat falsip ony of pispe pre / or falseli vsep hem / he is a peef & worpi peyne / as pe wise man seip.  Prou. xi. 1. 'Staturia dolosa abhominacio est apud deum pondus equum voluntas eius' 10  ||

folewen ...; to the faderles child thei demen not; the cause of the widewe goth in to them.' 1388, 'Thi princes ben unfaithful, the felowis of theuy; alle louen siftis, suen meedis; thei demen not to a fadirles child, and the cause of a widewe entrith not to hem.'

1 Vulg. Joh. x. 1.  
2 W. V. 'He that cometh not in by the dore in to the fold of the sheep, but stieth up by another weye, is nyzt thef and day thef.'  
3 Vulg. Eph. iv. 28 'Qui furabatur iam non furetur; magis autem laboret, operando manibus suis,' etc.  
4 W. V. 'He that staal, now stele not; more forsoth trauiele he in worchinghe with his hondis that that is good thing, that he hawe whereof he schal 3yye to a man suffringe niede.' 1388, 'He that staal, now stele he not; but more tranele he in worchinghe with hise hondis that that is good, that he hawe whereof he schal 3yye to niedi.'  
5 Vulg. Luc. xvi. 10-12.  
6 Vulg. Matt. xxv. 29, 30.  
7 Vulg. I Cor. vi. 9 'Iniqui regnum dei,' etc.  
8 W. V. Wickide men schullen not welde the kingdom of God.'  
9 Vulg. Sap. xi. 21.  
10 Vulg. Prov. xi. 1.
A trecherous. pat is a fals balaunce: is abominacioun anenst God: an euene weijte: is pe Lordis wille1 as it is seide. Leuit. xix. 'Nolite facere iniquum aliquid in iudicio in regulas. in pondere. in mensura. statera ista & equa sint pondera. iustus modius. equusque sextarius / Ego dominus deus nester2 || Nile 5 

3e do any ping vnevenli: in ony of pise foure: In doome. in rule. in weijte. in mesure/ Loke pi balaunce be inst: & pi wickidis euene/ Loke pi buschel be inst: & pi mesure euene/I am youre Lord God3 ||

Azen pis comandeement/ pe fende wi\b his cautels/ hap whilid 10 in to | pe chichre: many strong peeues/ pat don steele bope nyzt & dai: & zit pei ben not hangid || But God hap ordeyned for hem/ gallons in helle/ & pei pat peere ben ones hangid/ schal neure be deluyered || But pei pat hangen on mannes gallows/ bi iugement of pis world: often bi pis schameful deep: & by verry 15 repentaunce/ ben saued from pe endeles Payne: & so was pe peef/ pat hangid on Cristis rist siyde: in tyme of his passiouw || But pei pat fallen bakwaide: & may not se her fal/ pei hang on Cristis left siyde: in perel of her soule/ from whom Crist turnep his graciouse face as pe prophete seip/ spekyung wi\b pe moupe 20 of God/ to pise forside peeues/ Isaye. lix. / 'Iniquitates vestre diuiserunt inter vos & dominum vestrum & pecca vestra abscon-derunt faciem eius a vobis. ne exaudiret. manus enim vestre plene sunt sanguine & digitii vestri iniquitatem'. labia vestra locuta sunt mendacium, & lingua vestra iniquitatem fatur3 || 3oure wickidnes 25 hap made a denorse/ bitwixe pe Lord & you/ & 3oure synnes han 

Fol. 101 b hidde | awey/ his graciouse face from 3ou/ pat he schuldle not heere 3ou/ whomse 3e crien vpon him/ forsope 3oure handis ben ful of blood/ & 3oure fylgers ful of synne/ 3oure lippis han spoken lesing/ & 3oure tung speki\b wickidnes || 6 Pe face of God is here 30

1 W. V. 'A trecherous we\e abominacioun is anent God: and an euene weijt the wil of hym.' 1388, 'A gieliful balaunce is abominacioun anentis God: and an euene weijte is his wille.'
2 Vulg. Lev. xix. 35, 36.
3 W. V. 'Nyle 3e do eny wickid thing in dome, in rewle, in weijt, in mesure; rist balaunce, and even ben the weijtis, ryst bushel, and even sextarye; Y the Lord youre God.'
4 MS. iniquitati\b.
5 Vulg. Isaias lix. 2, 3.
6 W. V. '3oure wickidnesse deuydelen betwee 3ou and 3oure God, and 3oure synnes hidden his face fro 3ou, that he ful out here not. Fosotho youre hondis ben defoulid with blod, and youre fingris with wickidnesse; youre lippes
Capitulum XII.

taken for his grace in mannes mynde. In anopir place it is taken for Cristis incarnacion, \& in anopir place it is taken for the glory of God. in his everlasting maeste. And pise pre ben turned away \& pise forside spoylours \& cause whi he 5 prophete seip, ben pise twoo pingeis. Her handis \& her syngeris ben ful of blood and wickidnes \& vpon pis seip Parisiens \& Qui aut furto aut vi aut fraudae possidet vnde pauperes ali deberent pauperum sanguine manus habet pollutas. Who pat haf eipir bi peef as robrie. eipir bi strengpe. as tirauntrie. eipir bi fraude 10 or gile as ypocrisie. po pingeis of pe whiche pe pore ovid to be norisichid, he haf his handis pollutid. in pore mannes blood \& who pat clopigh him wi\& Suche goodis. or fedip him wi\& Suche goodis. or reip vp biltyngis wi\& Suche gooten goodis. panne is he cladde in pore mannes blood. panne is he fedde wi\& pore mannes blood. 15 blood. panne groundep he is hilding in pore mannes blood. 16

Summe men seyn it is no synne. to take what pat men wole 3yue hem \& summe seyne pei wole spende her goodis. pei pei haue moost deucio\&n summe morteisen hous. lond. watri. \& wood. in to deed mannes hondis \& To you we asken pis questioun. 20 what profitip pe hand? wi\&bouten syngeris \& pe syngeris. wi\&bouten hand? If se mowen seig pat eipir of hem may worche his werke wi\&bouten oipir to mannes profite. panne mai seie pat deucio\&n mai profite wi\&bouten discricou\&n. \& ellis not \& for pus it is written. Cant. v. 1. 'Manus mee stillauerunt mirram. \& digitii mei mirram probatissiam.' 25 Deyviont without discretion profits not.

Pise ben pe wordis of a trewe soule. myn hondis hap droppid mirre \& my fingeris moost proved mirre. vpon pis seip seint Bernard. 'Deucio sine discrecione. vacue iacet \& discrecio sine deucione precipitat. felix est cui neutra deest.' | Deucio\&n wi\&bouten discreciou\&n. liep voide \& doijp no Fol. 102b speeken leising and youre tungue wickenesse speketh.' 1388, '3oure wickidnesse han departid bitwixe 3ou and 3oure God, and 3oure synnes han hid his face fro 3ou, that he shulde not here. For whi 3oure hondis ben defaulid with blood, and 3oure fingris with wickidnesse; 3oure lippis spaken leesyng, and 3oure tungue spekith wickidnesse.'

1 Vulg. Cant. v. 5 'Manus meae stillauerunt myrrham, et digitii mei pleni myrrha probatisima.'

2 W. V. 'Myn hondis droppeden mirre, and my fingres ful of best proved myrre.' 1388, 'Myn hondis droppeden myrre, and my fingris weren ful of myrre moost proved.'

3 MS. ventra.

Such thieves do not serve God,

good / discrecioun wiþouten deuocioun: prowþ pown heeldigis /
he is blessid: pat wantip neipir of pise / Loke what it profitip to
haue Crist in manhod: wiþouten his godhood? or to haue a bodi? wiþouten a soule? or to haue feip in worde: wiþouten dede? or
to haue pe letter: wiþouten vndirstonding? or to haue a launp 5
wiþouten oyle? So profitip deuocioun: wiþouten discrecioun /

Summen hit bisien hem: to mayntene pis þeef & seyn: Pise
men pat 3e marken: ben good prechours. þei ben deuoute preiars: & algatis amonge hem: God is faire serued ||

I As to her preching: Crist answerp & seip. Mat. viiò. Luk. 10
11 xiiò¹/ Multi dicent mihi in illa die. Domine. Domine. nomine 
în nomine tuo prophetanimus & în nomine tuo demonia eieicimus
& în nomine tuo virtutes multas fecimus? & tunc consiûtor illis
quia nunquam novi vos? discidete a me omnes qui operamini
iniqutatem? || Manye schal come to Crist: & seie to him in þe dai 15

Fol. 103 a of doome || Lord, han not we | prechid in þi name & casten
out deuélis in þi name. & wrouȝt many vertues in þi name / Seint
Austin seip. þe Lord schal not denaye þis? for who euer þe
prechour be: ðe deuoute heerer may wynne him mede; but he schal
knowe þe he is neuer. þat is to seie. 20
I apprond neuere þoure werkis: goo fro me alle 3e þat wirken
wickidnesse² /

II And as to her preiars. seint Austin seip in a book þat he
made ðe of mounkis liþf: It profitip not to preie. & late þe lond lie
leie/

III And as to her faire serviseÁ: it is seide aforu: þat God is no
where faire serued. but þere as his lawe is faire kept of þe peple ||

But in þise preÁ: þei disceyuen þe peple of her bilene / þei robben
hem of her vertuÁ: & þei spoylen hem of her goodisÁ as it is writen.
Miche. iiiò. ¹ He dicet Dominus super prophetas qui seducent 30
populum meum qui mordent dentibus suis & predicant pacem & si
quis non dederit in ore ipsorum quipiam sanctificant super cum
Fol. 103 b prélíum propterexa nox ³ erit ubois pro visione | & tenebre vobis pro

¹ Vulg. Matt. vii. 22 ; Luc. xiii. 25-27.
² W. V. 'Many shul say to me in that day, Lord, Lord, whether we han
not prophesied in thi name, and han cast out deuélis in thi name, and han
don many vertues in thi name? And than Y shal knowliche to hem, For
I knewe you neuer: departe awey fro me, 3e that worchen wickidnesse.'
³ MS. vox.
diuinacione\textsuperscript{1} | Pise pingis seip pe Lord vpon prechours: pat disceyuen my peple as wi\textsuperscript{2} her preching\ & pat biten wi\textsuperscript{2} her teep\ as for her preiyn\ & prechen pees: as for her faire seruyng\ & who pat wole not yyne sumwhat? in to pe mou\textsuperscript{1} pe of hem. pei 5 halowen bataile vpon him: perfore pe Lord seip. Nist schal be to you for your se vision\ & dereknes for your diuinacion\textsuperscript{2} Pise wole be meke\ wi\textsuperscript{2} outen dispite\ & pore\ wi\textsuperscript{2} outen defaut\ wel clad\ wi\textsuperscript{2} outen bisines\ diligatli fedde\ wi\textsuperscript{2} outen trauelle\ whili flatirars\ to hem pat pei bigilen\ yuel-willi traitous\ to 10 hem pat pei haten\ hasti pursuar\ of hem pat pei schaundren\ soore bitars\ as doggis\ descyuable\ as foxis\ proude\ as lyouns\ enviusse\ as addris\ wipouten forpe\ as scheep\ wipynue forpe as raueisiching wolves\ Pei wole be ingis\ wipouten autorite\ & at pe laste\ false accusars\ & wanting al vertu\ & perfore pe wise 15 man seip. Prou. vi\textsuperscript{3} pat pe Lord bope hatip\ & wlatip him. Fol. 104a pat sowi\textsuperscript{b} discorde among neizbours\ pise ypocritis wole suffre no darte of correcciouns to prille hem\ but in iche synne pat pei done\ pei leien forpe pe bockelere of proude defence\ & whanne ony of hem is blamed for his wickidnes pei wile not paune anoone\ penk 20 hou bei amende it\ but he seekip bisili helpe\ hou bei mai defende it. Hec Gregorius. li. xxx.\ De .VIII. heeste || De eistip comauement of God is pis. Exo. xx.\ 'Non loqueris The Eighth Commandment contra proximum tuum falsum testimonium\textsuperscript{4} Pou schalt not 25 speke fals witnes szens pi neibour/ Neipir for ziftis taking/ Neipir for mannes stering/ Neipir pi sif in synne excusing/ Of pe firste it is writen. Isa. v.\ 'Ve qui iustificatis impium Three kinds pro muneribus\ & iusticium insti autism ab eo\ pro futuro\ woo to you pat iustifien\ pe wickid man for ziftis\ & take awaye pe riztwisenes of 30 pe iust man\ for he mai not paye\textsuperscript{6} ||

\textsuperscript{1} Vulg. Mich. iiii. 5, 6.
\textsuperscript{2} W. V. 'These thingis saith the Lord on the prophetis that disceyuen my peple, & bitten with her teeth, and prechen pees; & if eny man shal not seve in the mouth of hem enything, thei halewyn batyle on hym. Therefore nist shal be to you for visioun, (or prophecie), and derknessis to you for dyuynacioun.'
\textsuperscript{3} Prov. vi. 19.
\textsuperscript{4} Vulg. Ex. xx. 16.
\textsuperscript{5} Vulg. Isaia v. 23.
\textsuperscript{6} W. V. 'Wo that iustifien the unpitus for ziftes, and the riztwisenes of the riztwyse pe taken awey fro hym.' 1388, '3e iustifien a wickid man for ziftis, and 3e taken awei the riztwfulnes of a iust man fro hym.'
Of þe seconde spekip þe wise | man? Prou. xix. 5 'Falsus testis non erit impunitus: et qui mendaciam loquitur peribit' \[1\] | A false witnes-serer: schal not be vupunyschid & he þat spekip lies: schal perische \[2\] Ps. v. 0. 'Perdes omnes qui locuntur mendacium' \[3\] Lord þou schalt leese alle poo. þat speken leising for þe wise man 5 seip. Sap. io. \[4\] Pe moupe þat liep: sleeþ þe soule / and perfor seip Crist. Ion. viii. 0. 'vos ex patre diabolic estis &c.' \[5\] Pat is to seie. 5e liears: ben sones of þoure fadir þe deuel / & þe wil do þe desiris of þoure fadir / He was a mansteere fro þe bigynnyng: for he stood not in troupe. for troupe is not in him: whanne he spekip 10 leising: þe spekip of his owene autorite: for he is a lier: & þe fadir of leising \[6\] Of þe pridde spekip þe prophete Ps. exli. 'Pone domine custodiam ori meo &c.' \[7\] Lord putt þou warde to my moupe: & a doe of circumstaunce to my lippis: bowe þou not my herte: in to þe 15 wordis of malice: to excussaciouns to be excusid in synne \[8\] for þe wise man seip. Prou. ii. 'Qui letantur cum male fercerint & exultant in rebus pessimis puniantur.' \[9\] Pat is to | seie. Þei þat maken myry: whanne þei han done yuel: & ioyen in werst pinges: be þei punyschid wiþ eendles peyne \[10\] Azen pis comaundernent: þe fende wiþ his cautels: hap 3ouue leue to. XII. men: for twelve grotchis: to passe forge on a quest: azen a riȝtwise blood: & seie a false witnesse: þat þe man

1 Vulg. Prov. xix. 5 'Testis falsus non erit impunitus, et qui mendacia loquitur non effugiet.'

2 W. V. 'A fals witnesse shal not ben unpunished: and he that leising speketh, shal not ascapen.'

3 Vulg. Ps. v. 6.

4 Vulg. Sap. i. 11.

5 Vulg. Joh. viii. 44.

6 W. V. '5e ben of the fadir, the deuel, and 5e wolen do the desyris of 3oure fadir. He was a mansteere fro the bigynnyng, and in treuhte he stond not; for treuhte is not in him. Whanne he spekith a lesinge he spekith of his owene thingis; for he is a liere, and fadir of it.'

7 Vulg. Ps. exli. (A. V. Ps. exli. 3).

8 W. V. 'Pute, Lord, warde to my mouth; and a doe of circumstaunce to my lippis. Bowe thou not doue my herte into the wordis of malice; to ben excusid excussaciouns in synnes.' 1388, 'Lord, sette thou a keping to my mouth; and a doe of stonding aboute to my lippis. Bowe thou not myn herte in to wordis of malice; to excuse excusing is in synne.'

9 Vulg. Prov. ii. 14 'Qui letantur cum male facerint, et exulant in rebus pessimis.'

10 W. V. 'Thei hat gladen, whan thei doon euele, and ful out iosen in werst thingus.' 1388, 'Whiche ben glad, whanne thei han do yuel, and maken ful out ioye in worse thinges.'
is ghti \& anoon he schal be deed: pou3 it were Crist him sif || In pis pe fendi membris: grounden hem on Isabell: III. Re. xxio.1 for sche sent lettris: in pe name of Acai: aseelid wi3 hys synet: to iourous of pe couentre: \& chargid hem pat pei schulde cheese? 5 twoo men of Belial sones: pat my3t seie fals witnes: a3en pe knyzt Naboth: pat he hadde waried: bope God \& pe kyng: and by pis false witnesse: pei slouen pis giltes knyzt || Certis so in oure daies: who pat medi3 pise illuars: pat ben pe sones of Belial: \& fals questmongars: he may slee \& he may saue: pus fals were neuer pei Lewis || For whanne tweie oodle prestis: pat breuned in lecchere: of pe womanman Susan: as pe story tellip: | Daniel. Fol. 105b xiiiio.2 And sche wolde not consent: to do her foule lust: panne pei 30un a sentence: of her fals witnesse: wherbi sche was iugid: worpi to pe deed: As sche was ledde to pe fire: sche made hir deouete preiere: \& panne God rerid vp: pe herte of a song man: pat was elepied Daniel: \& he renokid her doom: \& repreued pise oodle prestis: of her false witnes: so pat Goddis awangel: wi3 a scharp swerid: slow3e hem for her false doome: in s3t of alle pe peple: \& pei preised God almy3ti: of pis faire delauntere'|| How schulde ze iourours: scape pe fire of helle: pat for a litil money: wole dampne ze reck neuir whom: \& diserite trewe eiris: of her iust eritage: For poo pat wole not seie pe troupe: but if pei take mede: sellen Crist pat is troupe: \& ben werre pan Iewis || Pei slouzen him whanne he cam to die: but now he regnep vnneedli: 25 where schal panne 3oure payne be: pat wole seie false witnes: for to cacehe a vauntage: of sum worldli wynnyng: 3e selle 3oure silf bope bodi: \& soule: in to pe fendi seruysce || Fol. 106a 3it may we se more cumberauntere: of pe fendi worschyng: for nota per is noon officere: temporal ne spirituel: pan he is redi whanne and bribes demanded by all officers both temporal and spiritual, anoon: \& ellis pei schal no pees haue: from gremouscear oppressyng: as is takyng of her beestis: wi3 corn \& opir vitails: \& opir payment gete pei noon: but a whit stik: til pei haue loost half on half: wi3 myche more trauceile || Lord! if pat 3e markid wel? 35 what Ietro seide to Moyses: Exo. xviiio.3 soone 3e schulde amende pis mys: \& ellis 3e ben vnecurable || Ietro counseyled Moyses: pat he schulde wiseli ordeyne: mi3ti men pat dredden God || in

1 Vulg. 3 Reg. xxi. 8–11.  
whom was very troupe & pat hatid anarice: wiþ alle hir cursid braunchis & þei schulde hane office: in rulyng/vndir Moyses: Moyses consentid: & wrougt aftir his counseile: perfore pees: welpe. & grace regned in hise daies || Rere vp ȝoure wittis ȝe princes: & lordis in þis world: & se hou kingJosaphat: chargid 5

Fol. 106b to hise officeris: II. Para. xixo. | 'Constituitque iudices terre in cunctis ciuitatibus iuda precipiens eis. videte ait quid faciatis/ Non enim hominis exercetis iudicium sed domini. Et quodcumque iudicaveritis in vos redundabit/ Sit timor domini vos vobiscum. & cum diligencia cuncta facite/ Non est enim a priori dominium nostrum 10


Fol. 107a trewel: & iche a man his freedam: to serue God in vertu: | Þanne were þis good gouerneunce: & sauyng of þe rewme: In pees. in

\(^1\) Vulg. II. Para. xix. 5-7.
\(^2\) W. V. 'And he sette domesmen of the lond in alle the strengthened citees of Juda, by alle placis. And commaundyng to the iugis, Seith, he seith, what ȝe done; forsoþe ȝe enhaunten not dome of man, bot of the Lord; and what euer ȝe shal demyn in to þou it schal redoundyn; be the drede of the Lord with þou, and with diligence alle thingus doith; forsoþe ther is not anentis the Lord oure God wickidnesse, ne acceptyng of persoones, ne couetise of þifitis. And Josaphat in Jerusalem sette Leutyts, and prestis, and princes of the meynees of Yrael, that dome and the cause of the Lord thei schulden demyn to the dwellers of it.' 1388. 'And he ordynede iugis of the lond in alle the strengthid citees of Judia, bi ech place. And he commaundide to the iugis, and seide. Se ȝe, what ȝe doen; for ȝe useþ not the dome of man, but of the Lord; and what euer thing ȝe demen, schal turne in to þou; the drede of the Lord be with you, and do ȝe alle thingis with diligence: for anentis ȝoure Lord God is no wickidnesse, nether takynge of persoones nether couetise of þifitis. Also in Jerusalem Josaphat ordeyneide dekenes, prestis, and the princes of meynees of Israel, that thei schulden deme the dom & cause of the Lord to the dwellers of it.'
welpe. in euery astate as prestis. knytis & comunes for pese seip
Crisostom. om. I. 'Notandum quod quicumque regnum placuerunt
deo ducis regnauerunt & prosperati sunt & inimicos eorum
humiliumit deus sub eis / Quotquot autem maligne gesserunt velo-
citer & a regno & a uita cum anara morte percisi sunt & humiliauit
eros deus sub inimicos eorum' a || Pat is to seie. It is to note pat
who of kyngis han plesid God / pei han regned pe lenger & pei
han welpi. & God hap lowid her enemes vndir hem / Forsope
als many as han don wickidli / pei han ben kyt vp hastili / bope
10 from her rewme & from her lijf / wi/d a bittir deep / & God hap
lowid hem / vndir her enemes praldom ||
|| pe nynpe heeste ||

The nynpe comauandement of God is pis. Exo. xxo. Deutx. vro. The Ninth
Command-
'Non concupiscis domum proximi tui' b Pou schalt not coneite pe
ment.

15 hous of pi neibour || In pe seuenpe heest God forbedip / pe vnleful
takyng of opir mennes goodis / & so in pat he refreyneip / pe vnskil-
fulnes of mannnes deede / But in pis heest God forbedip / pe Fol. 107b
coueitise of vnleful taking / & in pat he refreyneip / pe vnordinat
appetite of mannnes desire / namli in alle pe pingis. / pat ben
20 vnmoveable / pat is to seie. pat moun not move hem sile / bi her
owene myst from oo place to anopir / as ben hous. lond. gold. &
suche opir like to pise ||

And pis vicianse coueitise / if it be conteyneyd / growi/d to deep
of pe soule / from pe roote of mannnes herte / for whanne pe wille
25 hap consentid / to do pat ping pat God forbedip / pouip pe deede
folowe not a stif / in outward sitt of mannnes doome / & no ping
letti/p to do pe deede / sane wille mai not as it wolde / thane pe
soule is deed goostli / wi/pyrone pe hous of pe bodi / And pis deep
is signified / bi a persoones dou5ti / pat was deed wi/pyrone hur
30 fadris hous / & Crist bi myracle 3aue hir lijf / Mat. ixo. / Mar. vo.
LuK. viiio.2

Summe norischi her coueitise / til it spring vnto a deede / as a
careyn opunly deed / pat liep bi pe weye enfecting pe peple / and
pis is taust in pe widouse sone / pat was born deed on a beere/

1 Vulg. Ex. xx. 17.
2 Vulg. Matt. ix. 18-26 ; Marc. v. 22-43 ; Luc. viii. 41-56.

a S. Ioan. Chrysostomus, Homilia I (Opera, ed. 1547, tom. ii, col. 721).
Fol. 108a without he zatis of pe citee: for to putt him in his graue\footnote{1 Vulg. Luc. vii. 11-15.} 

Crist rerid him bi his myrrcle: 

\& saue him azen to his modir 

Summe feeden her foule coueitise: wi\footnote{2 Vulg. Joh. xi. 1-46.} lust \& lykyng \& delectacioun in pouzt. in worde. \& in werke: \& pis is moost abhomynable: for it was schewid in Lazarus: Ion. xi.\footnote{3 Vulg. Ecclesiasticus xviii. 30.} pat lay deed foure daies in his graue: \& Crist bi miracle to turne pe Lewis: rerid vp his bodi \& saue it pe spirit 

Alle pis pe ben azenst pis heest of God: \& ben worpi endlesse peyne: but if God poru his graciouslys mercy: move hem to vertu 

\& to verry pennaunce: pat ben deed in pis forside foule coueitises: pat is to seie. in coueitise of herte: \& dede. \& of custum: \& perfore pe wise man. Ecc. xviii.\footnote{4 W. V. 'After thi lustis go thou not.' 1388, 'Go thou not aftir thi coueitises.'} Post coezipiscacias tuas non eas: Go pou not awey fro pi God: aftir pin owene coueitises: \footnote{5 W. V. 'Thou shalt not take, and ouerbere the teernes of thi neijbore, the whiche han maad rather men in thi possessioun, that the Lord thi God schal 3uye to thee.' 1388, 'Thou schalt not take, and turne over the teernes of thi neijbore, which the formere men settiden in thi possessioun, which thi Lord God schal 3uye to thee.'} Lord hou schulde he kepe him from a viciouse dede: pat doip not out of his herte. pe coueitise perof? Certis it is as vnpossible: as to saue pat hous from brennyng: pat pou settist on fire: wi\footnote{6 W. V. 'Go thou not aftir thi coueitises.'} pin owene handis: A weede may not be distried: but \| if pat delictable coueitise of synne. be pullid out of pe herte: for if pe abide ony part of pis foule coueitise: vndrawen vp in pe herte: \footnote{7 Vulg. Deut. xix. 14.} anoon aftir come\footnote{8 W. V. 'Thou shalt not take, and onerbere the teernes of thi neijbore, the whiche han maad rather men in thi possessioun, that the Lord thi God schal 3uye to thee.' 1388, 'Thou schalt not take, and turne over the teernes of thi neijbore, which the formere men settiden in thi possessioun, which thi Lord God schal 3uye to thee.'} perfor deidis. peeft. false purchase: \& suche opir: \& perfor seide Moyses: vnto pe children of Israel: Deut. xix. 'Non assumes \& transferes terminos proximi tui quos fixerunt priores tui in possessione tua quam dominus deus tuus dabit tibi.' \footnote{9 W. V. 'Go thou not aftir thi coueitises.'} 

\| pat is to seie. pou schalt not take. ne pou schalt not passe pe termes: \footnote{10 W. V. 'Thou shalt not take, and ouerbere the teernes of thi neijbore, the whiche han maad rather men in thi possessioun, that the Lord thi God schal 3uye to thee.' 1388, 'Thou schalt not take, and turne over the teernes of thi neijbore, which the formere men settiden in thi possessioun, which thi Lord God schal 3uye to thee.'} or pe boundes of pi neijbore: \footnote{1 W. V. 'Thou shalt not take, and ouerbere the teernes of thi neijbore, the whiche han maad rather men in thi possessioun, that the Lord thi God schal 3uye to thee.' 1388, 'Thou schalt not take, and turne over the teernes of thi neijbore, which the formere men settiden in thi possessioun, which thi Lord God schal 3uye to thee.'} \footnote{2 Vulg. Joh. xi. 1-46.} pe which pin elderis han sett \| in pe whiche possessioun: pat pe Lord pi God schal 3uye to pee: For who pat takip awey his neijbors gronde: pat is to seie. lond or place. wood or water. corn or grasse. in felde or in toune. poru: ony of pise forside coueitises: he stondip in pat auresid of God \& his
Capitulum .XII.

lawe/ for þus it is written. Deut. xxvii. 17. 'Maledictus qui transfert terminos proximi sui' 1; Cursid be þat man or woman. þat passiþ þe boundis of lawful measure þ bitwene her neibours & hem 2 /

5 Azen þis comaundement þe fende wiþ hise cau-þ-tels/ hæp largid þis couetise / to alle þre astatis / þat vnnenþ ony man. takip ony hede. þou þat he cum bi good. so þat he were riche

Comunes han purchasis / at anticristis procatour / to be fermours of þe chirche / for couetise of wynnyng / and bi þis parischens / ben brouht in many custumes / þat stroyen pees & norisken baate / & quenchen Goddis lawe / But who þat euere seip or biddip / bside Goddis wil/ þat is not proued in holy writ / & opunli declarid / þe is a false wisnesar / & doþi cursid sacrilege / and so seip seint Austin / 'Cum dominus dixit in evangeli. ego sum veritas. & non dixit ego sum consuetudo. itaque veritate manifestata veritati cedat consuetudo / Petrus qui circumseidebat cessit Paulo veritatem predicanti / ergo cum christus veritas sit magis veritatem quam consuetudinem sequi debemus quia consuetudinem racio & veritas semper exclusunt.' a/ whanne þe Lord God hap seid in his nota bene 10 gospel. I am troupe. & he seid not. I am custum / þanne whanne troupe is schewed. custum mut nede þyue stede to troupe / Petir þat circumcident. consentid to Poul. prechinge þe troupe / þefor sijen / Crist is troupe / we owe Miche more to sve troupe þan Fol. 109 b custum / for euere-more resoun & troupe / schullen exclude custum /

25 and whanne resouns & troupe. excluden þise fermours. & alle her false custumes / þe is a verru membre of þe deuel. þat mayntenep þe contrarie / & makiþ þe hous of Iesu Crist / þe commune schopp of marchaundise ||

But lordis here ben more to blame / þat schulde chastise þis synne / for summe ben fermours hem sylf / & sauoure for couetise / þat þe persun schal haue leue / to lie in grooti placis / as an hogge in þe myre / & leeue his cure vnkept || þe lordis in þise daies / ben þo smyten wiþ couetise / þat þei holden false gooten 30 nota

1 Vulg. Deut. xxvii. 17.
2 W. V. 'Cursid that overerith the teernes of his neibore.'

* Augustinus, De Baptismo contra Donatistas, Lib. III, cap. vi-ix (Migne, tom. 43, cols. 143, 144); Gratian, Decreti Pars Prima, dist. viii, cap. vi (Migne, tom. 187, cols. 46, 47).
Persecucioun

goodis. aëns her owene conscience / and feele sipes reuer strong hand. armyd in wickidnes / to kille men bope sloping & wakynge to encrese her lordechipis || Kyng Acab for couetise. of Nabathis vnynarde. pat he desirid for to haue had. aëns pis knyztis wille /

Fol. 110a leide him gronyng on his bedde. & wolde taste | no mete. for 5 Nabath seide he wolde not chaunge. ne selle his kynde eritage || But Iezabel pat wickid quene. yane pe kyng suche counseile. pat pei kesten pis manes deep. bi a fals scalaundir. & pis pei brouzten him to an eende. & rejoyced his vnynerde. God sent worde to Acab. & to Iezabel. bi pe prophet Hely. pat for pei hadden do 10 pus cœurencel. aëns his cœaundement. her blood schulde be schadde on pe erpe. & houndis schulde lik it. / And moreouere. God took veniaunce. for pis grenouse synne. vpon pe seed pat cam of hem. in to pe priddre. & pe fourpe generacion. / And if pat we tooke hede. hou lordis han slayn iche opera. in scheidng 15 her blood in pe felde. for cœurencise of lording. we schulde not woundir pou. Goddis hand. be strecchid ouere his peple. / to smyt wiþ veniaunce as he doip. & no man may avoide it. / and if pou wilt wite. what is pis veniaunce. God seip bi pe prophetes.

Fol. 110b Ose. iiiio / pat his veniaunce is. whanne he | wiþdrawip his 20 chastising. & pe 3erde of amending. / and suřrïp his economes to regne in her synne. to her deep day. / & efter to dampe hem bodi. & soule. euer wiþouten eende. / And to pis acordip Gregory. in his economes vpon Iob / 'Deus quibus dam hec parct. vt in eternum feriat.' || Pat is to se. In pis liijf to summe God sparip. pat he 25 may Smyte hem wiþouten ende. / and Iob seip. xxxio. 'Quare impi viuunt subleuati sunt confortatique diuiciis / semen eorum peramanet coram eis propinquorum turba. & nepotum in conspectu eorum domus eorum secure sunt & pacate & non est virga dei superillos. Bos eorum concept & non abhorsit. vacca peperit & non est privata fetu 30 suo || Egrediantur quasi greges paruuli eorum. & infantes eorum exulant1 lusibus. tenent timpanum. & cytharam. & gaudent ad sonitum organi / Ducunt in bonis dies suos. & in puncto ad nota inferna descendunt.2 || Pat is to seie. whi lyuen wickid men avauncid & confortid in richessis. pe seed of hem dwellip biforn 35

Fol. 111a hem. & pe company of ny3 | frendis & cosynes in her sijt. / her housis ben siker. & pe 3erde of God. pat is clepid his chastising:

1 MS. exultaut.

is not vpon hem | Her heekfar conseyned \* & kest not hir fruyt
or tymne | Hir cow bar hir fruyt \* & was not braft pe profit of hir
wombe | Her striplyngis gon afor ny \* & flosis of beesis \* and
her zonglingis ioyen \* in pleyes & in games || Pei holden pe tymbur
5 \* & pe harp \* & pei ioyen at pe sonde of pe organ \* Pei leden her
daies in goodis. \* pat is to seie. in helpe \* & in welpe \* & in worldli
worship \* & sondenli in a poynt \* pei discenden or gon dow to
helli
1\* | But a\*enwarde \* Salomon in his proverbis. iii\*\* | And
seint Poul to pe Hebre. xii\* \* & And seint Ioh in his apocalips. iii\*\* | 10
sey \* pat God repreuep \* & chastisip \* alle hem \* peat he louvep \* &
resceyuep to blisse \* And pefore seip Iason. II. Macha. vi\*\*.

\* Multo tempore non sinere peccatoribus ex sententia agere sed
statim velciones adhibere magni beneficij est indicium \* || Pat is to
seie. It is a greet token \* of greet goodnes \* not to suffre long
fol. 111b

15 tymne synners \* of her wickid purpose \* to swe her owene foly \* but
some put to hem \* merciful chastisement \* forsope pe Lord dope
not so wi\* his chosun \* as he doip wi\* alien naciouns \* pat is.
\* po\* peat he forskip pour3 her disereyng \* & castep hem out of his
si3t \* whom he abidip pacientli \* to punysche hem at pe fulle in
20 domesday \* forsope he hap not ordeyued so \* to punysche hem peat
he louvep \* but he chastisep hem pacientli \* & aftir rescyeup hem
to his gracieuse mercy ||

But prestis in pis couetise \* moost greuen her God \* for pei ben
III. Among

the clergy.

1 W V. 'Whi thanne unpitos men liuen, and ben rered up, and coumfortid
with richessis? The sed of hem abit stille befor hem ; and the cumpanye of
neeth men, and of cosynes in the sijte of hem. The housis of hem ben sikere,
and pesible; and the yerde of God is not upon hem. The oxe of hem con-
ceyued, and bar not abortif; the kow bar, and is not prived the fruit. The
little childer of hem gon out as flockis; and the faunisis of hem gladen out
with pleies. They holde the timbre, and the harpe; and ioyen at the son of
the orgne. Thei leden in goodis ther dajas; and in a point to helli thei
go doun.' 1388, 'Whi therfor lyuen wickid men? Thei ben enhaunsid, and
comfortid with richessis. Her seed dwellith bifor hem; the cumpenny of
kynesmen, and of sones of sones dwellith in her si3t. Her housis ben sikur,
and pesible; and the yerde of God is not on hem. The cow of hem conseyned
and calvede not a deed calf; the cow caluyde, and is not prived of hir calf.
Her little children goen out as flockis; and her yonge children maken fulli
loye with pleies. Thei holden tympan, and harpe; and ioyen at the son of
orgun. Thei leden in goodis her daies; and in a point thei goen doun to
helli.'

4 Vulg. Apoc. iii. 19. 5 Vulg. 2 Macc. vi. 13.
Persecucion?

autors of pise synnes: pat we han seide afor/ Pei seyn pat pei han a lawe: pat pei clepen hem sylf/ fredom of holi chirche: pouz it be bondage of pe deuel/ & bi pis pei may purchase: out of pe seculere hand/ 2he al her lijflood if pei myzt wynne it: bi oo weie or bi opir/ & what pei wynne in to her powere: per may no man 5 reelem it/ in to pe handis of seculars: for holy chirchis fredam/ Fol. 112a & | who so do, schal be suspendid: for holi chirchis gripp/ & acursid bi her lawe: til he restore azen || *Pus pei vndo seculere*1 partie: *wip* her feyned holines/ in cleping her sory chirche holi chirche: & her praldom fredom/ & magnifien her serymoyns: 10 abone pe lawe of God/ so pat laymen ben oppressid: *vndir* pis prestis daunger/ as soore as pe Iewis weren: *wip* scribis & farises ||

*nota bene* De deuel whanne he temptid Eve: made a faire semblaunt: for to stire hir to coueitise: to breke Goddis biddyng || in eeting of pe 15 appil: wherbi deep schulde entre || *Pis womman sau* pe appil: *pat* it was good in biholding/ & also faire in *sijt,* & likerouse in smelling/ sche eet *perof,* & *zaue* part to hir housbond/ He boote *perof.* *Panne* bope werea deedli. & losten pe ioye of paradise || De maistir of sentence scip *pis* appil: *is synne* pat God forbedip/ 20 *Panne* aftir *pe* wit of allegory: *pis* is *pus* to mene/ whanne *pat* seculere men: *fermen* spiritual office/ and whanne *pat* prestis

Fol. 112b bowiden doun: to take | temperel lordschip/ bi tempting of pe deuel: in her foule coueitise/ *Panne* pise twoo parties. as Adam & Eve: & pei *pat* ben consentours/ ben dryuen out of pe blisse 25 of heuen: *wip* pe scharpe swerde of Goddis word/ Balaam was cauzt in *pis* coueitise: & his owene beest repreued hir/ & hirt his foot azen a wal: for his iourney plesid not God/ But pis man wolde not be war: *perfore* he was slayn among pe heepen/ Numeri. xxii. *Pis coueitise sterid Geizi:* to take mede of Naaman/ 30 for a spiritual benefice: *pat* God him sylf hadde wrougt: bi his seruaut Helesie: in clensyng of his mysdrie/ & *perfore Geizi:* *wip* his generacion: were smyten for eter: *wip* pe lecre of Naaman/ IV. Re. vo. Anany & Saphir his wipf: ouercomen wip *pis* coueitise: lized in her conscience: aforne seint Petris presence/ 35 & *perfore pei* died bope: *in* *pe* synne of wanhope/ Actus vo.2 who *pat* redip *pis* blessid loore: *pat* is oure feip & Goddis lawe/ but

he leue pis couetise; he stondip in perel of his soule; as God seip bi pe prophete. Isaie. v.°. 'Ve quiconiungitis domum ad domum & agrum agro capulatis vsque ad | terminum loci; Numquid Fol. 113a habitabitis soli vos in medio terre.' 1 Pat is to seie. Woot to you pat ioynen hous to hous, & couplen feelde to feelde; vnto pe terme of a place; Nowhepier schul pe dwelle aloone in myddis of pe erpe sep pe Lord God; In pis God forbedip, pe vnleful couetis; pat we han seid afor 2 for if pis couetise casche not roote in pe herte; it schal neuer growe to pe deed. as it is seide afor & and perfore sep seint Poul. I. Cor. x°. 'Non sumus concupiscientes malorum. sicut quidam eorunm concupierunt.' 2 Be we not coueit- ing of yuel; as summe of oure elders han coueited 3 & we preien you for charite; looke in pis placis; & se what hap fallen; for pis synne of couetise Ge. iii°/ Numerj. xiii°/ xvi°/ & xxii°/ 15 IIIII Re. v°/ Actus. v°/ ||

pe tenpe heest/ The tenpe comandement of God is pis. Exo. xx°. 'Non deside- rabis vxorem proximi tui. non sereum. non ancillam. non bouem. non azinum. nec omnia que illius sunt.' 4 Pat you schalt not desire 20 pe neijbores wijd. ne his seruaunt. ne his handmayde. ne his oxe. ne his asse. ne no pingis pat ben hise; objirwise pan pou wilt he coueite pin. aftir resoun & pe lawe | of Cristis gospel || In pe Fol. 113 6 sixe comandement/ God forbedip pe outwarde dede of lecherie & in pat he refreynepe; pe vnleful treeting of pe bode; but in pis 25 he forbedip; pe inwarde comarde of pe herte & in pat he refrey- 30 lay stress upon a inepe; al vnleful desire or wille; nameli in pe pingis; pat ben right will. moveable; Pat is to seie. pat han myst in hem sif; to remove fro oo place to anopir; for desire & wille pat restip in pe inward man; makep merite or synne more or lesse. in pe presence of God; for 35 charite werks. pat ben in her owene kynde. mysti & greet; ben don sumtyme wiþ a frowarde wille. & paune pei wanten mede; as Crist seip in his gospel. Mat. vii°/ 'Non omnis qui dicet mihi domine domine intrabit in regnum celorum sed qui facit voluntatem patris mei qui in celis est. ipse intrabit in regnum celorum.' 5 Pat is to seie. Not iche man pat sep to me. Lord Lord;' schal

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1 Vulg. Isaia v. 8.
2 Vulg. I Cor. x. 6 'Non simus concupiscentes malorum sicut et illi,' etc.
3 W. V. 'Forsoth thes thingis ben don in figure of us, that we ben not coueyteris of yuelis, as and thei couetiden.'
4 Vulg. Ex. xx. 17.
Persecucio[n]:

1. W. V. & 1388, 'kyngdam of heuenes.'

entre in to pe rewme of heuenes\(^1\) A man schal not be saued not oonli for his good wordes is for his good dedes. wherfore \(\text{panne}\) ? But he \(\text{pat}\) dop \(\text{pe}\) wille of my fadir \(\text{pat}\) is in heuenes ? he schal

Fol. \(114a\) entre in to pe rewme of heuenes\(^1\) \(\text{pat}\) is to seie. aftir | \(\text{pe}\) desire \(\text{pat}\) a man hap in worde & dede. to do pe plesing wille of God ? 5 aftir \(\text{pat}\) he schal be rewardid in blisse / & bi \(\text{pis}\) greetnes of mannes good wille. pou\(3\) pe werk be litile in kynde ? it askip greet rewarde in blisse / and perfore \(\text{pe}\) angells soungen in Cristis birpe ? Luk. ii. 10 'Pax hominibus bone voluntatis\(^2\) || Pees be in er\(\text{pe}\) ? to men of good wille || for suche a good wille. trauielep to plese God ? in 10 worde & in dede / and whanne it may no fer\(\text{pir}\) strecche ? \(\text{pis}\) wille is countid for a dede / as \(\text{pe}\) maistir of sentence seip ? rehersyng seynt Austin / \(\text{pat}\) \(\text{pis}\) modir ignoraunce. \(\text{pat}\) we clepen vulkunnyngnesse / hap \(\text{pre}\) dou\(3\)tren || \(\text{pe}\) firste ben alle \(\text{poo}\) ? \(\text{pat}\) my\(3\)ten lerne & wole not || \(\text{pe}\) secounde ben alle \(\text{poo}\) ? \(\text{pat}\) wolden lerne 15 & moun not || \(\text{pe}\) pridde ben alle \(\text{poo}\) ? \(\text{pat}\) taken no hede || \(\text{pe}\) firste schullen algatis be dampped || \(\text{pe}\) secounde schullen algatis be saued ? because her wille answer\(\text{ip}\) for \(\text{pe}\) dede || \(\text{pe}\) pridde acorden \(\text{wi}\) / \(\text{pe}\) firste. but if it be so. \(\text{pe}\) \(\text{pei}\) schal hane lesse payne in helle / and perfore yuell wille \(\text{pat}\) a man hap ? to wyne 20

Fol. \(114b\) \(\text{him}\) goostli strengpe / or to hane knowyng of verr\(\text{y}\) bilene ? to do pe plesing wille of God / is pe werst yuell \(\text{pat}\) comep to man. & stranglip him \(\text{wi}\) dispeire / in our of his deep \||

But \(3\)it we schullen vudirstonde / \(\text{pat}\) \(\text{pe}\) wille of \(\text{pe}\) Goedheed / stondip in \(\text{pre}\) pingis / acording to \(\text{pe}\) Trinite / & we must do oure \(25\) vttirest / to conforme oure wille to \(\text{pis}\) \| \(\text{pe}\) Fadir of his rial wille / comaundip \(\text{pat}\) r\(\text{t}\)twisenes were don \| \(\text{pe}\) Sone of his witti wille suffripp lesse yuell / \(\text{pe}\) more to be fledde / \& abidi\(p\) synnars long / bi vertu of his incarnacioun \| \(\text{pe}\) Holi Goost of his charitabile wille / forbedip al vnclennes \| \(\text{whanne}\) \(\text{pe}\) strengpe 30 of oure wille / is sette to do r\(\text{t}\)twisenes / \(\text{panne}\) we be conformed / to do \(\text{pe}\) fadirs bidding / And \(\text{whanne}\) \(\text{pe}\) wisdom of oure wille / is turned to mercy / bope to oure silf / & to op\(\text{ir}\) / \(\text{panme}\) swe we Cristis steppis \|| But \(\text{whanne}\) \(\text{pe}\) lone of oure wille / spedip in dwe ordir / bope in heneue & in er\(\text{pe}\) / as we han seide afor / 35

Fol. \(115a\) \(\text{panne}\) dwel\(\text{ip}\) \(\text{pe}\) Holi Goost / \(\text{in}\) oure inwarde / \text{man} \|| \(\text{If}\) \(\text{pis}\) knot be trewel knitt / in wille of oure soule / \(\text{per}\) is not non entre frol

\(^{1}\) W. V. & 1388, 'kyngdam of heuenes.'
\(^{2}\) Vulg. Luc. ii. 14.
pe deuel: to trouble vs from vnite: as seint Ierom seip || 'Dia-
bolus non pugnat contra nos aperta facie: sed fraudes: nostra
contra nos vititur voluntate: de nostro consensu vires accepit:
nostroque nos ingulat gladio: vincere non potest nisi nostra volu-
5 tate: procul ergo desperacio. remedium contra ipsum. est sacre
scripture studium.' Hec Ieromus. ep. 84: Pat is to seie. Pe deuel
fistip not a3ens vs wi$p open face: but wip gile: forsowe he vsip
a3ens vs: oure owene wille: he takip him strengpis: of oure
owene consent: and he wiriep vs: wi$p oure owene swerde: He
10 may neuer ouerecome vs: but por3 oure owene wille: perfore.
feer be desperacioun:|| Remedie a3ens pis deuel: is studie in hooly
writ: And to pis entent spekip pe wisman. Prou. vi: 'Man-
datum 1 lucerna est. & lex lux. & via vite. & increpacio discipline vt
custodiat te a muliere mala & a blanda lingua extranie: non con-
cupiscat pulcritudinem eius cor tuum':|| Pat is to seie. Goddis
comandementis ben a lanterne: & pat lawe: is li$t: & pe weye Fol. 115b
of lijf: & vndirnyrayng of loore. Pat it may kepe pec from an yuel
womman. & from pe smepe tung of a straunge comlyng: || loke piu
herte coueite not: pe fairenes of hir: || No wheipir may a man
20 hide fire in his shirte. & not brenne hise clopis: or walke on
brenning coolis: & not brenne pe soolis of his feet: So he pat
entrip in to his ne5boris wijf. schal not be clene: whanne he
hap leccherouseli touchid hir: for he pat is a voutrer. for pe foule
nedi desire of his herte: schal lese his soule: for he gadrip to
25 him: vilenye & schenschip: & his vpbreiding: schal not be don
away: for 3eel & woodnes of pe man: schal not spare in pe dai of
veniaunce: ne it schal not cese: for preiours of ony man: ne he

1 MS. mandata.
2 Vulg. Prov. vi. 23-5.
3 W. J. 'For the maundement is a lanterne, and the lawe li$t, and the weie
of lif the snybbing of discipline; that thei kepe thee fro an evel womman, and
fro the flaterende tung of the straunge womman. Coueite not thin herte the
fairnesse of hir: whether mai a man hide fir in his bosum, that his clothis
brenne not; or gon upon colis, and his solis ben not bren? So he that goth
in to the womman of his nehebore; schal not ben clene, whan he touchith
hir.' 1388, 'For the comaudement of God is a lanterne, and the lawe is
li$t, and the blamyng of techying is the weie of lijf; that the comandementis
kepe thee fro an yuel womman, and fro a flateynge tung of a straunge
womman. Thin herte coueite not the fairnesse of hir. Whether a man mai
hide fier in his bosum, that his clothis brenne not; ethir go on colis, and
hise feet be not bren? So he that entrith to the wijf of his neisbore schal not
be cleene, whanne he hath touchid hir.'
Versicuicoun

schal not take ony giftis: for his redempcioun: for seint Ierom seip: 'Cor habet gulosus in ventre lascivius in libidine cupidus in lucris avarus in pecuniis': Pat is to seie. A glotum haþ his hert on his wombe: A wantoune man: A couetousse man on his wynnyng: An avarouse man on sore holdeyn: 5 and perfore seip Salamon. Prou. iiiio: Omni custodia serua cor tuum.quia ex ipso vita procedit ipsum al þi bisines kepe þin herte: for lijf passiþ from it: and Seynt Hewe seip. 'In omni natura creatura que sub sole vanitatibus humanis occupantur: nichil humano corde sullimius. nichil nobilius. nichil deo similius reperitur: quapropter nichil aliud querit a te. nisi cor tuum': Pat is to seie. In alle creaturis þat ben occupied vndir heuen in mannes vanites: per is no ping higer þan mannes herte: per is no ping founden liker to God. wherfore God sekip no ping of þee: but þin herte ||

Fol. 116a nota Azen þis comandement: þe fende wiþ his cautels: moveþ discord in þe hertis: of hem þat ben wedded: til þei desire to be departid: þe toone from þe topir: þanne þe man feyneþ a cause: to go fro þis womanne: & in þis þei ben acursid: as þe wise man seip: Prou. xviii: 'Occasiones: querit qui vult recedere ab 20 amico. omni tempore erit exprobrabilis': Pat is to seie. He sechip occasioneþ þat wole go away from his frende: at alle tymes he schal be cursid: & worpi vpbreiding: Nepeles a foole wole not rescyeveþ þe wordis of teching: but if pou seie to him suche þingis: as his herte desirip: & perfore he renneþ forþe in woodnes of his herte: for to procur a devorse: bitwene his wiþþ & him: He cumeþ anoon to þe chirche: þat is clepid laweles: Not for þe chirche, but for þe oficeris: for þei be laweles heþen: He cheisp him a notarie: & paeþ þim his wagis: to make him an instrument: of his forgid lesing: þan goþ he to þe maistris: þat sitten on her setetis: wiþ furid hoodys & fommend heeditis: & þyueþ hem money greet plente: & þreipþ hem to be his voketis: þat þis denorse were mad: for he wole be redi: at þe laweles dai

Fol. 116b and to seek divorce.

1 Vulg. Prov. iv. 23.
2 W. V. 'With alle warde kep thou thin herte, for of it lijf goth forth.' 1388, 'With al kepyn kepyn thin herte, for lijf cometh forth of it.'
3 Vulg. Prov. xviii. 1.
4 W. V. 'Osioun secheth, that wil gon awei fro a frend; alle time wariable he shal be.' 1388, 'He that wole go a wei fro a frend, sekith occasiouns; in al tymes he shal be dispisable.'
to bring forfe his twelue hand; aforne þe iugge sir Symound & make good wið al þe court; þat he hap no riȝt to þe | womman Fol. 117 a þat he weddid; for dedis don aforne þinne sir Symound ȝueþ his doom; to dissolve trewe wedlock & autorisep leccherie in þis bope partes / for to lyue in hoordam; fro þat dai forward & sendid hem forpe at dyuere doris; departid iche from opir / But let what Crist seip. Mat. xix. Marc. x. Luk. xvi.1 / 'Propter hoc dimittet homo patrem & matrem & adherebit vxori sne' | þat is to seie. For matrimonye a man schal leee his fadir & his modir; & he schal holde him to his wið / & pei schal be tweyne in oo fleische.þat is for her dwelling togridir; also pei ben not þanne tweyne, but oo fleisheþat is bi vertu of þe sacrament wherfore þat ping þat God hap ioyned; man may not departe | I seie forsope to 30w / þat who euer hap left his wið; except þe cause of fornicacion / & if he wedde anopir: þanne he is a lecchour & who þat weddid þis womman þat þis man hap leeft / he ledip his lijf in leccherie als long tyme as he holdip hir / Sipen þat God ioyneyd neuer | but in laweful maner / How dare ȝe purswe þis Fol. 117b deurse / in a laweles chirche? 20 Seint Poul seip. Rom. ii.0. 'Quicunque sine lege peccaverit / sine lege peribunt' | who euer þat synnp pei wipouten þe lawe; schal periþe wipouten þe lawe / For & þei weren blynde & knewen not þe lawe; þei mysþen happili þe hesiliar he excusid / but now þei seyn þei knowe þe lawe / & don foole-hardili azen þe lawe, þei haue non excusacion / & þeifor þe wiseman seip an holsum remedie: aþens þis synne of þe herte/ Eccl. xviii.1 / 'A voluntate tua auertere' | Be þou turned from þyn owene wille & obei þou to Goddis wille & þanne seip seint Bernard: þou schalt neuer cum in helle / & perfore while þou art hol & sounde / 30 waveryng aboute in poȝt / þorȝ diuerse errours: from God & from vertu / brise down not ooni suche vulful couetise / but also alle superflu & vnstable þoȝtis / & suffire hem not in ony wise. to

1 Vulg. Matt. xix. 5; Marc. x. 7 (Luc. xvi. 18).
2 W. V. 'For this thing a man shal leene fadir and modir, and he shal cleve, or drawe, to his wiþ; and thei shulen be two in oo flesh.'
3 Vulg. Rom. ii. 12 'Quicunque sine lege peccaverunt, etc.
4 MS. volutate.
5 Vulg. Ecclesiasticus xviii. 30.
6 W. V. 'Fro thi wil turne thee awei.' 1388, 'He thou turned awei fro thi wille.'
Fol. 118a growe to dede ne to custum/ and | pis seme/ to be | pes sentence of | pes prophet/ where he seip/ Ps. cxxvi. 'Beatus qui tenebit & allidet paravlos suos ad petram' 1 || Blessid be pat man. pat schal holde & hirte; hise younglingis at pe stoon 2 as | pes werkis of man ben hise sones or hise douytnen aftar goostli sens; so pou 5 poufis of pe iawarde man. ben hise younglingis || | Panne he hirtep hise younglingis; at pe stoon of ristwisenesse | whanne he distriep her sodeyn crepyngis, | in penkyng of pe lijf of oure Lord Iesu Crist/ Forsopo | pes is a special remedie. to wi|jholde wicked pouytes desiris & willis/ pat pei flowe not to deelpli wi|ynneforpe. 10 neipir pat pei flize to fer wi|pouoten forpe || & in suche troueils. pryan ouer pat God hap | chosun/ for pei wil not in ony diseis; neipir be ouerecomen. neipir consent || | to pise cautels of pe deucl. bi whiche he enprisounenp/ Goddis seruanatis for pei kep en/ | pise ten forseid heestis/ But seint Hillary seip. *Hoc habet proprium 15

Fol. 118b ecclesia dum prosequitur floret/ dum | opprimitur crescit/ dum contempnittur proficit/ dum leditur vinct/ dum arguittur intelligit/ tuac stat cum superari videtur|| Hec Hillarius de trinitate. li0. VIIo. | Pat is to seie. pis propvrte hap Cristis chirche/ whanne it is pursued; / it florischip/ whanne it is brissid doun; / it growip 20 whanne it is dispisid; / it profitip/ whanne it is hirte; / it ouere-comep/ whanne it is blamed; / it vndirstondep/ & panne it stondip most strongli. whanne it is seen in mannes iye; to be ouere-comen || | Pis chirche is a trewe soule; as we han seid aforn/ Summe pat ben tendir; & feble for to suffre/ erien wip he pro-25 phete; seiyng pus to God/ Abacuk. 10. 'vsqueque domine clamabo, & non exaudies; vociforabor ad te vim paciens. & non saluabis? Quare ostendisti mili iniquitatem & laborem videc predam & iniusticiam contra me? Quare respiciis contemptores & taces conculcantes impio iustiorem se'; 3 || | Pat is to seie. Lord hou long 30

1 Vulg. Ps. cxxvi. 9 'Beatus qui tenebit et allidet paravlos suos ad petram,' 2 W. V. 'Blisful that schal holde and hurlen his little childer to the ston,' 1388, 'He is blessid, that schal holde and hurtle doun hise little children at a stoon.' 3 Vulg. Hab. 1. 2, 3, 13; ver. 13 'Quare respicis super iniqua agentes, et taces devourante impio iustiorem se?'

* St Hilarius, De Trinitate, Lib. vii (Migne, tom. 10, col. 202).
Capitulum .XII.

schal I crye: & thou shalt not here me? Lord til whanne schal I calle vpon thee: & thou shalt not make me saf? whi hast thou schewid me | wickednes & trauelle & to see peest: & vnriptwisenesse Fol. 119 a aegen me? whi biholdest thou dispisers: & art stille: pe wickid 5 man defoiling. pe iustar pan he? 1 Seint Ierom in his prolog seip: pat pise ben wordis of mannes impaccience / and settip an ensample: of a sijke man swelling in fuyers: / and askip coold watir: seiyng to his leche || I suffre woo & am al to-turmentid: I am ful ny3 deed: how long schal I crye leche: & thou shalt not here me? 10 Pe witti: & pe moost mercifull leche: answerip to him: I wot in what tyme. me houep to 3yue to thee: pat thou askist: I haue no rupe on pe now: for pis mercy were crueltie: & pin owene wille askip aegen pee || Also oure Lord God knowyng. pe weizt: & pe mesure of his mercy: sumtyme he heerip not pe crier anoon: pat 15 he may proue: & more steere to preie: & as examyned bi pe fier: pat he may make his seruauat. bope iuster: & purer: to rescuy grace & mede ||

What is pe fendis chirche: wiþ hir propurtees/

Capitulum .XIII. || |

20 To speke of pe pridde chirche: enproprid to pe deuel: pe Fol. 119 b which is pe noumbre: of hem: pat ben encombrid: to serve him aftir his tising: aegen Goddis heestis || Firste we schullen take oure grounde: in wordis of pe prophete / Ps. xxv. 'Odiui ecclesiam malningnacium: | I hawe haatid pe chirche of maliciouse lyuars: || 25 Pise ben poo pat straen awey: aftir hir owene desiris: walkyng in pe large wyse: pat ledip hem: to helle: neipir pei will be goynered: bi lawe ne bi grace: neipir pei wolde for drede ne loue: cese: & go fro synne: bi cause pis world is ful of lustis: & profrip hise loueurs. a ioye soone passing || But pei pat trauelen aftir 30 blisse: here pei sufren peyne: perfore foolish wiþouten noumbre: ioyen wiþ pis world: as Crist seip in his gospel. Mat. vii.0.1

1 W. V. 'Hou longe, Lord, shal Y crye, and thou shalt not heere graciously? Y suffringe violence shal crie on hee3, and shalt thou not saue? Whishewdist thou to me wickidenesse aegenus me? Whi biholdest thou dispisers, and art stille, the unpitouse man defoulyng a iuster than hym?'

2 Vulg. Ps. xxv. 5.

3 W. V. 'I hatide the chirche of wariende men.' 1388, 'I hatide the chirche of yuele men.'
Of pe chirche: of pe fende:

'Intrate per angustiam portam. quia lata porta & spacia est via que duct ad perditionem et multi sunt qui intrant per eam || O quam angusta porta est & arta via que duct ad vitam & pauci

Fol. 120 a sunt qui inveniant eam '1 || Pat is to seie. || Entre pe bi pe strayt zate. for large is pe zate & brood is pe weye pat ledip to dampna-5 cioun: & manye pe ben pat entran bi it || O, How peynful is pe zate & how streigt is pe weye pat ledip to pe lijf: & fewe pe ben pat fynden it, for seint Ion seip. vo. 'Mundus totus in maligno positus est.' Al pis world. pat is, alle poo men & wymmen pat ben overcomen wi pe pis world: ben sett in malice.4 pat is brennyng 10 in pe fire of soule couetise/ For al ping pat is in pis world. eipir it is pe couetise of izen. or ells it is couetise of pe fleische. or ells it is pe pride of pis lijf/ and perfor pis chirche is groundid vpon pe deuel: in pe grauel of false couetise/ as Poul seip. Thimo. vi. ||

Radix enim omnium malorum est cupiditas quam quidam appe-15 tentes erraneant a fide.' Forsoppe pe roote of alle yuelis is couetise/ pe whiche sumne desirynge/ hane errid from trewe bileue/ & han ioyned hemself.' to many sorowis' ||

De reying vp of pis chirche.' is in glottenye & lecherie/ as pe wisman seip. rehersing pe wordis | of hem pat schal be dampeed/ 20 Sap. ii. 'Vino precioso & vaguento nos inpleamus/ & non preter-15 lat nos flos temporis. Coronemas nos roseis antqucum marescant/ Nullum pratum sit. quod non pertransiat luxuria nostra || Nemo nostrum exors sit luxurie nostra vbique relinquamus/ signa leti-

cie.' Pat is to seie. Pise fendis lymes seyn. go we fille vs wi 25 preciouse wyn an an oyntment/ & suffre we not pe flour of oure faire beaute/ to passe away from vs/ croune we vs wi roosis of iolite/ or pat pei welken away/ pe may be no medowe/ but if

2 W. V. 'Entre pe bi the streyt zate; for the gate that ledith to perdition, or dampnioun, is brode, and the weye large, and ther ben many that entren bi it. Hou streyt is the zate, and narewe the weye, that ledith to lijf, and ther fewe that fynden it.'
3 Vulg. 1 Joh. v. 19.
4 W. V. 'Al the world is put in wickid.' 1388, 'Al the world is set in yuel.'
5 Vulg. 1 Tim. vi. 10.
6 W. V. 'Sothly the roote of alle yuelis is coneyse, the which sum men coneyngue, or desyringe, erreden fro the feith, and bisettiden hem with many sorwis.'

Vulg. Sap. ii. 7-9 'Vino pretioso et unguentis,' etc.
Capitulum .XIII.

oue leccherie passe ßerbi. Noon of vs mai be loottles of his leccherie eeuery where leene we. ße tookens of oure gladnes1

And ße hilling of pis chirche ß is pride & hizenes of lijf as ße prophete seip. Ps. xxxvi°. 'vidi impium superexaltatum ß & eulena-
tum sicut cedros libani.' ß pat is to seie. I haue sen ße vpnitiuouse
& ße wickid enhaunsid & vplifted as ße cedere trees of Liban.3
& ße ben ße hizest trees of pis world / But as smoke risep sodenli.
& soone vanischep to noust so ße proude ben presid for | a tyme / Fol. 121a
& anoon ße fallen away | & we witen not where ße bicomem

10 Off ße bisines and occupacion. ßat dwellers of pis chirche vseen ß The occupa-
spiek ße prophete. Ps. liii. 'Die ac nocte circumdabit eam super
muros eius iniquitas & labor in medio eius & in iusticia '4 ß pat is
to seie. Nïst & day. wickidnesse schal cumpasse aboute pis chirche
vpon hir wallis | & trauene in middis of it & vnri3twisnesse &
15 okir-julling and treccerie ß hap not stintid in ße weies of hir5
Of pis chirche wib ßis maner of bilding spiek Crist in his gospel. Mat. vii°. Luk. vi°.6 'Omnis qui audit verba mea & ncn facit ea
similis est viro stulto qui edificauit domum suam super arenam / pro
primo. & descendit pluaia / pro 2°. & flauerunt venti / pro 3°.
20 inruerunt in domum illam / pro 4°. & fuit ruina eius magna.'7 ßat
is to seie. who ßat hecrip my wordis & doip hem not. schal
biliike a foltid man ßat hap bildid hís hous vpon ße grauel of
couetise & mysbiileue / & reyne of glotenye & leccherie ß cam dow

1 W. V. 'With precyous win and oynemens fille wee us; and passe not us
the flour of tyme. Crowne wee us with roses, er thei welewen; no medwe be,
that oure leccherie passe not thury. Noon of us be withoute lot of oure
leccherie; ouer al lefe wee signes of gladnesse.'
2 Vulg. Ps. xxxvi. 35.
3 W. V. 'I sa3 the upnitouse aboue hauncid; and rerid up as cedris of
Liban.' 1388, 'I si3 a wickid man enhaunsid aboue; and reisid up as the
cedris of Liban.'
4 Vulg. Ps. liv. 11, 12.
5 W. V. 'Dai and nyjt wickidnesse shal enyroune it upon the wallis of it;
and traualle in the myddes of it, and unri3twisnesse. And ther failede not fro
the strexis of it usure and treccerie.' 1388, 'Bi dai and nyjt wickidnesse
schal cumpasse it on the wallis therof, and trauel and unri3fulnesse ben in the
myddis therof. And usure and gile failide not fro the strexis therof,'
6 Vulg. Matt. vii. 26, 27; Luc. vi. 49.
7 Vulg. Matt. vii. 26, 27 'Omnis qui audit verba mea hacc, et non facit ea,
similis erit viro stulto, qui aedificavit domum suam super arenam; et descendit
pluvia, et venerunt flumina, et flauerunt venti, et irruerunt in domum illam,
et cecidit, et fuit ruina illius magna.'
Fol. 121b on pis chirche / and pe wyndis of pride / blewen vpon | pis chirche / and feersli pis forseid synnes fallen in to pis chirche. & dryuen it doue / & pe fal of hisr was greet / for sche fel from grace & glorie / to peyne & myschef wi/bouten eend / as seint Austin seip || 'Non enim corpus domini est quod cum illo non erit in eternum quia 5 ypocrite non cum illo dicendi sunt quamnis in eius vidiantur esse ecclesia / Est enim diabolus caput impiorum qui sunt eius quodammodo corpus ituri cum illo in supplicium ignis eterni' a || Pat is to seie. Forsope pat is not pe bodi of pe Lord. pat schal not be wip him wi/bouten eend / for ypocritis ben not seid to be wip 10 him. pou3 pei be seyn to be in his chirche / Certis pe deuel is heed of alle pe wickid. pe whiche ben on sum maner his bodi / to goo wip him. in to pe torment of euerlasting fier || For whanne pei tooken baptem. pei hiitten seip. & troue / to kepe Goddis heestis : as pe prophete seip / speckyng in pe persoone / of al pe 15 general chirche / Ps. cxviii || 'Iurau & statui custodire judicia institui tue' 1 / Lord I haue sworn & ordeyned: to kepe by commaindementis 2 / and vpon pis couenaut / Crist tooke hem to

Fol. 122a his mariage / wip pe ryng / of stedfast seip / he sacrid pis holi spousaile / But now pei leeue pis chast loue / oure Lord Iesu 20 Crist / in breking of pis couenaut / & han chosen an hoore maister / pe fend pat is a spouse-breker & ligip in avowtrie wip her sijke soules / for seint Ion Crisostom seip. 'Omnis autem anima aut est sponsa Christi aut diaboli adultera est' / Hee nota Crisostomus om. xlix. Forsope evry soule. ejipir it is Cristis 25 spouse. / or ellis it is avowtresse of pe deuel / for Crist & pe deuel may in no wise rest togidir / in pe bedde of mannes soule / for pei ben so contrarie. pat what euuer pe toon biddip. / pe toipir forbedip || Crist sekip saluacioun / pe fende dampnaicioun || Crist louep vertu / pe fende louep synne || Crist gadrip togiddir / pe fende 30 scatiriip abrood / as Poul seip. II. Cor. vi. / 'Que enim participacio institui cum iniquitate' aut 3 que societas lucis ad tenebras || Que autem comunicacio Christi ad Belial / aut que pars fidelis cum

1 Vulg. Ps. cxviii. 106.
2 W. V. 'I swoor and sette to kepe the domes of thi ristwisesse.' 1388, 'I swoor, and purposide stidefastli; to kepe the domes of thi ristfulnes.'
3 MS. ad.

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Augustinus, De Doctrina Christiana, Liber III, cap. xxxvii (Migne, tom. 34, cols. 82, 88).
Capitulum .XIII.


Now schullen we telle what pei be? Pat dwellen wi[p] pe fende / for to serue him in his chirche? Pat is pe temple of ydols / warars. cursars. schidars. scalandirars & blassemars / for Poul seip. I. Cor. 10 vi. ‘Neque malidici regnum dei possidebunt’ 8 / Pere ben vilen spekars. liears. glosears. bachitears. motrars. swerars. & forswears. as seint Ion seip. Ap. xxii. ‘Omnibus mendacibus pars illorum erit in stagno’ ardenti igue & sulphure quod est mors secunda’ 5 / Pere ben michars. robbars. and extorcioneris. tyrauntis. & oppresseurs. for pe prophete seip. Zac. v. 0. ‘Omnis fur sicut ibi scriptum est iudicabitur’ | Pere ben vnthreade tilliars. vnseipful seruantis. recheles hired men. & reble disciplis. & vnprofitable labureris | For Fol. 123a Crist seip. Mat. xxv. 0. ‘Seruum invitalem pericite in tenebras extorcioneris. & omnis qui amat & facit mendacium’ 8 / Pere ben ypocritis. sodomitis. sacramentis. & sellars of sacramentis || for 25 Crist seip. Mat. xxiii. 0. & Luk. xii. 0. 9. ‘Diuidet eum partemque eius ponet cum ypocritis ibi erit fetus & stridor dencium’ 6 / Pere ben alle pat preien. serven or byuen giftis for chirche or spiritual

1 Vulg. 2 Cor. vi. 14–16 ‘Quae enim participatio ... quae autem conventio Christi ad Belial aut quae pars fidelis cum infidel? Qui autem consensus templi Dei cum idolis?’
2 W. V. ‘Sothli what partynge. or comunynge. of rītwsnesse with wickidnesse? or what felowship of līst to dercknesse? sothli what acordinge of Crist to Belial? or what part of a feipful or cristen man. with unfefulth. or heathen? but what consent to the temple of God with ydols? 1388, ‘... and what consent to the temple of God with mawnetis?’
3 Vulg. I Cor. vi. 10.
4 MS. stang 6.
5 Vulg. Apoc. xxii. 8.
6 Vulg. Zach. v. 3.
7 Vulg. Matt. xxv. 30 ‘Inutilem servum eicite in tenebras extorcioneris.’
8 Apoc. xxii. 15.
9 Vulg. Matt. xxiv. 51; Luc. xii. 46.
benefice. alle false possessioneris. alle mystí wilful mendineris. &
alle her sturdi maynteners for seint Jude seip. i. ca. / *Ve qui
in via cyam abierunt. pro primo. et in errore Balaam mercede
effusi sunt. pro secundo. & in contradiczione chore perierunt.1 pro
terto / 'Ve' secundum magistrum historiarum notat eternam2 5
dampnacionem / Pere ben poo men pat boosen her bristis. pinchein

Fol. 123b her belies. parten her hosis. cracowen / her schoos. & alle disbiscars
of garmentis / for God seip bi pe prophete Sopho. i. ca. / 'visi-
tabo super omnes qui induti sunt veste peregrina'3 / Pere ben poo.
pat steerchen or poppen her facis. pat bridilen her heeds wi5 10
gige halitiis. pat setten aboue honycombis. wi5 miche opir
tatiryng. to make hemsilf saline-kene to synne & setten abrood her
pappis to cacche men wi5 her lymzerdes / for God seip bi pe
prophete. Ysa. iiiio. / 'Pro eo quod elevate suat filie syon et ambu-
lauerunt collo extento. &c. / decaluabit dominus verticem filiarum 15
syon' /4 || Pere ben false lawe makars. Goddis lawe haatars. fyndars
of custumes. districars of vertues. autours of synnes || for Poul seip.
Rom. iiio. / 'In quo enim indicas alterum te ipsum contemnas'6 ||
In pis chirche ben mawmeters. heretikis. ydolateris. sortiligeris.
enchauntours. arioleris. charmours. & rerars of pe deuel. & alle poo 20
pat trowen pat helpe may cum. of vising Goddis word. pat we

Fol. 124a clepen writtes oonli hangid or born on man. or pat pei / ben
medicinable to bodi or to soule: / so hangid or so born / for Gregor
seip. 26. q. 5 / 'Si quis ariolas araspices incantatores obseruauerit
aut philerijs vsus fuerit anathema sit' / / Idem Leuitici. 20. 25
'Anima que declinauerit &c.' / Pere ben marchauhts. chappemens.
vitileris. vintineris. tauerners. chaungeris. biggeris. sellers. pat
vset discet in wheyit. nombre. or mesure / for Poul seip. I. Thess.
iiio. / 'vindex est dominus de omnibus his' /7 || In pis chirche
ben vsuergers. okurergis. iourgers. iullars. questmongars. & alle false 30
witness sebers. for pe prophete seip. Ps. xiiiio. / 'Qui peccuniam
suam non dedit ad vsuram et munera super innocentem non
accepit' /8 || In pis chirche ben plectars. lawiars. sequestreris.

1 Vulg. Jude i. 11.
2 MS. eterna.
3 Vulg. Sophon. i. 8.
4 Vulg. Isaias iii. 16, 17.
5 Vulg. Rom. ii. 1.
6 Vulg. Lev. xx. 6.
7 Vulg. 1 Thess. iv. 6.
8 Vulg. Ps. xiv. 5.

* Gratian, Decreti Pars Secunda, causa xxvi, q. v (Migne, tom. 187, col.
1346).
comissarijs. officiais. denes. sumnouris. & allen pat sellen troupe or synne to take money/ for pe prophete seip. Ps. xxv. 'In quorum manibus iniquitates sunt dextera eorum repleta est muneribus' ||
In pis chirche ben auditours. rescuyours. tresoureris. procatours. 5 iuggis. & alle pat accepten persones for | a cause inpertinent || Fol. 124 b for seint James seip. ii. / 'Si enim personas acceptis peccatum operamini redarguti a lege quasi transgressores' 2 ||

Pis chirche whanne it is beten. it wexip pe hardir/ whanne it is blamed? it wexip pe dullidar/ whanne it is taupt? it is pe lewedare/ whanne it is done wel to. it is pe schrewidar/ and

panne it fallip down & come to no3t. whanne it semep in mannes ispe. most strongli to stonde || Seynt Austyn seip. Cristis chirche purswep yuel lyuars in charite/ bi weye of amendement || But pe fendis chirche. purswe Cristis chirche in malice. bi weye of

15 selaundir & sleeagy & pus Caym. pat false envious course cursid man. slow his bropir Abel. pat blessid symple ynnocent man/ as pe fyue expositours seyn? in a prolog on pis spalme. 'Quid gloriaris.' 3 pat Caym was pe bigynnyng of Babiloyn/ and anticrist schal be pe endar. And Abel was pe bigynner of Ierusalem? &

20 Crist pe endar || Forsope Ismael | pursued Ysac. but not so Fol. 125 a Ysac Ismael/ Esau pursued his bropir Iacob. but not so blessid Iacob cursid Esau/ for bi pe counseile of his modir? he fledde in to Mesopatony/ from pe wrappe of his bropir/ til pat it was swagid || Pusoure modir holi chirche/ counseilip hir children/ 25 to flee pe malice of pe fendis chirche: til pat it be slakid | Mat. x0. 'Cum autem persecutur vos in civitate ista. fugite in aliam' 4 ||

Forsope whanne pe fendis chirche schal purswe 3ou in pis cite: flee pe til anopir. But pis must be don bi discrecióna: for hirting of oure bropiris conscience || Crist pursued not pe Iewis: but pe Iewis 30 Iesu Crist || Heepen men slowen pe apostlis: but not pe apostlis heepen men/ Se now pe frowardnes of pis world/ pat hab ben vsid fro pe bigynnyng/ whanne Isaie pe holi prophete prophecied: & prechid vnto pe peple/ pei wolde not heere his wordis: ne suffre him on lyue/ But peple pat risen after his deep: radden

35 hise bookis & seiden/ 'If we hadde lyued in hise daics: he schulde not hau be deed ' & | hit pei slowen Jeremyo? pat wi pe spirit Fol. 125 b of God/ toold pingis pat were to come? & tauht hem verry troupe /

Of þe chirche: of þe fende:


1 Vulg. Luc. vi. 23. 2 Vulg. Sophon. i. 14-16.
Capitulum .XIII.

vitam illorum estimabamus insaniam, & finem illorum sine honore. | Quomodo ergo computati sunt inter filios dei & inter sanctos sors illorum est? Ergo erraninus a via veritatis & iustitie lumen non luxit\(^1\) nobis / Quid nobis profuit superbia aut diuiciarum iactancia 5 quid cantulit nobis / transierunt omnia illa tanquam umbra\(^2\) ||

Pise it ben pat we sunstyme hadde in scorne? & in to likenesse of nota bene vphreyding || we witlesse dampned hell-brondis? trowiden her lijf hadde be woodnes & madnesse? & we gessiden pat her | eende? Fol. 127a had ben wipouten worschip/ how now for pei ben counti? among 10 pe sones of God || & pei taken her loot? among hise seintis? perfere we han errid? from pe weie of troupe? & pe lijt of riytwisnesse? lijtned not to vs? we ben wery of pe weye of wickidnesse & dampnacion? what profite hap oure pride don to vs? or greet avantu. or boost of richessis? what hap it 3yuen til us? alle po 15 pingis ben passid from vs? as pe shadowe?\(^3\) Danne schal pe inuge seie? to hem wi? stirne cheere? Mat. xxv.\(^4\) Discedite a me maledicti in ignem eternum qui preparatus est diabolo & angelis eius.\(^5\) ||

Go awhey fro me pe cursid lymes? in to pe fire of helle euerlastynge / pat is ordeyned to pe deuel & hise aunngels? Danze 20 may pe soule seie to pe bodi pise wordis? Cum on pou cursid careyn? cum & goo wi? me / for I am compellid? to cum azen to

\(^1\) MS. Luxi\(\text{p}\).

\(^2\) Vulg. Sap. v. 3-6, 8, 9.

\(^3\) W. V. "Thes ben whom we hadde sumstyme in to scorne, and in to licenesse of repref. Wee unwise eyemeden the lif of hem wodnesse, and the ende of them without wrshipe; hou thanne ben thei countid among the sonus of God, and among seynitis the lot of hem is? Therfore wee erreden fro the weie of treuth, and the lijf of riytwisnesse listede not to us, and the sunne off understanding is not sprunge to us. Weri wee ben in the weie of wickidnesse, and of perdicioun; and wee han gon harde weies. The wcil forsothe of the Lord wee knewen not: what profiteido to us pride, or host of richessis, what zaf it to us? Alle tho thingus passeden as shadewe." 1388, 'We woode men gessiden her lijf woodnesse, and the ende of hem withoute onour; hou therfor ben thei reckened among the sones of God, and her part is among seynitis? Therfor we erreden fro the weie of treuth, and the lijf of riytwisnesse schynede not to us, and the sunne of undurstondyng roos not up to us. We weren maad weri in the wei of wickidnesse and of perdicioun; and we joden hard weies. But we knewen not the weie of the Lord; what profiteido pride to us, ether what brouyte the boost of richessis to us? All tho thingis passiden as schadewe.'

\(^4\) Vulg. Matt. xxv. 41.

\(^5\) W. V. 'Depart fro me, see cursid in to everlastynge fijr, the whiche is maad redy to the denyl and his angelis.'
Of pe chirche. of pe fende:

pee / pat we mo we go torigidir / eipir to opir schame / to take oure iewesse as we han disserned / peyne for euernore / pat ping pat we loued / now it is gon from vs & al pat we haatid / is turned

Fol. 127b vp-on vs. Now is oure ioye turned in to sorow & oure myrpe in to wepyng / Now is oure lawstir. turned in to mornyng / & al 5 oure game into weiling / No ping abidip to vs / but fire hoot brennyng / watir chelling / wormes as addris / toodis & snakis euer gnawyng / euer diying & neuer deed / dereknesse pal-pable. pat is so pick. pat it may be gropid / wanting pe sijt of ony counfort / seyng al pat may discounforte / Feer intollerable. 10 drede vntelligable / quakyng of pe fendis felaschip / alwey discorde wijbounten frenschip / & ful dispyre of ony eende' ||

Nepeles assay in pis lijf / if ze may leene pe fendis chirche & brynge youre silf bope bodi & soule / in to pe chirch of Iesu Crist / while grace & mercy may be grauntid / axe of him pat offrid 15 him silf / vpon a croes wiþ wilful cheere / to saue vs alle whanne we were loost / For pus it is writen of pe wordis of God / pat he spekip to in synful soule / Cant. vii. 1. 'Reuertere reuertere, sune-

Fol. 128a mitis' / turne pee azen turne pee azen pou synful soule / turne pee azen. turne pee azen. pat we may biholde pee / for God knowiþ 20 pi mys-gouernaunce / & wil not forsake pee / if pou wilt turne azen / as he seip bi pe prophete. Iere. iii. 4. 'Tu autem fornicata es cum amatoribus multis. tamen reuertere ad me dicit dominus & ego suscipiam te' || Pat is to seie. Forsope pou hast don fornicacio-

neeles turne pee to mee seip pe Lord / 25 & I schal rescueue pee / & take pee to grace / vpon pis seip seynt Gregory. 'Quantum nos diliget ostendit cum a nobis reliquitur / nos non reliquitt' || In pis God schewip. how miche he loueþ vs / for whanne we forsaken him / he forskap not vs / as seip seynt Austin. 'O. homo. non diffidas de dei misericordia. quia maior est 30 eius misericordia quam tua miseria' || A. man mystrist pou not on pe merci of God / for more is his mercy. þan þi wrechidnes / And þus seid kyng Dauip to Abner / II. Re. iii. 10. 'Misit ergo Abner nuncios ad Dauip pro se dicentes / Cuius est terra. Et vt loquerentur / Fac mecum amiciaes & erit manus mea tecum' 35 Fol. 128b et reducam ad te vniuersum Israel / Qui ait / Optime ego faciam tccum amiciaes / sed vnam rem peto a te dicens / Non videbis

faciem meam antequam adduxeris. Michol et sic veniens videbis me. Pis is pus schortli to seie. 3e pat wil haue kyng Daui p. a mercifull lord to 3ou/ 3e must bryng wiþ 3ou/ pis woman Michol/ if 3e wolde se/ his gracious face/ for Daui p loued myche 5 pis woman/ as pis stoory tellip here. Daui p be kyng in pis place/ berip pe figure of Iesu Crist/ And Michol whanne it is declarid/ is to seie pe watir of al/ Panne is pis pus to mene/ 3e pat desiren in al 3oure myst/ to fynde & haue pe mercy of God/ & se his gracious face in blisse/ 3e must haue watir of verr\y 10 penaunce/ from 3oure herte wiþ ful contricioun/ of wille neuere to turne to synne/ and if pat 3e wil be trewe/ & no more brekke pis couenaunt/ God wole not pat 3e be deed/ but pat 3e haue euerelastyng lijf.

Amen, amen. so mot it be.

Eende ||

1 Vulg. 2 Reg. iii. 12, 13.
APPENDIX

SOURCES OF THE QUOTATIONS FROM THE BIBLE MADE IN THE TEXT

As is the case with most mediaeval theological writers, the author supports his argument by frequent references to Scripture and to the writings of the Fathers and famous mediaeval divines, although, in accordance with the views of the Lollards with regard to the relative value of these two authorities, he evidently looked upon the latter as of secondary importance. The quotations from patristic literature are as a rule adduced in support and interpretation of Biblical passages.¹

In quoting from the Bible, the author’s general practice is to give the text in Latin with an English translation. An investigation of the sources of both the Latin and the English texts follows.

A. Latin Quotations.

The Latin text of the Bible in use in the Middle Ages was the Vulgate. That there were many versions of this text current in England in the late fourteenth century is proved by contemporary evidence. The writer of the Prologue to the 1388 translation of the Bible bears witness to the corrupt state of the Latin Bibles of the time and speaks of the difficulty of making an accurate Latin text as not the least part of his task. ‘First this symple creature hadde myche travaile, with diuerse felowis and helperis, to gedere manie elde biblis, and othere doctouris and comune glosis . . . to make oo Latyn bible sumdel trewe. . . . If ony wijs man fynde ony defaute of the truthe of translaicioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn Bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the comune Latyn biblis han more nede to be correctid, as many as I have seen in my lif, than hath the English bible late translatid.’²

¹ The chief exception to this is on p. 37, where the author supports his attack on the costly decoration of churches mainly by an appeal to St. Jerome, St. Bernard, and William de St. Amour.
² The Holy Bible . . . in the earliest English version by Wyclif, ed. by J. Forshall and Sir F. Madden, 1850, vol. i, p. 57.
Appendix

It is possible, to some extent, to reconstruct the standardized Latin text upon which the Wycliffite translation was based. The 1380 version, in particular, is a close literal rendering of the Latin original, and a comparison with it of the Biblical passages in the Lanterne of Light shows that the author of the latter could not have used the same Latin text. As would naturally be expected, the original of the Wycliffite translation is nearer to the sixteenth-century standard Clementine edition of the Vulgate (C) than that used by the writer of the tract. Compare:

1 John ii. 18. L. of L. 'Nunc autem sunt multi anti christi.'
   W. V. 'Now many antecristes ben made.'
   C. 'Nunc Antichristi multi facti sunt.'

Rom. viii. 9. L. of L. 'Qui non habet spiritum Christi nec est eius.'
   W. V. 'If only hath not the spirit of Crist, this is not his.
   C. 'Si quis autem spiritum Christi non habet, hic non est eius.'

Ecclesiasticus xiv. 20. L. of L. 'Omne opus corruptibile in fine
deficiet et qui fecit illud peribit cum illo.'
   W. V. 'Eche corruptible were in the ende shal faile; and he
   that wercheth it, shal go with it.'
   C. 'Omne opus corruptibile in fine deficiet et qui operatur
   illud, ibit cum illo.'

Ephesians i. 22. L. of L. 'Ipsum dedit caput ecclesiae.'
   W. V. '(God) 3af him heed upon al the chirche.'
   C. 'Ipsum dedit caput supra omnem ecclesiam.'

In the fourteenth and fifteenth centuries there were in existence a number of different versions of the Vulgate, which might conceivably have been known to the author. Of these, the best is the Codex Amiatinum (A), a version written in Northumbria in the seventh or eighth century at the command of Ceolfrid, Abbot of Wearmouth. The passages quoted in the text have been compared with A, and although they agree in many cases, the divergences of reading are too numerous to allow of the assumption that A was the text used by the author. Compare:

2 Pet. ii. 1. L. of L. 'Magistri mendaces qui introducunt sectas
perditionis.'
   A. 'Magistri mendaces qui inducunt sectas perditionis.'

Matt. xxiii. 15. L. of L. 'Vae vobis scribae et pharisaei quia
circuitis terram et mare.'
   A. 'Vae vobis scribae et pharisaei hypocritae: quia circuitis
   mare et aridam.'

Jude ii. 16. L. of L. 'Mirantes personas hominum questus
causa.'
   A. 'Mirantes personas questus causa.'

A comparison with other codices (e.g. Codex Armachanus,
Appendix

Codex Cavensis, Codex Fuldensis) has been made where the Latin of the tract exhibits marked peculiarities. This has led to the same result as the comparison with A, namely, that the peculiarities of the text are not entirely shared by any of the more famous of the extant Vulgate versions.

It might be urged that when quoting from the Vulgate, the author relied entirely upon his own memory, and that the divergences from any other known Latin text are due to this fact. In a few cases the nature of the differences in reading lends colour to this theory, e.g.:

Matt. xiii. 25. L. of L. 'Inimicus homo superseminavit zizaunia.'
A. and W. V. 'Inimicus eius superseminavit zizania,' but v. 28, 'Inimicus homo hoc fecit.'

and many places where the difference consists solely in the omission of such particles as 'enim', 'autem', 'vero', or in the inversion of two words; but such differences are equally likely to have arisen among the variant texts of the Vulgate in existence at the time, and it is more probable that the author of the Lanterne of Lijt quoted from some actual current version. As has been shown, the particular text which he used differed from that upon which the Wycliffite translations of 1380 and 1388 were based, and also from that of the famous codices extant at the time, such as the Codex Amiatinus. In all probability it was one of the many 'Latyn bibles' current at that period, to the existence of which the Prologue to the 1388 Wycliffite Bible bears witness, but that it was not one of the more corrupt of these is proved by the fact that out of the two hundred and seventy-four passages quoted, one hundred and seventy agree with the readings of the standard Clementine version.

B. The English Translation.

By the beginning of the fifteenth century there were in existence a number of translations of different parts of the Bible in addition to the famous Wycliffite versions of 1380 and 1388. They are as follows:

I. The Psalter translated by Richard Rolle of Hampole.1
II. The West Midland Psalter.2
III. Commentaries upon the Gospels of St. Matthew, St. Mark, and St. Luke.3
IV. Translation of the Gospels for Sundays and Festivals, arranged to form a continuous narrative.4

V. The Pauline Epistles with a Commentary. ¹
VI. Apocalypse with a Commentary. ²
VII. Part of St. Matthew, the Acts, Catholic Epistles, and Pauline Epistles. ³
VIII. Wycliffite Translations of the Bible, 1380 and 1388. ⁴

It might be expected that in a work of this kind, written during the early years of the fifteenth century and evidently directly inspired by the teaching of Wyclif, the English rendering of the quotations from the Vulgate would have been taken from either of the two Wycliffite translations of the Bible. This, however, is not the case, for on a comparison being made, it was found that in spite of occasional similarities of rendering, the divergences in translation are too many to allow of the theory that the author of the Lanterne of Liȝt used either the 1380 or the 1388 version.

The renderings in the text have also, where possible, been compared with those in the Biblical versions mentioned above. The comparison proved that none of these translations were used by the author, although with regard to the version edited by Miss Panes, there are three passages in the text which closely resemble its renderings:

James v. 16. MS. 'De bisa preier of pe rigtwise is miche worpe,'

P. 'For muehe worp is a bysy preyere of a rigitful man.'

James i. 18. MS. 'God haf wilfulli & of his owene free wille gotun us þoruȝ þe worde of trouȝe, þat we mai be summe bigynnynge of his creature,'

P. 'For wylfullyche he haf bygeten ous þoruȝ þe worde of trewȝe, þat we ben sum bygynynge of his creature.'

Acts v. 42. MS. 'Forsoþe iche dai in þe temple & aboute houis: þei cessoþ not teching & preching Crist Jesu.'

P. 'Sofely every day in þe temple & abowte houses þei cessed noghte of techinge andre prechinge of Jesu Criste.'

Elsewhere, however, the renderings are so different, that the resemblances in these three passages must be looked upon as accidental.

The natural inference is that the author of the Lanterne of Liȝt made his own translation from the Latin, a deduction which is borne out by the fact that Wyclif pursued a similar plan. Throughout his English works, the passages which Wyclif quotes from the Bible are not taken from the early Wycliffite version, but are translated from the Latin independently. ⁵

¹ MS. Parker, 32, Corpus Christi College; cf. Wycl. Bible, i. p. xiii.
² Formerly attributed to Wyclif; now proved to be a verbal rendering of twelfth-century Norman Apocalypse; cf. Panes, Fourteenth-century English Bible Version, p. xxvii.
³ Panes, Fourteenth-century English Bible Version.
⁴ The Holy Bible . . . in the earliest English version by Wyclif, ed. by J. Forshall and Sir F. Madden, 1850.
Appendix

C. The Value of the Translation.

As an actual translation, the rendering in the Lanterne of Liȝt is of less value than the 1388 Wycliffite version. The translation is freer, and the author frequently adds words and phrases for which there is no justification in the Latin original. Sometimes these additions are merely explanatory; occasionally they are used to give a certain bias to the passage in order to make it more apposite to the argument. It was doubtless a tendency of this kind on the part of the Lollards which led to the constitution of 1409, which forbade unauthorized translations of the Bible or of any part of it, and which caused a popular writer against the Lollards to say:

‘Ther the Bibelle is al myswent
To jangle of Job or Jeremie,
That construen hit after her entent
For lewde lust of Lollardie.’

Examples of such glossed passages will be found in the following:

p. 12. 1 John ii. 1. ‘Filioli mei haec scribo vobis, ut non peccetis.’

‘Mi litil sones, pise pingis I write unto you, þat ye synne not in þe synne of dispeire.’

p. 23. Isaiah ix. 15. ‘Longevus & venerabilis ipse est caput, propheta docens mendacium ipse est cauda.’

‘A man of greet agee & worschipful holden to þe world, he is heed and cheef anticrist; a prophete or a prechour techyng lesion: he is þe taile of þis anticrist.’


‘Woo to hem þat walken in þe weye of Caym: þise ben fals possessioners. And woo to hem þat ben schadde out for mede in þe erroor of Balaam: þise ben mizti nedles mendiners. And woo to hem þat han perischide in þe aȝsenseiynge of Chore: þise ben proude sturdi maynteners.’

p. 63. Ecclesiasticus xiv. 20. ‘Omne opus corruptibile in fine deficiet, & qui fecit illum peribit cum illo.’

‘Iche corruptibile werke or iche werke þat is rotun in þe roote schal faile in þe ende, & he þat is foundir of suche ungroundid werk schal faile & worþe to nouȝt þerwip in þe last daies.’

From the point of view of language, the renderings in the text compare very favourably with the 1388 version, and are greatly superior as regards idiomatic ease and clearness of expression to the 1380 translation.

The following passages may exemplify this:

La of L.

Rom. viii. 18. ‘The passionous of this tyne ben as noo passionous in comparision to the glorie that is to come that schal be schewid in us.’

Matt. xiii. 47. ‘The passiouns of this tyme ben not euene worthi to the glorie to comynge, that schal be schewid in us.

Ps. xl. 1. ‘Blessid be he that takiþ hede on þe nedi and pore.’

Ecclesiasticus xxix. 20. ‘Forgete thou not þe kyndenes of þi borow; forsoþe he haþ ȝoun for þe his liȝf.’

1380 W. V.

‘The passiouns of this tyme ben not euene worthi to the glorie to comynge, that schal be schewid in us.’

‘The kingdom of heuenes is lîk to a nette cast into the see, and of alle kynde of fîschis gedrynge; the whiche when it was fullfulled men ledyuge out, and sittinge bysidis the brynke, chesiden the good into her vessellis, but thei senten out the yuel.’

‘Blisful that understand up on þe nedi and pore.’

‘The grace of the borewe; forsoþe he þaþ his liȝf for thee.’

1388 W. V.

‘The passiouns of this time ben not worthi to the glorie to comynge, that schal be schewid in us.’

‘The kyngdom of heuenes is lîk to a nette sent in to the see, and of alle kynde of fîschis gedyrng; thei were drówen up, and seten bi the brenke, and chesen the goode in to her vessellis, but the yuel thei kesten out.’

‘Blessid is he that understondith on a nedi man and pore.’

‘Forgete thou not the grace of the borewe; for he þaþ his liȝf for thee.’
NOTES

p. 4, l. 6. seint Jon Crisostum seip. This passage, in common with many others attributed to Chrysostom in the text, is from a collection of sermons on St. Matthew’s Gospel by an unknown writer (cf. Opera D. Ioannis Chrysostomi, vol. ii, p. 710, ed. by S. Gelenius, 1547).

p. 7, l. 5. pe philosophur: a designation specially applied to Aristotle.


p. 11, l. 8. pei seien pis man hap eten a flije. Evidently a taunt brought against the Lollards by their enemies. They are looked upon as followers of Beelzebub, the god of flies, through whose agency they obtain their knowledge of God’s law. To have ‘eten a flije’ is probably equivalent to being possessed by a devil. ‘Fly’ is used later by B. Jonson for a ‘familiar demon’ (1610).

p. 11, l. 11. Lollardis. The name ‘Lollard’ is of uncertain origin; some derive it from ‘lollium’—tares, citing Chaucer as their authority (Shipman’s Prologue, ll. 15-17):

‘This Loller here wol prechen us somewhat . . .
He wolde sowen som dificulte,
Or sprengen cockel in our clene corn.’

But the more generally received explanation derives the word from M. Du. lollen, lullen, to sing softly, to mumble. The earliest official use of the name in England occurs in 1387 in a mandate of the Bishop of Worcester against five ‘poor preachers’, ‘nomine sen ritu Lollardorum confoederatos’. Though the first example given in N.E.D. of the form ‘Lollard’ is in 1415—Lord Scrope in 43 Rep. Deputy Kpr. Rec. 591, ‘Yif he drue to Loulards thai wolde subnert thisl onde & the clurge’—the word is implied in ‘Lollardy’ (first used c. 1390). The form Loller, a variant of Lollard, occurs earlier in Chaucer, Shipman’s Prologue, ll. 11, 15, ‘I smelle a lollere in the wynde quod he’; and ‘This lollere here wol prechen us somewhat’; and in Piers Plowman, C. vi. 2, ‘Cloped as a lollere . . . Among lollares of london and lewede herenytres.’

p. 12, l. 15. pe maister of sentence. ‘Magister sententiarum’ was the name given to Peter Lombard, Bishop of Paris in the twelfth century, from

p. 13, l. 21. for 3e pullen as foxis to her hoolis children from fadris. The charge of kidnapping or enticing children for their order, was one very frequently made against the friars; cf. English Works of Wyclif, E.E.T.S., p. 68, ‘fereis forsaken pe perfst pouert of Crist . . . to geten yonge childe to here feyned ordre by symonye, as aplis, purses, & ojere iapes & false bishetis, & bi false stelynge azenst here frendis wille, and azenst goddis comandement.’ The same charge is made in Jacke Upland:

‘Why steal ye mens children for to make hem of your sect, sith that theft is against Gods hests and sith your sect is not perfect?’

Political Poems and Songs, ii, p. 22 (R. S.).

p. 14, l. 21. Lettrir of liscence. A copy of one of these letters of licence is preserved in Wilkins’s Concilia, vol. iii, p. 389. It was granted to William Lyndewode, a bitter opponent of Lollardy, to whom the Lanterne of Lizt was handed over for examination at the trial of John Claydon (see Introduction, p. viii). The text runs as follows: ‘Licentia concessa Willemo Lyndewode ab archiepiscopo Cant. ad praedicandum. Henricus, etc., directo in Christo filio magistro Willemo Lyndewode utriusque iuris doctori . . . salutem. Ut in quibuscumque locis ad hoc convenientibus et honestis infra nostras civitatem, diocesis, et provinciam Cantuar. ubilibet constitutio verbum Dei clero et populo in lingua Latina seu vulgari lice proponere et praedicare valeatis, non obstante constitutione provincialis Oxon. nuper per bonae memoriae dominum Thomam Arundel Cant. archiepiscopum, praedecessorum nostrum, edita, et aliis constitutionibus nostris et praedecessorum nostrorum contra praedicantes hodiecomodi editis non obstantibus quibuscunque, vos, quem literarum scientia, morumque laudabiles vitae meritis, aliisque virtutum praecoxibus sufficienter (novimus) insignitum, liberam tenore praesentium concedimus facultatem.’

p. 16, l. 19. pe weye of Caym. To a Lollard, the word Caym (Cain) stood for the four orders of friars, because the four letters which make up the word were taken to designate respectively the Carmelites, the Augustinians, the Jacobites (or Dominicans), and the Minorites (Franciscans). This explains the term ‘Caymes Castles’ used by Wyclif for the monasteries (cf. S. E. W., iii, p. 348, l. 19 and note, p. 368, l. 27; Wyclif, E.E.T.S., p. 508, note).

p. 16, l. 19. possessioners: that is, such orders among the clergy as held possessions or endowments.


p. 18, l. 25. sensuris: a spiritual punishment inflicted by some ecclesiastical judge.

p. 22, l. 16. Lire: Nicholaus of Lyra, born at Lyra in Normandy, 1270, died at Paris, 1340. The tradition that he was of Jewish descent appears to have been an unfounded statement dating only from the fifteenth century. He took the Franciscan habit, studied theology, received the doctor’s degree at Paris, and became a professor at the Sorbonne. He was the author of
numerous theological works, the most famous of which is the *Postillae Perpetuae in Universam S. Scripturam*. It soon became the favourite manual of exegesis, and was the first Biblical commentary to be printed (cf. *Catholic Encyclopedia*, vol. xi, p. 63).

p. 23, l. 23. **pe dedication of pe chirche.** The service held at the dedication of a church according to the Use of Sarum contains the following words: ‘Christus enim desponsat hodie matrem nostram norma iustitiae, quam de laeu traxit miseriae ecclesiam. In spiritus sancti elementia, sponsa sponsi laetatur gratia, reginis laudis cum gloria, felia dicta. . . . Sic typicus descripta sensibus, nuptiarum induta vestibus, coeli praestet hodie civibus, Christo iuncta.’

The service from which this passage is taken occurs in an early fifteenth-century pontifical in the Cambridge University Library (cf. Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, 2nd edit., vol. i, p. 237). Although the words as quoted in the text do not actually occur in this service, they must have been taken from one very similar.


p. 35, l. 13. **As Odo seip.** Probably Odo of Cheriton or Sherston, an English Cistercian monk (d. 1247). His sermons on the Sunday Gospels were completed in 1219, and were printed at Paris by Matthew Macherei under the title ‘Flores Sermonum ac Evangeliorum Dominicalium excellenteriss. Magistri Odonis Cancellarii Parrhisien.’ The author in this edition is designated as ‘Cancellarius Parisiensis’ possibly from confusion with Odon de Châteauroux, Chancellor of Paris in 1238. This edition is extremely rare (cf. *Dict. Not. Biog.*, vol. xli, p. 428, art. Odo of Cheriton).


p. 35, l. 17. **haruest.** Perhaps an error for ‘haruest’ = handfest, marriage contract. No example of a noun ‘handfest’ is given in *N.E.D.* before 1611, Shaks. *Cymb.,* i. v. 78, ‘The Remembrancer of her, to hold The handfast to her Lord.’ For the form see note on ‘anfest’.

p. 36, l. 19. **as Jerom seip.** The passage quoted does not seem to occur in the writings of Jerome. The exact words are to be found in one of the Homilies formerly attributed to St. John Chrysostom (see note on p. 4, l. 6).

p. 38, l. 3. **William de Saint Amor.** Born in 1202 of humble parents. He was educated at the University of Paris and became a stern opposer of the mendicant orders. His most famous work is *Tractatus brevis de novissimorum temporum periculis ex scripturis excerptus et in certa capitula digestus* (cf. *Maitre Guillaume de Saint-Amour*, par Maurice Perrod, Paris, 1895).

p. 48, l. 10. **Iouedies:** a day appointed for a meeting with a view to an amicable settlement of a dispute, and hence, an agreement entered into at such a meeting (*N.E.D.*); cf. Chaucer, *Prologue*, l. 258, ‘In love-dayes ther
conde he mochel helpe'; and *Piers Plowman*, iii. 157, 'She ledeth þe lawe as hire list & lovedayes maketh.'

p. 54, l. 18. For it draweþ hem toward heuene as bocket in to welle. Evidently a proverbial expression; cf. 'Complaint of the Ploughman', 'They follow Christ that shed his blood To heaven, as buckette into the well' (*Pol. Poems and Songs*, ii, p. 312, R. S.). For a somewhat different use of the same proverbial phrase, cf. Chaucer, *Knight's Tale*, l. 675, 'Now up, now down, as boket in a welle.'

p. 56, l. 23. **Ordinal**: a book setting forth the services of the Church, as they existed before the Reformation.

p. 59, l. 11. **Gregor in his decre.** 'In sancta Romana ecclesia dudum consuetudo est valde reprehensibilis exorta, ut quidam ad sacri altaris ministerium canores eligantur, et in diaconatus ordine constituti modulationi vocis inserviant, quos ad praedicationis officium, et clemosynarum studio vacare congruebat. Unde fit plerumque, ut in sacrum ministerium, dum blanda vox quaeritur, quaeris congrua vita negligatur et cantor minister Deum moribus stimulet, quum populum vocibus delectat. Qua in re praenexit decreto constituto, ut in hac sede sacri altaris ministri cantare non debeant, solunque evangelicae lectionis officium missarum solemnia exsalvant; psalmos vero ac religiosas lectiones censeo per subdiaconos vel, si necessitas exigat, per minores ordines exhiberi. Si quis autem contra hoc decretum meum venire tentaverit, anathema sit' (*Migne*, tom. 157, col. 430).

p. 60, l. 2. **Lucifer.** In Christian theology, Lucifer was regarded as the name of Satan before his fall, hence his association with 'the children of pride' (cf. the phrase, 'as proud as Lucifer').

p. 60, l. 4. **Belzebub.** From the New Testament designation of Beelzebub as the 'prince of demons', the word became, at an early period, one of the popular names of the devil. It is assumed that the Beelzebub of the New Testament is to be identified with the Philistine god of flies, one of whose special prerogatives it was to drive away the flies troubling the sacrifice, who were looked upon as evil spirits with no right to be there. The connexion of Beelzebub with 'the envious' is difficult. On p. 11, l. 1, there is a reference to Belzebub as the 'god of flies, or ellis a god þat makiþ discorde', an idea which may have arisen from the passage in St. Matthew xii. 24–8, in which Christ refutes the charge of exorcizing devils by Beelzebub the prince of devils. The 'god þat makiþ discorde' might be looked upon as the spreader of calumny, and so as the lord of the envious.

p. 60, l. 5. **Abadan.** The name of the angel of the bottomless pit (Rev. ix. 11). 'Wanhope' or despair is one of the attributes of Sloth; hence the connexion between the lord of the bottomless pit and the slothful.

p. 66, l. 6. **Mammon.** The Aramaic word for 'riches' occurring in the Greek text of Matthew vi. 24 and Luke xvi. 9–13. Owing to the quasi-personification in these passages the word was taken by mediaeval writers as the proper name of the devil of covetousness. Cf. *Piers Plowman*, A. ix. 81, 'He ... with Mammonas moneye hath maked him fрендes'; and *Ord. Crysten Men* (1502), II. xi. 117, 'A devyll named Mammona made unto the covetous man VI commaundementes.'

Notes

xxv. 5, Ps. evi. 28). His connexion with gluttony may be accounted for by the fact that human sacrifices were offered to him.

p. 60, l. 9. Asmodeus (cf. Book of Tobit, iii. 8). In the Apocrypha occurs the story of the love of Asmodeus, an evil demon, for Sara, the daughter of Raguel, whose seven husbands were slain in succession by him on their respective bridal nights. From the part played by him in this story, he is regularly associated with the sin of lechery.


p. 61, l. 3. Summe maken lettris ... to selle alle her suffragis. The reference is to the custom of granting letters of fraternity by the convents to their benefactors. These letters entitled those named in them to a share in the benefits of all prayers or merits of the convent or order. Cf. Jacke Upland:

'Freer, what charity is this,
... to such rich men give letters of fraternity,
confirmed by your general scale,
and thereby to bear him in hand,
that he shall have part of all your masses,
mattens, preachings,
fastings, wakings,
and all other good deeds
done by your brethren of your order,
both whilst he liveth,
and after that he is dead.'

(Pol. Poems and Songs, R. S., ii, p. 33.)

p. 61, l. 6. pe decre salvator. A decree of Urban II against the practice of simony, beginning 'Salvator praedicit in evangelio'.

p. 67, l. 1. But pees-makars in pe fendis chirche confidrem hem togidir in a fals pees. Cf. S. E. W., i, p. 321, 'Here men seien sopeli pat ... ben two pees, verri pees and fals pees, and pei ben ful dyvers ... Fals pees is groundid in reste wip our enemies, whanne we assente to hem wipouten yenstonding, &c.

p. 68, l. 2. Monep him. It is doubtful whether the verb 'moan' occurs before the sixteenth century. 'Mone' is often a misprint or a misreading for 'move', or for 'mene' = to lament. Two fifteenth-century instances are given in N.E.D., but possibly the true readings may be 'mene' and 'mournyd' respectively. 1425, Castle of Perseverance, Macro Plays, 125, 'Mankynde! take kepe of chastite, & mone pee to maydyn Marye'. 1471, Paston Letters, iii. 4, 'Ther was kylyd uppon the sfield ... Sir Omnifrey Bowghshier off our cunto, whyche is a sore monylyd man her.'

p. 69, l. 10. pe comune gloose. Glossa Ordinaria, thus called from its common use in the Middle Ages. Its author, Walasfrid Strabo (d. 849), had some knowledge of Greek, and made extracts chiefly from the Latin Fathers, and from the writings of his master, Rabanus Maurus, for the purpose of
illustrating the various meanings of Scripture. Until the seventeenth century it remained the favourite commentary on the Bible. The second gloss, Glossa Interlinearis, was the work of Anselm of Laon (d. 1117). After the twelfth century, copies of the Vulgate were usually supplied with both these glosses, while later, from the fourteenth century onwards, the Postilla of Nicolaus of Lyra were added (cf. Cuth. Encyclop., vol. vi, p. 588).

p. 75, l. 26. pe maistir of sentence. See note on p. 12, l. 15.

p. 88, l. 29. Ordinarijs. An ordinary is an officer who has of his own right, and not by special deputation, immediate jurisdiction in ecclesiastical cases (N.E.D.).

p. 88, l. 30. Purgacioun. Canonical purgation is the affirmation on oath of his innocence by the accused in a spiritual court, confirmed by the oaths of several of his peers (N.E.D.).

p. 91, l. 4. Greet feires of pe yeere for pe moost partie ben sett on pe saboth dai. It seems to have been customary for fairs to have been held on Sunday and on High Feast Days, for in the middle of the fifteenth century a statute was enacted whereby fairs and markets were forbidden to be held on these days (Statutes of the Realm, 27 Hen. VI, c. 5). Cf. Town Life in the Fifteenth Century, Mrs. J. R. Green, vol. i, p. 158.

p. 92, l. 27. As doctour Odo seip. See note on p. 35, l. 13. The passage quoted here occurs also in an English translation in the Apology for Lollard Doctrines, p. 57. The editor, Mr. J. H. Todd, states that he discovered the original in the Flores Sermonum printed by Matthew Macherele in 1520. No copy of this work has been found in the British Museum or the Bodleian.

p. 97, l. 27. seint Siluestir took pis possession. For a similar passage cf. English Works of Wyeliff, E.E.T.S., pp. 380-2, especially, 'And so musten oure clerkis argue whan õalleggen for her lordeschip pe lyuyng of her patrons & sayntis, & sayen þus: Seynt thomas & seynt hwe & seynt Swibune wer þus lordis, & in þis þai suyd cristis lyuyng & his lore; þerfore we may lefuli be þus lordis' (p. 382).

seint Siluestir. Silvester, Bishop of Rome, 314-35. The accounts of his papacy preserved in the Liber pontificalis are little else than a record of the gifts said to have been conferred on the Roman church by Constantine the Great.

p. 97, l. 28. seint Swipun (d. 862): bishop of Winchester, and patron saint of Winchester Cathedral from the tenth to the sixteenth centuries. He was the tutor of Æthelwulf, King of Wessex, whom he persuaded to give a tenth of his royal lands to the Church.

p. 97, l. 28. seint William: perhaps William Fitzherbert, Archbishop of York. He was elected Archbishop in 1142 at the instance of the King, in opposition to the candidature of Henry Murdoc, a Cistercian monk. The validity of the election was disputed on the ground of alleged simony and royal influence. In 1143 the Pope decided that William should be consecrated if he could clear himself from the accusation of bribery. This he did conclusively, and the legate consecrated him Archbishop in the same year. He died in 1153, and was canonized in 1227.

p. 101, l. 6. hauntrip: perhaps a frequentative of 'haunten', to frequent, resort to, although such a verb is not recorded. More probably hauntrip = auntriy, to venture to go, with an inorganic initial h, which is common in this text.
Notes


p. 107, l. 5. pis is expounded in pe priddes commaundement, cf. p. 93.


p. 113, l. 33. opir payment gete pei noon but a whit stik. Cf. *English Works of Wycliff*, E.E.T.S., p. 233, 'Also lordis many don wrongis to pore men bi extorsions & unreasonoble mercyments & unreasonoble tais, & taken pore menus goodis & patien not perfore but white stickis...'. The reference is to the custom of 'purveyance'—the right of the sovereign when travelling through the country to receive food and maintenance for himself and his retinue. The custom was liable to grave abuses. Not infrequently no payment was made; when it was, it often took the form of tallies—the 'whit stik' of the text—which gave the recipient the right to deduct the amount from any taxes he might have to pay in the future (cf. *Encyclop. Brit.*, art. 'Purveyance'; Stubbs, *Const. Hist.*, ii).

p. 120, l. 30. Geizi = Gehazi.

p. 120, l. 32. Helesie = Elisha.

p. 124, l. 8. Seynt Hewe seip. Perhaps Hugh of St. Victor (1078-1141), mystic philosopher, the author of many books. He, however, was not canonized. St. Hugh of Avalon (c. 1140-1200), Bishop of Lincoln, may be the 'seyn Hewe' of the text, but there is no evidence that he made any contribution to literature. 

p. 132, l. 5. Magistrum historiarum: Peter Comestor (d. 1178), author of *Historia Scholastica*, a sacred history beginning at the Creation and continuing to the end of the incidents recorded in the Acts. It is from this work that he is known as 'Magister historiarum'.

p. 132, l. 6. Pere ben poo men pat boosen her bristis... For a similar passage, cf. Select Works of J. Wycliff, Arnold, vol. iii, p. 124, 'And so soche men pat boosen her brestis, or pytchen her belyes, to make hom smale wastes, or striygnen hor hosis to schewe her strong legges, semen to chalenge God of giftes pat he hafs gypen hem...'. For an interesting account of fashions in dress in the fourteenth and fifteenth centuries, cf. *English Life and Manners in the Later Middle Ages*, Abram, pp. 152-72.

p. 132, l. 7. parten her hosis = wear parti-coloured hose. For this use of 'part' cf. Wycliff (E.E.T.S.), p. 471, 'Herfore biddiþ God in his lawe þat his men shulden not be clopid in wolleþ & lymyn þartid to-gidere,' and (1570) North, *Doni's Philos.*, 70, 'So goodly a beaste... with his parted hide (halfe blacke, halfe white).’ *N.E.D.*

p. 132, l. 7. Cracowen her schoos. This refers to the custom of wearing shoes with long pointed toes which projected far beyond the end of the foot; it is said to have been introduced into England by Anne of Bohemia, wife of Richard II, and the shoes were called 'cracowes', probably because they came from Cracow in Poland, at that time incorporated with Bohemia. Cf. Monk of Evesham, *Life of Richard II*, p. 126: 'Cum ista Regina (i.e. Anne of Bohemia) venerunt de Boemia in Angliam abusiones illae execrabiles, solutares...
Notes

cum longis rostis (Anglice Cracowys vel Pykys) dimidiam virgam largiter habentes ita ut oporteret eos ad tibiam ligari cum cathenis argenteis, antequam cum eis possent incedere.’

p. 132, l. 11. gigge-haltiris: probably a coined word used contemptuously for the chains or collars which were worn round the neck. Gigge = a flighty, giddy girl.

p. 132, l. 11. Honycombis: evidently the name given to some kind of head-dress fashionable at the time.

p. 135, l. 19. panne may pe soule seie to pe bodi. The Dialogue between the Soul and the Body after Death was one of the most popular themes treated in mediaeval religious poetry, poems of the kind being found in nearly every Western European language.
## GLOSSARY

### ABBREVIATIONS USED

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>a.</td>
<td>adjective</td>
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<td>adv.</td>
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### A

- **Abasche**, vb. t. inf. stand confounded, 47/14.
- **Abhominable**, abhominable, a. abominable, 45/7, 116/5.
- **Abominacion**, sb. abomination, 68/9, 108/1.
- **Abide**, vb. i. inf. remain, wait, abide, 4/15, 98/26; abidið, 3 sing. pres. 63/11; abiden, 3 pl. pres. 101/3; abiding, pr. p. 27/16; abidið, vb. t. 3 sing. pres. endures, suffers, 119/19.
- **Abiect, a. rejected, cast out, 41/9.**
- **Aboueu, adv. above, 46/11; prep. 9/28, 19/24, 19/28, &c.**
- **Aboute, prep. about, 69/12.**
- **Abreg(e)u, vb. t. inf. curtail, 18/28, 80/31.**
- **Abrood, adv. abroad, 52/13, 130/31.**
- **Abstinence, sb. abstinence, 79/10.**
- **Abstynen, vb. t. 3 pl. pres. abstain, 48/14.**

### Accepten

- **Accepten**, vb. t. 3 pl. pres. accept, 133/5; accepting, pr. p. 88/30.
- **Accepting**, sb. accepting, 114/17.
- **Accusars**, sb. pl. accusers, 111/4.
- **Accusing**, pr. p. accusing, 134/34.
- **Accordanne, sb. agreement, 16/10.**
- **Acorde, sb. accord, agreement, 2/14, 74/30.**
- **Acorden, vb. i. 3 pl. pres. agree, 1/19, 12/18, 11/28, 12/15; accordið, 3 sing. pres. 23/13, 33/6; according, pr. p. 58/16.**
- **Accoute, vb. t. 1 pl. subj. count, 38/2.**
- **Accioun, sb. action, 81/18.**
- **Acumbrid, pp. encumbered, 80/14.**
- **Acursid, pp. accursed, 116/30, 120/8.**
- **Addro, sb. adder, 47/8; addris, eddris, pl. 43/6, 111/12, 136/7.**
- **Aduersarie, sb. adversary, 104/14.**
- **Aduersite, sb. adversity, 65/33.**
- **Afe(e)rde, pp. afraid, 16/6, 57/3.**
- **Affecciouns, affectiouns, sb. pl. passions, 23/17, 23, 65/30.**
Affectuoulsi, adv. earnestly, 30/1.
Affermpe, vb. t. 3 sing. pres. affirms, 6/1, 76/28.
Aform(a), adv. before, 17/4, 28/6, 41/20, 61/22, 100/23, prep. 47/16.
After, adv. afterwards, 7/27, 8/2, 48/14; prep. in accordance with, 2/19, 8/11, 9/2, &c.; conj. according as, 29/24.
Afterward, adv. afterwards, 43/12.
Agee, sb. age, 14/3.
Aile-storm, sb. hail-storm, 46/10.
Al, a. sing. all, 2/14; al, alle, allen, pl. 2/16, 18, 3/16, 4/21, 133/1, &c.
Al, adv. entirely, 46/13, 30.
Albeit, conj. although, 9/27.
Algatis, adv. always, 40/28, 59/10; at any rate, 100/6.
Alien, a. alien, 73/11, 81/25.
Almes, sb. alms, 54/7, 54/17, 105/3.
Almes-dede, sb. almsgiving, 86/12.
Almisoaars, almisdooars, sb. pl. almisdooers, 48/7, 53/21, 54/14.
Almiiti, a. almighty, 5/2, 31/4, 46/20, &c.
Aloone, adv. alone, 121/6.
Als, adv. as, 93/15, 93/27, 101/7.
Alwey, adv. always, 98/32.
Amende, vb. t. inf. amend, 38/24, 64/15; amends, pp. 56/16.
Amendment, sb. amendment, 133/13.
Amendis-making, sb. amends-making, 74/18.
Among(e), prep. among, 39/12, 62/24, 89/20.
Amy, adv. amiss, 58/17, 54/18.
Anagogy, sb. mystical interpretation, 24/24.
And, conj. if, 11/30, 54/26, &c.
Anentis, anest, prep. with, 5/2, 5, 8/9; in the sight of, 97/16.
Anest, vb. t. inf. =? hasten for hasten, betroth, make a contract of marriage, 35/14 (see note).
Angir, hangir, sb. anger, 44/24, 59/25.
Annon, anoon, adv. at once, 10/23, 50/23, 54/20, 66/13.
Anquyntyng, sb. anointing, 60/1.
Answere, vb. t. inf. answer, 100/5; answered, 1 pl. pres. 72/10, 73/12.
Apaied, a. satisfied, contented, 86/25.
Apert, adv. openly, 100/3.
Apostasie, sb. apostasy, 41/2, 92/14.
Apostataa, sb. apostate, 92/4; pl. 22/23, 93/26.
Apostilhed, sb. apostilehood, 97/10.
Apostis, sb. pl. apostles, 5/16, 60/17.
Appeite, sb. appetite, 115/19.
Appil, sb. apple, 120/16.
Ap(p)ropurid, pp. set apart, 35/11, 74/7.
Approued, vb. t. 3 sing. p. approved, 39/3; approuyng, pr. p. 134/33; approved, pp. 32/17.
Araied, pp. arrayed, 31/17, 37/27.
Arcleris, sb. pl. soothsayers, diviners, 152/20 (OF. ariole, hariole); more usual form 'ariole', but cf. Apol. Loll. 92.
Arme, vb. t. imp. arm, 104/14; armyn, 3 pl. pres. 65/17; armed, armyd, pp. armed, 65/14, 118/2.
Armour, sb. armour, 52/11, 65/15, 20, 104/13; pl. 65/16.
Armyed, a. armed, 53/12.
Arow, sb. arrow, 72/1.
Article, sb. article, 75/14; articlis, pl. 47/11.
Aschamed, pp. ashamed, 68/10, 71/1.
Aseelid, pp. sealed, 113/3.
Aseiit, sb. satisfaction, 78/33; made aseep, made avenomeat =OF. aret set; L. satia facere.
Asigned, vb. t. 3 sing. p. appointed, 12/26.
Askars, sb. pl. questioners, 93/28.
Aske, vb. t. inf. ask, 69/39; axe, axe, axel, 3 sing. pres. 27/11, 54/6, 65/32; asken, 3 pl. pres. 82/8; axe, imp. 13/3; axiil, 3 sing. p. 98/5; pp. 52/6.
Asoyled, pp. assoiled, 76/5.
Aspee, vb. t. inf. watch, 45/22.
Aspeieʃ, for aspieʃ, 3 sing. pres. spies upon, 19/4; perh. on analogy with 'despite'.
As(s)aile, vb. t. inf. assail, attack, 40/1, 65/18, 66/9; assailed, 3 sing. p. 66/12.
Asse, sb. ass, 121/21.
Astaat, astate, sb. state, estate, 33/19, 34/5, 10, 97/25; astaatis, pl. 106/6.
At, prep. from, 28/19.
Atwynne, adv. apart, 51/13.
Auarice, auarise, sb. avarice, 39/28, 58/27.
Auditors, sb. pl. auditors, 183/4.
Aungel, sb. angel, 15/18, 18/1; aungelis, pl. 2/2, 15/3, 47/16.
Auter, sb. altar, 104/30; auters, pl. 37/26.
Auctor, sb. author, 39/12; autours, pl. 120/1, 122/17.
Autorise, vb. t. inf. authorize, 42/9; autorise, 3 sing. pres. 125/4.
Autorite, sb. authority, 32/15, 33/24, 111/13.
Autorysing, sb. sanctioning, 32/15.
Aust, see Owist.
Availle, vb. t. 3 sing. subj. avail, 97/15; availen, 3 pl. pres. 55/28.
Avarousse, avarousse, a. avaricious, 100/7, 103/22.
Avaunoid, avaunoid, pp. advanced, 93/23, 118/35.
Avault, sb. boasting, 135/14.
Avauntagge, sb. advantage, 105/18.
Avise, vb. t. inf. advise, 105/22.
Avoide, vb. t. inf. avoid, put away, 55/1, 99/18; avoiden, 3 pl. pres. 52/19.
Avoket, sb. advocate, 8/9.
Avowtriss, sb. pl. adulterers, 71/15, 131/19.
Avowtrisse, sb. adulteress, 130/26.
Avowers, sb. adultery, 130/22.
Awake, vb. t. imp. awake, 35/3.
Awe, sb. fear, 95/16; power to inspire fear, 70/10.
Awey, adv. away, 4/15, 40/9, 52/14.
Axe, see Aske.
Axing, sb. asking, 5/5.
Ajen, adv. again, 59/6, 59/2; prep. against, 6/16, 8/3, 11/5, &c.
Ajen-blyng, sb. redemption, 32/12.
Ajens, prep. against, 13/1, 5.
Ajenose, vb. t. inf. contradict, 101/3; ajenosyn, 3 pl. pres. 131/6.
Ajenstylvynge, sb. contradiction, 26/26, 46/29.
Ajenstonden, vb. t. 3 pl. pres. withstand, 13/11; ajenstouden, 3 pl. p. 13/11; ajenstonding, pr. p. 14/14.
Ajenward(e), adv. on the other hand, 6/7, 7/31, 31/36.

B
Baate, sb. strife, 117/10.
Bak, sb. back, 55/25.
Bakbiter, sb. backbiter, 98/13; bakbiter, bakbiters, pl. 98/11, 131/11.
Bakbiting, sb. backbiting, 98/2.
Bakwarde, adv. backward, 108/18.

Balaunce, sb. balance, 108/1, 7.
Bal(ys), sb. rod, 94/5, 6; OF. baleis = besom, broom.
Banere, sb. banner, 134/18.
Baptem, baptysme, sb. baptism, 2/17, 28/14, 59/28.
Baptisid, pp. baptized, 35/17.
Bar, see Bere.
Bare, a. bare, naked, 46/3, 80/17.
Bareheed, a. bareheaded, 104/26.
Bargayn, sb. bargain, 61/5.
Barre, sb. bar, 154/17.
Bastard, a. bastard, 93/13.
Bataile, sb. battle, 71/6, 99/19; batailes, pl. 13/29.
Be, vb. auz. inf., be, 3/20, 24; am, 1 sing. pres. 10/6; art, arte, 3 sing. pres. 6/20, 36/26, 75/22; is, 3 sing. pres. passim; arne, 3 pl. pres. 5/14; ben, 3 pl. pres. passim; was, 3 sing. pres. 21/8, &c.; weren, 3 pl. p. 5/16, &c.; be, 3 sing. subj. 7/7; be, pp. 2/5, 30/23.
Beautie, sb. beauty, 44/18, 49/21.
Bedde, sb. bed, 115/5, 130/27.
Bedemen, sb. pl. beadsmen, 45/27.
Beemes, sb. pl. beams, 37/26.
Beere, sb. hier, 115/34.
Beest, sb. beast, 3/26; beestis, pl. 2/20, 37/31, 45/10, 11.
Beestil, a. resembling a beast in unintelligence; ignorant, foolish, 101/12.
Beforn, biforme, prep. before, 12/7, 47/18; biform, adv. 49/14.
Beggars, sb. pl. beggars, 45/15.
Begry, sb. beggary, 49/17.
Behoueïp, bihoueïp, vb. t. 3 sing. pres. behoves, 3/20, 77/4, 84/10; behouned, 3 sing. p. 3/24.
Belchip, vb. t. 3 sing. pres. casts up, 45/6.
Beili, sb. belly, 50/1; belies, pl. 132/7.
Belle, sb. bell, 41/34.
Benefice, sb. benefice, 120/31; benefice, 93/23; beneficiis, pl. 92/26.
Beneipe, see Binep.
Bent, a. bent, 71/17.
Bere, vb. t. inf. bear, 93/30; 1 pl. subj. 38/2; berip, 3 sing. pres. 66/2, 37/5, 98/14; bere, 3 pl. pres. 24/25; bar, 3 sing. p. 119/2; borne(e), pp. 2/11, 35/14, 76/13, 85/30.
Berne, sb. barn, 29/8.
Bestial, a. bestial, 45/11.
Bete, vb. t. inf. beat, 104/29; 2 sing.
Glossary

subj. 95/4; beast, 2 sing. pres. 95/5; beten, pp. 78/29, 30, 133/8.
Betingis, sb. pl. beatings, 8/18.
Betir, a. comp. better, 56/16, 82/24, 83/1, 100/22.
Bi, prep. according to, 104/33.
Bicum, vb. t. inf. become, 79/21; biomec, 3 pl. pres. come, 129/9.
Bidde, vb. t. inf. bid, 104/32; 3 sing. subj. 84/11; biddiþ, 3 sing. pres. 82/11; bad, 3 sing. p. 42/22; boden, pp. 79/19, 97/21.
Bidding, sb. command, 88/3; biddingis, pl. 8/15; 27/12, 105/16.
Bikene, adv. continuously, 51/9.
Bis, vb. t. inf. buy, 14/18, 60/31, 91/2; bouzt, 3 sing. p. bought, 72/9.
Blears, bigger(i)es, sb. pl. buyers, 60/33, 92/20, 132/27.
Bigger(i)es, see Bieseas.
Bigile, vb. t. inf. beguile, 71/21; 3 sing. subj. 42/22; bigilen, 3 pl. pres. 14/9; bigild, 3 sing. 36/15; bigiling, pr. p. 25/26.
Bigune, vb. i. 3 pl. p. began, 101/18.
Bigynnyng, sb. beginning, 112/9.
Bihap, adv. perchance, 78/2.
Bihift, vb. t. 3 sing. p. promised, 64/21, 77/8.
Biholdest, vb. t. 2 sing. pres. beholdest, 127/4.
Biholding, sb. beholding, 120/17.
Bijlde, vb. t. inf. build, 3/14; bilden, pl. pres. 9/8, 19/14, 37/24; bïldid, sb. pl. 129/22.
Bilding, bilding, sb. building, 40/3, 42/17, 109/15; bïldings, bildyngis, pl. 38/16, 109/13.
Bileaurs, sb. pl. believers, 5/24.
Bileeue, vb. t. inf. believe, 2/17.
Bileeue, sb. belief, 32/17, 47/3, 55/29.
Bileeue, vb. t. 1 sing. pres. leave, 64/23; bilete, 3 sing. p. 64/24.
Bilike, vb. t. inf. resemble, 129/22.
Bimene, vb. t. inf. mean, signify, 59/5.
Binep, beneipe, adv. beneath, 76/13, 81/27; prep. 134/31.
Birie, vb. t. imp. bury, 94/8; bieried, pp. 31/8.
Birpe, sb. birth, 122/8.
Bischipis, sb. pl. bishops, 43/11, 75/31.
Bisecheing, sb. besieging, 21/13.
Bisde, adv. aside, 97/23; at hand, 131/23.
Biside, nisiðe, prep. away from, 3/28; biside, 46/18, 65/3; contrary to, 117/12.
Bis(i)e, bisy, a. earnest, importune, 5/4, 35/4, 52/31, 63/7; busy, 100/2.
Bis(i)e, vb. t. imp. busy, occupy, 62/29, 63/1; bisien, 3 pl. pres. 59/12, 110/7.
Bisiti, adv. earnestly, 7/20; busily, diligently, 57/11, 95/7.
Bisines, sb. occupation, 40/4; care, solicitude, 97/3; industry, 111/8.
Bitars, sb. pl. biters, 111/11.
Bieten, vb. t. 3 pl. pres. bite, 111/2; bitiþ, 3 sing. pres. 66/14; boote, 3 sing. p. 120/18.
Bitidde, vb. i. 3 sing. p. befell, 102/18.
Bitoken, vb. t. inf. betoken, 47/3.
Bitook, vb. t. 3 sing. p. gave, 28/11, 64/25.
Bitraie, vb. t. inf. betray, 93/12; bitraied, 3 sing. p. 60/19; betraying, pr. p. 62/5.
Bitir, a. bitter, 44/20, 21.
Bitirnes(se), sb. bitterness, 47/27, 98/12.
Bipenken, vb. t. 3 pl. pres. reflect, think, 59/15.
Blame, vb. t. inf. blame, 38/15, 18, 40/9; blamep, 3 sing. pres. 42/8, 49/2, 49/21; blamed, 3 sing. p. 62/2.
Blasferm, vb. t. inf. blaspheme, 84/36; blasfenen, 3 pl. pres. 68/21; blasfeneden, 3 pl. p. 15/20.
Blasfemars, sb. pl. blasphemers, 131/9.
Blasfemouse, a. blasphemous, 90/11.
Blasfemye, sb. blasphemy, 11/20.
Blent, pp. blinded, 88/26.
Blesse, vb. t. inf. bless, 8/28; blessed, 3 sing. p. 33/17, 19.
Blessing, sb. blessing, 58/11.
Blew, vb. t. 3 pl. p. blew, 130/1.
Bleyne, sb. blain, blemish, 23/12, 17.
Blijndlingis, blyndlingis, adv. blindly, heedlessly, 3/20, 29/5.
Blindele, a. blindfold, 18/18.
Blis(se), sb. bliss, 7/27, 35/13, 43/28.
Blo(o)d, sb. blood, 4/23, 32/12, 98/27.
Blynle, a. blind, 69/7, 78/7.
Blyndid, pp. blinded, 67/15.
Blyndnes, sb. blindness, 69/4.
Bockelere, sb. buckler, 111/18.
Booket, sb. bucket, 54/19.
Boden, see Biddle.
Bodi, sb. body, 7/1, 21, 33/2, &c.
Bodili, a. bodily, 2/7, 49/20, 57/12.
Boldi, boolidi, adv. boldly, 56/17, 92/1.
Bollen, vb. t. 3 pl. pres. are puffed up, 44/19.
Boinyng, sb. swelling, 7/9.
Bondage, sb. bondage, 120/3.
Bolden, vb. t. 3 pl. pres. encourage, embolden, 71/5.
Boon, sb. bone, 46/3.
Boond, sb. pl. tables, 3/16, 25/34, 76/5.
Boondis, sb. pl. bonds, 92/20.
Boosen, vb. t. 3 pl. pres. stuff out, 132/6; OF. boce (cf. Wyclif, 'On the Seven Deadly Sins,' S. E. W., iii, p. 124, l. 1).
Boost, sb. boast, 19/11, 91/24, 135/14.
Boost, vb. i. inf. boast, 36/21; boost, 3 sing. pres. 69/12; boosten, 3 pl. pres. 93/33.
Boot, sb. boat, 21/5, 8, 9.
BOROW, sb. surety, 78/35.
Borow, vb. t. inf. redeem, 79/3.
Bope, a. both, 35/14.
Bounded, see Byende.
Boundes, boundis, sb. pl. bounds, boundarles, 41/32, 116/26, 117/3.
Bowe, sb. bow, 71/17.
Bowe, vb. i. inf. bow, bow, submit, 51/24; 3 pl. pres. 41/30; v. t. imp. 112/15; bowlip, 3 sing. pres. stoops, 57/12; bowiden, 3 pl. p. 120/23.
Bowels, sb. pl. bowels, 102/6.
Braft, pp. bereft, 119/2. This form, without the vowel of prefix, apparently not recorded elsewhere.
Braid, pp. ground, 8/28.
Braunchis, sb. pl. branches, 92/11, 114/2.
Breaded, sb. bread, 83/4, 5, 60/17, &c.
Break, vb. t. inf. break, 137/11; breaken, 3 pl. pres. 58/13, 71/16; brooken, 3 pl. p. 42/20.
Brest, vb. t. inf. burst, 66/6; brostun, pp. 74/12.
Breking, sb. breaking, 92/4.
Brenne, vb. t. inf. burn, 6/23, 7/3, 123/20; brennen, pl. pres. 43/8; brenn, 3 pl. p. 113/10; brennyng, pr. p. 104/1; brenede, a. burnt, 82/23; brett, pp. 88/4.
Brennyng, a. burning, 58/12, 65/35; sb. 88/22, 23.
Bridal, a. bridal, 78/17.
Bridlen, vb. t. 3 pl. pres. bridle, 132/10.
Bring, vb. t. imp. bring, 86/15; bringeñ, 3 sing. pres. 40/6; broust, pp. 5/24, 11/10, 17/24.
Brise, vb. t. imp. break, crush, 125/31; brisen, 3 pl. pres. 75/4; brissid, pp. 136/20.
Broche, sb. boring, perforation; sette on broche, to tap and set running, fig. to start, 76/9.
Brood, a. broad, 69/17, 68/19, 128/5.
Broom, sb. broom, 63/19.
Broper, propir, sb. brother, 51/11, 98/5; breferen, pl. 11/6, 11/16, 80/23.
Buschel, sb. bushel, 108/3.
But, conj. unless, 91/20, 120/37; prep. except, 3/20; but if, conj. unless, 7/1, 19, 11/23, &c.
Buxumnesse, sb. obedience, 23/7.
Bynde, vb. t. inf. bind, 3/28; bounden, pp. 73/18, 84/31.

C
Cacche, vb. t. inf. catch, 113/26, 132/13; caccheñ, cacchiñ, 3 sing. pres. 7/11, 18/25, 82/4; cac(c)hen, 3 pl. pres. 5/29, 52/14; cauto, pp. 45/5, 57/3.
Cage, sb. cage, 56/22.
Can, see Runnen.
Candilis, sb. pl. candles, 104/30.
Cannonsid, sb. pl. sanctioned by the authority of the Church, 81/26.
Canonsid, a. canonical, 21/10.
Capteyn, sb. captain, 68/31.
Carreyn, sb. carrion, carcass, 9/31; corpse, 115/33, 135/21; body (contemptuously), 60/22; careynes, pl. 20/25.
Carful, a. sorrowful, 49/7.
Carles, a. careless, 26/34.
Castip, see Kast.
Catel, sb. goods, 19/30, 45/2, 53/22.
Cause, sb. cause, reason, 36/19, 43/15, 54/16; causis, pl. 52/2.
Causen, vb. t. 3 pl. pres. bring about, cause, 105/25.
Glossary

Cautel(1)a, sb. pl. plots, stratagems, 1/22, 45/2, 81/20.

Cedre-trees, sb. pl. cedar-trees, 24/14, 129/6.

Ce(e)se, vb. t. or i. inf. cease, 78/8, 80/29, 83/18, 91/18; cesi, vb. i.
3 sing. pres. 83/16, 18; cessen, vb. t. 3 pl. pres. 78/21; ceessid, vb. t. 3 pl. p. 108/3.

Celi, a. simple, 52/14, 100/15.

Certis, adv. certainly, 2/20, 11/13, &c.

Cesoun, vb. season, 46/10.

Chaares, sb. chariot, 102/15.

Chaa(st), a. chaste, 23/8, 48/16, 102/13.

Chaff, sb. chaff, 6/22, 24/7, 5.

Chaare, vb. i. inf. bargain, 14/8.

Chaier, sb. chair, 19/12; chaiers, pl. 92/21.

Challenge, vb. t. inf. claim, 97/2; imp. 97/1; challenge, 3 sing. pres. 83/6.

Chalise, sb. chalice, 41/34.

Chano(u)ns, sb. pl. canons, 16/14, 38/16, 38/7.

Chapman, sb. trader, dealer, 61/4; chap(pe)men, pl. 60/31, 91/2, 120/26.

Chapiter, sb. chapter, 91/22.

Chare, vb. t. inf. drive away (OE. cierran = to turn), 11/10.

Charge, sb. charge, burden, 54/31, 93/29; expense, 48/16.

Charg(e)ouse, a. burdensome, onerous, 5/5, 26/31.

Chargip, vb. t. 3 sing. pres. charges, 41/14, 106/3; cares, reefs, 71/2; charge, 3 pl. pres. 106/4; chargid, 3 sing. p. 91/17; pp. 59/9.

Charite, sb. love, charity, 2/10, 43/19, 50/7.

Charitable, a. charitable, 121/30, 122/30.

Charmours, sb. pl. enchanters, 132/20.

Chasip, vb. t. 3 sing. pres. chases, 52/25.

Chastise, vb. t. inf. chastise, 117/29; chastisip, 3 sing. pres. 119/10.

Chastisement, sb. chastisement, 119/16.

Chastising, sb. chastising, 118/21, 118/37.

Chastity, sb. chastity, 45/29, 65/19, 81.

Chatiren, vb. i. 3 pl. pres. chatter, 56/22.

Chaumbre, sb. chamber, 62/22.

Chaunge, vb. t. inf. exchange, 118/6; chaungyng, pr. p. changing, 59/18; chaungid, pp. changed, 85/10.

Chaungeres, sb. pl. money-changers, 129/27.

Chaungyng, sb. changing, 2/17.

Chaunting, sb. chanting, 59/4.

Cheef, a. chief, 90/11.

Che(e)re, sb. countenance, 42/20, 135/16, 136/16.

Che(e)se, vb. t. inf. choose, 6/7, 113/4; 1 sing. pres. 50/4; chesilp, 3 sing. pres. 47/25; chase, 3 sing. p. 6/6, 54/33, 92/11; chosen, 3 pl. p. 44/10; pp. 32/11.

Chelling, a. chilling, 136/7.

Chere, vb. t. inf. cheer, 28/1.

Childe, sb. child, 2/25, 60/34, 106/26; children, pl. 33/11, 60/3, &c.

Chirche, sb. church, 1/11, &c.

Choise, sb. choice, 24/28, 37/28.

Chosen, a. chosen, 33/6, 71/8.

Chouris, sb. pl. ? schouris, attacks, 97/27.

Chymyney, sb. furnace, 47/27.

Circumcidid, vb. t. 3 sing. p. circumcised, 117/20.

Circumstane, sb. = L. circumstan-

tia, 112/15.

Citee, sb. city, 40/32, 42/23; cites, citees, pl. 101/21, 114/12.

Cizen, sb. citizen, 85/32.

Cleer(e), a. clear, 22/25, 81/17; adv. clearly, 41/13; completely, entirely, 63/12.

Cleerli, adv. clearly, 54/10.

Clene, a. clean, pure, 2/24, 28/8, &c.


Clense, vb.t.inf.cleanse, 49/21, 50/28, 59/27; clensip, 3 sing. pres. 4/16, 35/31; clensen, 3 pl. pres. 43/1.

Clensing, sb. cleansing, 32/12.

Clippey, vb. t. 3 sing. pres. calls, 13/14. 49/2; clepen, pl. pres. 38/20, 54/17; cepid, pp. 1/14, 22/2, &c.

Clere, a. manifest (L. praeclarus), 49/26.

Clergie, sb. clergy, 83/20, 97/5; learning, 5/29.

Clerk, sb. clerk, 106/7; clerks, pl. 84/23.

Clorte, sb. glory, 26/17.

Cley, sb. clay, 85/3.

Cloos, sb. enclosure, 44/8.

Clo(e)(e), sb. clothing, 9/15, 41/25, 73/17; clo(ha), pl. clothes, 50/6.

Clo(o)pe, vb. t. inf. clothe, 9/28, 52/10; cloijp, 3 sing. pres. 109/12; clade, pp. 46/28, 91/28, 109/14.
Glossary

CLOSEP, vb. t. 3 sing. pres. closes, 3/9.

CLOP, sb. cloth, 2/24.

CLOPING, sb. clothing, 64/28.

CLOUDE, sb. cloud, 81/21, 88/5; cloudy, cloudel, pl. 4/14, 46/13, 134/9.

CLOWTIP, vb. t. 3 sing. pres. patches, 2/24; clouten, 3 pl. pres. 55/28; cloutid, pp. 16/14.


COLORES, sb. pl. colours, 84/29.

COMAUNDE, vb. t. 3 pl. pres. command, 82/9; comandid, 3 sing. p. 55/5, 56/12, 101/25.

COMANDEMENTIS, sb. pl. commandments, 33/14, 63/7.

COMBRIIP, vb. t. 3 sing. pres. overwhelms, destroys, 69/4; cumbrid, pp. cumbered, 51/1.

COM(d), cum, vb. i. inf. come, 8/23, 35/13, 50/14, 53/11; imp. 30/13; comep, 3 sing. pres. 3/21, 32/23; comen, 3 pl. pres. 48/31; cam, 3 sing. p. 54/31; camen, pl. p. 30/27; comen, pp. 4/4, 37/33.

COMENDIP, vb. t. 3 sing. pres. commands, 42/2.

COMISSARIJS, sb. pl. commissaries, 133/1.

COMLYNG, sb. new-comer, stranger, 123/18.

COMPANY, cumpany, sb. company, 71/15, 118/36.

COMPelle, vb. t. inf. compel, 88/21, 28; compellid, pp. 4/9.

COMUNE, a. common, 6/15, 40/27; &c.

COMUNES, sb. pl. commons, 19/29, 33/20, 46/14.

COMMUNICATION, sb. communication, 131/3.

COMUNYNG, sb. communion, 31/13, 75/16.

COMYNG, sb. assembling, 35/37.

CONCLUCIOUN, sb. conclusion, 31/28.

CONDICIONIS, sb. pl. conditions, 1/6, 48/13.

CONFIRMED, vb. t. 3 sing. p. confirmed, 102/20.

CONFIRMING, sb. confirmation, 59/29.

CONFIDENT, vb. t. 3 pl. pres. enter into alliance, 67/1; confedrid, pp. 20/9.

CONFORME, vb. t. imp. conform, 97/24.

CONFOUNDED, pp. confounded, 57/3, 68/10.

CONFUCIOUN, sb. confusion, 68/9.

CONGELID, pp. frozen, 9/10.

COMPUNCIOUN, sb. compunction, 8/17.

CONSCYTED, conseved, pp. conceived, 31/6, 119/1.

CONSCIENCE, sb. conscience, 47/14, 54/10, &c.

CONSENT, sb. consent, 123/9, 131/5.

CONSENT, vb. t. inf. consent, 83/3, 113/12; consenten, 3 pl. pres. 53/14; consented, pp. 115/25.

CONSENTOURS, sb. pl. consenters, 85/6.

CONSTREYNNEN, vb. t. 3 sing. subj. constrain, 78/22; 3 pl. pres. 78/4; constreyned, pp. 4/9, 54/6, 88/14.

CONTEMPLATION, sb. contemplation, 95/14.

CONTENYED, pp. contained, 107/17; retained, 115/23.

CONTINENCE, sb. continence, 65/23.

CONTRARIE, sb. contrary, 54/12, 101/14.

CONTRICIOUN, sb. contrition, 68/6, 137/10.

CONTRIT, a. contrite, 8/17.

CONTYNUE, vb. i. inf. continue, 104/36.

CONTYNUANCE, sb. continuance, 50/14.

CONVENTICLIS, sb. pl. assemblies, meetings, 60/29.

COOLD, sb. cold, 47/28.

COOLDE, a. cold, 2/10, 46/10.

COOLIS, sb. pl. coals, 123/21.

CO(o)RDE, vb. i. inf. agree, 44/22, 56/20.

COOTIS, sb. pl. cots (=L. habitacula), 41/10.

COOTIS, sb. pl. coats, 39/16.


CORDER, sb. cord, 74/12; cordis, pl. 45/24.

COURIUSE, see CURIOUS.


CORRECT, vb. t. inf. correct, 104/23.

CORRECCIONS, sb. pl. corrections, 84/5.

CORRUPTIOUN, sb. corruption, 4/17, 35/32, 45/6.

CORRUPT, a. corrupt, 39/27.

CORRUPTE, a. corruptible, 38/25.

CORRUPTING, vb. p. corrupting, 56/19.

COSTIOUS(e), a. costly, 30/23, 40/4.

COSYNES, sb. pl. relatives, 113/36.

COUCHIS, sb. pl. couches, 70/5.
Glossary

Couenable, a. fit, suitable, 75/17.

Couena(u)nt, sb. covenant, 62/4, 105/15, 27.

Counceill, vb. t. 3 sing. pres. counsels, 58/6, 62/25; counseyled, 3 sing. p. 113/36.

Coun(e)tosel, adv. covenantally, 118/11.

Couenfort, sb. comfort, 45/29.

Counfortid, pp. comforted, 118/35.

Counseile, sb. council, 52/4, 67/14.

Counselip, vb. t. 3 sing. pres. counsels, 58/6, 62/25; counseyled, 3 sing. p. 113/36.

Coun(t)on, vb. t. 3 pl. pres. count, 67/7; 94/12; countid, pp. 122/12.

Countr(e), sb. country, 41/12, 67/8, 85/23.

Coupl(en), vb. t. pl. pres. couple, 121/5.

Court(e), sb. court, 59/12, 89/6, 104/22.

Cow, sb. cow, 119/2.

Coward, a. cowardly, 78/28.

Cracown, vb. t. 3 pl. pres. make long points to, 132/7 (see note).

Craft(e), sb. craft, power, 36/11, 52/13.

Creature, sb. creature, 55/10; creation, 32/10; 48/30.

Crede, sb. creed, 31/3, 75/14.

Credence, sb. credence, 88/18.

Creeping, a. creeping, 48/28.

Creypnyg, sb. pl. creepings, 126/8.

Crip, vb. t. 3 sing. pres. cries, 60/18; crien, pl. pres. 50/13, 105/28; crieden, 3 pl. p. 98/25.


Cristendom, sb. Christianity, 74/1, 102/22.

Cristenyng, sb. christening, 60/34.

Cro(f)id, a. crooked, 78/7, 86/16.

Croking, pr. p. croaking, 19/26.

Cronyngis, sb. pl. chronidens, 55/27.

Cro(o)ys, sb. cross, 4/22, 35/33, 134/18, &c.

Crouene, sb. crown, 28/5, 35/33, 81/10.

Cruciation, sb. torture, 71/3.

Cruci(?)fied, pp. crucified, 79/28.

Crueil, a. cruel, 3/26, 35/20, 60/2; crueler, comp. 38/5, 46/29.

Cruelle, sb. cruelty, 99/23, 127/12.

Cruet, sb. vial, 15/18.

Cumb(e)rance, sb. trouble, distress, 8/1, 113/28.

Cumbrid, see Combrir.

Cumpasse, vb. t. infn. encompass, 129/13; compassen, 3 pl. pres. 15/24.

Cuppis, sb. pl. cups, 37/29.

Cure, sb. cure, 117/32; care, 106/3; curis, pl. cures, 67/28.

Curiousse, coriousse, a. curious, elaborate, skillfully wrought, 37/8, 42/17, 58/13, 101/5.

Curse, sb. curse, 59/12.

Curse, vb. t. infn. curse, 3/28; cursif, 3 sing. pres. 62/3; cursid, pp. 57/6.

Cursid, a. cursed, 59/2, 61/8, 25.

Cursidnos, sb. wickedness, 98/11.

Custum, vb. t. imp. custom, 89/29.

Custum, sb. custom, 90/10, 116/12, 117/24; custumes, pl. 117/10.

D

Dai, day, sb. day, 49/18, 62/12, 16; daies, pl. 2/4, 39/2.

Dalt, see Dele.

Dampnacion, sb. damnation, 60/21, 61/19.

Dampned, a. damned, 50/21.


Damyellis, sb. pl. damels, 25/24.

Dar, see Dore.

Darte, sb. dart, 111/17; dartis, pl. 65/35.

Daunerger, sb. jurisdiction, 52/3, 120/20.

Day-peef, sb. thief by day, 107/4; dal-peues, pl. 93/20 (cf. niist-peues).

Debate, sb. strife, conflict, 69/17; debatias, pl. 50/4.

Debritrice, sb. fem. debtor, 48/31 (L. debritrix).


Dece, sb. dece, 34/2, 59/12, 61/6.

Dede, sb. dead, 2/21, 14/23, &c.; dedis, pl. 8/19, 15/21, &c.

Deed, a. dead, 31/8, 39/15, &c.; deathlike, 53/3, 11, &c.

Deedli, a. mortal, 5/18, 26/7, 41/27.

Den(e)me, vb. t. infn. judge, 31/12; pl. subj. 65/2; deeme, demon, pl. pres. 106/25, 114/15; demed, 2 pl. p. 70/1.

Deepli, adv. deeply, 126/10.
Glossary

Disease, sb. discomfort, 126/12.
Disgisears, sb. pl. those who dress ostentatiously or fantastically, 132/7.
Dispeire, dispaye, sb. despair, 8/8, 122/23, 136/12.
Dispended, pp. spent, used, 9/33, 54/18.
Dispise, vb. t. inf. despise, 93/34; dispisien, 3 pl. pres. 80/1, 3; dispisid, 3 sing. p. 79/29; pp. 51/16, 126/21; dispisiden, 3 pl. p. 78/18.
Dispisears, sb. pl. despisers, 127/4.
Dispising, sb. despising, 30/3.
Dispit(e), sb. outrage, 11/20; contempt, scorn, 111/7.
Dispituose, a. cruel, pitiless, 66/3, 134/7.
Dispose, vb. t. inf. order, arrange, 94/22; disposed, pp. 65/31, 74/16; prepared, 47/11.
Dissolve, vb. t. inf. dissolve, 125/4.
Distiersars, sb. pl. destroyers, 132/17.
Distriep, see Destrue.
Disturbly, vb. t. 3 sing. pres. disturbs, 69/17; disturbien, 3 pl. pres. 12/29.
Disynes, sb. folly, 52/19 (OE. dysig ness, folly).
Divers, a. divers, 2/12, 25/1, &c.
Diversen, vb. i. 3 pl. pres. differ, 22/29.
Diuidid, pp. divided, 2/12, 51/3; diuided, a. 3/29.
Diuinacioun, sb. divination, 111/6.
Diuine, a. divine, 93/15.
Diyng, sb. dying, 94/6.
Doars, sb. pl. doers, 85/15, 93/32.
Docke, vb. t. inf. cut short, 12/5.
Doctor, sb. doctor, 41/19, 52/1; doctors, pl. 59/8, 60/27.
Doctrine, sb. teaching, 5/25.
Doggis, sb. pl. dogs, 111/11.
Do(o)me, sb. judgement, 17/5, 23/22, 89/18, &c.; doones, pl. judgements, 8/20.
Don, vb. t. inf. do, 54/8; doip, dope, 3 sing. pres. 45/19, 119/16; imp. 114/16; don, done, pl. pres. 27/28, 43/10; pp. 31/8, 37/9; didem, 3 pl. p. 60/17; doing, pr. 35/9.
Doombe, see Doomb.
Door, dore, sb. door, 98/18, 107/3, 112/14; doris, pl. 125/6.
Dore, vb. i. inf. dare, 11/3, 20/24; darst, 2 sing. pres. darest, 97/9; dar, 3 sing. pres. 70/10, 100/13; dar, 3 pl. pres. 84/36; dore, doreen, dorne, 3 pl. pres. 12/4, 40/32, 52/4; durne, 3 pl. pres. 11/12; dursten, 3 pl. p. 11/2.
D(ou)ble, adv. twice the extent, 13/25; a. double, 27/13, 41/4.
Doulful, a. sorrowful, 42/20.
Doumb, doombe, a. dumb, 10/22, 73/17.
Doun, adv. down, 3/10, 11, &c.
Doungun, sb. dungeon, 69/16.
Doute, sb. doubt, 55/25, 67/23; douitis, pl. 2/12, 114/19.
Douztir, sb. daughter, 38/6, 115/29; douztis, douztren, pl. 31/19, 122/14, 126/5.
Dowers, sb. pl. endowments, 26/9.
Dowery, dowerie, sb. dowry, 26/15, 26/22.
Dowid, pp. endowed, 9/26, 26/9, 22.
Dowues, sb. pl. doves, 92/21, 93/10.
Dragoun, sb. dragon, 19/19.
Drau£, sb. draught, 15/1.
Drawe, vb. t. or i. inf. draw, go, approach, 38/17, 45/23; drawe£, 3 sing. pres. 54/18; drawen, pl. pres. 43/8, 47/16; pp. 39/7, 74/14; drown, 3 pl. p. 44/9.
Drede, sb. fear, 7/10, 8/30, &c.
Drede, vb. t. inf. dread, fear, 2/16, 82/13; imp. 81/6; dredih, 3 sing. pres. 7/13, 17, 8/24; dreden, pl. pres. 33/13, &c.; derele, 3 sing. p. 91/15; dred(d)en, 3 pl. p. 101/18, 113/37; dreding, dredyng, pr. p. 2/6, 10/20.
Dredeful, a. dreadful, 134/16.
Dredfulli, adv. dreadfully, 70/14.
Dreemes, sb. pl. dreams, 52/32.
Dremyngis, sb. pl. dreams, 55/27.
Drink, sb. drink, 45/18, 49/5; drynkis, pl. 45/19.
Drinkip, vb. t. 3 sing. pres. drinks, 50/5; drank, 3 sing. p. 60/17.
Drop£, sb. drop, 21/9.
Drounklesnesse, sb. drunkeness, 30/20.
Drownep, vb. t. 3 sing. pres. drowns, 45/15, 16; drownen, 3 pl. pres. 40/18; drowned, 3 pl. immersed, overwhelmed, 6/1 (=L. dewerge).
Drynes, sb. dryness, 63/21.
Dryue, vb. t. inf. drive, 52/31; driven, 3 pl. pres. 48/9; dryuen,
### Glossary

**Embrass, vb. t. inf.** Endurid, pp. numbered, 95/12.

**Endorse, vb. t. inf.** Encrese, vb. t. inf. increase, 118/3; encresing, pr. p. 57/24.

**Entrance, vb. t. inf.** Endar, sb. ender, 163/19.  

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

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**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.

**Endure, vb. t. inf.** Enemy, sb. enemy, 2/22; enemy(e)s, 35/23, 42/28, 74/21; endures, pp. 87/33.
<table>
<thead>
<tr>
<th>Glossary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eternlasting, a. everlasting, 35/25, 55/26.</td>
</tr>
<tr>
<td>Evidence, sb. evidence, 50/7.</td>
</tr>
<tr>
<td>Examyneyed, pp. examined, 127/15.</td>
</tr>
<tr>
<td>Excepted, pp. excepted, 97/13.</td>
</tr>
<tr>
<td>Excesse, sb. excess, 45/18.</td>
</tr>
<tr>
<td>Excluode, vb. t. inf. exclude, 89/23, 117/24; excluded, 3 pl. pres. 117/25.</td>
</tr>
<tr>
<td>Excusaciouns, sb. pl. excuses, 112/16.</td>
</tr>
<tr>
<td>Execucious, sb. execution, 20/11.</td>
</tr>
<tr>
<td>Expositours, sb. pl. expositors, 183/7.</td>
</tr>
<tr>
<td>Expounded, pp. expounded, explained, 107/5.</td>
</tr>
<tr>
<td>Extortionerias, sb. pl. extortioners, 131/14.</td>
</tr>
<tr>
<td>Extortionion, sb. extortion, 70/9.</td>
</tr>
<tr>
<td>Extreemtyees, sb. pl. extremes, 43/16.</td>
</tr>
</tbody>
</table>

| Fasten, vb. i. 3 pl. pres. fast, 48/37, 49/1, &c. |
| Fasting, sb. fasting, 49/6, 7, 21, &c. |
| Fattnes, sb. fatness, 83/1. |
| Fault, sb. fault, 38/24. |
| Fauour, sb. favour, 57/14, 93/19. |
| Fauoureun, vb. t. 3 pl. pres. approve, 117/30. |
|Fewe, a. feeble, 86/16, 126/25. |
| Feding, sb. feeding, food, 46/7. |
| Feed, vb. t. inf. feed, 7/2; feeding, 3 sing. pres. 109/12; feeden, 3 pl. pres. 54/14; feeding, pr. p. 56/1; fedde, pp. 54/23, 67/23. |
| Fe(a)lde, sb. field, 78/29, 116/29. |
| Feelde-asse, sb. wild-ass, 46/7. |
| Feel(e), a. many, 31/18, 44/15. |
| Fear, sb. fear, 136/10. |
| Fe(e)r, adv. far, 4/13, 40/29, 50/33, 194/19. |
| Fear, sb. companion, 60/7, 104/24. |
| Fe(e)ful, a. fearful, dreadful, 44/24; afraid, 8/20. |
| Fear(i)s, a. fierce, 8/19, 35/30, 106/13. |
| Feersenes, sb. fierceness, 99/24. |
| Feersall, adv. fiercely, 130/2. |
| Feestyng, pr. p. feasting, 56/1. |
| Foost, see Foot. |
| Feire, sb. fair, 60/31; faires, pl. 91/4. |
| Feip, sb. faith, 2/16, 5/7, &c. |
| Feipfull, a. faithful, 47/14, 60/27. |
| Feipfulli, adv. faithfully, 52/20. |
| Felaschip, sb. fellowship, 74/32, 76/4, 131/3. |
| Fele, vb. t. inf. feel, 91/19. |
| Fellen, see Falle. |
| Felonye, sb. wickedness, crime, 83/3, 104/16; felonyes, pl. 105/11. |
| Fende, sb. fiend, devil, 35/18, &c.; fendsis, gen. sing. 1/22, 4/14. |
| Ferforpe, so ferforpe, adv. to such a degree, extent, 4/1, 14/14, 63/10. |
| Ferful, see Feerful. |
| Ferfulli, adv. fearfully, 70/21. |
| Fermen, vb. t. 3 pres. farm out, 130/2. |
| Fermours, sb. pl. farmers, 117/8, 25/39. |
| Fernpir, adv. further, 122/11. |
| Fernent, a. fervent, 58/1, 99/10, 1/2. |
| Fewo, a. few, 59/7. |
| Feyned, a. false, 9/7, 14/8, &c. |
| Feymep, vb. t. 3 sing. pres. fashions,
Glossary

Forsyuep, vb. t. 3 sing. pres. forgives, 34/20.
Foule, a. foul, 39/27, 41/2, &c.
Foulis, sb. pl. birds, 20/25.
Fou(u)ltid, a. foolish, 3/26, 13/4, 15/8, &c.
Foundir, sb. founder, 39/1.
Fourpe, a. fourth, 38/2.
Foxis, sb. pl. foxes, 111/11.
Fraude, sb. fraud, 57/11, 109/9.
Fraudulentli, adv. fraudulently, 57/7.
Frecheli, adv. freshly, 50/15.
Fre(e)dam, sb. freedom, 92/2, 114/23, 120/2.
Friel, a. frail, 90/13.
Freeli, adv. freely, 35/8, 54/30, 32.
Frende, sb. friend, 71/22, 124/22; frendis, pl. 5/2.
Frenschip, sb. friendship, 136/12.
Freris, sb. pl. friars, 11/4, 16/14, &c.
Pro, prep. from, 3/4, 30/14, &c.
Froost, sb. frost, 9/11.
Frowardn, sb. frowardness, 95/17.
Fruycion, sb. enjoyment, pleasurable possession, 26/24.
Fruyt(e), sb. fruit, 43/27, 62/17; fruytis, pl. 32/25, 62/24.
Ful, a. full, complete, 33/7, 43/20; adv. very, fully, 5/5, 42/23; at full, at least full, adv. fully, 57/16, 119/19.
Fulfille, vb. t. inf. fulfill, 56/14; 3 sing. subj. supply, 53/24; imp. perform, carry out, 35/7; fulfillid, pp. fulfilled, 38/29.
Fulli, adv. completely, perfectly, 34/24, 69/30.
Furid, a. furry, 124/31.
Furneise, sb. furnace, 18/30, 58/12.
Fyll, vb. t. inf. fill, 58/15; fillid, pp. 89/2.
Fynali, adv. finally, 9/1.
Fynde, vb. t. inf. find, 36/27, 43/22, &c.; vinden, finden, pl. pres. 50/23, 26, 60/29; founden, pp. 20/5, 63/11, 80/18.
Fynding, sb. finding, 39/11.
Fynger, sb. finger, 93/29; fynger(1)s, pl. 109/20, 26.
Fyue, a. five, 99/18.
Fyuers, sb. pl. fevers, 127/7.

G
Gaddir, vb. t. inf. gather, 47/21; gadri(h), 3 sing. pres. 50/17, 44/7; gedre, 2 pl. pres. 85/3.
Gallows, sb. gallows, 105/13, 14.
Game, sb. joy, mirth, 136/6; games, pl. games, 110/4.
Geding, geding, see Gadiring.
Gendring, pr. p. engendering, 16/3.
Generacioun, sb. generation, 82/1, 118/14, 120/33.
General, a. general, universal, 51/7, 130/16.
Gete, vb. t. inf. get, 49/20; getist, 3 sing. pres. 54/29; gieten, goten, pp. 54/10, 107/13, 109/13; be-gotten, 32/9, 14.
Gigge-haltiris, sb. pl. 132/11; see note.
Gile, sb. guile, 64/12, 72/2.
Gilti, a. guilty, 67/21, 88/22, 113/1.
Giltid, pp. gilded, 40/22.
Giltid, vb. t. 3 sing. p. sinned, 78/32.
Giltles, a. guiltless, 113/7.
Girdil(e), sb. girdle, 85/19, 24.
Girdip, vb. t. 3 sing. pres. girds, 65/21.
Gladi(h), vb. t. 3 sing. pres. makes glad, 95/8.
Gladnes, sb. gladness, 129/2.
Glasse, sb. glass, 41/33.
Glistren, vb. t. 3 pl. pres. glister, 37/26.
Gloosars, gloosars, sb. pl. flatterers, 52/7, 131/11.
Glorie, sb. glory, 54/20, 23, 64/2.
Glori(e)tie, vb. t. inf. glorify, 41/37, 55/18.
Glose, sb. gloss, 85/30.
Glosears, see Gloosars.
Glosing, a. flattering, 53/18.
Glotenye, glotenie, sb. glutony, 6/29, 19/26, 45/16.
Glotun, sb. gluton, 124/3.
Gnasting, sb. gnashing, 47/28.
Godhe(e)id, godhood, sb. godhead, divine nature, 33/22, 34/15, 110/3.
Godli, a. godly, divine, 55/18.
Gold, sb. gold, 37/26, 38/12.
Gon, goon, vb. t. 3 pl. pres. go,
Glossary

18/9, 43/13, &c.; goynng, pr. p. 55/9; goo, pp. gone, 9/31.

Good, a. good, 2/2.

Good, sb. good, 1/15, 48/29, &c.; property, wealth, 52/6, 54/10, 16; goodis, pl. goods, 44/18, 52/14; good things, 119/6.

Goostli, a. spiritual, 4/17, 10/17, &c.; adv. spiritually, 19/6, 58/1, &c.

Gospel, sb. gospel, 30/7, 34/1, &c.

Gospelersis, sb. pl. evangelists, 24/19 (error for gospels = L. ecan-geo).

Gotun, see Gete.

Gouerne, vb. t. inf. govern, 94/21; gounerned, pp. 33/2, 127/27.

Gouerneauence, sb. governance, guidance, 50/13, 87/3, 114/24.

Grace, sb. grace, 2/4, 7/27, &c.; good fortune, 10/12, 44/18.

Graciouse, a. gracious, 36/4, 54/11, &c.

Graciouseli, adv. graciously, 51/11.

Graduat, a. graduate, 5/16.

Grasse, sb. grass, 44/26, 116/29.

Grave, sb. grave, 57/6, 116/1, 7; graves, pl. 43/4.

Gravel, sb. gravel, 128/14, 129/22.

Graven, a. graven, 81/26.

Graunt, vb. t. inf. grant, 61/23, 63/7; imp. 60/37; grauntent, 1 pl. pres. 32/17; grauntid, 3 sing. pres. 35/16, 36/6; pp. 45/30; grauntip, vb. i. 3 sing. pres. agrees, 39/8.

Grece, sb. fat, 105/15.

Gredi, a. greedy, 39/29.

Greedil, adv. greedily, 45/20.

Grect(e), a. great, 2/5, 11/3, 37/9, &c.; greater, comp. 79/10; greatest, super. 42/27, 79/13.

Greete, vb. t. inf. weep, mourn, 77/15.

Greestli, adv. greatly, 4/1.

Greetnes(se), sb. greetness, 71/1, 88/29.

Greue, vb. t. inf. grieve, 65/28; greue, 3 sing. pres. 94/14; greuen, 3 pl. pres. 44/23, 119/23.

Grevous, grevouse, a. grievous, 7/3, 44/23; grenewar, comp. 113/31.

Grippe, sb. grasping power, 120/7.

Grisely, a. grisly, grim, 45/9.

Gronars, sb. pl. gronars, 54/15.

 Gronyng, pr. p. croaning, 118/5; groonyngis, sb. pl. groanings, 26/1.

Grooti, a. muddy, 117/31 (N.E.D. 1st ex. 1848).

Groots, sb. pl. groats, 112/22.


Grounde, sb. ground, basis, 44/2, 44/27, 46/11.

Grounde, vb. t. inf. base, 59/8; grounded, 3 sing. pres. founded, 109/15; grounde, 1 pl. pres. firmlly, 65/11.

Growe, vb. t. inf. grow, 44/26; 3 sing. subj. 30/13; growiiph, 3 sing. pres. 35/12, 63/20, &c.; growe, 3 pl. p. 39/6.

Gruchip, vb. i. 3 sing. pres. grumbles, grudges, 76/19; gruchiden, 3 sing. p. 11/28.

Gruchyng, sb. grumbling, 79/20.

Gynnes, sb. pl. engines, 21/3, 66/3.

H

Haasten, vb. t. 3 pl. pres. hasten, 60/29.

Haatars, sb. pl. haters, 132/16.

Ha(a)nte, sb. hate, 43/21, 98/6.

Ha(a)ten, vb. t. 3 pl. pres. hate, 56/26, 66/28, 82/1; hatyng, pr. p. hating, 65/7; ha(a)tid, pp. hated, 65/8, 127/24.

Habit, sb. habit, 93/14; dress, clothing, 15/12.

Habundauence, sb. abundance, 2/9, 10/14, 53/24.

Habunding, pr. p. abounding, 19/13.

Haburioune, sb. habergeon, coat of mail, 65/27 (F. haubergeon).

Half, sb. side, 31/11; half on half, half the total amount, 113/33.

Halidai, holiday, sb. day set apart for religious observance, 90/24, 26.

Halowe, vb. t. inf. hallow, consecrate, 36/18, 57/1; 3 sing. pres. 90/23; halowip, 3 sing. pres. 36/18, 20; halowen, 3 pl. pres. 111/5; halowyng, pr. p. 82/13; halowid, pp. 85/38, 85/1, 63/23.

Hand, hond, sb. hand, 3/4, 43/24; handis, hondis, pl. 33/18, 53/10, &c.

Handiwerk, sb. handwork, 41/25.

Handmayde, sb. handmaid, 90/27, 121/20.

Hang, hangen, vb. t. or i. pl. pres. hang, 33/8, 108/14, 18; hangid, 3 sing. p. 108/17; 3 pl. p. 43/13; hanging, pr. p. 65/37; hangid, pp. 108/12, 13.

Hanger, see Angir.

Happe, sb. chance, 92/12.

Happeli, happili, adv. perchance, 72/8, 125/23.
Glossary

hirt, 3 pl. pres. 63/1; hirit(e), pp. 81/12, 126/21.
Hirting, sb. hurting, 133/28.
Hise, pron. his, 2/2, 3/15, &c.
Hize, a. high, 7/9, 10/20, &c.; adv. 47/2; hiser, comp. 24/14; hisest, super. 20/18, 69/29.
Hijeli, adv. highly, 75/8.
Hisen, sb. arrogation, 44/19, 129/3.
Hitp, vb. t. 3 sing. pres. hastens, 134/23; higen, 3 pl. pres. 86/19.
Hijnen, sb. pl. servants, followers, 19/32, 124/28.
Hoge, a. huge, 43/18.
Hogge, sb. hog, 117/32.
Hol, see Ho(o)l.
Holde, vb. t. inf. hold, contain, observe, 2/4, 30/24, &c.; 2 sing. subj. 7/20; holdip, 3 sing. pres. 32/32; holden, pl. pres. 43/9, 52/20; pp. 14/3, 15, 44.
Holidom, sb. haldidom, 89/19.
Holism, a. wholesome, 52/30, 125/26.
Honest, a. honest, 41/30.
Honeste, sb. honestly, 52/30, 62/25.
Honouren, vb. t. pl. pres. honour, 43/3; honourid, pp. 40/24.
Honourmentis, hournementis, see Ournmentis.
Honycombe, sb. honeycomb, 63/3.
Honycombia, sb. pl. ? some kind of head-dress, 132/11; see note.
Hoodis, sb. pl. hoods, 124/31.
Ho(o)li, a. whole, 68/1, 60/26, 125/29.
Ho(o)li, a. holy, 2/6, 31/18, &c.
Hoolid, pp. pierced, 8/29.
Hoolis, sb. pl. holes, 13/21, 19/23.
Hoolynes, sb. holiness, 52/23.
Ho(o)pe, sb. hope, 66/2, 5, 74/7.
Ho(o)rdam, sb. whoredom, 104/24, 36.
Hooris, sb. pl. whores, 41/39, 53/19.
Hoot, a. hot, 136/6.
Hope, vb. t. inf. expect, 24/25; imp. 80/23; hopid, pp. 5/24.
Horrels, sb. pl. adulterers, 106/13; var. of honour, assimilated to here.
Hors, sb. pl. horses, 106/14.
Hosen, hosis, sb. pl. hose, 104/26, 132/7.
Hou, adv. how, 1/18.
Houp, vb. t. 3 sing. pres. behoves, 127/11.
Houwuer, adv. however, 103/23.

Houndis, sb. pl. hounds, 11/14, 118/12.
Hounser, hungr, sb. hunger, 13/29, 49/27, 101/3, 6.
Hounry, a. hungry, 100/12.
Hounting, sb. hunting, 48/6.
Hournementis, see Ournmentis.
Hous, sb. house, 7/20, 88/1, &c.; housis, pl. 41/9, 23, &c.
Housbond, sb. husband, 52/5, 120/18.
Housles, a. homeless, 30/21.
Hous-meyne, sb. retainers, 11/4.
Hyndring, sb. hindrance, 89/27.
Hyndrip, see Hindir.

I
Isies, sb. pl. jays, 56/21.
Ianglen, vb. t. 3 pl. pres. chatter, 56/21.
Iangling, sb. jangling, 51/2.
Iapars, sb. pl. jesters, 54/17.
Iape, vb. t. inf. trick, 57/7.
Iche, a. each, 1/13, 10/11, 22/30; pron. 48/4.
Idel, a. idle, 89/24.
Ieweasse, sb. judgement, punishment, 136/2.
Ignoraunce, sb. ignorance, 122/13.
Impacience, sb. impatience, 127/6.
Impassibilitie, sb. state of exemption from suffering, 26/22.
In, prep. in the person of, 1/22; on, 27/19, 35/25.
Incarnacioun, sb. incarnation, 35/12, 109/2, 122/29.
Incarnat, a. incarnate, 6/6.
Incourtes, sb. pl. those guilty of incest, 131/10.
Indulgence, sb. indulgence, 76/11.
Infirmitie, infirmyte, sb. infirmity, 52/33, 88/11, 13.
Innocent, a. innocent, 98/18.
Inpertinent, a. irrelevant, 133/5.
Inrepentant, sb. non-repentance, 9/1, var. of irre repentance; cf. irregular.
Instrument, sb. instrument, 124/30.
Intermyssion, sb. omission, 56/18 (N.E.D. 1st ex. 1635).
Interruption, a. interruption, 56/18.
Intolerable, a. intolerable, 136/10.
Inward, sb. secretness, inner nature, 69/30.
Joguilers, sb. pl. jesters, buffoons, 54/16.
Ioie, sb. joy, 1/21, &c.
Iolite, sb. revelry, 123/28.
**Glossary**

**Journey**, sb. journey (= L. *iter*), 78/2.


**Joye**, vb. 1. inf. rejoice, 77/15; imp. 76/25; ioyen, 3 pl. pres. 112/19, 119/4, 5; ioyed, 3 pl. p. 80/19; ioyeyng, pr. p. 47/13.

**Ioyne**, vb. t. inf. enjoin, impose, 104/24.

**Ioyneh**, vb. t. 3 sing. pres. joins, 125/18; ioyenen, 2 pl. pres. 121/5; ioyne, 1 pl. subj. 80/17; ioynyng, pr. p. 101/5; ioyned, pp. 125/13.

**Judiciarij**, a. judiciary, 76/1.

**Jugge**, vb. t. inf. judge. 27/20; inggid, iugid, pp. 69/15, 113/13.

**Iugge**, sb. judge, 89/13; iug(g)is, pl. 100/4, 111/13.

**Iug(ement)**, judgement, 10/10, 11/21, &c.


**Jist**, a. just, 43/24, 99/11; iustar, comp. 127/5.

**Justifie**, vb. t. inf. condemn to punishment, 34/4; iustifiën, 2 pl. pres. 111/29.

**Justi**, adv. justly, 36/10.

**Işe**, sb. eye, 27/3, 52/20, 54/26; ien, pl. eyes, 36/8.

**K**

**Kast**, vb. t. inf. cast, 73/9; castið, 3 sing. pres. 45/6; casten, 3 pl. pres. 47/26, 60/10; kest, 3 sing. p. 10/21, 119/1; kesten, 3 pl. p. 44/11; plotted, devised, 118/8.

**Keie**, sb. key, 3/9; keies, keyes, pl. 3/4, 75/23.


**Keppe**, vb. t. inf. keep, preserve, observe, 2/18, 8/15, 48/15; kepibið, 3 sing. pres. 65/22; kepwen, 1 pl. pres. 48/22; kepten, 3 pl. p. 91/22; kept, pp. 47/14.

**Kepers**, sb. pl. keepers, 1/23.


**Kitt**, vb. t. 3 sing. p. cut, 66/10; kutting, pr. p. 12/13; kitt(e), pp. 88/12, 115/9.

**Knees**, sb. pl. knees, 96/9.

**Knele**, vb. i. inf. kneel, 85/25; kneelen, 3 pl. pres. 96/9.

**Knittip**, see Knytt.
Glossary

Last, a. last, 39/2.
Last(e), sb. i. inf. last, endure, 40/25; 62/2, 80/16.
Lastingli, adv. continually, 25/3, 35/10.
Late, vb. t. inf. let, 110/24; laten, 3 pl. pres. 105/2.
Laump, sb. lamp, 41/34, 110/5.
Launyng, pr. p. laughing, 134/15.
Lawe, sb. law, 34/4, 45/11, &c.; laws, pl. 2/24, &c.
Laweful, a. lawful, 101/27, 117/3.
Laweles, a. lawless, 124/33.
Lawiars, sb. pl. lawyers, 182/33.
Laymen, sb. pl. laymen, 120/11.
Leccherie, sb. lechery, 6/29, 45/8.
Leccherouse, a. lecherous, 60/9, 103/7.
Lecchours, sb. pl. adulterers, 105/1.
Leche, sb. physican, 8/15, 127/8; leechis, pl. 67/13.
Leed, sb. lead, 41/33.
Le(e)de, vb. t. inf. lead, 6/10, 18/24, 59/11; le(e)de lip, 3 sing. pres. 9/2, 60/9; leden, 3 pl. p. 119/5; ledip, imp. 101/25; leeding, pr. p. 45/27; lede, pp. 58/19, 115/14.
Le(e)der, sb. leader, 46/28, 69/4.
Leef, a. dear, 79/17 (OE. leof)."
listneb, 3 sing. pres. shines, 4/16; listned, pp. 32/19.

Litl, adv. easily, 22/7, 51/23, 78/5.

Logge, sb. lodge, dwelling-place, 45/9.

Looke, vb. i. inf. look, 45/7; looke, imp. 53/24, 55/17.

Lombe, sb. lamb, 15/3.

Lond, sb. land, 13/24, 15/9, &c.

Long, a. long, 51/20; longe, adv. 70/4.

Longabiding, sb. long suffering, 10/7, 25/36, 45/25.

Longip, vb. i. 3 sing. pres. belongs, 16/13, 39/24, 94/20; longen, 3 pl. pres. 36/12, 41/35, 47/11.

Longlyuing, a. of long life, 94/2.

Loones, sb. pl. loaves, 45/16.

Lo(o)re, sb. lore, teaching, doctrine, 5/18, 8/3, &c.

Loot, lott, sb. lot, 61/21, 135/10.

Loottles, a. without a part, free from, 129/1 (=L. exore).

Loope, adv. with difficulty, 74/12 (=L. difficile).

Looues, sb. pl. loaves, 105/14.

Lord, sb. lord, passim; lordis, pl. 83/19, 84/2.

Lordip, vb. i. 3 sing. pres. rules, 60/4; lorden, 3 pl. pres. 70/22, 97/8; lording, pr. p. 97/10.

Lordship(e), sb. lordship, 7/15, 60/5, &c.

Lordshiping, sb. ruling, 90/24.

Loose, loosen, vb. t. inf. loose, 3/28, 10/25.

Loosse, sb. loss, 2/6.

Lofples, a. innocent, 26/33 (OE. lø«flesa).

Loue, vb. t. inf. love, 2/16; loue?; louen, 3 pl. pres. 50/17, 106/25; louyng, pr. p. 65/7.

Loue, sb. love, 34/19, &c.

Louedaiies, sb. pl. love-days, 48/10; see note.

Loue-gelous, a. jealous, 81/29.

Louer, sb. lover, 60/25; loueur, pl. 35/24, 77/17.

Loute, vb. t. inf. bow to, 81/29, 85/16, 28.

Lowe, a. lowly, 70/24; low, 82/10; lowest, super. 38/19.

Loweli, a. lowly, 41/23.

Lowep, vb. i. 3 sing. pres. descends, comes down, 84/34; lowid, pp. subdued, brought low, 115/8, 11.

Lowid, adv. loudly, aloud, 82/10.

Lowid, see Lowep.

Lurken, vb. i. 3 pl. pres. lurk, hide, 38/20.

Luscborue, sb. a base coin made in imitation of a silver penny and imported from Luxemburg in the reign of Edward III, 69/19.

Lust, sb. lust, desire, 63/8; lustis, pl. 2/19, 39/28, &c.

Lusti, a. merry, cheerful, 58/28; lustful, 67/19, 103/7.

Lustily, adv. lustfully, 103/23.

Lyking, lykyng, sb. liking, 39/27; sensualty, 110/4; likyngis, pl. pleasures, 75/8.

Lyme, sb. line, 36/11, 41/33.

Lymes, sb. pl. limbs, 81/6, 84/4, 135/18.

Lymtid, pp. limited, 35/18.

LynSERDES, sb. pl. sires, smales twigs, 152/13 (OE. lym + serd).

Lykins, sb. pl. links, 74/13.

Lyuars, sb. pl. livers, 84/4, 51/8.

Lyue, vb. t. inf. live, 38/18, 64/1; 2 sing. subj. 6/20; lyuep, 3 sing. pres. 6/19, 48/26; lyuen, 3 pl. pres. 45/34; lyuened, 3 pl. p. 85/2.

Lyue, sb. on lyue, adv. alive, 133/34.

Lyuelood, sb. manner of life, 86/25.

Lyuelle, a. living, 84/20, 89/27; adv. ardently, greatly, 47/8.

Lyuueray, sb. livery, 29/9.


M

Maddid, a. mad, 63/9, 18.

Magnilfyn, vb. i. 3 pl. pres. magnify, 46/18, 120/10.

Maidens, sb. gen. sing. maiden's, 60/25; maidens, pl. 65/22.

Maistete, sb. majesty, 109/3.

Mailled, pp. mailed, 65/28.

Maist, see Mow.

Maistir, sb. master, 42/18, 62/5; maistris, pl. 84/23.

Maistirlears, sb. pl. 13/16 (=L. magistri mendaces, false teachers).

Make, vb. i. inf. make, give, 39/14; maken, 3 pl. pres. 90/9; mad(e), 3 sing. p. 5/17, 11/29, 90/39; meklied, 3 pl. p. 5/18; mad(e), pp. 7/14, 52/21, &c.

Malice, malise, sb. malice, 11/10, 43/5, 60/3.

Maliciousse, a. malicious, 127/24.

Man, sb. man, passim.

Maner(e), sb. form, fashion, custom,
173

Glossary

19/22, 35/16, 52/9, &c.; manner(s), pl. 11/6, 32/18, 39/24.
Mangld, a. mangled, 97/24.
Manhed, manho(d), sb. manhood, 0/6, 34/8, 16, &c.
Mani, manye, a. many, passim.
Mankynde, sb. mankind, 7/12, 8/12, 40/32.
Manslaughtir, sb. manslaughter, 88/24, 94/18.
Manslear, mansleer, sb. manslaughter, 98/6, 112/9; mensleers, pl. 98/8.
Manyfold, a. manifold, 40/4.
Marbel, a. marble, 37/25.
Marchaundise, sb. merchandise, 60/22, 61/7.
Marchauntis, Marchaundise, sb. merchants, 14/8, 60/32, 132/26.
Mariage, sb. marriage, 35/24, 60/38, 130/19.
Maried, pp. married; 23/20, 25.
Maria, sb. maris, 106/14.
Mark(e), vb. t. inf. mark, 45/12, 101/28; markip, 3 sing. pres. 52/1; marked, markid, pp. 41/36, 61/22.
Market, sb. market, 91/3, 104/26.
Mariip, vb. t. 3 sing. pres. spoils, 81/21; marrid, pp. perplexed, 2/11, 22/30.
Martiard, sb. martyrdom, 85/21.
Martris, sb. pl. martyrs, 25/22, 27/22, 80/11.
Mater, sb. matter, 55/29, 96/12, 102/2.
Material, a. material, 33/21, 35/35; &c.
Mawmentrie, sb. idolatry, 18/8.
Mawmetis, sb. pl. idols, 101/10 (OF. mahomet, idol, from Mahomet).
Mawmeters, sb. pl. idolaters, 132/19.
Maynten, vb. t. inf. maintain, up-hold, 12/27, 32/14, 34/4; maynten, mayntyten, 3 pl. pres. 14/22, 43/20, 58/17.
Mayntenors, sb. pl. maintainers, 16/22.
Medicable, a. medicinal, 132/23.
Mede, sb. reward, 16/20, 49/8, &c.; merit, worth, 26/21; medis, pl. rewards, 57/12.
Medeful, a. meritorious, 16/4, 37/7.
Medicyn, sb. medicine, 8/12, 49/19, 59/18.
Medip, vb. t. 3 sing. pres. rewards, 113/8.
Medlyng, sb. interference, 63/12.
Medowe, sb. meadow, 128/28.
Me(e)dulli, adv. worthily, 31/24, 54/8.
Meenes, sb. pl. means, 41/30, 42/8.
Meke, a. meek, 19/4, 111/7.
Mekeli, adv. meekly, 35/19.
Mekenes(se), sb. meekness, 45/24, 97/6.
Moking, sb. humbling, 42/2.
Mele, sb. meal, 45/20.
Melodie, sb. melody, 57/16.
Molto, vb. t. inf. melt, 52/31.
Membris, sb. pl. members, 1/23, 11/17, &c.
Mende, vb. t. inf. mend, 43/24; mendid, pp. 43/19.
Mendiner(i)s, sb. pl. beggars, 16/21, 132/1; var. mendiant, OF. mendinat. Form not recorded elsewhere.
Mending, sb. amending, 30/29.
Mene, vb. t. inf. mean, 15/21, 17/22, &c.; mene, 3 sing. pres. 12/13, 52/24; mench, menen, 3 pl. pres. 38/19, 56/22; ment, 3 sing. p. 93/26.
Mene, a. intervening, 104/31.
Merci, mercy, sb. mercy, 2/3, 7/30, &c.
Merciful, a. merciful, 2/3, &c.
Mercy-asker, sb. mercy-asker (= L. propitiatio), 8/10.
Merit(e), sb. merit, 60/32, 79/23, 121/29.
Mervalle, vb. t. inf. marvel, 41/24; v. t. wonder at, 41/26.
Mervellous, a. marvellous, 2/2.
Message, sb. message, 47/17.
Messe, sb. mass, 60/36, 104/30.
Messeure, sb. measure, 74/20, 108/7; moderation, 29/28, 45/28.
Mete, sb. meat, 7/1, 41/19, &c.; metis, pl. 45/19.
Meved, see Moven.
Meyene, sb. retinue, 18/31.
Mi, pron. my, passim.
Michars, sb. pl. petty thieves, 131/14; cf. Lay Folks' Catech. 825, 'Who brekys pe seaynt comande- ment, Mechers, Robbers and exor- cioners'.
Miche, a. much, great, 9/6, 19/28, &c.; adv. much, 5/4, 10/17, &c.
Militaunt, a. militant, 35/26.
Minstralsie, sb. minstrels, 51/2.
Miraclis, sb. miracles, 84/34.
Miriest, see Myrry.
Mirour, sb. mirror, 56/15.
Muk, sb. muck; fig. money (contem- puous term), 95/13.

Multiplied, pp. multiplied, 51/10, 93/16.

Mumling, pr. p. mumbling, 50/29.

Murperen, vb. t. 3 pl. pres. murder, 102/10.

Musik, sb. music, 58/28.

Mut, see Mot.

Mydis, sb. midst, 91/13; in mydis, in the midst of, 121/6.

Myde, a. mild, 46/8.

Myn, pron. my, 36/8.

Mynde, sb. mind, 49/26, 50/15, &c.

Myndful, a. mindful, 56/5.

Mystrals, sb. pl. minstrals, 54/16.

Myysterie, sb. ministry, 35/8.

Myynstir, sb. minister, administrator, 97/19; mynystirs, ministrars, mynystria, pl. 48/9, 60/13, 75/31, &c.

Mynystren, vb. t. 3 pl. pres. administer, 60/14; mynystring, pr. p. 35/8.

Myrracle, sb. miracle, 115/30, 116/2.

Myre, sb. mire, 117/32.

Myrili, adv. merrily, 58/28.

Myry, a. merry, 59/25, 112/19; minorst, super. 36/25.

Mys, sb. wrongdoing, 43/24, 113/36.

Mysbileue, sb. unbelief, 30/30, 76/15, 129/23.

Mysdispendid, pp. ill-spent, 9/33, 50/13.

Mysdoars, sb. pl. wrongdoers, 34/5.

Myselrie, sb. leprosy, 120/32 (OF. mesel; t. mesel, leprous).

Mysgouernance, sb. misbehaviour, 136/21.

Mystrist, vb. t. imp. distrust, 136/31.

Mytilli, adv. mightily, greatly, 70/24.

N

Naciouns, sb. pl. nations, 119/17.

Nakid, a. naked, bare, 38/13, 44/27.

Name, vb. t. inf. name, 7/7.

Name, sb. name, 3/19, 21, &c.

Namli, adv. especially, 86/24.

Nappe, vb. t. inf. nap, 53/9; nappen, 3 pl. pres. 53/14.

Napping, sb. napping, 53/13.

Naye, inter. nay, 47/8, 70/10.

Ne, conj. nor, 14/18.

Necessarijs, sb. pl. necessaries, 36/12.

Necligence, sb. negligence, 40/6.
Opynious, sb. opinions, 2/13.
Or, conj. before, 45/15, 98/26; prep. 119/2.
Ordeyn(e), vb. t. inf. order, appoint, 94/41, 113/37; ordeyned, pp. 41/29, 50/22, 107/19.
Ordinal, sb. ordinal, 56/23; see note.
Ordinarijs, sb. pl. ordinaries, 88/29, 105/2.
Ordinaunce, sb. ordinance, 43/23, 63/18.
Organ, sb. organ, 5/12, 119/5.
Opir, prox. 3/5, 6, &c.
Ouercome, ouer(e)come, vb. t. inf. overcome, 46/31, 64/28, 104/20; ouercomen, pp. 55/3.
Ouere, prep. over, 54/15.
Ouere-hipping, pr. p. passing over, omitting, 56/19.
Ouercledon, vb. t. 3 pl. pres. rule, govern, 67/8; ouerladde, 3 sing. p. overwhelmed, 95/13; ouerlede, 3 pres. 28/17.
Ouerlepip, vb. t. 3 sing. pres. springs upon, 19/2.
Ouerrennip, vb. t. 3 sing. pres. overpoweres, crushes, 19/5.
Oueresett, pp. overcome, 51/2.
Our(e), sb. hour, 43/12, 13, 122/23.
Oure, pron. our, pastim.
Ournmentis, honourmentis, hournementis, sb. pl. adornments, 1/13, 9/8, 35/35, 41/35.
Outaken, pp. excepted, 89/10; outake, prep. except, 21/19.
Outcry, sb. action, 76/9 (N.E.D. 1st ex. 1600).
Oute, adv. out, 73/9.
Outecasts, a. outcast, 41/9.
Outrage, sb. excess, exaggeration, 18/17, 84/27; outrage, excessive luxury, 41/32.
Outstaires, sb. pl. acts of straining from the right, 43/20 (N.E.D. 1st ex. 1643).
Outward, adv. outside, 43/1; outwarde, a. outward, 43/10.
Ouxt, sb. aught, 19/33.
Owene, a. own, passim.
Owist, vb. t. 3 sing. pres. oughtest, 94/10; owilp, 3 sing. pres. ought, 96/19; owen, pl. pres. 41/24, 42/5, 62/12; owid, auyt, 3 sing. p. 19/11, 109/10.
Oxe, sb. ox, 121/20.
Oyle, sb oil, 110/6.
Oyntment, sb. ointment, 128/26.

P

Paast, sb. paste, 59/26.
Paciens, sb. patience, 45/25.
Paie, vb. t. inf. pay, 46/14, 61/5; imp. 104/33; paied, pp. 95/21, 104/37; contented, 44/32.
Palat, sb. armour, head-piece, 66/6 (OF. palet).
Pannes, sb. pl. pans, 37/29.
Parable, sb. parable, 44/2, 12.
Paradise, sb. paradise, 56/24, 37/4, &c.
Pardon, sb. pardon, 60/37.
Parentis, sb. pl. parents, 84/22, 94/3.
Part(e), sb. part, lot, share, 44/29, 49/17, 80/18; side, 97/25.
Parte, vb. t. inf. separate, 76/15; parten, 3 pl. pres. 40/27, 51/12; parten, 3 pl. pres. share, 33/12; parten her hosis, 132/7; see note.
Partener(e), sb. partner, 75/12, 94/18.
Parteyne, parteynef, parteynep, vb. i. 3 sing. pres. pertains, belongs, 12/17, 34/3.
Participaciooun, sb. share, participation, 131/2.
Parti(e), sb. part, 91/5; parties, partie, parties, pl. 18/32, 43/31, 62/3, &c.; in parti, in part, 85/5; partic, adv. partly, 22/3.
Pask, sb. passover, 59/24.
Passe, vb. t. inf. surpass, 102/1; passij, 3 sing. pres. 9/32, 81/17; passing, pr. p. 24/27; passij, 3 sing. pres. passes, 46/32, 50/20; passe, 1 pl. subj. 84/24; passid, pp. 87/6.
Passing, sb. passing away, 104/12.
Passing, a. surpassing, 32/10; passing, a. transient, 30/3; passingl, adv. surpassingly, 18/34, 20/5, 41/32.
Passiouon, sb. passion, 47/15, 59/17; passious, pl. sufferings, 26/6.
Payment, sb. payment, 46/17, 63/14.
Pees, sb. peace, 21/27, 43/22, &c.
Possibly, adv. peaceably, 66/7.
Peexis, sb. pl. pieces of armour; at alle peexis, at all points, completely, 65/14.
Peesmakars, sb. pl. peacemakers, 65/13, 66/23.
Peirement, sb. damage, hurt, 9/30 (aphetic. f. OF. ampineiment).


Peny, sb. penny, 69/19.

Peple, sb. people, 3/28, 34/9, &c.

Per, prep, by, 92/1.


Perel, perf., sb. peril, 47/13, 108/19; perelles, perellis, sb. pl. 45/22, 94/10.

Perfeccion, sb. perfection, 88/13.

Perfite, perfitt, perfitt, a. perfect, 6/9, 46/31, 58/18, &c.

Perflte, adv. perfectly, 58/3, 65/32; perfittler, comp. 32/5.

Performe, vb. f. inf. perform, 102/21.

Perilouse, a. perilous, 44/16.

Perisico, vb. i. inf. perish, 91/13, 112/4.

Persecucion, sb. persecution, 77/1, &c.

Persoone, sb. person, 34/10, 75/12; persones, gen. sing. 115/29; persons, pl. 56/2.

Persun, sb. parson, 117/31.

Pestelence, sb. pestilence, 13/30.

Peticion, sb. petition, 1/5, 5/1.

Peyne, vb. t. inf. pain, afflict, 49/7, 88/5, 101/12.

Peyne, sb. pain, 2/7, 4/9, &c.; peynes, pl. 24/1, 100/9.

Peynful, a. painful, difficult, 40/18, 128/6.

Peyntid, a. painted, 52/10, 85/19, &c.

Peynting, sb. painting, 41/35.

Peyntour, sb. painter, 84/28.

Peyren, vb. t. 3 pl. pres. decay, deteriorate, 40/5 (aphetic).

Philosophur, sb. philosopher, 7/5, 83/17; philosophurs, pl. 13/26.

Pillage, sb. pillage, 41/1.

Pillars, sb. pl. pillars, 37/25.

Pilgrimage, sb. pilgrimage, 40/29, 41/8, &c.

Pilgrimes, sb. pl. pilgrims, 40/29, 85/30.

Pille, vb. t. inf. pillage, rob, 113/30.

Pinchib, vb. t. 3 pl. pres. compress, 132/6.

Pinfold, sb. pinfold, 101/12.

Pirwitts, sb. pl. ? storms, tempests, 44/23 (cf. dial. perr, perry, a sudden storm of wind).

Pistil, sb. epistle, 57/17.

Pite, sb. pity, 52/5, 75/6.

Pitoui, adv. piteously, 52/6.

Pitt, sb. pit, 84/20.

Place, sb. place, 36/10, 53/19; placis, pl. 38/19, 59/7.

Plaistir, sb. plaster, 4/20, 41/33.

Platis, sb. pl. pieces of silver money, 62/4 (OF. plate, thin plate of metal).

Plaunt, vb. plant, 39/9.


Pleetars, sb. pl. advocates, 132/33.

Plege, sb. pledge, 79/5.

Plener, a. plenary, 76/11 (OF. plenter).

Plente, sb. plenty, 2/9, 8/12, &c.

Plenteous, a. plenteous, 5/17, 32/21, 25.

Plentiuosuli, adv. plenteously, 57/23.

Plesaunce, sb. pleasure, 6/11.

Plee, vb. t. inf. please, 34/22, 42/18, 58/14; plesis, 3 sing. pres. 47/12; plesen, 3 pl. pres. 57/16; plesid, pp. 7/29, 115/7.

Plesing, a. pleasant, giving pleasure, 27/11.

Pleyes, sb. pl. sports, games, 119/4.

Pleyn, a. plain, 97/8.

Pleynep, vb. t. 3 sing. pres. complains, 97/14.

Pleyntli, pleyntly, adv. plainly, 35/29, 47/8.

Pleynt, vb. complaint, 11/29.

Poise, sb. poesy, 97/23; poyses, pl. 55/27.

Poluten, vb. t. 3 pl. pres. pollute, 105/25; pollutid, pp. 109/11.

Poludit, a. polluted, 60/21.

Popen, vb. t. 3 pl. pres. paint the face with cosmetics, 132/10.

P(o)ore, a. poor, 6/6, 38/1, 54/5, &c.

Poreli, adv. humbly, 54/7.

Possessioniers, sb. pl. possessors, 16/19, 132/1.

Possessioni, sb. possession, 43/16.

Poudir, sb. powder, 38/26.

Pouert(e), sb. poverty, 38/2, 41/32, 53/12.

Pound, sb. pound, 104/28.

Power(e), sb. power, 4/23, 33/22, &c.

Poynt, sb. instant, moment, 119/7; in poynt to, on the point of, 86/20.

Poyntel, sb. writing instrument (=L. stilus), 57/2.

Poysen, vb. t. inf. poison, 76/14.

Poyses, see Poise.
Glossary

Pray, vb. prey, 46/6.

Preche, vb. t. inf. preach, 12/12, 16; prechen, 3 pl. pres. 55/4, 20; prechiden, 3 pl. p. 24/22, preaching, pr. p. 35/7; precheid, pp. 3/24, 36/2.

Preching, sb. preaching, 55/11, 59/7, 14.

Prechour, sb. preacher, 19/21; prechours, preachers, pl. 5/22, 48/8, 54/30, &c.

Precious(e), a. precious, 4/23, 37/27, 50/6, &c.

Presage, see Preise.

Presage, sb. presage, sb. pl. men who pray, 48/7, 50/10, 29.

Preie, vb. i. inf. pray, 47/9; prien, 3 pl. pres. 50/10; preyying, pr. p. 35/4; preid, pp. 36/10.

Preier(e), vb. prayer, 5/2, 4, 6/10, &c.; precis, priers, preiours, pl. 8/18, 36/5, 51/10, &c.

Priest, sb. priests, 93/30.

Preise, sb. praise, 44/15.

Preise, vb. preisen, vb. t. 3 pl. pres. praise, 50/30, 131/8; preisid, pp. 10/13 (OF. preisier).

Preising, preisyng, sb. praising, praise, 33/23, 49/4, 65/5, &c.

Prelate, sb. prelate, 54/11; prelatis, pl. 61/23, 163/20.

Presence, sb. presence, 120/35, 121/29.

Present, a. present, 50/14, 86/1.

Prest, sb. priest, 9/7, 12/18; pre(esti)s, pl. 9/9, 12/22, &c.

Prestho(o)d, sb. priesthood, 34/15, 61/1, 75/24.

Presumption, sb. presumption, 7/11, 15, 31.

Presumptuous, a. presumptuous, 67/28.

Presumptuous, vb. presumptuous, 3/27.

Priesthood, sb. priesthood, 34/15, 61/1, 75/24.


Priest, sb. priests, 97/15, 106/24.

Priest, priestly secretly, 72/3.

Priest, prepriestly, 100/3.

Priests, sb. pl. secrets, 65/4.

Procurator, sb. procurator, 117/8; procurators, pl. 133/4.


Procure, vb. t. inf. procure, 124/26.

Profession, sb. profession, 131/21.

Profit(e), sb. profit, 36/13, 56/13, 52/10.

Profit(e), vb. t. inf. profit, 41/16, 73/33; profiteth, profiteth, 3 sing. pres. 49/27, 52/24.


Prolog, sb. prologue, 1/4, 2/1, 62/25.

Promission, sb. promise, 25/27 (=L. promissionum).

Proof, sb. proof, 71/7.

Prophesie, sb. prophecy, 102/17.

Prophecies, vb. t. 3 sing. p. prophesies, 133/32.

Prophet(e), sb. prophet, 7/27, 46/20, 24; prophetis, pl. 43/3.

Propit, pp. appropriated, 1/11, 22/11.

Propurt, sb. property, characteristic, 126/19; propurtle(e)s, pl. 1/25, 28/15.

Proud(e), a. proud, 6/27, 54/5.

Proue, vb. t. inf. prove, 71/27; provel, 3 sing. pres. approves, 93/21; proved, pp. 37/30.

Prouyn, sb. proving, 80/24.

Prynte, vb. t. inf. fix in the mind, 95/22.

Pryue, a. secret, 46/19.

Psalmis, sb. pl. psalms, 57/24.

Pull, sb. pull, 58/14.

Pullid, vb. t. 3 sing. p. pulled, 33/4.

Psynche, vb. t. inf. punish, 34/5, 119/19; punysche, 34/17; punyschid, pp. 107/14.

Punysch, sb. punishing, punishment, 75/23, 90/12.

Punishe, sb. t. inf. publish, 10/24.

Purchase, sb. taking by violence, 116/21.

Purchase, vb. t. inf. gain, acquire, 120/3; purchasi, 3 sing. pres. 44/31; purchases, 3 pl. pres. 19/23, 45/1; purchased, pp. 117/8.


Purgacions, sb. purgation, 88/30.

Purgatori, purgatory, sb. purgatory, 35/26, 31.

Purge, sb. t. inf. purge, cleanse, 80/
**Glossary**

179

Ransake, vb. t. inf. examine thoroughly, investigate, 67/26.
Raper, raper, adv. rather, 55/1, &c.; raptor, super. especially, 52/7.
Raumun, vb. ransom, 78/31.
Raeisching, a. ravishing, 38/21, 111/13.
Raveyn, vb. robbery, 43/2.
Reble, a. rebel, rebellious, 48/15, 131/17.
Reche, reck, vb. t. pl. pres. care, 50/30, 113/21.
Recheles, a. reckless, careless, 50/8, 19, 131/17.
Reck, see Reche.
Reckenyng, vb. reckoning, 47/23, 83/15.
Reclem, vb. t. inf. reclaim, win back, 120/6.
Reconcile, vb. t. inf. reconcile, 67/13.
Redempicoun, vb. redemption, 62/7, 78/33.
Redi, a. ready, 5/12, 43/15, 60/31.
Redili, adv. readily, 98/17.
Reding, vb. reading, 56/5, 100/6.
Re(e)dars, vb. pl. readers, 48/8, 56/4, 21.
Re(e)de, vb. t. inf. read, 9/9, 100/3, 102/16; redist, 2 sing. pres. 56/11; redilp, 3 sing. pres. 18/23; re(e)den, pl. pres. 25/26, 56/4, 17; radde, 3 sing. p. 102/14; radden, 3 pl. p. 133/34; re(e)de, imp. 21/12, 56/10; rad(3)e, pp. 11/26, 36/2, 56/12.
Re(e)st, vb. rest, 35/27, 64/20, 73/11.
Refreyne, vb. t. inf. restrain, 18/28; refreyne), 3 sing. pres. 115/16, 121/24; refreyne, 3 pl. pres. 41/23.
Refute, vb. refuge, 20/4.
Regne, vb. i. inf. reign, 65/1, 95/26; regnelp, 3 sing. pres. 7/11, 15/23; regned, pp. 97/14.
Rehersip, vb. t. 3 sing. pres. rehearse, repeats, 60/22, 64/14; rehersid, 1 pl. p. 68/7; pp. 41/20, 65/11.
Rejoyced, vb. t. 3 pl. p. enjoyed as possessor, had full possession and use of, 118/9.
Relaps, a. relapsed, 88/4.
Relese, vb. t. inf. remit, 104/34.
Releuen, vb. t. 3 pl. pres. relieve, 9/9, 53/21, 75/6.
Religoun, vb. religion, 51/24, 52/10; coll. religious orders, 93/13.

**Q**

Quake, vb. i. 1 sing. pres. tremble, quake, 16/6.
Quaking, quakyng, sb. quaking, trembling, 47/28, 138/11.
Quart, sb. health, 65/38 (f. ON. kverr, kvert, quiet, still; icel. kvyr).
Quenche, vb. t. inf. be extinguished, 6/24; quench, 65/34; quenchen, 3 pl. pres. 117/11; quenchid, pp. 6/23.
Quene, sb. queen, 118/7; quenes, gen. sing. 102/13.
Quere, sb. choir, 27/6.
Quest, sb. inquest, official inquiry, 112/23.
Questioners, sb. pl. questioners, 98/28.
Questionoun, sb. question, 88/22; questionous, pl. 56/24.
Questmongers, sb. pl. those who make a business of conducting judicial inquiries or inquests, 113/9, 132/30.
Quick(e)nyng, sb. quickening, 4/23, 63/24.
Quickene, vb. i. 3 sing. pres. quickens, 33/1; quickned, pp. 32/27.
Quik, a. quick, active, 47/1.
Quite, vb. t. inf. release, free, 3/15.
Quiver, a. nimble, 47/1 (OE. cwifer).

**R**

Raggis, sb. pl. rags, 2/24.
Rames, sb. pl. rams, 88/2.
Glossary

Sabot(h), sb. sabbath, 90/25, 30.
Sachel, sb. wallet, 49/6.
Sacraments, sb. pl. sacraments, 34/21, 55/8, &c.
Sacrar, vb. t. inf. consecrate, 165/22; imp. 61/1; sacren, 3 pl. pres. 12/8; sacrid, 3 sing. p. 130/19; pp. 35/24.
Sacrifice, sb. sacrifice, 85/17; sacrificies, pl. 82/23, 24.
Sacrilege, sb. sacrilege, 117/13.
Sacrilegers, sb. pl. committees of sacrifice, 181/24.
Sadli, adv. seriously, 16/11, 63/13.
Sale, sb. sale, 61/20, 62/10.
Saluacioun, sb. salvation, 3/17, 52/24.
Salte, sb. salve, 59/18.
Sarnauntis, see Sarnauntis.
Saue, vb. t. inf. save, 8/12, 43/19; sauep, 3 sing. pres. 50/17, 65/21; saued, pp. 75/9.
Sauour, sb. saviour, 8/11.
Sauntary, sb. sanctuary, 91/2, 105/16.
Saueur, vb. t. inf. taste, 77/18; sb. smell, taste, 69/3.
Saught, sb. assault, 17/19, 19/1, &c.; saughtis, pl. 17/17, 35/30 (aphetic).
Scape, scape, vb. t. inf. escape, 3/4, 45/1, 82/4, 113/20 (aphetic).
Scatiri(p), vb. t. 5 sing. pres. scatters, 130/31; scatrid, pp. 15/10.
Schadde, pp. separated, 16/20; shed, 118/12.
Shadowe, sb. shadow, 135/15.
Schal, vb. aux. 1 sing. pres. shall, 8/3; 3 sing. pres. 6/10; schalt, 2 sing. pres. 55/9; schul, schullen, pl. pres. 14/15, 55/15, &c.; schulde, 3 sing. p. 5/24; schulde(n), 3 pl. p. 12/14.
Schame, sb. shame, 54/7, 88/3.
Schameful, a. shameful, 108/15.
Schamep, vb. t. 3 sing. pres. makes ashamed, feels shame with regard to, 8/24, 11/14.
Scharp(e), a. sharp, 66/14, 67/5, 118/18.
Scharpli, adv. sharply, 64/6.
Scharpnes, sb. sharpness, 78/1.
Scho, pron. she, passim.
Schedyng, sb. shedding, 98/2.
Schoed, vb. t. inf. shed, 33/14, 98/12; schedden, 3 pl. p. 27/22; schadde, pp. 118/12.
Schoep, schepe, sb. pl. sheep, 12/25, 102/10, 106/4, &c.
Schelde, schilde, sb. shield, 65/34, 36.
Schenship, sb. shame, 68/6, 123/25.
Schepard, sb. shepherd, 3/26, 15/8.
Schoete, vb. t. inf. shoot, 71/17.
Schewe, vb. t. and i. inf. appear, show, 42/17, 59/19, 70/21; 3 sing. subj. 41/31, 43/10; schewen, 3 pl. pres. 41/18, 49/1; schewid, 3 sing. p. 80/10; schewid, pp. 39/14, 117/21.
Schowing, sb. appearing, 10/10.
Scheidars, sb. pl. shrews, scolds, 131/9 (Prompt. Parv. ‘Cuckstone for flytery, or schyderys’).
Schrift, shirte, sb. shirt, 104/26, 123/20.
Schoon, schoos, sb. pl. shoes, 104/27, 132/7.
Schopp, sb. shop, 117/27.
Short, a. short, 63/2, 94/4.
Schortli, adv. shortly, 137/2.
Schoyng, sb. shoeing, 65/30.
Schrowidar, a. comp. more wicked, 133/10.
Schrewidnes, sb. wie edness, 34/18, 68/23, 73/8.
Schrifte, sb. confession, 9/7, 74/17.
Schrynes, sb. pl. shrines, 43/8.
Schyne, vb. t. inf. shine, 69/2; 3 sing. subj. 55/17; schineb, schynneb, 3 sing. pres. 4/14, 38/11, 46/8; schynnen, 3 pl. pres. 31/2.
Schynful, a. shining, bright, 88/5.
Schyn(n)ynge, sb. shining, illumination, 17/3, 28/16, 81/17.
Schynynge, a. shining, 37/25.
Sclaundirse, sclaundirars, sb. pl. slanderers, 66/28, 131/9.
Slaundir, sb. slander, 11/12, 64/3; sclaundria, pl. 11/16, 25/35.
Sools, sb. pl. schools, 5/16.
Scorne, sb. scorn, 135/6.
Scorne, vb. t. inf. scorn, 71/22.
Scribus, sb. pl. scribes, 42/26, 43/1, &c.
Scripture, sb. scripture, 56/18.
Se, vb. t. inf. see, 1/2, 55/17; sech, vb. t. 3 sing. pres. 52/20; sen, 3 pl. pres. 46/12; sau3, sawe, 1, 3 sing. p. 24/3, 27/32, 49/13, 98/23; sijen, 3 pl. p. 27/14; seing, pr. p.
Glossary

Sloumbrè, vb. i. inf. slumber, 53/9; sloumbring, pr. p. 53/2.

Sloumbrin, sb. slumbering, 53/13, 16.

Slope, sb. slope, 44/28.

Slow, slow3, a. slothful, sluggish, 53/8, 60/6 (= L. piger).

Smak, vb. t. inf. savour of, 31/28; smack, 3 sing. pres. 68/13.

Smale, a. small, 7/8, 46/2, 10.

Smelling, sb. smelling, 120/18.

Smepe, a. smooth, 25/22, 123/18.

Smok(e), sb. smoke, 47/28, 129/7, 134/28.

Smy(e), sb. t. inf. smite, 43/14, 67/5, 99/5, &c.; smyt(e), smyte, 3 sing. pres. 18/25, 59/12, 99/6; smot, 3 sing. p. 66/10, 91/23; smyten, pp. 117/33.

Smyting, sb. smiting, 99/11.


Snare, sb. snare, 45/5, 57/3; snariz, pl. 82/3.

Sobre, sobur, a. sober, 35/9, 52/33, 59/11.

Socour, sb. help, 47/14.

Socour, vb. t. inf. help, 74/36.

Sodeni, adv. suddenly, 5/17, 45/14, &c.

Sodeyn, a. sudden, 126/8.

Sodomitis, sb. pl. practisers of sodomy, 121/24.

Soffe, a. soft, 8/17.

Sollimantis, sb. pl. absolutions, 76/10 (apthetic for assoilment).

Soleace, vb. t. inf. solace, comfort, 64/27.

Solempne, a. solemn, 84/30.

Somme, see Summe.

Sonde, sb. sound, 119/5.

Son(e), sb. son, 33/4, 34/16; sones, pl. 38/13, 39/30.

Songis, sb. pl. songs, 57/15, 58/1, 59/5.

Soolis, sb. pl. soles, 123/21.

Soone, adv. soon, 7/20, 51/4, 70/21.

Sooper, sb. supper, 60/16.

So(o)re, adv. sorely, grievously, 34/5, 44/24, 71/25, &c.; with trouble, 63/13; soror, comp. 68/1.

So(o)ris, sb. pl. sores, 4/17, 59/19.

Soot, sb. sout, 44/22 (cf. Roman de la Rose, 10670, 'amer plus que n'est suie', Litré).

Sore, a. painful, grievous, 124/5.

Sorrow, sb. sorrow, 40/16.

Sorrow, vb. i. inf. to be grieved for, 4/1; sorrow, 3 sing. pres. sorrows, 67/9.

Sorrowful, a. sorrowful, 49/2, 18.

Sortilogeris, sb. pl. diviners by lot, 132/19.

Sory, a. sorry, wretched, 120/9.

Sotil, a. subtle, 13/4, 27; sotiler, comp. 61/3.

Sotilt, sb. subtlety, 26/20.

Sotilp, vb. t. 3 sing. pres. grow besotted, 19/3.


Souvereyn, sb. sovereign, 82/11; soureynes, pl. 82/12, 83/14.

Souvereyn, a. sovereign, chief, 48/29, 30.

Soul, sb. soul, 6/4, &c.; souls, pl. 3/1, &c.

Sounnep, vb. t. 3 sing. pres. summoneth, 17/27; summed, pp. 100/4.

Sounde, sb. sound, 58/28.

Sounde, a. sound, 125/29.

Souj, see Se(e)ke.

Sowel, sb. dirt, mire, 42/25.

Sowip, vb. t. 3 sing. pres. sows, 111/16; sowen, pp. 2/22.

Sowrische, a. sour, 44/20.

Soyle, vb. t. imp. assoil, 60/35.

Spalme, sb. psalm, 153/17; var. psalm.

Spare, vb. t. or i. inf. spare, 49/6; spare (to), 79/6; spari, 3 sing. pres. 85/6; spared (to), 3 sing. p. 92/10.

Speche, sb. speech, 14/9.

Special, a. in special, in particular, 13/32, 35/16.

Speciali, adv. specially, 76/2.

Spede, sb. speed, success, 45/26, 83/18.

Spediness, sb. ? quickness or prosperity, 25/37.

Spedy, a. profitable, 81/19.

Spake, vb. t. inf. speak, 22/13, 43/31; 1 sing. pres. 4/25; spekke, 3 sing. pres. 2/20, 4/11, &c.; spoken, pl. pres. 5/15, 25/1, spak, 3 sing. p. 25/7.

Spende, vb. t. inf. spend, 45/4, 109/17; spende, 3 pl. pres. 107/11.

Spenais, sb. pl. expenses, 38/13.

Spie, sb. spying, 100/2; spies, pl. spies, 72/3.

Spille, vb. i. inf. perish, 86/21.

Spirit, sb. spirit, 4/22, 7/10, 46/25, &c.

Spiritual, spirituel, a. spiritual, 46/2, 78/16.

Spooile, vb. t. inf. rob, 17/25; spoilen, spoylemen, 3 pl. pres. 38/21.

Spoiling, sb. robbing, 85/4.
Spottis, sb. pl. spots, 56/1.
Spousaile, sb. espousal, 130/20.
Spouse, sb. spouse, 35/21, 24, &c.
Spousbrothe, sb. adulterer, 70/5.
Spousebroker, sb. adulterer, 130/22.
Spoylours, sb. pl. robbers, 109/4.
Spredip, vb. i. 3 sing. pres. spreads, 122/34; spradde, pp. 52/13.
Springip, springip, vb. i. 3 sing. pres. 40/26, 50/23, 103/17.
Staale, see Steele.
Staale, sb. state, 46/1.
Stable, vb. t. inf. establish, 47/10; stablen, 3 pl. pres. 60/11.
Stabile, a. stable, firm, 2/6.
Staff-beggars, sb. pl. beggars (with a staff), 54/15 (cf. ON. staft-harl).
Stalowens, sb. pl. stallions, 106/14.
Staring, a. staring, glittering, 37/8, 39/18.
Stede, sb. place, 117/21.
Stedfast, a. steadfast, 76/4, 130/19.
Steele, vb. i. inf. steal, come secretly, 53/12, 65/36; v. t. inf. steal, 108/11; 3 sing. subj. 107/9; steelen, 3 pl. pres. 107/15; staale, 3 sing. p. 107/9.
Steeleyngis, sb. pl. stealings, 107/18.
Steerchen, vb. t. 3 pl. pres. powder with starch, 132/10.
Ste(e)re, vb. t. inf. guide, incite, 5/11, 127/15; stiri5, 3 sing. pres. 70/4; sterid, pp. stirred, 95/18.
Stelps, sb. stealth, 106/22.
Stepile, sb. stepple, 41/35.
Steppis, sb. pl. steps, 40/8, 43/4, 51/15.
Stering, stiring, sb. prompting, inciting, 53/14, 102/19, 111/26; steri5ngis, pl. 65/26.
Sterres, sterris, sb. pl. stars, 13/18, 28/5.
Sterue, vb. i. 3 pl. pres. die, perish, 101/13.
Stik, sb. stick, 113/33; stikkis, pl. 91/14.
Stille, a. quiet, still, 58/8, 98/32; adv. 96/10.
Stilled, pp. become silent, 16/8.
Stilli, adv. silently, 96/4.
Stink, sb. stink, 69/3.
Stinking, a. stinking, 42/25, 60/21.
Stintid, see Stynst.
Stirme, a. stern, 135/16.
Stije(u), 3 pl. pres. 34/7, 75/8, 70/9; stijed, 3 sing. p. 27/4, 81/10.
Stijung, sb. ascension, 55/6.
Stokke, sb. stock, 92/13.
Stonde, v. i. inf. stand, 90/13; stondip, standip, 3 sing. pres. stands, consists, 3/16, 22/24, 34/25; stonden, 3 pl. pres. 65/14, 66/21; stonding, pp. 104/29.
Stonyen, v. t. 3 pl. pres. are amazed, 11/13.
Stool, sb. stool, 87/22.
Stooned, sb. moment, instant, 47/18.
Straien, vb. i. 3 pl. pres. stray, 127/25; straied, 2 pl. p. 70/2.
Stranglip, vb. t. 3 sing. pres. strangles, 122/23.
Strange, a. strange, 41/12, 48/11, 73/4.
Stranguer(a), sb. stranger, 49/18, 90/28; straungers, pl. 40/28.
Streit, streit, a. strait, narrow, 128/4, 6.
Strecohe, vb. i. inf. stretch, reach, 122/11; 3 pl. pres. 9/34; 3 sing. subj. 44/30; strechhip, 3 sing. pres. 11/20; strachid, pp. 71/16.
Stremes, sb. pl. streams, 50/24.
Strei5, see Strayt.
Stri5uli, adv. strictly, 27/13, 60/27, &c.; streitlier, comp. 93/25.
Stronger, a. comp. stronger, 12/17, 71/3.
Strengpe, sb. strength, 50/11, 63/2, 18; strengpis, pl. 9/27.
Strengpe, vb. t. inf. strengthen, 55/12.
Stressip, vb. t. 3 sing. pres. distresses, 3/14.
Stretis, sb. pl. streets, 86/15.
Strift, sb. strife, 50/3.
Strikars, sb. pl. ? walkers, 54/15 (OE. stirican, to go); or beggars, cf. G. Landstreicher.
Stripylongis, sb. pl. striplings, 119/3.
Striueyg, pr. p. striving, 56/22.
St роли Steph, vb. t. 3 sing. pres. destroys, 44/28, 46/33; stroyen, 3 pl. pres. 117/10.
Strong, a. strong, 54/15.
Tobrosten, pp. broken in pieces, 93/22.
Tobrosten, pp. broken in pieces, 114/22.

Togider, togiddir, adv. together, 12/18, 25/3, 35/37, &c.
Token, sb. token, 119/14; tooken(e)s, pl. 15/16, 53/20, 129/2.
To-laken, vb. t. 3 pl. pres. blame, 46/14.
Toodis, sb. pl. teads, 136/7.
Tour, see Toure.
To-teeren, vb. t. 3 pl. pres. tear in pieces, 102/10.
To-turmentid, pp. tormented, 127/8.
Tohir, pron. other, 69/13.
Touchid, pp. touched, 123/23.
Touching, sb. touching, 61/15.
Toumbe, toumbs, sb. pl. tombs, 43/3, 134/4.
Toune, sb. town, 86/27, 92/24.
To(u)ng, sb. tongue, 5/11, 8/12; pl. t(o)ungis, 15/19, 24.
Toure, touur, sb. tower, fortress, 35/33, 54/31.
Toward, adv. frowards, onward, 134/23; prep. 54/19.
Traiture, sb. pl. traitors, 96/10, 111/9.
Translatid, pp. removed, 101/21.
Trappe, sb. trap, 84/26.
Trauelle, sb. toil, 33/12, 35/28; traueils, pl. troubles, 126/11.
Trauellen, vb. i. pl. pres. work, toil, 41/12, 48/8; trauelle, imp. 35/5; trauellid, trauelle, pp. 5/18, 71/25.
Trauelling, pr. p. travelling, 53/19.
Trayne, sb. stratagem, 62/8.
Treccherie, sb. treachery, 71/25.
Treccherous, a. treacherous, 108/1.
Treden, vb. t. 3 pl. pres. tread, 56/26.
Tree, sb. tree, 62/16.
Tre(e)ten, vb. t. 3 pl. pres. treat, handle, 12/8, 60/14, 98/15; treete, 2 sing. subj. 103/24; trettid, pp. 38/1.
Tre(e)ting, sb. treatment, 121/24; handling, consecrating, 21/27.
Tresour, sb. treasure, 17/24, 50/18, &c.
Tresourer, sb. treasurer, 102/13; tresourers, pl. 153/4.
Tresourist, sb. t. 2 sing. pres. treasuresst, 10/9.
Tretable, a. ? able to be treated, or palpable, tangible, 56/17.
Tretise, sb. treatise, 1/1, 7/8.
Treweli, truei, adv. truly, 35/7, 55/5, 59/11.

Glossary

Tatyring, sb. slashing of garments, 132/12.
Tauermeris, sb. pl. tavern-keepers, 132/27.
Taxid, pp. taxed, 104/26.
Taxis, sb. pl. taxes, 46/16.
Teche, vb. t. inf. teach, 35/23, 71/8, 94/19; techip, 3 sing. pres. 8/2, 39/18, 48/17; techen, 3 pl. pres. 36/16, 19; tauzt, 3 sing. p. 17/5, 21/14, 42/20; pp. 11/25, 59/11; teching, pr. p. 57/24.
Teching, sb. teaching, 43/21, 55/14.
Teeb, sb. pl. teeth, 47/28, 78/20.
Temoral, a. temporal, 43/16, 46/2, 84/2.
Temperalty, sb. temporal affairs, 82/14.
Tempestis, sb. pl. tempests, 44/16, 45/14.
Tempir, vb. t. inf. moderate, 45/15.
Temple, sb. temple, 37/28, 42/18, 31, 45/9; templis, pl. 40/21, 24.
Temptacioun, sb. temptation, 35/19; temptaciouns, pl. 4/15.
Temptid, vb. t. 3 sing. p. tempted, 120/14; pp. 35/18.
Tempting, sb. tempting, 76/13.
Tendir, a. tender, 126/25.
Tene, sb. anger, vexation, sorrow, 44/25, 59/25, 134/27.
Tent, sb. heed, 34/24.
Tent, tenten, vb. i. 3 pl. pres. attend, pay heed, 41/39, 56/4, &c.
Tere, vb. t. inf. tear, 49/27.
Termis, sb. boundary, 121/5; termes, pl. 44/32, 116/25.
Terren, vb. i. 3 pl. pres. make angry, provoke, 51/15 (OE. terygan).
Testament, sb. testament, 59/7.
Til, prep. to, 34/17; conj. until, 45/17.
Tilliars, sb. pl. farm-labourers, 131/16.
Tirauntrie, sb. tyranny, 70/9, 106/21, 109/9.
Tising, sb. enticing, 127/22 (aphetic).
Title, sb. title, 99/7.
Tixt(e), sb. text, 9/12, 22/16, 47/8.
To, prep. for, 6/6, 12/28, 30/14; adv. too, 52/9, 126/10, 11; a. two, 99/12.
To-broken, pp. broken in pieces, 93/22.
Tobrosten, pp. broken in pieces, 114/22.
Glossary

Tribis, sb. pl. tribes, 95/21.
Tribulacium, sb. tribulation, 1/21, 47/12.
Trinite, sb. Trinity, 34/10, 74/15.
Triste, sb. trust, 7/24, 19/7, 63/17.
Tristen, vb. t. 3 pl. pres. trust, 7/30.
Tri, a. trusty, 64/28, 66/2.
Trouphant, a. triumphant, 35/28.
Tromp, sb. trump, 134/29.
Trone, sb. throne, 87/22; troones, pl. 27/20.
Trouble, vb. t. inf. trouble, 81/18, 123/1.
Tri(o)upe, sb. truth, 6/5, &c.
Trouppligt, a. trothplight, 35/20.
Trowe, vb. t. inf. believe, 89/14; imp. 97/6; trowest, 2 sing. pres. 61/20; trowen, 3 pl. pres. 101/10, 132/21; trowiden, I pl. p. 135/7; trowid, pp. 52/11.
Trowing, sb. belief, 19/7.
Trublid, pp. troubled, 134/24.
Tuicioun, sb. intuition (aphetic), 26/23.
Turment, sb. torment, 130/13; tur- menis, pl. 20/13.
Turmentid, pp. tormented, 15/2, 78/19.
Turmentrie, sb. torment, 15/4, 21/3, &c.
Turne, vb. t. inf. turn, 38/4; turneth, 3 sing. pres. 45/8; vb. i. 32/24; turnen, 3 pl. pres. 7/4, 58/26; turning, pr. p. 34/18; turned, pp. 58/25.
Twele, a. two, 113/10.
Tweluep, a. twelfth, 125/1.
Tweyne, sb. two, 9/28.
Twise, adv. twice, 95/25.
Twoo, a. two, 43/20, 31, 59/27.
Tymbre, tymbre, sb. timber, 36/11, 41/35.
Tymbre, sb. timbral, 119/4.
Tyme, sb. time, 4/10, 32/11, 35/16, &c.; tymes, pl. 50/12.
Tyrauntis, sb. tyrants, 84/3, 131/14.

P
Pan, panne, conj. than, 83/8, &c.
Pank, vb. t. inf. thank, 45/4.
Pankingis, sb. pl. thanks, 54/7, 58/4.
Pankis, sb. pl. thanks; her pankis = willingly, 19/25.
Panne, adv. then, 3/10, &c.
Pee, pron. thee, 3/29, 30, &c.
Peefi, sb. theft, 78/7, 94/14.

De(e)ues, sb. pl. thieves, 53/19, 92/23.
Dei, pey, pron. they, passim.
Pennk, pink, vb. t. or i. think, meditate, 62/15; imp. 49/24; penken, 3 pl. pres. 50/17, 20.
Penkyng, sb. thinking, thought, 103/7.
Pen(n)s, adv. thence, 13/18, 31/11.
Per, pron. their, 12/6, 27, &c.
Per(e), adv. there, 3/19, &c.; where, 38/16, &c.
Perbi, adv. thereby, 65/19.
Perfro, adv. therefrom, 9/31.
Peronne, adv. thereon, 102/16.
Perynne, adv. therein, 42/19, 64/28.
Pewis, sb. pl. customs, 40/7, 21.
Pi, pron. thy, 3/29.
Dioli, adv. thickly, 65/28.
Pider, pidir, adv. thither, 32/24, 101/25.
Pingsis, sb. pl. things, 1/2, &c.
Pink, sb. thing, 84/11.
Pink, see Penk.
Dise, a. these, passim.
Do(o), pron. those, 30/21, 43/20; a. 14/21, &c.
Doru3, prep. through, 19/34, 42/7, &c.
Dos, pron. those, 30/24.
Dou, pron. thou, 2/26.
Dousandis, sb. pl. thousands, 82/1.
Dou3, conj. although, 37/32, &c.
Dou(3), sb. thought, 63/6; douitis, pl. 51/1.
Draldom, sb. bondage, 81/25, 101/26.
Pre, a. three, 1/8, 98/14.
Prefolde, a. threefold, 74/11.
Dreningis, sb. pl. threats, 6/18.
Priddes, a. third, 15/20, 39/26.
Prille, vb. t. inf. pierce, 111/17.
Pries, adv. thrice, 35/18, 95/23.
Prist, sb. thirt, 25/34.
Pristid, pp. thirto, 30/17.
Pritti, a. thirty, 62/4.
Prowen, vb. t. 3 pl. pres. throw, 67/6; pp. 19/19, 17/9; prou(i) (at), 3 sing. pres. aims, 66/2.

V (U)
Vgli, a. frightful, 45/7; adv. terribly, 16/6.
Vnablae, a. incapable, 93/23.
Vnbuxum, a. disobedient, 84/25.
Vncerteyne, a. uncertain, 65/3.
Vnchaast, a. unchaste, 108/11, 12.
Vuncircumcisid, pp. uncircumcised, 105/13.
Vneléne, a. impure, 51/1.
Vncleness, sb. uncleanness, 39/27.
Vnecurable, a. incurable, 113/36.
Vndeéldi, a. immortal, 62/9, 118/24.
Vndeéldines, sb. immortality, 26/16.
Vndir, prep. under, 8/19, 58/26.
Vndirloute, a. submissive, subject to, 81/37.
Vndirloute, vb. i. inf. be subject, 32/4; vb. t. subj. subject, 83/14; vndirlouted, pp. 32/17.
Vndirnepe, adv. underneath, 81/28.
Vndirnymyng, sb. blaming, rebuking (= L. increpatio), 123/17.
Vndirputten, vb. t. 3 pl. pres. set beneath, 37/25.
Vndirstondars, sb. pl. men of understanding, 7/8.
Undirstonde, vb. t. inf. understand, 52/15; vndirstandid, pp. 64/10.
Undirstonding, sb. understanding, 69/9.
Vndirtake, vb. t. inf. undertake, 67/28.
Vndwe, a. undue, 98/24.
Vnevenli, adv. unevenly, 108/6.
Vnfélful, a. unfaithful, 8/19, 106/24.
Vngroundid, a. ungrounded, 29/1, 48/37.
Vnite, sb. unity, 2/19, 76/4.
Vniustill, adv. unjustly, 89/6.
Vnkept, pp. untreated, 117/32.
Vnknöwen, a. unknown, 70/10.
Vnnowyng, sb. ignorance, 93/21.
Vnkunnyngenes(se), sb. ignorance, 13/26, 122/13.
Vknysde, a. unnatural, 8/19, 92/14.
Vnlawful, a. unlawful, 98/12, 30.
Vnie(f)ful, a. unfaithful, 52/32, 115/15.
Vnletterid, a. unlettered, ignorant, 5/23.
Vnmoveneable, a. immovable, 115/20.
Vnnepi, adv. scarcely, 44/22, 117/6.
Vnordinat, a. inordinate, 116/18.
Vnpesible, a. implaceable, 99/23.
Vnpositione, a. unmerciful, 129/5.
Vnpos(s)ible, a. impossible, 5/6, 116/16.
Vnprofitable, a. unprofitable, 64/19, 131/17.
Vnpunyshchid, pp. unpunished, 112/3.
Vnreasonable, a. without reason, 45/17.
Unrulid, a. without rule or guidance, 2/19.
Vnschamefast, a. unashamed, 8/20.
Vnskillfulness, sb. unreasonablefulness, 115/16.
Vnstable, a. unstable, 125/32.
Vnstablenes, sb. weakness, 26/18.
Vntauat, a. ignorant, uneducated, 5/29, 100/24.
Vntellable, a. untrue, 136/11.
Vntrewes, a. untrue, 131/16.
Vnwriting, pr. p. ignorant of, 93/20.
Vnworplier, a. comp. more unworthy, 37/5.
Vnworpliit, adv. unworthily, 60/14, 20.
Vp, adv. up; born up = advanced, exalted, 10/13.
Vpbraiding, upbreakying, sb. upbraiding, 123/25, 124/23.
Vpbraidip, vb. t. 3 sing. pres. upbraids, 10/15.
Vphausisid, pp. lifted up (= L. exaltatus), 28/22.
Vplifted, pp. uplifted, 129/6.
Vppon, prep. upon, 54/1, 4, 65/10.
Vpvising, sb. resurrection, 81/15.
Vpsodoun, adv. upside-down, 7/11, 92/21.
Vpsprongen, pp. sprung up, 28/21, 24.
Vse, vb. t. inf. use, practise, 59/20, 62/11; vsip, 3 sing. pres. 65/20; vsen, 3 pl. pres. 48/4, 58/1.
Vsing, sb. using, 92/24.
Vttiril, vttiril, adv. completely, 37/9, 39/11; outwardly, 19/15.
Vttirar, a. outer, 73/19; utmost, super. uttermost, 27/29, 122/26.

V (consorantial)
Vale, sb. vale, 47/18, 22.
Vanischép, vb. i. 3 sing. pres. vanishes, 129/8; vanischen, 3 pl. pres. 4/15.
Vanite, sb. vanity, 38/10, 49/19; vanities, pl. 38/10, 39/18.
Vary, vb. i. inf. vary, differ, 40/8; varien, 3 pl. pres. 48/13.
Glossary

Vauntage, sb. advantage, 46/12, 113/26.
Vaunting, sb. boasting, 46/13.
Venge, vb. t. inf. avenge, 98/27, 99/8; vengid, pp. 77/5, 6, 7.
Vengeyng, sb. avenging, 99/23.
Veniannce, vengeance, 13/30, 33/23, &c.
Venym(0)us, a. poisonous, 16/14, 43/6.
Verr(e)y, verri, a. true, 9/2, 4, &c.
Verrili, adv. truly, 48/3.
Vertu, sb. virtue, power, 3/16, 5/24, &c.; vertu, pp. 32/12, 44/28.
Vertuouose, a. virtuous, 41/30, 42/7, 45/23.
Vertuously, adv. virtuously, 55/11.
Vessel, sb. vessel, 47/26; vessel(0)s, pl. 44/10, 45/15.
Vestment, sb. vestment, 41/34.
Veyn, a. vain, 37/8, 38/13, 41/37, &c.
Veynli, adv. vainly, 88/14.
Vicious, a. vicious, evil, 36/22, 42/8, 43/16, &c.
Vid(s), sb. vices, 49/26.
Victorie, sb. victory, 35/33.
Viker, sb. vicar, 34/15, 16.
Vilen, a. vile, 131/10 (? OF. vilains).
Vileny(e), sb. villain, 27/25, 68/11.
Vintneris, sb. pl. vintners, 132/27.
Vintre, sb. vine, 48/6 (OE. vitrēow = vine).
Virginhe, sb. virginity, 65/22.
Virgyn, sb. virgin, 79/3.
Vise, see Wijse.
Visioum, sb. vision, 68/20, 111/6.
Visitationoum, sb. visitation, 64/13, 78/8.
Visite, vb. t. inf. visit, 72/4; visiten, 1 pl. pres. 86/11; visitid, pp. 61/2.
Vitailis, sb. pl. victuals, 113/32.
Vitileris, sb. pl. victuallers, 91/3, 18.
Voice, vois, sb. voice, 46/26, 58/15, &c.
Voide, a. empty, 109/29.
Voketis, sb. pl. advocates, 124/32.
Voutrer, wowtrewre, sb. adulterer, 23/21, 123/23.
Vowe, vb. i. inf. make a vow, 85/24.
Vynjerde, sb. vineyard, 118/4, 9.

W
Wa(a)st, vb. t. inf. waste, 10/16; wast(e)p, 3 sing. pres. 44/27; wasten, 3 pl. pres. 107/14; rob, spoil, 46/25.
Wache, weche, sb. watch, 52/25, 30, 53/1.
Wade, vb. i. inf. go, depart, 63/19.
Wagis, sb. pl. wages, 124/29.
Wake, sb. watch, 79/9.
Wak(e)ars, sb. pl. watchers, 52/18, 53/1.
Waken, a. watchful, 52/20.
Waker, a. watchful, 25/11 (OE. wacor).
Wakip, vb. i. 3 sing. pres. keeps watch, 2/25, 57/11; waken, 3 pl. pres. 52/18, 53/18.
Wakyng, sb. watching, 52/23; wakening, pl. 25/32.
Wal, sb. wall, 120/28; wallsis, pl. 91/17.
Walken, vb. i. 3 pl. pres. walk, 33/13, 17, 83/15.
Wandripl, vb. i. 3 sing. pres. wanders, 25/31; wandren, 3 pl. pres. 48/9; wandaryng, pr. p. 48/4.
Wanen, vb. i. 3 pl. pres. vacillate, 52/1.
Wanhope, sb. despair, 7/23, 66/4.
Wanten, vb. i. 3 pl. pres. want, lack, 59/15, 74/2, 121/31; wantip, vb. simp. 3 sing. pres. is lacking, 40/22, 49/17.
Wanting, sb. lack, 101/10.
Wantoune, a. wanton, 35/31, 95/15.
War, a. wary, 62/11.
Warars, sb. pl. cursers, 131/8.
Warde, sb. guard, 112/14.
Wardeynes, sb. pl. guardians, 105/17.
Wardip, vb. t. 3 sing. pres. assigns, 74/3.
Waried, vb. t. 3 sing. p. cursed, 42/27; pp. 16/15, 18/9, 113/6.
Wariyng, sb. cursing, 17/11.
Warme, adv. warmly, 46/8; a. warm, 60/24.
Warnep, vb. t. 3 sing. pres. warns, 52/8.
Warre, see Werre.
Wasche, vb. i. inf. wash, 50/27.
Waschinge, a. washing, 60/23.
Watir, sb. water, 32/13, 85/18, &c.; watteris, pl. 19/16, 50/26, &c.
Watrip, vb. t. 3 sing. pres. waters, 32/24; watrid, pp. 32/21.
Waveren, vb. i. 3 pl. pres. waver, 55/30; waveryng, pr. p. 125/30.
Wawis, sb. pl. waves, 2/12, 35/30, &c.
Glossary

Wawip, vb. i. 3 sing. pres. waves, fluctuates, 44/17 (OE. waepian).
Wax, sb. wax, 104/28.
Waxip, waxip, vb. i. 3 sing. pres. grows, 106/15, 133/9; waxen, 3 pl. pres. 95/15; wax, 3 sing. p. 73/17.
Wecche, see Wacche.
Wedhip, vb. t. 3 sing. subj. weds, 125/16; wedde, 3 sing. subj. 125/15; weddid, pp. 124/17.
Wedir, sb. weather, 46/9.
Wedlock, sb. wedlock, 125/4.
Weede, sb. weed, 116/18.
Wekke, sb. week, 104/22.
Weilde, vb. i. inf. possess, 107/17.
We(e)pe, vb. i. inf. weep, 77/15; wepen, 1 pl. pres. 50/27; wept, 3 sing. p. 42/22.
We(e)ping, sb. weeping, 47/27, 73/19.
Weie, see Weye.
Weiliden, vb. t. 3 pl. p. mourned, lamented, 134/2.
Weiling, weiling, sb. wailing, 17/10, 136/6.
Weizard, weyward, a. perverse, wayward, 18/17, 46/32, &c.
Weijt, wheijt, sb. weight, 74/20, 107/19, 108/2, 7; wheijtis, pl. 108/7.
Weijt, adv. well, 33/19, 24, &c.
We(e), sb. weal, 11/15, 25/7, 45/32.
Welken, vb. i. 3 pl. pres. fade, wither, 45/12, 128/28.
Wels, sb. well, source, 16/9, 50/23, 54/19.
Welle, vb. t. inf. melt, weld, 71/27 (= Vulg. conflo).
Welpis, sb. pl. welpis, 43/6.
Welpe, sb. wealth, 85/2, 114/4, 119/6.
Wene, vb. t. inf. think, expect, 18/9; wenest, 2 sing. pres. 36/27, 93/17; wenep, 3 sing. pres. 21/2; wenen, 3 pl. pres. 60/32, 61/23; wenyng, pr. p. thinking, 42/18.
Went, vb. i. 3 sing. p. went, 42/16; wenten, 3 pl. p. 37/32, 102/23.
Weren, vb. t. 3 pl. pres. wear, 30/24.
Werk(e), sb. work, 6/10, 37/7, &c.; werkis, pl. 5/9, 10/11, &c.
Wern(e), vb. t. inf. refuse, 11/30, 12/3, 52/6; werned, 3 sing. p. 102/16.
Werre, sb. war, 71/6.
Wer(e), vb. i. inf. war, 91/19.
Wery, a. weary, 135/12.
Weye, weie, sb. way, 10/21, 16/19, &c.; weilos, pl. 33/18.
Weyerfering, a. wayfaring, 53/11.
Weywarde, a. wayward, 18/17.
Wihan, a. inf. when, 4/21, 10/12, 20/12, &c.
Weijt, see Weijt.
Whennes, adv. whence, 76/8.
Werof, adv. why, 46/14.
Wherto, adv. why, for what purpose, 43/7, 88/27.
Wheipr, pron. whichever, 87/7.
While, sb. while, time, 53/9, 10, 63/3.
Whili, a. wily, 111/9.
Whilid, see Whilien.
Whilis, sb. pl. wiles, 51/23.
Whilis, conj. whilst, 2/25, 35/25.
Whirlwynde, sb. whirlwind, 134/20.
Whisches, see Wischijp.
Whit, whijt, a. white, 87/24, 113/35.
Whilien, rb. t. 3 pl. pres. obtain by wiles, 19/29; whilid, pp. wiled, 108/10.
Whijtii, adv. quickly, boldly, 47/17.
Wichcrafte, sb. witchcraft, 80/2.
Wick, adv. wickedly, 93/15.
Wickid, a. wicked, 51/8.
Wickidnes(se), sb. wickedness, 2/9, 7/11, &c.
Widowe, sb. widow, 66/10; widouse, gen. sing. 115/34; widowis, pl. 51/20, 52/2, 14.
Wijf, sb. wife, 106/15, 121/20.
Wijs(e), vise, wise, a. wise, 4/17, 62/23, &c.
Wijs(e)li, wiseli, adv. wisely, 45/3, 55/7, &c.
Wil, wole, vb. aux. 3 sing. pres. will, 4/8, 8/15, &c.; pl. pres. 13/19, 45/3; wol, wollen, pl. pres. 52/19, 89/14, 93/12; wolden, 3 pl. p. 122/15; wolde, 3 pl. subj. 8/13.
Wilde, a. wild, 70/3, 95/15.
Wildirnes, sb. wilderness, 46/7, 63/20, 24.
Wilful, a. willing, 98/13, 15, 136/16.
Wilfull, adv. willingly, 82/8, 40/18, 80/19; willfully, 50/18.
Wille, sb. will, 43/11, 50/19.
Wirchen, wirken, see Worche.
Wirief, vb. t. 3 sing. pres. destroys (= L. inquitat), 123/9 (OE. wyrgan =strange).
Wischip, whischebp, vb. t. 3 sing. pres. wishes, 52/8, 64/16.
Wis(s)dam, sb. wisdom, 5/10, 6/8, &c.
Wite, vb. t. inf. know, 118/19; imp. 51/3, 70/10; witen, pl. pres. 129/9; witing, pr. p. 80/24.
Witingli, adv. knowingly, 50/18.
Wites(se), a. foolish, witless, 86/20, 135/7.
Witness, sb. witness, 87/5, 111/25.
Witnessar, sb. witness-bearer, 110/25.
Witnessip, vb. t. 3 sing. pres. witnesses, 63/26; witnessing, pr. p. 56/27.
Witt(t), sb. knowledge, 30/8, 34/9, &c.; mind, 52/33, 81/16; meaning, sense, 105/19; to bis witt, to this intent, 47/4; wittis, pl. wita, 44/29, 45/17, 81/22, &c.
Witti, a. wise, 96/27, 122/28.
Wittiri, adv. wisely, 59/16.
Wip, prep. against, 2/13; by, 9/3.
Widdrawe, vb. t. inf. withdraw, 49/28, 70/25; widdrawij, 3 sing. pres. 94/17; widdrawen, 3 pl. pres. 49/5.
Wipholde, vb. t. imp. withhold, 104/15.
Wipouten, prep. without, passim; wiipouten, forpe, adv. without, 111/12.
Wipynne, adv. within, 6/19; prep. 37/5; wiipynne forpe, adv. within, 111/12.
Wlank, a. rich, flourishing, 19/13.
Wlappip, vb. t. 3 sing. pres. wraps, 38/12; wlapplid, pp. 50/6.
Wlatful, a. disgusting, 9/31.
Wlatip, vb. t. 3 sing. pres. despises, feels disgust at, 18/19, 111/15.
Wlatsumli, adv. disgustingly, 45/12.
Wlatsumnes, sb. abomination, 91/4.
Wooden-drem, sb. madness, 38/11 (OE. woden dreâm = furor animi).
Wolves, sb. pl. wolves, 38/21, 111/13.
Wom(‘m)an, sb. woman, 33/11, 34/7, &c.; womanes, gen. sing. 33/21; wommen, wummen, pl. 52/3, 15, 90/9, &c.

Wondir, sb. wonder, 69/2; adv. wondrously, 134/23.
Wondirfulli, adv. wonderfully, 43/3.
Wondirment, sb. spectacle, 100/11.
Wonen, see Wynne.
Wonnep, vb. t. 3 sing. pres. dwells, 46/18; wonnen, 3 pl. pres. 86/27.
Woo, sb. woe, 45/32, 52/8.
Wood, sb. wood, 109/19.
Wood, a. mad, fierce, 8/20, 106/15, &c.
Woodnes, woodnis, sb. madness, 21/29, 36/21, 80/31.
Worche, vb. t. or i. inf. work, make, 11/12, 74/25, 90/24; worchip, 3 sing. pres. 5/9, 74/31; wirchen, wirken, wonnen, pl. pres. 53/15, 64/12, 110/21; worche, imp. 9/33; wroupt, 3 sing. p. 10/26; 3 pl. p. 73/7; pp. 57/2; wirching, pr. p. 107/10.
Worching, worching, sb. working, act, 79/4, 84/33.
Word(e), sb. word, 4/21, 32/14, &c.; wordis, pl. 4/25, 52/25.
World, sb. world, 35/31, 50/20; worldis, gen. sing. 42/28; pl. 37/33.
Worldli, a. worldly, 35/38, 40/4, 41/18, &c.
Wormes, sb. pl. worms, 136/7.
Worship, vb. t. inf. honour, 14/11; worchip, 3 sing. pres. 14/26, 50/33; worshiping, pr. p. 56/2.
Worship(e), sb. honour, 9/6, 49/16, &c.
Worshipful, a. honourable, 14/3.
Worpe, a. worth, 5/4.
Worpe, vb. i. inf. become, come, 39/1.
Worpi, a. worthy, 11/14, 14/24, &c.
Worpell, adv. worthily, 62/7.
Worpines, sb. worth, worthiness, 35/22, 59/16.
Wot, vb. t. 1 sing. pres. know, 127/10; 3 pl. pres. 56/22, 83/9.
Wounde, sb. wound, 67/27.
Wounding, pr. p. wounding, 72/1.
Woundir, vb. t. inf. wonder, 118/17.
Wo(u)ndiful, a. wonderful, 24/3, 28/28.
Wowis, sb. pl. walls, 37/25, 38/11, &c.
Wowtrere, see Vuotrre.
Wrappe, sb. wrath, 10/10, 33/23, &c.
Wrec(c)he, sb. wretch, 8/32, 46/31; wrecchis, pl. 54/14.
<table>
<thead>
<tr>
<th>Glossary</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wrecchid</strong>, a. wretched, 7/5, 36/27, 46/10.</td>
</tr>
<tr>
<td><strong>Wrecchidnes</strong>, sb. wretchedness, misery, 49/19.</td>
</tr>
<tr>
<td><strong>Wrecchidly</strong>, sb. wretchedly, 2/12, 51/3.</td>
</tr>
<tr>
<td><strong>Wrecche</strong>, sb. vengeance, 91/6.</td>
</tr>
<tr>
<td><strong>Write</strong>, vb. t. 1 sing. pres. write, 8/7; writen, 8 pi. p. 27/17; pp. 3/17, 37/33, 91/21.</td>
</tr>
<tr>
<td><strong>Wrong</strong>, sb. wrong, 45/2, 45/18.</td>
</tr>
<tr>
<td><strong>Wrongfulli</strong>, adv. wrongfully, 43/17.</td>
</tr>
<tr>
<td><strong>Wyn</strong>(y)nng, sb. gain, 14/12, 56/3, &amp;c.</td>
</tr>
<tr>
<td><strong>Wynne</strong>, vb. t. inf. gain, 44/31; wynyn, 3 pi. pres. 45/3; wonnen, pp. 19/31, 35/33.</td>
</tr>
<tr>
<td><strong>Wyn</strong>, sb. wine, 15/2, 60/17, 128/26.</td>
</tr>
<tr>
<td><strong>Wynde</strong>, sb. wind, 52/1, 58/14; wyndis, pi. 130/1.</td>
</tr>
<tr>
<td><strong>Wrongfulli</strong>, adv. wrongfully, 43/17.</td>
</tr>
<tr>
<td><strong>Wrongfulli</strong>, adv. wrongfully, 43/17.</td>
</tr>
<tr>
<td><strong>Wright</strong>, sb. writ, scripture, 35/5, 56/15, &amp;c.; writtes, j)?. 132/22.</td>
</tr>
<tr>
<td><strong>Wyntir</strong>, sb.pl. winters, 99/15.</td>
</tr>
<tr>
<td><strong>Ydiotis</strong>, sb. pl. uneducated people, 5/19.</td>
</tr>
<tr>
<td><strong>Ydolatrairis</strong>, sb. pl. idolaters, 85/6, 132/19.</td>
</tr>
<tr>
<td><strong>Ydolatry</strong>, sb. idolatry, 83/3.</td>
</tr>
<tr>
<td><strong>Ydole</strong>, sb. idol, 15/12; ydols, pl. 29/20, 103/22.</td>
</tr>
<tr>
<td><strong>Yuel</strong>, see Yuel.</td>
</tr>
<tr>
<td><strong>Ymage</strong>, sb. image, 84/28, 34; ymages, ymagis, pl. 85/4, 24.</td>
</tr>
<tr>
<td><strong>Ymplied</strong>, pp. filled, 40/19.</td>
</tr>
<tr>
<td><strong>Ymnyys</strong>, sb. pl. hymns, 58/1.</td>
</tr>
<tr>
<td><strong>Yne</strong>, prep. in, 5/11.</td>
</tr>
<tr>
<td><strong>Ynne</strong>, adv. in, 41/10, 11.</td>
</tr>
</tbody>
</table>

|  |
| **Ynocent**, a. innocent, 133/16. |
| **Ynow(e)**, o. enough, 100/8; adv. 105/20. |
| **Ynward**, a. inward, 42/19, 52/20. |
| **Ypocrisy**, sb. hypocrisy, 41/3, 52/11, &c. |
| **Ypocrisie**, sb. pl. 38/19, &c. |
| **Yuel**, sb. evil, 7/6, 33/23, &c. |
| **Yuel**, yeuel, a. evil, 11/6, 56/16. |

<table>
<thead>
<tr>
<th>Y</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yate</strong>, sb. gate, 128/5; yatis, pl. 3/5, 7/26, &amp;c.</td>
<td></td>
</tr>
<tr>
<td><strong>Ye</strong>, pron. ye, passim.</td>
<td></td>
</tr>
<tr>
<td><strong>Yeel</strong>, sb. zeal, 123/26.</td>
<td></td>
</tr>
<tr>
<td><strong>Yeere</strong>, sb. year, 91/5; yeer(e), yeeris, pl. 21/15, 24, 76/11, &amp;c.</td>
<td></td>
</tr>
<tr>
<td><strong>Ye(e)xde</strong>, sb. rod, 95/4, 104/29, 118/37.</td>
<td></td>
</tr>
<tr>
<td><strong>Yelde</strong>, vb. t. inf. yield, give, requite, 10/11, 83/15; yelden, 3 pl. pres. 90/13; yelding, pr. p. 58/4.</td>
<td></td>
</tr>
<tr>
<td><strong>Yhe</strong>, inter. yea, 18/1, 59/9.</td>
<td></td>
</tr>
<tr>
<td><strong>Yhis</strong>, inter. yes, 69/8.</td>
<td></td>
</tr>
<tr>
<td><strong>Yift</strong>, sb. gift, 61/20; yiftis, pl. 60/12, 61/24, &amp;c.</td>
<td></td>
</tr>
<tr>
<td><strong>Yong</strong>, a. young, 25/24, 113/15; yonger, comp. 97/18.</td>
<td></td>
</tr>
<tr>
<td><strong>Yonglingis</strong>, sb. pl. younglings, 119/4, 126/4, 6.</td>
<td></td>
</tr>
<tr>
<td><strong>Yow</strong>, prono. you, 4/25, 8/7, &amp;c.; youre, your, 5/2, 51/11, &amp;c.</td>
<td></td>
</tr>
<tr>
<td><strong>Yours</strong>, sb. pl. givers, 62/3.</td>
<td></td>
</tr>
<tr>
<td><strong>Yue</strong>, vb. t. inf. give, 5/10, 52/4; yueb, 3 sing. pres. 9/21; yuyen, 3 pl. pres. 59/6; yuenet, 2 sing. p. 4/22; yuae, 3 sing. p. 35/17, 62/2; younn, 3 pl. p. 113/13; yuven, yuuen, pp. 3/19, 9/24, &amp;c.</td>
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