AN EDITION OF A

FIFTEENTH CENTURY MIDDLE ENGLISH TEMPORALE SERMON CYCLE

IN MSS LAMBETH PALACE 392

AND CAMBRIDGE UNIVERSITY LIBRARY ADDITIONAL 5338

VOL I

RUTH EVANS

Submitted in accordance with the requirements for

the degree of Ph.D.

The University of Leeds

School of English

June 1986
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ABSTRACT

An Edition of a
Fifteenth Century Middle English Temporale Sermon Cycle
in MSS Lambeth Palace 392
and Cambridge University Library Additional 5338

Ruth Evans
Ph.D June 1986

This edition comprises twenty-three Middle English Temporale sermons which are contained in two early fifteenth century manuscripts, Lambeth Palace 392 (Lb) and Cambridge University Library Additional 5338 (Ad). The collection runs from 1 Advent to Easter, but is not fully represented in either manuscript; only ten of the sermons (3 Advent to 5 Sunday after the octave of the Epiphany) are shared by Ad and Lb. These ten sermons are presented en face in the edition, and each manuscript has been edited separately. The choice of en face presentation was determined by the comparative brevity of the overlapping portion and by the distinctive character of both manuscripts.

The AdLb series draws material from the Set I sermons of the English Wycliffite sermon-cycle; the borrowings are largely limited to the translation of the gospel pericopes which preface most of the AdLb sermons, but one sermon, that for the octave of the Epiphany, takes over almost entirely the complete Wycliffite sermon for the corresponding occasion. The Notes record in detail that AdLb is a derivative compilation.

But the Lollard interest of the series goes beyond these borrowings. While the collection is basically orthodox, the compiler has also added tendentious material, or changed the emphasis of the source, to create a hybrid of quite orthodox sentiments and popular Lollard belief. This combination appears to be characteristic of early fifteenth century sermon and devotional texts.

The handling of the source, which for most of the sermons is the Latin Sunday gospel collection of Nicholas de Aquevilla OFM, is reviewed extensively in the Notes and reveals the extent of the preacher's proto-Lollard interventions.

The Introduction describes Lb and Ad, and discusses their inter-relation. An analysis of the language of both manuscripts reveals an anterior Norfolk copy of the series, which is at several removes from the original. I give a brief account of the preacher's ideology, which is also explored in detail in the Notes, and suggest some ways of approaching the sermons within a literary context. I survey the relationship between three sermons in AdLb and three in the fifteenth century collection witnessed in MS Harley 2247 (H) and MS Royal 16 B XXV (R) which also draw on the sermons of Nicholas de Aquevilla.

Part II contains the Notes to the sermons, which include the relevant text of the Latin source. There is a Select Glossary and a Bibliography.
## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TITLE PAGE</td>
<td>VOL. I</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>1</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>2</td>
</tr>
<tr>
<td>LIST OF PLATES, TABLES AND DIAGRAMS</td>
<td>3</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>4</td>
</tr>
<tr>
<td>PREFATORY NOTE</td>
<td>5</td>
</tr>
<tr>
<td>MANUSCRIPT SIGLA</td>
<td>6</td>
</tr>
<tr>
<td>ABBREVIATIONS AND SHORT TITLES USED IN THIS EDITION</td>
<td>7</td>
</tr>
<tr>
<td>SEXUAL SHORTCOMINGS or THE EPICENE PRONOUN</td>
<td>9</td>
</tr>
<tr>
<td><strong>INTRODUCTION</strong></td>
<td></td>
</tr>
<tr>
<td>THE EDITION</td>
<td>11</td>
</tr>
<tr>
<td>DESCRIPTION OF THE MANUSCRIPTS</td>
<td>15</td>
</tr>
<tr>
<td>A NOTE ON THE HANDS OF Ad AND Lb</td>
<td>43</td>
</tr>
<tr>
<td>THE INTER-RELATION OF THE TWO MSS (AdLb)</td>
<td>48</td>
</tr>
<tr>
<td>RELATION OF SERMON VI TO HUDSON 31</td>
<td>66</td>
</tr>
<tr>
<td>THE LANGUAGE OF Ad AND Lb</td>
<td>77</td>
</tr>
<tr>
<td>A COMPARISON OF THE TREATMENT OF NICHOLAS DE AQUEVILLA</td>
<td></td>
</tr>
<tr>
<td>AS A SOURCE IN AdLb AND THE HR SERMON COLLECTION</td>
<td>98</td>
</tr>
<tr>
<td>THE INTERACTION OF LOLLARDY AND ORTHODOXY IN AdLb</td>
<td>115</td>
</tr>
<tr>
<td>SOME APPROACHES TO A LITERARY CONTEXT FOR SERMONS</td>
<td>128</td>
</tr>
<tr>
<td>EDITORIAL METHOD</td>
<td>130</td>
</tr>
<tr>
<td><strong>TEXT</strong></td>
<td>134</td>
</tr>
<tr>
<td><strong>SELECT GLOSSARY</strong></td>
<td>429</td>
</tr>
<tr>
<td><strong>VOL. II</strong></td>
<td></td>
</tr>
<tr>
<td>NOTES</td>
<td>VOL. II</td>
</tr>
<tr>
<td><strong>NOTES</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td>447</td>
</tr>
<tr>
<td><strong>APENDIX: LIST OF MSS CITED</strong></td>
<td>460</td>
</tr>
<tr>
<td>Description</td>
<td>Vol./Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>WATERMARKS IN Lb</td>
<td>I/20</td>
</tr>
<tr>
<td>WATERMARKS IN Lb</td>
<td>I/22</td>
</tr>
<tr>
<td>TABLE I Relationship between sermons in Ad and Lb</td>
<td>I/42</td>
</tr>
<tr>
<td>PLATE 1 Lambeth Palace 392 f.161v</td>
<td>I/44</td>
</tr>
<tr>
<td>PLATE 2 Cambridge University Library Additional 5338 f.82</td>
<td>I/46</td>
</tr>
<tr>
<td>SKETCH MAP of the provenance of Ad and Lb</td>
<td>I/86</td>
</tr>
<tr>
<td>SCHEMATIC REPRESENTATION of the structure of Sermon V</td>
<td>II/122</td>
</tr>
</tbody>
</table>
ACKNOWLEDGMENTS

I would like to thank the authorities and staff of Lambeth Palace Library and Cambridge University Library for allowing me to consult the manuscripts which form the basis of this edition and for providing microfilms and information, and permission to reproduce the plates which appear in this thesis. I would also like to thank the staff of the Brotherton Library at the University of Leeds. I am grateful to the School of English at the University of Leeds for grants towards the purchase of microfilms and towards attending the indispensable symposia of the Medieval Sermon Studies Newsletter; in particular I would like to thank Audrey Stead for unfailing help and encouragement.

I am grateful to the following scholars for their advice: Michael Benskin, Dr Leo Carruthers, Dr Ian Doyle, Dr Anne Hudson, Alan Fletcher (who suggested this project in the first place), Dr Christina von Nolcken, Veronica O’Mara, Malcolm Parkes, Dr Oliver Pickering, Dr Susan Powell, Dr Helen Spencer and Dr Andrew Wawn. I especially thank my supervisor, Peter Meredith, for expert help and moral encouragement. I owe a great deal to my mother and father, and to my friends who have helped so willingly in practical ways. Above all, I thank my husband, Paul Mills, and my children, without whose long-suffering patience and sometimes bemused understanding this thesis would not have been finished. Finally I thank my typists - Lena Covemacker, Pamela Armitage, Christine Backhouse and Jo Eaton. All that remains is for me to concur with the scribe of MS Longleat 4 (quoted by Hudson and Spencer 1984:221):

Explicit explicate: ludere scriptor eat.
in an indirect way the study of habits of thought is intimately linked both with the history of doctrinal continuities and with that of individual creativity. Without grasping what is conventional at a particular time, we cannot see clearly either what is perennial or what is original.

DAVID D'AVRAY, *The Preaching of the Priars*¹

I make no apologies for presenting an edition, rather than a "thesis" in the sense of a proposition maintained and proved. We need editions, particularly as so much that is vital to our full understanding of the later Middle Ages is still unavailable to the general reader (and even to the specialised one) because it is still languishing in manuscripts. Our map of that complex area of thought and literary activity which is intersected by the text here edited, that of popular Lollardy and its interaction with orthodoxy, is still incomplete, because there has been insufficient concentration upon its literary productions. Exigencies of time and space have regretfully forced me to abandon certain explorations of the text and to cut down on others - but this is primarily an edition, after all - and I am aware that there are some areas I have not tackled, that of the compiler's translational methods, for example. However, I do not regard myself as making a definitive statement but rather as contributing to a process. My aim has not been to force the text into closure - "to tidy it away into its grave" - but to open it up, to make it available to generate new meanings and to reveal more about medieval habits of thought (and perhaps modern habits of thought too).

¹ d'Avray 1985:240
MANUSCRIPT SIGLA

Ad  Cambridge University Library Additional 5338
H  British Library Harley 2247
Lb  Lambeth Palace 392
Nic  Lambeth Palace 329(sic)
R  British Library Royal 18 B XXV
ABBREVIATIONS AND SHORT TITLES USED IN THIS EDITION

A common method of citation is by author's surname and year of publication; thus Edwards 1984 refers to *Middle English Prose: A Critical Guide to Major Authors and Genres*, ed. A.S.G. Edwards (New Jersey, 1984). The full reference appears in the Bibliography at the end of Volume II. Where there is a question of ambiguity, because the author has published more than one article or book in the same year, superscript numbers are used after the date of publication to differentiate between references, and this is signalled in brackets after the full bibliographical entry. Thus Spencer 1982¹ refers to H.L. Spencer, *English Vernacular Sunday Preaching in the late Fourteenth Century and Fifteenth Century with Illustrative Texts*, D.Phil. thesis (Oxford, 1982) in order to distinguish it from an article published in the same year. In citing references to the Vulgate I have used the abbreviations of the Biblical books which are listed in the introduction to the *Novae Concordantiae Bibliorum sacrorum iuxta Vulgatem versionem*, 5 vols., ed. Bonifatius Fischer (Stuttgart, 1977) I, pp.xii-xv. These abbreviations are generally self-explanatory, so I will not repeat them here, but there is perhaps one which does require elucidation: Ecclesiasticus is abbreviated to Sir ("The Wisdom of Jesus the son of Sirach") in order to distinguish it from the abbreviation for Ecclesiastes (Ecl).

Common Abbreviations

DNB: Dictionary of National Biography

EETS: Early English Text Society

EV: the Early Version of the Wycliffite Bible

GO: Glossa Ordinaria, PL 113 and 114
LV: the later version of the Wycliffite Bible


MED: Middle English Dictionary (Ann Arbor, 1952- )

MSSN: Medieval Sermon Studies Newsletter


OED: Oxford English Dictionary


PME: G.R. Owst, Preaching in Medieval England (Cambridge, 1926)

QS: Quattuor Sermones, ed. N.F. Blake (Heidelberg, 1975)


Short Titles

Biblia Sacra cum GO: Biblia Sacra cum Glossa Ordinaria ...et Postillae Nicolai Lirani Franciscani, 6 vols. (Antwerp, 1634). This contains the GO, the Interlinear Gloss and Nicholas de Lyra's Postillae.

Cigman 1968: Four Middle English Sermons, an Edition of Sermons 1, 8, 9, and 10 from B M Add MS 4132


Matthew: The English Works of Wyclif hitherto unprinted, ed. F.D. Matthew, EETS 74 (1880, revd.edn.1902)

Memoriale Credencium: Memoriale Credencium, ed. J.H.L. Kengen (Nijmegen, 1979)

Rosarium: The Middle English Translation of the Rosarium Theologiae, ed. C. von Nolcken (Heidelberg, 1979)

Ross 1960: Middle English Sermons, ed. W.O. Ross, EETS 209 (1940, repr. 1960)


Schneyer or Repertorium: Repertorium der lateinischen Sermones des Mittelalters, 9 vols., ed. J.B. Schneyer (Münster, 1973-80)

SEXUAL SHORTCOMINGS or THE EPICENE PRONOUN

Behold now we see so great a dissemination of the Gospel, that simple men and women, and those accounted ignorant laymen in the reputation of men, write and learn the Gospel, and, as far as they can and know they teach and scatter the word of God.¹

If language is productive (as opposed to a mere reflection of social relations), then this explains how it is that we can get more out of it than we put in. In more practical terms this means that one can wholeheartedly accept all the empirical studies that show how sexism dominates the English language (and probably all other languages as well). It is just that this fact does not necessarily have to do with the inherent structure of the language, let alone with any conscious plot. It is an effect of the dominant power relationship between the sexes.

Toril Moi²

Medieval authors, translators and scribes are frequently anonymous. The majority of these, at least within a religious context, must have been male, given the patriarchal nature of the medieval church and the prevailing ideologies which determined to a great extent women's access to education and their involvement in the processes of translation and all aspects of book production. But it would be wrong to make the assumption that all such tasks were performed by men. Evidence shows that women played an active and prominent role in heretical movements at least (Bolton 1973; Cross 1978; Aston 1980), although it is true that many, like the famous Margery Kempe, must have been illiterate.

As long as the question of women's participation in the production of medieval religious manuscripts remains open, it is only fair

² Toril Moi, Sexual/Textual Politics (London and New York, 1985) p.158.
to acknowledge this by selecting a pronoun other than generic "he" for use throughout this thesis which will reflect this situation. Yet this itself is problematic. The issue of the epicene pronoun has been with us for some time (for which, cf. Dennis Baron, "The Epicene Pronoun", American Speech (1981), the substance of which is largely repeated in his recent book Grammar and Gender (Yale, 1986)). As is well-known, English already has just such an acceptable pronoun - "they", used as singular ("If anyone calls, can you get them to ring back") - a usage recorded by the OED as early as the fifteenth century. It is not however in general use in the written language because it is felt to be "ungrammatical". That in itself would not prevent my making use of it, but I am troubled by points in my text where its use would be confusing or ambiguous, for instance, where I aim to distinguish between the two scribes of Ad and Lb. Not altogether reluctantly, yet aware of their clumsiness and potential for reader-irritation, I have gone for "s/he" and "his/her"; they have at any rate the merit of keeping open the possibility that scribal and authorial activities were not confined to one particular sex.

I recognise also that a change in linguistic practice does not necessarily constitute a change in ideological assumptions, nor does it necessarily bring about that change in others, and I accept that the processes of neologism can never be decided in advance - some usages stick, others do not. Nevertheless, within a limited historical context, that of late medieval vernacular preaching, to make those changes is worthwhile.
INTRODUCTION
The sermon cycle which contains the twenty three sermons of this edition is a fifteenth-century Temporale\textsuperscript{1} collection found in two manuscripts - Lambeth Palace 392, ff. 148-218v (Lb) and Cambridge University Library Additional 5338, ff. 67v-102v.\textsuperscript{2} It is basically a Sunday gospel series, following the liturgical year from Advent to Easter according to the Sarum use, although two sermons are non-dominical - those for the octave of the Epiphany (VI) and Good Friday (XXII) - and one, XXII, is based on the epistle, not gospel, reading.\textsuperscript{3} An extra sermon is provided for the first Sunday after the octave of the Epiphany. Twenty sermons out of the twenty three are dependent on an early fourteenth century Latin Temporale collection by Nicholas de Aquevilla OFM. The extra sermon is also derived from that same source and place in the series, but in Nicholas the occasion is in fact the sixth Day after Christmas. This occasion is found more usually in the Proprium Sanctorum: evidently the compiler has felt the need to bring this sermon into line with the rest of the Temporale sermons in AdLb, and has therefore retitled it, thus creating a second sermon for the first Sunday after the octave of the Epiphany, which does not disrupt the Temporale sequence.

Neither manuscript contains all twenty three sermons. The twelve sermons in Ad run from the first Sunday in Advent to the fifth Sunday after the octave of Epiphany; the copy in Lb is defective at the beginning and its 21 sermons run from approximately one third of the way through the sermon for the third Sunday in Advent up to Easter Sunday. It may be reasonably assumed that the acephalous copy in Lb originally contained all twenty three sermons but has since lost a quire, which would account
for the missing two and a third sermons. There is nothing though to suggest that anything is missing from the set in Ad. There is therefore an overlap of ten shared sermons, which are textually close enough to suggest dependence on a common exemplar. They share, for example, certain errors, the most glaring of which is in the rubric for Sermon V, the gospel text of which is that for the Sunday within the octave of Epiphany but which is described in both manuscripts as for the fifth (sic) Sunday in Advent. The distribution of sermons between the two manuscripts is set out graphically in Table I.

The AdLb collection was certainly intended as a single complete group, which is suggested by various cross-references and by its close dependence on its two major sources, the English Wycliffite cycle and the Latin sermons of Nicholas de Aquevilla. Both manuscripts are plain and unassuming; the compiler's purpose was probably to provide a set which could be used for preaching, as opposed to private reading, and there are clear signs that Lb at least was so used, since some of the passages are marked vacat, and various marginal scribbles and pen-trials also indicate use.
NOTES

1 On the distinction between the liturgical terms Temporale (sermons for Sundays and feasts of Christ) and Sanctorale (sermons for saints' days) see Powell 1981:7. This is the usual division, but other divisions are possible; the Wycliffite sermons are divided into five series. See Bataillon 1980:20. Although it is liturgically appropriate for Temporale cycles to run from Advent to Trinity, as in the collection evidenced in Harley 2247 and Royal 18 B xxv, this is not always the case; many of the manuscripts of the Wycliffite Sunday gospel series open at the first Sunday after Trinity (Hudson 1983:36). Both the Wycliffite and HR collections are unusually full.

2 The sigla are those of Anne Hudson, English Wycliffite Sermons (Oxford, 1983) p. 2. It should be noted that Ad contains two parts, both of which derive material from the Wycliffite cycle. The first part of Ad ends near the top of f. 67; the second part begins on f. 67v, and it is this part which contains the sermons of this edition. See Hudson 1983:100 and fn.6, and 106-7.

3 Hudson 1983:107 describes XXII as an Easter Sunday sermon, yet the rubric is "In Die Parasceue", and the text, Christus passus est pro nobis, 1Pt 2,21, is the epistle reading for Good Friday in the Sarum rite (and also for the second Sunday after Easter). There are several references in the sermon to Christ's suffering "his day" (ff. 215-215v), and while it is true that the concluding prayer enjoins the audience to pray for grace "now, on Estyr Day" the compiler is perhaps thinking ahead to the following Easter Sunday sermon, and the conclusion emphatically states that Christ "his dai suffride dolful deb" (my italics).
4. The quire signature on the opening folio, f. 148, is a.i., but in the fifteenth century the first quire of a manuscript is sometimes signed with a cross and numeral. Thus the second quire would begin a.i., and the scribe need not have been copying from an imperfect exemplar.

5. See Hudson 1983:107: "the size of the concluding *amen* suggests that the scribe had no intention of proceeding further."

6. This is a curious error, reproduced in both manuscripts as a result of slavish copying, but impossible to account for in the common exemplar. Sermon V derives most of its material from a different source from the rest of the collection; the error is doubtless traceable to this source.

DESCRIPTION OF THE MANUSCRIPTS

Lambeth Palace MS 392

Lambeth Palace MS 392 is a composite volume of paper and parchment containing six sections of various dates, from the late twelfth to the late fifteenth century, and written in Latin and English. The codex was assembled by Archbishop Sancroft (see below, Provenance), as a theological miscellany. The Middle English Temporale sermons, running from Advent to Easter, are found in the sixth and final section. Although the manuscript is a seventeenth century compilation, the entire contents are described here for the sake of completeness, and also to supplement and bring up to date the valuable description given by M.R. James in his Catalogue.¹

Number of leaves. i + 220 + i

Foliation. The fly-leaves, which are seventeenth century, are not numbered. The 220 leaves of paper and parchment are numbered in pencil in the top right-hand corner of the recto in modern arabic numerals, as in the following table:

- ff. 1-113, numbered 1-113;
- f. 114, unnumbered;
- ff. 115-219, numbered 114-218;
- f. 220, unnumbered.
The foliation is incorrect by one after f.113 because ff.113 and 114 have not been cut and are still joined across the top, so that f. 114 has been missed. The final folio is a fragment, cut in half vertically, and measuring 65 mm across the top, by 52 mm across the bottom, by 222 mm vertically. Both sides are frame-ruled. The recto is blank, except for a carefully-formed capital I, probably fifteenth century and possibly by the scribe of Section VI, on the top line, slightly indented from the left margin. It looks very much as if this was intended as the beginning of another sermon (perhaps to complete the *Temporale* cycle), or even of another work. Perhaps the scribe thought better of it, or decided to start with a fresh quire which has subsequently been lost. The verso of the final folio has some scribbles on it, upside-down, which appear to have been done after the page was cut, since there are no signs of the marks having been trimmed off. These scribbles look like pen-trials, possibly of the late fifteenth or early sixteenth century, in faded brown ink, and they resemble some of the marginalia in Section VI, such as those on f. 188.

The separate gatherings of the manuscript are lettered consecutively from A to Y in crisp black ink at the bottom centre of the recto, and are also numbered in pencil from 1-22 in the bottom right hand corner of the recto, as in the following table:

<table>
<thead>
<tr>
<th>f. 1</th>
<th>A. 1</th>
<th>f. 124</th>
<th>M. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>f. 9</td>
<td>B. 2</td>
<td>f. 132</td>
<td>N. 13</td>
</tr>
<tr>
<td>f. 21</td>
<td>C. 3</td>
<td>f. 148</td>
<td>O. 14</td>
</tr>
<tr>
<td>f. 29</td>
<td>D. 4</td>
<td>f. 156</td>
<td>P. 15</td>
</tr>
<tr>
<td>f. 37</td>
<td>E. 5</td>
<td>f. 164</td>
<td>Q. 16</td>
</tr>
</tbody>
</table>
The letters were inserted by Sancroft, probably as memoranda when he was disbinding and rebinding (see below, Pressmarks). The modern pencil numbers were probably inserted by a librarian, or by James when he was collating the manuscript.

Size of page. Approximately 222 x 155 mm.

Binding. Mr. E. G. W. Bill, the Librarian of Lambeth Palace Library in a personal letter of 24 April 1979, kindly informs me that "the binding of MS 392 is an unexceptional and undistinguished binding of the mid-seventeenth century. The volume was re-backed in the 1960s, retaining the original covers." A pencilled note appears at the head of the end pastedown, recording the dates when the re-backing was done. The spine is divided into five panels, numbers 2 and 5 of which contain the title as follows in gilt: 2. BIBLIA METRICE TRACTA, ETC. 5. COD. LAMBETH. 392. Inside the front cover is stamped 392. in black. The binding is catalogued by James\(^2\) as "pr. 1s.8d"; this refers to the price of the original Sancroft binding, which James could still see when he
compiled his catalogue, but which has since been covered over in the process of rebacking. Sancroft's binder usually inserted two fly-leaves at each end, and Sancroft wrote the cost of the binding at the top of the front pastedown. James's figure, "is.8d", is consistent with the price-range suggested by Ker. It is likely that when the manuscript was re-backed the end fly-leaves were used as pastedowns, thus obscuring the note recording the original price. Any writing or watermarks on the pastedowns are not visible by ultra-violet light. The binding is fairly tight, and the modern sewing, green and beige, is visible only at the base of the spine.

Collation. This has been re-checked against the details in James's Catalogue. Collating is made easier by the presence of Sancroft's letters (see above, Foliation). There are also catchwords in Section III, and both catchwords and signatures in Section VI, all of which correspond. In the following table the Roman numerals refer to the separate sections of the manuscript:

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (ff. 1-28v)</td>
<td>1-8-12-3 (all parchment)</td>
<td></td>
</tr>
<tr>
<td>II (ff. 29-58v)</td>
<td>4-8-10-12 (all parchment)</td>
<td></td>
</tr>
<tr>
<td>III (ff. 59-115[116]v)</td>
<td>7-18 (2 outer and 1 middle sheet parchment, rest paper) 8-18 (1 outer and 1 middle sheet parchment) 9-14 (1 outer and 1 middle sheet parchment) 10-8 (1 outer parchment)</td>
<td></td>
</tr>
<tr>
<td>IV (ff. 116[117]-131[132]v)</td>
<td>11-8-12 (all parchment)</td>
<td></td>
</tr>
<tr>
<td>V (ff. 132[133]-147[148]v)</td>
<td>13-16 (all paper)</td>
<td></td>
</tr>
<tr>
<td>VI (ff. 148[149]-219[220]v)</td>
<td>14-8 (1 outer and 1 middle sheet parchment) 15-8-22 (same arrangement)</td>
<td></td>
</tr>
</tbody>
</table>
There has been some trimming in Section II, but otherwise no apparent signs of cropping in the other sections.

Watermarks. MS 392 is a quarto volume, so that one half of the watermark appears centred at the gutter on each of two conjugate leaves (the other two leaves of the sheet being unwatermarked). The tightness of the binding therefore makes it difficult to get an accurate copy of the watermark, and it is of course impossible to see the part which is centred on the gutter. Nevertheless some of the watermarks can be identified.

1. Quire 7, ff. 61 and 74, ff. 64 and 71, ff. 66 and 69.
   Quire 8, ff. 79 and 92, ff. 82 and 89.
   Quire 9, ff. 96 and 107, 98 and 105.
Watermark of the general type tête de bœuf. Nothing precisely corresponds to this particular watermark, although it is close to Briquet 15.117 (tête de bœuf à yeux et à narines).

2. Quire 8, ff. 87 and 84.
   Quire 9, ff. 100 and 103.
Again, nothing precisely corresponds to this watermark, although it belongs to the general category "main ouverte, les cinq doigts écartés".

3. Quire 10, ff. 110 and 115[114], ff. 111 and 114[unnumbered]
Almost identical to Briquet 11.154 and 11.174, "main aux quatre doigts serrés, le pouce écarté", and "main semblable, généralement lacée au poignet, le pouce très écarté".
WATERMARKS

1.

4.

2.

5.

3.

Lambeth Palace 392
4. Quire 13, ff. 132 and 147, 135 and 144, 136 and 143.

Watermark of the type *tête de boeuf*. This particular mark is from the first group, "tête de boeuf à yeux et à nez", and is closest to 14.205 and 14.223.

5. Quire 13, ff. 138 and 141.

Watermark of the type "main aux quatre doigts serrés, le pouce écarté". Similar to 11.087.

6. Section VI (quires 14-22) contain two unidentifiable watermarks, both based on a *fleur-de-lys* design. Although the marks are dissimilar they may well be "twins". There are no other watermarks in this section.

7. The watermark on the fly-leaf, a *fleur-de-lys* in a shield, with the letters WR underneath, does not correspond exactly to anything in Heawood, although it is similar to nos. 1781, 1782, 1785, 1786, 1794 and 1796. Paper with this design belongs to the last half of the seventeenth century, and originates from either London or Amsterdam.

Pressmarks. The following pressmarks appear:

- f.1 K.28 (crisp black ink, bottom right-hand corner)
- f.29 4 to Vol 96 (crisp black ink, top right-hand corner)
- f.59 K.28 (crisp black ink, bottom right-hand corner)
- f.132 K.25 (crisp black ink, bottom right-hand corner)
- f.148 #C.0.28 (crisp black ink, top left-hand corner)
- 4 to 196 (black ink, top of page)
6.

7.

Lambeth Palace 392
These pressmarks are very fully discussed by N. R. Ker, who has used them to reconstruct the original volumes out of which Sancroft formed MS 392. The pressmarks K.28 and K.25 are pre-1647 shelfmarks which were assigned to the manuscripts when they were catalogued after Archbishop Abbot's death in 1633. Sancroft entered these old shelfmarks only in the manuscripts which he had put into new bindings, and not in all of those. The numbers 166, 96 and 196 were assigned when the collection was at Cambridge in the middle of the seventeenth century, and a new catalogue was drawn up giving these new numbers, Bodleian MS Tanner 274. Ker refers to this catalogue as T. The pressmark K.6.28 is a Cambridge shelfmark, which was entered when the manuscripts were transferred to Cambridge University Library in 1647. The use which Ker has made of these pressmarks is discussed below, Provenance.

Contents. On the verso of the first fly-leaf, facing f. 1, is a list of contents made by Sancroft, with some additions by Wharton, his domestic chaplain. The page is unruled, and the ink is very crisp and black. The book was evidently shut when the ink was not yet completely dry, since part of the first line has formed a mirror-image off-set on the facing page. The number 166 appears particularly clearly in mirror-writing on f. 1. The list is as follows:

Biblia metricè tractata. 166.
Quotationes Textuum SS. Script. contra VII Crimina capitalia.
Index Epistolarum, Evangeliorum, et Lectionum Dominicalium, et Ferialium.
Wilhelmi de Montibus. *Summa Brevis, de Sacramentis, Decalogo et Excerpta varia.* [Sancroft has later inserted at the right of this item, "96. Liber viaticus, sive medicinalis animae sc[ilicet]"

Pharetra Sacramenti; liber contra Lollardos. *Quis dabit capiti meo aquam etc* [The title, "Quis dabit capiti meo aquam etc", is underlined. By the words "Pharetra Sacramenti" Wharton has put a cross in the left-hand margin, and at the foot of the page, and has added "pharetram scripsit Fr. Johannes ordinis praedicatorum." ]

De diversis Significationibus. Venti, Ignis, Auri, Argenti, Hominis, Alae, Leonis, Aeres, Leonis, Carbonis, Lampadis, Fulguris, Rotae, Maris, Spiritus, Chrystalli, Aquae, Castri, Saphyri, Throni, Arcus. [Sancroft has later inserted the number "70" at the right of this item. This is the T² catalogue number of the manuscript from which this portion of 392 was taken; it corresponds to the other numbers, "166", "96", and "196" (see above, Pressmarks).]

Edmundi de Pontiniaco (Archiepiscopus Cant.) *Speculum Ecclesiae.* imperf. in f[ine].

Old Engl. Sermons. (deest pr.) from Advent to Easter.

[The "Speculum Ecclesiae" and the Sermons have been bracketed together at the right, and the number "196" appears beside them.]

**Description of Contents.** The manuscript consists of six separate sections:

I. 1-18 **Biblia Metrice Tractata**

This is a metrical key to the Bible, from Genesis to the Apocalypse,
arranged in the form of neat columns which contain the chapter numbers and a very brief synopsis of the action of each chapter. One word (or occasionally two) appears at the foot of each column, providing the "key" to that particular chapter. James ascribes the work to Alexander de Villa dei. It is beautifully written in a clear 15th century hand, and it is rubricated throughout in red. There are no marginal additions. The carefulness of the execution suggests that it was perhaps part of a presentation work; at any rate it was not part of a humble preacher's manual. However, the work was presumably an aid to sermon composition, facilitating the location of Biblical references. This is perhaps confirmed by the items which follow in this same section, all of which are typical of the kind of material which is found in the theological encyclopedias and distinctiones of the day.

18v-20 **Illustrations of the Seven Deadly Sins from the Bible**
This is written in the same 15th century hand as the Metrical Key to the Bible. The same hand has also written the following:

20 **Order of the Bible in Metre**
The order of the books of the Bible are set out metrically in six lines, and joined together by a bracket at the right.

20v-26 **Epistles and Gospels for the Year. Proper of Time**
This appears to be in a different hand from the above items. The hand is clearly fifteenth century. This item is only partly rubricated (ff. 20v-23) and is unfinished. Of the Proper of Saints only St. Andrew
is given, and ff. 26 (bottom half)-28v are blank, although ruled as if for writing.

II. 29-55 *Qui bene presunt*

"Qui bene presunt presbiteri"

It ends (f.55):

"hic ergo sit consummatus."

[At the top of the page a medieval hand has marked "iii. quaterni .i. " and a seventeenth century hand has written "liber viaticus siue medicinalis."] Sancroft has added below this "De sacramentis, Decalogo etc. secundum Guillielmus de Montibus."] The work is closely written in a good small hand which James ascribes to the early thirteenth century. It is written in double columns, 41 lines to the page, and the pages are fully ruled throughout. It is full of post-scribal worm-holes. The outer margins have been trimmed down in places, as some marginalia have been cropped. This work, known as the *Qui bene presunt*, is an early sacerdotal manual ascribed to Richard de Wethersett or Wetherstede.

It is followed by notes and extracts in two other hands in the bottom margin of f. 55, one apparently about Augustine, the other about John.

55v "i.° Perfeccio 'in margin'"

56 "Interrogatio Augustini. anglorum episcopi"

57 "Augustinus"

57v Distinctions on the Seven Deadly Sins

58 "III Hii prohibuntur ordinari"

58v Another hand has written what looks like a moral story or a theological extract on the top half of the page only; the words "bonus" and "bonum" can be made out quite frequently. The story is very closely written and
The hand is fifteenth century. The pages are frame-ruled, and the spaces for illuminated capitals have not been filled in. There are on average 39 lines to the page.
The Pharetra Sacramenti is a work by a Dominican friar against the Lollards, also found in CUL Ff.6.44 and Eton College 170. Anne Hudson states that the work is anonymous, although in the list of contents prefixed to Lambeth 392 Wharton has added the note "pharetram scripsit Fr. Johannes ordinis predicatorum" (see above, Contents) and in the Cambridge MS the author calls himself "Johannes [blank]". Perhaps this is the closest we can get to identifying the author. James appears to think the author is Brother John Woodford, but his ascription is wrong. The work has not been printed.

111 Lower half of page is completely blank.

111v-115[116] (see above, Foliation) These ff. are completely blank.

IV 116[117]-131[132] De diuersis significationibus uenti etc.

116[117] "UENTUS in scripturis sanctis significat aliquando angelos. non umquam iustorum animal."

[Another hand has added the heading "De diuersis significationibus uenti."]

131[132] Ends: "De arcu mendacii per prophetam ieremiam dicitur. Omnis semel israelitici populi adulteri sternicetur preuaricatorem. et extenderunt linguam suam quasi arcum mendacii et non ueritatis;"

This is written in a clear, neat late twelfth century hand, with approximately 40 lines to the page. The work discusses the various
scriptural interpretations of natural phenomena, the elements, animals, men, stones, etc., and reads like an extract from a typical twelfth century encyclopedia.  

V. 132[133]-147[148] Speculum Ecclesie

132[133] "Incipit tractatus sancti Edmundi de pontiniaco qui dicitur speculum ecclesie in xxx capitulis Et primo quomodo homo habet respicere statum suum Capitulum primum"

147[148] The work ends imperfectly in Chapter XXX:

"amare et amari"

The work is written entirely on paper, in single column, in a scrawly, late fifteenth century hand. There are many erasures and much crossing out. There are approximately 30 lines to the page. The spaces for initial capitals have not been filled in. The Speculum Ecclesie of Edmund of Abingdon was a popular medieval work, and is found in many manuscripts. The most recent editor of the Speculum is Helen P. Forshaw, who also gives a brief description of Lambeth 392. The work has Augustinian associations.

VI 148[149]-218[219] Middle English Sermons

This section concerns us most of all, since it contains the Middle English Temporale sermons which are here edited. The order of contents of the twenty sermons, from 3 Advent to Easter, are set out in tabular form, together with the contents of the twelve sermons of Ad, at the end of this section in Table I.
This section is written on paper and parchment, in single column, with an average of 34 lines per page. It is written throughout by one scribe in a good clear hand of the second quarter of the fifteenth century. The script is a mixed hand, with both secretary and Anglicana features. Secretary forms are \texttt{a, d, e, g}, and Anglicana forms are \texttt{r, w,} and occasionally \texttt{e}. The dominating script appears to be secretary, although the form of many of the letters has an Anglicana appearance. The ink is brown, and the pages are frame-ruled in brown ink. There are spaces left for illuminated capitals, and the guide letters for the rubricator are still visible. The size of the writing surface in this section is 104 x 172 mm.

**Rubrication.** The only sermon which is rubricated is that for Septuagesima, (ff. 181-184v). This sermon is extensively rubricated throughout, and the rubrication mostly takes the form of underlining. Usually it is the Latin Biblical quotations which are picked out, but occasionally the English translation is underlined. Some of the English words are preceded by a large red mark, rather like a square bracket (there are several examples on f. 183), which seem to mark the beginning of a sentence, or indicate a pause.

**Missing Quire.** As James notes, the quire-signature is a.i. but the sermons begin imperfectly in mid-sentence. It is quite possible that the first quire of the collection is missing, rather than that the scribe was copying from an imperfect exemplar. In the fifteenth century the first quire of a manuscript is sometimes signed with a cross, followed by a numeral, instead of by a letter of the alphabet. The
second quire would then begin a.i. The imperfect opening sermon is for the Third Sunday in Advent, and it is quite conceivable that the scribe could have written the sermons for the First and Second Sundays in Advent, together with the missing part of that for the Third Sunday in Advent, on one quire. F. 148 is badly worn and discoloured - it possibly formed an outer leaf at some time.

Order and Content of Collection. The sermons run from Advent to Easter, although it is more usual for sermon cycles to run from Advent to Trinity. There is every appearance that the collection was intended to finish with the Easter sermon - the scribe has carefully arranged it to end exactly at the bottom of the page, and the final folio of the quire, although now a fragment, has been left blank, most probably in order to serve as a protective outer covering. There is also an air of finality about the closing expression "Deo gracias", which does not appear at the end of any of the other sermons. All the sermons in this collection follow the Sarum use, and are based on Sunday Gospel texts, except for Sermon XXII, which is for Good Friday and is based on the Epistle for the day. Although there is no text given for 3 Advent, because it begins imperfectly, comparison with the corresponding sermon in CUL Additional MS 5338 (Ad) reveals that it is based on the gospel text for the Third Sunday in Advent. One glaring error is the ascription of the sermon for the Sunday within the Epiphany Octave to the fifth (sic) Sunday in Advent, which begins on f. 153.

None of the sermons has ever been printed. They are not mentioned or excerpted in the works of G.R.Owst, although they are mentioned by J.W.Blench, who assigns the collection, wrongly, to the late fifteenth
James states in his Catalogue\(^39\) that the sermons are "Not Wycliffite"; although this is strictly true, it is nevertheless misleading since there are some Lollard connections. The fourth sermon in the collection, that for the Epiphany Octave, is taken over wholesale from the standard English Wycliffite sermon cycle\(^40\), and many of the gospel translations which preface the Lb sermons are borrowed from that same cycle. More generally, Lollard material is interspersed with quite orthodox sentiments throughout this collection, a combination which is typical of the fifteenth century\(^41\).

Provenance. Basically we are dealing with a seventeenth century compilation, and one which has been very fully documented\(^42\). However, it is worth briefly summarising the relevant information about Lb. The manuscript in its present form dates from the time of Archbishop Sancroft's rearrangement of the manuscripts in Lambeth Palace, in the period following their return from Cambridge in 1664. The year of compilation of MS 392 is not exactly datable, but it must have been during Sancroft's lifetime, since his handwriting appears on the fly-leaf, listing the contents (see above, Contents), and he has entered several of the pre-1647 shelfmarks in his own hand (see above, Pressmarks). Sancroft broke up three existing volumes and added one single manuscript to form 392. Originally the sections were grouped thus:

1) Section I (ff. 1-28) [Metrical Key to the Bible, etc.]
   + Section III (ff. 59-115) [Pharetra Sacramenti]
ii) Section II (ff. 29-58) [Qui bene presunt]

iii) Section IV (ff. 116-31) [De diuersis signif. uenti etc.]

iv) Section VI (ff. 148-218) [Sermons] + Section V (ff. 132-47)

[Speculum Ecclesie]

The fourth group alone formed a single manuscript; therefore the only other part of MS 392 which originally went with the sermons was the Speculum Ecclesie, and the evidence of the two Tanner catalogues shows that the sermons originally preceded the Speculum before Sancroft compiled the manuscript. The motivation behind the new compilation would appear to have been to form a theological miscellany.

It is impossible to say at what date the sermons and the Speculum were put together, although the late fifteenth century (the date of the Speculum, see above, p. 14) provides a terminus a quo. Both sections contain marginalia in one hand (visible on e.g. ff. 132, 164), possibly of the late fifteenth or early sixteenth century, repeatedly writing hic or possibly just h. There is no evidence to suggest that there were any other contents in the manuscript which contained the Speculum and sermons. It is perhaps interesting that both texts are incomplete; the sermons are missing the first quire, and the Speculum ends imperfectly in Chapter XXX at the foot of f. 147v, although not, as Forshaw suggests, "through the loss of the last leaf of the section", since the whole of the Speculum is a full gathering of 16 (see above, Collation). The Speculum, like the sermons, does not have the chapter-headings rubricated (but see above, Rubrication), and the spaces for the initial capitals are not filled in. But the two sections are of different date and handwriting.
Of the six sections of MS 392, Sections II and IV are from the Augustinian priory of Lanthony in Gloucestershire. There is nothing to suggest the provenance of the other parts of the manuscript. The language of the sermons is a fairly colourless fifteenth century south-east Midlands dialect, which probably originates from the extreme south of Cambridgeshire, almost on the borders of Hertfordshire and Essex, although there are a number of interesting East Anglian forms in the early part of the text which are relict from an earlier exemplar.

**Marginalia.** The following names appear:

- f. 169 "Johan"
- f. 169 "Peter"
- f. 205 "Beth"
- f. 214v "Wyllyam King" (?)

**Other marks:**

- f. 205 "Byr"
- f. 205v "per Ihesum Christum Dominum" (written upside down, and repeated in another hand)
- f. 214v "dyd phile ye ffri (?)
- f. 215v "compassio" (?) (repeated in another hand)
- f. 218v "Anime" (?)

There are several illegible or erased words, and several pen-trials throughout this section. The most noticeable scribble is an abbreviated word beginning with "h", seen clearly on ff. 150, 163v, 192 (upside down), etc.
At the top of f. 216 (the beginning of the Easter Day sermon) appears "hic", repeated several times, and a cross [X] has also been drawn, presumably to attract attention to this sermon.

Cambridge University Library Additional 5338 48

S. xv 1.49

Contents
1. English sermons on the Sunday gospels after Trinity ff.1-67
2. Twelve sermons on the Sunday gospels from 1 Advent to 5 Sunday after the octave of the Epiphany ff.67v-102v

Collation 101 + i. The manuscript is badly stained with damp and damaged, so that large portions of ff.2-27 are missing. As far as f.31 it has been interleaved with modern paper, but this is not counted in the foliation. The 101 ff. are numbered 2-102 in the lower left-hand corner of the recto in a nineteenth-century hand. The manuscript is entirely paper. The size of the page is approximately 214 x 145 mm., and the written space measures 163 x 103 mm. There are no columns, and approximately 29 lines to a page. Pricking is clearly visible throughout the manuscript, even in the damaged sections. The first quire is missing; then the quiring is 2⁸-15⁸ (lacks 8). Only quires 7-13 have signatures. Catchwords are visible throughout the manuscript, although some have been lost by cropping, and some, e.g. f.48, have been partially lost. Watermarks are hard to identify up to quire 6; in the latter half of the MS the watermark which is easiest to identify is of the general type tête de bœuf, surmounted by a star. This is the commonest of all watermarks in this period. Its origin is "champenoise". The paper is first half of the fifteenth century. Written in two hands; the change is at f.67v 50. The second part of the manuscript, which
contains the sermons here edited, has the Latin quotations written in red, and there is some touching of capitals in red; red paraph marks indicate structural breaks in the sermons. The initial of the first word in each sermon is in red, and cancellations are in red, indicating that they are scribal. Some of the initials are filled in with purple decoration and with extensions down the margins, e.g. f.96v. Some grotesque faces appear in the margins, developed by doodling from the ascenders or descenders of the words in the frame, e.g. on ff. 68v, 77v, 79v. Rubrication is found throughout the whole manuscript. It is clear in Part 2 that spaces were left for Latin quotations to be filled in later in red.

There are virtually no marginalia in the early section or in the second part. There is some erasure of "pope" on f.80. The MS was bound in half-russia by Bretherton in 1848. I quote from the MS description kindly lent to me by Mrs Cook, a librarian at Cambridge University Library:


The first part of Ad is also known in part I of MS St John's College Cambridge G.22, ff. 1-78v. This collection, though quite independent from that in the second part of Ad, is also a derivative of the English Wycliffite sermon cycle.
NOTES


2 James and Jenkins, p.540.


4 Ker, p.7.

5 Ker, p.7.

6 Ker, p.7.


8 See C.M. Briquet, Les Filigranes (2nd ed., Leipzig, 1923), IV.


10 E. Heawood, Watermarks mainly in the 17th and 18th centuries (Hilversum, 1950; repr. Amsterdam, 1970).

11 Ker.

12 Ker, pp.1-2.

13 Ker, p.8. As Ker points out, James has usually noted these shelfmarks for his catalogue.

14 Ker, pp.3-4.

15 Ker, p.9, fn.1.

16 Ker, pp.2-3.

17 on Wharton, q.v. DNB.
For Alexander de Villa dei, see C.H.Haskins, The Renaissance of the Twelfth Century (Cambridge, Mass.; 4th repr., 1939) pp. 137 and 166. He is also known as Alexander de Villedieu, or Alexander Grammaticus. He was a grammarian who flourished in the late twelfth century. The only connection which he might have with a Metrical Key to the Bible is that his great work, the Doctrinale, recommends for its style the Aurora, a versified Bible written by Petrus de Riga. Alexander's Doctrinale is edited by D.Reichling (Berlin, 1893).


The medieval word for denoting the booklets of which quires were composed was quaternio, denoting originally four sheets. See G.S.Ivy, "The Bibliography of the Manuscript-Book", in The English Library before 1700, ed. Francis Wormald and C.E.Wright (London, 1958) p. 39. Section II of MS Lambeth 392 does in fact contain three quaterni (see above, Collation), on the first of which begins the Qui bene presunt.

q.v. DNB, Wetherset, Richard (fl. 1350). The Qui bene presunt, as Sancroft has noted, is based on works written by William de Montibus, q.v. DNB, William de Monte.

I am grateful to Dr Anne Hudson, Lady Margaret Hall, Oxford, for pointing this out to me. Dr.Hudson mentions the work in her book, Selections from English Wycliffite Writings (Cambridge, 1978) p.9 and fn. 26. See also N.R.Ker, Medieval Manuscripts in British Libraries II (London, 1977) pp.768-769.

Hudson, p.9.
24 See the review of Hudson's Selections by Siegfried Wenzel, Notes and Queries n.s.26 (February, 1979) p.64.


27 Forshaw, Speculum, p.12.

28 Forshaw, Speculum, p.7.

29 Mr. Malcolm Parkes suggested this date in a personal letter of 15 June 1978.

30 See A Note on the Hands of Lb and Ad below.

31 James and Jenkins, p.542.


33 The second sermon in the collection opens (f. 150): "Dominica 4æ adventus domini:,

34 As is the case with two of the most complete cycles, the Wycliffite sermon cycle (Hudson 1983) and Mirk's Festial, ed. T. Erbe, EETS e.s. 96 (London 1905). However, not all sermon collections follow an orderly pattern; see, for example, Middle English Sermons, ed. W.O. Ross, EETS o.s. 209 (London, repr. 1960). Whereas Ross's sermons, from MS Royal 18 B xxiii, do not follow a coherent system, those in MS Lambeth 392 do, of course, follow the Church Year chronologically, even though the collection is incomplete. British
Museum Additional MS 41321 is an unfinished collection of twelve Lollard sermons, an edition of which has been prepared for EETS by Gloria Cigman of Warwick University; it stops abruptly in the sermon for the Second Sunday in Lent.


36 See Table I for a list of the sermon occasions and pericopes.


39 James and Jenkins, p.542.

40 I am grateful to Dr. Anne Hudson for kindly supplying me with this information. The sermon for the Epiphany Octave is no. 31 in English Wycliffite Sermons, ed. A.Hudson (Oxford, 1983) pp.350-354.

41 "It has long been known that the Lollards took over earlier, orthodox texts and inserted into them polemical or tendentious additions ... More recently it has emerged that in the fifteenth century the reverse process occurred: a number of cases have been found where uncontroversial sermons can be shown to be dependent upon Lollard writings"; Anne Hudson, "Sermons and Related Material in the Field of Wycliffite Studies", Medieval Sermon Studies Newsletter 3 (1978) p.3.

43 Ker, Concordance I, pp.21-35.
44 Ker, p.14.
45 Forshaw, Speculum, p.12.
46 Ker, p.14, items 21, 23.
47 I am grateful to Dr Michael Benskin of the Atlas of the Dialects of Later Middle English for this information, which was given to me in a personal letter of 18 August 1978. The map showing the range of likely origin, and the place of most probable origin is reproduced in the section on the Language of the Manuscripts, below.
48 Mrs J.S. Cook of Cambridge University Library is engaged in compiling a catalogue of the Library, and has generously allowed me to see her typed draft. The most recent editor to describe the manuscript is Anne Hudson; see Hudson 1983:99-101 and fn.6; 106-110.
49 I largely follow Ker 1969 for the MS description here.
50 See pp.45-47 below for a note on the hand of Ad Part 2.
<table>
<thead>
<tr>
<th></th>
<th>Ad, ff. 67v-102v</th>
<th>Shared Sermons</th>
<th>Lb, ff. 148-218v</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>1 Advent</td>
<td></td>
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<tr>
<td>2</td>
<td>2 Advent</td>
<td></td>
<td></td>
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<td>3</td>
<td>3 Advent (beginning missing in Lb)</td>
<td></td>
<td>Mt 21, 1-9</td>
</tr>
<tr>
<td>4</td>
<td>Advent</td>
<td></td>
<td>Lc 21, 25-33</td>
</tr>
<tr>
<td>5</td>
<td>Sunday within octave of Epiphany</td>
<td></td>
<td>Mt 11, 2-10</td>
</tr>
<tr>
<td>6</td>
<td>Octave of Epiphany</td>
<td></td>
<td>Jo 1, 19-28</td>
</tr>
<tr>
<td>7</td>
<td>1 Sunday after octave of Epiphany</td>
<td></td>
<td>Jo 1, 29-34</td>
</tr>
<tr>
<td>8</td>
<td>Extra sermon for 1 Sunday after octave of Epiphany</td>
<td></td>
<td>Mt 3, 13-17</td>
</tr>
<tr>
<td>9</td>
<td>2 Sunday after octave of Epiphany</td>
<td></td>
<td>Lc 2, 42-52</td>
</tr>
<tr>
<td>10</td>
<td>3 Sunday after octave of Epiphany</td>
<td></td>
<td>Mt 8, 1-13</td>
</tr>
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<td>11</td>
<td>4 Sunday after octave of Epiphany</td>
<td></td>
<td>Mt 8, 23-27</td>
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<td>12</td>
<td>5 Sunday after octave of Epiphany</td>
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<td>Mt 13, 24-30</td>
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<td>13</td>
<td>Septuagesima</td>
<td></td>
<td>Mt 20, 1-16</td>
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<td>14</td>
<td>Sexagesima</td>
<td></td>
<td>Lc 8, 4-15</td>
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<tr>
<td>15</td>
<td>Quinquagesima</td>
<td></td>
<td>Lc 18, 31-43</td>
</tr>
<tr>
<td>16</td>
<td>1 Lent</td>
<td></td>
<td>Mt 4, 1-11</td>
</tr>
<tr>
<td>17</td>
<td>2 Lent</td>
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<td>Mt 15, 21-8</td>
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<td>18</td>
<td>3 Lent</td>
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<td>Lc 11, 14-28</td>
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<tr>
<td>19</td>
<td>4 Lent</td>
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<td>Jo 6, 1-14</td>
</tr>
<tr>
<td>20</td>
<td>Passion Sunday</td>
<td></td>
<td>Jo 8, 46-59</td>
</tr>
<tr>
<td>21</td>
<td>Palm Sunday</td>
<td></td>
<td>Mt 21, 1-9</td>
</tr>
<tr>
<td>22</td>
<td>Good Friday (epistle)</td>
<td></td>
<td>I Pt 2, 21-25</td>
</tr>
<tr>
<td>23</td>
<td>Easter Sunday</td>
<td></td>
<td>Mc 16, 1-7</td>
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</tbody>
</table>

1 Described in both MSS as for the fifth (sic) Sunday in Advent (Ad f.78, Lb f.153)
A NOTE ON THE HANDS OF Lb AND Ad

Both the Lb and Ad scribe write hands which are a blend of Anglicana and Secretary, which is typical of University scribes of the second quarter of the fifteenth century. However, the two hands are quite distinct, and there is no question of their being the work of one scribe. The hands provide information which confirms or modifies internal dating of the material copied; indicate the possible provenance of the scribes and the milieu in which they worked; reveal the attitudes of the scribes towards the text and suggest the possible use or intention of the text. Malcolm Parkes and Ian Doyle have suggested a date somewhere between 1420 and 1450 for the hands of both manuscripts.

Lambeth 392 (Plate 1)

The scribe of Lb writes a small, current hand which blends features from both Anglicana and Secretary scripts. The Secretary influences are not immediately obvious, and in some cases are blurred by currency. The hand most closely resembles Parkes, Plates 17 (i) and (ii), written by Oxford scribes in the second quarter of the fifteenth century. The scribe uses the Anglicana forms of r (1, "from") and short s (10, "placys"), but Secretary r is also present (31, "3oure"). There are no examples of the Secretary short s graph, and no Anglicana forms of a or q. The form of g with an angular head suggests a date somewhere between 1425 and 1450, as does the rounded form of w (15, "wolde") and the mode of formation of final s (4, "is").

2. I owe the information in this sentence to Dr. A.I. Doyle.
Plate 1
The treatment of minims is typical of current Anglicana or Secretary hands, and the proportions of the hand are characteristic of the mid-fifteenth century - ascenders and descenders are longer in relation to the body of the letters. The large hooked ascenders are typical of Anglicana (16, "such"). There are some traces of the horns which are characteristic of Secretary script at this period, e.g. on the $g$ in "leyoun" (12), and Secretary influence is seen in the suggestion of broken strokes in the lobe of $d$ (18, "forfendyp"), although the scribe often uses a more current form of $d$ (10, "welterid"). There are a large number of otiose strokes, even in this current hand, but there is relatively little emphasis on calligraphic detail, except perhaps in the descenders of $g$ and $y$ (34, "argento" and 14, "seye"). The Latin quotations are not distinguished from the English portions of text by the use of a more elaborate or different script.

**CUL Additional 5338 (Plate 2)**

The hand is more formal and upright than that of Lb and shows a greater degree of lateral compression, suggesting perhaps a more careful production than the other manuscript. Like Lb this shows a blend of Anglicana and Secretary features, although the Secretary influence is more evident, for example, in the use of broken strokes in the lobe of $d$ (2, "doo"), and in the formation of the letters $a$ and $o$ (11, "also"; 10, "to"). There are more Secretary graphs than in the hand of Lb, especially $r$ (3, thyrde") and short $s$ (4, "pys"). There are no examples of Anglicana long-tailed $r$, but occasionally the 2-shaped $r$ appears
man sem, their Each holds most commandment a last put reship many.

Plate 2
(15, "wordys"). The hand is comparatively free from 'prickly' horns, although there is a suggestion of a horn on one or two letters, e.g. a, 18, "as". The ascenders of \( l \) and \( h \) typically have large hooks, but occasionally Secretary influence is seen in smaller, rounded loops to the ascenders (\( l \) in 3, "schuld").

This is a carefully written hand, and the scribe has added in the Latin quotations later. In later sermons they are curtailed, and show evidence of having been squashed to fit in the space. They are written in the same script, but are treated more formally, for instance, compare the form of \( v \) in 14, "virtu" and 5, "voluit". At an earlier point in the copying the scribe probably intended to distinguish the Latin portions with a different script, since on f. 78 he uses a form of Textura Quadrata for the Latin text.
THE INTER-RELATION OF THE TWO MANUSCRIPTS (AdLb)

There are ten sermons (one imperfect) which are common to both manuscripts. As explained above, Lb has probably lost the first two and a half sermons, rather than being copied from a defective exemplar, and it is presumed that Lb and Ad once both ran in tandem from the first Sunday in Advent up to the fifth Sunday after the Epiphany octave. There is no apparent reason why Ad stops at this point where Lb carries on through to Easter Sunday, although it is worth noting that there is rather more Lollard material in the early part of the AdLb collection than in the later sermons, which are found only in Lb.\(^1\) The first part of Ad (ff.1-67), as has been explained, contains sermons for the Trinity season from the Wycliffite sermon cycle, but in a separate hand from the second part of the manuscript.\(^2\) However, this is insufficient evidence that the compiler of Ad was simply interested in overtly Lollard material. AdLb represent basically the same sermon cycle and are based on a common archetype, although neither manuscript is copied from the other.

**A Common Archetype**

Ad and Lb share several errors and omissions which demonstrate their closeness to one another and their dependence on a common archetype. The most obvious shared error, as has been explained, is in the superscript of the sermon for the Sunday within the Epiphany octave (V), which is described by both Ad and Lb as being for the fifth Sunday in Advent:

Ad V/1 Dominica quinta in aduentu Domini
Lb Dominica V\(^a\) aduentus Domini
The most likely explanation for this error is that in an earlier exemplar the sermons were all numbered, and as this was the fifth sermon its number has somehow intruded into the sermon title and been erroneously taken as referring to its occasion rather than its place in the sequence. This is a mechanical error, but it is hard to understand how scribes who were presumably familiar with this kind of material could have thought there to be five Sundays in Advent.

The other shared errors are attributable to a variety of causes on the part of the scribe of the common archetype; most individual instances are discussed in detail in the Notes to the sermons. At VII/38 both MSS have "Iob" but should read "Ion" in context. If "Ion" were originally a form of "Iohannis", perhaps abbreviated to "Ioh.", then the mistake can be accounted for by simple confusion between h and b. At VII/180-181 both manuscripts have "fro be powere of veynglorie", which makes sense, though not very good sense in the context of a discussion about ways of ridding one's works of dirt. Since the source, Nicholas, has "a puluere", the reading "powdere" is restored; it is easy to see how the d dropped out, particularly as it still leaves an intelligible word. At VIII/67 both MSS have "onys" ('once'), where both the sense and source (Nicholas: "vix") demand "onnepys", which also restores the parallelism of lines 66 and 67 ("vnnebys . . . onnepys"). The reason for the omission is perhaps that the scribe of the archetype unconsciously produced an easier reading, and that the spelling "onnepys", with East Anglian o for more usual u/v, gave difficulty. The phrase "yn men" at VIII/91 appears transposed in both MSS: "charite pat makith more men yn alle goodys", where comparison with Nicholas' "caritas
vel equitas que augmentant omnia bona in hominibus" reveals a simple and psychologically understandable error of transposition by the scribe of the archetype. At VIII/192 both MSS have "thirde", whereas in fact it is the second division which is being referred to, as the context makes clear. This is easily accounted for if it is presumed that the scribe was copying from a text which used a numeral rather than a word at this point, so that a minim could have been missed. At XII/29 both MSS read "De fowrthe" where the sense requires "Fowr"; this is probably due to eyeskip, since the next sentence begins "De ferst."

One error shared by both manuscripts is probably due to coincidence. This is at IV/216 where both Ad and Lb read "dedly s[canc.] lyfe". It looks as if both scribes have independently and coincidentally anticipated the common collocation "dedly synne", and then independently recovered the error through cancellation.

The omissions which are common to both Ad and Lb also point to a faulty archetype. Most of these instances are due to eyeskip on the part of the scribe of the archetype. At IV/152 both MSS omit "ways of" (Nicholas: "vie iustorum"), lost through eyeskip ("pey ways" appears in 151). Similarly, at V/93 "fellen" is omitted by both Ad and Lb, where the source, Hudson 30/10, confirms the restored reading, and the loss is satisfactorily explained by eyeskip ("felde" appears in 94, though in a phrase which both scribes have independently had trouble with). The phrase "bi pe weddyngys" at IX/64 is lost in both MSS due to eyeskip, and so is the phrase "and Cryst hymself was made buxsum" at XI/25, which is confirmed by the source: "quia Symon 'obediens' interpretatur, et ipse Christus factus est"
obediens". At IX/75 the omission of "exercituum" from the Biblical quotation in both MSS cannot really be accounted for unless it is presumed that the scribe of the archetype, or his predecessor, recognised the quotation and chose to write it down from memory (as must have often been the case), but misremembered it, and did not then check it against his copytext.

Ad and Lb are Independent Versions

The errors and omissions which are common to both manuscripts are evidence of the dependence of Ad and Lb on a common archetype, rather than that either is copied from the other. This last possibility can be ruled out because of a number of lacunae and errors which are peculiar to each manuscript, where the reading in one MS cannot have been derived from the other.

Lb was not copied from Ad. To begin with, there are only twelve sermons in Ad but twenty three in Lb, and it is highly unlikely that the Lb scribe would have used Ad for the first part of the collection and then turned to another exemplar for the remainder of the sermons. The complete set of twenty three sermons is demonstrably a whole, because of its dependence throughout on the Wycliffite gospel pericopes and the Latin sermons of Nicholas de Aquevilla; thus there is no question that Lb is an amalgam of two originally separate sermon collections, one perhaps existing in Ad and one in another manuscript. It is much more probable that Lb, like Ad, is copied from a common archetype, which contained all twenty three sermons. Furthermore, all Latin quotations except for the gospel text are missing from the first four sermons in Ad, but the relevant overlapping sermons in Lb consistently include the Latin portions. It
is of course possible, though not very probable, that the scribe of 
Lb supplied the Latin quotations from memory, but clear evidence that 
LB did not copy from Ad is that parts of Ad are missing due to eye-
skip:

Ad  III/156-157  ful of mesylrye, .. . as snowe  
Lb             ful of meselrie, as whit as snow
Ad  V/243-244  it is non erthly kyng . . . of alle kyngys  
Lb         it is noo erpely kyng but it is God wipoute  
            begynnynge and wipoutyn endyng, and kyng of  
            alle kyngys
Ad  VII/176  ze schul vndirstonde þat in fyue placys . . .  
Lb             Ferst he is fowndyn
Ad  XII/181  pis sede schal man sowyn ffor foure thyngys,  
Lb         pis seed schal a man sowe for foure pingis,  
            for foure pingis per ben for þe whiche a man  
            schulde wepe.

Further evidence that Ad was not the copytext of Lb is supplied by 
the more numerous errors and garbled readings which appear in Ad:

Ad  III/56  of þe beste schep and beestys of Ama, weche  
Lb             he tok hym to offere to þe Lord
Ad  III/89-90  "Dyna goo owt, þe dowter [foll. by "se" canc.]  
Lb            of Lya, se þe dowter of þat loue,"
Ad  III/138  by wychecraft and be fals beleue and be comyth  
Lb             se nijs
Ad  III/165  ffor a[t] han likyng of cherchys, of auterys,  
Lb            for halwyng of chirchis, of auters,
Ad  IV/62  schewyd þe desyres of hertys and euyl thowtys  
Lb             schrewyd desyris of herte and euele boujys  
Nicholas     praua cordis desideria, male cogitaciones
coueitise of enuye and pride of lyf
Vulgate
concupiscencia oculorum et superbia vite

a lamb withowtyn wenne, pe weche schul bene
ofrid ech 3ere

a lamb wipowten weem, pe whiche schulde be of oo n3er

we owyn to make hem clene fro good
pura debemus illa facere propter Deum

deuowtly and brennyngly, and lustyngly
deuote et ardenter, et perseueranter

"De Lord seye, glade werne pe desciples."
"De Lord seien, discipulis weryn glade."

breed of sorwe, of swet and of trauayle

couey tows men haue noo mercy no pyte of her
soulis, ne of her ne3ebowrys

These bene mesellys and howndys and yn feyth, as
Moyses was pat had a lepre heed
pes ben mesels in handys and in feyt, as Moises
was pat hadde a lepre hand

Moyses qui habuit manum leprosam

He close vs of owre synnys
He clense vs of our synnys

"I schal stie vp into pe palm and take pe fruyt
here."
"I schal stie vp into pe palm and take pe fruyt
berof."

Ascendam in palmam et apprehendam fructum eius
It is clear, then, that Lb was not copied from Ad. But conversely neither was Ad copied from Lb. The scribe of Lb is far more careless than that of Ad, and there are numerous instances of haplography, due to eyeskip. A representative selection is cited here:

Ad XI/35  
Be seconde ys to be weche been be decypulys of Cryste
Lb  
Be seconde ping is to see whiche ben be discipulis of Crist

Ad XI/67  
But beholde we how pat yt be pat custumabylly brekyn eny of be heestys of God
Lb  
But bihilde wel ban pat whoever pat it be pat custumabli brekyn ony of be hestis of God

Ad XI/87  
to skowrge hys owyn flesch, to wake, to kele 'it'
Lb  
to scourge his owne flesch, to wake, to knele

Ad XI/187  
be herte of senful man, pat besyliche sewyth to be betirnesse
Lb  
be herte of pe synful man, pat besiliche owip to be in bittirnesse

Ad XII/206  
"Pat scharpely sowyth, scharpely schal he repe reward."
Lb  
"He pat scarcely sowyp, scarcely schal rece pe repe."
Vulgate  
Qui parce seminat, parce et metet

Ad V/6-7  
he is bope God and man. "This is he pat I seyde of, aftir me comyt a man pe weche is made befor me
Lb  
he is bope God and man ... pe wiche is mad bifor me

Ad V/33  
be fleesch desyryth a3ens pe spirit, pe spirit forsothe a3ens pe fleesch
Lb  
be fleesch desiryp a3ens pe spirit, pe ... forsope a3ens pe fleisch

Ad VI/57  
as trewe men seyn, "God is in heuene." Sum thyng men seyn purposyng to fulfelle it
Lb  
as trewe men seyn, ... purposynge to fulfille it

Ad VII/108  
Seynt Gregory tellyth in hys Dyaloges pat a ryche man was at Rome
Lb  
Sey[n]t Gregory seip in his Dialoges pat ... was at Rome

Ad VII/123-4  
But clanner it is and fayrest pat is proforde forth withowtyn ony noying of mannys ne3ebowr. But al be clennest and fayrest is pe weche is put forpe withowte stryfe
But clennerere is \textit{bat} word and fairer \textit{bat} comyp forp withoutyn . . . strij‡

"Loo! my chyldryn, pe weche pe Lord hath zouyn to me in wondir and tokyn to Yrael," pe weche Cryst expoundyt, Fueri mei mecum sunt, "My chyldryn be with me in bed."

"Loo! my children, . . . ben wip me in bedde."

of hys fryndys, \textit{bat} ys, of Mary and Ioseph. Be Marie, \textit{bat} betokenyth pe byttyr see of his frendys, \textit{bat} is, of Marie . . . \textit{bat} betoknyp \textit{pe} bitter see

And \textit{pe}se weddyngys be fygurid be \textit{pe} weddyngys of Jacob and Lye, and be \textit{pe} weddyngys of Thoby and Sarra

And \textit{pe}se weddyngis . . . of Tobie and Sare

one is betyrnesses of peynes, \textit{be} tothyr mochetnelses of peynys, \textit{be} thirde euerlastyngnesses of peynes, and of alle these seyth God on is bittirnes of peynys, . . . and of alle \textit{pe} seip God

he schewip \textit{bat} Crist was of powere, as ho seyth, "\textit{Y am serteyne of pi powere, but of pi wyle Y dowyte.}" he schewip \textit{bat} Crist was of power, . . . but of \textit{pi} will \textit{Y} doute."

oonly to loue God aboue alle thyng and to loue pyne enmyes

only to loue . . . \textit{pin} ennymyis

pey be redy yn \textit{bo} thynlys and swyfte \textit{bat} longyn to be deuyl, and \textit{yn} bo thynlys \textit{bat} fallyn to God, ydyl and slowe

pei ben redi in \textit{boo} bingis and swifte \textit{bat} longyn to . . . God pei ben idel and slaw3

There are also a small number of misreadings and errors in Lb (though fewer than in Ad), which are additional evidence that it was not the copytext of Ad. A few examples are cited here:

But prestys and pardoners \textit{bat} bostyn of here asoilyng with pardonys and indulgence[\textit{s}] \textit{bat} popys and beschopys grantyd, how hath a \textit{man}, very contricion, noon of hem can telle

But prestys and pardoners \textit{bat} bostyn of her asoilynge wip pardouns and indulgencys \textit{bat} popys and bisschopys wip pardouns and indulgencys tricioun, noon of hem can telle
Ad VIII/85-86

**yt ys to wete of whom Iesus is sowjt, and sowth**

he is of hys fryndys

Lb

**it is to wite of whom Iesus is soujt, and sop**

it is of his frendys

Ad XII/17

Gaderyth ferst þe tarys and byndyth hem yn scheuys to be brend. Gedere þe forsothe þe whete ynto my berne

Lb

Gaderyþ þe tarys and byndþ þem in scheuys to be brouyt togidir. þe forsoþ þe whete into my berne

**Differences between Ad and Lb**

At this point very little comment can be made about the divergence in content of the two manuscripts, which has already been explained. The missing two and a half sermons in Lb are highly unlikely to be due to deliberate omission. The absence of the final eleven sermons in Ad would however appear to be deliberate; perhaps, unlike Lb, it was never intended as a collection to be used for preaching in church.

Despite the closeness of Ad and Lb there are nevertheless some minor but significant differences between them which are not errors, omissions or misreadings but are apparently due to conscious motives on the part of the scribes, although their reasons are not always clear. In order to avoid overlapping material, only the most obvious differences between the two manuscripts are dealt with here, since divergences in translational methods are discussed elsewhere in the wider context of Middle English translations in general, with specific attention to Lollard translational practice. Inevitably there will be some duplication of evidence presented here.

The policy of presenting the two versions *en face* facilitates comparison, allowing for the differences between Ad and Lb to be studied more easily in context and making some divergences visually immediately apparent. For the sake of convenience these differences have been
divided into five groups - the treatment of the Latin quotations and source references; abridgement of the text of Ad; lexical changes due to apparent scribal preference; omission, addition or alteration of possible tendentious material; omission of certain passages in Lb. In reality these categories overlap; for example, the omission of some of the Latin quotations in Ad is part of that same scribe's policy of minor abridgement of other parts of the text, although it may not be entirely due to this factor.

Treatment of Latin quotations and source references

The most striking difference between the two versions is in the treatment of the Latin Biblical and patristic quotations. Apart from the gospel text which appears in the rubric and which is repeated after the protheme, the Latin quotations which are found consistently throughout Lb are omitted altogether in Sermons III and IV of the Ad text. Sermons I and II, which appear only in Ad, likewise contain no Latin except for the gospel text. However, in Sermon V Ad begins to have the Latin quotations which are found in Lb (and which derive from the source, Nicholas de Aquevilla), but these are incomplete, and this is the case in all the remaining shared sermons. Occasionally the quotation in Ad is cut off halfway through a word without any mark of abbreviation (e.g. Ad V/158) but often the incomplete quotation ends with "etc.". The most obvious reason for the incompleteness of Ad's Latin quotations is that the scribe left spaces in the text for these to be filled in later, and either underestimated the amount of space to leave or never intended to give the full quotation. In some cases s/he has tried to squash the Latin into the available space. Did the Ad
scribe use one copytext for Sermons I-IV, which lacked the Latin quotations, and did s/he then switch to a different copytext for the remaining eight sermons? This possibility has to be ruled out, since in all other respects there is no demonstrable difference in the relationship between Ad and Lb. Their treatment of the gospel pericopes which derive from the Wycliffite cycle, for example, is entirely consistent with the hypothesis that both manuscripts are dependent throughout on a single copytext.

In general Ad does not identify the source of Biblical and patristic quotations as precisely as Lb, which regularly gives book and chapter. Did the scribe of Ad actually understand the Latin he was copying? There is every reason to suppose that he did, and that his omission of Latin quotations, inconsistent as it is, was due to deliberate motives and not to ignorance of Latin. For example, in Sermon VII he omits a Latin etymology, "quia puer dicitur a puritate vite" (Lb VII/52-53), and also, unusually, the English translation, "for a child hap his name of clennes of lijf" (Lb VII/53-54). Presumably the scribe felt that having omitted the Latin it would have been pointless to give the translation since the word-play is lost in English.

Two comments may be made here. Ad's policy in respect of Latin quotations and sources cuts down on the amount of text and hence makes reading and copying easier and less time-consuming. But it would be wrong to infer that Ad is therefore directed at a 'popular' audience, even though the scribe of Lb is certainly more conservative. Popular sermon collections like Mirc's Festial use Latin quotations extensively. The second point is that it is possible
that the Ad scribe was more consciously Lollard in his aims than the scribe of Lb. Given the proto-Lollard nature of the AdLb collection it is reasonable to suppose that Ad's policy here, at least for the first four sermons, imitates that of the Wycliffite sermon-cycle which avoids all Latin quotations save the sermon text. However there is no clear reason why Ad suddenly decides to include the Latin quotations in Sermons V to XII.

Abridgement of text of Ad

Apart from cutting down on the Latin portions of text and making scriptural and patristic references less precise, the scribe of Ad has also tried to shorten his task by making other, more minor, variations to the text. These consist of fairly frequent substitution of pronouns for common proper names, such as "he" for "Crist" (e.g. VIII/124), and omission of superfluous words or phrases (for example, only one half of a doublet is given, or repeated items in a list are referred to as "the first, the second, etc." rather than, say, "the first sin, the second sin, etc."). Of course this is well within scribal norms and in most cases it represents a very useful way of dealing with clumsy and repetitious portions of text, but comparison with the source, Nicholas de Aquevilla, shows that Ad has less concern than Lb with the ipsissima verba of the sermons. The variations concerned are however very minor.

Lexical differences between Ad and Lb

This category of divergences will be discussed fully in the section
on translational differences between the two manuscripts, but it
is sufficient here to notice that these differences seem to fall
into two groups, those due to scribal preference, which are
generally unexceptional, and those which suggest that Ad is sub-
stituting an easier or more familiar word for Lb's more difficult
lexical items, which is of greater interest. In the first group
come examples such as the simple variation between "wendyn" and
"gon", or Ad's preference for prepositional "tyl" as opposed to Lb's
"into pe tyme" (VIII/115 and 120). More significant though are the
differences of the second group which point to the greater con-
servatism of Lb, of which the following are the most obvious
examples:

| Ad V/79 | feer of pe eddre |
| Lb     | gastnes of pe edder |
| Ad V/197 | Resonable (as translation of "Racionable") |
| Lb     | Racionable |
| Ad X/25 | vtyreste |
| Lb     | vtermer |
| Ad XII/99 | febyl in goodnesse |
| Lb     | pebel or febyl in goodnes |

Lb's "gastness" (q.v. MED gastnes(se)) is much rarer than Ad's "feer".
Lb's "racionable" (q.v. MED racionable adj.) is indeed rare; the
MED gives only one example, as pointed out in the Notes to Sermon V.
"Racionable" certainly looks like an example of the common trans-
lational practice of straightforward Englishing of Latin words; such
literalism is not consistent with Lollard views on translation as
set out in the prologue to the Later Version of the Wycliffite Bible,
which recommends idiomatic and natural-sounding usage. Lb's "vtermer"
(q.v. OED uttermore) is more unusual than Ad's "vtyreste" (q.v. OED
utterest), the first recorded usage, according to the OED, is Wyclif's, in 1382, and its currency is very limited. Lb's "pebel" may be an error, but could represent a phonetic variant of "debile". Since the OED's first recorded instance of debile is 1526 this would make it indeed unusual, but still consistent with the principle of Englishing the Latin which is possibly illustrated by "racionable" above. It would not do to make too much of these few examples, and some of their evidence looks contradictory. Lb for example is more literal than Ad but on the other hand chooses the Wycliffite word "vtermer". The most one can say at this point is that lexically Lb is a more conservative text.

**Deliberate omission, alteration or addition of material**

At III/159 Ad reads "alle beschopys" where Lb simply has "bisschopis", which possibly reflects some particular animus on the part of the Ad scribe since other members of the church hierarchy in the same list are not so favoured. Ad III/167-168 "thorw pe weche hele of sowle is getyn" (omitted altogether by Lb) is clearly from Nicholas, but with a different antecedent:

Ad III/167-168    Godys word prechyng, thorw pe weche hele of sowle is getyn
Nicholas         sacramenta ecclesie, quibus adquiritur sanitas anime et corporis

In order to understand what has happened to the text in Ad, and the possible reason for the omission of this phrase in Lb, some explanation of the context is needed. In the source, Nicholas, the passage occurs in a condemnation of the practices of simonient priests, who sell church sacraments; in AdLb the list is extended
to include those who receive money for masses or preaching, and in Ad it looks as if the qualifying phrase has been transposed from its original position to follow on the inserted material in order to endorse Lollard concern for preaching. Presumably the anti-sacramental bias in Lollard thought would preclude describing church sacraments as a means for obtaining the health of body and soul. It is not clear, however, why Lb has omitted the phrase, which certainly derives from the source and which must have been present in the common archetype. Perhaps the scribe did not wish to emphasise the function of preaching in this way, but this is odd in view of the proto-Lollard opinions which s/he espouses elsewhere.

In Sermon VIII Ad omits two short phrases:

Ad VIII/184-188 So do nowt [owre] goostly herdys, for pey seche hym nowt yn porenesse but alle yn wordly glory, and in pe chaunselrye and pe clerke in pe receyte, and [in] kynys hows, and oper prelatys.

Lb so don not now oure gostly hirdis pat ben curatis, ffor [pei] sechen not Iesu in porenesse but al in wordly glorie, as in pe chauneselrie and pe clerkis in pe receit, and in kynys housis, and oper prelatis and lordis and ladijs.

Ad's omission of "pat ben curatis" may be due to the scribe's policy of abridgement; may be haplography due to eyeskip; may in fact be an addition by Lb; may be a deliberate avoidance of anti-clerical references because Ad was written out for use by "curatis". There is at present no way of verifying any of these hypotheses. The second omission in Ad is a more interesting case, however. Attacks on the rich are common in religious writings, but if Ad were copied at the behest of the gentry, upon whose support popular Lollardy initially relied for its success, then unfavourable references to
the aristocracy within the text would have to be excised. Again great caution is needed here because of the lack of other evidence, but it remains an intriguing speculation.

Passages lacking in Lb

There are three passages lacking in Lb, the omission of which does not seem to be due to the usual mechanical or psychological errors of copying. The first is in Sermon V:

Ad V/81-85 For 3yf þu wyste a worme in a notekernel venyme in þy drynk, it is nowt ellys but synne in forbodyn thyngys. Vbi est dulcor delectacionis, etc., "Wher þat is swetnesse of delyte, þer is þe snare of everlastyng dampnacion."

No source has yet been found for Sermon V, so it is difficult to say if this is an omission in Lb or an addition in Ad. In view of Ad's policy of abridgement the latter is unlikely; the most simple explanation may be that as the Lb collection may have been used for preaching (it contains, for example, passages marked vacat in a later hand which suggest that delivery was envisaged) it may have been copied out with that intention, and that as this is one of the longer sermons the scribe decided to omit some unnecessary material so as not to make it too long.

The second passage is in Sermon VIII:

Ad VIII/144-148 And as þe seke sechyth hys hele, Malachie .iiiij⁰., Sanitas in, "Hele is in the fetherys of hym." And in þe Sawtere he sent hys seruawnt and helyd hym. And as þe blynde sechyth þe lyðth, ffor he sey3th, Ego sum lux mundi, "I am þe lyðth of þe world."
Again, the reason for Lb's omission of this passage appears to be inexplicable, but may simply be due to the scribe cutting out material in a long sermon.

The third passage is in Sermon IX:

Ad IX/230-232 be rynge of pys weddyngys owythe to be perseverawncye
yn good werkys of penawncye, for be rowndenesse,
for be figure of be rondenesse among ober figurys
is more perfyte and more opyn to worche.

The scribe of Lb may have chosen to omit this passage because s/he did not wish to endorse the 'perfect' nature of works of penance, given the generally anti-penitential bias in Lollard belief. But it would be wrong to make too much of this, since Lollard beliefs varied from place to place and from person to person and did not form an agreed set of doctrines.

General Conclusions

From the above evidence the following observations can be drawn. Neither manuscript is a copy of the other. Both Ad and Lb are dependent throughout on a single common archetype, and are in fact remarkably close, showing very little significant variation. The Lb text is a more careless copy, with material omitted due to haplography; the Ad text is however less reliable, since it contains more misreadings, has a greater tendency to sophistication and consistently abridges its material in minor ways. The Lb text is more conservative, preserving more rare and unusual vocabulary. Neither scribe seems particularly concerned about promoting or concealing a Lollard bias, but there is strong evidence for very definite scribal interest in the material copied, interest which may well reflect patronage, usage or circumstances of production.
Notes

1. See Hudson 1983:110: "Later, however, there is much less to remind the reader of Lollard concerns."

2. See Hudson 1983:99-100, for a brief account of the contents of the first part of Ad.
The only independent witness to any of the sermons in the AdLb collection is that for the Octave of the Epiphany which is taken with very slight modification from the standard Wycliffite sermon-cycle (Hudson 31).\(^1\) A comparison of the treatment of this sermon in Lb, Ad and Hudson is thus useful for confirming the relationship between Lb and Ad, and also for establishing the relationship of the source to the AdLb recension, which can be shown to be at some remove from the original; it is clear that it is AdLb which represents the derivative version and not vice versa. As Anne Hudson points out, although the text in AdLb is collatable with the corresponding Wycliffite sermon, "as it stands in Ad and Lb the text sometimes fails to make sense, but this seems to be the result of textual corruption arising from obvious causes such as haplography rather than from deliberate modification by the preacher".\(^2\) Her comment though that "Lb is a much more careless copy than Ad, at least in this sermon"[31],\(^3\) needs some clarification. Certainly the scribe of the Lb manuscript is very prone to mechanical errors of omission, and his practice in Sermon VI is no exception. The following examples show omissions due to eyeskip:

<table>
<thead>
<tr>
<th>Ad VI/56-58</th>
<th>as trewe men seyn &quot;God is in heuene&quot;. Sum thynge men seyn purposyng to fullfelle it as trewe men seyn purposynge to fullfille it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lb</td>
<td></td>
</tr>
<tr>
<td>Ad VI/74-76</td>
<td>And þus Crist fulflyd al maner ryȝtwisnesse, for ryȝtwysnesse is comynly clepyd al manere of virtu</td>
</tr>
<tr>
<td>Lb</td>
<td>And þus Crist fulfililid al maner riȝtwisnes is commounly clepid alle maner of vertu</td>
</tr>
<tr>
<td>Ad VI/130-131</td>
<td>eche obediense to make (Hudson: &quot;man&quot;) is as moche worthe as it techyt obediense to God</td>
</tr>
<tr>
<td>Lb</td>
<td>ich obedience to God</td>
</tr>
</tbody>
</table>
However, these glaring omissions in Lb should not be allowed to obscure the fact that there are also some omissions in Ad, not as substantial but nevertheless affecting the sense:

Lb VI/72-74 for þe more is erpe and þe lasse a spirit, and so is Crist bope more and lasse to his seruaunt
Ad for þe more is erthe and þe lasse a spirite, and so is bope more and lasse to lasse a spirite, and so is bope more and lasse to his seruaunt

Lb VI/117-118 For Crist ordyned his ordyr for to stonde
Ad And þerfore he ordenyt for to stonde

Sermon VI contains large amounts of repetition of similar words and phrases; as has been noticed, the Lb scribe's response to this is haplography, whereas the Ad scribe has responded with dittography, although in most cases s/he has realised the error and cancelled the superfluous words:

Ad VI/98-99 we schulde nowt dwelle more þan nede is A all (? A all canc.) And to conferme alle thyng
Ad VI/109 was þe manhed of Cryst here schewyd wþ hys manhed of Cryst here (schewyd wþ hys manhed of Cryst here canc.) schewyd wþ hys dedys
Ad VI/111 þat he is þat he is (þat he is canc.) þe best man
Ad VI/132-3 For eche very obedience is obedience (is obedience canc.) is obedience to God

Both scribes then are careless, but the mistakes of the Lb scribe have more serious consequences as far as intelligibility goes. The above evidence proves that Ad cannot have been copied from Lb, since that manuscript is defective, but neither can Lb have been copied from Ad, which is however a more careful production than Lb as evidenced by its corrections. Apart from the minor omissions mentioned above there are several places where Lb agrees with Hudson but is unlikely to have derived its readings from Ad:

Ad VI/81-82 And wþ Cryst com Cryst to be bapt13yd in water of Ion
Lb And wip Pis com Crist to be baptised in water of Iohn
Hudson 31/39 And wip pis cam Crist to be baptised in watyr of Iohn
Ad VI/90 pan he sewyt to leue it
Lb pan he schulde leue it
Hudson 31/47 panne he schal leuen hit
Ad VI/131 and 3if 'oon' faile here
Lb and 3it it faile here
Hudson 31/84 and 3if hit fayle herefro
Ad VI/136-7 and tellijst in hys parcketyke
Lb and tellip in his practik

This last instance is a phrase peculiar to AdLb, so Hudson cannot provide any independent evidence; it is just possible though that the Lb scribe was able to make sense of a bit of garbled orthography, although it is unlikely. Finally, there is one place where both the Lb and Ad versions omit different parts of a phrase, thus confirming that neither is copied from the other. Here again Hudson provides useful independent confirmation of the relation between Lb and Ad:

Ad VI/145 men schuld lerne obedience
Lb men schuldyn lerne to aȝenstondyn
Hudson 31/96-97 men schulden lernen obedience to aȝenstonden

There are several other minor instances of variation between the two manuscripts which are not due to errors in either version but which arise for a number of reasons, some obscure. One feature of the Ad version is the scribe's desire to streamline his text. Only the first few words of Latin Biblical quotations are given, where the Lb scribe patiently gives the full quotation (compare, for example, Ad 17-18 and Lb). There are many instances of Ad replacing Lb's "Crist" with "he"/"hym" (e.g. Ad 13). Lb's "Seint Poul" appears as "Powle", and Lb's "Ion Baptist" is simply "Ion". These variations are not very significant, and indeed are fairly typical of medieval scribes, but this type of
apparently deliberate variation is not noticeably apparent in the manuscripts of the Wycliffite cycle. In particular, Lb's reverence for the *ipsissima verba* of Scripture is entirely typical of Wycliffite scribal practice, and in this matter Lb is certainly more painstaking than Ad.

Lb shows a tendency to provide doublets:

<table>
<thead>
<tr>
<th>Ad VI/3</th>
<th>schewyth</th>
<th>Lb</th>
<th>tellyb or schewib</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad VI/39</td>
<td>to leue</td>
<td>Lb</td>
<td>to leeue and forsake</td>
</tr>
<tr>
<td>Ad VI/87</td>
<td>lettyd</td>
<td>Lb</td>
<td>leet or suffride</td>
</tr>
</tbody>
</table>

There are slight variations of word-order between the two manuscripts:

<table>
<thead>
<tr>
<th>Ad VI/23</th>
<th>suget he was</th>
<th>Lb</th>
<th>Crist was also suget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad VI/51</td>
<td>so was syttyng it</td>
<td>Lb</td>
<td>so it was sittynge</td>
</tr>
<tr>
<td>Ad VI/113-4</td>
<td>newe fowndyn ordre</td>
<td>Lb</td>
<td>newe ordre founden</td>
</tr>
</tbody>
</table>

There is also some substitution of synonyms, probably due to dialectal preference:

<table>
<thead>
<tr>
<th>Ad VI/42</th>
<th>tellyyth</th>
<th>Lb</th>
<th>seib</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad VI/83</td>
<td>sethen.</td>
<td>Lb</td>
<td>aftyr</td>
</tr>
<tr>
<td>Ad VI/89</td>
<td>vowe</td>
<td>Lb</td>
<td>avowe</td>
</tr>
</tbody>
</table>

There appears to be an addition in Lb, which might in fact be an omission in Ad, but since it occurs in that part of Sermon VI which is peculiar to Ad it is not possible to say, although if the source for this interpolated passage came to light it might decide the question:

Lb VI/25-27 and *bus schulde iche of vs be meke to owre nei3ebours and not chide ne plete ne curse ne smyte nei3er fi3te*  
Ad VI/25-26 and *bus schuld eche on be meke to owre nei3ebowrys*

The lack of concord in Ad ("on ... owre") is entirely typical of that MS.

But the most interesting type of variation between Lb and Ad, in this sermon, occurs in two passages where the Lb scribe appears to be deliberately modifying the text:
Men may understand any obedience to Crist, and trowen that hit stondep in doyng of eche thing pat pe priuate priour biddyp pe do, - and certis pan peow puttest hym to ben vnsynfyl above Crist, - or ellis pat peow schuldest don his wille agen Crist. Certis, Crist haf no power to lyuen as pi's prelat dop, but 3if Crist hadde ffredom to fallen in synne! And bus peow priour were more fre pan Crist. 

Men may vndirstonde amys pis obedience to Crist, and trow pat it stonde in doyng of eche thyng pat pe priuate priowr biddyp pe doo, - and sertys pan peow puttyst hym to be vnsynfyl euen wip Crist, - or ellys pat peow scholdyst do hys wylle a'gens Crist. Sertys Crist hath no power to leue as by prelate or by prior doth, but '3if' Crist had ffredom to falle in senne! And bus by priowr were more fre pan Crist.

In the above examples the Lb scribe has altered "pu"/"pe"/"pi" to "men"/"her", although s/he is not consistent in this. It is interesting to consider why this should have been done. Does the scribe deliberately want to change the material, or is it chance substitution? Does s/he have a particular audience in mind? As it stands in Hudson 31 and Ad, the Wycliffite preacher seems to appeal to the unconverted layman with a view to conversion; the Lb scribe's change of pronoun appears to dissociate himself from that audience - preaching to the converted? Or is it prompted by a fitful desire to sound more
impersonal? Perhaps one cannot make too much of this, but only to notice that the change of pronoun does not happen in any of the other manuscripts of this sermon. But Fletcher 1978:113 notes the change from "as" to "by" in sermons as a stylistic usage to make the message more immediate to individual members of the audience.

To sum up so far: there are a number of variations between the Lb and Ad recensions, but these are due mostly to mechanical errors and only slightly to deliberate modification. But despite these variations, Lb and Ad are textually very close, and this is most apparent when both versions are compared with Hudson 31, since they share a number of readings and errors not found there. When dealing with shared readings and errors the possibility of coincidence cannot of course be ruled out, and may well be responsible for some cases, but not for all. Since on the above evidence neither manuscript is the copy-text of the other, both must be dependent on a common exemplar which already contained these readings and errors. It is clear that this exemplar cannot have been British Library Additional 40672 (Hudson's base text, designated D); neither can it have been any of the other surviving witnesses to this sermon, although there are some textual affinities between the copy in AdLb and some of the other manuscripts. The following examples show corruption in AdLb which was present in their common exemplar, and which help to support Hudson's claim that "at no point do they provide readings that improve upon the extant manuscripts of the cycle, or help with any decisions about originality":

| Hudson 31/41-42 | for vertew of touchyng of Crist strechchede ful fer |
| Ad VI/84 | for vertu of techyng of Cryste and rechyd ful feer |
| Lb | for vertu of techyng of Crist and rechyp ful fer |
The corruption in Lb/Ad is both psychological and mechanical. It is easy to see how "techyng" derives from "touchyng", which is perhaps a less common collocation with "of Crist", and easy too to see how the st of "strechchede" was mistaken for a version of the Tironian nota.

Hudson 31/12-13 And so was hit syttyng Crist to teche pis mekenesse. 
And here schulle we wyten

Ad VI/51-2 And so was syttyng it Crist to teche pis meknesse. 
And here schewyd Cryst w

Lb And so it was sittynge Crist to teche pis mekenes. 
And here schewide Crist wit

The corruption here is due partly to eye-skip, which produces the repetition of "Crist", but otherwise the degree of corruption is such that it is nearly impossible to trace the processes by which the new reading arrived.

Hudson 31/87-88 And so vnobedience browt in by þese newe ordres fuylyþ manye hepis of men by foly of here prelates.

Ad VI/134-136 And sethe vnobedience is brow3t in be þese new religiows ordres folwyþ manye hepis of men be foly of here prelatys and priowrs

Lb And siþ vnobedience to God is browt in bi þes newe religious ordris manye hepis folwyn of men bi folie of her prelatis and priours pis vnobedience

The corruption here seems to derive from AdLb's "sethe"/"siþ" which leads to a different grammatical construction. Lb and Ad treat the problem rather differently, and Lb's additions show an attempt to make sense of the text by supplying a new object for 'folwyn'; the word-order in Lb is still awkward. This is the only place in Sermon VI where Lb appears to be a sophisticating scribe, but it does also indicate that the common exemplar of AdLb is at several removes from the original and that the Lb scribe is well aware that the exemplar does not always make sense.
Unfortunately, sophisticating scribes, for all their intelligence, are not helpful to editors trying to uncover original meanings.

These three examples of error unite the AdLb copies, but their close relationship is most obviously proved by the additional passage inserted at the beginning of the AdLb copy of this sermon (AdLb 6-41), within the gospel pericope. It is a threefold exposition on humility, typical of the procedure elsewhere in the collection. The adaptor's choice of principal for division into three is obviously suggested by Hudson 31/1-2, "This gospel tellup how Crist tæste Baptist ... how he schulde be meke", which appears in AdLb as "The gospel of þis dai tellyþ or schewip to vs alle gret ensaumple of meknes of Crist." The "alle gret ensaumple" indicates the adaptor's intention to develop that aspect of his theme. Since Sermon VI is a sermon of the 'ancient' type, and the AdLb series is basically 'modern', this insertion is presumably in order to integrate Sermon VI with the other sermons of the collection. So, AdLb must derive their additional material from a common exemplar in which it was already present. There is further evidence to suggest that this exemplar was itself dependent on an antecedent, so that Sermon VI is at least two removes from the original. AdLb share the following reading:

Ad VI/136-7 and tellyþt in hys parcketyke þan men schuld obeysche
Lb and tellip in his prakik þat men schulde obeische

This reading replaces a phrase in Hudson which has been omitted:

Hudson 31/89 Soply, in þese newe ordres men schulden obesche
The antecedent of the common exemplar of AdLb must have omitted the phrase "Soply, in þese newe ordres", possibly due to eye-
skip, and the scribe of the derivative manuscript (i.e. the common exemplar of AdLb) has then inserted a suitable link-phrase which is then copied by both the Lb and Ad scribes. The only Wycliffite manuscript which also omits "Soply, in þese newe ordres" is Sidney Sussex 74 (designated N). Comparison of variant readings in AdLb and the other manuscripts of this sermon show further affinities with N, and also with Wisbech Town Museum Library MS 8 (6). The following readings show the correspondences:

| Hudson 31/2 | pat]] hou pat N6 AdLb |
| Hudson 31/7 | to]] pus to N6 AdLb |
| Hudson 31/20 | pat]] om. N6 AdLb |
| Hudson 31/28 | þegof] and seruyse þerof N6 AdLb |
| Hudson 31/31 | is]] om. N6 AdLb |
| Hudson 31/42 | touchyng] techyng N6 AdLb; strechchede] and rechyd Ad; and rechhip Lb; and recchede N |
| Hudson 31/51 | "pur"] om. NAdLb |
| Hudson 31/69 | in]] elIes in N6AdLb |
| Hudson 31/91-92 | any oppur] any suche 6AdLb |
| Hudson 31/103 | obeschede] obeischep N5AdLb |

It is not possible though that N6 stand in direct relation to AdLb, since they contain variants and omissions not found in AdLb (for example, N omits a whole phrase, Hudson 99-101, but it appears in both Ad and Lb, so that N could certainly not have been the copy-text). In addition AdLb share a number of errors and readings not found in N5, or indeed in any of the other manuscripts:

| Hudson 31/25 | No Latin quotation; Latin supplied with additional translation in AdLb |
| Hudson 31/34 | callyd] clyp AdLb |
| Hudson 31/67 | herof wolehit sewe] herof it is wel schewed Lb, hereof wel it schewyt Ad |

Both Lb and Ad consistently use the word "culuor" instead of the Wycliffite "dowue".
To summarise the argument in this section: for this sermon at least, neither Lb nor Ad is the copy-text of the other, but each is an independent copy of a common exemplar and probably at some remove from the original. Comparison with the Wycliffite versions shows that Lb and Ad are textually very close, and that they are probably in some kind of indirect relation to the copy of the sermon in manuscripts N and $\partial$. It is possible to argue the existence of a common exemplar of AdLb and also an antecedent of that common exemplar, but this is as far as one can go.
Anne Hudson, English Wycliffite Sermons, Vol. I (Oxford, 1983) pp. 350-354. The compiler of the AdLb collection has also incorporated Biblical translations from the Set I Wycliffite Sunday gospel series into the gospel lections which preface the sermons in AdLb. Sermon VI is the only example of the borrowing of an entire sermon from the Wycliffite series. The relationship of the AdLb versions of the Biblical translations to the Wycliffite source is discussed in the Notes to the individual sermons.


Hudson 1983:109, fn. 36.

All the spaces for initial letters are filled in, and Dr Ian Doyle, in a private letter, has said that he considers the hand of Ad to be more handsome than that of Lb, which is a plainer production.

See Hudson 1983:188, particularly her remark that "the scribes' errors of the Wycliffite MSS are apparently inadvertent, resulting from the mechanical problems of copying a long text or from a failure to take in more than the words immediately in question."


For a discussion of sermon form see Grisdale 1939: xiii-xviii; Ross 1960: xlili-xlv; Spencer 1982: 189-325. And see also the comments in the Notes to the sermons.

Although Lb lacks the first two and a half sermons, and Ad is only complete up to Sermon XII, they are both clearly dependent on a common exemplar in which this collection had already been assembled. Both for example share the "crass mistake" (Hudson) of describing the sermon for the Sunday within the octave of the Epiphany as for the fifth Sunday in Advent.


See Hudson 1983: 92-94. In a private letter, Anne Hudson has confirmed this conclusion.
The Language of Ad and Lb

Ad and Lb are written in two quite separate dialects and there is no suggestion in the presentation of the following data that either is copying dialect features from the other. Nevertheless they are considered here together for several reasons. Both manuscripts are textually close and also close in date; it is therefore reasonable to suppose that they might share certain linguistic characteristics, and in fact both Ad and Lb are from the same broad Southeast-Midland area, although within that area they belong to discrete zones. They also contain dialect features which point to an underlying version or versions of the text, thus providing information relevant to the relationship of the two manuscripts and to the historical background of these sermons, copies of which must have circulated in Norfolk, or have been copied by a Norfolk scribe.

The criteria of Moore, Meech and Whitehall\(^1\) are usually taken as a point of reference when investigating the language of Middle English manuscripts, and although the methodology and scope of their research have been superseded,\(^2\) their evidence is still useful, at least for a broad localisation of texts.\(^3\) The following of their criteria have been used for an initial placing of Ad and Lb:

1. Reflex of OE \(\text{a}\):

   Ad throughout has Southern \(\text{o}\) forms: \textit{more} Ad II/171; \textit{bothe} Ad XII/14.

   Lb has Southern \(\text{o}\) forms: \textit{more} Lb III/123; \textit{hool} Lb XXII/72. There are two apparent instances of Northern \(\text{a}\):
ma Lb V/63 (beside more usual moo Lb V/149), and sapfast Lb X/203.

2. The occurrence of sal, suld(e), sold(e) for shal, sholde: 
Ad has no Northern s forms: schal Ad V/55; schuld Ad V/155. 
Lb has no Northern s forms: schal Lb IV/94; schulde Lb IV/145. But Lb also has sporadic x- spellings from the beginning of the collection (i.e. Sermon III) up to and including Sermon XIII, e.g. xuldyn VI/126. Thereafter (i.e. Sermons XIV to XXIII) such spellings do not occur. Since they are not a consistent feature of the scribe's orthography, they are probably relict from an earlier version of the text (see further below, Xal and its Congeners in Lb).

3. OE ð followed by m/n written a or o: 
Ad has some West Midland o forms: honde Ad X/43; hondys Ad X/55, beside more usual a: man Ad I/44; man Ad IX/113. 
Lb has no West Midland o forms: man Lb III/76; man Lb XIV/110.

4. The occurrence of hem for them, and her/har/hor for their: 
Ad has Southern hem throughout. Southern her(e) forms predominate, but there are a few examples of Northern be(y)re. Since p/th forms for the pronouns are not known further south than southern Lincolnshire before about 1430, as far as is known, this use of Northern beyre as a minority form in a text which is probably of East Anglian origin (see further below) suggests a date somewhere between the mid-1430s and the later 1470s, which is supported by the paleographical evidence.

Lb throughout has Southern hem and her(e).
5. The reflex of OE \( \text{i} \) and \( \text{o} \) retained as front round vowel:
In Ad OE \( \text{i} \) is usually unrounded and written \( \text{y} \): fyre
Ad X/195; synne Ad XII/32. There are some examples of
the Southern front rounded vowel: sustyr Ad IX 50 (but see
Oakden 1930:18 and Jordan 1974: 36 Rem.2; the form is from
OE swuster rather than ON systir). There are numerous
examples of Kentish \( \text{e} \): besye Ad IX/187; senne Ad XII/29;
feer Ad XII/156.
Lb has more definite examples than Ad of the Southern front
rounded vowel: kus, kusside Lb XXIII/104, 106; furpe
Lb IX/142. OE \( \text{i} \) is usually unrounded and written as \( \text{y} \)
or, less frequently, \( \text{i} \): synnys Lb XVI/67; hil Lb IV/95.
There are some examples of Kentish \( \text{e} \): Besily Lb VIII/111;
beried Lb XVI/102.

6. Occurrence of Northern -(e)s forms in 3 sg.pr.indic.:
Ad invariably has Southern -\( \text{th} \) forms (usually -\( \text{yth} \),
e.g. puttyth Ad IV/69). Besides less frequent -\( \text{ith} \), -\( \text{ip} \),
-\( \text{yb} \) and -\( \text{eth} \), Ad has a large number of idiosyncratic spellings
of this inflection, which reflect the manuscript's East
Anglian colouring, and which may be either scribal or
representative of an anterior dialect. These spellings are:
-\( \text{yth} \) e.g. ledyth Ad IV/189; -\( \text{yt} \) e.g. spekyt Ad IV/29; -\( \text{yt} \)
e.g. etyth Ad IV/48; -\( \text{ist} \) e.g. cryist Ad IV/11. Ad also
has a few examples of uninflected 3 sg.pr. forms e.g. plyyth
Ad IX/178; byt Ad X/119. These may be East Anglian since
they are a feature of the Norwich Pageants (Davis 1970:xxxix)
Lb invariably has Southern -\( \text{th} \) forms, either -\( \text{ip} \) e.g. owip
Lb XV/38 or \( \text{yb} \) e.g. tellyp Lb XV/55 (and less frequently -\( \text{ep} \)
e.g. signyfiep Lb XV/88). There are three examples of the
East Anglian use of final t for th: criet Lb IV/11; owit Lb VII/45; witnessit Lb XVIII/33.

7. Present indicative plural - occurrence of -ep, -eth:
The usual form in Ad is Midland -(y/e)n: doon Ad II/56; brekyn Ad XI/68. Common also is Midland -e: owe Ad IV/24 and 41. There are a few Southern -t(h) forms: beyth Ad IV/124; beth Ad IV/169; holdyxt Ad I/41; schynyxt Ad II/42; cumburyt Ad V/35. These forms reflect the variation which is characteristic of 3 sg.pr. forms (see 6 above).

Lb regularly has Midland -(y/e)n forms: wenden Lb III/106: clateryn Lb X/86.

8. Initial v for OE initial f:
Voicing of f to v is characteristic of very Southern texts; there are no examples in either Ad or Lb. However there are some reverse spellings (f for v) in words of French origin e.g. fowchesaf Ad/fouchesafe Lb IV/25.

9. Occurrence of -and, -end forms of present participle:
Neither Ad nor Lb has any examples of either Northern -and or Midland -end. The form of the present participle is -yng in Ad (with two examples of -eng(e)), and -yng(e) in Lb (with less frequent -ing(e)): castyng(e) AdLb IV/59; profuryng Ad XII/48; hauynge Lb XIX/129.

Other useful points of interest to note are:

(i) The present plural indicative of the verb "to be" is always Southern be(n) in Lb, never Northern are: Lb IX/203; Lb XV/90. Ad commonly has Southern be(n), but there is one example of the Northern form: aren Ad II/89.
(ii) The strong past participle occurs with and without the Northern -n ending in both Ad and Lb: vndirstonde Ad VIII/220; born Ad IX/132; vndirstondyn Lb III/160; vndirstonde Lb XIII/184; sowe Lb XIV/197.

(iii) The retention of the OE ge- prefix of the past participle, which is a Southern feature throughout the Middle English period, is found four times in Ad: iwretyn Ad I/102; ischewyd Ad VII/67; ywretyn Ad VIII/194; yboren Ad IX/193. There are no occurrences in Lb.

The evidence of 1, 2, 4, 6 and 9 above all point to a Southern provenance for both Ad and Lb; the area south of the Thames is probably excluded by 8, and the Midlands is suggested by the evidence of 7. The West Midlands is ruled out by the evidence of 3; the (originally) Kentish forms with e in 5 are found over a large part of the Southeast-Midland area (Jordan §40). They might also, in the light of other evidence, be taken as East Anglian writing of e for i (see Davis 1954: 124). The above data therefore point to a SEML provenance for both Ad and Lb.

The East Anglian forms mentioned above are ignored for the moment; their sporadic appearance in Lb does not indicate scribal usage, and their appearance in both Ad and Lb needs to be explored in more detail.

A Southeast-Midland provenance for both Ad and Lb is supported by the further research into Middle English dialects which was inaugurated by Professor McIntosh and Professor Samuels, and which is currently in progress at the University of Edinburgh under the direction of Professor Samuels and Michael Benskin.6
Although the Atlas of Later Middle English Dialects has not yet been published Michael Benskin has undertaken to localise Ad and Lb more precisely on the basis of a more detailed examination of the orthography of the two scribes. He considers the dialect of Ad to be from East Cambridgeshire or (less plausibly) from West Suffolk. Michael Benskin and Dr Laing have localised Lb in "the extreme south of Cambridgeshire", or possibly from North Hertfordshire or Northwest Essex. They assume that \textit{xal} and its congeners (see above, 2) are relict from an exemplar in a dialect from further east, probably Norfolk. The probable localisation of the two manuscripts is indicated on the map overleaf, which is reproduced from information supplied by Michael Benskin. He also considers that the dialect of Ad represents "positively local usage" and not "colourless (semi-standardised) language", whereas that of Lb is "rather colourless", in other words, that it is close to the incipient Standard of the fifteenth century.

The maps reproduced in an article by M.L. Samuels in 1963 are simplified representations of the complex evidence amassed by the Middle English Dialect Project. They offer selective criteria for Southern England and the South Midlands which corroborate the findings of Moore, Meech and Whitehall and in some cases suggest a more precise localisation:

Map 1 (p. 82) "they"

Ad's usual form is \textit{bey}, which is widespread in the Central Midlands, South and Essex. The other forms, \textit{they, bey} and \textit{thei}, are found in Norfolk and Suffolk, London and large areas of the Central Midlands and the South. The lack of \textit{h} forms suggests
the Central and North Midlands, but Ad is a late text. Lb's overwhelming preference is for be, found in Norfolk and Suffolk and the central South Midlands. There is one example of be (Essex, Kent, Central Midlands) and one of pai (not recorded on Samuels' map).

Map 2 (p.82) "though"

There are no examples in Ad. Lb's forms are pou and pou. The latter form is not recorded on Samuels' map, but is perhaps to be regarded as a variant of the former, with confusion arising from scribal awareness of variation between -t and stght in words derived from OE -ht (see further below, Xal and its Congeners in Lb). The form pou is found in the extreme South and also in the West Midlands, areas which have been ruled out as localisations for Lb, but it is also found in the Central and North Midlands.

Map 4 (p. 86) "such"

Ad's predominant form is sweche, which is characteristic of Suffolk. Ad also has a few examples of swyche, which is not recorded on Samuels' map, but which is a characteristic fifteenth century eastern spelling. See Beadle 1977:70, citing Kihlbohm 1926:25.

Lb's form is consistently such(e). Given the otherwise South-east Midland character of Lb's dialect, this form is found within that area in East Essex and the Home Counties.

Map 5 (p.86) "much"

Ad's usual form is moche (Central Midland, South, Kent, but also
North Essex), but Ad also records mechel, mochyl and meche. Meche is found in Suffolk, while the forms with 1 are characteristic of Lincolnshire and Norfolk. Lb's form is consistently moche (widespread in the South and West, but also in Essex).

Map 6 (p. 90) "any"

Ad's usual form is any, with sporadic instances of any and eny. The former is characteristic of the Central Midland, including Norfolk and Suffolk. Any is Northern and Central Midland; eny is Southern. Lb's usual form is any (rarely eastern ony), which is widespread over the South Midland area, although not typical of Kent or Essex.

Map 7 (p.90) "self"

Ad's usual form is self(e), typical of the Southeast but also of Norfolk. Lb's usual form, like Ad's, is self, but it also records silf as a minority form, suggesting parts of Cambridgeshire and Suffolk.

Map 9 (p. 92) "given"

Ad's zouen and zouyn narrow the possible localisations to the shaded area of Samuels' map, in other words, the north part of the Southeast-Midland area. Lb's form is zouyn, again restricted to the shaded area of Samuels' map, particularly Norfolk, Suffolk, Cambridgeshire and Essex.
Map 10 (p. 92) "saw"

Ad's saw(e) is found in the South, but also in the Central Midland and in Norfolk. 
Lb's sau3 (with occasional saw) is found chiefly in the Central Midland area.

The evidence offered by Map 4 for Ad's swech/swyche is a strong indication of an East Anglian provenance for Ad, confirmed in a letter by Michael Benskin, and this is reinforced by the evidence of Map 9 for sgwen. The data suggest a placing in the south of that area, Suffolk and not Norfolk, and the few Northern forms (see Map 5 for mechel, mocel) can perhaps be explained as belonging to the language of an underlying version of the text. Ad's claims to East Anglian provenance deserve closer consideration, since the evidence offered by Samuels' 1963 maps is necessarily incomplete.

The evidence for Lb points to an area further south, although the London area is ruled out by the evidence of Map 9 for sgouyn. Michael Benskin's localisation of the manuscript in South Cambridgeshire or North Essex accords with the above data. A Comparison of Ad, Lb and Samuels' Type III (Chaucer) and Type IV (15th century Standard) is a useful way of showing the similarities and differences between the two manuscripts and the incipient standard language of the London and Central Midland area:
Sketch Map of Dialectal Provenance of Ad and Lb

Scale: 10m.:1"
Both Ad and Lb were written in the second quarter of the fifteenth century, in areas not far from London, yet neither conforms to the Chancery Standard. Lb is closer to that Standard than Ad ("not", "such"), but neither manuscript shows the penetration of Northern th forms in the oblique cases of the 3rd person plural pronoun which entered the Standard via the Central Midlands dialects, although they appear as minority forms in Ad (the more northerly text). So far the most general and consistent features of both manuscripts have been considered for localisation, but it has been pointed out that Ad and Lb have a number of idiosyncratic spellings; these are consistent enough in Ad to suggest strongly that the manuscript has an East Anglian provenance (and I would tentatively suggest that it be placed in West Suffolk rather than East Cambridgeshire) and therefore that
it deserves closer consideration as an East Anglian production. But I would like first to test the hypothesis that an East Anglian manuscript, probably from Norfolk, was either the immediate or anterior exemplar of Lb.

Xal and its Congeners in Lb

Recently a number of studies of the East Anglian dialect have appeared, providing valuable information about individual scribal practices. Their conclusions are conveniently brought together and summarised in Richard Beadle's study of the East Anglian drama, in which he examines a number of primary and secondary features of localised texts from East Anglia, and assesses their validity as criteria for judging the provenance of texts supposed to have been copied in Norfolk or Suffolk. Beadle identifies four main features which occur commonly in East Anglian texts written in the later fourteenth and fifteenth centuries, and which he holds to be unambiguously East Anglian, in other words the use of one, some, or all of these features points to a Norfolk or Suffolk text. However, Lb does not use these features consistently; rather, they indicate a previous exemplar or exemplars. The features are: x for sh in "shall", "should"; gw, gu or w for initial wh; t or th where "-ght" is now written; t for th in 3rd sg. pres. ind. inflection. The most arresting and noticeable of these spellings is that of x for sh in "shall", "should"; the appearance of this feature in Lb has already been noted above. But the x spellings do not appear at all in the later part of Lb (Sermons XIV to XXIII), thus giving grounds for the hypothesis that Lb was copied from two
different exemplars, one (for Sermons I-XIII) in which the x spellings were present and another (Sermons XIV-XXIII) in another dialect which did not have those spellings. This is not impossible, but neither is it very probable;¹⁹ I would now like to examine Lb's practices in the light of Beadle's criteria to see if a pattern emerges which would support Michael Benskin's contention that an East Anglian exemplar appears in the stemma of Lb, and I hope to show that this exemplar lies behind all of the text and not just the first part, as the occurrence of the x spellings might suggest.

1. Xal, xulde for "shall", "should"
The spelling x for sh or sch in "shall" and "should" is highly characteristic of East Anglian texts (Beadle 1977: 51). The x forms are first recorded in 1389 (Beadle 1977: 50); since Lb was copied around 1425-50, the transmission history of the text might extend over as much as sixty years.²⁰ The following table shows the frequency of x spellings in Lb, from their first appearance (in Sermon III, which is where the imperfect copy of Lb begins) to their last appearance (in Sermon XIII):

<table>
<thead>
<tr>
<th>Sermon</th>
<th>x</th>
<th>sch</th>
<th>percentage of x forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>4</td>
<td>5</td>
<td>45%</td>
</tr>
<tr>
<td>IV</td>
<td>0</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>4</td>
<td>15</td>
<td>21%</td>
</tr>
<tr>
<td>VI</td>
<td>6</td>
<td>23</td>
<td>20%</td>
</tr>
<tr>
<td>VII</td>
<td>2</td>
<td>20</td>
<td>9%</td>
</tr>
<tr>
<td>VIII</td>
<td>1</td>
<td>24</td>
<td>4%</td>
</tr>
<tr>
<td>IX</td>
<td>0</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>2</td>
<td>15</td>
<td>11%</td>
</tr>
<tr>
<td>XI</td>
<td>1</td>
<td>13</td>
<td>7%</td>
</tr>
<tr>
<td>XII</td>
<td>4</td>
<td>26</td>
<td>13%</td>
</tr>
<tr>
<td>XIII</td>
<td>1</td>
<td>23</td>
<td>4%</td>
</tr>
</tbody>
</table>

It is clear from the above table that the percentage of x
spellings gradually decreases, until they disappear altogether in the later part of the text. Since these spellings would have been regarded in the early fifteenth century as positively local usage (Beadle 1977:50), the Lb scribe's approach suggests that s/he was copying from a Norfolk exemplar but making a conscious effort to purge the text of grosser provincialisms.21

X forms might be expected to appear in Ad, which stands in close textual relationship to Lb, but they do not. On the other hand, they are a feature of texts which scribes do try to eradicate.

2. Q/w for wh-
The writing of initial wh as gw, qu, gwh or gh was recognised in the fifteenth century as a characteristic Norfolk provincialism (Beadle 1977: 52). It is highly likely that q spellings were present in an earlier stratum of the AdLb series, since there are two examples in Ad (gwom Ad II/98 and gwat Ad IV/9). These two exceptions point to deliberate avoidance of a Norfolk idiosyncracy; the Lb scribe seems to have been successful in getting rid of them altogether. However, Beadle also notes (1977: 54) that w alone, or a mixture of w and wh, for initial wh is a typical East Anglian feature, and also one which a scribe would find difficult to avoid, since if the scribe's usual form were wh the eye would not perceive initial w as a provincial form in the same way as q. The preferred form in Lb is overwhelmingly wh, but there are sporadic instances of initial w where wh would be usual, and these occur throughout the series, and not just in those sermons which have the x spellings. There are also several back spellings: wheryn Lb IV/13; whe Lb V/100 and IX/26; where (= "were") Lb XV/100; whomman Lb XVII/65. Two spellings
indicate scribal afterthought: which Lb IX/122 and whihche Lb XI/36. There is one instructive correction: which Lb X/32, and "who" is spelt ho(o) twice: Lb XIII/31 and XVII/3.

Although it is usual to find East Anglian texts with a mixture of w and wh for initial "wh", and with reverse spellings (Beadle 1977: 53-54), it would not be true to say that Lb has a mixture; rather, wh is the predominant form, and the instances of w alone are rare (one per sermon, often none; at the most three). The correction which, and the forms which and whiche, suggest that the scribe was copying from an East Anglian exemplar and that s/he was keen to avoid dialect spellings, even when the form concerned was not particularly arresting.

3. The use of t, th for OE -ht

Beadle conclusively argues that spellings of the rite/brout/caut type are typical of East Anglia, and that reverse spellings, whereby 3 or gh appear in words in which they never had a place, characterise East Anglian writings of the fifteenth century (Beadle 1977: 57). There are seven examples in Lb of spellings with t e.g. brout Lb XII/7; five examples of 3th e.g. r13th Lb XV/33; five examples of t3 e.g. rit3wis Lb VII/42; and twelve examples of reverse spellings e.g. dispi3t Lb XIV/75. Like the w/wh variation above, these spellings are distributed fairly evenly throughout the text but they are by no means the norm. The typically East Anglian variants of OE -ht constitute roughly 15% of the total number of instances in which usual 3t or gh might be supposed to appear.

4. The use of final t for "th" in 3rd sg. pres. ind.
Lb's usual form for the 3rd sg. pres. ind. inflection is *th*, but there are three examples of the *t* form, which is typically found in Norfolk, but appears in Suffolk also: *criet* Lb IV/11; *owit* Lb VII/45; *witnessit* Lb XVIII/33. Again, the usage is instructive; the tell-tale dialect forms indicate that such forms existed in the exemplar and that the scribe was consciously avoiding them.

There are unfortunately no East Anglian lexical items, but amongst Beadle's secondary features may be noted: *wharto* Lb XIV/99 (Beadle 1977: 71-72; Norfolk rather than Suffolk); *w* for consonantal "v" in *wawys* Lb XI/5, *Voo* "Woe" Lb XXI/108 and possibly *wyne3erd* Lb XIII/162 (Beadle 1977: 72-73).

The above evidence points to a single East Anglian exemplar, probably from Norfolk, underlying the copy of the sermons in Lb.

**East Anglian Characteristics in Ad**

Since the scribe of Lb perpetuates Norfolk dialect features already present in a version of the text underlying his own, it might be supposed that Ad, which is not a Norfolk production, would also show traces of Norfolk dialect because it stands in close textual relationship to Lb, and therefore the Norfolk exemplar would also appear in its stemma. The situation with Ad though is not as clear-cut as with Lb; Ad has been localised in East Cambridgeshire or possibly West Suffolk, an area close to Norfolk, so that East Anglian forms in Ad might well be part of the scribe's own linguistic preferences and not due to the language of the exemplar. In other words, it is more difficult
with Ad to sort out two (or more) layers of dialect, although it should be possible, since Beadle discriminates carefully between Norfolk and Suffolk where such evidence exists. Ad records no x forms for "shall", "should", but consistently uses sch (and ssch once, sschul Ad XII/180). However, falsche "false" (Ad XI/194) and falsche with -che cancelled (Ad XII/48) look like hypercorrect forms, with the scribe writing sch for s because s/he is aware of variation between the two forms in "shall"/"should". Forms with s rather than sh (e.g. sal) are an obvious Northern dialect feature\(^{22}\) which s/he may be trying to eradicate; the two instances of falsche may represent hypercorrections. However, it would not do to base an argument on two idiosyncratic forms. Ad's treatment of initial "sh" does not appear to betray an underlying Norfolk text. Initial "wh" appears as both wh and w in Ad, but the percentage of w forms is about 30% which is considerably higher than in Lb. There are two g forms: gwom Ad II/98 and qwat Ad IV/9, and as I argued above these two exceptions are instructive, pointing to scribal avoidance of obvious Norfolk spelling habits. Ad's treatment of OE -ht is characteristic of fifteenth century East Anglian texts, in that there are a large number of reverse spellings e.g. ly3f Ad II/100, beside a number which are regularly spelt with t (e.g. browt), 3th (e.g. ry3th), and also 3t and 3p. "Not" is frequently spelt now3t. The most idiosyncratic of all Ad's practices is the enormous variety in the 3 sg.pr.ind. inflection, which is often spelt -yt and -y3th, beside more usual -ep, -yp, -y3th or -ith. The t and 3th are found throughout East Anglia and not just in Norfolk. The evidence points to Ad as an East Anglian production, from Suffolk rather than Norfolk (since g forms have
been consciously eliminated), with the evidence of *qwat* and *qwom* suggesting an anterior Norfolk exemplar.

Both Ad and Lb contain dialect features whose presence has been noted in other East Anglian texts. Some of these features are consistent, the most notable being the frequent writing of *e* for *i*, e.g. *hepe* ("hip") Ad I/30; *hed* ("hid") Lb XIV/44; *wete* ("wit") Ad VIII/85; *pety* ("pity") Lb XVII/200 (Seymour 1968: 166; Lucas 1972: 342-343; Davis 1959: 99). Another such feature is Lb's preference for *word* ("world") (Davis 1954: 133; Seymour 1968: 167) and the form *knowlech* ("knowledge") (Lucas 1972: 332; Jordan § 180). It is worth stating that these and the following features can all be paralleled in texts written outside East Anglia, and taken individually do not prove East Anglian provenance or even the presence of an East Anglian exemplar in the stemma, although when considered in conjunction with other features they reinforce the East Anglian colouring of both texts. Notable sporadic features are:

1. the very occasional writing of *on* for *un*: *onnebe* Ad II/45; *onto* Ad IV/184; *onbynde* Lb V/213; *ondirstondynge* Lb XIX/86 (Seymour 1968: 167)

2. the rare appearance of the reduced form of "have": *wold* "a" bow3 Ad III/172; *mighte a killede* AdLb VII/220 (Seymour 1968: 167)

3. a few instances of *o* for *e*: *ouel* "evil" Lb XVIII/87; *woke* "week" AdLb V/200 (the form of this word is often found outside East Anglia). Lb also has some back spellings: *meueb* "moves" Lb VI/141; *beheu(er)eb*
"behoves" Lb VII/259 (Seymour 1968: 170; Jordan § 36 Rem. 2, where it is cited as a Northern form)

4. variation between th and d/t: wepthe "wept" Ad VIII/132; is lykenyth Ad X/165; hap suffrip Lb XXII/135; beholthe "behold" Ad II/163. This feature is commoner in Ad than in Lb. (Seymour 1968: 167)

5. the writing of e for a, and back spellings where a appears for e: trambyl Ad II/67; make "meek" Lb IV/96; enentischide Lb XXII/15 ladip "leads" Lb XXII/144 (Jordan § 276, citing Davis 1949: 18-24)

6. loss of l in schalt; schat Ad I/27, Ad VII/70 (Samuels and Smith 1981:299)

7. Ad has a fondness for the determiner in -n before consonants e.g. myne cosynes Ad VIII/66 (Lucas 1973:346)

These sporadic forms are extremely difficult to interpret; the writing of e for i in both Ad and Lb is the only fairly consistent feature, and this is found outside East Anglia. The above evidence supports Michael Benskin's statement that a Norfolk exemplar lies behind Lb; more tenuous evidence suggests that the same is true of Ad, as might be expected from their textual closeness. The sermon series witnessed in Ad/Lb must have existed in a copy in Norfolk, or was copied at some point by a Norfolk scribe, probably in the first quarter of the fifteenth century, which adds to our knowledge of the circulation of derivatives of the Wycliffite cycle.23


3 For the early part of this section I am indebted to Dr S. Powell for the approach suggested in her unpublished PhD thesis (London, 1980).


5 Beadle 1977: 74-75.

6 See McIntosh 1956 and 1963; Samuels 1963.

7 One exception to this is the map for "church" which is reproduced in Charles Jones, An Introduction to Middle English (London, 1972), Map 1.

8 Private communication from Michael Benskin, 15.11.79.

9 Private communication from Michael Benskin, 18.8.78.

10 Private communication from Michael Benskin, 28.9.79.

11 Private communication from Michael Benskin, 13.6.78.


13 "The such variants limit the area of origin to Norfolk, N. Suffolk, E. Cambs, and parts of Essex"; letter of 28.9.79.

14 Samuels 1963: 89.

15 See Samuels 1963: 89.


18 I do not discuss the phonetic significance of written features, but consider them only as written forms. Clearly some written characteristics indicate a change in pronunciation, others represent only orthographic variation, and others yet are more doubtful cases.

19 The probability might increase if the Ad series ended with Sermon XII, but since it ends with XII the situation is not particularly neat. As far as concerns the material borrowed from the Wycliffite cycle, there seems to be no difference of relationship between those sermons shared by Ad and Lb, and those which appear in only Lb.

20 This would be compatible with the borrowing of the Wycliffite material; see Hudson 1983: 201 for the probable date of composition of the Wycliffite cycle.

21 Lucas notes John Capgrave of Lynn's total avoidance of x spellings, and interprets this as a desire to correct obvious dialect features (Lucas 1973: 331, 352).

22 The forms sal and sulde are characteristically northern. See MED, Plan and Bibliography Map 3, "sal/shal", p.9, but Beadle notes the use of s forms in early East Anglian texts, and in
late fourteenth century Norfolk texts (Beadle 1977: 49-50).

A Comparison of the Treatment of Nicholas de Aquevilla as a Source in AdLb and the HR Sermon Collection.

As has already been noted, the sermons of Nicholas de Aquevilla are one of the main sources used by the compiler of the AdLb collection; they are also used, though to a lesser extent by the compiler of the sermons in MS Bodley 806. These translations are quite independent of each other. Nicholas evidently enjoyed a popularity as source material for fifteenth-century sermons which far exceeds the relative obscurity into which he has not surprisingly now sunk, for he also furnishes the source for three sermons in the so-called HR collection. Since both HR and AdLb draw on virtually the same material in Nicholas, it is necessary to establish whether or not there is a link between the two collections. Do they represent independent translations? The HR collection is a fifteenth-century revision of fifty-seven sermons from Mirk's Festal, supplemented by thirty additional sermons from other sources. The collection is preserved most completely in two manuscripts, British Library MS Harley 2247 (H) and British Library MS Royal 18 B XXV (R), but some of the sermons are also found in other related manuscripts: Cambridge University Library MS Gg.vi.16 (C), Gloucester Cathedral Library MS 22 (G), Bodleian Library MS e Musaeo 180 (B), Durham University Library MS Cosin V.IV.3 (D) and Lincoln Cathedral Library MS 50 (L). The three sermons in the HR collection which use Nicholas as their source are those for Septuagesima (Lb XIII), the second Sunday in Lent (Lb XVII) and the fourth Sunday in Lent (Lb XIX). Each of these three sermons is immediately preceded in the HR manuscripts by the equivalent Festal sermon; in other words, the basic Festal series is provided
with additional material for preaching on the same day. Although
the Festial was originally a lively and simple collection, essentially
populist in its aims, and plentifully supplied with entertaining exempla
and narraciones, the HR revision shows "a careful academic and social
upgrading of Mirk's text, which transforms a number of simple sermons
aimed at a poor parish congregation into a larger and more erudite
collection for a prosperous and educated audience". Given the purpose
of the HR revision it is not hard to see why Nicholas furnished a
useful source, despite his avowed contempt for the "trufas et fabulas,"
which form the staple for so much orthodox preaching; his sermons are
structurally complex, severely scriptural and make few concessions to a
congregation looking for entertainment. Nevertheless, the purposes of
the HR and AdLb compilers were very different; the latter, like the
compiler of Bodley 806, used Nicholas as a set of model sermons of
suitable austerity, into which Lollard material was inserted, whereas
the HR compiler takes over the Nicholas sermons wholesale with the aim
of producing a full and fairly scholarly collection, but with no
tendentious purpose whatsoever. Nicholas seems to have represented a
greater potential for suggestiveness and versatility than he is usually
given credit for.

Sermon for Septuagesima (HR I/6; Lb XIII)

The Latin sermon is considerably fuller than both vernacular sermons.
Both Lb and HR open with full and independent versions of the gospel
lection, unlike Nicholas' sermon. The HR compiler rounds off this
opening section with the comment "This is the literal sense of the
gospel of this day" (f. 34v), and then moves straight on to the allegorical
interpretations, whereas the Lb compiler typically treats the gospel
lection like a protheme, rounding it off with the reiteration of the
theme, "Simile est regnum celorum, etc." (f. 181). Both translators
only select part of Nicholas' long sermon, and their choice of material
is slightly different. The material which is common to both HR and Lb
is found in a continuous passage in H, fols. 34v-35, which follows on
immediately from the gospel translation. The Lb sermon begins the
allegorical exposition of the gospel text as Nicholas does, with the
division into three principals:

Nic f. 47  In isto evangelio quod prius, 3 possunt considerari: ...
1 quis est iste paterfamilias ... et quid est eius egressus
2 quid per istam vineam signatur
qui sunt operarii huius vinee
quid signatur hore in quibus operarii in vineam
introducuntur ...
3 quid est denarius ille diurnus qui singulis redditur.

Lb XIII/30-36
pre pingys mai ben schewyd at pis tyme of pis gospel.
še firste is, ho is pis good man pat wendyb forp, ledyp
or hirep werkmyn into his vyne3erd, and what is his
goynge forp. še secunde ping is, what is betokenyd bi
pis vyne3erd, and who ben pis werkmyn, and what bitokenyn
bes ouris pat bei weryn hirid in. še pridde ping is,
what is pat peny on be day pat ech of hem is Souyn.

MS Harley 2247 does not translate this threefold division, but chooses:
instead to refer briefly to the first part of the first principal, and
then proceeds directly to the first subdivision of the second principal:

H f. 34v
This gode husband and householder it is 'oure' souereyn
Lord allmyghti God pat enteryth into be vyne-yerd of
mannes soule by inward inspiracion of grace. But it is
to wit pat a vyne-yerd is called vj manere wise in
scripture and vndirstande more ßan bi mannes soule.

The sermon in H (and in the other copies, R and G) then goes on to
discuss each of the six types of vineyard in turn, following the categor-
ies that are given in Nicholas; this provides the HRG sermon with its structure, one which is much simpler, clearer and more symmetrical than the original. It is not my purpose here to give a complete outline of Nicholas' sermon, but it is one which makes use of elaborate divisions and subdivisions and the HRG compiler evidently had to comb it carefully in order to obtain just the material he wanted. Although Nicholas provides the basic structure and there are close similarities between the source and the translation, the HRG compiler, like the Lb translator, has felt free to make his own additions and insertions, primarily, it appears, with a view to emphasizing catechetical points, as for example in the following insertion which has no basis in Nicholas:

H f. 35 And as a vyne muste be vndirsett and knytte to rayles and roddes, pat it fall not to be grounde to be stroyed and trode vndir fote, right so must his vine, mannes soule, be knytt vnto [Criste with be] byndynge of Goddes 'x' commaundementes and be vndirsett with iij principalles, pat is to sey, feith, hope and charite, and pat closed aboute with be perfite pale of be xij articles of the feith, nayled with vij principall vertues contrary to be vij dedely synnes, and vndirpyyned with be dedis of mercy ...

As far as concerns the material shared by both HRG and Lb, generally speaking the Lb translation follows the same order as Nicholas (together with some expansions and additions), whereas the HRG compiler has a tendency to rearrange and transpose the original. This is best illustrated by quotation:

H f. 35 There is anopir vyne pat is pe vyne of Holy Chirche and of tru Cristen men which is called Goddes vyne, whereof Davuid pe prophete said to oure Lorde God þus, "Vineam de Egipto transustrali." "A, gode Lorde," quod Davuid, "þou haste remevid and take pe 'vyne' from Egipt", pat is to sey, from pe develles power, and made it pe vyne of Holy Chirch. God, oure souereyn Lorde, planted þis vyne of Holy
Chirch with his holy handes and plenteuously hath warid hit with [hys] sacred blode in his precious and paynefull passion. And þe laborou[r]s werkmen in þis vnne-herd be gode men and gode women pat se God by þeire verrey feyth and gode werkes, lyving after Goddes wyll and kepyng his preceptes.

Nic f. 48 Item alia est vinea que est vinea Domini, scilicet, militans ecclesia. De ista, Psalmo, Vineam de Egipto transstuli, et Ysaie .5., Vinea enim a Domini exercituum domus Israel est, viri Iuda, etc. Vinea ista est Sancta Mater Ecclesia, et dicitur Sancta Ecclesia vinea propter tria ... Operarij et cultores istiun vinea sunt domus Israel, id est, viri apostolici et contemplatiui, et videntes Dominum per veram fidel. et per veram contemplacionem, et viri Iuda, id est, actiui, seculares Dominum Deum confessantes et eum glorificantes. Iam vineam plantauit Dominus Iesus virga predicacionis et riguvit eam sanguine sue passionis et sepuit eam custodia angelorum et eam pavillauit consolacionibus divinis et celestibus desideriis et exemplis sanctorum et stercorauit eam multitudine beneficiorum et putauit eam falsa flagellarum. 11

Lb XIII/ 134-143 Also þer is anoþer vyn3erd, of oure [Lord] Iesu Crist, þat is, þe fi3tyng chircbe, þat alwai fi3typ a3ens þe deuyl, oure fleisch, and þe wold, and a3ens false lyueris þat dispise God. And of þis vynes3erd spekyþ þe Sauter, Vineam de Egipto transtuli, þat is, "þou ouerbare þe vynes3erd of Egipt ." And also Iisie ... Vinea enim Domini exercituum domus Israel est, þat is, "þe hous of Israel is þe vynes3erd of þe Lord of ostis." And þis vynes3erd is oure modir Holy Chircbe þat is þe congreccioun of trewe cristien men, þe þe lerndy or leywd; and for þe pingis it is clepid a vynes3erd ...

167-177 þe werkmen and þe tillierys of þis vynes3erd ben þe house-mene of Israel þat ben trewe feipful men þat seen God in beleue and be verri contemplacion; and also men of Iuda, þat is, actiui men - seculers þat knowyn God and glorifyen hym. þis vynes3erd plantyp Iesu Crist hymself wip þe word of prechynge and watirip it with þe blood of his passion, and heggip it aboute with kepyng of his holi auengis, and he parip it clene wip confort of heuencly desyris, with holy ensamplis of seintis, and dongyp it ful besly wip plente of beneficis and goode dedis, and deluyyp aboute þe rotis wip swete suffryng of penaunce.
Several comments may be made here about the differences between H and Lb's version of Nicholas in the above passages. Firstly, H is more selective than Lb, choosing to omit the section in Nic which is represented by the row of dots, and which is similarly indicated by a row of dots in Lb. The structural complexity of Nicholas and the Lambeth text is considerably simplified by getting rid of the subdivisions ("propter tria ..."), or at least by not mentioning the fact of them, while still using material in them. The allegorical interpretation of the labourers in the vineyard and the elaboration of the image of Christ planting the vine of Holy Church are transposed in H to good effect, rounding off the discussion of the second vine with an emphatic reminder to a lay congregation about the need for religious instruction, which is adapted from Nicholas' more specific address in order to suit the particular purpose of the HR compiler. The Lambeth text keeps fairly closely to the Latin throughout, although "Sancta Mater Ecclesia" is given a Lollard gloss, "bat is be congregacioun of trewe cristemen, be be lernyd or lewya", as is the "domus Israel", which in Nicholas is explained as the inhabitants of convents, but which in Lb appears as "trewe feipful men", a more tendentious phrase than H's "gode men and gode women". Caution is needed when discussing the use of Lollard sect vocabulary though, since it is highly unlikely that H's use of the phrase "tru Cristen men" has any Lollard significance. Yet it is intriguing that both versions use the phrase, and at exactly the same point in the text; however, it is not possible that either copied from the other, for each contains material not found in the other. Thus, Lb cannot have derived lines 41-56 from H, which has no equivalent, and both versions diverge quite markedly from about half-way through the HR
sermon, from the point where the passage quoted above from H stops. This is the justification for saying that both are independent translations of Nicholas.

**Sermon for Second Sunday in Lent (HR 1/13; Lb XVII)**

As in the sermon discussed above, both versions begin with full, independent, gospel translations. Again, as in the sermon above and also in that for the fourth Sunday in Lent, the HR compiler ends this opening section with the words "This is the literal sense of the gospel of this day" (a formula which is used in other sermons in the collection which are not derived from Nicholas). Nicholas begins his sermon as usual with the division of the theme into three principals:

> In isto evangelio. 3. possunt considerari. Primum est quid per istam mulierem signatur que egressa est a finibus Tyri et Sidonis que Chanaana appellatur... 2. est que est eius filia que a demonio vexatur. 3. est vide re quomodo filia ista a demonio liberatur.

**Nic f.59v**

Although the sermon as it stands in HR does not have a corresponding section but proceeds straight to the allegorical interpretation, an equivalent passage does occur in the C text, which Powell states to be the earliest version, and which can be set against the Lb translation:

> In this gospel iiij thyngis be considerde and to vndurstonde. Ffirse, qwhat signyffiete by this woman off Canonee. The secunde, qwhat vndurstonde by hyr dogh3tur yat was waxed with a dule. And the iiijde, howe this dogh3tur was delivyrde ffrom the dule.

**C, f.56**
We mai speke of þe þingys þat ben touchyd in þis gospel. 

þe firste is what is betoknyd be þis woman þat was went forp of þe costis of Tire and Sydon, þat was clepid Chanane. þe secunde, who was hir dou3tyr þat was trauasyled wip a fend. þe þridde, hou sche was deluyerid of þe deuyl.

Lb XVII/20-24

However, after this passage the Cambridge text then continues as the other manuscripts, whereas the Lambeth sermon treats Nicholas rather differently and shows a greater dependence on the actual words of the source and the order in which they appear than the HR manuscripts which make freer use of the Latin sermon, which "is readily rearranged to suit the requirements of the translator".14

It would be helpful at this point to summarise briefly the contents of the two versions to show their differences, and then to look more closely at one or two examples of their translations. In the HR version "the woman of Canaan is interpreted as the sinful soul which must leave sin for three reasons. Her daughter is a conscience in deadly sin which may be healed by three modes of behaviour. The last of these is meekness, which is elaborated by subdivision into the three rewards of meekness, which is taken from the Fasciculus Morum".15 In the Lambeth text the woman of Canaan is the sinful soul who must leave sin for four reasons. Tyre and Sidon are interpreted as 'anguish' and 'hunting' respectively. The devil hunts the sinful soul with five instruments; therefore "euery wijs man and woman" should leave "alle occasiouns of synne" (Lb f. 198v). It is instructive to compare the selection processes of two separate translators of the same material; both make use of Nicholas, but it is clear from even the bare outlines above that each has been attracted by different aspects in the source. The only shared material is at the beginning of each sermon where the reasons
are given for leaving sin, and even then the HR compiler omits one of Nicholas' four reasons ("diaboli oppressionem et affliccionem" Nic f. 59v), simply subsuming it under the first subdivision: "as ofte as man synneth, so oft he dothe omage to pe devell" (H f. 64). It looks as though one reason why the HR compiler has selected material from Nicholas' second and third principals is that he does not wish to dwell on sin and the devil (Nicholas' first principal), but rather to emphasise to his audience the virtues whereby they may be made clean from sin. The addition of material from the Fasciculus Morum on meekness makes clear that his overall aim, as in the Septuagesima sermon, is basically pastoral. Helen Spencer, in a discussion on the way in which instruction was promulgated in sermons, notes how pastoral material is distributed from week to week in a collection in MS Sidney Sussex 74 and MS Bodley 95; as perhaps might be expected, the sermon for Lent 2 is expanded with commentary on humility. Although the Sidney Sussex and Bodley MSS contain an unusually large amount of pastoral teaching, such instruction is found in other collections, and it is interesting to see the same thing happening in the HR series, albeit to a lesser degree. In contrast, the Lb sermon is not informed by the same pastoral concern, and this is reflected by the translator's concentration on the material in Nicholas' first principal. Since he omits the second and third main divisions, there seems to be a somewhat unbalanced insistence on "stynkyng synne" and the extended image of the devil as a hunter (Lb XVII/108-185), but the proto-Lollard compiler was probably drawn to the material in Nicholas because of the opportunity it offered to attack false preachers, although it should be said that criticism of the friars, for example, is found in perfectly orthodox contexts:
Nic f. 60v  cornua diaboli possunt dici predictores trufas et fabulas predicantes, et blandimentes in predicationibus suis et querentes ab hominibus gloriam. Adulatores et tales predicatorum ipsi lactant homines lacto adulacionis ...

Lb 127-130  Also be fend, pat is pis hunter, heb horns, and pei ben glosers and flaterers pat glosyn pe peple wyp trifies and fablis and lesyngis, pe whiche desceyuyb pe peple wip glosyne. And alle suche 3euny men to souke melk of glosynege ...

There are a few other such references in both Nicholas and Lb, whereas the HR compiler has bypassed altogether any adverse comments on abuses within the church or on the dangers of evil preachers.

As has already been mentioned, it is only the first part of the allegorical exposition which is shared by HR and Lb, and the question arises as to whether either has made direct use of the other for any part. The fact that Lb, following Nicholas, subdivides the first principal into four, where the HR compiler has only three, rules out the possibility that Lb used HR (or the related manuscripts); nor is it likely that HR derived its material from Lb, as may be seen by comparing the following:

Nic f. 60  Et ideo dicit Ieremia, Trenorum.3°, Ego "vir" videns paupertatem meam, etc. In .4°., propter peccatum infirmitates ...

Lb f. 196v  Wherfor Ieremye seib, Trenorum .11j°., Ego vir videns paupertatem meam, pat is, I a man, seynge my poornes, for pe greet siknes of my synne ...

H f. 64v  ... The third, synfull mannes soule must go oute from pe cunteies of syn and forsake synne for pe grete infirmye and sikenes [of synne]...

The Lambeth scribe has wrongly interpreted "forpe" as a preposition and article not a number, and consequently merged the third and fourth reasons. He has also added "my" to agree with the subject of the preceding clause, thus producing a perfectly intelligible passage which is only revealed as a mistake when compared with the Latin original. The
HR version however treats Nicholas' fourth reason as the third, according to plan; it is clear that both Nicholas and HR start a fresh subdivision at this point, where Lb does not, and hence HR cannot have derived its reading from Lb's error.

Sermon for Fourth Sunday in Lent (HR I/15; Lb XIX)

This is the only one of the three shared sermons which contain substantially the same material and share the same structure, one which is dependent on Nicholas. There are some intriguing correspondences, such as the description of the thief hanging on Christ's right side as a "holy" thief (Lb 79; H f. 77), which has no basis in either the Additional or Lambeth manuscripts of Nicholas, but which might have arisen in a translation of Nicholas (by displacement of "beata" describing Mary in the same context) standing in some sort of direct relation to both versions. As in the case of the previous two sermons neither version can be dependent on the other because of certain errors in each, and because their choice of material in parts is slightly different. The most obvious difference is in the treatment of the seven properties of a child which every righteous man should have (Lb 95-198; H ff. 77v-78).

Lb's translation follows Nicholas closely, but HR has produced a fascinating hybrid of Nicholas and a passage found in an outline sermon for the Nativity of Christ appended to several of the manuscripts of the Fasciculus Morum. Lists of the properties of children are commonplace in sermons and sermon-material, but why did the HR compiler turn to another source for an almost identical set of qualities when Nicholas offered him the subject-matter ready-made? It seems that here the difference of outlook of the two compilers emerges, for what is
distinctive about the list found in the *Fasciculus Morum* manuscript is that it pairs the seven virtues of a child with the seven deadly sins, a neat way of introducing catechetical rudiments which is consistent with the HR compiler's pastoral aims. Generally speaking, the AdLb translator shows more concern for scriptural exegesis. A brief quotation from both sermons and their Latin sources will show their divergences and similarities:

Nic f. 65v  
Vere puer debet esse quilibet iustus, et hoc propter alias .7. proprietates a predictis. Primum est propter castitatem. Puer castus est et non sentit motus carnis .2 est propter humilitatem. Puer humilis et libenter sedet in puluere et cinere ...

Lb 95-104  
And for opere seuene skillis schulde echc ri3twijs man be a child. Ñe firste is for chastite, for a child is chast and felip not be sterynge of be fleisch. .. Ñe/secunde skile is pat a man schulde be lich to a child for meknes, for a child is meke; and gladly he sittyb in be poudyr and in be aschyn ...

H f. 77v  
But gostely Ñis childe pat be gospel spekip of Ñis day may be vndiratond every rightfull man pat must haue vertuous condicions and proportees of a childe. For a childe hath vij vertues aproperid vnto hym ageyn Ñe vij vices and synnes pat regine in a man, comprehended in Ñese verses: "Sunt pueri parui, puri, paruo saciati, ludunt, conformes, cito dant, cito pacificantur".  
First, a childe is lityll in persone and stature, which is ageyns pride ...  
Second, children be clene in complexion and naturall disposicion, which is ageyn Ñe lothely lust of lechory. For a childe felith not the movynge, stirrings and vnlefull flesshly lustis nor sensuatyee of Ñe flessh.

Cardiff Public Library  
MS 3.174  
ff. 239r-v  
'Hac nocte puer natus est nobis'. Cuius condiciones si bene considerantur amisse hereditatis rescurationem per ipsum arguunt bene et ostendunt, que per hos versus patent: 'Sunt pueri parui, puri, paruo saciati, conformes aliijs, ludunt, dant, pacifi sunt'. Primo ergo dico invenitur in pueris corporis paruitas et significat humilitatem ...20 inuenitur in Christo corporis puritas ...
It is clear from the above that 

Lb is closely and exclusively dependent on Nicholas, and that H is dependent on the *Fasciculus Morum* source while yet borrowing some details from Nicholas (the "movynges, stirringes and vnlefull flesshly lustis"). The Lb compiler, following Nicholas, treats the seven properties of a child in some detail, whereas the HR version is briefer and more schematic.

**Conclusions**

From the above evidence it is reasonable to assume that the Lb and HR compiler made independent use of Nicholas, and the differing purposes of the two collections is reflected in their choice of material for translation. Since all three sermons are independent versions, there is no significance to be attached to the fact that these three sermons occur only in the Lambeth manuscript and not in the Cambridge one, which stops at the Sunday before Septuagesima. Sermons for the Lent period often form separate collections, and it is therefore possible that the HR compiler had access to a translation of Nicholas which contained only the Lent sermons; or that he only selected material from this part of the Latin series because of the need to provide more sermons for this important penitential season. The technique of the Lb translator is to rely on Nicholas for his structure and to make minor expansions and changes of emphasis, while the HR compiler makes freer use of Nicholas, changing the structure, rearranging the material and making additions and substitutions from other sources. It is far more of a patchwork than the Lb version.
See Spencer 1982\(^1\): 274. Dr. Spencer is at present preparing an edition of MS Bodley 806 for publication with the EETS. For further comments on this collection see Hudson 1983: 110-115. Dr. Spencer's thesis provides an outline of Nicholas' sermon for the third Sunday in Advent, and she compares its treatment in both Lb and Bodley 806.

See Spencer 1982\(^1\): 274-279. I am grateful to Dr Spencer for drawing my attention to the use of Nicholas by the AdLb compiler.

Fifty-two sermons from HR have been edited by Dr. Susan Powell, "A Critical Edition of the Temporale Sermons of MSS Harley 2247 and Royal 18 B XXV", PhD thesis (London, 1980). Dr. Powell identified the sources of the three relevant sermons as an anonymous "Latin Dominical Collection contained in British Library Additional MS 21253," p. 108. This Latin series is mentioned passim by Owst in both *PME* and *LPME*, but the author is not identified. Additional MS 21253 is one of the manuscripts of Nicholas de Aquevilla (see Schneyer, *Repertorium*, Vol. 5, p.194), of which there are several in British libraries although the majority are on the continent. In the following discussion I quote from another manuscript of Nicholas, Lambeth 329 (sic), using the siglum Nic, but since Powell quotes copiously from the Additional MS and to a large extent there is little difference between the two manuscripts, at least for the sections she excerpts, this should not present a problem.


5 Quoted by Owst, PME, p. 236, and a method of procedure endorsed approvingly by the AdLb compiler in a phrase inserted near the beginning of Sermon I (and hence found only in Ad): "These wordys of pis goospel suffsyn for to declare onto 3ow withowtyn ony frere fablys or tales ..." (Ad I/22-24).

6 "Nicolas d'Hacqueville ne mêle à son latin aucun mot francais et il ne raconte pas d'anecdotes; sa prétention est d'instruire ses auditeurs, non de les égayer ou de les terrifier", Histoire Littéraire de la France, various eds, Vol. 31 (Paris, 1893), pp. 99-100.

Owst, PME, pp. 236-237 chides Nicholas for his "prudery" and for being "dull", while yet acknowledging that his sermons exercised "as strong an influence on the English pulpit as on the French." Owst does not however notice the direct debt of Bodley 806, the AdLb collection or the HR collection to Nicholas. It appears that precisely those qualities which Owst dislikes are those which recommended themselves, for different reasons, to the early fifteenth-century compilers of the sermons just mentioned.

7 The Lambeth text marks the beginning of the allegorical exposition, that is, the three principal divisions of the theme, by writing "Moraliter" in the margin. When the second principal division is discussed in the text, the Lambeth MS has ".ij." in the margin; since Lb never develops the promised third principal, perhaps the scribe simply meant to indicate the principal divisions. This is reasonable, as Lb more or less borrows Nicholas' structure. The H text does not have any marginal indications of division or sub-division, but its structure is quite neat and straightforward:
although considerably simpler than its original source, it still complies with so-called 'modern' form.

There is a leap here to the third of the reasons why Holy Church is so called.

The manuscript reads "Israel Israel".

Additional MS 21253 f. 39 has at this point "claustrales".

MS reads "flagicorum" with additions over line, "?ellorum?" to read ?"flagellorum".

Lollard sect vocabulary is discussed below, pp. 117ff.

Such cautions are advanced passim in Hudson 1981: 15-30.


In fact the version of this sermon which is in Cambridge University Library MS Gg.vi.16 introduces four reasons as well, but then follows the practice of the other manuscripts by only dealing with three.


The promise (or threat) of development of three principals is here, as elsewhere in the AdLb series, not fulfilled. There is of course the possibility that the compiler's choice of material was simply unreflective, and that he worked through Nicholas serially, stopping when the translated sermon had reached an appropriate length. However, this is not borne out by his practice elsewhere in the cycle, where he selects material from the middle or the end of a Nicholas sermon. Nicholas himself does not always produce sermons of impeccable symmetry, even when the opening divisio suggests that is his intention.
19 The MS adds _et_, subpuncted for cancellation.

20 This passage is discussed more fully below, Vol. II, Notes to XVII. It is perhaps worth noting here the comparative vagueness of Lb's translation, although this was a topic dear to the Lollards.

THE INTERACTION OF LOLLARDY AND ORTHODOXY IN AdLb

As it is ßut þese dayes, of good puple and of yuel fewe dar come to Iesu Criste, or to þe herynge of his lore, for false cristen (worse þanne Iewes) demen suche folke wip greet malice 'Lollardes' or mysbyeuynge men·

What was the ideology of the preacher who compiled the AdLb collection? Where exactly is s/he to be placed within the spectrum of Lollard opinion in the early fifteenth century? And what was his or her intended audience? These are not easy questions to answer. To the casual reader these sermons immediately appear tendentious, as reference is made early on to "antecrist and hys clerkys" who "haue reryd anothir lawe, þe wyche is magnified more þa[n] þis lawe of Crist" (Ad I/39-41), but further reading reveals that such references are distributed fairly patchily throughout the text, the most outspoken occurring in the earlier sermons, and existing side by side with statements which would seem to flatly contradict any heretical outlook, such as the repeated endorsement of oral shrift. Furthermore, tendentious remarks are never elaborated upon or given specific contemporary relevance as would be the case with Lollard writings. This brand of eclecticism is not peculiar to AdLb but is found in a number of other sermon collections and texts. Some of these, like AdLb, are dependent to a greater or lesser extent on material from the Wycliffe sermon cycle. These are Bodley MS 806, the epistle sermons in Sidney Sussex College Cambridge MS 74 and Bodley MS 95,
and the sermons in three related manuscripts, Trinity College Dublin MS 241, St John's College Cambridge MS G.22 and the first part of Cambridge University Library Additional 5338. The preachers' outlook in these three groups is decidedly ambiguous, which is also the case in two texts of common authorship which do not derive any material from the Wycliffite sermons, namely, Dives and Pauper, the prose treatise on the ten commandments, and the sermons of MS Longleat 4. Our knowledge of the extent and variety of Lollard belief in the early fifteenth century is incomplete and inconclusive, since historians have tended to concentrate their researches on documentary evidence, and the manuscripts mentioned above are either unedited or are still in the process of being edited. It has been known now for some time that the Lollards adapted earlier, orthodox texts for their own needs by inserting into them controversial or tendentious additions. Examples of such hybrid texts include the interpolated version of the Ancrene Riwle, Rolle's Psalter commentary and the Lollard expansion of Thoresby's Catechism. But in the fifteenth century, it has recently emerged, the reverse process seems to have taken place and, as the sermon collections mentioned above exemplify, uncontrovertial sermons can be shown to be dependent on Lollard writings. Other proto-Lollard material, like Dives and Pauper, MS Longleat 4 and Huntingdon MS HM 744, also demonstrates the complex, puzzling and barely
researched interaction of Lollards and orthodoxy which characterises the AdLb collection. The following discussion then, while aiming to elucidate as fully as possible this preacher's ideological orientation, will still remain inconclusive until further work is done on the texts mentioned above.

Since Anne Hudson discussed the outlook of the preacher of the AdLb compilation in 1983 further evidence has come to light about the background of these sermons, insofar as it can be shown that they derive much of their exegetical material from the early fourteenth century Latin Dominical series of Nicholas of Aquevilla O.F.M. Detailed scrutiny of the changes made by the AdLb compiler as s/he translates reveal emphases which make his/her purpose and outlook clearer; the irreproachably orthodox sermons of Nicholas have been altered, expanded, avoided or left to stand in a most instructive way. The discovery of the Latin source also means that some of the arguments raised by Anne Hudson in her discussion of Lollard sect vocabulary can now be taken a step further, since the presence of Wycliffite terminology can be tested for against a number of possibilities which might be generated by the Latin original. However, this still raises all kinds of difficulties: in trying to claim that a word in AdLb be identified as an element of a 'sect' vocabulary, it will not be possible, for example, to show that other synonyms have been rejected. This might be possible if other, orthodox translations of Nicholas were available, but
where these are known, as in the HR collection, the overlap is very small and does not unfortunately involve heterodox material. Close scrutiny is also needed of the differences between the Lambeth and the Cambridge manuscripts in cases where it is possible that one has rejected a Lollard word in favour of some other more neutral term. Even so, it will be difficult to avoid being trapped in a vicious circle. The AdLb compiler does not show his or her hand by discussing specific points of Lollard doctrine, and in the absence of definite external evidence about contemporary reactions to the work (such as is the case with Dives and Pauper, for example) which might enable us to place the sermons however roughly somewhere on the orthodoxy/Lollard axis, we cannot argue that its language therefore represents a 'sect' vocabulary; nor can the presence of such a vocabulary on its own argue for the Lollard nature of the work, since in many cases we are talking about relatively neutral or common words which depend on context for their effect. The Latin source does not always help in this matter: a tendentious word is often a direct translation, and there is no way of knowing whether or not the translator was aware of what s/he was doing. Again, context is all-important. Doubtless Nicholas' sermons offered themselves as useful sources to a proto-Lollard compiler because of their emphasis on topics of particular concern to popular Lollardy, namely, gospel exegesis and the importance of the role of the preacher.

The extent of borrowing from the Wycliffite sermon-cycle
might suggest at first that AdLb is certainly a Lollard compilation, particularly as Sermon VI, for the octave of the Epiphany, was taken over in toto by the preacher. But against this must immediately be set the fact that most of the borrowings are gospel translations (which happen to include some intruded Wycliffite commentary), notable for their idiomatic quality, and that the compiler seems to have been aiming for a working collection of sermons to be preached - hence the inclusion of sermons from sources other than the Latin Dominical series of Nicholas of Aquevilla. Sermon V, for the Sunday within the octave of the Epiphany, is from an unknown source, as is Sermon XXII, an epistle sermon for Good Friday; together with Sermon VI, taken from the Wycliffite cycle, these three sermons are for occasions which are not covered by Nicholas' Sunday gospel collection. This supports Anne Hudson's original conjecture about why the redactor took over a Wycliffite sermon wholesale: "it may be... that it provided material for an occasion not frequently covered in sermon cycles". The Wycliffite sermons are an unusually full series, while it is true to say that a rapid glance through Schneyer's Repertorium is sufficient proof that there are indeed few sermons, in Latin at least, for the octave of the Epiphany. The redactor has, anyway, brought Sermon VI into line with the other 'modern' sermons in the series by adding an introduction which furnishes it with divisions (VI/6-41). Sermon V is a 'modern' sermon: Though based on an unknown source, it does in fact contain a passage from the sermon for the corresponding day in the Wycliffite sermon cycle:
The equivalent passage is V/86-98, which is corrupt in both versions (more so in Ad); the corruption is due however to faulty textual transmission and not to deliberate modification of the text. Haplography in the common archetype is clearly responsible for the missing part in line 90 and for the omission of "fellen" in line 93. The passage is hardly controversial, and yet it edges towards endorsing the bypassing of the priestly function in approved Lollard fashion; Ad's garbled version fails in places to make sense but this is due to obvious scribal errors and not to a desire to expunge dangerous references. It is interesting to note that both Ad and Lb must derive the phrase "pe weche betokenyd bope God and man pat" (V/90-91) from a manuscript in close relation to Sidney Sussex 74, which is the only Wycliffite manuscript containing the phrase: Sidney Sussex 74 cannot itself be the source for this passage in AdLb since some of its other readings do not agree with the derivative redaction. It is hard to say why this passage should have been taken over. Its attractions for the compiler may have lain in the fact that it stresses the importance of Christ in redeeming
sin, but this is only a slightly more assertive variant of the other points made in this the second principal division of the sermon. In the absence of a source for this particular sermon the present conclusion has to be that the compiler was simply willing to use whatever material s/he had to hand.

Sermon XXII, an epistle sermon for Good Friday, is also a 'modern' sermon, although it seems to be a rather different case from that of Sermons V and VI - it is significantly divergent stylistically from either the sermons which are based on Nicholas or the two which are imported from other sources. Moreover the preacher appears to recognise this fact, describing it within the text as "pis syngyl sermoun", a phrase which might perhaps point towards its having been the only sermon in the manuscript from which it was taken.\(^\text{13}\) There is nothing in sermon XXII which suggests a Lollard origin; however, Sermon V contains distinctly Lollard sentiments, apart from the borrowing of a passage from the Wycliffite sermons mentioned above. The treatment of sermon VI is discussed elsewhere in this thesis,\(^\text{14}\) but it is sufficient to note here that the divergences between the AdLb version and the original Wycliffite source are mainly the result of errors, so that the compiler appears to have endorsed the sermon's outspoken and specific criticisms of the church hierarchy, the authority of the Pope, and the enclosed orders. As Anne Hudson has pointed out, the AdLb version has even added some material which clarifies
and expands some of the original sermon's comments. As is discussed below, some of the differences between the Ad and Lb versions testify to continued scribal interest in the content of the sermon and its possible adaptation for a specific audience.

To sum up so far - this is an eclectic but homogeneous collection which was put together by a single compiler with one purpose in mind; all the sermons except I and VI use 'modern' form, and even those two examples show the use of division for local effect and, in the case of VI, the grafting on of an introductory division which is developed in miniature before the 'ancient' sermon is resumed, a practice which has brought this sermon into line with the rest of the series.

Since I review extensively the possible use of Lollard material in the Notes to the sermons, I do not intend to repeat my statements here, but will try instead to come to some broad overview of the situation. The Lollards despised 'modern' form for ideological reasons: Wyclif considered that sermon-divisions caused "divisiveness in men's behaviour" (see Spencer 1962:212-213 for further remarks), and rhyning divisions, alliteration, the colours of rhetoric and all example were held in abomination because they were associated with the practices of the flattering friars. The AdLb collection makes some limited use of these devices, but the tone of the collection is sober and not populist as, say, Wirk's Festial is. Some of the terminology in AdLb is apparently Lollard - "colour", "glosynge", "lesynfis", "al jif", "Goddys lawe" and "trewe feifful men" are all elements of Lollard sect vocabulary which appear in the text. Each case is fully
discussed in the Notes to the sermons in Vol. II. On the matter of contemporary heresy the preacher appear to have little to say. Of the three kinds of people who attack the church—"faytouris, heretikys, ypocritys" (Dives and Pauper, 1,204) the preacher has most to say about hypocrites (XVIII, XX). There are however some veiled allusions to the punishments which attend heretics at V/147-151 and XI/84, where the preacher claims that those who show the truth must continue to do so and not be prevented, "ne for dep, yf it come". The preacher attacks the church hierarchy fairly consistently, and is obviously not a friar (cf. VIII/181-188). Since Nicholas is a (?) Franciscan, and endorses the religious from time to time, the compiler's changes of the source are most instructive in revealing lack of sympathy for the friars. The most common issue raised by the collection is that of preaching the scriptures, but the emphasis on the "lawe of be gospel" is never set within a context which suggests the compiler's awareness of the climate of intimidation ushered in by the enactment of Arundel's Constitutions in 1407 (as for example does the compiler of the sermons of MS Longleat 4; Hudson and Spencer 1984:231-232). The preacher shows some dislike of extreme forms of penance and fasting, and supports the Lollard dislike of images and pilgrimages. The one reference to the nature of the church is in XIII/140 where the vineyard of the parable is explicated as the "congregation of trewe crysten men", recalling Wyclif's "congregation omnium predestinatorum". At V/161-172 there is an explicit denial of the priestly function in absolution, but this is offset by the compiler's repeated urging of the auditory to oral confession (V/173-6; X/201-2; XIII/99-102; XXI/170 and XXIII/109-110 all
show the preacher's support for this). The nature of the Eucharist is never touched upon.

It remains to try to make sense of some of the contradictions in outlook which appear to characterise the preacher. How would you recognise a card-carrying Lollard in the early fifteenth-century? It cannot be right to imagine that those who then felt themselves to be 'radical' all subscribed to the same package deal of beliefs. There must have been many shades of heterodoxy, just as today a member of, say, the Labour party might not endorse every single policy put forward by the party, and might be reticent about pursuing, say, the full implications of Clause IV. This is not necessarily to say that there is no such thing as a recognisably coherent Labour party. But a better parallel to Lollardy is provided by the Women's Movement which, like Lollardy, is not associated with national identity, and whose adherents range widely in their beliefs and objectives. They have no unified point of view, but this need present no problem. Any movement which defines itself as 'other' will not organise as do mainstream movements, and popular Lollardy was bound to have been large, messy, contradictory, amorphous but emphatically there. The sermons in AdLb are not straight-down-the-line Lollard propaganda, but they are certainly written by someone on the flanks of the movement, critical of the church hierarchy and of certain practices and generally sympathetic to reformist aims and to the all-important preaching of the gospel. That they do not announce themselves to be aggressively on the left should not make us underestimate their effectiveness within a certain political climate.
Notes

1 Quoted in Hudson 1983:113.

2 These manuscripts and their relationship to the Wycliffite sermon cycle are discussed fully in Hudson 1983:98-123.

3 Dives and Pauper, ed. by Priscilla Heath Barnum, 2 vols, EETS OS 275, 280 (London, 1976-80). The projected third volume of commentary has still not appeared, but in a brief introduction to the first volume Priscilla Barnum states that "Pauper's point of view is neither apology for the shortcomings of the clergy nor a plea for a Wycliffite form of doctrine but rather something in between the two" (I,x). MS Longleat 4 is still unedited, but the contents of its sermons and the preacher's ideology are discussed by Anne Hudson and H.L. Spencer, "The Sermons of MS Longleat 4", Medium Abvum (1984), 220-238. They argue that the author was in fact a Franciscan, despite the overt criticism of Arundel's Constitutions and the dangerously tendentious emphasis on preaching the gospel and the education of the laity. Hudson and Spencer describe the consistency of attitude throughout this set of sermons: "the 'orthodox' outlook on oral shrift and clerical absolution is linked with the 'unorthodox' stress upon the necessity for the instruction of the laity through freely available English books of God's law, via the radical but not heterodox acknowledgement of the ignorance of the regular clergy" (p. 233). This example seems to make clear that it takes more than a whiff of heresy to smell out a Lollard, and that some caution is needed before confidently describing a preacher as Wycliffite on the basis of his or her polemical or 'unorthodox' views.

This situation is succinctly outlined by Anne Hudson in Medieval Sermon Studies Newsletter 3 (Summer 1978) p.3, where she is thinking chiefly of the derivatives of the Wycliffite sermon cycle and of Dives and Pauper. I owe the information about Huntingdon MS HM 744 to a comment by Steve Halasey in Medieval Sermon Studies Newsletter 7 (Autumn 1980) pp. 6-7. The MS contains Wycliffite prose treatises which "seem... to lean heavily towards... a sort of proto-Lollardy, but there is none of the overt unorthodoxy associated with later Lollardy." Andrew Wawn's study of "The Genesis of The Plowman's Tale" argues that the poem was originally an "anonymous Lollard verse tract", and that it was then revised and expanded by a later Lollard interpolator not long after it was written. Since Wawn also argues for an early fifteenth century date for the poem, this is a further example of the continuation of Lollard hijacking of texts (in this case, their own) beyond the fourteenth century.

I am grateful to Dr H.L. Spencer for pointing out to me the dependence of AdLb upon Nicholas' sermons. Nicholas of Aquevilla is also the source for some of the quite orthodox sermons in the HR collection (see above, pp.48-65) and for some of the proto-Lollard sermons of Bodley 806.

"In March 1430 Robert Bert of Bury St Edmunds was accused of heresy: one of the prime pieces of evidence against him was his possession of a copy of Dives and Pauper, a book which, it was said, 'continet in se plures errores et heres quamplures'. Bert endeavoured to suggest that any suspicious matter in the book must have been added after the volume left in his care. It is not clear whether this tall story was believed, but Bert, in return for a promise not to hold errors or associate with heretics, was released without any sentence given.
It seems plain that his interrogators maintained their objection to *Dives and Pauper* as a heterodox work. Yet at almost exactly the same date Abbot Whethamstede of St Albans paid for a copy of the text to be made for his abbey's library. What was permitted reading for the educated monks of St Albans, where any dubious views could be quickly countered, was evidently not the same as the literature that might be encouraged amongst the lower clergy and the laity of a market town*, Hudson and Spencer (1985), pp. 228-229. Hudson and Spencer argue that Bert's history shows that the work was regarded suspiciously and that it is easy for the modern reader to see why this should have been so.


12 There is an overall concern both for the liturgical and formal homogeneity of the AdLb collection as evidenced by this addition and by the compiler's adding of a brief but appropriate concluding prayer to each sermon. The choice of terminology for describing sermon form is a vexed question, for which see Spencer 1982:189-257. Here I follow conservative usage.

13 The use of this phrase is most unusual. Veronica O'Mara who is working on a study of singly-occurring sermons has not come across any similar reference.

14 See pp. 66-76.
Some approaches to a literary context for sermons

The following remarks are intended to be seen as the merest articulation of a problem which has occupied me for some time but which I have not been able to pursue here. The literary status of sermon literature of the late Middle Ages has been and continues to be problematic, though not yet problematised.

What might it mean to consider sermons as literature? The issue has been raised at several symposia of the MSSK, and yet it has not yet been developed. The drawbacks of Owst's approach are by now obvious. Though an acknowledged pioneer in the field, his approach is vitiated for us today by his assumptions that sermons are ancillary to literature, and by an empirical approach which fails to take account of the complexity of the process of reading/reception/meaning. Modern critical theory can now however bring to bear a new array of contexts within which to explore various kinds of discourse - and sermons are undoubtedly a very privileged kind of discourse, since they presuppose a direct relationship between the audience they address and the world "out there".

We can begin at least by recognising that the concept of "literature" itself is a very fluid one, and that the notion of a literary canon of great works by which others are judged and fitted into aesthetic hierarchies is at best dubious. Thus literature is contingent and not fixed; while it is true that few would regard medieval sermons as "literary" (displaying qualities of "literariness"? imaginative? what does the term mean?), we may at least agree that contexts can change and that we may come to revalue sermons and perhaps learn to read them in different ways.
Let me briefly suggest some profitable avenues to explore. It seems to me that what is interesting about sermons is their ideological role, and that recent work on propaganda (e.g. Foulkes 1983; Steve Neale 1977) could offer some new perspectives on the way sermons function. Catherine Belsey (1980:90) makes some suggestive comments about various types of literary mode - the declarative, the imperative and the interrogative (she borrows the categories, as I do, from E. Benveniste). These categories are distinguished by different formal characteristics. I have not got the space here to do more than give a bare outline - sermons are examples of imperative texts, in that they align the reader to identify with one set of discourses and practices and to stand in opposition to others, "maintaining that identification and opposition, and ...not resolving it but rather holding it as the position of closure" (Neale, p.31, quoted by Belsey). Belsey also comments that of course texts can pass from one mode to another, depending on the way they are read and the situations they are read in. There is I suppose a danger in all this of producing criticism which is out of all proportion to the value of the texts which it purports to explore, but some work on sermons and speech-act theory in France by Jean Batany is providing an interesting new context within which to read medieval sermons. What of other approaches? Feminism has I think a place, not just in terms of empirical studies of the function and position of women in the sermons, but perhaps also in terms of the complex interaction between propaganda and woman as reader and woman as sign. I regret the inability to pursue these ideas further, but end with the following remark by Dennis Rygiel, Studies in Philology, 73 (1976) p.343:

The literary status of ...Middle English religious prose is usually considered questionable at best. I am convinced that at least some of this prose can profitably be treated as literature.
EDITORIAL METHOD

1. Transcription Policy

Punctuation, capitalisation, word-division and paragraphing have been regularised. The beginning of a new folio is indicated by a slash, and the folio number is given in the right margin. I have only indicated the verso of a folio (e.g. f.8v), but not the recto. \( /\) are transcribed uniformly as \( /\); \( i \) is retained where modern usage would require \( j \), and final \( j \) in Roman numerals is preserved, as is the distinction between \( u \) and \( v \). Scribal \( ff \) is written \( F \) at the beginning of a sentence, but is otherwise preserved as \( ff \).

Interlinear and marginal additions are enclosed in upper half brackets, \( '...' \), and the caret mark, if present, is written \( ^{A} \). Such additions are assumed to be the work of the scribe, unless otherwise indicated. Editorial emendations, consisting of either additions to, or alterations of, the manuscript, are enclosed in square brackets, \( [..] \). Words in diamond brackets (on the worn first leaf of Lb) indicate readings obtained by ultra-violet light. Editorial omissions and scribal cancellations, whether due to subpunction or crossing through, are not indicated in the body of the text, but are fully recorded in the footnotes. This is to avoid burdening the text with confusing editorial marks. If the cancelled word or words is unclear, then editorial uncertainty is indicated by a question mark preceding the transcription, e.g. \( ? \) A all canc. Editorial additions conform as closely as possible to the scribe's orthography, following the theory of copy-text, but there are one or two instances where the amount of material which has had to be supplied from other
sources (such as the English Wycliffite sermons, Hudson 1983) is substantial (e.g. XVII/13); then I have not brought the spelling into line with that of the MS.

The abbreviations in both manuscripts are on the whole standard. Expansions of abbreviations follow the scribe's preferred form. In some cases a decision has had to be made about what the scribe intended; Ad's form "pu" is never found in its expanded form (but "thu" appears once), and I have therefore followed the practice as elsewhere of bringing superscript letters down to the line without notice. The form is thus transcribed "pu". But the same form "pu" in Lb is transcribed "pu" in accordance with the scribe's usual expanded form. In Ad, the 3sg.pr. inflection is once given as superscript 1, "draw", which I have expanded "drawyt", taking into account both the scribe's normal spelling patterns and presumed intentions. In the case of "w>t" I have decided to follow conventional usage and transcribe it as "with" in both MSS. The form is never written out in full in Ad, and in Lb the expanded form is sometimes "with" and sometimes "with".

Expanded abbreviations are underlined in the English part of the text; conversely, in the Latin parts of the text, which are underlined to distinguish them from the English parts, the expanded abbreviations have not been underlined. However, the Latin titles of the sermons, books of the Bible and authorities (e.g. "Augustinus") are not underlined, and expansion of their abbreviations is as in the main text, by underlining. I have regularised the abbreviation for "capitula" to "c.0.", and that for "et cetera" to "etc.". Superior letters are normally brought down to the line; the only exception to this is superior letters with numerals (e.g. "xj0", "iiij", "xxx") which are preserved.
Numerals are transcribed uniformly with stops on either side, even when these do not appear in the manuscript. The nomen sacrum is transcribed "Ihesu(s) Christus" in the Latin portions, and "Iesu(s) Crist" in the English portions.

Otiose flourishes are plentiful in both Ad and Lb, as is the case with later fifteenth century manuscripts. These are difficult to deal with, since it is not always clear that they have a function, and some are undoubtedly due to scribal exuberance. I have had to make ad hoc decisions in many cases, but generally speaking the flourishes are more meaningful in Lb; consideration has always been given to the scribe's preferred expanded form. Some brevigraphs (e.g. "been", "doon") are clearly calligraphic whims (such forms occur in both manuscripts). However, I have regularly expanded Lb's "-ion" as "ioun", because that is how it appears when written out in full; but in Ad I have ignored the apparent suspension mark over this ending because the scribe almost always writes it out in full as "-ion". The flourish on final r is expanded to "-re" in both manuscripts, because that is what the scribe seems to have intended; but I have ignored the flourish on final s because final "-ge" is uncommon in both MSS.

As is common, both scribes will often write c where modern usage requires t, and vice versa; this applies to both Latin and English parts of the text. Where possible each case has been judged on its own merits. The use of ʒ for z has been retained. The version of the Tironian nota has been expanded as and in the English, et in the Latin; the common abbreviation "-ʃ" is expanded as "-ye" in Ad and "-ie" in Lb, again following the individual scribe's usage.
In the apparatus punctuation, capitalisation and word-division are regularised without notice, as in the edited text. Latin marginalia (e.g. "no") are treated as the English text, with superior letters brought down to the line, and expansions underlined ("note"). The apparatus, with the manuscript readings, is always preceded by the siglum of the relevant manuscript. Emendations made on the basis of the edited text of the English Wycliffite sermons (Hudson 1983) are signalled in the apparatus by a reference to "Hudson" with the relevant sermon number and line number of her edited text.

2. Editorial Policy

The state of the manuscripts offers several different possibilities of editorial approach, all of which have advantages and drawbacks. Neither manuscript is complete; Lb is the fullest, containing twenty and a half of the twenty-three sermons of the complete series, and is thus the obvious candidate for a critical edition of the overlapping portions of the text (clearly there is no decision to be made about those parts which are found in only one manuscript). Yet Lb, although more pedantic and conservative than Ad, is a carelessly written production; thus, while the manuscripts are eminently collatable, because both are dependent on a common archetype, nevertheless a critical edition would have to be eclectic. Lb is hardly a "best text". The overlapping portion of text is small - only ten sermons - and each manuscript has interesting peculiarities, linguistic and stylistic. I have therefore decided to present the two versions en face, which is made feasible in this case by the manageable size of the shared material. Each text is therefore treated on its own terms, and emendations are made on the basis of the other manuscript where necessary, but in most cases readings which are not obviously errors have been allowed to stand.
This goospel telli3th bat wan Iesu was comyn into Ierusalem a\[en the tyme bat he schuld suffre deth for mankynde, and hadde [comyn] to Bethfage, to \[e Mownte of Oliuete, then he sente hys to dissiplis, seying, "Wende 3e into the castel \[at is a\[ens 3ow," bat was to Ierusalem a wallyd town, bat was a\[ens Holy Cherche. And also smartly he seyde, "3e schull fynde an asse bowndyn, and a foole with here. Unbynde 3e hym, and bryng 3e hym to me. And 3yf ony sey ow3t to 3ow, sey \[at \[e Lord hath [need] of hem, and also he schal leuyn hym." This thyng was doon as Crist seyde, bat that thyng schulde be fulfellyd bat was seyde be \[e prophetys, seying, "Telle 3e to Syon, the dowtyr of Ierusalem, Lo! thy kyng comyth tho \[e, mylde or oo[m]ly, sittyn on an asse." And his deciplis wentyn and dedyn as Iesu comawnd him, and leddyn \[e foole and the asse to hym, and \[ey puttyd vpon hym here clothys, and his 15 disciplis mady Crist to sytte vpon \[ese bothe beestys. Moche pepil forsothe bat weryn riche spraddyn here clothys in the wey, and pore men schraddyn braunchis of treys, and spreddyn hem in tho wey. \[nd other, bothe jong and oulde, comyn before and sungyn his song in worschepe of Iesu, "Dauyd sone, we preyen, make vs saue! Blessyd be he bat comyt in Goddys name."

Ad 2 comyn| comyn was comyn; was comyn canc. 3 and| followed by gap (........), no erasure. 5 seying| seying go; go canc. 9 hath| hath do; do canc. 9 need| don. 13 comly| oonly. 19 comyn| comyng.
Ecce rex tuus uenit, vt supra. These wordys of his goospel suffysyn for to declare onto '30w' wthowtyn ony frere fablys or tales, and ben pus moche to sey, "Loo, thy kyng comyth." Ferst is to wete ho is his kyng, and what is hys name. Thys kyng is Crist, and his clepid Iesus, bat is [to] sey, 'sauyor of the world,' of þe whyche þe angyl seyde to Marye, "þu schat conceyue yn þy wombe, and þu schalt bere a sone, and þu schalt clepe þe name of hym Iesus," bat is, 'sauyor of þe world'. Dis kyng is Iesus Crist, for he is bat kyng bat hath in hys clothynge and yn his hepe wretyn, "Kyng of kyngys and a Lord of lordys." And sertys al other kyngys of þis world be not but lytyl kyngys yn regard of hym.

Of þis kyng is wretyn yn Ysaye the prophete, "þe Lord Crist, owre domysman, owre lord / and owre kyng, he schal come and saue vs." Crist is seyde owre domysman for he schal deme vs alle, ffor þe fadyr hath jouyn alle dome to þe sone. And he is clepid Legifer, bat is, þe lawe-þeuyr, for whan he was comyn ynto thy world a newe lawe he 3af vs, bat is þe lawe of þe gospel, þe wyche þese days hath wondyr many enemys. For antecrist and hys clerkys haue reryd anothir lawe, þe wyche is magnified more þa[n] þis lawe of Crist, and thei holdy3t betyr to rewle with Cristis cherche, and so they blasphemen in God and in þe holy gospel. But men vsyn [now] ondays, for it is lucratiue, lawe and symonyent rewle þat norschith many man in synne, as þe practise schewit. Hit may weel be likned to þe brambil busch, for venimows wormys slyde.
Ad 1)6

thorw hem, but a schepe hat touchit it, hit is caw3t and holdyn, and leuyl her sum of hys wolle or he wende away. So pore men be toylid and pullyd hedyr and thedir, and pilled. And these venymows leuers in alle the seuened dedy synnes, they slyde ly3tly away to helle for a litil mony, and so they lyuen 3ere be 3ere a3ens Crist and hys lawe. But Godys lawe schal deme vs alle and alle other lawys, ffor hat lawe Crist left to vs, it be sauyd by.

For his lawe is vndefowlyd, precious and glorioso. "The lawe of God", owre Lord sey3th be be prophete, "is vnfowlyd, tornyng sowlys." A trewe wytnesse grawntit wysdom of owre Lord to be meke hat he clepit "lilU". "For 3yf 3e turnyld and be made as be litil, 3e schulle not entre," seith Crist, "yn be kynedam of heuene." Ful gloriows, sothly, is thys lawe hat is be techyng of be goospel, confortable and vndefowlyd, for it techyt men to love heremmenyes and to prey for hem, as be gospel schewyt itself. Also hit techyt not to swere. Also it techyt men to withdrawe hym fro vnleful sy3thys, whefor Crist sey3th, "He hat sey3th a woman to desyre here yn senne, he ha3t hanne doon lecherye in hys herte." Also it techit to doo none euil vnto oher, "Whateuyr 3e wyl hat men doo to 3ow, hat same doo 3e to hem"; thus sey3th Crystys lawe hat he tow3te / when he com into hys world, and herfore blessyed is f. 68v he hat hath mynde and stodyit in thys lawe day and ny3th, and kep it.
Also Cryst is clepyd owre kyng for hat he gouernyt vs, wherfore he prophete seyth, "The Lord gouernyt me, and therfore noo thyng schal wante me." But tys kyng had fyue condicions, pe weche eche good kyng schul haue, and every good crystyn man hat is kyng of hymself - ry3twysnesse, wysdam, power, myldenes and mekenesse, ffor al theys were yn Crist.

Sothly ry3thwysnesse he was and is, and therfore he may not be bowyd, ne schal not mow. And therfore he prophete seyth of hym, "The Lord, ry3tful iuge, withowtynaccepyng of personys." For also swely, gladly, and also iuge, he reseyuyt a pore man as a riche, and a febyl as a strong, and also wel schal he demean in hys doome he ryche as the pore. And therfore seyth Dauyd in pe Sautere, "The Lord a ry3twyse iuge, strong and pacient." "The ry3twyse Lord louyd ry3tw[ys]nesse; hys [ch]ere saw equite, equite a3ens accepting of persones." "And in trowhe I haue fowndyn," seyth Petre, "hat God is now3t owttakere of personys." And also he seith be Ysaye he prophete, "He schal deme the pore in ri3thwysnesse, and for he mylde of erthe in evenhede he schal blame." And [he] seyth in Leuitico, "I schal rere Dauyt, he ry3twyse seede or bronche, and he schal do doome and ry3twisnes in erthe." And for he is ry3twyse he schal leue no thing vnpuenschid. Wherfore he wyse man seyth, "Alle thyng hat been doone God schal bring vnto dome, be it good or euil," for owther pownschid God or man. And therfore he seyth, "Sethe God is ry3twyse, alle thyngis he dispoysyt [ry3twysely]."
And so as he is ry3twyse we owyn to be ry3twyse, bat we bee not bowyd from trewthe, bat ne we se3th be trewbe to alle men withowte [owte]takyn of personys. And so we owyn to ponsche vs here, so bat Crist punsch vs nat in euerlastyng dampnacion, and so schul ry3twyse men leue withowte ende, as Sapience seith.

Of pe wisdam of hym is no numbre, and / Powel seyt bat in hym weryn hedde tresurys of wysdam and of cunnyng. He was verey Salomon for he reconcilid vs to hys fadir and gate vs pees - so wyse and vndirstonding, bat no man was liche to hym before, ne none schal be after; and perfore of him it is iwrtyyn in pe Blys of Kyngys, "This is a pore man bat be his wysdam delyueryd a litil sete bat is world, pe weche be gret kyng, be deuyl, hath wallyd and getyn of hit pe lordschepe." And perfor may no man hys wysdam aysylye asens hym at pe laste day. Therfore Barnd pues, "That day," he seyth, "schal come, in pe weche clene hertys schul more be worth ban sterne wordys, gode conscience ban ful pursys. For he schal be seyn bat with wordys schal not be begylid, ne bowed with yvyftis." Wyse he was, for euuer he cowde repriue euil thyng and chese pe goode, after bat Ysaye pe prophete seyth, "He schal ete," he seyde, "botyr and hony, bat he cunne reproue euyl thyng and chese pe goode." And thys wysdam nedyt vs to haue. And of sweche man seyth Salamon thusse, "Blessyd is bat man bat fyndy3th wysdam and f[lo]uyt with prudence."

And also I say he was myghty, and is as Holy Wryt preuy3t, "Almy3th is his name." And yfyf strenghte be sowynt, he is most
strenggest. And Ysaye seith, "he name of hym schal be clepid Meruiolows, Consilowr, Strong God." And so [el is my3ti and streng, no ma[n] schal mow withstonde his power and his wille. 120

And h[el] witnessit weel Mardochius, as ße Boke of Hester tellyt, "Lord king almyghty, in hyne ordinawnce been al thyngis put, and noon is ßat may withstondeto thy wylle." And Iob seythe ßat he is wyse of herte and strong in strenghte, "Who is ßat withstondit to hym?" As hoso seyth, "None". Forsothe he is strong in body and in sowle, vs for to punsche as hymself likyt. And therfore our alle thingis we owe for to drede him, and for the drede of hym to kepe vs clene fro alle maner senne. And therfore in the Goospel of Mathew he seyth thus, "Wyl þe nat drede hym þat slene þe body, but more drede hym þat may lese into helle bothe / body and sowle." 130 f. 69v

Perfor in word he was my3hti and yn yrke, as ße goospel witnessith. And so we owe to be, and doo good werkys. "Be þe gyrded and be þe my3hty, sonnys, erly." For Iob seyth, "Þe my3th[i] to do of good werkys, God castid not away."

Also þis kyng ßat komyt to deme vs alle was and is ful mylde, 135 as ße gospel witnessit, "Lo, þi kyng comyt [to] the, mylde." ße myldenesse of him is schewyd in thre thyngys. ße ferst is in mylde clepyng of senful men to penawnce and in þe [s]we[t]e resayuyng of hem, as it was in Mathew, and Mary Magdeýyne, owte of whom he caste owte deuillis. And also he seyth be Iohel the prophete, 140

Ad
"Be ye turnyd to be Lord your God, for he is mylde and merciful."

And Daniel seythe, "Lord, do with vsaftir thyne myldenesse."

And Powl seith to be Romaynes pat [he] was a mylde lombe pat is borne to be slawtir hows. The secunde, be herkenynge and be crye of the preyer of hym pat doon penawnce, and of be pore pat cry onto hym. For ful swetely he herkenyth hem and heryth hem, as be prophete seith yn be Sawter Book, "De Lord herde be cry of be pore." The thridde was in swete answere, as be gospel tellyt, to Iudas be traytour and to be Iewys, askyng hym, "Whom seche ye?", be weche saydyn, "Iesu of Na3areth." "I it am," he seyde, ful myldely. Dis myldenesse wy owe to haue, as Salamon 3yft ensample and say3the, "A tendir an[s]were brekyt wrong; an herthe word reryt woodnesse." Lo, how be mylde schul haue to heritage be lond of lif, as be prophete sayde.

Also meke he was of conversacion, and berfor he sayth, "Lernyt 155 of my, pat I am mylde and meke of herte." Sertis good and trewe is pis mayster pat pis lesson techit and blessyd is pis lesson, and berforne we owe to lern it. For pese ben be fyue condicions pat pys kyng Crist hadde.

And of pis kyng is it seyde thus in be Songe of Songis, "Wende 160 ye forthe, dow3tris of Syon," pat is, ye faytful sowlys owt of 3owr sennes, "and see ye Kyng Salamon," pat is, pesybil Crist. And be salme seyth, "Joy or glade ye, dow3tr[ir] of Syon, the ioy in be comyng / of Cryst," in herm kyng, pat is, al faytful sowlys make the f. 70

142 thynel thynel 1; 1 canc.
152 answere) anowere herthe) hert hey. 153 how) with h from l.
161 forthe) forthey. is) is f; f canc.
Ad

ioy in be comyn of Cryst here kyng. And in this goospel of thys day, "Sey je to the dow3tyr of Syon," bat is, to eche faytful sowle, "bi kyng Crist [is ry3twys and wyse, my3hty, mylde and meke. O pou dow3tyr of Syon, 'byn' is bi kyng Crist] clepyd; for the he was bore and pore he come for the; hungyr and thurst he suffrede for the, and with scowrgis was betyn. He was for pe wowndyd, crucyfyid and deede. He grawnte vs grace to be redy a3ens hys dredful comyn to mete with hym as hys spowse, al clothyd in virtuys, and with hym for to entere into blys of heuene. Amen.

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Ad 168 the1] with e from y. 171 dredful] dredful d; d canc.
Domina secunda

Respice et leuate capita vestra.

Cryst seythe in pe goospel of this day, "Ther schal be synes or
tokens in pe son and in the mon, and in thys sterrys; and in the
erthe pressure of folk, for the confusion of the sounde of pe see
and of the floodys; men waxynge drye for drede, and abydyng pat
schal come vpon to alle pe world, forwhy pe vertuys of euynnesse
schul be mewfed. And they schul se pe sonne of man comyng in a
clowd with gret powere and mayeste. Forsothe, these thyngys
begynnyng to be doon, behold se, and lefte vp 3owre hedys, for 3owr
redempcion comyth nye." And he tolde to hym a lyknesse, "See se,
he seyde, "pe fygge tre, and alle pe trees. Sone whan they bryng
fort the froyte of hem se wetyn pat pe somyr is nye. And so, whan
se see thys thyngys been doon, wyte se pat pe kyngdom of God is
nye. Forsothe I sey to 3ow, For pat this generacion schal nat
passe til alle thyngys been doon. Heuen and erthe schal passe;
forsothe, my wordys schal nat passe."

Respice et leuate capita vestra, etc. This goospel tellyt
of pe tokens pat schul be a3ens pe comyng of Crist to be dome and
pat angwysch pat schal be pat tyme. And perfore he seith, "Pere schal 20
be tokenys in the sonne and in the mone and in pe sterrys." And the
same sey3hte Iohel pe prophete, "pe sunne schal be turnyd into derknes,
and pe mone into blood, befor pe grete dredful day of Godis comyng."
And Seynt Ion in the Apocalyps say3t, "Gret erthequake is made, and / f.70v
be sonne is mad as an eren sakke, and the mone is al mad as blood, and be sterrys of heuene fyllyn upon erthe." And nat oonly schul tokenys been in be sunne and in be mone and in be sterrys, but also in be erpe and in be see. For be gospel sayth pat in erthe schal be pressure of folke for confusyon of be noyse of the see and of be flodys of it.

The noyse of be see betokenyt be noyse and be clamowr pat schal be in thy world of be ry3thwyse a3ens be wykyd and be wykyd a3ens be ry3twyse ffor be word of God, in the whiche many schal been sklawndrid and falle fro the trowthe for persecution and tribulacion pat schal be doon to hem. For there schal been tokenys in the sonne, pat is, in 'be' cherche, pat is pat senful presthod, pat be tornyd into derknesse of senful lif that schuld be ly3te of be world. In the mone, pat is, in be lordys, pat schuld defende Goddys lawe, and 3yf theyre ly3te in theyre ordre it schal be tornyd into synne, pat betokenyt blood for pride and for coueytise. And be sterrys been be communes, pat schuld falle into erpely lyf and senful errowrys, for be sunne and be mone pat schyn3t nowt to hem as they schulde. And so schal be ly3te of Goddys lawe be quenchyd, pat derknesse schal ouirgoo al be world as now. For antecrist is now so heye pat onnepe dar ony trewe man apere, ffor men patyn nowondayes to here speke of Goddys lawys.
And forfore hit is seyde in thys goospel "that be virtuys of heuenys schul be mewued; that is, angelys schul ben sterid, for than schul they see mannes Sone comyng in be clowdys with gret powere and magiste. And his was seyde to reproue and drede of wykyd men, but vnto conforte of þe good he seyth, "Thise lyngys begynnyng to be doon, beholde þe 'and' lefte þe vp owre heuedys," þat is owre hertys, "for owre redempcion schal come nye", as ho seyth wan þe world to vs is endid, þor for þe be not þe frendys ther'of'; owre redempcion is nye, the wyche þat þe desyren. Therfore he sayth as to hem þat doon penawnc / for here sennys; þat they been schosyn to God, "Behold þe."

In these wordys been thre thyng to take hede to. Ferst, what we owyn to beholde. [De secunde], wherto schul we left vp owre hedys. De thirde schewyt þe cause of þe fferst [two], þat is, for þe nycomyng of owre aȝenb[ygg]ling.

And þe schulle vndirstonde þat thysex thyngis we owe to beholde in thys lyf. The ferst is owre frelenys; and þat owe we to do þat we re[m]u[w]e away al pride from owre hertys, and therthorw þat we meke vs vpyn thys worde þat Seynt Bernard seith to every man "Agar, take hede whennes þu comyst, and be aschamyd; where þu art, and seke; whedir þu art aweye, and trambyl." And so as anentis owre relede thre thyngis we owe to take hede to and beholde - þe velpeesnesse of owre berthe, and þe schortnesse of owre lyfe and þe vnstabilnesse, and þe bettirnesse of dethe. Dere these thre Iob
beholde wel, seyning, "I am likened to clay, and euende vnto a sparkle and askes." To clay we been lyche, beholdyng owre [velp]inesse and oware berthe. For man is formyd of erthe as anentes hys body, of pe slyme of erthe, pe moost fowlest. For God sayth thus, "God formyd man of the slyme of pe erpe."

"I am lykenyd," he seytb, "to a sparke," beholdyng he schortnesse of his lyf and the vnstabilnesse. For as Seynt Iame sey3th, "3e knowe not," he seyde, "what schall falle tomorow. Forsothe what is 3owre lyf but brepe a litil apperyng, and after it schal be put out of hys termys?" Forsothe seyt Sent Bernard, "As a sterre yn heuene schynyng smertly rennyd and sodeynly fallyt, and as a sparke of fyre sone is quenchid, [and as aschyn, so soon wyl pis lyf be endid].

"I am," he seyde, "lyche to aschyn", beholdyng dethe and pe betirnesse berof. For as Salamon seyth, "A, dethe! how betir is thy mynde moost to a ry3twyse man, hauyng pees in hys stawnces." And pat saw Bernard wele pat seyde, "I beholde in pe beriellis of dede men and I fynde in hem but askys, wormes, stenche and oribilnesse. Pat I am, they weryn; and that they aren, I schal be." Sertys eche man ow3te / to see hys frelte, and pat is wel ensampled in Iohn, 90 f. 71 v. were pat is [r]ed pat God ly3tene[d] pe blynde man pat so was born. He put clay vpon hys ey3en, betokenyng pat he schulde beholde his frelte and hys dedlynnesse, and pat ow3t[of] beholdyng of his frelenysse and of hys dedlynes, man is ly3tid withyn. Pat owe we euir to beholde, pat berthorw we be made meke - and sweche meke
men God beholdith with his eye of his mercy. And wherfore be maydyn Marye seyde, "God beholdyt he meknesse of his hondemaydyn." And God seyth he Ysaye, "To whom schal I beholde but onto he meke in spirite and to hem hat dredyn myn wordys?"

The secunde, we owe to beholde owr lyf hat is passyd, hat is to say, owre olde don synnys, hat we sorwe for hem; and owre present state, hat we into betyr amende vs 3yf we ben yn euyl lyf. Hat we[1] beholde Manasse hat seyde [in hys] prayere, "I haue sennyd aboue the numbre of be sonde of be see, and my wykkydnesse be made many." And on the same wyse be s[0]nesses of Israel hat seydyn, "We haue sennyd and wykkydly we haue don, Lord owre God, in alle owre domys." So we owe to behold owre passyd lyf, hat is to say owre passyd sennys, hat we for hem make sorwe. And so dede Dauid, as wytnessyt be salme, "My sorwe is euermore yn my sy3th, for I schal schewe my wykkydnesse for my synne; I schal thynde [for my synne]" hat is, I schal beholde my senne. And also man owte to beholde hys presente state, and hat is seyde by Ieremye be prophete, "Lythe thyn e3en euyn forthe and see were pu art now[t] drawyn down." Hat thynge we ow3e to beholde, hat we amende owreself into betyr 3yf we be nat in good state. And hat cryet Holy Cherche and sey3t, "Amende we owreself into beter what thyngeys hat we haue reccheles or vnco[nn]yngly synnyd." These thynge God commawnde to the blynde man hat cryed after hym, "Dauid sonne, haue mercy on me!" And Iesus axyd hym what he wholde hat he schuld doon. And he / axyd hys sy3th. And Iesus seyde to hym, "Behold:" hat is to say, by passyd lyf and by [present] state.
The thyrde tyme we schul beholde þe multitude of owre defawtys, and drede we þat euyr we be more besy to kepe vs 'fro' senne, þat we falle nat yn none. And fowre defautys princypaly we owe to beholde in owreself. The first is abelnesse of owre fallyng, as it seyth in þe book Genesis, "The wyttys and þe thowtys of mannys herte bene redy into euyl fro hys 3owtehode." And Salamon seyth þat seuene sythes in þe day fally3th þe ry3twyseman. De secunde is þe vnmy3thfulnesse of man hymself to ryse a3en. For a man may with 'hys' owyn fre wyle falle into a depe drawe-welle, but he may not comyn owte withowte helpe from aboue. So man be his owyn fre wyle fally3t into senne, but vp rysyth he neuyr but thorw þe helpe of God. And þerfore seyth þe psalme on þis wise, "Mannys spirite is wendyng and not turynyng a3en," þat is, a man is wendyng into senne be hymself and not wendyng a3en be hymself, withowte þe grace of God werchyng. The therde is þe litilnesse of mannys profi3ting. For as þe apostel seyth, "Withowtyn þe grace of God man may not doo meritory dedys." De ferþe is febylnesse of stonding and of werchyng. And therfore seyth þe apostyl to þe Romaynes, "I doo nowt þat at I wille, but the iuel [I hate], þat I doo. For I se," 'he' seyth, "anoþer lawe in my membrys, fi3tyng a3en þe lawe of my mynde"; þese defawtys beheld wel þe apostyl þat seyth thus. These byngys owe we to beholde, þat we been besy þat we fallyn nowt in senne, and þat is it þat þe apostel seyth, "He þat semy3t hym for to stonde, se he þat he falle nat."
The [ferpel byng, vs owe to beholde þe multitude of owre enemies, and þe plente of hir snarrys and þe hydyng of hem, and wende we warly in thys lyfe. Forsoþe we owe to beholde þe multiplyng of owre enemies - of þe world, and of þe flesch, and of þe fynde. And of thys seythe þe psalme, "Behold myn enemies for they been manye." And of many snarys þat been leyde for vs, the / psalme sayth, "The prowde haue leyde snarys and hed [hem] to me." And Iob seyth, "Hys caltrap is hed in þe erþe, and hys snare is layde vpon þe pathe." 3a, sertys al the [eyre], and wel nye al þe world [is] as it were ful of snarys of þe deuyl. Therfor seyt Sent Anton, as yt is wretyn, þese snarys in spiryt, knelyng in hys preyer, and seyde, "Lord, how schal passe alle the snarys?" And it was answeryd to hym þat oonly meknesse schuld passe hem alle. Þese thyngys we owe to beholde, þat we wende warly in þis lyf, as þe apostel seyth, "See þe how þe schul warly walke 'and' nowt as þe vnwyse but as þe wyse, aþenbyging þe tyme, ffor þe days been euyl;" nowt be days yn hemselfe, but for the euyl þat is doon in þys days.

þe fyllthe is þat we owe to beholthe abowte þe creaturis, and specially þe largenesse and the besynesse of [owre Creator abowte] the fowles of heuene, ffor Crist fedyth hem withowte labowre to 3eue vs ensample to ful trust in hym, þat we remoue awey al besynesse of owre flesch. And þerfor seyd vr Lord, "Ne wyl þe not be besy to 3owre sowle what thyng þe schul ete, ne to 3owre body, 'in' what þe
schul be clothyd. No is nowt the sowle, "pat is, 'be' lyfe, "more 170
ban be body, and be body more ban be clothynq? Behold be wylde
fowlys of heuyyn, forwhy they sowe nowt, no repe, ne gadere into
bernys, and jowre heuenly Fadir fedyt hem." Moche more he wyl fede
30w pat been hys soones, more 30w, pat ben resonable, onto whom
euyrlastyng lyf is behette; he schal 3eue to 30w necessaries, 3yf 175
al jowre trust be in hym. And as he gospel seyth, "He forbedyt
not labowre or [prouidence] but he besynesse of carefulnesse in
herte."

On pe sexte maner we owe to beholde be bitternesse of be doome
be weche Sophonye be prophete toke hede to, and seyde, "That day, be 180
day of ire, be day of tribulacion and of angwyse." At pat day be
pelerys of heuene schul quake, as Iob seyth; and he goospel seyb
pat be virtuys of heuene schul be mewued - pat is, as be close
sey3th, be angelys power trembelen a3ens be comyng of the iuge. /
A, wrecchyd wreclys, synners, what schul we doo in pat day of
visitacion, comyng of fer? Pat betirnesse we owyn to drede and
to beholde with all owre my3th in word, and wyt [all pat my3th] of
owre herte, and with all pat my3th of owresowle. Thefore dow we after
be apostel pat seyth, "Doo we good, and ban we fayle nowt; repe we
yn hys tyme. Derfor do we good to alle men, ffor he pat lytel sowyt, 190
litil schal repe; and 'he' pat sowyt in blessyng, he schal repe
euermore yn blessyng of euyrlastyng lyf"; as Powle seyth. Iesus
grante vs of his grace euer in pat lyf to dwelle. Amen.
Dominica tercia

Quid existis uidere in desertum? Euangelim.

This gospel tellyst how I[on Baptiste]n bowmdys, when he had herd be wor[k]is of Criste, he sende tweyne disciples of his and seyde to hym, "Art bu he hat art to come, or we abydyn anothar?" And Iesus answeryng seyde to hem, "Wendyng, bere 3e word azen to I[on what 3e haue herd and seyen: be blynde sene, crokyd gon, [mesels ben heled, defe heren], be dede rysyn, pore men ben pre[ch]ed of God, and blessyd is he pat is not sclaundred yn me." And whan they were wente fro Crist, Iesus began to sey to be companyes of Ione, not preysyng hym yn hi[s] heryng but in hi[s]e absenc, "What 3ede 3e owt to see in deserte? [A] rede wawyd with be wynd? But what [jede] 3e owt to see? A man clothyd in tendyr clothys? Nay, he was none of thyse. For lo, they pat been clothyd in tendyr clothys been in kyngys howsys. But what 3ede 3e owt to see? A prophete? 3e! I sey to sow, and more pat a prophete. Forsothe, he is it of whom it is wretyn, 'Loo! I sende myne angele before thy face, pe weche schal mak redy pe wey befors the.'"

And pe first wordys pat I seyde of pis goospel be sufficient for this day, and be thus moche to say, Quid existis videre in deserto? Thre byngys bene yn thys wordys to take hede to; pe first is fro whennys we owyn to wende owte; the seconde wedir we owe to wende; the thirde wat we schul see in deserte. For pe first we schul

Ad 4 workis: wordis. 6 answeryng answeryng and. 7 3e] 3e h; h canc. 8 preched] preysed. 11 preysyng] preysyng of; of canc. his] hir. hisel] hire. 12 a rede] drede; d1 canc.
The first be pride, when men joyen of here wysdam or of her 3aynesse or of here rychesse or of here strenghte and dowty in dede, or of here gret ken, or sechyn preysyng or glorie of here owyn lyfe or of ony other yfts yuen to hem [by] God. So yede Luciuer owt of heuene fro pe companye of God thorwe pride, of whom Yeaye seyth thus in pe persone of God, "How fel pu, Lucifer, from heuene, pat erly was aryyn? Pu fyl into pe erthe, pe weche seydest yn thy herte, 'I schal stey vp into heuene; aboue pe sterris of heuene I schal make heye my sege. I schal ste vp aboue pe heyenesse of pe clowdys and I schal be lyche God alperhyest.' Forsothe into helle pu art drawyn ajen, into pe depest pet." Lo, weche falle he cawyte thorwe pride from pe companye of God. And God seyth thus be Ezechiel pe prophete, "O cherub, thyne herte is leftyd on heye yn thyne fayrnesse. Thy wysdam pu hast lost in thyne fayrnesse. [I haue] cast the down into erpe." So wende they owt of pe companye of God pat proudy hem of Godys grace pat God to hem hast souyn. And before seyde Thoby to hys sone, "My sone, soffre pu neuyr pride to haue lordschepe ouir the, in by wytte or in by worde, for in it took begynnyng of alle..."
Also in the second manner men wendyn owt be vnbusynesse of the companye of God and of hys seruyse, and wende into the fendys seruyse, the weche wyl not be buxsum to be comawndementys of God 50 and to be laweful and nedful comawndementys of here soureyns. So Adam thorwe hys senne wende owte of the paradyse of delite, as Holy Wryt tellyt, ffor pat he ete of the tre of the weche God comawnde hym pat he schuld nat ete. And so yede Saul fro the companye and the seruyse of God, Regum xv°., ffor he 55 withhelde of the beste schep and beestys of Amalech, weche he took hym to offere to pe Lord, but pat he dyd aȝen / the heste f. 74 of God, wherfore Samuel seyt to hym,

"Betyr ys obedynce then offrynge or sacrifice; and for pu castist away pe word of pe Lord, pe Lord hap cast pe away, pat pu be no kyng." Also be pat senne Salamon lost pe loue of God and yede [owte] of hys seruyse, for he took many hethen women - pe dowter of Pharao, and Moabites and Ammonites and Ydumyes - aȝens pe heest of owe Lord, as pe Book of Kyngys tellyth. Wherfore Seynt Bernard seyth of alle 65 these,

"Grete is pe vice of vnbusynnes, thorwe the weche pe angyl lost heuene, Adam pe paradyse, Saule hys kyngdom, Salamon Godys loue." Therfor it is good to be buxsum to pe comawndementys of God, ffor as pe wyse man seyth,

Ad 51 nedful] medeful he; he canc. 52 So] so so. 53 of²] of ew?; pew canc.
of pe tre of pe whiche God commandide hym pat he xulde not ete. And so jedef Saule be kyng from pe cumpany and be seruise of God, Regum xv0., for he withheld of be beste schepe and be bestys to Amalech, to offre hem to be Lord, but pat he dide aijens be heste of God, wherfore Samuel seide to hym, Melior est obediencia quam victime, pat is, "Bettyr is obedience pan offering or sacrifice; and for boucastedest away pe word of pe Lord, pe Lord hap castyn beee away, pat þou be no kyng." Also bi þat synne Salamon loste be love of God and jede out of his seruyse, for he took many alien wymmen, as be dowter of Pharaes, and Moabites and Ammonites and Ydumees, aijens be heste of our Lord, as be Bok [of] Kyngis tellyp. Wherfore Seint Bernard seip of alle þes, Magnum vicium inobediencie; victum quo angelus amisit celum, Adam paradisum, Saul regnum, Salamon amorem divinum, pat is to seie, "Gret is pe vice of vnbuxumnesse, þorouþ þe which þe angel loste heuene, Adam paradijs, Saul his kyngdam, Salamon Goddys loue." Þerfore it is good to be buxum to pe commaundements of God, for as þe wijs man seip, Prouerbiorum

Lb 65 Kyngis] with Regum xj0. in margin.
"Buxsum man schal speke victories."

Also sum wendyn owte of pe companye of God on the thyrde wyse, pat is be enuye, as pei pat ioyen of oper mennys harms and ben heuy of oper mennys welfare; so 3ede Caym owte of be seruyse of God be envye. For euir comynly hath pe deuyl enuye to be goode, and so had Caym envie to his broder Abel. For he offred to God of pe beste pat he hadde, and he beheld not to Cayms offryng, for he offrid of pe wirste to God, and perfoure Caym slow hym. Lo, how on senne folwyt of anober! (Here my3th men tell moche mater of envie.) And sertis, hadde Caym sowt God of forgenesese, he schuld wel now haue fowndyn mercy in God.

Also on pe fowrthe manere men wende owte of pe companye and of be seruyse [of God] be lecchorie, or corious beholdyng pat is nowt leefful. And so Dyna went owt and was corrupte, and so sche lost here madynhote, as stand in be book Genesys.

"Dyna goo owt, pe dowter of Lya, se pe [women] of pat lo [nd], pe weche wen Sychym hadde sene here, pe prince sone of pat lond, he loue a7 here and rauschyd here, and lay be here." Dyna is as meechyl to sey as 'dome', and betokenyth a feythful sowle pat owijt to dome hewsylf and here owne dedys, and nowijt oper mennys. But when pe sowle is curiows, as they pat holdyn hymself of virtuys thorwe pride beter pen oper, and haue lykyng / to pe thyng pat is nowt leefful to f. 74v
"A buxum man schal speke victorijs."

Also summe wendyngys out of pe cumpany of God is on bridde wise and pat is be enuye, as pei pat iocen of oper mennys harms and ben heuy of oper mennys welfare, and so jede Caym out of be seruise of God be enuye. For euere commonly haþ pe euyl man enuye to be good man, and so hadde Caym to hys broþer Abel. For he offride to God of pe beste pat he hadde, and God beheld not to Caymys offryng, for he offride of pe wereste to God, and perfore Caym slow his broþer. Loo, how oo synne frolyp of anober! (Here my3te men telle moche mater of enuye.) And certis, 3yf Caym hadde besoujt God of merci and forge(f)nes, he xulde wel mowe haue founden mercy i<n> God.

Also on pe fourþe maner men wendyn out of pe cumpany and of pe seruyse of God be leccherie, or fo<r> curious byholdyn 85 of ping pat is not leful. And / so Dyna went out and was f. 148v corrupt, and so sche lost hir maydenhod, Genesis .xxxiiiij0., Egressa Dyna, filia Iye, videret mulieres regionis illius, etc., pat is, "Dyna gon out, pe douȝter of Iya, to see pe wymmen of pat lond, pe which whan Sychy[m] had seen hir, pe prynces 90 sone of pat lond, [he] louede hir and ra Couschede hyr, and lay by hyr." Dyna is [as] moche to seie as 'doom', and betokenyp a feipful soule pat owip to deme hirself and hir owne dedis, and not opir mennys dedys. But whanne pe soule is curious, as pei pat holdyn hemself vertuous þorouȝ pride better þan oper, and haue likyng to see ping pat is not lefful to
be couyttyd, often it fallyth pat be here curiouste sche "gob" owt fro be companye of God. For pan "pe" deuel sep here, pat is Sichym, and rauscht here and makyp here be fendys strompet, and so wendyth sche into be seruise of hym.

Also on be fyfthe maner sum wendyn owt by ydolatry, and so 3edlyn owt be children of Israel when bey madyn a goldyn calf and worscheppyd yt, as it tellyt in Exody, pe .xxxij. chapeter. And Ierooboam and hys sonys 3edlyn owt of be companye of God also, and from be worschepyng of hym, by idolatre; and so wendyn owt man ye in pese days to sechyn and to worschepe ymageis of stokkys and [stonys] made with mannys handye. And they wendyn thus owt a pilgrimaige to worschepe ther mawmettys, pat haue no lyf withyn hym but [ben] figired by mannys fantasye after whom he lykyt. A3ens pese spekyt pe lawe of God on thys wyse,

"Acursyd be he pat makyd a grauyn ymage or a blowne ydel of metal abhominacion to be Lord." And be Sauter Book seyth, "lyke be they to hym pat makyn hym, and al pat trustyn in hem."

And God byddyth thus,

"Thu schalt nowt make to be a grauyn ymage, no pu schalt nat onore hem no worschepe hem." His seith God hymselfe. And also lechowrs and vnclene men and auerows men do ydolatry, as
be coueityd, ofte it fallip pat bi her curiouste sche wendip out of pe cumpany of God. For pan pe deuyl seep hir, pat is Sychym, and rauyschip hir and makyp hyr pe fendys strompet, and so sche wendip into pe aeryse of hym.

Also on pe fifte maner summe wendyn out by idolatrie, and so jedyn out pe childryn of Israel whan pei madyn a goldyn chalf and worschipide it, as it is told in Exodi .xxxij.

And Ieroboam and his sonys jedyn out from pe cumpany of God also, and from pe worschypyn of hym, bi ydolatrie; and bus wenden out many nowondaiys to sechyn and to worschipe ymages of stokkys and stonys mad with mannys handys. And pan Pey wenden out of pilgrimage to worschipe suche mawmetis, pat han no lijf in hem but ben figuryd be mannys fantasye as hem likyb. Ajen hem spekip pe lawe of [God] on pis wyse, Deuteronomii .xxvij. c., Maledictus homo qui facit sculptile et conflatile abominacionem, pat is, "Cursid be he pat makyp a grauen ymage or a[b]lowen ydol of metal abominacion to pe Lord." And pe Sauter Book seip, "Lyke ben pei to hem pat makyn hem, and alle pat trusten in hem", Similes illis fiant qui faciunt ea et omnes qui confidunt in eis. Also God biddib in Genesis bus, Non facies sculp/tile, etc. Non adorabis, neque toles, pat is, "You schalt not make to pe a grauen ymage, ne pou xalt not honour hem ne worschepe hem." His seip God hymself. Also lechhours and vnclene men and auarouse men don idolatrie, as
Fowle seith: "Thei makyn a strompet or ellys here worldly go_A^dys here God, the weche they 'love' more then God, as be[re] dedys schewyn." For yf they lowd God more, pey wolde leue it for his loue.

"For a lecchowr, unclene man or on auerrowse man pat is in seruyse of ydel[ys] schal not haue be heritage in be kyngdome of Iesu Crist." And yys is seyd bope to man and woman. And perfor of sweche pat wendyn thus owte of Godis seruyse and hys companye God spekyt be Ieremy, pe .x. chapeter,

"My sonys 3edyn owt fro me, and per is none to streccche owt myn tentys, no pat rayit my skynnus."

And sum 3edyn owte of Crystys seruyse and hys companye by / wythecraft and be fals beleue and be co[niuri]sonijs and mysbeleuyn [and tillyngys] of chyldryn and of beestys; and pat wendyn to ariols and to wicchys ffor help or for knowing of ony preu{y} thyngys, with dreme-rederys and lokerys in handys, to deme what schal falle in newe mone or in old. By sweche, and [by] many oper mysbeleues, [men] wendyn owt fro Godys seruyse into be deuyllys seruyse; and perfor seyth God bus in Leuitico,
Seinte Poul seip, pat pei makyn a strompet or here worldly goodis here fals goddys, pe whiche pei louyn more pan God, as here dedis schewyn. For ye pei louedyn mor God pan pe ded eymagys and worldly godys, pei wolden leue such fals worchippe[s]. Quia omnis fornicator aut inmundus aut avarus quod est ydolorum seruitus non habebit hereditatem in regno Christi et Ihesu, pat is, "Eueri lecchour or vnclene man or avarous man pat is [in] seruyse of idolis schal not haue heritage in pe kyndom of Iesu Crist." And pis is seid bope to man and womman. And perfor of suche pat wendyn bus out of Goddis seruyse and of hys cumpany God seyp bi Ieremy pe prophete, x. c°, Filij mei exierunt a me, etc. Non est qui extendat tentoria mea et qui erigat pellas meas, pat is, "My sonys jeden out from me, and per is noon to stretche out my tentys, ne pat ne reryp my skynnys."

And summe wende out of Cristia servise and hys cumpany bi wichecraft and [be fals] beleue and bi conurisouns and mysbeleuyngs and tillyngys of childryn and of bestys; and pat wendyn to ariols and to wicchys for help or for knowyn of ony preuy pingys, wip dreme-rederys and lokers in mennys handys, to deme what xal falle in pe newe mone or olde mone. Bi suche, and by many ober mysbeleuys, me wendyn out fro Goddys seruyse into pe deuclis seruyse; and perfore seip God bus in Leuitico, xx°. c°, Anima que [peccauerit, declinauerit ad magos et ariolos, et fornicata]
"The sowele bat bowyt away to wychys
[and] aryols and do leccherye with hem," bat is mysbeleue
in hem, pe weche is goostly leccherye, "I schal put my face
a\[en]\ here, and I schal slee he[\[re]] of myn pepyl."

Also on pe sexthe maner sum wendyn owt by symonye, and
so jede owt Gey\[\[y], Eleyys seruawnt, pat ran after Naaman
Siru\[s, pe wech Elisee his lord had helyd hym of hys lepre,
and tok of hym too talentis of syluer and dubbyl cloting.
And perfore he 3e\[ede owt from Elye ful of mesylrye, [as
whi\[\[t] as snowe, ffor at pe preyere of hys lord pe mesylrye
feel to hym and to al hys sede for euyl. Be Gyesy bene
coueytows popus and cardinalys, alle beschopys, prelatys,
personys and prestys vndirstonden, pat bene cou\[e\]te\[ws, and
be symonyentes, pat sellyn beneficys to be byschopys
for pe furs\[t fruy\[tys and to oper lower [\[men],
for mony, for seruyse, or for preyere; and pat sellen
ordres, wed\[dyngys, schryftys, absolucions, indulg\[\[ence,
pardon, or ony of pe seuene sacramentys, ffor [halw\[yng of
cherchys, of auterys, or ony oper goostly thynge, as for
massys sey\[ng or for Godys word pre\[chynge, thorw \[pe weche
hele of sowe is getyn. Alle these wendyn owt of pe seruyse
and be companye of God into pe seruyse of pe deuyl thorwe
symonye, and ben acursyd erytkys and antecrystys clerkys
a[\[nd] sty\[n]kyng mesellys befor God and hys angelys. And
so jede Symon Magus owt, pat wold [a]\[ bow\j te Holy Goost
fuerit cum eis, ponam faciem meam contra eam, et interficiam
eam de populo meo, pat is, "Ie soule pat bowyp away to wicchys
or ariols and don lecherie wip hem," pat is mysbeleuen
in hem, pe wiche is gostly lecherie, "I schal put my face
/ a)ens hir, and schal slee hir of my peple."

Also on pe sixte maner summe wendyn out by symony, and
so jede out Gieji, Elies seruaunt, pat ran aftyr Naaman
Sirus, pe whiche Elise his lord had helid hym of hys lepre,
and took of hym two talentys of siluyre and dubbil clopinge.
And perfore he jede out from Helye ful of meselrie, as
whijt as snow, for at pe preiem of his lord pe meselrie
fel vpon hym and to al his sed for euer. Bi Giesi ben
coueitos popis and cardynalis, bisschopis, prelatis,
persouns, vikers and prestys vndirstondyn, pat ben coueitos
and symonyentes, pat sellyn beneficys to bisschopis
for pe firste frutys and to ober lower men of Holy Cherche,
for mony, for seruyse, or for preiere, and pei pat sellyn
ordris, weddyngis, scriftys, absoluciouns, indulgences,
pardoun, or ony of pe .vi. sacramentys, for halwyng of
chirchis, of auters, or of ony ober gostly ping, as for
massis syngynge or for prechyng of Goddis word.

Alle pes wendyn out of pe seruyse
and pe cumpany of God into pe seruyse of pe deuyl porou3
symonye, and pei ben cursyd heretikis and antecristys clerkys
and stynkyng meselys befor God and his angels. And
so jede Symon Magus out, pat wolde haue boujt pe Holy Gost
of pe apostolys.

Also on pe seuen[pe]e maner sum wendyn owt be auaryse and coueytise, and so Iudas 3ede owt / of pe companye of owre f. 75v Lord, for thorwe coueytise he solde hym to pe Iewys for 176 .xxx. pens. And thus wendyn many owt of

Crystis companye, as prestis and frerys bat sellyn a masse for a peny and a tryntal for .xxx. panse. Bope be beyherys and be sellerys be wers marchanttyys pan Iudas was, and also 180 men of lawe, pat sellyn be trewthe for mony, and pat is Cryst, as he hymself seyth, pat is not now a dedly man but glorifyd in heuene. For Crist seyth in pe goospel, "I am wey, trewthe and lyff." And perfore Ieremye crye3t and seyth,

"Noo wyl 3e nat wendyn owt to be feld of auaryse, neyber nyl 3e walkyn in pe way of coueytise, but hold we pe weye of pe lawe of God." For alle they ben blessid as pe prophete seyth,

"Blessyd be þey 190 vnfowlyd in pe way, pat wendyn in pe lawe of God." In pis wey God kepe vs euyr wyle we leue, and Crist pat is pe very wey bring vs to bys blysse. Amen.
of the apostles.
Also on the seventh manner summe wendyn out by avarice and
e covetise, and so sede Judas out of the company of oure
Lord, for porou3 covetise he solde Crist to the Iewes for
.xxxi. pans, Mathei xviij. And bus wenden out many of
Cristys company, as prestys and freris pat sellyn a masse
for a peny and trentel for.xxx. pens. And bope biggeris
and selleris ben worse marchautys pan Judas was, and also
gen of lawe pat sellyn pe troupe for mony, and troupe is
Crist, as hymself seyp, pat is now a dedly man but
glorified in heuene, Ego sum via et veritas et vita, pat is,
"I am / wei, trowpe and lyf." And perfore Jeremye crye
and seyp, Nolite exire ad agros avaricia, nec in via
cupiditatis ambuletis, pat is, "Ne wol je not wende out to pe feldys
of avarice, ne in pe weie of coueityse, but
holde je pe weye of pe lawe of God." For alle pei ben
blessyd of God, as pe prophete Dauid seip, Beati immaculati
in via qui ambulant in lege Domini, pat is, "Blessid ben pei
vnfoulyd in pe3 wai, pat gon in pe lawe of God." In pis
wei Crist kepe vs al pe while pat we lyue, and Crist pat is verrai
wai bringe vs to his blis. Amen.
This gospel tellyt bat be Iewys sentyn fro Ierusalem prestys and dekenys to Ion bat they schold axse hym, "Who art bu?" And he knowlachyd and denied nowt, and he knowlachyd bat he was nowt Crist. And they axed hym, "What berfore art bu? Art bu Hely?" And he seyde nay, he was nowt Hely. "Art bu a prophete?" And he seyde nay. Therfore bey seyde to hym, "Qwet art bu, bat we geue answere to hem bat sende vs? Wat seyst bu of byself?" And he seyde, "I am a voyse of hym bat cryijt in desert, 'Dresse 3e or make 3e redy be way of be Lord,' as be prophete seyde." And they bat weryn send weryn of be fareseynes and bay axed hym and seyden, "Therfore what baptyses bu, 3yf bu art nowt Crist no Hely no a prophete?" Ion answeryd to hym, sayng, "I baptysse in watyr, the myddys forscepe of 30e stode, whom 3e knowe nowt. He it is bat after me is to come, bat is made befor me, of whom I am nowt worthy bat I vndo be thongis of hys schone." Jlys thyngys weryn doon in Betany-/ouyr-be-Iordane wher Ion was baptizyng.

Dirigite viam Domini. These ben thre wordys of bis goospel bat Ion spak to be pepul, seying, "Make 3e redy be way of be Lord." And 3e schul vndyrstonde bat
His gospel tellip pat Iewys sentyn from Jerusalem prestys and dekenys vnto Iohn pat bei schulde axe hym, "Wo art pou?" And he knolichede and denyede not, and knolechede pat was not Crist. And bei aside hym, "What perfore art pou? Art pou Heli?" And he seide nai, he was not. "Art pou a prophete?" And he seide nai. Perfor bei to hym, "What art pou, pat we 3eue ansuere to hem pat sente vs? What seiste pou of piself?" And he seide, "I a vois of hym pat criet in desert, 'Dresse ye or make ye redy be wei of be Lord,' as Ysaie be prophete seide." And bei pat weryn sent wheryn of be pharisieis and bei axidyn hy[ ]and seidyn, "Perfor what baptises pou, zij pou art not Crist me Hely me a prophete?" Iohn ansuerde to hem, seiynge, "I baptise in water, pe myddyss forsope of 30w [stode], whom 3e knowe not. He is pat after me is to come, pat is maad biforn me, of whom I am not worpi pat I vndo pe bownges of his schoon." Yes pinygs weryn don in Bethanye-ouer-Iordan where Iohn was baptisynge.

Dirigite viam Domini. whi prius. Yes ben pe wordys of pe gospel pat Iohn spak to pe peple, seiynge pus, "Make ye redi pe weie of pe Lord." And ye schul vndirstonde pat
we owe to make ready three manner weyys to hym,
to owre herte bat he may entre and werche, and fowchesaft
in owre hertys to dwelle.

Pe ferste way is klenness of hertys, and bis is pe
way of chastite or of madynhooft, and bis is pe vndefowlyd
way and pe way of wysdom, of pe weche Salamon spekyt,

"The wey of wysdom I schal schewe to pe." Sothly bis is
pe way of clennesse [and] pe way of wysdom. For grete wysdom
it is to kepe pe herte from vnclennesse for leccherye, and
gret woodnesse it is long to be or lytil whyle wylfully awysyd
in pe felthe of leccherye. Werfore Gregory

seyth that

schort is pe lust of
fornicacion, and euerlastyng is pe peyne of fornicacion.

Perfor we owe to fle pe wey of leccherye, ffor God
knowyt hem nowt bat wendyn berby, as Salamon seyth,
that God vnknowyt thre thyngis and pe
laste is pe way of [pe] jung man in hys 3owpe.
And per it is seyd,

"Swiche is pe way of pe wom[a]n avouteres, pe wyche
etyjt and wipynf herc mowth saith, 'I haue doon no harme.'"
we owen to make redi pre maner weies to hym, pat /

to oure herte he mai entre in and fouchesafe

in oure hertis to dwelle.

Pe ferste wai is clennes of herte, and pis is pe wey of chastite or maidenbod, and pis is an vndefoulyd wey and pe wey of wijsdam, of pe which Salamon spekyd, Proverbiorn .iiiij°., Viam sapiencie monstrabo tibi, pat is, "Pe way of wijsdam I schal schewe to pe." Soply pis is pe wai of clennes and pe wai of wijsdam. For gret wijsdam it is to kepe pe herte from vnclennes of leccherie, and gret wodnes is it longe or lityl while wilfulli avisid to dwelle in pe filpe of leccherie. Wherfor Seint Gregory seip, Que est maior insanla quam delectacione momentanea obligare se ad eterna[m] supplicia[m] et amittere suple regna celestia. Et idem: Breuis est delectatio fornicacionis, sed perpetua est pena fornicacionis. "Schort is pe lust of fornicacioun, and euerlastynge is pe peyne of fornicacioun." And perfore we owyn to fle pe wei of lecherie, for God knoweb hem not pat wendyn perbi, as Salamon seip, Proverbiorn .xxx., pat God vnknowyp pre pingis and be laste of hem is pe wei of pe jonge man in his youg[p]e.

And ber it is seid, Talis est via mulieris adultere que comedit et tergens os suum dicit, Non sum operata malum, pat is, "Such is pe weie of a woman auoutes, pe which etip and wipip hir moup and seip, 'I haue don noon harm.'"
And David saith in the Sauter,
"The way of hem is" derknesse and sleyr." Sertys he that wendyth be this way, they makyn redy of here hertys a dwellyng place of pe deuyl. Forsothe it is nat semely the kyng of alle kyngis and lord of alle lordys to dwelle in a derk ostrye ful of stynkyng cley or ober vnclennesse. And sweche been pe hertys of leccherows men and berfor pat Cryst come into owre hertys we mote cast owte al vnclennesse of leccherye of hem. And pat is pat Seynt Iame seyth,
"Castyng away alle vnclennesse and habundance of malice." Be vnclennesse may by betokened pe senne of lecchirye, and be pe plentyuows[te] of malice [pe] schrewyd desyres of hertys and euyl thowtys, and euyl beholdynge and schrewyd speche pat corrupyn good condicions. Alle bo we owe to caste a/wey f. 76v from owre hertys 3yf we wyl wortly receyue Crist into owre soulys, pat makep vs saue. And be apostel seyth,
"Fornycacion forsope and vnclennesse, ne be yt nemned in jow, but clene puttyth it away, as it besemyth holy men; felthe or fowle speche or harlotrie pat perteny3t nowt to honeste, be it now3t nemned amongys jow." And so is pe first wey made redy, pat is clennesse of herte, and so yt is seyd in
And Davíd seíp in þe Sauȝter, Via illorum sit lubricum, "Ne wei of hem is mad derk and a lëdir." Certis he þat wendib þis weie makib redy in his herte a dwellyng place of þe deuyl. Forsœpe it is not semely þe kyng þat is kyng of [alle] kyngis and lord of alle lordys to dwelle in a derk hostrie ful of styngkyng clay and oper vnclennesse. And suche ben þe hertys of lecherous men and wommen, and þerfor þat Crist come into oure hertys we muste caste out al vnclennes of lecherie. And þerfor seíp Iamys, Abicientes omnem inmundiciam et habun/danciam malicie, þat is, "Castynge away alle vnclennesse and habundance of malice." Bi vnclennes mai bi vndirstondyn þe synne of lecherie, and be plenteiucoste of malice is vndirstonde schrewyd desyris of herte and eule þouȝtys, and eul biholdynys and schrewyd speche þat corumpyn gode condiciouns. Alle suche cursidnes we owyn to caste awai from oure hertys jif it be so þat we wole worþili rescyeþe Crist into oure soulis, þat mai make vs saaf. And þe apostil seíp, Fornicacio et omnis inmundicia non nominetur in vobis sicut decet sanctos, þat is, "Fornicacio[n]forsœpe and vnclennes be not nempnyd in jow, but puttiþ it clene away, as it besemyþ holy men;ffilþe or foule speche or harlotrie þat perteyniþ not to honeste, be it not nempnyd amongys jow." And so is þe firste way mad redi and þat is be clennes of herte, and so it is seid in Ecclesiasticò
"He pat louyt clennessse of herte, he schal haue be kyng to hys frend," pat is to sey, Crist.

The seconde is be way of meknesse. Be thys wey wente Cryst when he kam doown from heuene into be maedenys wombe, and per he toke be schap of a seruawnt.

Forsoth, more meknesse was neuyr schewyd per God of heuene and erpe schewyd when he took be forme of a seruawnt, and pat he wolde [be]

among hys seruawntys as m[yng]styr and a seruawnt of hem. Thys wey made redy be gloriows maydyn to hir sone of heuene, wherfor sche seyth,

"Pe Lord beheld be meknesse of his hondmaydyn."

Thys wey of meknesse we owe to mak redy in owre hertys to God, and pat is pat Ysaye seyth,

"Make je redy be way of be Lord; make je redy be pathys of owre God in be wyldernesse."

"Euerych vale schal be fellyd and eche hylle and be topet of be hylle schal be lowyd." Be be vale is vndyrstondyn pe meke, pat schal be made hey in euerlastyng ioye; by be mownteynys be vndirstonde proud men and hye men, pat in the ende schal be lowyd in euyrlastyng dampnacion.
 Qui timet Deum. And Proverbiorum. 

 Qui 
diliget cordis mundiciam, habebit amicum regem, pat is,

 "He pat louyp cleannes of herte schal haue be kyng hys 

 frend," pat is, Crist.

 Ye secunde wai is pe wai of meknasse, and be pis wai 
wente Crist when he coom don from heuene into pe maidenys 

 wombe, and per he took pe schap of a seruant, Exinanvit 

 semetipsum, formam serui accipiens. Forsope, more meknes 

 was neuyr schewid pan God of heuene and of erpe schewide 

 when he took pe forme of a seruaunt, and pat he wolde be 

 also amongis his seruauntys as mynyster and a seruaunt of 

 hem. And pis wei made redy pe glorious maydyn to hir sone, 

 and perfore sche disseruede to conceyue and bere Crist, 

 Goddis sone of heuene, wherfor sche seip, Respexit humilitatem 

 ancille sue, pat is, "He beheld pe meknesse of hys handmaiden."

 And pis wai of meknesse owyn we to make redi inoure hertys 
to God, as Ysaie seip, Preparate viam Domini; rectas facite 

 / semitas Dei nostri, pat is, "Make je redi pe wai of pe 

 y 151v 

 Lord; make ye rijte pathis of our God in desert or 

 wildirnes." Omnis vallis implebitur et omnis mons et collis 

 humiliabitur, pat is, "Iche valei schal be fillid and iche 

 hil and topet of hil schal be [l]owid." Be pe valei is 

 pe make man vndistonde, pat schal ben maad hiȝ in euerlastynge 

 ioie; and bi montayns ben vndistondyn proud men and hiȝ 

 men, pat in pe ende schul be lowyd in euerlastyng dampancioun.
For as Salamon seyth,

"Glory or ioy schal take pe meke and meke[nesse] folwyth be proud man." And þerfore we owe in owre hertys to make redy þe wey of meknesse. But þis way is made redy be remeuynge of alle pryde and elacion [and] of couetyng of hye astate from owre hertys, and þat is þat is seyde in þe Kyngys Boke, þe vii0. chapter,

"Make þe redy 3owre hertys to 3owre Lord and oonly serue þe to hym, and bere þe away Baalam and Astaroth fro myddys of me." Baalam is to seyn an ouerheyer / and betokenyt prowde men, f. 77 ffor be here pride they wylle be aboue alle ober. Astaroth is to seyn a cраke, in þe weche ben tweyn thyngys, mete and donge. In mete is glotenye tokenyd, and in dong leccherye; þerfore mote we bere away from þe myddys of owre lyfe pride, glotenye and leccherye, þat is to say, from þe hertys of vs.

The thridde is þe way of pees, and herof spekyt

Sent Ion Baptyst fadyr,

"Lord, ly3thne þu to hem þat syt in derknesse to dress owre feet in þe wey of pees." And Salamon, " þe ways of hym ben fayr, and alle þe pathis of hym peysibyl." S[o]the it is þe wey[ys] of Cryst
For as Salomon seip, Proverbiorum xxix., Humilem suscipiet gloria et superbum sequitur humilitas, pat is, "Glorie or ioie schal take þe meke and mekenes folwyþ þe proud man." And þerfore we owyn in oure hertis to make redi þe way of meknesse. But þis way is mad redi bi remouynge or puttyng away al pride and elasioun and coueitynge of hiþ astate from oure hertis, as i[t] is seid, Regum vij0., Prepare corda vestra Domino et illi soli seruiete, et auferete de medio mei Balam et Astaroth, pat is, "Make þe redi your hertis to be Lord and only serue þe to hym, and bere þe away Balam and Astarot from þe myddys of me." Balam is to seie an ouerhiþer or an ouerher, and þat betokenyþ proude men, for bi here pride þei wolde be aboue alle opere. And Astarot is to sai e cracche, in þe which ben two þingis, mete and dunge. In mete is glotonie bitokned, and in dunge is lecherie, and þerfore mote we bere away from þe middis of oure lijf pride, glotenye and lecherie, pat is to seie, from oure hertys.

And þe bridded wai is þe wai of pees, and herof spekiþ Zacharie, Iohn Baptistis fadir, Illuminare, Domine, hiþ qui in tenebris sedent ad dirigendos pedes nostros in viam pacie, pat is, "Lord, lijte pou to hem þat sittyn in derknessis to dresse oure feet into þe wai of pees." And Salomon seip, "þe waies of hym faire weies, and alle þe papis of hym pesible." Soþ it is þat þe waies of Crist
bejth peysibil, for bat he come into pys world to put pees betwex vs and God be fadyr, and betwex vs and angelis, 125
and betwex man and man, betwex whom was discord for synne of be ferst man and woman. We owe to make redy be wey of pees to hym into owre hertys, for as pe psalme seyth, "In pees is hys place made." But yt is to wete bat we owe to haue thre manere of pees - to God, to owre ney3ebowre, and betwene pe body and pe sowle.

The ferst is made redy be very contricion and confession. The seconde be very charite. The thridde be ouyrcomyng and aleyng of owre flesch. And of pese thre maner of pees spekyt be wyse man where he seyth,

"In thre thyngys it is plesyd to myn spirite, be weche been prouyd before God and man." Cordyng togedyr as bretheryn, pat is, pe flesch and pe spirite, 140
pat is Iacob and Esau. And loue of owre ney3ebowrys - lo! be seconde pees, pat owy3th to be had to owre ney3ebowre. Pe tother is man and woman of oon acord - loo! pe thyrde pees pat ow3te to be anentys God, ffor pis man is Crist and pe woman is pe feytheful sowle pat schul consente to Crystys wylle and be buxum to hys bedyngys.

The ferthe is be wey of ry3twysenesse and of euynhede, and of thys seyth Salamon,
be pisible, and for hat he coom into his word to putte pees betwixe vs and God pe fadir / and betwixe vs and aungels, f. 152 and betwixe man and man, betwixe whom was discord for synne of pe firste man and womman. We owyn to make redy pe wai of pees to him into oure hertis, for as pe psalm seip, In pace factus est locus eius, pat is, "In pees is his place maad." But it is to wite pat we owyn to haue pre maner of pees - to God, to oure nei3ebour, and betwen pe body and pe soule.

Pe firste pees is mad redi bi contricioun and confessioun. Pe secunde pees is mad redi bi verrai charite. Pe pridde is mad redi bi overcomyngge and sleynge of oure fleisch. And of pes pre maner pees spekyp pe wijs man where he seip pus, In tribus placitum est spiritu meo que probata sunt coram Deo et hominibus, pat is, "In pre pingis it is plesid to my spirit, pe which [been] prouyd befor God and man." Acordeyng togidere of breberen, pat is, pe fleisch and spirit, and pat is Iacob and Esau. And love of nei3ebors - loo! be secunde pees, pat owyp to be had to oure nei3ebor. And be toper is man and womman of oon acord - loo! pe pridde pees pat owip to be anentys God, for his man is Crist and pe womman is pe feipful soule pat schulde consente to Cristis wil and be buxum to hys biddyngis.

Pe fourpe wai is wai of rijtwijnes and of euenhed, and of his seip Salamon, Proverbiorum .iiij°., Ducam te per
"I schal lede þe be þe pathys of equite, 150
in þe weche whan þu art went þey ways schul nowt be made
narwe." And also he seyþ þat þe [ways of] ryȝtwyse men ben
wip'owt snaperyng. Thys wey to God we makyn redy whan we / f. 77v
bowyn away from euyl and when we werchyn good werkys as þe prophete
seyth, "Bowe from 155
euyl and doo good." Ouer thys we makyn redy in vs þe
wey of ryȝtwysnesse, when we doo nowȝt to anoper þat we wold
nowt werne doon or seyde to vs of hem, as it seyde in Tobys,

"That þat þu hatist to be doon to the of anoper, 160
loke þat þu do yt to no noþer." Also on þe same
wyse, when we doo nowt to anoper al thyngys þat we wolden
þat þey schuld doo to vs. And þat is þat Cryst seythe in
þe goospel,

"Evry thyngys þat þe wyllyn þat men doon to ȝow, as anentys
God and resoun, þe same doo þe to hem." Also þeue to eche
on þat is hys, to God and owre neȝebowre. These
beth þe ryȝt ways, of þe weche God owre Lord seythe by Salamon,

"God ladde þe ryȝtwyse man þe ryȝth ways." Also God
seyth þe Eȝechyel,
semitas equitatis, quas cum ingressus fueris non arcabuntur
pressus tui, pat is, "I schal lede pee by pe papes of equite, 150
in pe whiche whan pou art went pie weies schul not be mad
marwe." Also he seip pat pe [weies of] riȝtwiȝse men ben
wipoutyn snaperyng. Pis we to God we make redi whan we
bowyn away from euyl and worchen gode werkys as pe prophete
biddip, Declina a malo et fac bonum, pat is, "Bow pow from
euyl and do good." And ouer pis we maken redy in vs pe
wei of ritwisnes, when we do not to anoþer pat [we] wolde
not were don or seid to vs of hem, as it is seid in Thobie
\[\text{\ldotsiiiij}, Quod tibi ab alio odderis fieri, vide ne tu facias
alteri, pat is, "Pat pou hatist to be do to pe of anoþer,
loke pat pou do it not to anoþer." Also on [pe] same
wise, when we do not to anoþer alle pin/ges pat we woldyn f. 152v
pat bei schulde do to vs. And pat is pat Crist seip in
pe gospel, Quicumque vultis vt faciant vobis homines, hoc
est secundum Deum et rationem, eadem facite illis, pat is, 165
"Eueri pingis pat ȝe wolyn pat men do to ȝou, as anentis
God and resoun, pe same do ȝe to hem." Also ȝeuyp to iche
man pat is his, to God and to oure neiȝebour. And þes
ben þe riȝte weis, of þe whiche oure Lord spekip bi Salomon,
Iustum deduxit Deus per vias rectas, Sapientie \[\text{x\ldots}, pat is, 170
"God ladde þe riȝtwiȝs men þe þe riȝth weies." And also God
seip [bi] Eçechiel, Si autem auerterit se iustus a via sua
et fecerit iniquitatem secundum abhominaciones suas, quas
"Forscole 3yf pe ryȝthwyse man turne hym away from hys ryȝtwyse way and dooth wykkydnesse after hys abhominacions, pe weche pe wykkyd man is w[o]nt for to doo, wethyr he schal leue? As how seyȝth nay, and al pe ryȝtwyse of hym schal nowt be had in mynde thensward." "Wethyr my wey is nowt euyn?" seyth God.

The fyfte wey is pe way of trowthe, and of thys wey spekyth Ion in pe Apocalyps.

"3yt an heyer wey I scheewe onto jow," seithe pe apostel. Pys way is pe kyngys way of heuene, pe hey wey bat ledyȝt wele-leuyng men in to pe lond of beheste. Wherfore pe childryn of Israel seydyn to pe kyng Syon,

"Wend we pe opyn wey," bat is to sey, "bat ledyȝt alle men to pe lond of beheste." This is pe way of charite, bat is a [large] wey, of pe weche pe apostil seith thus,

"Charite is pacient and benyngne, large to pe nedy. Yt hath none enuye of other mennys welfare, wel-doyng, or good name." Perfore bey bat wyl make thys good wey re[dye] to owre Lord, hem owȝte to remeue awey vnpacientnesse, auryse, enuye, and sweche oper synnys. For woo schal be to hem batwendyn be bo wyis, ffor Iude seyȝth in
operari solet impius, etc., pat is, "Forsobe 3if pe
ristwise man turne hym away from pe rizte way and do
wickidnes aftyr his abhominaciouns, pe whiche pe wickid man
is "wont" to do, wheper he schal lyue? As who seip nay,
and alle pe riztwisnessys of hym schul not ben had in
mynde pensforward." "Wheper my way is not euen?" seip
God.

\textit{Pe [fifthe] wai is pe wai of troupe, and of bis way
spekip Iohn in pe Apocalyps. And Corinthios .xij. \textit{C},
Adhuc excellenciorem viam demonstrabo vobis, pat is, "An
hijere wai I schal schewe vnto jou," seip pe apostil. And
bis wai is pe kyngis wai of heuene, pe hije wai pat ledip
wel-leuyngne men to be lond of biheste. Wherfor pe childryn
of Israel seidyn to Seon pe kyng, \textit{Via publica gradiemur}
que ducit omnes homines ad terram promissionis, pat is,
"Wende we pe opyn way," pat is to seie, "pe way pat ledip
alle men to be lond of biheste." And bis is pe wai of
charite, pat is a large wai, of pe which spekip pe apostil
bus, \textit{I}. Corinthios .xiiij., \textit{Caritas paciens est, etc.,}
"Charite is pacient and benygne, large to nedi men. It hath
not enuye of ober mennys welfare or wel-doyngne, or of here
good name." \textit{Perfore pei pat wolyn make bis go[o]d wei redi
to oure Lord, hem owyp tp put awai from / hem vnpacientnes, f. 153
auarise, enuye, and suche ober synyns. For wo schal be to
hem pat wendyn bi po cursid [weies], for Iude seip in
hys pystel,

"Woo to hem bat 3edyn in pe wey of Caym, bat slow hys brothyr be enuye, and thorw / errowr of Balaam þorn mede be 3otyn owt," bat betokeny3th coueytise, "and thorw a3enseying of Chore," bat is vnbugumnesse, "perschedyn."
Woo is to hem bat wendyn [be] þese weys.

Pe sexthe wey is of pensaunse and mekenesse, and þis wey owe we here to make redy to owre Lord. For Crist seyth in pe goospel, [Arca est via que ducit ad vitam.] This is pe wey of þre days of þe weche

Moyses spak,
"The wey of þre days we schul wende into wildirnesse to sacrifice to owre God." The first day is sorwe of synnys. The secounde is schame of confession.
The thirde is lastyng in good werke. And so we schul make owre sacrifice in this dedly lyfe, bope of body and of sowle, to Issu Crist in heuene. He grownt vs euyr to folwe his lore and bryng vs to hys blyssе. Amen.
his pistil, \( \textit{Ve illis qui viam Caym abierunt et errore Balaam mercede effusi sunt, et contradiccione Chore perierunt, pat} \)
is, "Wo to hem \( \textit{bat} \) wentyn in \( \textit{pe way of Caym, bat slow his} \) brobir by enuye, \( \textit{and porou3 errore of Balaam pour3 mede ben 3otyn out, and bat betokenynp coueitise,} \)
\( \textit{and pour3 a3enseiynge of Chore,} \) \( \textit{bat is vnbusumnes, "perischidyn."} \)
Wo is to hem \( \textit{bat wenden bi} \) \( \textit{pes cursid weies of enuye,} \)
couveitise \( \textit{and} \) vnbusumnes.

\( \textit{Pe sixte weie is of penance and meknesse, and} \) \( \textit{bis weie owe we here to make redy to oure Lord.} \) For Crist 
seip in \( \textit{pe gospel, Matheii vij}, \) \( \textit{Arca est via que ducit ad vitam.} \) \( \textit{And bis is pe weie of pre daies of pe whiche} \)
Moises spak, \( \textit{Exodi liij}, \) \( \textit{Viam trium dierum ibimus, etc.}, \) 
"\( \textit{Pe wai of pre dais we schul wende into wildernes to do} \)
sacrifice to oure God." \( \textit{Pe firste dai is sorwe for oure synnys. Pe secunde dai is schame of confessioun.} \) \( \textit{And} \)
\( \textit{pe bridde is lastynge in goode werkys.} \) \( \textit{And so we schul} \)
make oure sacrifice in bis dedly lijf, bope body \( \textit{and sowle, to Iesu Crist in heuene, and he graunte vs grace} \)
euer to folwyn his lore \( \textit{and bringe vs alle to blis.} \) Amen.

\( \text{Lb} \quad 202 \text{ pourj} \quad \text{pat pourj.} \quad 216 \text{ dedly} \quad \text{dedly s; s canc.} \)
‘Ecce Agnus Dei, etc.’ These wordys of pis goospel suffycyn at pys tyme and been pis moche to sey, "Loo, pe lomb of God; loo, he pat dooth awey pe synnys of thys world." In pese wordys been pre pyngys to vs to hold in mynde. One is what is pe synne of pe world. Anoher is why Cryst is clepid a lombe. Pe thyrd is how pis lombe dede awey pe synne of pe world.
f. 153  [Dominica infra octavas Epiphanie]

Ecce Agnus Dei, ecce qui tollit peccata mundi. Iohannis 10.

This gospel tellib bat Iohn saw3 Iesu comynge to hym, and he seyde bus of our Lord, "Loo, be lomb of God; loo, hym bat takyп away be synnys of be word", for he is bope God and man. ["This is he bat I seyde of, after me com[b a man] be wiche is mad bifor me, for he was my prior. And I knew not hym, bat is, not wip bodyly i3en from another man, but bat he schulde be schewyd in Israel, perchore I com baptysynge in water." And Ion bar witnes, seying, "I saw3 be spirit com doun [as] a culuyr from heuene and dwellyd on hym, and I knew him not. But he bat sente me to baptys in water, he seide to me, 'Vpon whom you seeet be spirit come doun and dwellyng vpon hym, / bat is he bat baptisiп men in be Holi Gost.' And I saw3 and bar witnes bat pis is Goddys sone."

Ecce Agnus Dei, etc. 

f. 153v

f. 153v

supplied from Hudson 30; Dominica V2 audentus Domini MS. 12 hym] from hyn
Of þe feirst Seynt Ione seith, Nolite di/ligere mundum, f. 78v

"Noo wyl þe louyn þe world, ne þe thyngys þat been in þe world, ffor alle þat is in þe world, it is coueitise of fleesch, coueitise of e[yen] and pride of lyf." Pese been as thre robberys þat robbyn manys sowle of þe blysse of heuene, quia caro concupiscit aduersus spiritum, etc., "For þe fleesch desyryth a[3]ens þe spirit, þe spirit forsothe a[3]ens þe fleisch." These ben thre fowle vicys in þe world þe cumburyt fowle mankynde, [of] þe wheche Seynt Ion in the Apocalyps se[y]th thus, Ex ore draconis exiuit, etc., "Owte of þe dragonys mowthe", þat is, þe fynd, "þeden forthe smoke, flamme and stynche." Smoke of pryde and veynglorie; fflawme of auaryce and enuye; stynche of glotonye and leccherye.

The deuyl sendyth owt smoke also ofte as he enhyed a man from þe state of mekenesse into appetite of preyse[y]ng and of wyn[e] worshipys. But þe heyer þat he wendyth vp, þe lower he fallyth. And perfore seyth Powel, Non alts sapientes, etc. Also ofte he sendyth v[t] flamme as [ofte as] he bryngyth man into auaryce, coueitise and enuye. And fro þys flamme to be kepyd Deuyd þe prophete preyȝth thus, Inclina cor meum Deus.
Of þe firste Seiint Ion seith, Nolite diligere mundum, neque es que in mundo sunt, quia omne quod in mundo est, concupiscencia carnis est, concupiscencia oculorum et superbia vite, þat is, "Ne wole þe loue þe word, ne þingys þat ben in þe word, for al þat is "in" þe word, it is coueityse of þe flesch, coueitise of þe iжен and pride of lijþ." And þes þre þen as robberia þat robbyn mannys soule of þe blys of heuene, quia caro concupiscit aduersus spiritum, spiritus autem aduersus [carnem]. þat is, "For þe flesch desiryp ažens þe spirit, þe [spirit] forsoþe ažens þe flesch." And þes [þen] þre foule vicys in word þat combryn foule mankynde, of þe wiche Sei[n]t Ion seip þus in þe Apocalypys, Ex ore draconis exultit fumus, flamma et fetor, þat is, "Out of þe dragoun mouþ", þat is, þe fend, "wentyn out smoke, flaine and stynche." Smoke of pride and of veynglorie; flaine of auarice and enuy; stench of gloteny and leccherie.

þe deuyl sendip out smoke ofte whan he hijep a man from þe stat of mekenes into appetite of preisynge and vayn worshippis. But þe hyjer þat he wendip vp þorouþ pride, þe lower he fallyþ. And þerfore seip Seiint Poul, Non alta sapientes, sed humilibus consencientes. Also ofte þe fende sendip out flaine as ofte as he bryn gib a man into auarice, coueitise and enuye. And fro þis flaine to be clepid Dauiþ preiþ þus, Inclina cor meum Deus
"God bow þu myn herte in þy testimone and nowt into auarice." "Bow", þat is to say, be meknesse, "myn herte", þat it delyte more in thy lawe, þat ðe frely worschepp be more then in ertzly thyngys. And Salamon seyth, Auarus nonimplebitur, etc.,

"The auarus man schal nat be fillyd with mony and ðe pat louyt rychesse schal nowt take þe frutys of hem."

Stynche he castyth owt whan he settyþth hys herte on a fayr woman þat arahyt here with pryde, of men to bene sene, stereng man or woman to synne of leccherye thorw nyse contenance, towchyng or kessyng. And þe deuyl in this wyse spekyth to here hertys,

"Tast of þys tree, and wip þis woman fulfylle þy lust."

And þe vnseely man, seying þe woman as a swete tree fayr to þe syþth and deletable, he takyth of þis forbodon frute and also he is [mad] dampnabyl to God also ofte as he dooth þe [synne of] leccherye with a woman, / ffour they lokyn nat to þe edder þat syþþth on þe f. 79 thre. And tak hede of þe stynche, for in Ecclesiastico seyth Salamon thus, Mulier fatua quasi stercus in via.

"A folly woman
in testimonia tua et non in avariciam, / pat is,

"God bowe pou my herte in pi testimonye and not into avarice." "Bow pou", pat is to seie, bi mekenes, "my herte", pat it delite more in pi lawe, pat I freli worschipe pee more pan in erpely pingis. And Salamon seip, Auarus non implébitur pecunia et qui amat diuičias fructum non capiet ab eis, pat is, "Pe avarous man schal not be fillid wip mony and he pat louyp richessys xal not take frutys of hem."

Stench pe fend castip out whan he steryp a mannys herte to beholde a wonman fair araised with pride, for to be seyn of men, wherborouj a man is stirid to be synne of leccherie, and also by nyse contenaunce, touchynge or kyssynge of men and wommen. And so pe deuyl on pis maner and many ma pan I can telle or schewe spekip to be hertys of man and womman to [t]ast o[f] pe fruyt of pis tree, and pis is stynkynge synne of leccherie to fulfille in dede. And so sely man, seyng pe womman as sche were a swete tree fair to pe sijte and dilectable, and he takip of pis forbede frut of pis tree and so he is mad dampnable to God as ofte as he dop pe synne of leccherie wip a womman, ffor pei loken not to pe adder pat scissip in pat tree. And take good hed of pis stynch, for Salamon seip pus, Mulier fatua quasi stercus in via, quod qui percipit cito transit, nares obstruit, etc., pat is, "A foli womman

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Lb 50 pl] pl w; w canc. 56 he] with h from s. 64 tast of] cast out.
is as a tord in pe way, and he bat perceyyp yt stoppyt hys nose and turnyth away hys eyen." So he bat seeth a foole woman, passe he swype away from her, bat bu fele no lust ne stynche in by sowle. In alle forbodyn thyngis be war of pe sleytys of pe deuyl, be feer of pe eddre, be dedly venyme, and so schalt bu lijtly fle senne.

For 3yf bu wyste a worme in a notekernel venyme in by drynk, it is nowt ellys but synne in forbodyn thyngys. Vbi est dulcor delectacionis, etc., "Wher bat is swetnesse of delyte, per is be snare of euerlastynge dampnacion."

The secunde thyng of pys goospel is why Cryst is clepyd a lombe, and 3e schul vndiratonde bat he is so clepid for many resonys in pe lawe. In pe old lawe men weer wonte to offur a lomb withoutn wenne, be weche schul[de] bene of [oon] 3ere, be weche betokenyd bope God and man bat was offurd on be cros for be senne of al thys world. And were sweche lombyys bat were offurd [fellen] sum tyme manye to prestis, bis lombe [bat] made a ful ende of oper fel[de to] be honde of God. And oper lambryn in a maner fordeydyn be synne of oo contre, but thys lomb properly fordeye be synne of al thys world. And thus he was ende and figure of lambryn of pe old lawe.
as tord in þe weie, and he þat perceyuþ it stoppiþ his nose and turnip swai his iþen." Rist so schulde a man þat seeþ a womman fair araised passe forþ away from hir, þat þou fele no lust ne stench in þi sowle. And in alle forbede þingys be þou rist war of þe sleijtys of þe deuyl and of þe gastnes of þe edder and of þe dedly venyme of hym, and so schalt þou lijþly flee þe stynkyng synne of leccherie and alle opere synnys.

Pe secunde þing of þis gospel is whi Crist is clepid a lamb, and þe xul vndirstandyn / þat he is clepid so for many skillis or resouns in þe lawe. First in þe olde lawe men weyn wont to offre a lamb wipoute weem, þe whiche schulde be of oon þer, þe wiche betokenþ bope God and man þat was offrid on þe cros for þe synne of alle þis word. And where suche lambys [þat] weryn offrid [fellen] sum tyme to many prestis, þis lamb Crist þat made a ful ende of alle opere was offrid and fel[de] to þe hondys of God þe fadir of heuene. And opere lambrin in a manner fordiden þe synne [of] oo cuntre, but þis lomb propyrly fordide þe synne of alle þis word. And þus he was ende and figur[e of] lambryn of þe olde lawe.

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Lb  86 Pe secunde þing] with .138. distinctio in margin.  
94 felde to] fel into. 96 of] in. 98 figure of] figuride.
A lamb is also a mylde beeste and betokenyth an innocente lamb we schul offer to owre God. Whenne Cryst pys lomb was betyn and slayne, he cursyd nowt no stroue ajen, quasi agnus qui ad victimam, etc.

A lamb also be blytyng yn a grete flok wyl knowe hys modyr. So Cryst honëynge on pe cros in pe flok of pe Yewys knew hys modyr, and betook here Ion for to kepe, wherfore men sey thryes Agnus Dei at masse. The ferst is seyd thus, "Je lomb of God pat doost awey pe senne of pe world thorw knowyng of pe Fadyr by buxumnesse, haue mercy to vs." The secounde, "Je lombe of God pat offerdyst thyselue to vs, [haue] mercy to vs." The thrydde, / "Je lombe of God pat doost awey pe senne of pe world, pat knewyst thy modyr on pe cros, jeue vs pees." And for þese skelys is Godis sone lykned to a lombe.

The thirde is to knowe how thys lombe do3th awey pe sennys of thys world, and pat is on thre wyse – be baptyme, by penawnce and be hys blessyd passion. Perst in baptyme is don away original synne, and per we makyn owre ferst come[n]awnt to be Crystys spowse, and take Pere þe ferst stole of Ieau Crystys lyuere, and fully forsake þe deuyl and alle hys werkys, and there wee been all chargyd to kepe þe hestys of God,
A lamb is also a milde beste and betokenyng innocence that whe schulde offre to oure God. For when Crist þis lamb was betyn and slayn, he cursid not ne stroof not azen, but quasi agnus qui ad victimam ducit est, et non aperuit os suum.

A lamb also bi bleyng in a gret flock wil knowe his modyr. Rijt so Crist hangynge on þe cros amongys þe flock of Ieues knew his modir, and bitook hir Ion for to kepe, wherfor prestis seien þries Agnus Dei in her masse. Pe first Agnus Dei is seid þus, "Pe lamb of God þat dost awai þe synne of þe word porouʒ knowynge of þe Fadyr bi buxumnes, haue mercy of vs." Pe secunde Agnus is seid þus, "Pe lamb of God þat offfredyst þiself for vs, haue [mercy] to vs." Pe pridde Agnus is seid þus, "Pe lamb of God þat dost away þe synnys of þe word, þat knewyst bi modyr on þe cros, jeue to vs pes." And for þese skilies is Goddis sone licned to a lamb.

Pe pridde þynge is to knowe hou þis lamb dop awai þe synnys of þis word, and þat is þre wísis - bi baptem, bi penance, and bi hys blessyd passioun. First in baptem is don awai oure orígenal synne, and þere we make oure firste comenauht to be Cristis spouse, and we take þe firste stole / of Ieues Cristis lyure, and þer we fully forsekyn þe deuil and alle his werkys, and þere we ben chargeyd to kepe Goddys comaundmentis.
ffor pat is owre office and owre religion pat we bene profes to, as with thre wytnessys in heuene, 125

and b[r]e ober in erpe. For be prest in Godys name seyth pys wordys to vs, Custodi baptismum tuum, etc., "Holde by baptyme", pat is, by comenawnt pat pu hast made to forsake pe deuyl and al hys werkys, and to be Cristys man, hyred to warke into pis vnyserde for a peny on pe day, pat is to do pe werkys of God for pe endles ioy of heuene.

Pat ober word pat pu art chargyd with is, 135
"Kepe pu by heste," and hem schuld every crystene man and woman tunne in Peyne of dampnacion, and kepe hem to here myyth. For hys cherge is lyght and hys jokke is swete, Iugu[m] enim meum suau, etc.

(Here may men telle wel pe .x. heestys.) And thus seyth Cryste hymselfe in pe goospel, Nisi quis renatus, etc., "But 3yf man be borne of water and of pe Holy Coost he may nowt see pe kyngdom of heuene or of God." Ion bapty3yd in pe toon and Cryst in hem bothe, and thus 140 dooth pe lombe of God aweye synne thorwe bapteme. Summe been baptizyd in fyr when pat pey be brend for pe trowbe of Godys lawe, and sum in hire blood, and

Ad 126 pre] pe.
for that is our office and our religious that we be
professed to, with our witnesses in heaven - Pater and
he Son and the Holy Ghost - and oper witnesses in
erpe - the spirit, water and blood. For the priest seip
in Goddy's name these words to us, Custodi baptismum tuum,
serus mandata, that is, "Keep or hold thy baptism", that is,
be comenant thou hast maad to forsake thy devil and alle
his werkys, and to be Cristis man. You art also heryd
into his vineyard for a penny on this day for to do thy
werkys of God and perfore to haue thy endless ioie of
heuene.

And oper word that you art chargid with to do is
to kepe the commandmentis of God, and hem schulde every
cristyn man and womman cumne and kepe with her myst vp
peyne of dampcion. For Cristis charge is list and
his jok is swete, Iugum enim meum suave est et opus meum
leue. (Here mai men telle the x. estis of God.) And
thys seip Crist in the gospel, Nisi quis renatus fuerit ex
aqua et spiritu sancto, non potest videre regnum Dei, that
is, "But if man be born of water and of the Holy Goost
he mai not see the kyngdom of heuene or of God." Ion
baptizid in the toon and Crist in hem bopp, and in his
maner dop be lamb of God awai be synne of the word bi
baptem. And summe ben baptisyd in fijr whan be ben brende
for the troupe of Goddy's lawe, and summe in her blood, and
Bus were martereys baptyd mo par I can telle,  
clanyd and puryd thorw Godys grace of pe Holy  
Goost.

On pe seconde wyse dooth away pe lombe of God pe senne  
of pe world, bat is thorw penawnce, and bat hath sex partis.  
One is sorwe of hertys for pe synnys bat we haue don, and  
bat schuld euer be newe when we thynk on owre synnys bat  
we haue doon, for withowte sorwe senne may not be doon f. 80  
away. And of pe contricion in herte spekyt Davyd pe prophete,  
Sacrificium Deo spiritus contr[i bulatus],  
"A tribulyd  
spirit for hys senne is sacrifice to God; a  
sorwful herte and a mekyd, God schalt pu nowt despice." But  
prestys and pardoners bat bostyn of here asoylyng with  
pardonya and indulgence[s] bat popys and beschopys grantyd,  
how hath A "a man" very contricion, noon of hem can telle  
more pan Pey can knowe. How dar antecrystys A "clerkis"  
bus make bost bat bey asoyle men a pena et culpa? And  
perform seyth Seynt Gregory thus, Nemo tollit peccata nisi agnus,

"Noo man dooth away sennys of pe world but pe lombe of 170  
God, bat is doynge away pe sennys of pe world." "He al oonly  
forseyt sennys, bat for owre sennys only was dede."

The seconde party is confession, bat is knowelachesHyng
On the second wise the lamb of God doth away the synnys of the word upon penance, and hath sixe parties. The firste is sorrow of herte for the synnys that we han done, and that xulde evere be newe when we pinkyn on oure synnys that we han do, for wipowte sorrow of herte synne mai not be don away. And of contricyon in herte spekyp David be prophete, / Sacrificium Deo spiritus contribulatus, cor contritum et humiliatum, Deus non despicies, pat is, "A tribulyd or sori spirit for his synne is sacrific to God; a soreful herte and mekyd, God pou schalt not dispise." But prestys and pardoners pat bostyn of her assoylnyge wip pardouns and indulgencys pat popys and bischopis [grantyd, how hath a man very contricioun, noon of hem can telle.

How pan dar antecristis disciplis make þus bost pat þei assoile men a pena et a culpa? And perfors seip Seint Gregory, Nemo tollit peccata nisi agnus qui est tollens peccata mundi. Et Augustinus, Ille solus dimittit peccata, Cristus, qui per peccatis mortuus est, pat is, "No man doth away synnys of þe word but þe lamb of God, þat is doynge away synnys of þe word." "He al only forþeuyp synnys, þat for oure synnys only was ded."

Ye secunde part[i] is confessioun, þat is knowlechnge
with owre sennys and owre gret defawtyes withoute ony excusyng oper to God oper to man, for God wyl ellys acuse vs, and yelde [we] vs gelyty onto hym and put vs in hym grace. For Holy Wryth seyth thus, *Qui abscondit peccata*,

"He bat hedy3th hys sennys, he schal not be dressyd; he bat knowelachyt and leuip hem, he schal gete mercy." For begynning of alle goode is knowlichyng of euyl, and perfor seyth pe prophete, *Confitemini Domino quoniam bonus*, "Schryue 3e to pe Lord for he is good, for into al pe world is pe mercy of hym."

Ye thirde party is satisfaccion or amendys-makyng with teeres and sy3en[8] for owre sennys. For Bernard seyth, *Lacryme lauant delictum*, "Teeres wasschyn pe trespas bat schamed is to be schreuyn."

And make aseyte to owre brethren bat we haue trespast to - 3yf it be with word, with word aske for3euenesse; 3yf it be with dede, with dede [be pu] besy to amenden yt - in full wyl and purpose neuyr to senne more.

Ye ferthe party is fastynge, and bat is on twey maner, and bope schuld been [don] in discracion, wip preyer and almes-dedys doyng. For Powle seyth, *Racionabile sit obsequium vestrum*, "Resonable be 3owre seruyse."

For many fastyn as ypocrytis end doon ful gret penawnce, as
wip moue oure synnyys and oure gret defautys wipoutyn ony
excusynge opere to God opere to man, for ellis God wol acuse
vs, and yelde we vs gilte vnto hym and put we vs in [his]
grace. For Holy Writ seip bus, Qui abscondit peccata sua
non diridetur; qui confessus reliquerit ea, misericordiam
consequetur, bat is, "He bat hidip hys synnis, he schal not
be dressyd; he bat knolechip and leuyp hem, he schal gete
merci." For be begynnynge of al good is knowlechyng of
euyl, and perfore seip be prophete, Confitemini Domino
quoniam bonus, etc.. "Schriue 3e to be Lord for he is good,
for into [al] be word is be mercy of hym."

Ye pridde parti is satisfaccioun or amendys-makyng
wyb terys and siyenge for oure synnyys. For Bernard seip,
Lacrime lauunt delictum quod pudor est confiteri, bat is,
"Teeris waschyn pe trespas pat schame is to be schreuyn."

And make aseep or amendys to oure breperen pat we han
\[t_{A}^{t} \text{f}^{t} \text{es}^{t} \text{p}^{t} \text{as}^{t} \text{y}^{t} \text{id}^{t} \text{ to } \text{ - } \text{ j}^{t} \text{i}^{t} \text{f}^{t} \text{ it } \text{ be } \text{ w}^{t} \text{ip}^{t} \text{ word}^{t}, \text{ w}^{t} \text{ip}^{t} \text{ word axe}
forse[f]nes, and jif it [be] with dede, wip dede be pou
besy to amende it - and be pou in ful wille and purpos
/ neuer to do synne.

Ye .iij. parti is fastynge, and bat is on two maners,
and bope po schul be don in discrecioun of praier and
almes-dedis doyngse. For Seiint Poul seip, Racionabile sit
obsequium vestrum, bat is, "Racionable be joure seruyce."
For many fastyn as ypocr1t1s and don ful gret peneunce, as
"I faste," he seyde, "twyes in þe woke," and had mawgre of God. þer is fastynge of auerows men for wynnyng, of ypcocritys for preysyng, of seke men for helte, of lusty men for apetyte, of nedy men for defeawte, of þe feythful men for Godis loue - and this oonly is virtu. Goostly fastynge is þe betyrre, to faste from alle owteragete, nowȝt to ete no to drynke for luste but for nede, and suffrenly ouer alle oper for to faste from senne, ffor senful men may doon þe toper, and synne gretly þerynne.

And þerfore seyth God, Non est illud ieiuinum, "For þat is nowt þe fastynge þe weche þat God hath chosyn, but to lose þe bondys of thy synne." Late boondemen go free, forȝyte to þi enemyes, to helpe þe oppressid, to defende wedowes, with sweche oper good dedys þat Godys lawe reheresyt.

And þys maner fastynge is moost preysyd of God. And bodily fastynge is good also don with discrecion. But oo day forbere, and anoper take to moche, and ligge in wratthe and coueytyse and swych oper sennys, sertyis for alle þys fastynge a man may be dampyd, and man to fare hymself weel and suffre þe pore hungre. And þerfore, Frange esurienti panem.
be pharis seide, preisyng hynself, leiuno bis in sabbato,
pat is, "I faste twiys in pe woke." And for he seide pus
proudly, perfor he hadde mawgri of God. Per is also
fastynge of auerous men for wynnyng, fastynge of ypocritys
for preisyng, fastynge of sijk for helpe, of lusty men for
appetite, of nedy men for deaute, of feipful men for Godys
loue - and pat fastynge is enliche vertue. Costliche fastynge
is moche bettyr, as to faste from alle outragys, not to ete
me drynke for lust of pe flesch but for nede and sustenaunce
of pe body, and principally ouer alle oper pat pou faste
from synne, for synful men mai don pat oper, pat is, faste,
and ete and drynke more pan nedip, and synne gretly perinne. 210
And perfor seip God, Non est iejumium quod elegi sed
dissolue colligaciones impietatis, pat is, "For it is not
pe fastynge pe which God hap chosyn, but to lose or onbynde
pe bondys of pi synne." Lat bondemen goo free, for3eue to
pi ennymyes, to helpe be oppressid, to defende widowis,
215
and wip suche oper goode dedis pat God dys lawe rehersyp.
And bis maner fastynge is most preisyd of God. Neuerbeles,
bodyly fastynge is good don wip discrceiloun. But oo dai to
forber mete and drinke, and anober dai to take ouermoche,
and ligge longe in wrappe and coueityse and suche opere
cursyd synnes, certis for alle bes fastyngys man may be
dampnyd. And wol pou not fare to wel piself and suffre pe
pore to hungre, Frange esurienti panem tuum, etc., pat is,

Lb 221 synnes] synners.
"Breke be breed to be hungry; [hym] bat nedyth and wandrep
lede into pyne hows and clope be nakyd," bat is, pyne owne 225
flesch.

Ye fyfte party of penawnce is preyer, and bat muste be
in charite for a comune profyte, as James seyth,
Orate in invicum ut,
"Freye 3e togedyr bat
3e been sauyd. Make eche on hymself a ry3twyse man, bat his 230
prayer may avayle, and aske for3euenesse of 3owre synnys and
bat 3owre ioy be ful", Gaudium vestrum sit plenum'.

For moche awaylyp be prayer of a ry3twyse man, with
herte, mowth and dede acordyng.

And panne, as Cryst seyth, "What thynge 3e
askyn be Padyr in my name, he schal seue it to 3ow."

And thre thyngys be in prayers. On is how vnworthy [we]
bene bat prayen and lothly in Godys ay3th thorw synne, and
what / nede we haue to spede. The seconde is what we aske f. 81
of God, and nothyng may be more pan [to axe] for3euenesse of owre
trespas and be blysse of heuene. And be thyrde is to 241
take hede to whom we praye, and pan schul we setly see
it is non erthly kyng [but it is God wipoute begynnynge
and wipoutyn endyng, and kyng] of alle kyngys bat alle men
schal deme.

The sexthe party is almysdede bat men schuld
do. Date elemosinam et omnis,
"Breke bi bred to be hungri, and him bat nedip and wandryp lede into bi hous and clope be nakyd," bat is, bi owne fleisch.

Ye fifte parti of pенаunce is praier, and bat moste be in charite for a comoun profiȝt, for Saint Iamys seip, Orate pro inuicem vt saluemini, pat is, "Preiep togidir bat je be sauid. Mache ich man himself a riȝtwis man, bat "h'is preier mai ausile, and axe[.]nes / of youre synmys f. 156v bat youre icie be ful," Petite vt gaudium vestrum sit plenum. For moche ausailip be preier of a riȝtwis man, wiȝ herte and mowp and dede acordynge toigider, Corde et voce simul, etc. And þanne, a[a] Crist seip, "What þing bat je axen þe fadir in my name, he xal þeue it to ȝow."

And þre þingis ben in preier. Oon is hou vnworþi we ben bat preien and lobli in Goddys siȝt þorouȝ synne, and what nede we han to sped. þe secunde þing is what we axen of God, and noþing is more þan to axe for[.]nes of our[.] trespas and þe blis of heuene. And þe þridde þing is to take hede to whom we preien, and þanne schul we soply see þat it is noo erþely kyng but it is God wiþoute begynnynge and wiþoutyn endyng, and kyng of alle kyngys þat alle men schal deme.

þe sixte parte of penaunce is almesdede þat men schulde doo. Date elemosinam et ecce omnia munda sunt vobis; et sicut aqua extinguit ignem, its elemosina extinguit peccatum,
"Jeue almys and alle thyngys ben clen to 3ow; as water quenchyd feer, so almesdede quenchyt senne." But it must haue thyse fowre condicionis. Oon bat it be of trewe begetyn good. Anothir bat bu jeue it betyme or bu sopose to deye, wil bu nedy hath nede, or it be to rotyn or aypeyrd, and prinsaly to forjeue to hem bat haue trespayd to pe. 3yf it for pure charite and pyte and for no mannys preysyng, and souerenly 3yfe techynge to be vnccunynge and to synneris. And so semyth God in pe goospel, Date et dabitur vobis. "3euyjt 3owre erthly passyng goodis for pe loue of me and I schal jeue 3ow euurlastyng goodys in pe blyss of heuene." To bat blys bryng vs Iesu pat deyde for owre synne. Amen.
pat is, "teuyp almes and alle pingys ben cleve to you; for 
a[s] water quenchip fijr, so almesdede quenchip synne."
But almesdede moste haue þes foure condiciouns. On is 
þat it be of trewe begotyn good. Anoþer is þat þou þeue 
it betyme or þou suppose to deie, and while þe nedi folk 
hap nede þerof, or it be rotyn or apairyd, and principaly 
to forþeue to hem þat han trespasyd to þe. And þeue þi 
almes for pure charite and pitee and for noo mannys preisyng, 
and souerely þeue þou techynge and blamyng to þe 
vnkunnyng and to synners. And so biddip God in þe gospel, 
Date et dabitur vobis, þat is, "teuyp þoure erbely 
goodys for þe loue of me," seip God, "and I schal þeue 
þou euerlastynge goodys in þe blysse of heuene." To þat 
blys bryng vs Jesus Crist þat dieþe for oure synne. Amen.
Thys gospel of his day schewyth onto vs grete en example of mekenesse, and tellyyth how pat Iesus com fro Galile to Iordan to Ion Baptiste to be baptizyd of hym; and thys was a grete mekenesse. And thre manere of mekenesse we schul lerne of Crist. On is to be meke and buxsom to owre souereynes; anothir, to owre negebowrys; and pe thyrde to owre sogettis or lower in degre. Of pe ferste sey3th Powle, Christus factus est pro nobis obedientes, 10

"Crist was made [for vs] buxsom to be dethe," pat is, buxsom to be Fadir, for he prayde pe Fadir pat hys wylle schul be doon, and nowt after hys flech. "And pat I come nowt," he seyde, "to do my wylle, but pe wille of hym pat sente me." 15

Thys lessown schul we lerne of hym to be meke to owre souereynes, and pat biddyp Powle, Serui, subditi estote, "Seruauntis, be xe vndirlawte in alle goode[nes] to owre lordys and in alle drede." Ye secunde is / pat we schul be meke to owre negebowrys, and pertu f. 81v

Cryst 3af vs ensemble in pat pat he bowyd hym to hys apostolis lowleche to wassche here feete, and to kesse Judas pe traytowe. Suget he was to Marye and Josep and to

Ad 13 prayde} prayde to; to canc. 19 alle} alle th; th canc. 20 pat]] is pat.
The gospel of his daie tellyp or schewip to vs / alle

gret ensample of meknes of Crist, and tellyp hou Iesu

cum fro Calilee to Iordane to Ion Baptist to be baptizyd of

yhm, and pis was a gret meknes. And pre maner of mekenes

we schul lerne of Crist. Be firste is to be meke and buxum to

eoure souereyns; and ober is to oure neizebouris; and be briddle

is to oure suggetys or lower (in) degre pan we. Of be firste

seyp Seint Poul, Christus factus est [pro nobis] obedientia vaque

ad mortem, ex[i]nanuit semetipsum formam serui accipiens, pat

is, "Crist was maad for vs buxum vnto pe dep," pat is, buxum

vnto pe Fadyr, for Crist preide his Fadyr pat hys wylle schulde

be down, and not atyrr his flesch. "I com not,"

seide Crist, "to do my wyl, but be wille of hym pat sente me."

And pis leessor of mekenes schulde we lerne of Crist to

be meke to oure souereyns, and pat biddyp Seint Poul, Serui,

gubditi estote dominis vestris, "Seruauntis, be ye vndyrlyute

in alle goodnes to youre lordys in al drede." Ye secounde

is pat we xulde be mek to oure neyzebours, and perto

Crist 3af vs ensample in pat pat he bowede hymself to his

apostlis lowliche to wasche her feet and to kisse Iudas be

traitour. Crist was also suget to Marie and Ioseph and to

Lb 11 exinanuit] exinanuit.
Ion Baptist, bat he com [to] to be baptizyd of hym, bat is bote God and man. And bus schuld eche on be meke to owre negebowsys,
and thus biddyth Seynt Powle, Humiliamini sub manu,
"Be ye made meke vndir pe hond of myghti God."

Be thyrde is to owre sogettys; he tawt vs to be meke wen he suffrede and vengede hym not be crewelte of the Iewys; to be bowndyn and betyn wip befettyg, spyt vpon, crowned and crucifyed and stonge to be herte, and suffrede pe temyng of pe fende, blasphemy and skorne. And perfore seyth Powle thus, Estote pacientes ad omnes,

"Be ye pacient onto alle", for Crist sey3th, "He bat mekyth hym as a lityl child, he is more in pe kyngdom of heuene." And so schuld we lerne to leue crewelte to owre sogettys and sette owre herte alle in meknesse as Iesu Crist hath40 tawt.

And be goospel telly3th bat Ion forfendede hym for wondrynge [of pe dede], and seyde, "I schal be baptizyd of the, and pu comist to me, of thyne seruawnt to be baptizyd?" But Iesu answeryd to Ion, and seyde pus to hym, "Suffre pys now, for pus it fallyt vs to fulfelle alle ry3the."

For sertys bat is [open] ry3ht be lasse to be soget onto be more, and yt is more priuy ry3hte pat suen obeysche to
Ion Baptist, þat he com to to be baptisid of hym, þat is and was bope God and man. And þus schulde iche of vs be meke to 25 oure neigebours and not chide ne plate ne curse ne smyte neipert fijte, and þus biddip Seint Poul, Humilisimi sub manu potentis Dei, etc., þat is, "Be je mad meke vndyr þe hand of myghti God." þe pridded mekenes is to oure sugetis, and so Crist tauge vs to be meke to hem when he suffrede his passioun and vengid not þe crueltie of þe Ieius; to be bounden and betyn wip scourgis, buffetyd, spitte vpon, corowyned and crucified and stongyn to þe herte, and suffrede also be tempynge of þe fend and blasfemy / and scorn. And þerfore seip Poul þus, Estote pacientes f. 157v ad omnes. And in þe gospel, Qui autes humiliaserit se sicut 35 parvulus, iste hic maior est in regno celorum, "And þerfore be þe pacient vnto alle", for as Crist seip, "He þat mekyþ hym as a litil child, he is more in þe kyndam of heuenes." And so schulde we lerne to lecye and forsake cruelte to oure sugetis and sette oure hertis al in mekenes as Ìegu Crist hape tauge vs.

And þe gospel seip þat Ion Baptist forfendid Crist for wondryng of þe [dete], and seide, "I schal be baptized of þe, and þou comest to me þus, of þi servaunt to be baptized?" But Ìegu aunsuerde to Ion, and seide þus to hym, "Suffre þis now, for þus it fallip vs to fulfille al riȝt. And þis is þe text of þe gospel. It is open riȝt þat þe lasse be sugget to be more, and it is more preuy riȝt þat þe ouen obeishe to

Lb 33 blasfemy] blasfemyþ. 43 dede] sic Hudson 31/6; peple MG. 47 lasse] lasse to.
hys euene; but most preuy ryth [of] alle stondith in thys, bat 50
be heyste obeysche to hys seruawnt, as Cryst, prior of alle vs, obeyschyd to Baptyste. And so was syttyng it Crist to
techhe his meynesse. And here schulle we wit as men in comune
speche seyne sum wordys reheresyd of ober, and sum wordys be
reheresyd and spekynd in per owne person, and his may be varyed
afyr thre manerys. Sum thyng men spekyn wittiyng bat [it] is 55
sothe, affermenyng be sentense withoutyn ony condicioyn, as trewe
men seyn, "God is in heuene." Sum thyng men seyn purpozyng
to fullfelle it, but vndirstondyng "3yf God wyl 3ewe hym
grace"; as / men seyn they schul holde Godis commandementys. 60
And bus techyt Iamys bat whan we speke of owre dede bat
we schuld doo, we schul vndirstonde "3yf God wyl." But 3yt on be thyrde manere we soposyn bat it schul be bus,
[neper] we wetyn it, neper we trowyn it, and with hys we
vndirstondyn "3yf God wylle." Si Deus voluerit,
"3yf God wille and 3yf we 65
leuyn, we schul doo bat or bat." And bus Baptist spak
whan he forfendede Crist to be bapty3yd of hym, and herwith
he helde obediencse. But over thys we schul wete bat per is greyt
diversite betwyxe seruyse of on thyng and obedience and service
perof, ffor God obeysched to mannys voyce and seruyd nowt to
hym. But in mannys person they renyn bope togedyr, ffor
be more obeyschid to be lesse and also seruyd to hym, for
be more is erthe and be lasse a spirite, and so is [Crist] bothe

Ad 49 of] in. 52 schulle we] schewyd Cryst.
hys even; but most preeuy riyt of alle stondip in pis, pat
be hiest obeische to hys seruaunt, as Crist, prior of vs alle,
obesichyd to Ion Baptist. And so it was sittynge Crist to
techo pis mekenes. And here schulle we wit as men in commoun
speche seyp summe wordis rehearsed of opar, and summe wordys pey
reherseyn and spekyn in per persone, and pis mai ben varied
afyr pre maners. For sum ping men spekyn witynge pat it is
sop, affermynge pe sentence wipoutyn any condicione, as trewe
men seyn, ["God is in heuene." Sum thyng men seyn] purposynge
to fulfille it, but vndirstonde and seie "jif God wol yeue hem
grace"; as men seyn bei schul holde Goddis comaundmentis.
And bus techip Seint Iame pat when we spekyn of eure dade pat
we xulde doo, we schulde vndirstonde or seie "jif God wole."
But jit on be bridde manere we supposyn pat it schulde be bus,
and neiper we witen it, neiper we trowen it, and wip pis we
vndir/stonde "jif God wole." Si Deus voluerit et si f. 158
vixerimus, faciemus illud, pat is, "jif God wole and yf we
lyuen, we schul doo pat or pat." And bus spak Ion Baptist
whan he forfendid Crist to be baptisyd of hym, and herwip he
hild obedience. But ouer pis we schulde wite pat per is get
dyversite betwixxe seruise of oo ping and obedience and seruise
perof, ffor God obeyschede to mannys vois and seruyde not to
hym. But in mannys persone bei rena 'men' bipe togetter, for
pe more obeischede to pe lasse and also seruyde to hym, for
pe more is erpe and pe lasse a spirit, and so is Crist bipe

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Lb 52 schulle we) scheweide Crist. 57 God ... seyn) sic Ad;
om. MS. 62 But jit, etc.) with .iij· distincio in margin.
67 hym] with y from e.
more and lasse to hys seruawnt. And þus Crist fulfilyd al
maner ryȝtwisnesse, for ryȝtwysnesse is comunly clepyd al
manere of virtu.

And Ion suffryd Cryst to take thys seruyse of hym.
And yȝt he seye sothe in wordys bat he spak, for Ion was
baptizyd of Crist as he schuld, se[p] bat he was baptizyd of
þe Holy Goost; and werkys of þe Holy Trinite be vndepartyd
withowtrynforthe. And with [pis] com Cryst to be baptizyd in water of
Ion as he schul for many enchespys. Perst to teche pys
moost degre of mekenesse; sethen for to halwe þe water of baptene,
for vertu of t[ou]chyng of Cryste [st]rechyd ful ferr; þe thirde
cause is to þeue vs ensample to take melyly baptene, sethe
Cryst was baptized þus.

And þerfor Ion lettyd Cryst to be baptizyd of
hym, for Ion was tawȝt in hys sowle bat it was Godys wyll. And
here takyn it men weel bat ȝyff a man vowe a thynge and he wytte
after bat it were beter to leue it, þan he sewyt to leue it
algatys and haue sorwe of hys foly beheste; but it nedit
nowt hym to go to Rome to performe þis medeful dede. And heresin
ben many men deseyuyd [i]n power of here souereynys, for þei
wenyn þat hym nedeth to haue leue of hem to do as þey
schulde. Thys lore schulde / men take of prelatis aboue, f. 82v
and nowt trauyyle in veyne, [ne] despende more than þei scheldyn.
When Iesu was baptizyd he wente anone out of þe water
to teche vs in sweche meynys þat we schulde nowt dwelle more þan

Ad 79 se[p] sib Hudson 31/37; sey MS. 81 pis] sic Hudson
31/39; Cryst MS. 84 touchynge] sic Hudson 31/42; techyng MS.
rechyd] strechchede Hudson 31/42; and rechyd MS. 93 in]
on. 96 ne] sic Hudson 31/52; om. MS.
more and lasse to his seruaunt. And þus Crist fulfild alle maner riȝtwise, [for riȝtwise] is commounly clepid alle maner of vertu.

And þus Ion suffred Crist to take þis seruise of hym. And þit he seide sop in þe wordys þat he spak, for Ion was baptyzid of Crist as he schulde, se[þ] þat he was baptyzid of þe Holi Gost; an werkys of þe Trinite ben vndepartyd wipouteforp. And wîp þis com Crist to be baptyzid in water of Ion as he schulde for many enchason. Fyrste to teche þis moste degre of mekenes; aftyr for to halwe þe watir of baptem, for vertu of t[ou]chyng of Crist [st]rechîp ful fer; þe bridde cause is to þeue vs ensample to take mekely baptem, sîp Crist was baptyzid þus.

And þerefor Io̩u leet or suffride Crist to be baptizid of hym, for Ion was tau̩t in his soule þat it was Goddyw wil. And here taken it men wel þat if a man avowe a pîng and he wite aftir þat it were betyr to leue it, þan he schulde leue it algatis and haue sorwe for his fole bieste; but hym nedîp not to goo to Rome to perfourme þis medesful dede. And herwîp many men ben disceyuyd in power of her souerayns, for þei wenyn þat hem nedîp / to haue leue of hem to don as þei ... f. 158v xulde. And þis lour schulde men take of pralatis aboue, and not traualie in veyn, [ne] dispende more þan þei schulde.

And when Iesu was þus baptyzid he wente out anoone of þe water to teche vs in suche meenys þat we xulde not dwelle more þan
made is. And to conferme alle thys thyng heuene was opened
to Cryst, and he saw be spiryt of God comyng down a'as' a
coluyr and comynge upon Cryst. And thys a'pat', he saw
with hys eyen was a coluyr, and hys thyng pat he saw with hys
sowle was God; and bus be spirite of God com down as a coluyr.
And pere was a voyse comynge down fro heuene, and seyde in be
persone of be Fadyr, "Thys is my sone, 3aa, pat I kendly
lous, in be wyche I plesyd to myself. And perfore here 3e hym!"
And so be auctorite of be Fadyr of heuene, and also be
auctorites of be Holy Goost, and also be auctorite of Godys
kyndly sone, was be manhed of Cryst here schowyd with hys dedys.

And be auctorite of Cryst schuld crysten men trowe pat
he is be best man and be wyesheath and be best wylyld pat may
be in thys world, sethe he is God and man. And hereof
[wole hit sewe] pat Crystys owne ordre is betyr than omy newe
fowndyn ordre of senful men, for ellys Cryst faylyd in power,
in wette, or ellys in wylle. And for his is a3ens beleue, 115
therefore pay faylyn in pe faythe pat beleyn pat be3e newe
religious passen Cristys religioun. Fore [Cryst] ordenyt
[his ordyr] for to stonde in vertuys of mannys sowle and nowt
in sensibil signis. And as be Holy Trinyte aprouyd Cryst
here, so it aprouit be ordre pat he made and put it
in these thre thynggyys, in obedience to God, in pouerte and
chastite wel vndirystondyn. Men may vndirystonde anys pys
obedience to Cryst, and trow pat it stonde in doyng
nde is. And [to] confirme al bis ping heuenes weryn openyd
to Crist, and Ion saw3 pe spirit of God comyng dowyn as a
culuyr and comyng vpon Crist. And his ping pat Ion saw3
wip his ijenn was a culuyr, and his ping pat he saw3 wip his
sole was God; and bus pe spirit of God com dowyn in a culuyr.
And per was a vois comyng dowyn fro heuen, and seide in be
persone of pe Fadir, "pis is my sone, ye, pat I kendely
lowe, in wich Y plesid to myself. And perfor here 3e hym!"
And so be auctorite of pe Fadyr of heuenes, and also bi
auctorite of pe Holy Coost, and also bi auctorite of Goddis
kyndely Sone, was pe manhood of Crist here schewid wip his dedis.

And bi auctorite of Crist schulde cristen men trowe pat
[he is] pe beste man, pe wiseste and pe beste willyd pat mai
be in his word, sip he is bope God and man. And herof
[wole hit sewe] pat Cristis owne ordre is bettir pan ony newe
ordre founden of synful men, [for] ellis Crist failide in power
and in wit, or ellis in wil. And for pis is 3ens bileue,

perfore bei failyn in pe feip pat beleuen pat pes newe
religious passyn Cristis religioun. For Crist ordeynede
his ordry for to stonde in vertu[y]s of manmys soule and not
in sensible signys. And as pe Holy Trinite aprouede Crist
here, so it approuyb pe ordre pat Crist made here and put it
in pes pree pingis, in obedience [to God], in pouerte and
chastite wel vndirstondyn. Men mai vndirstondne anys pis
obedience to Crist, and trowe pat it stondyb / in doynge

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Lb  109 Crist] Crist here schewyd; here schewyd cancel.  111
he is] is he.  113 wole hit sewe] sic Hudson 31/67; it is wel
schewyd MS.  118 vertuys] vertuous lyuynge.  121 to God] sic
Ad Hudson 31/75; om. MS.  122 vndirstondyn] vndyrstanden Hudson
31/76; vndirstondynge MS.
of eche thyng bat be private priowr biddyt be doo, - and sertys
pan pu puttyst hym to be vsynful even wip
Cryst, - or ellys bat pu scholdyst do hys wylle a3ens Cryst.
Sertys, Cryst hath no power to leue as by prelate or by prior
doeth, but "3yf" Cryst had fredam to falle in sene! And / pse f. 83
by priowr were more fre pan Crist. Herefor schal we trowe
bat eche obedience to ma[n] is as moche worthe as it technyt obedience
to God; and 3yf [it] faile herfrom [by] vnobedience, men
schuld leue pys as venyme contrarious to obedience. For eche
very obedience is obedience to God, and men schul obeysche
to God raper [pan] to any ober creature. And [so] vnobedience
browȝt in be pese newe religiouns ordres [fowlyp] many hepis
of men be foly of here prelatys and priowrs, and telliyȝt in
hys p[123]cketyke pa[t] men schuld obeysche to eche thyng bat technyt
more obedience to God pan den sweche prelatys. And it is nowt
beleuyd bat psey teche betyr obedience to God pan dooth any
sweche newe religiouns lawe, or thyngys bat spekyn to pese newe
ordres. And pis menyd Powle and ober apostellys to holde hem
to Crystys ordre, sethe pe abbotte is better, pe rewle
[and] be knytis, and algatyȝ it is more fre to holde
Godis commandementys, ffor thyse feynyd obedience lettith ofte
to servyn Cryst. And herfore men schuld lerne obedience
[to a3enstondyn]. Whan ony creature of God biddith pe doo
contrarie to bat bat by prelate bydvyȝt pe be expres signis,
and God be hys creature bydvyȝt pe doo pan be contrarie,
of iche ping pat pe priuat priour biddyp men do, - and certis 
\[n\] men puttyn pis pryuat priour to be vnsinful even wip 
Crist, - or ellis pat pei zuldyn do his wil azens Crist. And 
certis, Crist hab no power to lyue as pi prelat or pi priour 
dop, but yf Crist had fredam to falle in synne! And bus 
pi priour were more fre pan Crist. And herfor schul we trowe 
pat ich obedience [to man is as moche worp as it techip obedience] 
to God; and yif it faile herefrom [by] vnobedience, men 
schulde leue pis as venyme contrarie to obedience. For iche 
verrei obedience is obedience to God, and men schulde obeishe 
to God raper pan to any oher creature. And [so] vnobedience 
broujt in bi pes newe religious ordris [fowlyn many hepis 
of men] bi folie of her prelatis and priours, and tellip in 
his practik pat men schulde obeishe to iche ping pat techip 
more obedience to God pan don siche prelatis. And it is not 
beleuyd pat pei teche better obedience to God pan dop any 
suche newe religious lawe, or pingys pat spekyn to pes newe 
ordris. And bis meuep Foul and oher apostelis to holde hem 
to Cristis ordi, sifen pe abbot is better, and also pe reule 
and pe kny3tis ben better, and algatis it is more fre to holde 
Goddis commaundementis, for pis feyned obedience lettip ofte 
to servue Crist. And herfor men schuldyn lerne [obedience] 
to azensstondyn. Whan any creature of God biddip pe to do 
contrarie to pat pat pe prelate biddip pe be expresse signes, 
and God bi his creature biddyp pe do pan pe contrarie, pan
pu schuldust a3anestonde pyne prerate in this, and obeysche to God in what signe pat he sayth. In thys manere Peter and 150 obar apostyllys seydyn pat men motyn more obeyschyn to God pan to man. And Godis lawe seyth pat God obeyschyt to mannys voyse, ffor to ech thyngys pat men schuld obeysche in pat pat it sownneyth to be obedience of God. And yfy pys beleue were kepid well, thys newe ob[ed]iense schuld go away. He grawnt vs 155 suyr grace to obeysche stedefastleche onto hym pat obeyschyd to hys Fadyr to suffre deth for mankynde. Amen.
schulde men a·stenende her p·lat in pis, and obeisiche to God
in what signe pat he vsyp. In pis ma·er Peter and Poul and
eper apostolis seidyn pat men motyn more obeisiche to God
pan to man. And Goddy's lawe seip pat God obeischep to manny's
vois, for to eche ping pat men xulde obeisiche in pat pat it
sownep to obedi/ence of God. And zif pis beleue were wel f. 159v
kept, pis newe obedience schulde go away. He graunte vs
eure grace to obeische stedfastleche vnto hym pat obeischede
to his Fadir to suffre dep for mankende. Amen.

Lb 153 ech.] sic Hudson 31/103; teche MS. ping] ping pat.
Thys goospele tellyth pat when Iesus was made twelue years old, he wente with Iosep and Marie into Jerusalem, / as they f. 83v hadde custome at Pask to make pys pylgrimage. And when he 5
days were endyt of makyng of pys pylgrimage, hys fadyr and
hys modyr wenten home and Crist left al oonly in he
sete. And his fadyr and hys modir wryst nowt pat Iesu was
lefte behynde, for Iosep wende he had be with hys modyr
and Mari wende he hadd ben with Iosep, for women and men
vaydyn nowt to goo togeder in pilgrimage for leccherye and
synne pat myth be doon. And when Joseph and Mary
were met togedyr, þen they myssyd þe child Iesu; þyt þey
wende pat he had been in felyschepe with sum kyn of hys frynys.
And þedyn aȝen to seche hym, and on a day they found 15
hym nowt in þe way. The thirde day þey sowȝte hym in þe sete and þey
fownd hym nowt. And after þe thirde day þei fowndyn hym in
þe tempel, syttyng among þe doctoris, aþyng and heryng hem.
And alle þei þat herdyn hym had wondyr of his wysdom and hys
answerys. And hys modir seyde to hym, "Sone, why dede þu
þus to vs? Lo! þi fadyr and I sorwyng sowȝt the."
And Crist seyde to hem, "What haue þe sowt me? Ne wytte þe nowȝt
þat I moot be in þe nedyss of my fadyr?" But þey wndirstod

His gospel tellyth that Jesus was maad twelue yere old,
and he went with Joseph and Marie into Jerusalem, as he
hadde custom at Pasch to make his pilgrimage. And when he
daies weryn endid of makenge of his pilgrimage, his fadir and
his modyr wentyn hom and Crist lefte al only behynde in the
citee. And his fadir and his modir wisten not that Jesus was
lefte behynde, for Joseph wende that he hadde be with his modir
and Marie wende he hadde [be] with Joseph, for men and wymen
vysden not to goo gidere in pilgrimage for lecherie and any
synnes that myȝte liȝtli be don. And when Joseph and Marie
weryn mette togidder, þan þei missede þe child Jesus; þit þei
wenden þat he hadde be in feleschip with sum kyne of his frendys.
And þei þedyn aȝen to sechyn hym, and on a day þei fondyn
not hym in þe way. þe pridd day þei sowyn in citee and þei
foundyn hym not. And aifter þe pridd day þei foundyn hym in
þe temple, sittynge among þe doctours, heryng and axing hem.
And alle þat herden hym haddyn wondyr of his wisdom and his
answers. And his modyr seide to hym, "Sone, whi didest þou
þus to vs? Loc! þi fadir and I sorwynge han souȝte þe þe." 
And Crist seide to hem, "What han þe souȝte me? He wite þe not
þat I not be in þe medis of my fadyr?" But þei vndirstodden
nowt be wordys pat Crist spak to hem.

hys modir kepydde alle these wordys, beryng in here herte.

And Iesu proficied in wysdom, and age, and in grace hope to God and man.

_Fuer autem Ihesus crescebat._

These wordys in thys gospel be bus moche to say, "Iesu pe chyld wax", as before is seyd; of pe swete some Iesu be pese wordys seyde. He wexyt in body, as anentys pat he was man; he was confortyd of pe Spirite and was fullfyllyd of wysdom, for pe fulnesse of pe Godhed dwellyd in hym, as pe apostille seyth, _In ipso fuerunt omnes_,

"In hym weryn alle tresurys of pe wysdom and of pe cunning of God." And as anentys of hys manhede he was ful of grace, wherfore Io[n] seyth, _De plenitudine eius_,

"Alle we haue takyn [grace] of pe fulnesse of hym", and _perfore seyth pe goospel, _Je chyld Iesus wexip_, in pe weche wordys thre thyngis been to take hede to and to marke, pat _f. 84 eche rijtwyse man ow3t to take hede to do and haue._

_Je fyrest pat hym ow3t to haue is clennesse of lyfe, and be as a chyld for many propirtes pat a chylde hath. The secunde is pat hym owyt for to wax and to profite from vertu into vertu. The thirde is pat hym owyt to haue fulnesse of grace and of wysdom. In pe fyrate may be notyd pe state of byginneris. In pe secunde pe state of profitars. In pe thyrde pe state of wyse men._
not be word but Christ spak to hem. And Christ wente down wip hem from Jerusalem to Nazareth, and he was suget to hem. And his moder kepte alle bes wordis, berynge in 'hir' herte. And Iesu profite in wisdom, and age, and in grace bope to God and man.

Puer autem Ihesus crescebat, etc., vbi prius. Yes wordis in his gospel ben buse moche to seie, "Iesus be child waxide", as it is seid before, and of be swete some Iesu ben bes wordis / seid. He wax in body, as anentis pat he was man; he was comfortid of be Spirit and was fulliyd of wisdam, for be fulnes of be Godhede dwellide in hym, as be apostil seib, In ipso fuerunt omnes thesaures sapientiae et scientiae Dei, pat is, "In hym werin alle trescours of be wissdam and of be kunnynge of God." And anentis his manhod he was ful of grace, wherfor Io[n] seib, De plenitudine eius omnes acceptum gratiam, pat is, "Alle we han takyn grace of be fulnes of him", and perfore seib be gospel, "Ye child Iesus wax", in be whiche wordis be pingis ben to take hede to, and pat ich ritywis man owte to take hede to and do and haue.

Ye firste is clennes of lijf, and to be a child for many proprites pat a child hap. Ye secunde is pat hym owit to wexe and to profite from vertu into vertu. Ye pridde is pat hym owyp to haue fulnes of grace and of wisdam. In ye firste mai be notid ye stat of bigynnnes. In ye secunde ye staat of profites. In ye pridde, ye staat of wissmen.
The first is notyd whan he seyth, "Porsob[e] Iesu be child"; the secunde is whan he seyth, "he wax and was conforted"; the thirde whan he seyth, "ful of wysdom".

The first is for clennesse of lyfe.

And s[e]th þer is thre maner of senne - of mowth, of herte and of werk - a ryȝtwyse man owyt to haue thre manere of clennesse - of mowth, of herte and of dede. þæþ þynys kepeth clene þe wordys of mannys mowth. On is litil speche; [anoper], auysyd or þu speke, how, whan or to whom; þe þyrd þe by speche be profitable to þe herers. And þus of clennesse of þe mowth spekyt Salomon, 

Eruditus in verbo reperiet bona,

"þe man þat is tawȝt in word schal fynde good thyngys", and "þe herte of a wyse man schal teche hys mowth, and to be lyppys of hym he schal putte grace." þat is clepyd a clene word þat is withowte lesyng. The clene word is alltherfayrest, and reasonable is þat it be clepyd a clene word þat is ischewyd withowtyn lesyng, ffor swech owyt to be þe word of eche man, for of þe þerst þe prophete seyth to God, Perdes omnes qui loquntur,

"Ju schat lese alle þat spekyth lesyng." And Sapiens seyth, Os quod mentitur, 

"þe mowth þat lyȝeth sleep þe sowle." And it owyt to be withowtyn bacbityng of mannys nejebowris, ffor Salomon seyth,
Ye fir[st]te is notid whan he seip, "Persoope was Iesus pe child";  
be secunde is whan he seip, "he wax and [was] comforted";  
liijd is whan he seyp, "ful of wijsdam".

Ye firste is for clennes of lijf, quia puer dicitur a  
puritate vite, pat is, "for a child haþ his name of clennes of  
lijf." And sip per is pre maner of synne - of moup, of herte  
and of werk - a rijke wise man owip to haue pre maner  
clennes - of moup, of herte and of dede.  

Ye pinges kepyn  
clene be wordis of a mannys moup. Oon is litil speche; anouer,  
ausyd er þou speke, hou, whanme and to whom; þe þridde, þat  
þi speche be profitabile to be hereris.  
And þis of clennes of  
moup spekip Salamon, Prouerbiorum .xvj°., Eruditus in verbo  
reperiet bons, and Cor sapientis erudiet es eius et labiis eius  
addet gratiam, pat is, "þe man þat is tauȝt in worde schal  
fynde goode pinges", and "þe herte of þe wise man askë teche  
his moup, and to be lippis of hym he xal putte grace."  

Pat  
word is clepid a clene word þat is wipoute lesynge. Ye clene  

/ word is alperfairest, and it is resonable þat it be  
clepid a clene word þat is scheywd forþ wipoutyn lesynge,  
and such owip to be þe word of ich man.  

[Of] ye firste þe  
prophete seip to God, Perdes omnes qui locuntur mendacium,  
pat is, "þou schalt lieze alle þat spekyn lesynge."  

And  
Sapiens seip, Os quod mentitur occidit animam, þat is, "þe  
moup þat liep sleep þe soule."  

And it owip to be wipoutyn  
nachtyng of a mannys neiþebour, ffor Salamon seip, Prouerbiorum
Qui detrahit alii.

"He pat bacbythyth to any thyng, he byndyth hym into tyme to come", pat is, to syrlystynng dampancion. And pe prophete seyth in Godis persone, Detrahentem secretem proximo.

"I haue pursuyd hym pat preuyli bacbythyth hys neibour." Quia venum aspidis, For pe venyn of / pe eddre /lyst/ vndir pe tong of hem." f. 84v

Quia deuerant plebiem, "For 81 pey devoren myn popul", seyth God, "as pe mete of breed." And it is likned to an hellehewnd pat hath pre heeds, for sweche bacbyters sleep pre personys - hymself alperferst, and hym pat pey bacbythyth, and hym pat heryth - ffors were per noon euyl 85 herers, per wolde been noon euyl spekers.

Also hym owyth to bene clene of mewth, withowtyn othe, ffor greet peryl pat comyth of grete sweryng. And pe goospel forbedyth sweryng, seyng, Dictum est antiquis, Mon,

"It 90 was seyde to old men", pat is, to men in pe old lawe, "ju schalt 'mat' forswere the." Fosrothe I sey to sow nowyst to swere on alle manere." And Seynt Iame seyth, Ante omnis, fratres mei, nolite iurare,

"Before alle thyng, my bretheryn, 95 ne wyl je nowt swere, be heuene, no be erpe, ne be ony manere oth, but be jowr word Nay and Je, pat je falle nowyst vndir doomes. And how euyl it is to swere and blaspheme be pe
Lb 225

.xiiij°. Qui detrahit alicui rei, obligat se in futurum, pat is, "He pat bacthitp to any ping, he byndip hym into tymes to come", pat is, te everlastynge damnacioun. And de prophete seip in Goddy[s] persone, Dethrahentem secreta proximo suo, hunc persequebar, pat is, "I haue pursued hym pat priuly bacthitp his neihebore." Quia venenum aspidum sub labijs eorum, pat is, "For pe venym of pe edder is vndir pe tungis of hem."

Qui deuerant plebes mense sicut escam panis, pat is, "For pei deuoren my peple", seip God, "as pe mete of breed." And he is licened to an hellehound pat hap þe hedys, for such a bacbiter sleep þ[e] personys - hymself alberferst, and hym he bactiteþ, and hym pat heryþ - for wery þe noon euyl hereris, þer wolde ben noon euyl spekers.

Also hym owþp to be cleene of mouþ, wipoutyn op, for gret perel þat comþ of gret swerynge. For God in þe gospel forbedip swerynge, seying, Dicteum est antiquis, Non periuurabis. Ego autem dico vobis, Non iurare omnino, Mathei .v°., pat is, "It was seid to olde men", pat is, to men of þe olde lawe, "Þow schalt not forswere þee." Forsoþp I seie to you not to swere on al maner." And Seint Iamyse seip, Ante omnia, fratres mei, molite iurare per celum, neque per terram, neque per aliquod-cumque iuramentum, pat is, "Befor alle þingis, my breperen, ne wolde þe not swere, be heuenene, ne be erpe, ne be ony oþer op, but be þoure word þe and May, þat þe falle not vndir doom." Aþ hou euell is it to swere and to blasfeme be þe

Lb 77 Goddy[s] Goddyd; dʒ subpuncted for canc. 87 Also hym, etc.] with De iuramento in margin. 92 you] youre.
membris of hym; sothly pat is on synne pat God sufferi3t nowt vnpunschyd. For ofte it hath be herde pat men pat haue be 100 custumable swerars and blasphemars, with sodeyn deth they haue deyide. And perfor seyth pe wyse man, 
Qui maledicerit patri,

"He pat cursyt hys fadyr", pat is, Crist, "and hys modyr", pat is, 105 Holy Cherche, "be pe ly3th of hym quenchyd in pe myddys of pe derknesse", for in hys synne he deyith. 

And Seynt Gregory telly3th in hys Dyaloges pat a ryche man was at Rome and had a sone of .v. yere old pat was wont to swere be a membire of Cryst. And on a day whan hys fadyr had hym in hys 110 armys and began to blasphem God, he cryede and seyde pat euyl men and blake comyn pat woldyn fordo hym. And when he had seyde pat he began swere and blasfemyd pe name of owre Lord, and oon of pe deuylyys toke pe sowle of pe chyld. And jif God in a chyld punschyd pis synne 115 (as alle cursyed childryn be tawt now to swere), how trowyst pu penne pat God wyl venge [pat synne] in olde schrewys? For Cryst seyth in pe goospel, Spiritus blasphemie, / f. 85 that is, "The spirite of blasphemy schal now3t be for3ouyn yn thys world, no in pat oper." And 120 perfor is pat a fayyr word and a clene, pe wyche is put forþ withoute leysyng. But clanner it is and fayerer pat is proforde forth withoutyn ony noyng of mannyys ne3ebowr. 

Ad 106 Holy Cherche] hys Holy Cherche. 108 And Seynt Gregory, etc.] with Nota de iuramento in margin. 121 is1] it is.
membres of hym; sothly it is a synne pat God suffrîp not to be
vnpunysched. / For ofte it hab be herd pat men pat han ben f. 161
customable swereres and blasfemers, wip sodeyn deþ bei
deþed. And perfore seip be wiþs man, Proverblorum .xx. g.
Qui maledicit patri suo vel matri sue extinguetur lumen eius in
mediis tenebris, quia in peccatis suis morietur, pat is, "He
pat cursid his fadir", pat is, Crist, "and his modir", pat is, 105
Holy Chirche, "be þe liyst of hym quenchid in þe myddis of
derknesse", for in his synne he dieþ.

And Sey[n]t Gregory seip in his Dialoges pat [a ryche man]
was at Rome had a sone of fyue yeer old þat was wont to swere be
a membre of Crist. And on a day whan his fadyr had hym in hys
armes and bigan to blasfeme God, hecriede and seide þat swel
men and blake comen þat wolde fordon hym. And whan he seide
þatt he began to swere and blasfemede þe name of oure Lord,
and on of þe dèuelis took þe soule out of þe child. And sîpem
God in a child of .v. yeer punyschede so þis synne of sweryngę
(þas alle cursid childrin now ben taucht to swere), how trowest
þou þan þat God wolde venge þat synne in olde schrewis? For
Crist seip in þe gospel, Spiritus blasfemie non remittetur in
hoc seculo, neque in future, pat is, "þe spirit of blasfemie
schal not be forþouyn in þis word, [ne] in þe toþer." And
120
perfore is þat a fair word and a clene, þe which is put or
comyþ forþ wipoutyn lesynge. But clemmere is þat word and
fairer þat comyþ forþ withoutyn [any noying of mannys neieybore.

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Lb  108 And Seynt Gregory, etc.] withNota de iuramento in margin.
in] in d; d canc.
But al be clennest and sayrest is be weche is put forbe withoute stryfe and sweryng.

And so man swyf for to haue clennesse of herte, pat is be secunde poyn, and þerfor seyth Seynt Iame, Mundate manus uestræ,

"Make þe clene þowre hondeys and purysy þowre hertys, 3e of dubbil wylle." And ſepiæm seyth, Sentite de Domino in boni[tate], 130 "Pele þe of þe Lord in good deuyse and in sympynnesse of herthe seche 3e hym." Forsothe eche ryȝtwyse man swyth to haue hys herte clene from thre thynge - ffrom þe cleye of leccherye, ffrom venyme [and blood] of ranc discord, and from rust of coweytysse and aueryse. Of þe cley 135 of leccherye seyth þe psalme and þreyd God, seying, Eripe me, Domine, de luto. "Lord, deleyure me of cley of lecchorie þat I be nowt fycychyd þerynne." Sume steekyn so in þat cley þat within a ten þere þey may nowt come out of þat cley no wyl nowt, 140 for þrelatys, þat sellyn þat cley and norysschyn men þerynne and vayn it hemself and þreestys been weeltearde as fowle helle swyne into whom þe deuyl hath dreuyn a legioun of deuyllys þat haasten to be drenchyd in þe see of helle, and so þey been 145 wode. For men wolde seyn þat he was wood þat steekyd in þe cley and wold nowt besy hem to wende out.

And sertyse of sweche þreest schuld no man
But al be cleanest and fairest is he which is put forp wipoutyn
striif and swerynge.

Also a man swip to haue clennes of herte, bat is be
secunde poynt, and beforse seip Seint Iame, .iiiij, Mundate
manus vestras et purificate corda vestra, duplices animo, bat
is, "Make je cleene youre handys and purifie youre hertis, ye of
duble wil." As seip Sapiens, Sentite de Domino in bonitate et
in simplicitate cordis querite illum, bat is, "Felix of be Lord
in goodnes and in simplenesse of herte seche ye hym." Persobe
ich rijtwijs man swip to haue his herte cleene from pre /

pingis - from be cley of lecheri, from venyn [and blood:] of ranchour and
discord, and from rust of eouesitise and avarice. Of be cley
of lecherie seip be psalme and preiep God and seip, Eripe me,
Domine, de luto vt non infigar, bat is, "Lord, deliuere me of
be cley of lecheri bat I be not fuchid hereinne." For sum men
and wyymen stykyn so sore in pat cley of lecherie bat in ten
3eer be wolen meyber mai not come out of pat cley,

for prelates sellyn pat cley of lecherie and norischen men and
wommen from 3eer to 3eer herinne, and vayn it hemselfe in many
placyes; and prestys ben welterid herinne, as foule helle swyn
into whom be deuyl hap dreuyn a laygoum of deuelys bat hasten
hem to ben drenchyd in be depe see of helle, and so be ben
wood. For men woldyn seye pat be walowes bat stikide in
be byndynge cleay and wolde not besie hem for to wende out herof.
And certis of such a prelat or preest schulde no man presume to

Lb 126 Also a man, etc.] with .iiiij in margin. 139 stykyn] stynkyn. cley of lecherie, etc.] with De luxuria in margin.
148 prelat or prest, etc.] a later hand has added in margin Menours.
here be masse, ffor Powle fendyth it, and be Popus lawe, no they schuld haue no partys of be goodis of Holy Cherche, me come in be chauncel to synge no to rede.

And of rancore and dyscorde seyth be wyse man pat God hatyth be hondys of hem pat scheden bloode; and sweche hondys haue p[ey pat sowne dyscorde among hem bretherry. And God seyth be Ysaye,

\[\textit{Cum multiplicaueritis orationes},\]

"When ye

make manye sowre prayerys, I schal nowt here sow, for sowr hondis / been ful of blood."

Of be rust of coueytyse and aunyse seyth Sey[n]t Iame,

\[\textit{Agite nunc, diuites},\]

"Doo ye now, ryche men, wepe ye and weyle yn sowre wrecydyndesse[\(a\)] pat been comyn to sow." "Rust[\(i\)] is sowr gold and sowr sylyr, and be rust of hem schal be to sow in wytnesse." And Salamon seyth, 

\[\textit{Aufer rubiginem de},\]

"Doo away be rust of be syluyr", pat is, of be ryȝtyse man, "and it schal go forthe a vesell ful clen[e", pat is, a clen[e herte. 

\[\textit{Je vesell of God ow yt to bene clen[e from alle these and ful of grace of God. And of hem seyth Cryst, \textit{Beati mundo corde},},\]

"Blessyd be they of clen[e herte, for they schul see God."

Also hym owyt for to haue clenesse of werke, as be psalme
here his masse, for Seint Foul forfendyp it, and be Popis lawe
also, ne bei schul haue no partis [of be goodis] of Holy Chirche, ne
come in be chauncel to synge ne to rede.

And of rancor and discord seip be wijs man pat God hatyp
be handys of hem pat scheden blood; and suche handis han bei
pat sowyn discord among her breperen. And God seip be Ysaie, primo,
Cum multiplicaueritis orationes vestras, non exaudiam vos, quia
manus vestre sanguine plene sunt, pat is, "Whan 3e multiplie
or make youre many preiers, I schal not here 3ow, for youre
handys ben ful of blood."

And of be rust of coueitise and auarice seip Seynt Iame,
 Agite nunc, diuites, plorates vlulantes in miserijs
vestris que euenerunt vobis, etc., pat is, "Do je now, riche
men, wepe 3e and weile 3e in your wrechidnesses pat ben comyn
to you." "Rusti is [3our] gold and 3oure siluer, and be rust of
hem schal be to 3ou in witnesse." And Salamon seip, Aufer
rubigine de argento et egradetur vas / purissimum, pat
is, "Do away be rust of be syluer of be rigitwis man and
it schal go forp a vessel ful clene", pat is, A clene herte is
be vessel of God, and pat owip to be clene of pes, coueitise
and auarise, and ful of be grace of God. And of hem spekyp
Crist, Mathesi .vo. c., Beati mundo corre, quia ipsi Deum
videstunt, pat is, "Blessyd ben bei of clene herte, for bei
schul see God."

Also a man owip to haue clennes of werk, as be psalm

Lb 149 here his masse, etc.] with Augustinus dicit quod
sacramentum alter non est a bone minus neque a maio minus quia non
inmerito communis sed in verbo offitcit creatoris et in virtute
Spiritus Sancti added in laterhand in margin. 165 rubiginem
rubigine.
And [be] clene hondys ben clene workys vndistrome. And of thre thyngez owyn owre werkys ben clene, ffor we owyn to make hem clene f[or] God - from temporal reward, and fro pe pow[d]ere of veynglorie, and fro fauowr of [men]. Owre werkys owyn to bene clene from thys threfold fyfte. Werfore Yeaye seyth, Beatus qui execuit manus, "Blesseyd is [he] pat schakyt hys hondys from alle fyfte", - of honde, of herte and of mowth. 3yte of honde is mony or ony temporal reward. 3yte of herte is veynglorie of preysing. 3yte of mowth is mannys fauowr. And ef þese owyt owre herte to be clene, ffor Seynt Augustyn seyth, Qui de bono opere gloriatetur, "He þat glorip of good werke, of vertu he makyt vyme." Sertye sweche schul haue none [other] rewardys in paradise of here good werkys.

These thre clannasse be signified be be thre chyldryn þat God delvyeryd ownt of þe feer of Caldeis.

The secunde is for trowthe, for comyny a chyld is trewe. Werfore it is a cemoun word, Ebrius, insipiens, puery, dicunt tibi verum, "A drunkyn man, and wynys, and chyldryn, sein þe þrowthe." And we owyn owyr to be trewe in owre heestys and in owre wordys and in owre / dedys, for Yeaye f. 86 seyth, Qui loquitur veritatem,
seip, Sedundum puritatem manuum mearum retribuet mihi, pat is,
"After be clennes of my handis thou schalt yelde to me." And 175
be apostil seip, Volo viros leuantes manus puras ad Deum, pat is,
"I wol men liftynge clene handis to God." Be clennes of handis
and clene handis be clene werkys wndirstondyn. And of pre
pingis own ore werkys to ben clene, for we owyn to makyn hem
clene for God - 3ee, from temporal reward, and fro be pow[er] 180
of veynglorie, and fro fauvor of [men]. Oure werkys owyn
to ben clene from pis prefold 3ifte. Wherfore Ysaie seip, .xxxiiij°,
Beatux qui exucit manus suas ab omni munere, pat ys, "Blessid
is he pat schakip his handis from alle 3ifte", - of hond, of
hert, of mouh. 3ifte of hand is mony or ony temporal 185
reward. 3ifte of hert is veynglorie of preisynge. 3ifte
of mouh is mannys fauvour. And of pes owyn ore werkys to ben
clene, for Seint Austyn seip, Qui de bono operis gloriatur, de
virtute vicium facit, pat is, "He pat glorip of good werk, of
vertu he makip vice." Certis suche schul haue noon ober
reward in paradise of her good werkys. Amen, dico vobis; rece-
perunt mercedem suam. And pes pre clenmessis ben signified be
be pre childryn pat God deleyueride out of pe fijr of Caldeis.

Jpe secunde is of troupe, for comounly a child is trewe.
Wherfore it is a comoun word, / Ebrius, insipiens, pueri,  f. 162v
dicunt tibi verum, "A dronken man, and vnwise, [and] childrin, 196
sein to pe be troupe." And we owyn ever to be trewe in our
bighestis and in our wordis and 'in' our dedis, for Ysaie
seip, .xx[x]ij°., Qui loquitu[x] veritatem, habitabit in

Lb 176 Volo, etc.] with Prima Thimothei .2°. in margin.
181 men] hem.
"He hat spekyt be trowpe schal dwelle [in] alper-heyeste." And perfor seyth Cryst, "Be sower word 3ys, 3ys; may, may."

aje thirde is for3etyng of wrong and for the myldenesse of a chylda, ffors he pynkkyt nowt of be wrong bat is doone onto hym, but sone he for3etith it; he smytyth not azene, noo takyt noon vengawnsce. But whan he is dasesyd, he sittith and wepyth; he hold no rancoure, but with a fayr word or a lityl jefte sone he is plesyd and all good frynnd. He is nowt coueytowse of pys worldys good, for hym is leuyr, 3[ef] he schuld, chese an appel pan a castel, a peny pan an oxse, and so of othir thynsya. Be he come of neuer so gret kenne, he wyl be wondyr hom[a]ly to play with a pore chyld as gladly as with a ryche. And fre and kynd chyldryn been eche on with open; he wyl take A"meta" of his owne mowb and 3eue[a] yt to hym felawe; he careth not for no losse, ne for no nede bat is to come. A chyld is clene in hymself and wyl neuer be ydyl; he A"is" ly3te to chastysa and settyt be no worcheyps. Sweche A"a" child was Cryst, be swete lomb of God, ffors nothyrs he strofe no kynsed azene, no smote hem bat smote hym, no vengyd hym of hym mysdoers, when he my3th a kyllyd hym alle with oo word of hym mouth. And whan a man forthynkyt hym senne, sone he wyl forjeue, as it was schewyd in Maggdeleyne and in be sone bat had wastyd hym [fadir] good in leccherye. And of pys apskyt Ysaye and Mathew in be goospel, Ecce puer meus quem elegi.
excelsis, pat is, "He pat spekyp troupe schal dwelle in alpar-
higest." And perfore seip Crist, "Be joure wordis 3e, 3e;
nai, nai."

Ye pridde is forȝtynga of wrong and for þe mildenes of a
child, for a child þenkyþ not of þe wrong þat is don vnto hym,
but sone he forȝtet þit; he smyteþ not aȝen, ne takip no
veniaunce. But whan he is disesid, he sittip and wepip; he
holdip no rancour, but with a fair word or ells a litil ȝifte
he is sone plesid and al good frend. He is not cousitos of
wordli goodys, for hym is leuer, ȝif he schulde, chese an appil
þan a castel, a peny þan an oxe, and so of ȝer þingis. And
[be he] come of neuer so gret kynrede, he wol be wondir homly
to pleis with a pore child as gladli as with a riche child. And
fre and kynde childryn ben iche on wip ȝoper; a child wol take
mete out of his owne mowp and ȝeue it to his fellow; he carip
not for no losse, ne for no nede þat is to come. A child is
clene of hymself and he wil neuer be idi[l]; he is lijt to
chastise and he sechip not worchipis. And such a child was
Crist, þe swete lamb of God, for neiper he strof ne kynside
aȝen, ne smot hem þat smot hym, ne vengede hym of his myndoers,
whanne he myȝte a killede hem alle wip on word of his mowp.

And whan a man forþenkyþ his synne, sone he wol forȝeuyn
his synne, as it was schewyd in Mawdeleyn and in þe sone þat
hadde wastid his sadir goodis in lecherie. And of þis spekip
Ysaie be Mathew in þe gospel, Ecce puer meus quem elegi;

Lb 203 [Ye pridde, etc.] with .xiiij. divisio in marg. 
211 be he] he be. 216 idij idis. 224 Ecce 
puer, etc.] with Ysaie .xlij°. and Luce .xvo. in marg.
"Lo! my chosyn chyld, whom bat I haue louyd; I haue put myn spirite on hym." Non contendet, nec clamabit. "Neyper he schal streyue, no crye." Eche ryȝtwyse man schuld besye hym to be sweche [a] chyld, vnto whom Fowle seyth, Non vos defendentes, "Nowȝt defendyng ȝowe þeþe, my dere brethren, but late þe tyme passe." And Mathew in þe goospel seyth, Dimittite et dimittetur vobis, "Porȝeue, and it schal been forȝeue to ȝow." And to sweche / chyldre seyth God yn þys psalm, f. 86v Laudate pueri Dominum, "Chyldryn preyse Je þe Lord."

And anoper is bat a chyld is nat aschamyd of hys nakydnesse. So a ryȝtwyse man is nowt aschamyd, þyf he be pore or nakyd of all wordly good ffor þe loue of Iesu Cryst.

Thys chyldhode had owre formere fadrys in paradys or they hadde sennyd. Erat vterque nudus, "They were nakyd and nowt aschamyd." But of sweche nakydnesse seyth God, Ambulabat seruus meus, "My seruawnt Yeaye wente nakyd and vtswchowyd." Sweche chyldryn weryn all þe apostlys, and þerfore seyth Crist in þe goospel, Pueri, numquid, "Chyldryn, weber je haue noo mete?"

The [fifte] is for loue bat a chyld hath to be fadir and to be modir; and for bat þey louyn hym, gladly þey leggyn hym in þe same bed þer þey lege. So he is ryȝtwyse þat lowyth Holy Churehe hys modyr and Cryst hys fadyr, and he lygeth and slepyth.
posui super sum spiritum meum, pat is, "Loo! myn chosyn child, 225
whom pat / I haue louyd; I haue put my spirit on hym." Non f. 163
contendet, neque clamabit, pat is, "Nayper he xal stryue, ne
crie." Ichwrijtwijs man schulde besie hym to be such a child,
to whom Seynt Poul seip, Non defendentes vos, karissimi, sed date
locum ire, pat is, "Not defendynge yourself, my dere bretherin,
but lat be tymse passe." And Mathew in be gospel seip, Dimittite
et dimittetur vobis, pat is, "Forseye ye and it schal ben for-
3oue to you." And to suche childryn seip God in be psalm,
Laudate pueri Dominum, pat is, "Je childryn preise be Lord."

And anoper ping is pat a child is not aschamyd of his
nakynnesse. Rijt so a rijtwis man is not aschamyd, pou he be
pore or nakid of alle wordly goodis, for be [loue] of Iego Crist.
And his childhood haddyn oure former fadris in paradise or be
haddyn synnyd. Erst vicerque nudus, Genesis 2, c., pat is,
"Pei weryn nakyd and weryn not aschamyd." And of such nakyndnes
seip God, Ambulabat servus meus Yssais nudus et discalcius,
pat is, "Isaias my servaunt wente nakid and barfot." And suche
childryn weryn alle [pe] apostelis, and perfore seip Crist in
be gospel, Pueri, numquid pulment[ar]um habetis? pat is,
"Childryn, whethep 3e haue no mete?"

Ye fi[te] is for pe loue pat a child hap to be fader and
to be modyr; and for pei loue hem, gladly pei liggen bi hem
in be same bed. So he is a ritywis man pat louyp Holy Chirche
his modir and Crist his fadir, and gladly he liggip, slepip and
with hym, and restyh in be bed of good conscience or of contemplacion.

Wherefore God seyth be Ysaye, Ecce pueri mei,

"Loo! my chyldryn,

be weche be Lord hath jouyn to me in wondir and tokyn to Yrael,"

be weche Cryst expoundyt, Pueri mei mecum sunt, "My chyldryn

be with me in bed." And of pys bed seyth be swowe,

Lectus noster floridus est,

"Owr bed is

floryschyd with lylies of chastite, solsekyl of pyte, and with

rosys of charite." Butrys child moost be clepyd Iesus, ffor hym

behouyth brynnyngly and besyly for to seche be helthe of hym sowle,

as be wyse man seyde and dede,

Surgam et circuibo,

"I schal alysse out of synne, and I schal wende

be sete al abowe be ways and stretys, and I schal seche hym

bat my sowle louyth", bat is Iesu my sauowr. He seue ws

grace in pys lyfe to seche hym and to fynde hym, owre

helpe and owre defendere ajen al owre enemyes, and owre

ful reward in be blys of heuene. Amen.

Sermo ad idem festum et de sodem ewangelio, scilicet in Octavam
Epiphanie, sequitur.
restip wip hem in be bed of good conscience or of contemplacyoum. 250
Wherfor God seip be Ysaie, Ecce pueri mei, quos dedit mihi Dominus
in signum et in portentum Israel, pat is, "Loo! my childryn,
[be whiche be Lord hap jouyn to me in wonder and tokyn to Yrael,
be whiche Crist expoundyp, Pueri mei mecum sunt, "My childryn]en wip me in bedde." And of his bed spekyp be spouse, Cantici-
cum. iij., Lectulus noster floridus est, pat is, "Oure bed is
florischid wip lilijs of chastite, solsekel of pite, and wip
rosis of charite." But his child mot be clepid Iesus, for hym
be/heuyt brennyngly and besily seche be helpe of his soule, l. 163v
as be wijs man pat dide and seide, Canticum. iij., Surgam et
circuibo ciuitatem per vicos et plateas, et queram quem diligit
anima mea, pat is, "I schal rise out of synne, and I schal wende
be citee al aboute bi weijs and stretis, and I schal seche hym
pat my soule louyyp", and pat is Iesu my sauour. He yeeue vs
grace in bis lijf here so to seche hym and to fynde hym, oure
helpere and oure defendere a'gens alle oure enemyis, and oure
ful rewarde in be blisse of heuene. Amen.

Lb 259 behewyp] beheweryp. 267 ful] defendere ful; defendere
canc. rewards] rewarder.
VIII

f. 87 Dominica prima post octavam Epiphanie

Dolentes querebamus te. Luce .ij.

In þys goospel þat is sayde before fyue thyngeþ bene þerinne
to take hede to. þe þerste is wher Iesus our sauowr is lost;
the secunde, of whom he is so sowþ; the thyrde, how man schuld 5
seche hym and fynde hym; the fourthe, how he is fowndyn; þe fythþe,
where he is fowndyn.

To þe þerste I seye þat Iesus is lost in multitude, in solemn-
nyte and in þys knowlæge; in þe multitude of vicyþ and in
þe noyse of hem. Werfore þe goospel telyth þat 10
Sachœ myȝt nowt see Iesus for þe pepull. And also it seyth
in Mathews goospel, Matheï .ix°., þat Iesus cast owt þe pepull
when he reryd þe wenche, þe pryncys dowȝter. And þerfore of [i]þys
multitude seyth Holy Wryþ, Propter multitudinem iniquitatum eius,
"For þe mul-15
titude of þe wykkydnesse of hym þe litil chyldryn of hym be
ladde into captiuite before þe face of hym þat dooth tribulacion."
And also Crist is lost in þe multitude of rycheþys ofþyn syþe,
for as þe psalme seyth, In multitudine diuiciarum suarum,
"They ioyen in þe multitude or in þe plente of 20
here richessys." And God seyth be Osee,
In gregibus sui,
"In here flokkys and
In his gospel pat is seid b afore v. pingis ben þerinne
to take hede to. þe firste is where our seauior Jesus is lost;
þe secunde is of whom he is souȝt; þe þridde is hou men schulde 5
seche hym and fynde hym; þe fourth is hou he is foundyn; þe fifte
is where he is foundyn.

To þe firste I seie þat he is lost in multitude, in sollemp-
nyte and in his knowliche, þat is, in multitude of vices and in
þe noise of hem. Wherfore þe gospel of Luc. xix. tellip þat 10
Jachee þyȝte not see Jesus for þe peple. And also [it] seip
in þe gospel of Mathew .ix. ðat Jesus caste oute þe peple
when he reside þe wenche, þe princes douȝter. And þerfor of þis
multitude seip Holy Writ, Fronter multitudinem iniquitatum eius
paruuli eius ducti sunt in captivitatem, þat is, "For þe mul-
titude of þe wickidnes of hym þe litil childrin of him ben
lad into captuuite before þe face of him þat dop tribulacioun."
And also Crist is lost in þe multitude of richessis ofteþ seipis,
þfor as þe psalm seip, In multitudine diuiciarum suarum gloriantur,
þat is, "Riche men ioien in þe multitude or in þe plente of 20
her richessis." And God seip bi Osee þe prophete, .v. ð., In
gregibus suis et in armentis vadent ad querendum Dominum, et non
inueniunt eum; ablatus est ab eis, þat is, "In her flokkiis and
drouys þey wende for to seche God þe Lord, and þey schal nowt fynde hym; he is bore away fro hem."

And also he is lost in solemnity and in ioy of þe world, for as Seynt Augustyn seyth, *Leticia mundi est impunia nequicia*, "The gladnesse of þe world is vnpuuschyd wykydnesse", þat is, to do lecchorye yn curiows sijlys and beholdyng, in drunkenesse; to stonde in fylthys of wordly delyte and no noy to suffre. Loo! þe ioy of þe world, al thing lykþ it to doo, and nowyt be chastiyd be penawnce, hungre or aduersyte, but alle in plente of good, in sekyrnesse of pleayng desyres and in pees of fleesch. Sweche be [þe] solemnites of þe world, and [so þei] leyde here leueres be þat lusty wey to suyrlyastyng pne of helle, and þerfor seyth God be Ysaye, Neomenias et solemnitates,

"Jowre feste/days and jowre solemnites hath f. 87v my sowle hatyd." And Malachy þe prophete seyth, *Dispergem stercus solem[nitatis]*, "I schal sprede abrod þe tord of jowre solemnnyte", for þey þat been nowt ocupied on feste-days with erpty labowre, they be ocupied with sleuthye, leccherye and drunkkenesse and pryde, and sweche ober synnys, so þat God in sweche days is more dispysid þan in ony ober werkdays. Werfore God pleynyth hym be Ezechiel þe prophete, *A sabatics meis diuerterunt occu[los]*.

"Fro my sabates þey turnyd awaye here eyse, and I was defowlyd in myddys of hem", þat is to sey, thorw here vnclene werkys

Ad 32 thing] thing k; k canc.
her drouis þei wende to seche God þe Lord, and þei schul not fynde hym; he was born away from hem."

And also Jesus is lost in þe sollemynite and in ioie of / þe word, for as Seint Austyn seip, Leticia mundi est in- f. 164 punita nequicia, þat is, "þe gladnes of þe word is vnpunyschid wickidnes", þat is, to do lecherie in curiouse sýtys and bisholdynys, and in drunkenes, and to stonde in filpis of wordly 30 delyte and no [n]ioie to suffre. Loc! þe ioie of þe word, al pingelikib it to do, and not to be chastisid wip penaunce and hunger or aduersite, but al in plenteouste of goodis, in siker- nes of plesyng deseiris and in pees of fleasch. And suche ben þe sollemynytees of þe word, and so þei ledyn her louers bi 35 þat lusti wei to suerlastynge peyne of helle, and þerfore seip God bi Ysaie, Neomenias et sollemnitates vestras odiunt anima mens, þat is, "þoure feste daies and þour sollemnitez my soule hap hated." And Malachie þe prophete seip, .v. 2., Dispergam sterces sollemnitatias vestre, þat is, "I schal sprede 40 abrood þe tord of þour sollemynite", for þei ben not occupied on þe feste-daies wip erpely labour; þei ben occupied wip sewpe, lecherie, drunkenes and pride, and suche opere synnys, and so is God on suche daies more dispisid þan on ober werkedaies. Wherefore God pleynyp him þe Ezechiel þe prophete, A sabetis meis 45 yerterunt oculos suos, et inquinabar in medio eorum, þat is, "Pro my sabbatis þei turnyd her 13en, and I was defoulyd in þe myddis of hem", þat is to seiþe, þorþ her vnclene werkys þat
in here sabates, wherefore be feste days been now so euyl kepyn pat of vnclene spiritis they been skornyd. And so seyth Godis lawe, Viderunt eum hostes,

"The enemies sawyn hym and bey skorned be sabates of hym." And sweche lesyn be Lord Iesu and neuer schuld fynde hym. Werfore be goospel seyth bus of Crystys owyn worde, Queritis et non, "Je schul seche me and nowt fynde me."

Also he is lost in hys knowlagys, pat is, inter cognatos, "among hys cosynis and hys knowynge", and per may [he] nowt be fowndyn. And it is ful sothe of vs, pat we been hys bretheryn here (as anentys hys manhood), pe weche haue knowe hym thorw beleue and knowyn hys grete goodnesse to vs, and [j] ofte he is lost amongys vs and ful clene forjetyn, so weylewey be whyle. And perfore seyth Sent Bernard, O bone Ihesu, quomodo te?

"How, goode Iesu, schal I fynde be among myne cosynes, pat vnnepons art fowndyn among pyne cosynes? How schal I," he seyth, "fynde be in ioye, pat on[ne]ypys be modir fonde sorwyng?" Be cosynes is vnindstone fleschlynesse or fleschly folk ful of fleschly synnys, pat been owre knowynge delites, as glotonye and lecchorye and coueytysye, ffor of owre flesch pey comyn. And in pat knowlache al day is Iesus lost and neuer is fowndyn there. Werfore Iob seyth, Non inuenitur in terra,
bei don in her sabatis, wherfore be feste daies ben now so euyl kept pat [of] vnclie[n] spiritis [bei] ben scornyd. And so seip 50 Goddis lawe, Viderunt [eum] hostes et sabata eius deserunt, pat is, "ye enmyes sawyn hym and bei scornyd hym be sabbatis of." And alle suche leesen be Lord Iesu and neuer more schul fyndyn hym. Wherfor be gospel seip pus of Cristis owne word, Queratis et non inuenistis me, pat is, "3e schul seche me and 3e schul 55 not fynde me."

Also Crist is lost in his knowleche, pat is, inter cognatos et notos, "amongis his cosynees and his knowynge", and per mai he not be founden. And pat is ful sop of vs, pat ben here his breperen (as anentis his manhed), pe whiche han knowyn hym 60 porouy beleue and knowyn hys grete goodnes don to vs, and 3it he is ofte lost among vs and ful / clene forjeten, so f. 164v wailawai be while. And perfore sey Bernar, Quomodo te bone Iesu, inter cognatos meos inueniam, qui inter tuos minime es inuentua? pat is, "How, gode Iesu, schal I fynde pee amonges 65 my cosynees, pat vnnepis art foundyn amonge bi cosynees?" Bernard seip, "Hou schal [I] fynde be in icie, pat on[n]e[pi]s be modyr fond sorwyng?" Bi cosyynys is undirstonde fleischlynes or fleiscly folk ful of fleischly synnys, pat ben oure knowynge delites, es glotony, lecheri and coueteise, for as moche as 70 bei comyn of oure fleisch. And in pat knowlechehed al dai is Iesu lost and neuer is founden pere. Wherfor Iob seip, Non inuenitur in terra susuiter viuencium. Et in Canticorum .ij°.

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Lb 51 eum] te subpuncted; eum in margin. 57 inter cognatos, etc.] with Nota in margin. 58 per] perfore. 67 vnnepis] ones.
"[He] is nowt fowndyn in pe londe of hem but lauyn swetly as in lustys, 75 / but yn my lytyl bed I sowȝt hym whom my sowle louȝyth." f. 68 And also, Quesiui et non iuueni, "I sowȝt hym and Y fonde hym nowt." For pese pre seyde God to Abraham, by whom eche ryȝtwys men is vndistonde, Genesis, Egredere de terra tua, "Wende owt of pe londe", pat is, of pe deuyllyss [lond], "and of pe multytyd of wykyndnesse and of pe fadryys hows", pat is, pe fynde, fadyr of falsnesse, "and wende owt of by knowlage," pat con-
sevelyth pe to fleschlinessse.

But ȝyt yt ys to wete of whom Iesu is sowȝt, and sowth he is of hys fyrndys, pat ys, of Mary and Ioseph. Be Marie, pat betokenyth be byttyr see, pat betokenyth hem pat doon penawnce for her synne, pat eche day owyn to be yn bytynnesse of synne, as Iob was, In amaritudine mo[ratur], "In bytynnesse dwellyȝt myn eye." In Ioseph, pat betokenyth 'mak- ynge more', pat betokenyth cherite pat makyth more [yn men] alle goodys. These ben pe frendis of Iesu Cryst, doers of penawnce in charyte, and pese seche veryly Iesu owre seuyowre, and yn pe ende they schul fynde hym. For Salamon seith, Qui mane uigila-
uerit ad me, "He pat eerly wakyt to me, 95 he schal fynde me," pat is, he pat in ȝowthe wak[ib] yn penawnce and cherite to seche me, pese schul fynde me. In ȝowȝt the we owyn to seche hym and nowȝt yn dethe, as pey of whom
In lectulo meo quesui quem diligitem anima mea, pat is, "He is not foundyn in pe lond of hem pat lyuyn swetyly in lustis, but in my litel bed I souȝte hym whom my soule louyp."

And also, Quesiui eum et non inueni, pat is, "I souȝt hym and I fond hym not." And for pes þre seide God to Abraham, bi whom is vndirstonde ich riȝtwis man, Egredere de terra tua et de cognacione tua et de domo patris tui, pat is, "Wend out of pi lond", pat is, of [pe] deuelis lond, "and out of pe multitude of pe wickidnes and out of pe fadris hous", pat is, pe fendis hous, fadir of falsnesse, "and wend out of pi knowliche," pat con-seylyp þee to fleischlynnesse.

But now it is to wite of whom Iesu is souȝt, and so[ȝt 85 he]is of his frendys, pat is, of Marie [and Ioseph. Be Marie], pat betokynp þe bitter see, betokenyp hem pat don penaunce for her synne, þet iche dai owip to be in bitternesse of synne, as Iob was, In amaritudinibus moratur oculus meus, pat is, "In bitternessis dwellip my iȝen." In Ioseph, þat betokenyp 'mek- ynge more', bitokenyp charite þat makip more [in men] alle goodis. And þes ben þe frendis of Iego Crist, doers of penaunce in charite, and þes verrei seche Iego her sauȝour, and in þe ende þei schul fynde hym. For Salamon seip, Qui mane vigila- yerit ad me, inueniet me, pat is, "He pat [erly] wakip to me, 95 he schal fynde / me," pat is, he þat in ȝouþe wakip [in] f. 165 penaunce and charite to seche me, schal fynde me. In ȝouþe we owyn to seche Crist and souȝt in dep, as þei diden of whom

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Lb 85 But now, etc. with .iì. diuisio in margin. souȝt he] sopit. 91 in men] men in. 
be Sawtere seyth, Cum occiderit eos,
"Whan he schuld sle hem, pey sowe hym", pat is to sey, 100
pat doon penawnce and charite be frendys of Iesu Cryst, for pey
do do wylle of hym. And as he seyth yn pe goospel,
Qui facit voluntatem patris mei,

"He pat dooth pe wyll of my fadyr pat
is in heune, he is my brobyr, my modyr and my sustyr." And 105
unto sweche seyth God in pe psalme, Querite Dominum, "Seche ye be
Lord and 3owre sowle schal lyue here in lyfe of grace and bere
yn lyfe of glory."

The thirde is for to see how it is for to seche Iesu so pat
he be fowndyn, and pat is on thre wyse - besyly, and deuowtly 110
and brennygly, and l[a]styngly. Besyly we owyn to seche hym as
a man sechyth hys lost schepe, ffor Cryst is clepyd a schepe for
makenesse and meldonnesse.

Also

as a woman sechyth hire dragme or hire gold besawnt
/ whan sche hath lost yt, ffor sche sechyt it tyl pat f. 88v
sche hath fowndyn yt, as Cryst seyth, Mulier habens dragmas decem,
si perdidert, etc.,

"A woman
hauyng ten drammes, 3yf sche lese on dram, me ly3ht [sche]
nowt a lanterne and turnyth vp here hows and sechyt besyly tyl 120
pat sche fyndyth it?" So besyly sowyt pe spouse hym, seyng,
Surgam et circuibo ciuita[tem],

"I schal aryse and wende abowte pe

Ad 111 lastyngly] lustyngly. 119 sche2] 3e.
pe Sauter spekip, Cum occideret eos, querebant eum, pat is,
"When he schulde slee hem, pei soujtyn hym."  
pat don penaunce in charite ben frendys of Iesu Crist, for pei
don pe wille of hym. And as he seip in pe gospel, Mathe\textsuperscript{ix}\textsuperscript{0}. ,
Qui facit voluntatem patris mei qui in celis est, hic meus frater,
soror et mater est, pat is, "He pat dop pe wil of my fadir pat
is in heuene, he is my broper, my suster and my modir." And  
to suche seip God in pe spalm, .  
"Seche 3e [pe] Lord and youre soule schal lyue here in lijf of grace and bere
in lijf of glorie."

Ye pridde is for to see hou it is to seche Iesu so pat
he mai be foundyn, and pat is on pre wyse - [besily], dewoutly  
and brennyngly, and lastyngly. Besily we owyn to seche Iesu as
a man sechip his lost scheep, [for Crist is clepid a scheep] for
meknesse and mildenes, as Ysaie seip, .\textsuperscript{11ij}\textsuperscript{0}. Also Crist is to
be soujt as a woman soujt hir dragme or goldyn besaunt
when sche hadde loste it, for sche soujt it into pe tyma pat  
sche had foundyn it, as Crist seip, \textsuperscript{115}Mulier habens dragmas decem,
si perdiderit vnam, nonne ascendit lucernam et quertit domum et
querit diligenter donec inueniat illam? pat is, "A woman
hauynge ten dragmys, yf sche leese oon dragme, whebir sche li3tep
not a lenterne and turne\textsuperscript{p} vp hir hous and sechip bisily into
pat sche fyndip it?" So bisily soujt pe spouse hym, sayinge,
Surgam et circuibo ciuitatem per vicos et platesas, et queram quem
diligit anima mea, pat is, "I schal arise and wende aboute pe
cete, and Y schal seche whom pat my sowle louyth." And so he
sechyt hem pat sechyth hym of alle hys herte, and Dauyd sowt 125
hym so, In toto corde, etc., "Of al myne
herte," he seyth, "Y haue sow3t pe." Also we owyn to sechys brænyngly,
and so Mary Maydeleyne sow3t hym, for sche sowt hym with
terys. Wheresof be goospel seyth, Maria stabat
ad monumentum foris,

"Marye stode withowte at pe
monument wepyng, and pe whylys sche wepthe pe angel 'seyde',

'Woman, what wepyst pu? Whom sechyst pu?', "I wepe" for
pey haue take away,' sche seyde, 'my Lord, and Y wot neuer where pat
pey haue put hym.'" And so on pe same wyse sowt hym Mary hys 135
modyr and Iosep; wherfore as pe
goospel tellyth, sche seyde to hym, Fili, quid facisti, etc.?

"Sone, why dedyst pu to vs
bus? Loo! by fadyr and Y sorwying haue sow3t pe." And what
marueyle was pat, whan pey hadde lost pat preciows tresure and 140
pat presyows thynge? And perfor we owyn deuotly and brenn-
yngly to seche [hym], as many seche here mete or breed,

for he is brede of euyrlastyng lyf. Ego sum panis
vite, "I am breed of lyf," seyt Cryst. And as pe seke
sechyth hys hele, Malachie iiiij°, Sanitas in, "Hele is in the 145
fetherys of hym." And in pe Sawtere he sent hys seruaunt and
helyd hym. And as pe blynde sechyth pe ly3th, ffor he sey3th,
Ego sum lux mundi, "I am pe ly3th of pe world."
cito, and I schal seche whom my soule louyp." And so Crist
sechib hem bat sechyn hym of al hert, and so souȝte
Dauird hym. In toto corde meo exquisiui te, pat is, "In al my
herte I haue souȝte þee." Also we owyn to seche Iesu brennyngly,
and so Marie Hawdelseyne souȝte hym, for sche souȝte hym wip wepyng
teris of hir ȝesen. Wherfor þe gospel / seip, Maria statabat f. 165v
ad monumentum foris plerans et dum flerat dicunt angeli. Mulier, 130
quid ploræs? Quem queris? pat is, "Marie stood wipoute [at] þe
monument wepyng, and þe while sche wepte þe angels seiden,
'Womman, what wepyt þou? Whom sechest þou?' Sche seide, 'For
þei han take awai 125
my Lord, and [I] wot not where
þei han put hym.'" And so on þe same wise sowȝtyn hym Marie his 135
medyr and Ioseph; wherfore Marie seide to hir sone Iesu as þis
gospel tellip, Fili, quid fecisti nobis sic? Ecce ego et pater
tuus dolentes querebamus te, pat is, "Sone, whi didest þou þus
to vs? Loo! þi fadar and I sorwynge han souȝte þee." And what
meruaile was þat, whan þei had lost þat precious tresour, sauy- 140
oure of al þe word? And perforce soply we owyn denuotly and brennyngly
to seche Iesu, þe, as many men sechyn her mete or brede for
to ete, for Iesu is breed of lijf, seip Crist. Ego sum panis
vite, pat is, "I am breed of lijf," seip Crist.

145
On the thyrde manere we owyn to seche hym lastymgly, for
Cryst seyth yn be goospel, "Seche and 3e schul fynde; knocke and it schal be openyd to 3ow."

The fowrthe is to see how he schal be fowndyn, and
3e schul vn-dirlestonde after thre days he is fowndyn. The ferste
day is before be lawe; be seconde, / be thirde, vn-dirg grace.

Or be be thre days be vn-dirlestonbe dedys of ry3thwysnesse in hem and be dedys of mercy anentys thy ne3ebowrs and dedys [of pity] anentys God. Or be thre dayis [is] vn-dirlestonde contrycion, confession, satisfaccion, and also pouerte and chastite and obedyence. Of pis thyrde
day seyth Cryst.

Ecce iam triduo sustinent,
"Loo! now be thyrde day pey susteyne me, ne they haue nowt pat pey schuld etc." This is be wey of the thre days, [of] weche Moyses spak to Pharao,
Viam trium dierum ibimus in deserto vt,
"The wey of three days we schal wende yn deserte, but we offic to owre God." Or 3yt be thre days may be tokene[d]
be days of be passion, and be days of pees, and of sabote, and pis was be day of pees and quiete and day of re-
surrexion and of joy. Wherfore God sey3th be O3ye,
Viuisificabit nos post duos dies,
"He schal make vs to leue after twey days; in be thyrde day he schal arere vs a3ane." And Crist seyth to be Iewys, Soluite templum hoc in tribus,
On be pridde maner we owyn to seche Iesu lastyngly, for Crist seip in pe gospel, "Sechip and ye xul fynde; knockip and it schal be openyd to you."

Ye fourbe tyme it is to see hou Iesu schal be foundyn, and ye schul vndirstonde pat aftyr pre daijs he is foundyn. Ye firste dai is ye tyme afor be lawe; ye secunde dai is ye tyme vndir be lawe; ye pridde dai is ye tyme of grace. Also be pre dayis ben vndirstonde ye dedis of riythwisnesse in hem and ye dedis of mercy [anentys bi nei3ebours and dedis of pity] anentys God. Or ellis be ye pr[es] dai[jas] is vndirstondyn contrition, confession, satisfaction, and also pouertnes, chastite and obedience. And of pis pridde dai spekip Crist, Marc. viij°, Ecce iam triduo sustinent me, nec habent quod manducent, pat is, "Loc! now ye pridde dai pei sustyneb me, ne pei haue not pat [peij] schulde etc." And bis is ye wai of ye pre daies, of ye whiche Moises spak to Pharao, / f. 166 Viam trium dierum ibimus in deserto ut immelemus Deo nostro, pat is, "Ye way of ye pre daies we schal go in desert, pat we offre to ours God." Or jyt be pes pre daigs may be vndirstondyn ye daies of ye passioung, and ye daies of ye pees, and of ye sabot, and bis was ye dai of pes and quiete and ye dai of re-surrecioun and of ioie. Wherefor God seip bi O3ee pe prophete, Viviificabit nos post duos dies et in tertia die suscitabit nos, pat is, "He schal make vs to lyue aftyr two daijs and "in" ye pridde dai he schal arere vs azen." And as Crist seip to pe Iewys, Soluine templum hoc et in tribus diebus excitabo illud,
"Vndo thy tempyl [and] in thre days I schal rere it a3ene."

The fyfte is to see where he is fouwndyn, and 3e schul vndirstonde bat in fyue placys [Iesu is fouwndyn]. Fyrst he is fouwndyn in be crache of be herdys, vnde Luce .ij*. Dicit angelus, In hoc vob[is].

"In bat is a tokyn to 3ow of be samowr; 3e schul fynde a 3ong child wonwyn in clothys, put in a crache", nowt in a coryowa payntyd chambyr but put yn a chambyr of a place of porenesse. He is nowt fouwndyn in gret manerys, ne yn frerys castellys; be pore herdys fouwnden hym thus. So do nowt [owre] goostly herdys, for be seche hym nowt yn porenesse but alle yn wordly glory, and in be chau3elerys and be clerke in be receyte and [in] kyngys hows, and ober prelatys.

Also bei kep3 ful euyl be my3th-wache ouyr be flok of Cryst, and lityl bey chargen be schepe of Crist bat he so tendyrly louyth.

The [secunde] tyme he is fouwndyn with hiss modyr Mary of be bre kyngys, bryngyn with hem gold, ensense and myrre, as bat is ywretyn in Mathew, Et intrantes / domum inuenierunt, f. 89v

"And bei 195 entryng be howse fouwndyn be chyld with Mary hiss modir." Be be hows ya manmys conscience vndirstondyn, bat is pure and clene herte, and pured clene of synne, and in bis hows is Crist fouwndyn
that is, "Vnde hie temple and in pre daieis I schal rere it aseven."

The fift is to see where he is foundyn, and he schal 175
vndirstondyn that in v. placis Iesu is foundyn. First he is
foundyn in pe cracche of pe hirdis, vnde Luce iiij°., Dicit
angelus. Et hoc vobis signum salvatoris; inuenietis infantem
pannis inuolutum, positum in presepio. that is, "A token is to
30w of pe sauyour; ye schul fynde a yong child wondyn in 180
clepis, put in [a] cracche", not in a curious peyntyd chamber
but put in a chamber of porenesse. He is not foundyn
in grete maners, nether in freris castelis, but pe hirdis
foundyn [hym] bus in pe cracche, and so don not now every costly
hirdis that ben curatis, ffor [be] sechen not Iesu in porenesse 185
but al in wordly glorie, as in pe chaunselrie and pe clerkis
in pe receit and in kyngys housis, and oper prelatis and lordis
and ladijs. And so ful cursidliche pe kepe pe nyjt-wacche ouer
pe flock of Iesu Crist, and so ful litil or noujt pe chargyn pe
scheep of Iesu Crist that he so tendirly louyp, Nos autem popu-
190
lus eius et oues pasque eius.

The [secunde] tyme Iesu is foudyn wip Marie his modir of pe
pre kyngis, bringynge wyp hem gold, ensence and mirre.

Et intrantes domum / inu[en]erunt  f. 166v
puerum cum Maria, matre eius, Mathei iiij°., that is, "And pei 195
entringe pe hous founden pe child wip Marie his modir." Be
pe hous is vndirstonde mannys conscience, that is purid or purgid
clene of synne, and in pis hous is Iesu foundyn
of be kynge, pat is to sey, of hem pat cunne wele gouerne here
.v. wyttys; but 3yf pey wylle fyndyn pis child 200
pey mote bryng gold of charite, ensense of deuocion of
preyem, and myrre of penawnce, in mortifyeng of pe flesch.

The thirde tyme he is fowndyn in pe tempul of Ierusalam
of hys fryndys, vnde, Parentes eius regressi sunt in,

Hys fryndys ben thei 205

pat kepyn hys heestys and doon penawnce for heresennys; po
fyndyn Crist in Ierusalam, pat is, in a pesybyl herte and
a meke, for pere he dwellyt, In pace factus est,

"In pees is maad pe place of hym."

The fourthe tyme he was fowndyn in pe howse of Symonde, pat 210
is, in a contemplatife sowle, of Mary Mawdeleyne, pat is,
of man or woman wepyng for heresynne, Luce .vij0.,
Rogabat Ihesum quidam pharisus.

For Mary Mawdeleyne, whan sche wiste

pat Iesus was in Symondes hows, with cynamenent and terys of heres 215
eyen sche fond hym.

The fyfte tyme he was fowndyn in wyldirnesse, pat is to
sey, in penawnce of hem pat sowtyyn hym and folwyd hym, and
he fedde hem with fyue louys and to fyschys. Be pe t웨y fyschys
ben vndirstonde feyth and hope; be pe fyue louys ben vndir-
stonde pe fyue won wys of Iesu Crist. With pe fayth of pe
Trinityte, and hope of euyuestaing gladnesse, and of hys fyue
won wys he fedyth hys leuers. And [al]so he fedyth hem with .vij.
of pe kyngys, pat is to seie, of hem pat kynne wel gouerne her fyue wittis; and ʒif pei wolyng fynde his blisseyd child Iesu 200 pei motyn brynyn gold of charite, encense of deuocyon of preior, and mirre of penaunce, in mortefying of her flesch.

Pe pridde tymte Iesu is foundyn in pe temple in Ierusalem of his frendis, vnde, Parentes eius regressi sunt in Ierusalem et invenerunt eum in medio doctorum, etc. His frendis ben pei 205 pei kepyn his hestis and don penaunce for her synnys, and pei fyndyn Iesu Crist in Ierusalem, pat [is], in a pesible herte and a meke, for þere he dwellip. In pase factus est locus eius, pat is, "In pes is mad pe place of hym."

Pe fourpe tymte he was foundyn in þe hous of Symund, pat 210 is, in þe contemplatif soule, of Marie Mawdeleyne, bi whom is vndirstonde man and womman wepynge for her synne, Lucæ viij°., Rogabat Iesus quidam pharisaeus, etc. Et ecce mulier que erat in ciuitate peccatrix. For Marie Magdaleyne, whan sche wiste pat Iesu was in Symundis hous, wip oyment and teris of her 215 ijen sche fond hym.

Pe fiftte tymte Iesu was foundyn in wildernesse, pat is to seie, in penaunce of hem pat souȝtyn hym and folwedyn hym, and Iesu fedde hem wip fyue loouys and two fischis. Be two fischis ben vndirstondyn feip and hope; and be fyue louys ben vndir- 220 stondyn þe fyue wondys of Iesu Crist. [Wip þe fayth of þe Trinite, and hope of euerylastyng gladnes, and of hym fyue woundys he] fedip his louers. And also he fedip hem wip .viij.
louys, bat is, with be .vij. yfytya of be Holy Gost. They bat hungreen and thurstyn ryjtwysenesse be fed thus and blessyd of Iesu Cryst. Dys foode he grawnte vs in dys lyfe, and endles foode [in] heuyn blys. Amen.
louys, pat is, wip be seuen giftis of be Holy Cost, and be i pat
hungrin and brustyn rijtwisnes ben bus fed and blessyd of
Iesu Crist. His foode he graunte vs in bis lijf here, and
be endles foode in heuene blys. Amen.
Thys goospel tellyth of þe ferste myracle þat Cryst made in þe syth of hys desyplys, and tellyth þat wed/dynge waren made yn a litle dwellynge place yn þe cuntre of Galilee, and þe modyr of Iesu was þere with Iesu and hys desipulus. And whan wyne sakyld at þe feste, þe modyr of Iesu sedyde to hym, "Æy have nat wyne." But Iesu answeryd strangely, "What is þat to me and to þe, woman? 3yt is nowst myn owre comyn." But hys modyr sedyde to þe mynystrys þat þey schulde doon what þat euyr he sedyde. And þere weryn at þe feste. vi. water pottys sette, and eche on of hem holdyn a galown or more, aftyr þe custum of þe Iewys. And Iesu badde þe seruawntys telle þe pottys with water, and þei sallyld hem vp to þe mowt. And Iesu sedyde þanne, "Helde owt now, and bere þe persone," þat was an archedeclyne. And þey bare to þys persone þe wyne þat Iesu had made. And whan he hadde tast þerof and he wyst nowt how it come (but þe seruawntys wystyn wele þat drowyn þe water), he clepyd þe spowse of þe hows, and sedyde to hym thus, "Æyse men þat festyn oþir puttyn ferst good wyne, and after, whan þey ben dronkyn, þan þey puttyn worse wyne; þu, forsothe, hast kepyd good wyne to þys tyme." Thys was þe begynnyng of signys þat Iesu dede in Galile, and schewyd hys glory, and hys desypulys trowdyn yn hym.
His gospel tellip of he firste miracle pat Crist dide in
be sitte of his disciplis, and tellip pat weddynggs wern
maad in a litil dwellynge place in be contre of Galile, and be
modyr of Iesu was bere wip Iesu and wip his disciplis. And whan
wyn faylede at be feste, be modyr of Iesu seide to hym, "Iei haue
not wyn." But Iesu answerde strangeli, "What is pat to me and
to bee, womman? It is not wyn our e oomy." But his modyr seide
to be mynystris pat bei schuldyn do whatsoever he seide. And
bere weryn at be feste sise watyr pottys sette, and iche on of
hem heldyn a galoun or more, aftyr he costom of be Iewis. And
Iesu bad be seruauntys fille be pottys wip watir, and bei fill-
edyn hem alle wp to be moup. And Iesus seide pan, "Hold out
now, and bere be persone," pat was an archeteclyne. And bei
bare to bis persone be wyn pat Iesu hadde maad. And whan he
hadde tastid perof and wist not hou it cam (but be seruauntis
wisten wel pat drowyn be watyr), he clepide be [spouse] of be
houe, and seide to hym bus, "Yes men pat festyn oper puttyng first
good wyne, and aftyr, whan bei ben drounkyn, be[n] bei puttyng
wers wyne; pou, foresope, to bis tyme hast kept good wyn." His
was be begynnyngge of signys pat Iesu dide in Galile, and schew-
ide his glorie, and his disciplis trawide in hym.

Lb  18 spouse] persone.  20 pan] pat.
is seyde par thys weddyng. forsothe weryn made of Ion be Evangelistes in Canna Galilee. For for in biys goospel twey thyngys we schul take hede to; be fyrst is what thyng betokenyth biys wedd- yng; be seconde is what betokenyth biys sex water pottyys, be whiche were reseyuyd ynto wyne. By these weddyngeys may acordinglyly bene vndirstandede twyne manere of weddyng, of be wechs 30 be fyrste weryn made betwix be sone of God and mankynde. And why be these weddyng seyde of Seynt Ion? For Ion is as moche to sey as be grace of God, and be be onely grace of be Holy Cost and biys grete charite werne these weddyng made be- twen Godys sone and man. For so my3ty kyng [as] 'he' was of alle kyngys, and lord of lordys, as be Apocalips tellyth, / he wolde now ellys be cowplyd with so pore f. 90v an handmadyn to hym as owre kyng is. Of biys matrimonye was Gabriel be angyl masagere, and be holy Goost was be preest, we- fore be goospel seyth, Missus est angelus Ga.,etc. 40

And bere seyth be angyl to Marye, Spiritus Sanctus, "The Holy Goost schal cuyrcome into be, and per- fore drede be now3t, Mary." And these weddyng were made in pe tempul of owre Lady, par was be vyrgynys wombe. 45

And these weddyngeys been betokenyd be be weddyngeys of Ysaak and Rebecca. Ysaak ladde Rebecca into be dwellying place of Sara hys modyr and tok here to hys wyfe. Be Rebecca, par is as moche...
Nupcie factum sunt in Chana Galilae, ubi prius. Forsothe it is seid pat þis weddyngis weryn maad of Ion þe Euanglist in Chana Galilae. In þis gospel tweie þingis forsothe whe schulde take hed þo: þe firste is what is betokenyd be þis weddyngis; þe secunde is what betokenyþ þes sìxe water pottis.

Be þes weddyngis mai wel and acordyngly ben vndirstonde two maner of weddyngis, of þe whiche þe firste wern maad bitwixe þe sone of God and mankynde. And whi ben þes weddyngis seid of Seint Ion? For Ion is [as] moche to seie as þe grace of God, and so / be þe grace only of þe f. 167v Holy Gost and his grete cherite weryn þese weddyngis maad bi-twene Goddyis sone of heuene and mankynde. For so wynty a kyng as he, þat was kyng of kyngys and lord of lordys as þe Apocalips telliþ, c. xix°., he wolde not ellis be couplid wiþ þe pore an handmaidin to hym as eure kyng is. And of þis matrimonye was Gabriel þe angel messanger, and þe Holy Gost was þe prest, wherfore þe gospel seip, Missus est Gabriel angelus ad Marian virgines, þat is, "þe angil Gabriel was sent to þe Virgin Marie."

And þere seip be aungil to Marie, Spiritus Sanctus supernuistent in te, etc., þat is, "þe Holy Gost schal overcome into þe, and wherfore drede þe not, Marie." And þes weddyngys were maad in þe temple of oure Lady, and þat temple was þe virgynes wombe.

And bi þes weddyngis ben betokenyd þe weddyngis of Ysaac and Rebecca. Ysaac ladde Rebecca into þe dwellynge place of Sara his modir and took hir to hys wyf. Bi Rebecca, þat is as moche
to see as 'pacience', be mankynde of Cryst and hys gloriose flesch, for bat suffryd pacently many tribulacioms, weel it is lykenyd to. [Be] Ysaac, in bat it is to say 'lawyter', is signyfied Cryst, Godys sone of heuene. For alle we owyn to laughe goostly and moche ioye make, yn bat bat [he] hath couplyd to hym Rebecca, bat ys owre kynde, in be dwellyng of hys modyr; bat is, he ha3th spousyd owre kynde yn be blessyd maydens55 wombe. Werfore, ry3th as men woldyn make gret ioye bat haddyn a pore sustyr or a pore woman ef peyre ken, 3yf be kyng of Prawnce wolde wedde hem, or ellys anober gret lord, so ow3e we alle to make [gret ioye forasmoche] as be kyng of heuene and erbe, be Son of God be Fadir, ha3th weddyd a pore sustyr ef owre kynne, 60 and bat a fowle as is owre fowle kynde. And perfor seyth be Sawter, Cantate Domine canticum nouum, "Syng ye to be Lord a newe song, for he ha3th doon merusaylys."

Pese weddyng ben betokenyd [bi be weddyngys] of O3ee and Gomor. O3ee is as moche to say as 'sauyowre', and Gomor is to say 'takyn vp', and betokenyth mankinde, be wyche Cryst owre sauyowre haath takyn vp yn be madenys wombe; and bat mankynde ha3th takyn vpon yt alle owre defawtys and langores, saue vnkunnyngnesse and synne. These weddyngys ben propurly weddyngys yn be Cane of Galilee; Cana is to sey 'loue', and Galile is to say 'a / passyngoure'. And sertys loue made Cryst propurly to take flesch and blood and to be bore, and so to passe ouyr. comyng downe from heuen ynto be wombe of

Ad 59 gret ioye forasmoche] so. 61 pat a] pat pat a.
to seye as 'pacience'; pe mankynde of Crist and his glorious
flesche, for pat sufffride many tribulacyouns paciently, wel
it is licynd to. [B] Isaac, in pat it is to seie 'laugter',
is signyfied Crist, Goddis sone of heuene. For alle we owyn to
law3e gostly and make moche icoie, for pat he hap couplyd to
hym Rebecca, pat is our kynde, in pe dwellynge place of his
modir; pat is, he hap spousyd our kynde in pe blissid maidens
wombe. Wherfore, riȝt as men woldyn makyn gret icoie jif bei
haddyn a pore suster or a pore womman of hir kyn, jyf pe kyng
of Fraunce or sum ober gret lord wolde wedde hir, so we alle owyn
to make gret icoie forasmoche as pe kyng of heuene and of erpe,
pe Sone of God, hap weddyd a pore sustyr of our kynde, and pat is our foul kynde. And perfore seip be Sauter,
*Cantate Domino canticum nouum, quia mirabilia fecit,* pat is,
"Synge 3e to be Lord a newe song, for he hap don meruaylys."

And pes weddyngys ben tokenyd [be pes weddyngys] of Osee and
Gomor. Osee is as moche to seie as / 'sauyor', and Gomor is to seie 'takyn vp', and pat bitokenyp mankynde, pe which Crist our kyng sauvoure hap takyn vp in pe maydenys wombe; and pat
mankynde hap takyn vpon hym alle our defau3tyys and langouris,
vtake vnkunnyng[n]ys and synne. And pes weddyngys [ben propury
weddyngys] in pe Chane of Galilee; and Chana is to seie 'leue', and Galilee is to seie 'a passynge ouer'. And certis loue
made Crist propurli to take fleisch and blood and to be born, and so to passe ouer, comynge down from heuene into pe wombe of

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Lb 50 wel] and wel. 51 laugter] with mete in margyn.
be Maydyn, and out of be wambe into be world. Wherfor Ysaiasoth, Jelus Domini
[exercitium] faciet, "The loue of God of hostis schal do be byncys." In bese weddyng was wyne of confort, also longe as be apostyllys ioyden of be presenc of be spowse. Wherfor Cryst seyth in be goospel, Non possunt filij nupciarum "Je sonys of weddyngschul nowt morne als long as be spowse is with hem." But the wyne wanted whan bat Cryst schuld wende vnto hys fadir, and seyde to hem, Florabitis et flebitis, etc., "Je schul wepe and grete; ioye be world schal make; fforsothe, je schul be heuyed." But be water is turnyd into wyne whan be seyde to hem, Tristicius yestra uertetur, "Jowre heuynesse schal be turnyd into ioy." And bat was in be day of hys resurreccion, vnde Iohannis, Gauisi sunt discipuli viso Domino, "Je Lord seyth[en], glade werne be dasciples." But marke weel bat perse warryn sex water pottys. And as anentys be weddyngys owt of Cristys incarnaciown, sex water pottys may be seyde sex thyngys bat maden Cryst to take flesch, bat weryn yn hys incarnacion. Myldenesse - bat may be clepyd be [firsеле] water pette. And of hys seyth be apostel, Apparuit benignitas et humanitas, "The myldenesse and be manhode", bat is, be myldenesse appered yn be manhed of owre sauyowre." The seconde pot was mercy and pete, wherfor be apostyl seyth also, Ad Titum 115o., Non ex
pe Virginie Marie. Wherfore Ysaie seip: .ix°. c°. Jelus Domini [exercitium] faciet hec, "Pe loue of God of hoostys schal de pes pingys." In pes weddyncys was wyn of confort, as longe as pe apostelis ioiedyn of pe presence of pe spouse Crist. Wherfore Crist seip in pe gospel, Mathei .ix., Non possunt filij supciarum lugere, etc., pat is, "Pe sonsys of weddyncys schul net morne as longe as pe spouse is wip hem." But pe wyn failide whan pat Crist schulde wende vnto his fadyr, and seide to hem, Florabitis et flebitis vos; mundus autem gaudebit; vos autem contristabimini, pat is, "Pe schul wepe and grete; pe word schal make ioie; fersope, pe schul ben heuyed." But pe water is turnyd into wyn when Crist seide to hem, Tristica vestra vertetur in gaudium, pat is, "Joure heuynes schal be turnid into ioie." And pat was in pe dai of his resurreccioun, vnde Iohannis .xx°., Cauiisi sunt discipuli viso Domine, pat is, "Pe Lord seien, disciplis weryn glade."

But marke wel pat per weryn sixe water pottis. And as anentis pe wendyngis out of Cristis incarnacioun, sixe water pottis mai ben seid sixe pingis pat madyn Crist to take flesch, pat weryn in his incarnacioun. Mildenens - pat mai be clepid be firste water pott. And of his myldenes seip be apostil, Ad Titum primo, Apparuit benignitas et humanitas salvatoris nostri, pat is, "Pe myldenes [and be manhed]., pat is, pe myldeness] apperid in pe manhed of eure sauyoure." Pe secunde water pott was mercy and pite, wherof pe apostil seip also, Ad Titum .iiij°., Non ex
"Nowjt of be dedys of ry3twysnesse, be weche we haue deo, but after bys mercy he hath made vs safe." Je thyrde pot is meknesse a3ens pe pryde of owre forme sedrys, as Seynt Fowel tellyth, Ad Philippensis .ij°, Eximaniuit semetipsum, etc.,

"He enentyssyd hymself, takynge be forme of a seruawnt." The ferthe watyr pot was porenesse, / of wheche be apostyl seyth f. 91v bus, Cum diues esset in omnibus,

"Whan he was ryche yn alle thyngys, he was made pere for vs." Je syfthe potte was pees and pesibylnesse, and perfore he wold take fleisch and bloode and be crucyfyed, 110 pat he schuld put pees betwyx vs and God pe Fadyr, and also betwyx vs and angelys, bytwene whom was discord for be first syrne of man. And perfer in be berthe of Crist songyn be angelys, Gloria in altissimis Deo,

"Ioy or glory in alberheyst to God and pees yn erpe to men of good wylle." And of hym seyth Ysaye .ix°. c°, Appellatur princeps pacie, "He is cleeyd prince of Pees, Fadyr of pe world pat is to come", pat come to make and reforme bys [pees]. Je sexpe pot was loue and charyte, werfor Ier[e]m[ie] seyth, In caritate perpetua qua, etc., "In be perpetual charyte thorwe pe weche Y loued the, perfor hauyng mercy Y drowe pe." And Ion seyth, In hoc apparuit gracia Dei,
operibus iusticie / quæ fecimus nos, sed secundum miseri-
cordiam suam saluus nos fecit, præter quod si de dis rei-
ʒtwisnes, pe wiche we han don, but aftir his mercy he haf
mad vs saaf." Pe pridde watyr pott is meknesse a Jens pe pride
of oure former federis, as Seint Poul tellyp, Ad Philippenses
.ijō. Krinaniuit semetipsum, formam [serui] accipiens, pat is,
"He anentischide hymself, takynge pe forme of a seruaunt." Pe
105
ferpe watyr potte was porenes, of pe wiche pe apostil seip
bus, Cum diues esset in omnibus, egenus factus est pro nobis,
pat is, "Whan he was riche in alle bingys, he was maad pore for
vs." Je daytime water potte was pees and posiblene, and berfore
walde Crist take flesh and blood and be born and crucified, 110
pat he schulde putte pees betwixe vs and God pe Padir, and also
betwixe vs and aungels, betwen whom was discord for pe firste
synne of men. And berfore in pe birpe of Crist pe aungelis
songyn Gloria in altissimis Deo et in terra pax hominibus, etc.,
pat is, "Ioie or glorie be in alberhijest to God and pees in
115
erpe to men of good wilie." And of hym selp Isaac .ix.,
Appellatur princeps pacis, pater futuri seculi, pat is, "He is
clepid Prince of Pees, Padir of pe word pat is to come", pat
come to make and reforme pe pes. Je sixte water pott was lowe
and charite, wherfore Ier[e]m[ie] selp, In caritate perpetua 120
qua dilexi te, ideo traxi te miserans, pat is, "In pe perpetual
charite preu be wyich I louede pe, perfor hauyng mercy on pee
[I] drow3 pe." And Ien seip, In hoc apparnit gratia Dei [patris],

Lb 116 Isaie] foll. by lacuna (...). 120 Ieremie] Ierem.
123 in hoc, etc.] with Nota prima Iohannis .iiiij. in margin.
"In pat\footnote{appereb be grace of God pe Fadyr, bat he sent hys\footnote{swyn-getyn sone ynto pe world pat we leue by hym.} And dredles alle pesse weryn turnyd ynto wyne of gostly gladnesse and of yow when pat he was born, wherfore pe angelys seyden to pe herdys, \emph{Annuncio vobis gaudium magnum,}\footnote{I schewe to jew gret yoye pat schal be to alle pe pepul, fer hys day is born pe sauievr of pe world.} Or be sex water pettys may be vndyrstende sex heuynesses pat be apostyllys baddyn in pe passion of Crist. \footnote{he ferst was of pat bat he seyde to hem, pat oen of hem schulde betray hym, \emph{Amen, dico vobis, vnus.}} pat he sayte to jew pat oen of jew is to betray me.\footnote{Et contristati sunt,} They waryn pan ful sery.\footnote{They waryn pan ful sery.} The seconde was when Iudas teke hym to pe Yewys and was kyssyd of Iudas, pat traytoure. \emph{Osculatus est sum.}\footnote{The seconde was when Iudas teke hym to pe Yewys and was kyssyd of Iudas, pat traytoure. \emph{Osculatus est sum.}} Pe thyrde\footnote{Pe thyrde was of pe smytynge of buffetys en pe hed and pe chekys of Iesu, here leue, \emph{Et persecutiebant.}} was of smytynge of buffetys en pe hed and pe chekys of Iesu, here leue, \emph{Et persecutiebant.}\footnote{Pe thyrde\footnote{Pe thyrde was of pe smytynge of buffetys en pe hed and pe chekys of Iesu, here leue, \emph{Et persecutiebant.}} was of smytynge of buffetys en pe hed and pe chekys of Iesu, here leue, \emph{Et persecutiebant.}} was of pe skermynge of pe Iewys, Alij autem palmas dederunt,\footnote{"Summe sauen hym befettys into / hys face, f. 92 seyng, \emph{Prophetise to vs, who is he pat smyt3th pe?}" \footnote{\textit{Summe sauen hym befettys into / hys face, f. 92 seyng, \textit{Prophetise to vs, who is he pat smyt3th pe?}}\footnote{\textit{Summe sauen hym befettys into / hys face, f. 92 seyng, \textit{Prophetise to vs, who is he pat smyt3th pe?}}\footnote{\textit{Summe sauen hym befettys into / hys face, f. 92 seyng, \textit{Prophetise to vs, who is he pat smyt3th pe?}}\footnote{\textit{Summe sauen hym befettys into / hys face, f. 92 seyng, \textit{Prophetise to vs, who is he pat smyt3th pe?}} was of be speylyng of hys clothyng and of be departynge of hem, \emph{Nudserunt sibi vestimenta}.}\footnote{\textit{Summe sauen hym befettys into / hys face, f. 92 seyng, \textit{Prophetise to vs, who is he pat smyt3th pe?}} was of be speylyng of hys clothyng and of be departynge of hem, \emph{Nudserunt sibi vestimenta}.}}
in nobis, quod misit filium suum unigenitum, pat is, "In pat
apperide pe grace of God pe Fadir in vs, pat he sente his
oun-getyn sone into pe word pat we lyue bi hym." And dredles
alle pes water pottis weryn turnyd into wyn of gostly gladnes
and ef ieie whan Crist was born, wherfor pe aungelys seiden to
pe / hirdes, Luce .ij°., Annuncio vobis saudium magnum
f. 169
quod erit uniusero populo, quia hodie matut est salvator mundi,
pat is, "I scheue te seu gret ieie pat schal be to alle pe
peple, for bis dai is born pe sauour ef pe word."

Or bi pes sixe water pottis mai ben undirstendyn sixe
heuynessis pat pe apestelis haddyn in pe passion of Crist. Pe
firste heuynesse was ef pat pat Crist seide to hem, pat een of
hem schulde bitraie him, Amen, dico vobis unus vestrum me tra-
diturus est, "Persepe I seie to you pat een of you is to betraie
me." Et contristati sunt valde, pat is, "Pei weryn pan ful sori."
Pe secunde heuynes was whan Iudas took him to pe Iewis and was
kissid of Iudas, pat traitour, Osoculatus est sum. Pe bridda
was ef smytyng of buffetis pe heed and pe chekis of Iego Crist,
her leue, Et percuciebant caput eius. Pe furpe was ef pe scorn-
yng of pe Iewis, Alii auctem palmas dederunt in faciem eius, dic-
etes, Prophetiæ nobis, Christe, quis est qui te per-
cussit? pat is, "Summe sauyn hym buffatis in his face,
seinyge, 'Prophetiæ te vs, who is he pat smytip bee?" Pe
fift was ef pe spoiling of his elopis and ef pe departynge
of hem, Diviserunt [sibi] vestimenta sua, sortem mittentes, pat

Lb 133-153 Or bi . . . our Lord] marked vacat in text and
margin. 136 Amen, etc.] with Mathei .xxvij°. in margin. 148
Diviserunt, etc.] with Mathei .xxvij°. in margin.
"They departedyen my clothys, puttyng lot." Fesexpe was of hys crucifyng, Crucifixerunt sum, 150

"Hey crucifyed hym, and twayne theuys with hym." These sex pettyng of water, hat is, of heuynesse, been turnyd into wyn of conforte and ioy in pe resurreccion of ewre Lord.

Feseconde weddyng ben twene God and echc seythful sowle, and as ber been yn fleschly matrimonye thre thynge - feythe, hat is, of surawnce, be seconde, be solemnnyte yn be cherche, be thyrde is fleschly knowynge ebyer of ebyer - so yhys weddyng and yhys goostly matrimonye been thre thyngeys, so as it were thre weddyngys. Fe fyrste is yn baptem [of] innocentys; be seconde is yn very penawnce-doynge; 160 be pyrde schal be in euyrlastynge ioy, where be spowse schal be isynyd to be husbende yn euyrlastynge charite, be be body and sowle yn be blysse of heuene withowtyn ende.

Of these thre spekyt O3ee be prophete, Sponsabe te michi in fide; sponsabe te michi. 165

"I schal spowse be to me in feythe", hat is, yn beleue; "I schal spowse be in ry3twysenesse, in dome and in mercy; Y schal spowse be into withowtyn ende", hat he schewe hat matrimonye be [begonnen] and made withowtyn ende, sekyre confermyd and endyd. [And it is be-170 gonne] in bapteme, where respite is jouyn, hat is, be grace of be Holy Coost. It is made sekyr and confermyd in penewnce, and it is erdid in ioy and blysse with be spowse and hys angelys.
is, "Pei departidyn my clepis, puttyng lott." Pe sixte was of his crucifiyng. Crucifixurunt sum et duo latrones cum sum, etc. 150 pe sixte was of his crucified hym, and tense peuys wip hym. And pes sixe water pettis, pe sixe, of heuynes, ben turnyd into wyn of comfort and ieie in pe resurreccion of eure Lord.

Pe secunde weddyngis be betwene God and ich feipful soule. pe sixe in fetel matrimony pre pingys - feip, pe sixe suraunce of pe concet, pe secunde is pe selempanyte in pe chirche, pe bridde is knowynge eipar of eipar - rizt se pe sixe in bes weddyngis and in pis gently matrimony pre pingis, and so pei ben as it were [pre] weddyngis. pe firste is in baptysys of innocentis; pe secunde is in verri penceance-daynge; 160 pe bridde schal be in euerlas/tyngye ieie, where pe spouse f. 169v schal be ioynyd to pe housbende Crist wip euerlas/tyngye charite, bepe body and soule in pe blyse of heuene wipout Ende. And of pes pre spekyb 03ee pe prophete, .1j0. g. Sponsabo te michi in fide; sponsabo te michi in iusticia et in iudicio, in mis- ericordia et miserationibus; sponsabo te in sempiternum, pei is, "I schal spouse pe in feip", pei is, in beleue; "I schal spouse pe in rizwisnes, in deom and in mercy; I schal spouse pe into wipoutyn ende", pei he scheon pei matrimyie pe [begonnen] and maad wipoutyn ende, sikir confermyd and endyd. And it [is be- 170 gemen] in baptaym, where pe spirit is jouyn, pei is, pe grace of pe Holy Gost. It is maad sikyr and confermyd also in penceance, and it [is] endid in ieie and blisse wip pe spouse and his aungels.

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Lb 150'crucifiyng] with y from i. Crucifixurunt, etc.] with luce .xxiij0. in margin. 164 .iij0. ] .iij0. 169 begonnen] jouyn. 170-171 is begonnen] be jouyn.
As to the first bat is to doo in baptisme, he seythe, "I schal a"spwse" be to me in beleue." For ry3th as yn bodyly wedd-ynge is requiryd conceonyng of bype partys and pere trowpe is sekeryd, so on bat same wyse in baptisme conceonyng axt y bat be trowpe be sekyr, and pere he ply3th hys trowpe to be crystyn man. And perfore is a"be" crede rehersyd, / be weche he f. 92v seyth be hys godfaderys, bat he beleuyth, and for-sakyp be deuyl and all hys werkys, as a woman conce[yth 181 and rehersyth be wordys of matrimonye, and forsaikal alle obre men saue here husbonde vnndyr surawnce of here trowthe. And be god-fadrys and godmedrys vnndrytakyn pere and ben be chyl dys berwe bat it schal, whan yt comyth to age, trewly beleue be seyth of be crede and for sake be deuyl and alle hys werkys. And hys is a grete vnndrytakyng for hem bat neuer besye hem berabowste. In hys weddyng water is turnyd into wyne; fre blyndenesse into ly3ht, from chardam ynto fredam, is mannys lyfe turnyd, ffor before we weryn blynde and be sonys of be deuyl 190 for original synne, werfore be apostyl seyth, Omnes nascimur filij ire, sed per baptismum, etc., "Alle we ben yborene be sones of yre, but be baptisme we bene ly3thnyd porwe grace of be Holy Goost and be made be sonys of God." Werfore Powle seyth, Itaque, 195 fratres, non sumus ancille filij sed, "Also, bretheryn, we be nowt be sonys of be hondemaydyn but of be [fre] wyfe", porw be weche
And as to the firste bat is don in baptem, he seip, "I schal spouse be to me in beleue." For rjst as in bodyly wedd... 175 ynge is requirid consentyng of bope parteis and here troupe is sikerd, rjst so on be same wise in baptem consentynge axip bat be troupe be sikird, and here he plitip his troupe to be cristien man. And perfore is be crede rehersyd here, be which he seip be his godfadris and godmoðris, bat [he] beleuy, and for- 180 sakip be deuyl and alle his werkys, rjst as a woman concenkip and rehersip be wordys of matrimoñie, and forsakip alle ober men for hir husbonde vnðir surname of hir troupe. And be god- fadiris and godmoðrye vnðirtakyn þere and ben þe childis hervis þat he schal, whan þe child comp to age, treuly beleue þe 185 seip of þe crede and forsake þe deuyl and alle his werkys. And þis is a grete vnðirtakynge, namely to hem þat neuyr besie hen þeraboute. In þes weddyngys watyr is turnyd into wyn; from blyndnes into liȝt, from þraldam into fredam, is menny liȝf turnyd, for before we weryn blynde and þe sonys of þe deuyl 190 for þe / original synne, wheñfore þe apostil seip, Omnis f. 170 nascimur filiij ire, sed per baptismum illuminati sumus gracia Spiritus Sancti, þat is, "Alle we be bern þe sonys of ire, but bi baptem we ben liȝtnyd þerouȝ grace of þe Holy Gost and ben maad þe sonys of God." Wherfor Seint Poul seip, Ìtæque, 195 fratres, non sumus arcille filiij sed libere, qua libertate Christus nos liberavit, þat is, "Also, brereren, we ben not þe sonys of þe handmaidyn but of þe fre wijf", þerouȝ þe which
fredam Crist hath delyueryp vs. porwe water of bapteme and
hys glorious passion, bat hath alle hys vertuys, be he weche
we ben made be sonys of God. And forfore seyth Pewle,
Quicumque baptizati sumus, in morte,

"Wh[a]euyr we been baptisyd, in be gethe of Crist we been baptisyd."

As anentys be seconde, bat is of weddnygys of penawnce,
he seyth, "Y schal wedde be to me yn ry3twysnesse
and yn dome," for fewe it been bat kepe be bapteme when pey been
comyn swt of chyldhode; perfore be penawnce is a feyth-
ful sowle reconsylyde unto hys creatwr. And per ben
made as it were newe weddnygys bytwyxe God and manys sowle,
when be sowle we[d]yth byre te Crist peyer] penawnce. And pese
weddnygys be fygurid be be weddnygys of Iacob and lye, and
be be weddnygys of Theby and Sarra. Toby is to say
as 'lad e[n] to serwe' or 'turnyng to alle thyngys', / and f. 93
betokenyth a sowle deyng penawnce, bat owyt to serwe for
here synnye and turne here to deco alle good dedys. Sara is to
say 'angwysche', and betokenyth penawnce, bat owyt to be
weddyd to Toby. These weddnygys may be sayd be weddnygys
of Mary and Iosep. Ioseph is to say 'made mere', and
betoknyth charyte, bat makep mere alle goedys yn man. Mary
is to say 'bitternesse', and trewly [h]e bat is yn charyte owyt
to wedde to hym betternesse of penawnce. In pese weddnygys
swyth to be wyne of compuncciown, of pe weche be psalme
seyth, Potasti nos vino compunccionis, "yu hast drenchid vs with

onto] suer to. 216 penawnce] w penawnce; w canc. 220 he] be.
fredam Crist hæp delyuerid vs porouȝ be water of baptem and
his glories passioun, bat hæp alle his vertues, bi be whiche 200
we ben maad be sonys of God. And perfore seip Saint Peul,
Quicumque baptizati sumus in morte ipsius baptizati sumus, bat
is, "Whoever we ben baptizid, in be dep of Crist we ben baptizid."

And as anentis be secunde, bat is of weddyngis of pensaunce,
be spouse Crist seip, "I schal wedde be to me in riȝtwisnes 205
and in doom," forfewe þer ben bat kepyn her baptem when þei
come out of childhede; and perfore bi penaunce-doynge is a feip-
ful soulwe reconsilid aȝen vnto his maker. And þer þe ben
maad
news weddyngis betwixe God and mannis soulwe,
when þe souleweddiþ hir to [Crist porouȝ] pensaunce. And þes 210
weddyngis [be figurid be þe weddyngis of Iacob and Iye, and
be þe weddyngis] of Tobie and Sare. Tobie is to seie as moche
as 'lad vnto sorwe' er 'turnynge [to] alle pingis', and
þat betokenyb a soulwe doynge pensaunce, þat ovip to sorwe for
his synnyis and turne hym to do alle gode dedis. Sarra is to 215
seï 'angwisch', and þat bitokenyb pensaunce, þat ovip to be
weddid to Tobie. And þes weddyngis mai ben seid þe weddyngis
of Marie and Ioseph. Ioseph is to seï 'maad more', and þat
bitokenyb charite, þat makip more alle godis in man. And Marie
is to seie 'bitternes', and treuli he þat is in charite ovip 220
to wedde to hym bittirnes of pensaunce. And in þes weddyngis
ovip to be wyne of compunciuons, of þe / which þe psalm 170v
seip, Potast[i nos vino compunctionis.

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Lb 199 porouȝ porouȝ be which fredam Crist; be which fredam Crist canc. 208 reconcilid] reconcilid; c² subpuncted.
be wyn of compassioun." Verrey confession schuld be as
be preest makynge and icynyng pat matrimonye; confession is 225
Syneon be grete preest, of whom Salomon saith, "fer moost be
[br]ede of sorwe, of swett and of trauayle", of be weche God sayde
unto Adam and to hys folwerys, In sudore vultus tui,

"In be swete of by visage bu shall ete by breed."

be ryng of pys weddyngys owthy to be perseverawnce yn good werkys
of penawnce, for be rowndenesse, for be figure of be rondenesse 231
among ober figuryrs is more perfyte and more opyn to worche.
Of thys ryng spekyt be goespel, Date annulm um in
manu eius, etc., "3euyth a ryng yn hys honde."

Sex water pottyys been sex heuynesses pat comen to 235
man for synne, be weche pat been turnyd yn be weddyng of penawnce
ynto goostly wyne of confert. ye ferschulde be of be trespas
doone ayns be spewse Iesu; be seconde, of be de-
fowlyng and forsakynge of hym; be thirde, of be les-
yng of pat tyme; be fowrthe is of be quenchyng and 240
vndoyng of be good dedys doone before yn charyte; the fysythe
is of be obligacion pat men porw synne byndyth hym to helle
peynys. And be se haue mesuryrs - one is betyrnnesses
of peynys, be tothyr mochelnesse of peynys, be thirsde eu-
lastyngnesses of peynys, and of alle these seyth / God be Ysaye, f. 93v
Ignis eorum non extinguetur,

"Be fyre of hem schal nowt be quenchyd, and be worme of hem schal
nowt deye." Ye sexthe is lesyng of be grace of God and
And verrai confessedoun schulde be as
be prest makynge and isynyng be matrimeny; confessedoun is
Symeon be grete prest, ef whom Salomon seip, "Per muste be
breed of serwe, of swet and of traueil", ef be which God seide
to Adam and to his folwers, In sudore vultus tui vesceris pane
tue, hat is, "In be swet of bi visage pou schalt ete bi bred."
be ryng of his weddyng swip to be perseveraunce in geode werkis
e of penaunce,

and

e of his ryng spekip be gospel, De filio prodigo, De anulum in
manu eius, Luce ./v., hat is, "Sei pe ryng in his hand."
Also sixe watyr pottiis ben sixe heuynessis ben cowyn to a
man for synne, be whiche ben turnyd in be weddyngis of penaunce
into gostli wyne of comfort. Be firste schulde be of be trespas
don aijens be spouse Iesu Crist; be secunde schulde be of be de-
feulyinge and forsakyng of Iesu; be bridd schulde be of be lees-
ynge of hat tyme; be fourbe schulde be of be quenchynge and
vndoynge of be gode dedis don before in charite; be fift schulde
be of be obligacioun be man porou3 synne byndip hym to helle
peynys. And alle bes watir pottiis han mesuris - en is bitirnes
of peynys, [be tothir mochelnesse of peynys, be Byrne suerlast-
yngnesse of peynys], and of alle bes seip God be Ysaie ultimo,
Iesus eorum non extinguetur et vermys eorum non morietur, hat is,
"Be fyr of hem schal net be quenchid, and worme of hem schal
not die." And be sixte heuynes is lesynege of be grace of God and

Lb 229 swet] with a from w.
of be long wantynge of be cuntre of heuene,

Heu michi, quia incolatus meus, "Alas 250
to me, for my dwellyng place is prolongyed fro me." And also
yt ys wretyn,

Hereditas vestra uersa est ad
ali[enos], "3owre heritage is turnyd to alyenes." Werche
we so perfoure, bat we lese nowt be heritage,

but bat we may dwelle with Iesu yn endles blys. 255

Amen.
of be longe wantynge of be countrei of heuene, ande in psalme,

Heu michi, quia incholatus meus prolongatus est, bat is, "Alas to me, for my dwellyng place is prolongid from me." And also it is said, Trenerum .iiiij°, Hereditas vestra versa est ad aliens, bat is, "Jeurs heritage is turnd to aliens." Wolche we perfore so, bat / we lese net bat heritage bat is be blis of heuene, but bat we may duelle wip leau euer withoutyn ende. Amen.
Thys goospel tellyth haw Iesus com down of an hulle whan he had
3ouyn hys lawe to hys desympulya, and mochyl pepul fulwede hym. And
lo, per com a mesel man, lowtyd, and seyde, "Lord, 3yf pu
5 wylt pu mayste make me clene."

And Cryst strechyd owte hys honde and towchyd hym,
and seyde, "I wyl, [make be] hole," and anon was helyd pe lepyr of
hym. And after Cryst badde hym, "Se pat pu telle no man! but goo
and schewe pe to pe preeste, and offyr pat 3yfes pat Moyses bad 10
yn wtynesse ef sweche helpe." And whan Iesus com ynto Caphar-
naum, century come n ey to hym, preyyng to hym and saying, "Syre, my
chylde lythyn my hows syke of the palse, and is eyyl tormentyd."
And Iesus seyde to hym, "I schal come and hele hym." And cen-
tury answerynge seyde, "Syre, Y am nowt worthy pat pu enteres 15
vndyr my rofe, but say oonly wyt ee word and my chylde schal be helyd.
For Y am a man [p]ut vndyr pe power of pe emperowre, hauyng vndir me
kny3yve, and Y say to on, 'go' and he gooth, and to anopar, 'come'
and he comyth, and to my seruawnt, 'doo pys' and he do3yth yt." And
Cryst seyde to pe folke pat sewyd hym, "Sothly Y say, Y
20 fond nowt so meche feythe yn all pe folk of Yrael. Forsothe Y
sey to 3ow pat many schulle come fro pe eeste and fro pe west and
schulle reste with Abraham, Ysaak and Iacob / yn pe kyngdom of f. 94
Dominica iij. post octavam Epiphania

Cvm descendisset Ihesus de monte. Mathei viij.°.

His gospel tellih hou Iesust com doum of an hil whan he hadde
jouyn his lawe to his disciplis, and moche peple suyden hym. And
lo, per com a mesel man and lowtide, and seide, "Lord, if pou 5
wolt bow maist make me clene." And Crist seide he wolde, and bad
hym be clene, and Crist strechcid out his hand and touchide hym,
and seide, "I wol, make be heol," and anen he helyd be lepre of
hym. And afyyr Crist bad hym, "See pat pou telle no man! but go
and schewe bee to be prest, and effre pat 3ifte pat Meyes boad 10
in witnesse of such helpe." And [whan] Iesust com inte Caphar-
naum, centurie com ny3 to hym, preiyng and seiyngse, "Sere, my
child liij in my hous sek of be palsyed and is euel turmentyd." 15
And Iesust seide to hym, "I schal come and hele hym." And cen-
turie ansueryngse seide, "Sire, I am not word[i] pat pou entre
vndyr my roof, but sei onli wip word and my child zal ben helyd.
For I am a man put vndir power of be Emperour, hauynge vndyr me
kny3tis, and I seie to on, 'go' and he gop, and te anoper, 'com:'
and he comyp, and to my servaunt, 'do pis' and he dop it." And
Crist seide to be folk pat suede hym, "Sobly Y seie to you, I
fonde not so moche feip in alle be folk of Israel. Forsope I
seie to 3ow pat many schul come fro be est and fro be west and
schullyn reste wip Abraham, Ysaac and Iacob in be kyngdam of

Lb 12 seiyynge] with y² from another letter.
heuyness. Forsope þe chyldren of þe rewme schul been casten forth ynto þe vttyreste derknesse; þere schal be wepyng and pryntyng of 25 tethe." And Iesus seyde to centurio, "Wende! and as þu hast beleuyd, bee it doon to þe." And yn þat owre þe chyld was helyd. Þys is þe goospel as yt is rad beforn 30ow þys day.

Cum descendisset Ihesus de monte. Thys goospel is ful long to declare at þys tyme, but of twery thyngys Y wyl speke - of Cristys comyng downe of þe hylle, and of þe helyng of þys mesel. Sothly whan Iesus had goon downe of þe hylle, yn þe weche he hadde prechyd to hys descyplys, moche pepul folwyd hym, sum for hys techyng, sum for to mynystre with hym, sum to be helyd, and A "sum" folwyd hym among with enuy, for to take hym yn hys wordys, and þei were comynly preestys and dekenys, pharisens and scrybys - pharisens weryn þat tyme reliigiows, as monkys and freys and chanonyys þat been now. Et ecce leprosus ueniens, "And loo! a leprose man comyng, and ys hely[d]." And sex þyngys 40 þen been to take hede to. þe ferst is what is þys leprose man whom owre Lord helyd. þe seconde, what it menytwyt whan he strechyth forth hys honde. þe thyrde, wherto owre Lord would towche hym. þe thyrde is why owre Lord, whan he hadde helyd hym, forfendyd hym to telle to ony man. 45 þe seconde is why he sende hym to þe preest.

þe seythe is what is þat þyfte and what betokonyt yt þat he schuld offre to hym.
heuenys. Forsope be childryn of be rewme schul be cast forp into vtermer derknessis; per xal be wepyng and grintyng of teep." And Iesus seide to centurio, "Wende, or go! and as pou hast beleuyd, be it don to be." And pat hour be child was helyd.

Cum descendisset Ihesus de monte, vt supra. His gospel is ful longe to declare at His tyme, but of two pingis I wol speke, and pat is of Cristis / comyng doun of pe hil, and f. 171v of be helynge of pis mesel. Soply w'h'an Iesus hadde gon doun of [pe] hyl, in pe which hil he hadde prechid to his disciplis, moche peple folwidyn hym, summe for his techyng, summe for to mynystre to hym, summe to be helyd of hym, and summe folwidyn hym among wip enuy, for to take hym in his wordys, and pei weryn comounly prestys and deknys, phariseis and scribis - phariseis weryn pat tymre religious men, as monkys, freris and chanouns ben now in oure tyme. Et ecce leprosus veniens, pat is, "And loo! a leprous man comynge, and is helid." Sixe pingis per ben to take hed to in pis gospel. Pe firste is what is pis leprous man whom oure Lord Iesu Crist helide. Pe secunde is what it menyp pat Crist strechid forp his hand. Pe pridde is wherto oure Lord Iesu wolde touche hym. Pe forpe is whi oure Lord, when he hadde helid pis leprous man, forfendide hym to telle any man 45 of his helynge. Pe fifte is whi oure Lord sente hym to be prest. Pe sixte is what is pat jifte and what betokenyp pat jifte pat pis leprous man schulde offre to be prest.
\[\text{Pys mesul } \text{je schul vndyrstonde betokenyth mankynde bat alle was mesel for origynale senne.} \]

But bat alle of God com down of he hylle of euerlastynge into flesch and bloode, Cum se exina[ni]uite, formam,

"[When Iesu anentischid] hymseluyn, takynge the forme of man."

And be the blood bat he sched on be croose, where he hath hys hondys sprad owt and with naylys holyd þorw, he dede hys cure and helyd pys mesel. Vnde in pselmo, Misit seruum,

"He sente hys sone [and] helyd / hem." Forsothe f. 94v alle we been made clene in bapteme: fro be orygynal leper bat took hys vertu yn Crystys passion, and perfore seyth be apostel, Quicumque baptizati,

"Je whoeuyr been baptizyd, yn be deth of Cryst je been baptizyd." And be apocalipse seyth, Luit nos a peccatis nostris. And goostly be pys mesel is vndyrstondyn eche senner beyng yn dedly senne, and meselrye betoknyth dedly senne for tweye skyls. Je ferst is for meselry comyt of corrupcion of eche membre, as yche dedly senne comyth A"of" trespassyng a3ens the lawe of God. And perfore seyth a close vpon Leuitico, Quod peccatum est transgressio legis, "Synne is brekyng of be lawe." Je seconde is for as he meselrye is a sekenes bat may not be helyd of man but only of God, so no man may hele a man of hys synne but owre makere aboue. Werfors be Kyng of Yrael seyde, when Naaman com to hym bat he schuld hele hym of hys lepyr, Numquid ego sum Deus, ut curem?

Ad 53 When Iesu anentischid] be whech he hap touchyd. 67
of['] written above a3ens cenc.
His mesel or leprous men betokenyd mankynde pat was
al mesel for pe original synne of oure former fadris. But pe sone of God com down of pe hiʒ hil of euerlastyngnesse into flesch and blood, Quando exinanuit [se], formam serui accipiens, pat is, "Whan Iesu anentischid hymself, takynge pe forme of man." And be pe blood pat he schedde in pe cros, where he hadde his handis abrod and wip naiyls holid pourʒ, he dide his cure and helid pis mesel. Vnde in psalmo, Misit seruum suum et sanavit eos, pat is, "He sente his sone and helide hem." Persope alle we ben mad clene in oure baptem from pe original lepre pat took his vertu in Cristis passioun, and perfore seip pe apostil, Quicunque baptizati estis, in morte ipsius baptizati estis, pat is, "Je whoeuer ben baptizid, in pe dep of Crist je ben / f. 172 baptizid." And Ion in pe apocalipsis seip, Leuit nos a peccatis nostris in sanguine suo. And gostli be pis mesel is vndistonde ich synner beyng in dedli synne, and pis meselri betokenyp dedly synne for two skilis. And pe first skile is for meselrie comyŋ of corupcyoun of iche membre in a man, as ich dedly synne comyŋ of trespasynge aʒens pe lawe of God. And perfore seip a glose vpon Leuitico, Quod peccatum est legis transgressio, "Synne is brekyng of pe lawe." Je secunde skile is for as pe meselrie is a seknesse pat mai not be helid of ony man but only of God, so no man mai hele a man of his synne but God alone. Wherfor pe Kyng of Israel seide, whan Naeman com to hym pat he schulde hele hym of his lepre, Re[gum] v0., Numquid ego sum Deus! vt curem
"Where Y am God, Y schal hele a man of hys lepyr?" And be gospel seyth, Quis potest dimittere peccata, "Who may forseue sennys but God allone?"

Forsoteh no preest yn erthe may doo away senne of man, pope ne non oper man, but God allone, pat for sennys was ded, vnnde Augustinus, Ille solus dimittit.

And perfor [be] meselrye is dedly synne vndestonde 60 and be pys leprose man - vndyrstonde eche sennere, and pat for many proprieties of a mesel.

Ferst for a mesel is swollyn and bollyn with wynd of vnclenessesse, so a prowde man ys lykenyd to a leper, ffor pey been swollyn with pride and blowyn with bost, as a bladdre ful 85 of wynd with benys perynne pat closevy - but bore pys bladdyr with a nedyl and pan alle pe boost is layde owt.

So fro pat tyme pat be dethe haue persyd pe hert of a prowde man, alle hys booste and bragge is clene leyd adown. And perfor seyth Iob, Tollet eum ventus vrens et, "A bren- 90 myng wynd schal take hym and rausiche hym fro hys place." / And f. 95 alle sweche prowde men and women been likened to frowdys pat been swollyn, and namely whan pey been towchyd with ony scherpe blame, and alle wey pey beren yn here mowpe venyme of bacytynge as frowdys venyme hem pat towche hem, 95 and sle hem yf pey may. Werfore of sweche seyth pe psalme, Venenum aspidum, "Venyme of eddrys vndyr pe tongys of hem." And pys is pe lepur of pe hede per
hominem a lepra sua? "Wheper Y am God, pat I schal hele a man of his lepre?" And be gospel seib, Quis potest dimittere peccata nisi solus Deus? "Who mai for xe synyns but God alone?"

Forsope non prest in erbe mai do awai synne of man, neiper pope, ne noon oper man, but God alone, pat for synnys was dede, vnde Augustinus, Ille Christus solus dimittit peccata qui pro peccatis mortuus est. And perfore be meselrie is dedly synne vndistonde 80 and bi pis leprouse man is vndistonde ich synner, and pat for many propirtees of a mesel.

First for a mesel is swolnyn and blowyn wip wynd of vnclenennesse, and so in pat a proud man is likned to a lepre, for pei ben swollyn wip pride and blowyn wip bost, as a bladir ful of wynd wip benys berinne pat clateryn or makyn noise - or prike pis bladdre wip a nedil and pan al pe bost is laid doun. Rijt so from pe tyme pat dep hap persed pe herte of a proud man, al his bost and brag is clene laid doun. And perfore seib lob, Tolle eum ventus vrens et rapiet de loco suo, pat is, "A bren- nyne wynd schal take hym and rauysche hym from his place." And alle suche proude men and wym/men ben licnyd to froudis or f. 172v todis pat ben swollyn, and namely when pei ben touchid wip any scharp blame, and so alwai pei beryn in her moup venym of bac- bitynge as froudys or todis don, to venym hem pat touche hem, 95 and so pei wolyn slee hem jif pei mai. Of suche spekip pe psalm, Venenum aspidum sub lebijs eorum, pat is, "Venym of eddris vndir pe tongis of hem." And pis is pe lepre of pe heed pat
Godys lewe spekyth of, for pryde is hed and begynnyng of alle synne, Inicium omnis peccati superbia.  

"Or it is clepyd pe lepur of bat hede, patis,  
pe deuyl, quia ipse est capud,  
"For he is kyng and hede ouyr of alle be sonys of pryde."  

Pe seconde propurte of be lepur is why it is lykenyd onto synne, for be yndermore rotyng. For euermore it roty3th man  
withynne, and bat betokenith be senne of enuye, ffor envie bat makyth man to sorwe [for] be goodys of othir men and of hys welfare of hys ne3ebowre, and joyful of here euyl fare. And so it makyth a rottyn sowle and a stynkyng and a defowlyd [bifore God;  
and hys] conscience and alle be virtuys bat weryn in  
manys sowle, yt makyth for to stynke, and perfor seyth Salamon,  

descriptio necun, "Rotten thyng is enuye,of bonys."

The thyrde propurte is for stenche of his brethe and corrupciyn 
of othir.  
And for his lowe speche he is likenyd to be senne  
of bacbytyng and gruchyng, ffor a gruchere vndyr  
stylnes bacbytyth hys ne3ebowre as an edder, and perfore seyth Salamon, Si mordeet serpens in,  
[3yf] be edder byt yn stylnesse,  
no thynk heth he lesse ben he bat preuyly bacbytyth." And so  
he heth hys breth stynkyng, and perfore seyth Salamon, Sepulcrum patens est futtur,  
"An open beryel ys be throte of hem; treturly peydede with
Goddis lawe spekip of, for pride is heed and begynnyng of al synne, *Inicium omnis peccati superbia*, "He begynnyng of al synne is pride." Or it [is] clepid be lepur of be heed, bat is, be deuyl, quia ipse caput et rex super omnes filios superbia, "For he is kyng and heed owr alle be sonys of pride."

"He secunde propurte of be lepre is whi it is licned vnto synne, for be ndermore rotynge. For euer it rotip man wipinne, and bat betoknip be synne of enuye, for enuye makip a man to sorwe for be goodis of oper men and of be welfare of his neijebour, and ioieful of her euel fare. And so it makip a rotyn and a stynkynge soule and a defoulid, bifore [God; and his] conscience and alle be vertues bat weryn before in a mannys soule, it makip for to stynde, and perfore seip Salamon, *Proverbiorum* .xiiiij°., *Putredo ossium inuidia*, "Rotyn ping of bonys is enuye."

"He briddde propurte is stynche of his breep and corupcioun of opere men. And for his lowe speche he is licned to be synne of bactitynge and grucchynge, for a gruccher vndir be colour of stilnesse bacb1tep his neijebour as an edder, and perfore seip Salamon, Si mordeet serpens in silencio, nichil minus habeat quam qui in oculte detrahit, bat is, "3if be edder bitep in stilnesse, no ping hapat he] lasse pan he bat priveili bacbitip." And so he hapat his breep stynkynge, and perfore seip Salamon, *Sepulcrum patens est suttur eorum; linguis suis dolose agebant*, etc., "An open beriel is be prot of hem, for trecherousli bei dedyn wip"
here tungys." And yet with be stynche he corruptyd fferst hymselfe, and hym yet he bachytyth, and hym yet he bachytyth] oper men 125 thorwe his wordys yn yet yet yn hym is. For Seynt Gregory seyth, Nunquam esset detractor si non, "Neuyr schulde / per be a bacbiter yet yet were none herer." And f. 95v pe psalme seyth, Corrupti et abhorrine[bi]ne, "Yet be corrupte and made lothly." 130 Yys ys pe lepur of Mary, Moyses sustyr and [A]arons, as Holy Wryth tellyth, yet God smote hyre with a lepur for sche grochyd a3ens Moyses fer pe woman of Ethiepe.

Pe ferthe propurte is yet pe lepur "is" likenyd to synne for gret plente of thurst, and yet betoknyth pe synne of averyce and of 135 coueutyse, ff or a lepur is euermore thursty and drye of kynde; yet is more he drykyth, yet more he may. Ry3th so a coueytows man, yet more good he hath, yet more coueytows he is. Wherfore Iob seyth, Exardescet ignis contra eum, "Thurst schal brenne a3ens hym." And maruayle it is, yet more he 140 drykyt, yet ys, yet he hath, yet more he thurstyth, yet is, yet more he coueutyth to haue, werfore he may nat be fellyd, and yet is seyde in Ecclesiastico, Oculus cupidi insaciabilis, "Yet eye of a couetows man wyl nat be fellyd." And why he seyth with eye he may not be fellyd? For whan he seth a fayr hors, 145 or ony fayr thyng, onnone he coueutyth for to haue yt, for as Salamon seyth, Venter impierum insaciabilis, "Yet wombe of he wyckyd ys vnabyl to be fellyd." Forsothe wykyd
her tungys." And yet wit be stynch he ce/ruptide hymself, 125
and hym bat he bacbitip to, and hym bat bacbitip opere men
pour3 his word in pat in hym is. For Seynt Gregory seip,
Numquam esset detractor si non esset auditor, pat is, "Neuer
schulde ber be a bacbiter 3if ber were noon herer." And
pe psalm seip, Corupti su[n]t et abominabiles facti sunt, pat
is, "Die ben corrupte and maad abominable to God and men." 130
And pis is pe lepre of Marie, Moises sister and Aarons, as Holi
Writ tellip, pat God smot hir wip a lepre for sche grucchide
ažens Moises fer be womman of Ethiepe.

Ye furpe propirte is pat lepre is licnyd to synne for gret
plente of burst, and pat bitoknyp be synne of avarice and of
135
coueitise, for a lepir-man is evermore bursti and drie of kynde,
for be more pat he drynkyp, be more he mai. R13th so a coueitous
man, be more good he hap, be more coueitous he is. Wherfore Iob
seip, Exardescet contra sum sitis, pat is, "Jurstie schal brenne
140
ažens hym." And it is a merueilous ping pat be more pat he
drynkip, pat is, be more pat he hap, be more he prustip, pat is,
be more he coueitip to haue, wherfore he mai not be fillid, and
pat is seid in Ecclesiastico .xiiiij°, Oculus cupidì insaciabilis,
"be ize of be coueitous man wil not be fillid."

For when he seep a faire hors,145
or ony ober faire byng, anoon he coueityp for to haue it, for
as Salomon seip, Venter impierum insaciabilis, pat is, "Pe wombe
of pe wickide men is vnable to be fillid." Forsope wickide

Lb 139 Exardescet, etc.] with Iob .xviiij°. in margin.
couteyts men have noo mercy noe pythe of [her owne] sowlys, ne of here negebowrys, and so seyth Iame, Judicium sine mer-
ericordia siet ei, "Dome withewtn
mercy schal be doo to hym bat doth noo mercy." psis be lepur of Gye3j, ffors be coueytise he ran after Naaman and took 3yftys of hym, wherfore Elyse seyde to Gye3j, Lepra Naaman adherebit tibi, "The lepre of Naaman falle to be and to bi sede." And so be meselrye of coueuryse drawyt to pese coueytows men and to sede of hem, and perfore be sonys wylle nowt 3yldyn ajen bat be fadrys han takyn with wrong for coueutise. And perfore 3yf be sonys wetingly with-
holdyn sweche wrong-getyn goodys, bey schullyn with here fadrys 160 euyr in helle / be dampnyd. And so seith Salomon, De patre f. 96 iniquo conquerentur, "Of a wykyd fadyr schullyn euyl childryn pleyne," fer bey schulle porwe hem been yn euyrlastyng reprofe.

be fyfte condicion wy be lepre is lykenyth onto synnys, 165 for be heuynesse of yt. For be l3erys ben heuy, and be bat is slowpe vndirstone and ydylnesse, ffor slow folk and ydul men been so heuy bat bey wylle not meue hem to do ony good werke. And perfore seyth Iob, Quare posuisti me, etc.? "Why puttyst pu me contrarye to be? I am made heuy to me-
seife." And perfore spekyt bey apostul bus, Deponentes omne pondus, "Puttyng down alle weyte and elle synne stondyng abowte vs, renne we ajens the stryfe
couteiteous men have no mercy nor pitee of her owne soulis, ne of her neihebours, and so seip Saint Iame, *Iudicium sine misericordia* fiet ei qui non facit misericordiam, "Doom wipoutyn mercy [schal be don] to hym pat dop no mercy." And pis is pe lepre of Gieji, for bi couteitise he ran aftir Naaman and took 150 giftis of him, wherfore Helise seide to Gieji, *Lepra Naaman adherebit tibi et semini tuo*, pat is, "We lepre of Naaman falle to be and to pi seed." / And so be meselrie of couteitise f. 173 drawip to pis couteitos men and to be seed of hem, and perfore be sonys of hem wol nout yeldyn azen pat her fadris for couteitise haue takyn wip wrong. And perfore zif be sonys wityingly wipholdyn suche wronge-gotyn goodis, pei schullyn wip her fadris be damned for euer in helle. And so seip Salamon, *De patre iniquo conquerentur filii impij*, pat is, "Of a wickid fadir schullen euel childryn pleyne," for pei schullyn porou3 hem be in euerlastynge reprof.

*Pe fifte condicioua* whi pat lepre is licnyd vnto synnys, and pat is for pe heuynes of it. For lajers ben heuy, and be pat siknes is vndirstandyn slou3pe and idilnes, for slowe folk and idel ben so heuy pat bei wole not moue hem to do any good werk. And perfore seyp Iob, *Quare posuisti me contrarium tibi?* "Whi puttidist pou me contrarie to pe?" I am maad heuy to my- 170 self." And perfore spekip pe apostil bus, *Deponentes omne pondus et omne circumstans nos peccatum*, pat is, "Puttyng doun al weighe and al synne stondynge aboute vs, renne we to strif"
or batayle purposyd a\jens vs." These bene mesellys [in] hondys and yn fe[t], as Moyses was pat had a lepre h[an]d.

Be sexthe propurte is why it is likenyd to

synne of leccherye, pat is pe moost stynkyng synne before God and hys angelys. Wherfore Seynt Gregory seyth, Petor eius ascendit, "\!

vp to heuen. No merusyle it is, seyth it is muk of be flesche, a dunke-hep of pe body, hate to pe angelys, neste dyscorde a and be daulylys [mete]." And perfore seyth Ier[e]m[i].

Quam vilis facta es, "How fowle art pu made, ofte takynge or vsyng pe weyis of lecherye." And perfore seyth A "Holy" Wryth, Dederunt preciosa p[re] u[\i]li vte re-

focil[lauuerunt], "Pey sauyn precious byngys," pat is, pe ioyes of paradyse pat been so preciows, "for vyle synne," and for a lytyl deleyte of corruptibyl flesch; and per-

fore he seyth, "to fulfelle her lustes," for be be lustys 190 fulfylled, be ioy berof is agoon, and wrechidnesse and wondryng and wo fulwyt after.

Also pe lepur of lecchorye betokenyp synne ffor it waastyth man and what goodys pat he hajth. Werfore Iob sayth, Ignis est vsque ad consumacionem, "Lecchorye A is\] a fyre, 195 or a wylde fyre deuowryng to pe endyng." Also for it dooth awey membrys, pat is, his eyen of vndirstondyng, and hys vertuys, werfore it tellyth in Iudicium / that Sampson was blyndyd for f. 96v
or bataile purposyd aȝens vs." And þes ben mesels in handys and in feet, as Moises was þat hadde a lepre hand.

See [sixte] proportion is whi lepre is lichen into synne, and þat is for filpe and stykke of þe siknes, and bi þat is vndirstonde þe synne of lecherie, þat is þe moste stykynge synne before God and his angellis. Wherfor Seynt Gregory seip, 

Fetor eius ascendent in celum, þat is, "þe stykke of it stieþ vp into heuene. And it is no merueile, syþen it is muk of þe fleisch, a dog-heep of þe body, hatid of angelis, discord to neþeours and þe deuëlis mete. And þerfor seip Ier[e]m[is].

Quam vilis facta es iterans vias tuas, þat is, "Poule þou maad, eftesone takynge or vsynge þe wey of lecherie." And þerfor seip Holy / Writ, Dederunt precious p[e]li vt ref. 174 focillauerunt animas suas, þat is, "Jei ȝauyn precious pingis, "pat is, þe ioies of paradis þat ben so precious, "for foule synne," and for a litil delite or luste of corruptible fleisch; and þerfor he seip ful wel, "to fulfille hir lustis," for þe þe lustis 190 of lecherie fulfillid, þe ioie þerof is gon, and þat anoon, and wrecchidnes and wondryng and woe folwip aftir.

Also þe lepre of lecherie betokenyd synne for it wastþ a man and whateuer good þat [he] hap. Wherfor Iob seip, Ignis 
vase ad consummacionem est deorans, þat is, "Lecherie a fire, 195 or a wilde fir deuorynge to be endyng." Also it dop awai þe membris, þat is, his ȝen of vndirstondyng, and his vertuys, wherfore it is seid in Iudicum þat Sampson was blyndid for
a strompet. For be eeren it dooth away of buxumnesse, be nose of discretion, be herte of good powtys, be berde of strengthe, 200 be browys of schamfastnesse, be hondys of good werkys, be feet of holy affeccionys, be tonge of trewe confession and of prayer and sothfast prechynge, quia non est [a] peciosa laus in,

"For per nys no fayre preysyng yn be mowpe of be sennar."

Phys[is]meslyre of be fleesch, of be weche it is wretyn in Leuitico. 205 3yf a man wyl be clansyd perof, [he mot] come to Cryst pe welle of mercy and worschepe hym and say, Domine, si vis, potes,

"Syre, 3yf bu wylt, pu may make me clene."

And so yn pat pat pe goospel sayth, Et ecce leprosus veniens, "Loo! pe mesel comyng," betokenyth leuyng of synne, 210 ffor pan comyth a man to Crist whan he leuyth hys synne. In pat [pat be goospel sayth], "He worschepyd",

hys kne bowyd betokenyth lownesse and mekenesse of herte, for be psalme seyth, Cor contritum et humilietum, Deus non,

"Pe contrite herte and pe meke, God pu schalt not 215 despyce." And also, Venient et,

"They schul come and lowte befor pe." And aftryward hem owne to say, "Syre, 3yf pu wylt, pu may make me clene."

In pys word he schewith pat Cryst was of powere, as ho say3th, "Y am serteyne of pi powere, but of pi wylle Y dow3te." Also 220 whan he seyth, Mundere, etc., "To make me clene," he schewyth mekely hys sekenesse, wherof be psalme seyth, Delictum meum,

"To be Y haue made knowyn myn trespas," and so
a strompet. And her herynge it dop awai of buxumnesse, pe nose of discrecyoun, pe herte of goode pous3tis, pe berd of strenghe, 200 pe browys of schamfastnes, pe handis of goode werkis, pe feet of holi affeccious, pe tonge of trewe confessioun and of preier and sapfast prechynge, quia non est speciosa laus in ore peccatoris, bat is, "For per is noon fair preisyng in pe moup of a synner." 3if a man wol be clensid perof he mot come to Crist bat is welle of merci and worschipe him and seie, Domine, si vis, potes me mundare, bat is, "Sire, jif pou wolt, pou maist make me clene." And so in bat bat pe gospel seip, Et ecce leprosus veniens, "And lco! pe mesel comynge," and bat betokenyp leuynge of synne, for pan comyp a man to Criste whan he leuyp bys synne. And in bat bat pe gospel seip, Adorabat, "He worschipith Crist" and his kne bowed doun betokenyp lownesse and meknesse of herte, for pe psalm seip, Cor contritum et humilium, Deus non despicias, bat is, "Je herte contrite / and mekyd, God pou schalt not f. 174v dispise." And also, Venient et adorabunt coram te, Domine, pat is, "Jei schul come and lowte before pee." And afterward he owip to seie, "Sere, jif pou wolt, pou maist make me clene." And in pis word he schewip pat Crist was of power, [ as who seyth, "I am serteyne of pi power," but of pi will Y doute." Also 220 when he seip, Mundare, "Make me clene," he schewip mekely his siknes, wherof pe psalm seip, Delictum meum cognitum tibi faci, bat is to seie, "To pee I haue mad knowyn my trespes," and so
perwe trewe beleue of powere of Cryst and porwe stedefast hope
of hys good wylle, with knowlachyng of herte and worde of be
sekenesse of pe sawle, man is helyd of pe goostly leper be virtu
of Cristys passion, and abel to reste yn pe blys of
heuene. He cl[an]se vs of owre synnys and bryng vs to pat ioy
bat euer schal laste, withowte any ende. Amen.
þorouȝ trewe beleue of power of Crist and þorouȝ stedefast hope of Cristis good wil, wip knowlechynge of herte and word of þe 225 sijknes of þe soule, man is helid of þe gostly lepre bi vertu of Cristis passioun, and he is able to reste in þe blisse of heuene. He clems vs of oure synnys and brynge vs to þat ioie þat is endeles, þat brouȝte vs wip his precious blood, Ihesus Christus. Amen.

\[Lb \quad 225 \text{ knowlechynge}\] with \( n^2 \) from \( y \).
/ Thys goospel tellyth how pat Iesu styte vp yn a boote and f. 97 hys discipulys sewden hym. And loo, pe water meuyd faste so pat pe boot was hedde with wawys, for pe wynd and water were contrarie to hem. Cryst slepte yn pys tyme yn pe boote, as he had ordeynyd. The decipulys comyn and wakyd hym, and seydyn bus to Cryst, "Lord, safe vs, for we perschyn!" And Cryst seyde to hem, "What drede je of lytyl feythe?" And Cryst rose vp anone and comawnde to pe wyndes end to pe see, and pey were restyd onone. And al pe pepul wondryd peroff, and seyde, "What is [he] pys? For pe wyndys and pe see obeyschedyn to hym."

Ascendente Ihesu in, etc. Powre thyngys we schulle take hede to yn pys goospel. Pe ferst is, what is betokenyd be pys boot ynto pe whyche Iesus sty vp. Pe seconde is, weche bene be dicipulys pat steyn with Iesu ynto pe boot and folwyd hym pere. Pe pyrde is, what betokenyth pe see and pe wyndys. Pe ferthe, how Cryst is to be steryd or excyted, pat he helpe vs pat we persche nat.

Be pys lityl boot is vndyrstonde pe cros of Cryst or penawnce pat he suffryd, of pe weche pe spowse spekith yn pe Book of Songys, Ascendam in palmam et apprehendam,

"I schal ste vp ynto pe palme and take pe frute pere[of]."

Ad
Ascendente Ihesu in nauiculam, securi sunt discipuli eius. \textit{Mathei vii}.o.

His gospel tellip hou pat Iesu stiede vp into a boot and his disciplis sueden hym. And loo, pe water mouede fast so pat pe schip was hid wip wawys, for pe wynd and pe watyr weryn contrarie to hem. Crist slepte in pis tyme in pe boot, as he ordeynyd. Pe disciplys camyn and wakyde hym, and seiden pus to hym, "Lord, saf vs, for we perischen!" And Crist seide to hem, "What drede je of litil feyth?" And Crist roos vp anoon and commaundide to pe wyndys and to pe see, and pei weryn restyd anoon. And al pe peple wondriden perof, and seidyn, "What is he pis? For pe wyndys and pe see obeien to him."

Ascendente Ihesu, etc. Foure pingis we schulde take hed to in pis gospel. \textit{pe firste, pis is - what betoknyp pis boot in pe wich Crist stiede vp. Pe secunde ping is, whiche be pe disciplis pat stiede wip Iesu into pe / boot and folwidyn hym bere. Pe midde ping is, what betoknyp pe see and pe wyndys. Pe ferpe ping is, how Crist is to be stirid or excitid, pat he helpe vs pat he perischen not.}

Bi pis litil boot is vndirstonde pe cros of Crist or of penaunce pat he suffride, of pe wiche pe spouse spekip in pe Book of Songis, \textit{Ascendam in palmam et apprehendam fructum eius, pat is, "I schal stie vp into pe palm and take pe fruyt perof."}

\textit{Lb 13 Foure pingis, etc.]} with \textit{Moraliter in margin.}
Pys ys pe boot of Symon Petyr, ffor Symon is to say 'buxsum', and Cryst hymself was made buxsum] for vs to be de3th vpon pe cros. Pys cros is made, pat be pys boot ys vndyrstone, of fowre trees pat weryn cydre, cypres, palme and olyue, as clerkys tellyn, of pe weche it ys seyd in Ecclesiastico, Quasi cedrus exaltata sum in Libano, et quasi cipressus in Monte Syon, et quasi palme exaltata sum in Cades, quasi oliua speciosa in campis, "As a seder Y am made hey yn Liban, and as pe cypres yn pe Mownt of Syon, and as pe palme Y am made hey yn Cades, and as pe fayre olyue yn pe feldys."

Pe seconde ys to [see] weche been pe decypulys of Cryst, and weche wendyn with hym ynto pe boot and folwyn hym.f. 97v Crystys disipulys be pey pat with contriciown doon penawnce, pey pat dredyn hym and pey pat louyn hym and kepyn hys commawndementys mekely. For pre byngys ber been pat Godys dyscipulys schuld haue [to do]. Pe ferste, to drede hys maystyr, and so for drede pat [bew] offende hym nowt and pat pe maystyr beete hym now3t to fle fro euyl werkys. Pe seconde is to loue hym, and for loue of hym to kepyn hys bedyngys. Pe byrde, pat hym owyth to lerne pe good lesson of hys maystyr and to holde it. And bese thre owyth pe desypulys of Cryst to doon. Pe ferst is pat pey moost drede here maystyr, pat pey offende hym nowt and pat he bete hym now3t, 3aa, and pat he put [hem] nowt togedere body and sowle yn helle.
And pat is pe boot of Symon Fetyr, for Symon is to seie 'buxom', [and Crist hymself was maad buxom for vs] vnto pe dep, vp to be dep vpon pe cros. And bis cros is maad of foure trees pat weryn cidre, cipresse, palm and olyue, as clerkys tellyn, of pe whiche it is seid in Ecclesiastico, Quasi cedrus exaltata sum in Libano, et quasi cypressus in Monte Syon, et quasi palme exaltata sum in Cades, quasi oliua speciosa in campis, pat is, "As a cedar I am maad hi3 in Liban, and as pe cipresse in pe Mounte of Syon, and as pe palm Y am maad hi3 in Cades, and as pe faire tree of olyue in pe fieldis."

Je secunde ping is to see whiche ben pe disciplis of Crist, and whiche gon or wenden wip hym into pe boot and folwyn hym. Cristis disciplis ben pei pat wip contricioun don penaunce, and pei dredyn hym, louyn hym and kepe his commaundementis mekli. For pre pingis per ben pat Cristis disciplis schulde have to [do - to] drede here maister, and so for drede pat pei offende hym not and pat pe maister bete hym not so ping is to case from euyl werkys. Anoper ping is to loue hym, and for loue of hym to kepe his hestis. Je pridde ping is pat he[m] owyp for to lerne pe gode lessoun of his maister and to holde it. And bes pre pingis behouyp pe disciplis of Crist to do. Je firste ping is pat pei moste drede here maister, pat pei offende not and pat he bete hem not, 3e, and ben pat he putte hem not bodi and soule togidere into helle.

Lb 29 Quasi cedrus, etc.] with Ecclesiastico .xxiiiij°. in margin.
And therefore God to his disciples, *Hocite timere eos qui occidunt corpus,*

"Ne wylle je drede hem pat slene pe body, but more drede je hem pat may put ynto helle body and sowl." And sertys for pys drede schulle alle men declyne fro euyl, as Salamon seyth, Per timorem Domini, "Be pe drede of pe Lord bowyd yche one from euyl." Je seconde is pat pe desipulis owyn to loue Crist here mayster, and for pe grete loue of hym to kepe hys comawndementys, vnde Iohannis .xiiiij°., *Si diligitis me, mandata,* "3yf je louyn me, kepe je myn heestys." And ofte he seyth yn pe gospel, "Yn pat schulle men knowe pat pey be myn decipulys." Je thyrde is pat pey owyn of here mayster to lerne a good lessown, and to holden yt, and pys lessown it ys pat pey be mylde and meke of herte. So pan men may knowe Crystys dicypylus be þese thre, pat pey drede God, and louyn hym, and kepyn hys comawndementys. But beholde we[1] how pat yt be pat custumabylly brekyn eny of pe heestys of God, be it swerynge, lycchorye, þefte, hate to hys ne3eborys, he is noon of Crystys discipulis but pe deuyllys [disciple] of helle. And therefore techyth pe good mayster and seyth, *Discite a me, quia mitis, /* "Lernyd of me, for Y am melde and meke of herte." And þese  

*Ad* 63 yt] from 3yt. 72 quia] quia s; s canc.
And perfore seip Crist, Nolite timere eos qui occidunt corpus, / sed magis timete eum qui potest corpus f. 175v
et animam mittere in Gehennam, pat is, "Ne wille je drede hem pat sleen pe body, but more drede 3e hym pat mai putte in helle hope body and soule." And certis for bis drede schul alle men decline from euyl, as Salamon seyp, Per timorem Domini declinat omnis a malo, pat is, "Bi be drede of be Lord bow ich man from euyl." Pe secunde tинг is pat pe disciplis of Crist owyn to do - to loue Crist her maistyr, and for be grete loue of hym to kepe [his] comauondementis, vnde Iohannis .xiiijO., Si diligitis me, mandate mea seruate, pat is, "3if je loue me, kepyp my hestys." And ofte Crist seip in hys gospel, "In pat schul men knowyn pat bei schul be my discyplis." Pe bridde tинг is pat bei owyn to lerne of her maister a good lesson, and to holde it and kepe it in her herte; and his lesson is to be mylde and meke of herte. And so pan man mai knowe Cristis disciplis bi 3es pre tингis, pat bei drede God, and louyn hym, and kepyn his comauondementis. But bihold wel pan pat whoever pat it be pat custommabli brekyn ony of pe hestis of God, be it be swerynfe, lecherie, 3efte, or be hate to his nei3ebours, he is noon of Cristis disciplis but pe deuelys disciple of helle. And perfore techiр his goode maistyr and seip, Discite a me, quia mitis sum et humilis corde, pat is, "Lernyp of me, for I am my[1]de and mek of herte." And 3es
been be decypulys to be weche Cryst seyth yn be goospel.

Stetit Ihesus in medio discipulorum eius, "Iesus stoode yn be myddys of hys decipulys and seyde onto hem, 'Pees be to 3ow.'"

And þese decypulys owyn to wende with Cryst ynto þe boot of penawnce. And of thys schyf seyth Sapiens, Transeuntes mare, per ratam, "Fassynge pe see of þe world, be þys instrument of penawnce [bei ben delyuered]."

[Penawnce] is wel vndyrstonde be þys boot, and for thré thyngys. For as a schyf ys narwe yn þe begynnynge and brood yn þe myddysys and narwe at þe laste ende, so penawnce

yn þe begynnynge ys streyte, as to goo barefoot, to were charpe 85 clothyng, to faste brede and watyr, to skowrge hys owyn flesch, to wake, to k[n]ele, and oonly to loue God above alle thyng and to loue þyne enmyes and doo good to hem þat doon þe harme, to drede noon othyr aduersyte. And þerfore seyth Crist, Angusta est porta in ingressu, et arte,

"Narwe is þe ȝate yn þe entre, and streyte is þe wey þat ledyth onto lyue, and [fewe] þer been þat fyndyn yt." And þat is for þey sechyn yt nowt,

and þerfore streyt is mercy to hem yn ende. For þe wey of penawnce is brood yn þe myddysys, for þe gret confort þat God ȝaf to hem þat doon wylful penawnce.

For as þe psalme seyth, Secundum multitudinem dolorum meorum consolaciones, "Aftyr
ben pe disciplis of Crist to be whiche Crist seyde in pe gospel, Stetit Jesus in medio discipulorum suorum et dixit eis, Pax vobis, pat is, "Iesus stood in be myddys of hys disciplys and seide vnto hem, 'Pees be to you.'"

And pes disciplis owyn to wende wyb Crist into be boot of penaunce. And of pis schip seyde Sapiens, Transcousites mare, per retam liberati sunt, pat is, "Passyng be see of pis wold, be be instrument of penaunce bei ben delyuered." And wel is penaunce vndirstonde bi pis boot, and pat for pre pingis. Poor as a schep is narw3 in be begynnynge and brood in be myddis and [narw3] in be laste ende, so is penaunce streit in be begynnynge, as / to go barbot, to were scharp clopyng, to faste breed and water, to scourge his owne flesch, to wake, to knele, and only to loue [God aboue alle thyng and to loue] pin ennemyis and do goode to hem pat don pe harm, and to drede noon aduersite. And perfore seyde Crist, Angusta est porta [in] ingressu, et arsa est via que ducit ad vitam, pat is, "Narw3 is be gate in be entre, and streit is be weie pat ledid to lijf, and fewe ber ben pat fyndyn it." And pat is for bei sechyn it not but folwyn be lustys of be flesch, and perfore streit is be mercy of God in be ende. For be way of penaunce is brood in be myddys, for be grete counfort pat God zef to hem pat don wilful penaunce.

Secundum multitudinem dolorum meorum consolaciones tue letificauerunt animam meam, pat is, "Aftir

Lb 82 penaunce] penaunce is. 87-88 God ... loue] supplied from Ad.
be multitude of my sorwys pyne confortys haue gladyd my sowle."
And Seynt Bernard seyth, Multi viderunt cruces vestras,

"Many oon haue seen owre peynys, but few seen owre folwyng."

The seconde skylle ys, a schyp ys benethe closyd and opyn aboue; so a man beyng in penawnce owyth to haue hys herte closyd withyne ajens pe lone of erpely thyngys and ajens pe waterys of flechly lustys, and owyt to haue yt opene aboue, depely to penke on heuenly peng.

Warfore owyt to say, as pe apostel / dooth, Ad Philippenses, f. 98v

Que quidem retro sunt obliuiscens,

"Forsothe, forjetyng po pyngys pat ben behynden, puttyng me forth to be penses pat were befor or rapere." And also he saipe, "Owrre conversacion is in heuene." And perfor seyth Crist yn pe goospel, Penitenciam agite, etc., "Do ye penawnce; forwhy pe kyngedam of heuene schal come nye."

Thys boot, pat is to saye, penawnce, oweth to ben of fowre trees, pat ben [seid] befor gostly. Be pe cedyr tre, pat [is] [n]yrresshed be watres, is betokened sorwe for owre synnys, for it ys norysched bysyde be water of contriciown and compuncciown, whereof pe lawe of God speketh, Quam pulcra tabernacula tua,

"How fayre been by dwellyng places, Iacob, as pe cedrees besyde pe watres." Be pe cypres, pat is an hye tre and growyth moche euene vpward,
pe multitude of my sorwys bi counfortis han gladid my soule."

And SeintBernard seip, Multi vident cruces vestras, sed pauci vident inuitaciones vestras.

Sei~tBernard seip, Multi vident cruces vestras, sed pauci vident inuitaciones vestras.

\[\text{\textit{multitude of my sorwys bi counfortis han gladid my soule.}}\]

\[\text{\textit{And SeintBernard seip, Multi vident cruces vestras, sed pauci vident inuitaciones vestras.}}\]

\[\text{\textit{Sei~tBernard seip, Multi vident cruces vestras, sed pauci vident inuitaciones vestras.}}\]

\[\text{\textit{\textbf{He secunde skile is for a schip is closid benepe and opyn aboue; so a man beynge or doyng penaunce owip to haue his herte closyd wy-pinne his soule a\text{\textgreek{g}}ens pe loue of erpely pingys and a\text{\textgreek{g}}ens pe waters of fleascly lustis, and he owyp to haue his herte opyn aboue, deply to \textsuperscript{pynkyn} on heuenly pingis.}}\]

\[\text{\textit{Wherfor he owip to saie, as \textbf{pe} apostil dop, Ad Philippenses .iij\textsuperscript{0}., Que quidem retro sunt obliuiscens, ad ea vero priore sunt me extendendo, pat is, "Forscpe, for\text{\textgreek{g}}etyne \textbf{poo} pingis pat ben behynde, puttyng me forp to \textbf{poo} pingis pat weryn before or raper." And also he seip, "Oure conuer*ssacioum is in heuene." And perfore seip Crist in pe gospel, Penitenciam aspite; appropinquabit enim regnum celorum, pat is, "Do \textbf{pe} penaunce; forwhi \textbf{pe} kyngdam of heuenes schal come \textbf{my}3e."}}\]

\[\text{\textit{And \textbf{bys} boot, pat is to seie, penaunce, owyp to be maad of foure trees, pat ben seid biforn gostly. Be \textbf{pe} ceder tree, pat is nurchid bi waters, pat bitoknyp sorwe for oure synnys, pat is nurchid baside \textbf{pe} watyr of contricioun and f. 176v co[m]punction, wherof spekip \textbf{pe} lawe of God, Quam pulcra sunt tabernacula tua, Iacob, pat is, "Iacob, hou faire ben bi dwellyng placis, as \textbf{pe} cedris baside \textbf{pe} watrys." Bi \textbf{pe} cipresse, pat is an hi3 tree and growip moche euyn vpwardys,}}\]
is betokenyd mykness of herte \textcolor{red}{\textit{pat}} makyd a sowle styce vp to be blisse of heuene. Wherfor \textcolor{red}{\textit{pe}} whys man seyde, \textcolor{red}{\textit{Humilem spiritum}}, \textcolor{red}{\textit{125 etc.}}, "Ioy schal take \textcolor{red}{\textit{pe meke spyryt}}."

Meke men ben \textcolor{red}{\textit{pe}} laquyaryes of \textcolor{red}{\textit{pe}} Holy Cherche, wherefor it is seyde in Boke of Canticorum, \textcolor{red}{\textit{Laquaria domorum nostrarum}}, "The laquaryye of 30wr howse ben cypres." Be \textcolor{red}{\textit{pe}} palme is betokenyd largenesse of charyte, for \textcolor{red}{\textit{pe}} palme is moche spred yn brede aboue yn \textcolor{red}{\textit{pe}} bowes. Wherfore \textcolor{red}{\textit{pe}} spouse seyth yn \textcolor{red}{\textit{pe}} book of loue of hys \textcolor{red}{\textit{131 wyff}}, \textcolor{red}{\textit{pat}} wel hadde largenesse of charyte, \textcolor{red}{\textit{Quam pulcra et quam decora statura}},

"How fayre and semely art \textcolor{red}{\textit{pu}}, my moost dere, yn delyces; thy stature is likenyd to \textcolor{red}{\textit{pe}} palme." Be \textcolor{red}{\textit{pe}} olyue \textcolor{red}{\textit{135 tre}} is vndyrstone der werke of charite and of pety, and \textcolor{red}{\textit{perfore seyth pe Sawter thus}}, \textcolor{red}{\textit{Ego sicut olyue fructifera}},

"I am as a fructuful olyue in \textcolor{red}{\textit{pe}} hows of \textcolor{red}{\textit{pe}} Lord." These bene \textcolor{red}{\textit{pe}} fowre trees of \textcolor{red}{\textit{pe}} weche schuld be made \textcolor{red}{\textit{pe}} schyp of penawnce. Hope, sekyr and stedefast, owyth to be \textcolor{red}{\textit{pe}} ankyr. Whereof \textcolor{red}{\textit{pe}} apostyl seyth, \textcolor{red}{\textit{141 Fortissimum solacium habemus}},

"Whe haue \textcolor{red}{\textit{pe}} moost stabel solase \textcolor{red}{\textit{pat}} fleen to holde / purposyd hope, \textcolor{red}{\textit{pe}} weche we haue as an ankyr stabyl and \textcolor{red}{\textit{aertem."}} f. 99

Into \textcolor{red}{\textit{pys}} boote of penawnce wentyn vp \textcolor{red}{\textit{pe}} disciplys of Cryst \textcolor{red}{\textit{146 be pre degrees, and folwid hym. \textit{Pe} ferst degre is forsakyng here owyn wylle; \textit{pe} seconde is despysyngr of}}
is bitoknyd mekesse of herte þat makip a soule to stie vp to 
be blysse of heuene. Wherof þe wise man seip, Humilem spiritum 125 
suscipiet gloria, þat is, "Ioie schal take þe meke spiriȝt."
Meke men ben þe laquearijs of Holi Chirche fiȝtynge, wherof 
þe Bokys of Songys seyn, Lequiaria domorum nostrarum cipressa.

Be þe palm is vndistonde
largynge of charite, for þe palm is moche of brede aboue in 130
þe bowys. Wherfore þe spouse seip in þe book of loue of his
wijf, þat wel hadde largenesse of charite, Quam pulcre es et 
glam decora, karissima, in delicijs; statura tua assimilata est 
palme, þat is, "Hou faire and semely art þou, my moste dere, in 
delices; þi stature is licned to þe palm." And bi þe olyue 135

tree is vndistonde war[ke]e of charite and of pitee, and 
perfore seip þe Sauter þus, Ego sicut olyua fructifera in domo 
Domini, þat is, "I am as a fructiful olyue in þe hous of þe 
Lord." Þes ben þe foure trees of þe whiche þe schip of penaunce 
schulde be maad, and hope, sikir and stedefaste, owip to þe 140
ankyir of þe schip. Wherof spekip þe apostil, Ad Hebre[os].vj0., 
Fortissimum solacium habemus qui confugimus ad tenend[a]m 
propositam spem, quam sicut anchoram habemus firmam et tutam, 
þat is, "We haue þe moste stable solace þat flen to holde þe 
purposid hope, þe wiche we han as an ankyr stabil and certayn." 145

Into þis boot of penaunce wentyn vp þe disciplis of Crist 
bi þre degrees, and folwidyn hym. Þe firste / degree f. 177
is forsakynge her owne wil; þe secunde is bi dispisynge of

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Lb 125 Humilem, etc.] with Prouerbiorum .xxix0. in margin.
132 Quam pulcre, etc.] with Canticorum .vj0. in margin.
136 warke] warde. 140 sikir] and sikirnesse. 141 schip] 
schip of penaunce schulde be maad and hope and sikirnes and 
stedefaste owip to þe ankyr of þe schip; no cancellation.
142 tenendam] tenendum.
wordly vanyte; þe thirde by abstynense of þe desyrys of þe flesch and be fleyng of alle fleschly loue. Of þese thre seyth Crist 150 yn þe goosapel, answerynge to Petyr, whan he seyde, Ecce nos relinquimus omnia et secuti, "Lo, we forsakyn alle thynge and haue folwyd þe," þat is, we forsakyn owre propur wylle and þe worldys vanyte and alle fleschly loue, and haue folwyd þe. Quid ergo erit nobis? "What schal þerfore be to vs?" And Iesus seyde to hem, Vos qui secuti estis me sedebitis,

"3e þat haue folwyd me schul sytte vpon twelue segys demyng þe twelue kynrede of Yrael."

þe third þyng þat we schul take hede to, what is betokenyd be þe see and be þe wyndys thorwe þe weche tempest was steryd yn þe see. Perto Y answerþe þat þe see betokenyth þys world, ffor þe see is bitter yn hymseluy and perilows and ful of many tempestys. Ryȝth on þe same maner þe world is ful of beternesse of synne and tempestys of glotonye, 165 leccherye, wratthe, enuye and bacbitynge and falsse flateryng, and many oper peryllys, of þe weche spekyth Powle, Nocte et die fui in mari[s]. "Ryȝth and day," he seyde, "Y was yn þe depe see in perellys of flodys, yn perellys of þe þuys, as scheþmen þat traualte yn þe see." 170 Whereof spekyth Salamon, Qui nauïsant mare, etc., "Pey þat rowyn yn þe see tellyn þe peryllys of it." And þerfore Y sey þys world may be weel lykenyd to

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Ad 164 same] same w; w canc. 170 as] as chep; chep canc.
wordly vanite; pe pridde is bi abstinence of flescli desyrys
and bi fleynge of flescli loue. And of pes pree seip Crist
in his gospel, Ecce nos
relinquimus omnia et secuti sumus te, pat is, "Loo, we forsakyn
alle pingys and haue folwyd pee," pat is, we forsakynoure
propir wyl and pe worldys vanyte and al fleschly loue, and
han folwyd pee. Quid ergo erit nobis? pat is, "What schal
perfore be to ws?" And Crist seid to hem, Vos qui secuti
estis me sedebitis super sedes duodecym iudicantes. xij. tribus
Israel, pat is, "Jee pat han folwyd me schullen sitte vpon
.xij. segys demynge pe .xij. kynredys of Israel."
Pe pridde ping is pat we schul take hed to, what is
betoknyd bi pe see and be pe wyndys porouj pe whiche tempest
was sterid in pe see. And perto doctours seyn pat pe see
bitoknyb pis word, for pe see is bitter in himself and ful
of pereilis and many tempestys. [Riʒt on pe same maner pe
world is ful of bitternes of synne and tempestys] of glotonye,
leccherie, enuye, hatrede, bacytynge and fals flaternitye,
and many oper pereilis, of pe whiche spekip Poul, Nocte ac
die fui in profundō maris periculo latronum, etc., "Niʒt and
dai," seip Poul, "I was in pe depe see in pereilis of flодis,
in pereile of peuys, of schipmen pat travaeilyn in pe see."
Wherof spekyb pe wys man Salamon, Qui nauigant mare narrant
pericula eius, pat is, "Pei pat rowyn in pe see tellyn pe
perilys of it." And perfore pis world mai wel be licnyd to

Lb 151 Ecce nos, etc.] with Matheī .xxixō. in margin.
171 Qui nauigant, etc.] with Ecclesiasticus .xliiō. in margin.
be see, for it is ful of tribulacions and wykydnesse. And be pe wyndys of pe see ben vndirstonde pe syndys pat awakyd tempestys and stormys yn pe see of pys world. These bene pe wyndys pat alle toabarst pe fowre / cornerys of pe hows pat fel and oppressyd pe sonys [of] Iob, wherfore Iob seyth to pe deuylle, Nocte opprimit eum tempestas,

"On the nyght oppressyd hym tempest and it schal take hym," pat is, pe deuyl pat is rarer of tempestys. And so for twey skellys fendys ben clepyd wyndys. On is for pey mow nowt be seyne. The seconde is for sweftness of hem, wherfor it is seyd, Velociores sunt inimici nostri.

"Swyfter ben owre enemies pan pe eglys of heuene."

And be pe see pat is so betyr is vndyrstonde pe herte of senful man, pat besyliche [of]wyth to be [in] betirnesse, pat he hajth offendyd and forsakyn porwe synne hys God. Onto alle sweche seyth Ierome, Scite et vide quia malum est et,

"Wete pu and see pat it is euyl and betyr pat [bu] hast forsoke by Lord God." Infore prey we to hym, pat persed was hondys and fete and syde wyth fyue wyde wondys, pat he kepe vs yn pe peryllys of pys falsche world, pat we persche wyth noo storme of pe fynde of helle, but bryng vs suwerly porw hys my3th to pe hauen of heuyn, and grawnt vs hys blessyng and ioy pat neuyr schal fayle. Amen.
be see, for it is ful of tribulaciouns and wickidnes. And be wyndys of be see ben vndirstonde be fendys pat awakyn tempestis and stormys in be see of his word. And pes ben be wyndys pat alle tobrastyn be foure corners of be hous pat fel don and oppreside be sonys of Iob, [wherfore Iob] / f. 177v seide to be deuyl, Nocte opprimit eum tempestas et tolet eum, pat is, "On be ny3t oppresid hym tempeste and it xal take hym," pat is, [be] deuyl pat is rerer of tempestis. And for two skilis fendys ben clepid wyndys. Oon is for be mowe not ben seyn. Ye secunde skile is for swifnes of hem, vnde Trenorum. Velociores sunt inimici nostri aquilis celi, pat is, "Swifter ben oure enemyis pan be eglis of heuene." And also bi be see pat is so bitter is vndirstonde be herte of be synful man, pat besiliche owip to be in bittirnesse, pat he hap forsake and offendyd porou3 synne his God. And to alle suche seip Saint Ierom, Scite et vide quis malum est et amarum te dereliquisse, Dominum Deum tuum, pat is, "Wite pou and see pat it is euel and bittyr be haue forsakyn be Lord bi God." And perfor preie we to him, pat persid was for oure loue hondis and feet and be side wip fyue wyde woundys, pat he kepe vs in be pereilis of his fals word, pat we perische wip no storme of be fend of helle, but brynge vs surely porou3 his grete ny3t to be hauene of heuene, and graunte vs his blyssynge and ioie pat neuer schal faile.

Amen.

Lb 179 Nocte, etc.] with Iob primo in margin.
Nonne bonum semen seminasti in agro tuo?

Cryst seyth yn pys goospel bat the kyngdome of heuene is lyke to a man bat sowyth good sede in hys fylde, and when men schuld slepe hys enemye comyth and sowyjt tarys pervpon yn be myddys of be whete and 3ede hys way; and forsothe, whan be herbe had growyn and browt forthe froyte, pan schewedyn pe tarys bat be enemy had sowyn. Pan com pe good mannys seruawntys of pe hows and seyde to hym, "Syre, sewe pu nowjt good sede yn by feld? From whennys perfore hath it tares?" And he seyde to hem, "pe man enemy dede bat." Forsothe pe seruawntys seyde to hym, "Wyl pu bat we wende and gadere hem togedyr?" And he seyde, "Nay, in auynyre / yn gaderyng of tarys f. 100 je drawe vp with hem whete be pe rotys. Suffre je bothe to growe onto heruyst, and yn heruyst-tyme Y schal sey to pe repars, 'Gaderyth ferst pe tarys and byndyth hem yn scheuys to be brend. Gedere je forsothe pe whete ynto my berne.'"

In pys goospel is moche lernyng of pe tyme pat ys now and of pe day of doome, but yt ys ynow at pys tym to speke of pys seede and pe sowyng, and fowre byngys per been yn pys matere. Pe ferst, what is pe good sede pat eche ryjtwyse schuld sowe. Pe seconde, [which] is pe feld were it schuld be sowyn. Pe thyrde, whens it may or how yt schuld

\[\text{Ad 7 schewedyn]} \quad \text{with h from y.} \quad 14 3e^{1}\] \quad \text{with 3 from d. vp] with faint vpward stroke before v? 19 yt ys ynow at pys]} \quad \text{underscored and with Nonne bonum in margin.}\]
XII

f. 177v  Dominica quinta post octavam Epiphanie

Nonne bonum semen seminasti in agro tuo? Mathei. xiiij.

Crist seið in his gospel pat be myddis of heuenys is lîjk
to a man pat sew good seed in his feld, and whan men schulden
slepe his enemy comyþ and sowþ taris pervpon in pe myddis of
pe white and jede his wai; and forsópe, whan pe herbe or pe
seed hadde growyn and brout forþ fruyt, pan schewidyn pe taris
pat pe enemy hadde sowyn. Man com pe goode mannys servauntis
of pe hous and seide to hym, "Sere, sere, sewe þou not good
seed in þi feld? From [w]hennes þerfore hap it taris?" And
he seide to hem, "þe man enemy dide þat." / Forsópe þe
servauntys seidyn to hym, "Wolt þou we wende and gadere hem
togidir?" And he seide, "Nai, in aunter gaderynge taris
þe drawe vp wip hem þe white be þe rotys. Suffre þe boþe to
grove vnto heruest, and in heruest-tyme I schal seie to þe
reþers, 'Gaderyþ þerst þe taryþ and byndþþ hem in scheuys to
be br[en]t. G[a]dir þe forsópe þe white into my berne.'"

In þis gospel is moche lernynge of þe tyme þat is now
and of þe day of dom, but it is [y]now at þis tyme to speke of
þis seed and þe sowynge þerof, and foure þingis ben in þis
mater. þe firste is, what is þis good seed þat ich ritjwis
man schulde sowe. þe secunde is, which is þe feld where it
schulde be sowyn. þe primde is, whennys it may or hou it schulde

Lb 5 pervpon] with v from a? 10 whennes] hennes. 16
scheuys] with s' added later by scribe. 17 brent] brout.
gaderid of þe good seed. Of þe firste canc.
haue tarys. Ye ferthe, weche is pe froyte pat schuld be
gaderyd of pe good sede.

Of pe ferste of pese fowre ye schul vndirstonde pat per ben twey manere of sedys. Summe is good, and summe bene euyl. Euyl men sowyn euyl sede and good men sowyn good sede. Euyl sede is senne. [Powe] manere of euyl sede sowyn euyl men. Ye ferst sede is rancowr and discord amongys bretheryn, and peof spekyth Codys lawe, how pat Iosep accusyd hys bretheryn of pe worst synne. And afterward it tellyth how he told to hys bretheren pe sweuene pat he mette, pat was of sowynge of more hate. Swyche is a man apostata pat sowyth stryuys and discordys. Whereof Salamon seyth, Homo apostata

"A man apostate, a man vnprofitable, he
gooth with an euyl mowth; he schewyt or bekenyth, he wryngith
with hys foot, he spekyth with hys fyngyr, he ymagenyth with hys schrewyd herte euyl thyangys, and in eche tyme he sowyth stryuys."
And euer God looth and hatip swyche synnys, whereof spekyth Salamon,

"Sex pyngys per been pat
God hatyth; bold eyen, a lyenge tonge, / hondys schedyng f. 100v
blood vngylty, and an herte ymagenyng, ful of euyl bowtys, swyfte feete to renne ynto euyl, profuryng lesyne, and fals wytnesse,
have taris.  *Ye fourpe is, which is pe fruyt pat schulde be
gaderyd of pe good seed.

Of *pe firste of *pes foure *ye schul vndistonde *pat b*er
ben two maner of seedis.  Summe is good, and summe ben euyl.
Euyl men sowyn euyl seed and goode men sowyn good seed.  Euel
seed is synne.  [Four] maner of euyl seed sowyn euyl men.  *Ye
firste seed is rancour and discord among breberyyn, and *per
speyyp Goddis lawe, hou *pat Ioseph accuside his breperin of
*pe worste synne.  And aftervard it tellyp how he tolde *to
his breperin be sweuene pat he mette, pat was of sowynge of
mo[r]e hate.  Such a man is apostata pat sowyp stryuys and
discordis among breberyyn.  Wherof Salamon seyp, Homo apostata
vir inutilis; graditur ore peruerso, innuit, terit pede, digito
loquitur, prauo corde machinatur mala, et in omni tempore
semitat iurgia, pat is, "A man apostata, a man vnprofitable,
gob wip an euyl moup; he schewyp or bekenyp, he wryngip / f. 178v
wip his foot, he spekyip wip his fingyr, he ymachinyip wip his
schrewyd herte euyl pingis, and in eche tyme he sowip striuys."

And euer God lopep and hatip suche synnys, wherof spekyyp
Salamon and seip, Sex sunt que odit Deus; oculos sublimes,
linguam mendacem, menus effundentes sanguinem innoxium, cor
machinans pessimas cogitaciones, etc., "Sex pingis per ben pat
God hatip; [b]o[?]d 13en, a liynge tunge, handys schedyng
blood vnFilty, an herte ymagenynge, ful of euyl boujtis, swifte
feet to renne into euyl, proferyng lesyngis, and false wittenes,

Lb 29 Four] *Ye fourpe.  31 Ioseph, etc.] with Genesis 36°
in margin.  34 more] moche.  35 Homo apostata, etc.] with
Prouerbiorum .v³o. in margin.  46 bold] glod.
and hym pat sowyth discord among hys brethryyn." And pys is be seuenpe also pat God hatyth.

Pat is heynesse of eyne, and pis is put ferst, for pryde is begynnynge of eche senne, *Inicium omnis peccati est superbia*; odibilis, "Pryde is hatful to God and man." And alle prowde men ben lykenyd to pe deuyl, as Iob makyth mynde, *Omne sublima videt et ipse*.

And so3thly prowde men be wel clepyd hye ey3ee, for whan pey be put to any hey astate yn pe rychesse of pys world, vnto oper lowere men of pore astate pey wyl not loke on hem, but pey cast of fer on hem here prowde eyne with gret dignacion, and sweche men ben pey pat be comyn vp fro pore astate, pat ferst were mewyt. Perfore pey been acursyd, as Salamon seyth, *Maledicta generacio cuius excelsi,*

"Cursyd be pe generacion of whom pe eyne and pride been heye." And perfor seyth pe wyse man, "Ne jeue pu nowt to me pe altherheyest 65 of myne eyen," *Extollenciam oculorum.*

Pe seconde is pe lust and pe custumabulnesse of lesynge, whan pat he sayth pat God hatyth pe lyyng tonge. And perof pe prophete seyth, *Perdes omnes qui locuntur mendaciam,* "Thou schal lese alle pat spekyn lesynge." Pat is pe tonge of a bacbytere, pat God hatyth, *Detractores Deo sunt odibiles* For pat pat is of God, pey say yt is of pe deuyl; pe goode dedys of othyr, pey pey haue envye to, pey sey
and hym pat sowith discord among breperin." And pis is pe seuenep
dat God hatip islo.

And pat is pride 50

pat is hînes of 13en, and pis is put first, for pride is
bigynnynge of ich synne, Iniciun omnis peccati est superbia; odibilis est Deo et hominibus, "Pride," he seip, "is hateful
to God and to men." And alle proude men ben licned to be deuyl, as Iob makyp mende, Omne a[h]îne videt et ipse est rex super
omnes filios superbie. And soply proud men ben wel clepid
hîse 13ne, ffor whan pei ben set to any hîse astaat in
richesse of pis word, vnto ober lowere men of pore astaat pei
wolyn not loke on hem, but pei castyn of fer on hem her proude
13en wîp gret indignacioun, and ben most suche men pat ben
come vp fro pore astaat into gret astaatis, pat weryn first
ful pore. And perfore pei ben acursed, as Salamon beryp witnes
and seip, Maledicta generacio cuius excelsi sunt oculi, pat is,
"Cursid be pe generaciooun of whom pei 13en ben hîse." And
perfore seip pe wijs man, "Ne jeue not to me pe alderhîjest
of myn 13en." Ex[oll]enciam oculorum meorum ne dederis mihi.

pe secunde bîng is pe lust and be custummableness of
lesyngis, whan he seyp pat God hatip a liynge tunge. And perof
spekyp be Sauter, Pe[r]des omnes qui locuntur mendacium, "You
xalt / leese alle po pat spekyn lesyngys." And pis is pe 179
tonge of [a] bacbitere, pat God hatip, Detractores sunt Deo
odibiles. For pat pat is of God, pei seyn pat "it" is of pe
deuyl; pe gode dedis of ober, pat pei haue enuy to, pei seyn

55 sublimesimile.
56 Mele dictator, etc. with Proverbiorum
36° in margin.
66 Ex[oll]enciam Excellenciam.
pey been doon for an euyl entent. Pys is pe thyrde tonge pat castyth down strong women, as Salamon seyth, and is clepyd pe thirde tong, for with on word yt sleyyth thre, hymselfe, and pe herer, and hym pat he bacbytyth. And perfor seyth Sapiens, Ne comescearias cum detractoribus,
"Medele pu nowt with bacbiterys, for sodanly schal come pe dystroynge of hem."
Ye / pyrde is mannys slawjt or crwelnesse, and pat is f. 101 notyd whan he seyth pat God hatyth pe hondys pat schedyyn gentles blood, ffor as Holy Wryth seyth, Quicumque effuderyt sanguinem humnum, "Whoever schedyyth mannys blood, 85 pe bloode of hym schal be schede."
Ye ferpe is senne of enuye, and pat is schewyd whan pat he seyth pat he hatyth pe herte pat ymagynip euyl thowtys, ffor as Sapiens seyth, Male cogitaciones separant,
"Wykyd bowtys departyn pe sowle from God."
Ye fyfpe is wylle to doon euylle, and pat is wele notyd whan he seyth pat God hatyth pe feete pat been swyte for to renne ynto euyl; these been pe deuyllys corrowrys, ffor bey pe redy yn po thyneys and swyte pat longyn to be deuyl, and yn po thyneys pat fellyn to God, ydyl and slowe. For Salamon seyth, Pedes eorum currunt in, etc. "Ye feet of hem rennyn into euyl." Alle sweche been stronge yn wykkydnesse and...
bat bei ben don of an euyl entent. fis is be bridde tongue bat castip doun stronge wymmen, as Salamon seip, and it is clepid 75 
be bridde tongue for his skyle - for wip oo word it sleep pre, hymself, and be herer, and hym pat he bacbityp. And perfor seip Sapiens, Proverbiourum .xxiiij°., Ne comescearis cum 
detrectoribus, quia repente veniet destruccion eorum, pat is, "Medle pou not wip bacbiters, for soudeynly schal come be 80 
distroynge of hem."

Pe bridde synne is manslaughtur or cruelnes, and pat is notyd whanne he seip pat God hatip be handys schedyng giltils 
blod, for Holy Writ seip, Quicumque effuderit sanguinem humanum, effundetur sanguis eius, pat is, "Whoever schede mannys blood, 85 
be blood of hym schal be sched."

Pe fourpe pinge is pe synne of enuy, pat is schewyd whan 
he seip pat God hatip be herte pat ymagyne euyl poouztis, for 
as Sapiens seip, Sapientie].°., Male cogitaciones separat 
a Deo animam, pat is, "Wickdy poouztis departyn pe soule from 90 
God."

Pe fifte pinge is wil to do euyl, and pat is wel schewid 
whan God seip pat he hatip be feet pat ben swifte to renne into 
euyl, and hes ben pe deuylis corours, for bei ben redi in poo 
pingis and swifte pat longyn to [be deuyl, and in poo pingis 95 
pat fallyn to] God bei ben idel and slaw3. And perfore seip 
Salamon, Pedes eorum currunt in malum, pat is, "Pe feet of hem 
rennyn into euyl." And alle suche ben stronge in wickidnes and
febyl in goodnesse, of whom Ysaye seyth,  

qui potentes estis ad,

"Woo to 30w pæt been mythy to
drynke wyne, and stronge men to medle dronkenesse."

Pe sexpe vice is testymony of falsnesse, and pæt is
schewyd whan owre Lord seyth pæt he hatyth hem pæt proferne
forth lesynge [and] a deseyuabyl wytnesse. But as pe wyse
man seyth, Testis falsus non erit, etc.

And also he seyth, Fidelis

testis non mencietur,  "A fals wytnesse schal not be
vnpunschyd, and a trewe wytnesse schal not lye, and a gilerows
wytnesse schal profre forth a lesynge."

Pe seuenbe byng pæt God hatyth is a sower of discord, and
it is set last to synyfye pæt yt is pe most greuows synne, as
pees amonge pe blthestefulhedys ys as pe blthestulhede, Beati
pacifici quoniam filij Dei,
"Blessyd be pe peysabel, ffor pey schul be clepyd pe sonys of God."
Sowerys of discord be acursyd, for pey been pe sonys of
pe deuyl, of whom pe wyse man seyth, Susurro et bilinguis

/ "A f. 101v

stryuar and a dubbl-tungyd man, cursyd be he, ffor many
pæt whonle haue pees he sterip perform." For pæse propurly
been aduersarys to Cryst, Godys sone, for pey dystroy pæt pees
pæt Godys sone come to make. For hys comyng was ynto hys
world pæt he schulde reforme good vnyte of pees and charyte yn
pebel or feybly in goodnes, of whom Ysaie seip, v0., Ve vobis qui potentes estis ad bibendum vinum, et viri fortes ad miscendum ebrietatem, pat is, "Wo to you pat ben my3ti to drynke wyn, and stronge men to monge dronknes."

pe sixte vice or synne is fals witnes, and pat is schewid whan God seip pat he hatip hem pat / proferryn f. 179v forp lesyngys and a deceuyable witnessser. But as pe wise man seip, Testis falsus non erit inpunitus, pat is, "A fals witnes schal not be vnpunyschyd." And also he seyp, Fedelis testis non mencietur, pat is, "A trewe witnes schal not lie, and a gilerouse witnesse schal profere forp a leesyng." 110

pe seuenpe ping is pat God hatip a sower of discord, and pat is set last to syfnyfye pat it is pe most grevous synne, as pees among pe blisfulhedis is as pe most blisfulheed, Beati pacifici quoniam filij Dei vocabuntur, Mathei v0., pat is, "Blessyd be pe peseble, for pei xul ben clepid pe sonys of God."115 Sowers of discord ben acurayd of God, for pei ben pe sonys of pe devyl, of whom pe wijs man seip, Susurro et bilinguis maledictus; multos enim commouit pacem habentes, pat is, "A striuer and a double-tonged man, cursid be he, for many men pat haue pees he stirep perfro." For pes ben propurli aduersarijs to Crist, Goddis sone, for pei distroien pat pees pat Goddis [sone] com to make. For his comynge was into his word pat he schulde reforme good vnyte of pees and charite in

Lb 112 it] from is. 117 Susurro, etc.] with Ecclesiasticus xxv0. in margin.
vs, and to reforme pes betwyx vs and God be Fadyr, and
betwyx angelys and vs, betwene whom was discord for pe ferst synne of man. And pe for ful swetely pey sungyn with gret ioy.
Gloria in excelsis Deo.

Ye thirde [sede] is of fleschly vyces pat euyl men sowyn,
as of glotonye and leccherie; of pis sede seyth pe apostyl,

Qui seminat in carne, de.

"He pat sowyyn flesch, of be flesch he schal repe corrupcion." Hereon seyth pe glose, "He pat sowyth fleschly vyces [and corrupcion; pat is sede of man, for
fleschly vyces] of man pey been; pat is sede of beestys, pat is,
of fleschly men and vnresonable."

Ye ferpe is pe sede of auarice pat euyl men sowyn, pat is to sey, sede of wykydnesse, of pe weche Salamon spekyt, Qui
seminat iniquitatem,

"Pey pat sowyn wykydnesse, pey schul repe euyl thynqys," pat is, endles deth. The sede of coue tyse is pe sede of wykydnesse, ffor coue tyows men and auerows men been wykyd to hemseluyn and to here ne3eboris, ffor neyper heue pey mercy of hysmeluyn me of here ne3eborys, and perfore [of] sweche auerows men and coue tyows men,
pat with wrongagetyn rentys [and] herytagsys from hem pat been vnmyghty, seyth pe wyse man, Filiorum peccatorum peribit hers ditas, "Ye heritage of senful men schal persche",
and pe prophete seyth, Fructum eorum de terra perdes,


Ad 124 God] good. / 147 Fructum] Fructum d; d cenc.
vs, and to reforme pees betwixe vs and God be Fadir, and betwix angelis and vs, betwene whom was discord for be first synne of man. And perfour ful swetly pei songyn wip gret ioe, Gloria in excelsis Deo.

Je bridde seed is of fleischli synnys pat euyl men sowyn, as of glotenyg and lecherie, and of his seed spekip be apostyl, ad Galatas v0., Qui seminat in carne, de carne metet corrupcionem, pat is, "He pat sowyb in fleisch, of fleisch he schal repe corrupcioun." And heron seip be glose, "He pat sowyb fleischli vicis [and corrupcioun; pat is seed of man, for fleischli vicis] of man pei ben; pat is seed of bestis, pat is, [of] fleischli men and [vn]resonable."

Je fourpe is pe seed of avarice pat euel men sowyn, pat is to seie, seed of wickidnes, of pei wich spekip Salomon, Qui seminat iniquitatem, meten male, pat is, "Pei pat sowyn wickidnes, pei schul repe euyl pingis." pat is, endeles deph. Je seed of coueitise is pe seed of wickidnes, for coueitous men / and aurorous men ben wickyd to hemself and to her neijebours, for pei haue neuer mercy of hemself ne of her neijebours, and perfour of such aurouse and coueitous men, pat wyp wrong getyn hem rentys [and] heritageis from hem pat ben vnmy3ty, seyp his wijs man, Filiorum impiorum peribit heritageis.

And in pe psalm, Fructum de terra perdes et semen eorum in eternum peribit, pat is, "Je heritage of synful sonys schul perisch."

Lb 141 men with catchword and aueros at bott. of folio.
"Ye frute of hem schul persche from pe erbe, and pe sede of hem for ever schal persche."

The fylde yn ye wyche is fowre manere of sede sowyn ys ye world, as Cryst hymselfun expownyth yn ye goospel of Sent Mathew. And ys felde is ful of fese fowre sedys. And ye feld / may ben seyde pe herte of senful man, therefore yt ys rede bus yn pe Book of Kyngys bat Ablasen brende155 with feer Ioabys feld with rybe barly. Ioab pe enemy is pe deuyl, whoes felde is pe herte of a senful man hauynge rybe heruyst of barly, for prykyng be frutyys of pe senner. Thys felde bryngyth forth bryys and bistylys ful nys vnto Goddyse curs bat was jowyn to Caym. 160

But gur been on pe tobyr syde fowre manere of good seedes. Ye fyrst ys sede of ry3twysenes, of pe whache Holy Wryt spekyth. Seminanti iusticiam. "To hym bat sowyth ry3twysenesse, trewe is hys mede," bat ys, pe blys of heuene. And God seyth be O3ee, Seminate in veritate iusti- 165 ciam, "Sowyth ynto trowpbe ry3thwysenesse, and repe ye yn be mowp of mercy." bat schal be whan God schal say to 3ow, Venite benedicti patris mei, "Come, ye blessyd of my fadyr, take ye pe kyngeom bat to 3ow is made redy fro be begynnynge of pe world." "Sowyth berfore," 170 he seyth, "yn trowpbe and nowt yn falsnesse," and nowyt in feynydnesse, as ypocritys doon, bat doon here ry3twysenesse before men bat bey been seyn of hem. Ysys sede sowyth he bat

Ad 156 enemy] enemiy.
And be prophete seip, "Ye fruit of hem schal perische."

Ye feeld in pe which pis foure maner of sed is sowyn in is pis world, as Crist hymself expownyp in pe gospel of Seint Mathew, c. .xiij0., and pis feild is ful of pis foure sedis. And pis feild mai also be seid pe herte of a synful man, wherfor it is rad þus in pe Book of Kyngis þat Absolon brente wip fire Ioabis feld wip ripe barley. Iocab þe enemy is þe deuel, whoos feild is þe herte of a synful man hauynge ripe heruest of barly, for prickynge ben þe fruitys of þe synner. His feild brynyp forþ breris and pistelis.

But þer ben on þat oþer side foure maner of good seed. Ye firste seed is seed of rijþtwiçnes, of þe which Holy Writ spekip, Seminanti justiciam merces fidelis, þat is, "To him þat sowip rijþtwiçnes, trewe is his mede," and þat is þe blis of heuene. And God seip bi Osee, Seminate in veritate justiciam et metite in ore misericordie, þat is, "Sowip in troupe rijþtwiçnes, and repe þe in þe moup of merçi." And þat zal be when God schal seye to þou, Venite benedicti patriæ mei, þat is, "Come þe, þe blissid of my fadir, take þe þe kyngedam þat to þou is mad redi fro þe begynnynge of þe word." "Sowyp þerfore," he seip, "in troupe and not in falsnes; and not in feynynynesse, as ypocrisis don, þat don her rijþtwiçnes before men þat þei ben seyn of men. His seed of rijþtwiçnes sowyp he þat
Ad XI

Ad Jeldyt to eche on pat ys hys, and he pat dooth to another pat he wold were do to hym.

"Ye [secunde] good sede is of preyerys and of be terys [of eyen], of be weche be psalme seythe, Buntes ibant et flebant, mit-tentes, "Pey wendyn and 3eden and pey weptyn, sowyng here sedys." "They pat sowyn yn terys, yn gladnesse pey asschul repe." His sede schal man sowyn ffor fowre thynys, [for fowre thynys] per been for be weche man schuld wepe. Perst for hys owyn synynys, as be prophete seyth, Lacrimis meis stratum, "With my teeres my bed Y schal wate." And also he seyth, "My teerys weryn to me looues day and ny3t." Ye seconde for ober mennys sennys, of be weche Ier[e]m[i]e spekyth, Qui[e] dabit capiti meo et oculis meis fontem? /

"Who schal 3eue to my hede and to myn eyen be welle of teris? And Y schal wepe vpon be slawen sones of my pepul." Ye birde for dysstrucc1Qn and offension of Holy Cherche owre modyr, of be wyche Iohel be prophete spekyth, Inter vestibulum et altare plorabunt sacerdotes, dicentes, Parce, Domine, parce populo tuo, "Betwene be vestry and be awtere wepedyn be preestys, seyyng. 'Spare, Lord, spare, Lord, to by pepul, and yf now[t] byne eritage ynto felenye." Ye ferthe is for thynkyng and long abydyng of be heuenly cuntr., wherof Godis lawe spekyth, Defecerunt pre lacrimis oculi mei, et conturbata sunt viscera.

3eldip to iche on þat is his, and dop to another þat he wolde were don to hym.

Pe [secunde] good seed is of praieris and of teeris of 13en, of þe whiche pe psalm seyþ, Bunctes ibant et flebant, mit-
tentes semina sua, þat is, "Wendynge þei þedyn and weptyn, sowyng her sedis." "þei þat sowyn in terys of wepyng, in gladnes þei xul ripe." And þis / seed schel a man sowe f. 180v for four e pingis, for four e pingis þer ben for þe whiche a 181 man schulde wepe. Firste for his owene synnyng, as þe prophete seyþ, Lacrimis meis stratum meum rigabo, þat is, "Wip my teris my bed I schal water." And also he seyþ, "My teeris weryn to me loues dai and myyt." þe secunde is for oþer mennys synnyng, 185 of þe whiche Ier[e]m[ie] speykþ, Quis dabit capiti meo et oculis meis fontem lacrimarum? Et plorabo super interfecctos filios populi mei, þat is, "Who schal yeue to myn heed and to myn 13en þe welly of teris? And I schal wepe vpon slawyn sonys of my peple." þe pridde tymes for distruccióne and offensióne of 190 Holy Chircheoure modir, of þe which Iohel þe prophete seyþ, Inter vestibulum et altare plorabunt sacerdotes, dicentes, Parce, Domine, parce populo tuo, etc., þat is, "Betwene þe vesterie and þe auter weptyn prestis, seying, 'Spare, Lord, spare to þi peple, and yeue pou not þyn eritage into 195 velany or perdícion." þe fourþe is for þenkynges and longe abydyng of þe heuenly cuntre, wherof Goddis lawe spekþ, Defecerunt præ lacrimis oculi mei; turbata sunt viscera mea.
"Myne eyen feyledyn for teres; myne entrayles been sturbelyd."

And be Sawter sayth, *Posuiisti lacrimas meas in conspectu tuo.*

"By hast put myn terys yn by syrth." And ofte he sayth,

"Vpon be flodys of Babilone þer we seten and wepedyn, the
whyle we schulde þynke on Syon," þat is, on heuene blysse.

The thirde is seyd of mercy and pety, whereof þe
apostyl spekyth, *Qui parce seminat, parce et metat.*

"þat sc[ars]ely sowyth, sc[ars]ely schal he repe reward." He sowyth not
litil þat of þe lytyl  
  hath þouyn a lityl, ffor bys wylle
ys good - 3yf he had more, [m]ore he woulde þeue.  
  þerfor
þeue we of þat we haue with a good wylle to þe nedy men, and God
wylle þeue vs largely an .C.fold rewardes yn þe blysse of heuene, 210
þat euuer schal lastyn withowtyn ende. To þat blysse
bryng he vs. Amen.
And be Sauter seip, Posuisti lacrimas meas in conspectu tuo,

pat is, "You hast put my teris in bi siȝte." And eft he seip,

"Vpon be flodis of Babyloyne bere we setyn and weptyn, be
while we schulde þenke on Syon," þat [is], of heuen blis.

Ye pridde [seed] is seid of mercy and of pites, wherof þe
apostyl spekyþ, Qui parce seminat, parce et metet, þat is, "He
þat scarcely sowyþ, scarcely schal repe." He sowyþ not a
lytyl þat of þat litil þat he hæþ ȝeyþ a lytyl, for his wil
is good - ȝif he more hadde, more he wolde þeue. And þerfore
ȝeue we of þat we han wip good wil to þe nedi men, and God
wil þeue vs largely an hundridfold reward in þe blis of heuene, 210
þat euer schal laste. To þat blis
he vs brynge, Deus Cristus. Amen.
Crist tellib in þe gospel of þis dai a parable and seip þus,
"þe kyngdam of heuene is lijk to a good housbondman þat wente firste
erly to here werkmen into his vynȝerd, and her comenaunt was maad 5
for a peny on þe day. And he sente hem into hys vynȝerd, and aboute
þe þridde our þis housbondeman wente ouste and fonde oper stondynge
idel in þe chepyng, and vnto hem he seide, 'And þe goþ into my
vynȝerd, and I schal þeue you þat is riȝt.' And þei forsoþe
þedyn, and eft forsoþe he þede out aboute þe sixte oure, and aboute 10
þe oure of noone, and he dide on þe same maner. And aboute þe
elleuenyþe oure he þede forþ and fonde oper stondynge [idel], and
seyþ to hem, 'What stonde þe her þe al dai idel?' And þei seidyn
to hym, 'For no man hap hired vs.' He seiyþ to hem, 'And wende
þe into my vynȝerd.' And whan it was maad latt, þe lord of þe 15
vynȝerd seide to his proctour, 'Clepe þe þe werkmen and þelde
to hem her hire, bigynnynge fro þe laste vnto þe firste.' Forsoþe,
whan þei comyn þat comyn aboute þe elleuennyþe oure, þei tokyn
sengle penyes; and forsoþe, þe firste comynge wendyn þat þei
schuldyn han takyn more, and forsoþe þei tokyn syngle pens, and 20
takynge þei grucchidyn aȝens þe good man of þe hous, and seide,
'Þes laste diden or wrouȝtyn oon oure and þou hast maad hem euyn
to vs þat han born þe charge and þe heete of þe day.' And he
answerynynge to oon of hem seid, 'Frend, I do to þe no wrong; ne
acordyste þou not wiþ me for a peny? Tak þat þin is and goo, and 25
forsoþ I wol þeue to þis laste as to þe. Or it is not to me to do
þæt I wil? Or þin ȝeþe, þat is, þin entent, is wickyd for I am
good?' So schul þe laste be þe firste, and þe firste þe laste.
Forsôþe, many ben clepyd, fewe forsoþe þen chosyn."

Simile est regnum celorum, etc. De þingys mai ben / schewyd
at his tyme of his gospel. De firste is, ho is þis good man þat
wendyþ forþ, ledyþ or hireþ werkmen into his vyneþerd, and what
is his goynge forþ. De secunde þing is, what is bitokenyd bi
þis vyneþerd, and who ben þis werkmen, and what bitokenyn þes
ours þat þei weryn hirid in. De þridde þing is, what is þat
peny on þe day þat eche of hem is þouyn. Dis good housebondeman
is God þe fadir of heuene, þat wendyþ forþ bi holy inspiracioþ
to þe telli[ng] of hys vyneþerd; and þan he wendyþ forþ to vs whan
he shewþþ to vs his wil, for his wendynge forþ is his schewynge
to vs his wil by enspyrynge of his soule, but he wendiþ not forþ
to hem to whom he shewþþ not his wil. Wherfore þe prophete
seþþ in þe Sauter, Nonne tu Deus repulisti nos, et non egredieris
in virtutibus nostris?, þat is, "þou God, ne hast not put vs awai,
and xalt þou not wende forþ in oure vertuys?" And eft he seþþ,
Viderunt ingressus tuos Deus, etc., þat is, "God, þei sawyn [þi
wen]þyngys in". But oftyn God wendiþ forþ to þe' gode whan he
schewþþ oftyn to hem his wil, as Ecclesiasticus seþþ, Factus

Lb

30 þre þingys] with Moraliter in margin. 38 telling] and tellþþ.
47 as Ecclesiasticus] with Ecclesiastici primo in margin.
sapientie verbum Dei in excelsis et ingressus illius mandata
_ eterna_, pat is, "pe deede of wisdam be word of God in hi3e pingis,
[and] be [ing]oynge[s] of hym euerlastynge maundement[s]." And
after he seip, "and be multipliyng of be ingoynge of hym, who
haþ vndirstondyng?" Also Salamon seip, Ipse est sol in aspectu,
anuncians in exitu, pat is, "He is be sunne in beholdynge," pat
is to seie, 'pe wil of God'. And so pis good housbondeman is
God be Fadyr pat erly wendyp forþ to hire werkmen into his
vyne3erd.
De secunde ping is to wite what betoknyþ his vyne3erd, and
bi þat pat he seip he schewyþ pat per is an ober
vyne3erd þat is not his, and þerfore þe schul wel wite þat per
is many maner of vyne3erd. For þe chirche of / wickid men is
clepid a vyne3erd, and þe fi3tynge chirche, and every feiþful
soule, and þe glorious maidyn Marie, and Crist hymself þat is
euerlastynge ioie. Þe firste chirche is of euyl men, and þis
is not of God þe Fadyr but ræker of þe deuyl. For to make and
to tile þis vyne3erd þe deuyl wendip forþ to lede hys werkmen into
it, and of þis vyne3erd spekþ Godis lawe, Vinea Sodomorum vinea
eorum, et vua eorum vua fellis et botri amarissimi, "þe vyne3erd
of Sodom, þe vyne3erd of hem and þe grapis of hem grapis of galle
and alderbittereste clustris." Þis vyne3erd of wickyd men is þe
synagoge of Sathanas and þis is clepid nowondaijs here Holy Chirche,
and þat is þe tauerne, whan men wipdrawyn hem from her parisch
chirse and gon to be ale in tyme hat he schulde here Goddis seruise, and sittyn her vnto he tyme hat he ben dronkyne; and hean he ben gilty in alle he seuene dedly synnys, hat is to seie, in pride, enuye, wrathe, coueitese, sloupe, glottenye and lecherie. And bes ben bitter clustris of grapsys hat his vyne3erd beryp, of he whiche grapis wyn of dedly synne comyp forþ; and berfor seyþ he apostil Ad Ephe [mos] vO., Nolite inebriari vino in quo est luxuria, hat is, "Wol þe not dynke wyn in þe which is legerie."

And also coueitouþ men and auerouse þat delityn hem in þe hauynge of money and richesse is oon of þes vyne3erðys; and in his vyne is wyn of wickidnesse, of þe whiche spekip Salamon, Comederunt panem iniquitatis et bibunt vinum impietatis, þat is, "Þei han etyn breed of wickidnes and drunkyn wyn of vnpiitousnes."

And also þe deliȝt þat glotouns han in drinkynge is wyn þat þis vyne3erd beryþ; and of þis vyne3erd spekip Salamon, Ecclesiastici .31O., Vinum arquet corda superborum in ebrietate potatum, þat is, "Wyn schal repreue þe hertis of proude men dronkyne in dronknesse." / f. 182v. Riȝt so þe delitis þat proude men haue in vsynge her pride, and oþer synners in doynge her synnys, alle ben wynys þat þis cursid vyne3erd beryþ. And þis wyn of þis vyne3erd is clepid þe vyne3erd of Sodom and Gomor, of þe which spekip þe prophete, E3e [chielis] .xv3O., Rec fuit iniquitas Sodome; superbia, saturitis panis et ociu[m], þat is, "þis was þe wickidnes of Sodom; pride, plente of mete and idilnesse." And for þe cursid synners of Sodom and
Gomor wern dronkyn of þe wyn of þis vynnerd, þerfore God brende þe cite wip fire of brenston and so þei wern distroid and sonkyn don into helle, and God distroide þe citees and alle þe contre aboute and alle þe men and wymen þat wern left in hem. And so schal God do to alle hem þat folwyn þe werkys and þe dedis of hem but 3if þei amende hem here betymys in þis liþ wip gret sorwe in hertys and scrifte of moup and pennaunce-doynge.

And certis þe tiliers of þis vynnerd whan þei han dronkyn al þe clere dryng þat is in þe vessel, þan þe tauernor or tapster biddyn hem gon hom and seien þer is no more in þe vessel, and þit þe tiliers þat ben þes dryinkeris wol not go hom vnto þe tyme þat þei bryngyn forþ þe drastis þat leuyn in þe vessel. And so þei drynkyn bope þe clere and picke, as glotouns þat neuer more ben fillyd; and alle suche tiliers in þis vynnerd þat ben dryinkeris, but þei amende hem here betyme, þei schul drynke drastis in helle, as it is seid in þe Sauter, Fex eius non est exinanita; bibent ex eo omnes peccatores terre, þat is, "þe drastis of it is not anentischid; of it schal drynke alle synners of erþe." Allas, hou bittyr schal be þis drynke to þes tiliers of þe vynnerdis þat þus evermore lyuyn in þe delite and in synne, and drynkyn þe lustys of þis word! Þerfore seip Ysaie .xxiiij0., Ideoque insanient cultores eius, / þat is, "þe tiliers of þis vynnerd schul wexe f. 183 wode, þe vendage of it sorowede, þe wyn is enfeblid, alle þei schul size ful sore þat gladede hem in herte. þe ioie of mensralcie is cesid, þe so[u]ne of hem þat ioiede stillide, þe swetnes of hir harpe [is cesid]; wip þer ioie þei schul not drynke wyn. Bitter

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Lb 103 tapster] tapter with s added later by scribe.
120 soune] sunne
schal be þe drynke to þe drynkeris." For sikirleche it schal be bitter when a man is deed for þe conscience bityng hym ful sore, and bitter[er] it schal be in þe doom when he schal see ažens hym his maker wrappid, but alþer bittereþe schal be aftyr þe doom when þei schul be prown boþe body and soule into helle, þat is, endeles dampanacioun. And þis vyneþerd vyâlip not bu[t] to be kut down and aftyr þat to be cast into fiȝr of helle, as Crist seip in þe gospel, Omnis arbor que non facit fructum bonum excidetur et in ignem mittetur, þat is, "Ewyry tree þat bryngþþ noot forþ good frut be it kut down and caste into þe fire." And þerfore I rede and conseile þat we be not werkmen neþer tilieris of þis cursid vynþerd.

Also þer is another vynþerd, of oure [Lord] Iesu Crist, þat is, þe fiȝtvynge chirche, þat alwai fiȝtvyn þaʒens þe deuyl, oure fleisch, and þe wold, and aʒens false lyueris þat dispise God. And of þis vyneþerd spekyþ þe Sauter, Vineam de Egypto transtulisti, þat is, "Dow ouerbare þe vyneþerþd of Egypt." And also Isaie .v0., Vinea enim Domini exercituum domus Israel est, þat is, "Þe hous of Israel is þe vyneþerd of þe Lord of ostis." And þis vyneþerd is oure modir Holy Chirche þat is þe congregacioun of trewe cristen men, be þei lernyd or lewyd; and for þre þingis it is clepid a vyneþerd. þe firste is þat a vyne takip rote, for as a go[old] vyne is rotid in a ston [and vpon a ston, so is Holy Chirche rotid in Crist þe ston] and foundid vpon Crist þe ston. 145
Flauerunt venti, irruerunt in domum illam, pat is, "De wyndys flewyn and he floodys hurtilde to pat hous", pat is, into Holy Chirche, "and hit it feld not doun." And whi? Quia fundata erat supra firmam petram, pat is, "For pat it was foundid upon be stabi[l] stoon". And Crist seide to Petir, "Dou art Petyr, and vpon his stoon I schal make my chirche," Tu es Petrus, etc. / For pe secunde bing Holy Chirche is clepid a vyne3erd, and pat is for pe kittynge awai of pe vnprofitable branchis from pe vyne. Rijt so who pat is departid from pe chirche in gostli biggynge is not worp but endlesly to brenne. Wherof oure Lord spekyb be Ezechiel be prophete, Quomodo lignum vitis inter ligna siluarum quod dedi igni ad deuorandum, sic tradam habitatores Ierusalem et ignis consumet eos, pat is, "As pe vyne tree amongis pe trees of pe wodys, pe whiche I 3af to pe fir to deuoure, so schal I take pe dwelleris of Ierusalem and fir schal waste hem."

De bridde skileis whi Boli Chirche is clepid a vyne3erd, and pat is for swetnes of pe wyn, for as pe wyne3erd 3euyb his wyn [so pe chirche 3euyb wyn] of helful lore and techynge, for it 3euyb wyn pat bu[r]geneb virgynes, pat betokenyb chastite and goode affecciouns as Zacharie seip, .x. Ipse portat vinum quod letificat cor hominis, "Sche beryb pe wyn of chastite pat confortyb mannys herte", as pe psalm seip. De werkmen and pe tilieris of his vyne3erd ben pe house-mene of Israel pat ben trewe feipful men pat seen God in beleue and be verri contemplacioun; and also men of Iuda, pat is, actif men - seculers pat knowyn God and
glorifiem hym. Dis vyne3erd plantyþ Jesus Crist hymself wip þe 175
word of prechynge and watiriþ it with þe blood of his passion,
and heggip it aboute with kepynge of his holi aunglis, and he
parip it clene wip comfort of heuenly desyris, with holy ensaumplis
of seintis, and dongip it ful besily wip plente of beneficis and
goode dedis, and deluyp aboute þe rotis wip swete suffrynge of
penaunce.

To bis vyne3erd it was þat þe good man of þe hous þede out
first erly to hyren werkmen into his vyne3erd. Be þis 'erli' is
vndirstondyn childgod, in þe which a man owyp to gouerne hymself
and serue his God. And so seip Salomon, Mane semina semen tum,
/ þat is, "Erly sowe þou þi seed". And Crist seip in þe gospel, f. 184
Sinite paruulos venire ad me, "Suffre þe smale childryn for to
come to me". And be þe pridde oure is vndirstonde þe age of a
jong man, in which age he owyp to serue God, and perfore it is
wrytn, Trenorum .iiij0., Bonum est viro cum portauerit iuatum
Domini ab adolescencia sua, þat is, "Good it is to a man whan he
hap born þe 3ok of oure Lord from hys 3ouþe". And Crist seip in
þe gospel, Adolescens tibi dico, Surge, þat is, "þou jonge man Y
seie to þee, 'Arise from synne'". Bi þe sexte oure is vndirstonde
þe age of man þat is in his strengeþe, and in þat age a man owyp
to serue God, of whom spekyþ Salomon, Ecclesiæs .120., Memento
creatoris tui in diebus iuentutis tue, þat is, "Haue þou mende of
þi makere in þe daijs of þe 3ouþe". And be þe oure of none is
vndirstonde þe age of elde, whan þe sunne is downward and þe hete

Lb
181 Mane] with Ecclesiastic .ix. in margin.
189 Adolescens] with Luce .viij0. in margin. 190 seie to] seie to seie to.
191 before age] man canc. 194 after none] and be þe oure of none canc.
is passid, of whom be wise man spekyb, Proverbiorum.16., Corona
dignitatis senectus que in via iusticie reperti sunt, bat is, "be
corone of dignite is elde bat is foundyn in be weie of ri3twisnes".
Also be he. xj. our is undirstonde he age of olde men, in whiche
ourse a man owiop to serue God aftyr he sentence of he psalm David
bat seip, Vseque in senectam et senium Deus ne dereliquas me, bat
is, "Vnto he age of eldmen, God forsake you not me". And he wijs
man seip, In vespere non cesset manus tua, bat is, "In he ny3t
cese not pin hond", bat is, not in pin old age cese you not to do
goode werkys.

In eche of pes ouris it is to serue God, and who bat begynneb
betyme and holdy op wel on, he offryb to God pe flour of his youpheide.
And so in every age bat man wol come to God, kepe he hym out of
synne, bat is deuylis seruyse, and God wol take hym into his
vyne3erd and jif he trauaile wel into he ny3t, bat is, into he
tyme bat he die, he schal for his trauaile be peny on be day, bat
is everlastynge ioie and blis / for his schorte tyme of labour
here. He vs graunte grace to be chosyn into hys vyne3erd and to
worche trewly bat he hap bodyn vs do bat we be hys trewe seruantys
here, bat we mai cum to endles blis. Amen.
Dominica in Sexagesima

Exijt qui seminat seminare semen suum. Luce viij°.

Dis gospel tellip hou pat Iesus spak hes pingis to he peple in parablis, seiynge, "He gob forp pat sowip to sowe his seed. And he while he sowyp sum of hys seed fel besidis he weie, and it is defouild, and foulis of heuene etyn it; an sum fil vpon a ston, and when it was sprongyn it driede vp for it hadde no moisture; [and oper fel among pornys, and he pornys sprongyn vp togidir and strangliden it]; and summe fel into good erpe, and he spongyn vp made an hundridfold fruit." And Crist, seiynge hes wordis, criede and seide to he peple, "He pat hap eris to here, here he." And his disciplis askide hym what his parable mente. And Crist seide to hem pat to hem was grauntyd to knowe he priuyte of he rewme of God, and to oper men in parablis, pat hei seyinge wiboute forp see not wypinne in her soule, and hei, herynge he wordys of his parable, vndirstonde not he wit of hem. Crist seide pat his is he vndyrstondynge of his parable: he seed is Goddis word. Pat pat fel besidis he weie ben poo pat heryn Goddis word, and han comyp he dewyl and takyp he word out of he hertis of hem, pat hei beleuynge ben not saaf. Forwhi he seedys pat fel vpon he ston ben hei pat wip ioie heryn Goddis word and takyn it; and hes seedys han no rotys, for hei beleue for a tyme and in tyme of temptacioun hei wendyn awai. De bridde seed pat fel among pornys ben hei pat han herd he word of God, and of wordly besynes and lustis and riches of his lijf wendynge awei, and

Lb 7-8 and oper ... strangliden it] om.; corr. by ref. to WB.
ben stranglid and beryn no fruit. Forsope pe seed pat fel into
good lond ben pei pat wyp good herte and alderbest, herynge Goddis
word holdyn it and beryn / fruit in pacynce.

Exiit qui seminat se[m]i[n]are semen suum. Dis gospel is
expownyd of Crist hymself, and berfore it nedip not oure exposicioun.
Napeles for oure enformynge in pes wordis we mai see .iij. pingis.
pe firste is who is bis sower and fro whennes he sowyp. pe secande
is what is pe seed pat owyp to be sowyn. pe bridde is which is pe
fruit pat men sowyn of his seed. And pe schul vndirstonde pat ber
ben .vij. pingis to take hede to in bis seed. pe firste is pat pe
seede owip to be clene, pat is to seie, pat almesdede owip to be
ritis[l]ly getyn; and also it 'owip' to be chosyn, so pat first.
almes owyp to be zouyn to pe ri3twijs rather ban to pe vnri3twise,
and raper to pe seke body ban to pe hol, and raper to pe olde body
ban to pe yonge. Also it owip to be manyfold, for ber ben dyuerse
kyndis.[...] and almes is of pe herte, and pat is forgefn[s] of wrongis
don vnto man. pe bridde is of mou[p, and pat is techynge of goode
men. Also it schulde be sowyn wip ful hand, pat is, wip largenes,
aftyr a mannys power. And also it schulde be sowyn befor a man
and not byhynde hym, for almes schulde be zouyn before a mannys
dep raper ban aftyr. And also pe seed owip to be hed vndyr pe
erpe, pat it be not born awai wip foulis, pat is to seie, bis almes
schulde not be don for boost nei[p for wordly preeysynge; wherfor
God biddip in his gospel and seip, Nesciat sinistra tua quid faciat
dextera tua, pat is, "Wite not pe left hond what pi ri3t hond dop."

Lb 27 bis gospel, etc.] with Moraliter in margin.
37 hol] holy. 47 Nesciat, etc.] with nota in right margin.
But now it is to wite whi pis seed is clepid Goddis word, and
hat is for his skile. For riȝt as þe corn when it is cast into erþe
and is helid wiþ þe erþe is not wist where it lijth into þe tyme
hat it comþ forþ into þe herbe, so it is not wist or knowe into
whoþ herte þe word of God hap fallyn before þat þe werk folþþp.
Wherþof seþ Iamis, Fides sine operibus mortua est, þat is, "Feþ
wiþoutyn werkys is deed." Anþer skile or reson is / whi þat
seed is clepid Goddis word, for as þe seed is couerid and hilid
wyþ erþe, so þe worde of God is couerid and helyd vndir þe lettir
and þe wit of Holy Writ. And also as a kernel of a note is hid in
þe noteschelle, so þe gostli wit and þe vndirstondynge of Goddis
word is closid or hid vndir þe lettir.

In anþer place seed is clepid 'worchyng', and for þis skile.
For riȝt as of þe seed comþ manyfoold fruit, so of good werk comþ
or folþþp moche mede as þe gospel berþp witnesse and seþþp, Centuplum
accipiet. And soþ it is þat any good þat man hap, God sowþþp
þat good in hym. Wherþore [Paul] seþþp in his pistil, Vnicuique
nostrum data est gratia secundum mensuram donacionis Cristi, þat is,
"To ich of vs alle is ȝouyn grace aftyr þe mesure of þe ȝeuynge of
God", as in a riche man he sowþþp riches, and strengþþe in a stronge
man[n], wit in a wise man, fairnes in a fair man, goodnes into an
holy man, meknes into a mek man, and so forþ of alle opere goode
vertuys. And of ich seedis aftyr þe plente þat is sowyn in man of
God, he schal ȝeue answere to God of þe fruit þat comþþþ berþþp in þe

53 whos] h canc. whos.  56 clepid] clepid to.
63 mede] with nota in left margin.  65 Paul] Ion
67 ieh] Iesus ich; Iesus canc.; nota in left margin.
tyme of repynge, and bat is in be dai of dom. But alas, many
wrecchis nowondais mysysyn bes 3iftis and wastyn bes gracious
seedis or 3iftys to be dispist of God, as my3ti men wip her grete
power ouerledyn her neigebours a3en be lawe of charite, and large
men of conscience. For many wip her grete wit fauerne and maynten
false causis, and so bei deluyn in erpe be besaunt pat God hap
takyn hem to kepe, bat is, in erpelwi and besynes for worldly
goodis.

And perfore it is to wite first who is his sower and from whens
he owyp to wende forp. A sower mai be clepid iche prechour or ich
trew man pat owyp to wende forp in bodi porou3 ful herte and wil
out of pe kyngdam of iche / synne, as pe aungelis seiden to Loth, f. 186
pat he schulde wende out of Sodom and pat he schulde not stonde in
iche place about pe regioun. And as God seide to Abraham, Egredere
de terra tua et de cognaci[t]ua et de domo patris tui et veni in
terram quam monstrauero tibi, pat is, "Wende out of pi fadir hous
and cum into pe lond pat I schal schewe vnto pe." Abraham is as moche
to seie as 'fadir of moche folk', and pat is to vndirstonde pat iche 90
ri3twis man owip to be a fadir and a sower of goode werkis; but hym
behouyp to wende out of his lond, pat is, from al erpeli loue, not
settynge his herte on passyng pe3ingis of his word, as coueitous and
auerous men don. And perfore to hem pat han sett so gretly her
bou3tis on wordly goodis seip be prophete in be Sauter, Diuicie si
affluant, nolite cor apponere, pat is, "Riches 3if bei folwyn to you,

Lb

75 my3ti men, etc.] with paragraph mark in left margin.
82 A sower, etc.] with .j8. distincio in left margin.
84 Loth, etc.] with nota in right margin.
86 Egredere, etc.] with Genesis .xij. in right margin.
95 wordly]  g wordly;  g canc.
wil ye not putte your herte on hem but only on hym pat sendip hem
to 3ow." And also he seip, Vsquequo diligitis vanitate et queritis
mendacium, pat is, "Wharto or how longe loue ye vanite?", and alle
yees wordly goodis he clepid but vanyte. Wherfore Iob seip, Diues

cum dormierit nichil secum affert; aperiet oculos et nichil inuenit,
pat is, "De riche man whan he hab slep he berip nothing wip hym",
pat is whan he diep; "He schal opene his 13en and no3t schal he
fynde." And pat schal be whanne ye aungil blowe his trumpe and
awake ye dede men. And ye prophete seip in ye Sautyr, Dormierunt

somnun suum et nichil inuenerunt omnes viri diuiciarum in manibus
suis, pat is, "Dei sleptyn her slep and alle men founde nou3t of
riches in her handis." And perfore out of his erpe or out of his
lond owip a wijs man first to wende out, and bis / lond, pat is
erely loue and he coueitise of hem, schulde ich wijs man fle, for
Jeremie primo seip, Hec est terra aquilonis, et ab aquilone pandetur
omne malum. And bis is ye west out of ye whiche al euyl schal be
openyd or schewyd, and perfore seip God be 3acarie .ij0., O, o, fugite
de terra aquilonis quia in quatuor ventis celi dispersi vos,
pat is, "A, a, fle ye ou3t of ye west lond, for in foure wyndis of
heuene I dispersblid 3ow," seip our Lord. Des foure wyndys mai wel
be seid 'auarise', 'coueityse', 'raueyne' and 'symonye', in ye
whiche al bis world is al toblowyn and spred abrood; and out of his
cursid lond first it is to wende out wip herte, wil, word and dede.

Ye secunde tyme a man owip to wende out of his knowleche,
and pat is out of ye vicis of ye fleisch, pat ben goltenye,
lecherie and slou3pe for yees ben clepi3d vices of oure knowleche,
for of oure flesch þei wendyn out. And þerfore oure Lord God
biddib bi Isaie to wende out and turne awai, seynge þus, Recedite,
recedite, exite inde, polutum nolite tangere, þat is, "Wendib awai, 125
wendiþ a wai, gop from þenns, wille þe not touche polute þing." For
aboue alle synnys, synnys of þe fleisch ben most vncline and pollutid,
and nameli þe synne of lecherie, for it is so vncline þat it defoulip
togidere bodi and soule. And þerfore seip þe postil þus, Omne
peccatum quodcumque fecerit homo extra corpus est; sed qui fornicatur 130
in corpus suum peccat, þat is, "Iche synne, whateuer it be, þat man
dop, wiþoutyn þe body it is; but he þat dop lecherie, he synnyþ into
his bodi." And vpon þis text þe glose seip, "Obere synnys al only
diffoulip þe soule; forsoþe fornicacioun as wel diffoulip þe body
as þe soule." Out of þis clei of lecherie owþ a man to wende þat 135
wol sowyn goode seed, for / he þat sowip in clei, þere he lesip al. f. 187
Riþt so alle þe goode werkys þat a man sowip þe while he is in þe
clei of lecherie, he lesip hem, for no þing þei schul auailæ to him
as to þe everlastynge lijf. But goode Iesu, Y meruayle moche þat
wrecchid men and wymmen þat dwellyn longe in þis clei of lecherie 140
wolyn not arise out þerof; for þer is no man ne womman þat if he fel
in þe erþely cley he wolde fayn rise and wende out þerof, wolde not
abide þerinne gladly þe space of an oure. But certis in þe clei of
lecherie, when a man or a womman is fallyn into þat luste, he dare
boldeliche abide þerinne two þeer or þree, or ells perauenture þe 145
terne of hijs lijf, and neuer wol he wende out þerof for loue ne
for drede of God. Of þis clai, þat is þe deuelis gonge-pitte, seip

129 Omne etc.] with nota in margin.
be apostile bus, Eripe me de luto vt non infigar, bat is, "Lord
delyuere me out of clay bat I stike not berinne." And out of his
clai owip iche ri3twijs man first to wende out, bat wole sowe goode
werkis, and bat it is bat he seip, "Wendip out of bi knowleche."
De bridde is, hym behowytp to wende out of his faderis hous,
batis to seie, proude men and enuyous dwellyn wip pe deuyl in
his hous and he dwellip in pe hertis of hem. For pe fend is fadir
of proude men and enuyous, to whom it mai be seid bat Crist seip in
pe gospel, Vos ex patre diabolo estis et ideo opera patris vestri
vultis facere, bat is, "3e ben of pe fadir pe deuyl, and perfore
pe werkis of youre fadir je wol don." And Iob seip, Ipse est rex
super omnes filios superbie, bat is, "He is kyng ouer alle pe sonys
of pride." And pe prophete seip bus in pe Sauter, Audi filia et vide
et inclina aurem tuam et obliiscere [populum tuum et] domum patris
tui, bat is, "Dou3t, here you and see and bowe you pin ere, and
forgete you bi puple and pe hous of bi fadir," bat is, pe cumanye
of pe deuyl, as pe glose seip. Of pes brea man schulde wende / out f. 187v.
first, and banne wende out aftyr bat to sowe goode seedis. 165

And 3e schul vndirstonde bat ber ben bre maner of goode sedis,
and [pe] 'firste seed is' Goddis word, as Crist hymself seip,
Mathei xiiij., Semen est verbum Dei, pe wich seed ich prechour
schulde sowe into good lond, bat is, into pe hertys of ich ri3twijs
man, not to glose pe peple and conforte hem more into euyl leuynge
of synne, but to telle hem pe perelys and pe venianse bat God
punyschyþ vs al day for oure synnys, and bat we sowe no sedis
of wikkyd wedis amonge pe seed of whete, pat is vndistonde, 'Goddis wherporouʒ sure whete pat is Goddis word mai pe souner be distroid wip cursid wedis. For as corn when it growith is mengyd wip wedis, riʒt so pis wrecchid world is mellid wip synne. And bi pis whete is vndistonde holynes and chastite, as pe prophete seip, 3acharie .ix., Quid est bonum eius et quid pulcrum eius nisi frumentum elettorum et vinum geminans virgines?, pat is, "What is pe good of hym but pe whete of pe chosyn, porouʒ be whiche pe chosyn ben fedde to pe word of God", pat is, to pe kyngdam of heuene, "and wyn burgenynge maidenys?" Dis whete is clepid Goddis word, wip pe which word maidenys ben chosyn of God to ben feed in pe kyngdam of heuene wipoutyn ende. And pe wyn burgenynge maidenys is also pe word of God, for it engendr1p chastite and affeciouns ofte in a mannys herte. And of pis whete spekyb Salamon, Proverbiorum .xj., Qui abscondit frumentum maledicetur in populis; benediccio super caput vendentium, pat is, "Cursid be he pat hidip whete in pe peplis; blessynge be vpon pe heed of hem pat sellyn." De secunde seed is seed of pees of a verrey herte, and of his seed seip Crist bi 3acharie pe prophete, .vijº. 3. Semen pacis erit; vinea dabit fructum suum et celi dabunt rorem suum, pat is, "It schal be seed of pees; pe vyneyerd schal þeue / his fruit, and f. 188 heuenes schul þeueyn her dew." And þat seed schal make riʒtwijs lyuers, for [of] riʒtwisnes it spryngyp; and herof spekiþ Iamys þe apostyl, 3. .iijº., Fructus iusticie in pace seminatur, pat is, "De fruit of riʒtwisnes is sowe in pees." And pis seed owip iche
ri3twis man to sowe, and alle bei ben blessid pat sowyn pis seed of pees, and alle suche God louyþ and he hatyþ alle hem pat sowyn discord and strijf among her neiebours, as Salamon seip.

De þridde seed is þe seed of goode werkys, as of fastynge, of praiers, of knelynge and of haire-werynge, of scourgynge, of hard liggynge, and of almesdede-doynge. And þes ben þe seedis þat ri3twis men schuldyn sowyn from joughe as þe wis man seiþ, Mane semina semen tuum et vespere non cesset manus tua, Þat is, "Erli sow 205 þi seed and at euyn cese not þin hond", and þan schalt þou gadere fruit in euerlastynge blis. Men my3tyn speke more of þis lond and hou it schulde be tilyd, and which is þe fruit þat schulde come of þis seed, for it is birtifold, sixtifold, and an hundridfold, þat is wijnþod, widewhod and maydynhod. And þes þre wel kep in her degre 210 wolyn brynge moche mede to mannys soule, 3if þat þei ben wel rewlyd aftyr Cristis techyne. He þeue vs grace þis rewle to holde and heuene to oure mede. Amen.

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Lb 201 De þridde, etc.] with .iiij. distincio in margin.
f. 188  Dominica in quinquagesima

Cecus sedebat secur viam mendicans, etc. Dis gospel telli̇p
hou Iesus took his twelue disciplis and seide þus to hem, "Loo!
we stien to Ierusalem, and alle þingys þat ben writyn be prophetis
of mannys sone schul ben endid." Forsoþe he schal be takyn to
heþen men to be scornyd, and he schal be scourgid and spit vpon,
and after þat þei han scourgid hym þei schal ðlee hym; and þe
þridde dæi he schal rise ægen. And þei vndirstØnde noon of þoo
þingis, and þis word was hid from hym and þei vndirstØdun not
whiche þingis wern seid to hem. But it fel whan Crist come ny3
Ierico, a / blynd man sat be þe weie beggynge, and whan he herde
a company of peple passynq wip Crist in þe weie, he axide what
it was. And þei seidyn ægen to hym þat Iesu of Na3areþ schulde
passe þerbi. And he criede on him and seide, "Iesu, þat art
Dauid sone, haue mercy on me!" And men þat wentyn before Crist
blamyd þe blynde man, and badyn hym holde his pes. But he criede
moche þe more and seide, "Dauid sone, haue merci on me!" And
Iesu stondynge comaundede hym to be brout to hym. And whan he
com ny3, Crist axide him what he wolde þat he dide to hym. And
he seide, "Lord, þat I mai see!" And Iesu seide to hym, "Loke
þou, þi beleue haþ mad [þe] saaf." And he saw anoon and suede
Crist, magnyf[ly]inge God. And alle þe peple, whan þei haddyn seyn
þis, þaf preisynge to God.
Cecus sedebat secus viam, etc. In 

man ben [ij] tokenys to loke to. Be firste is, what his blynd man betokenyf, pat wip an hi3 vois criede aftyr Crist, seiynge, "Haue merci on me, Dauyd sone!" Be secunde is, what is pe weie biseide pe which pe begger sat, and what betoknymp [pat] beggyngpe man sat biseide pe weie. First we schul see what his blynd man betoknymp. Bi his blynd man is vndirstonde eche man lyuynge in dedly synne, for ecch man hap two i3en in his hed and two i3en in his herte, pe ri3t i3e and pe left i3e. Wip pe ri3th i3e him behouyp to beholde pe ioijs of paradise, pat he mai in his lijf purchase hem and haue hem. And wip pe left i3e he owyp to beholde pe wrecchidnes of his present lijf, pat he do penaunce wip fre wil. For meritorie penaunce mai no man do aftyr be time pat he be ded. Also he owyp wip his i3e to beholde pe peynys of helle, pat he mai kn'o'we hem and fle hem, and 3if pou wolt haue stedefast knowynge of hem, asay first pe peynys of his word, and so in party pou schalt mow knowe pe peynys of pe tober word; and 3if pou maist not suffre here, alas, hou schalt pou suffre pe grete peynys here.

And ri3t as a crowe pat wol cacche an hare or a schep in be feld wol first pike ou3t bope i3en, pat he see not to wende awai, so dop pe deuyl whan he wole deceyue a synful man bi any dedli synne; first he puttymp out bope his i3en, pe ri3t i3e and pe left, so pat whanne he dop synne he wol never beholde pe ioijs

25 In [e myracle, etc.] with Moraliter in margin. 40 peynys of] peynys of [pat oper wold; pat oper wold canc.
of paradise, she which eyes wore synne he hab lost, ne he peynys of helle [...]

inwardly he schulde never do synne, and therefore he deuyl first blyndyf a synner. And his is wel figurid of Sampson, bi whom I vndyrstonde ich ritwis man; whan he Philistynys haddyn takyn him, bat is to seie, he deuulis, anoon [he] puttidyn out his 3yen. Also as he book of Kyngys tellyf, .iii. Regum .xxvO. c, bat Nabugodonosor he kyng of Babiloyne, bat is to seie, he deuyl, bat ouer sittyf in angwisch and bat is kyng of euerylastynge confusion, whan he slow Sedeches sone bifore hym and put out his 3yen, he bond hym and lade hym into Babiloyne. Sedech is to seie 'iustifiynge', and bitokenf ich ritwis man. First he deuyl puttif out bofe his 3yen of his herte, bat he see not to defende hem from hym and bat he mai drawe hym into sum synne and bynde hym berinne, and as a blynd mannys servaunt drawif hym and ledif hym whifor bat he wole. And so his blynd man bitokenf eche synful man, he which he deuyl hab so blyndid bat he see: not he de: bifore hym ne upward he iois of heuene, ne downward he peynys of helle.

But first it is to vndirstonde bat ber ben .viij. pingis bat blyndyn a mannys [3yen of his] body, he which blyndyn a mannys 3yen of his herte gostli. De firste is gret elde, of he which spekyf bus in Genesis x[x]vijO. c, / Senuit Isaac et caligauerunt 70 f. 189v. oculi eius et videre non poterat, bat is, "Isaac wexit old and his 3jen wexin dym and my3t not see." Be his grete elde bat Ysaac was
blyndid wyp mai weI be vndirstonde longe dwellyng in dedli synne, for many wickyd men ben blyndyd perinne, so pat bei mai not know not where pat bei falle. Wherof spekiþ Salamon in his Proverbis c° .iiij°., Via impiorum tenebrosa; nesciunt vbi corruunt, þat is, "De wei of wickyd men is derk; þei know not where þei fallyn."

And Crist seip in þe gospel, Io[hannis] .xij., Qui ambulat in tenebris, nescit quo vadit, þat is, "He þat goþ in derkenesses he wot not whiper he go."

De secunde is ful gret liȝt, and þat is schewyd in þe Actys of þe Apostlis of Poul, whan he þede toward Damaske, pursuynge Cristis chirche, Et subito circumfulsit eum lux de celo, þat is, "And sodeynly þe liȝt of heuene schoon him aboute, and he fallynge in þe erþe herde a vois seiynge to Saule, Saule, Saule, quid me persequeris?, þat is, "Saul, Saul, what pursuest þou me?", and was maad blynd. And þer it seip þat Poul roos vp fro þe erþe and his iþen openyd and nohing he sauȝ. Dis grete liȝt signyfieþ liȝt of plenteouste of goode werkys of oure neiþeboirs, þe whiche whan enuyouse men seen hem þei ben blyndyd of þe liȝt of þe goode werkys of hem. Wherfore Seint Gregory seip of hem þus, Mens inuidi tantum de alieno bono affligitur, quod de radio solis excecatur, þat is, "Þe mynde of þe enuyous man is so moche turmentid of þe gode dede of oper men, þat of ree of þe sonne he is blyndyd." And þei ben nyȝtfoulys, hatynge liȝt of goode werkys and louyn þe werkys of mennys euyl dedys. And þei ben suche as Iob spekyþ of, Per diem incurrunt tenebras, et quasi in nocte palpabunt in meridie, þat is,

Lb

81 De secunde, etc.] with .ij®. distincio in margin.
83 Et subito, etc.] with Actus .ix°. in margin.
96/97 Per diem, etc.] with Iob .vo.(?) in margin.
"Be day þei rennyn into derknes, and þei schul grypyn at midday, as it were / in þe myȝt." Certis suche ben as Eli þat was blyndid pat he myȝte not see þe liȝt into þat tyme þat it where quenchid.

De þridde þing þat blyndyþ man is clei or þe ordure of swalwe, be þe which is vndirstonde lecherie. Wherof it is writyn in þe storie of Thobie þat þan he was weri and lay down to slepe, þe hoote ordure of swalwys fel into his yȝen and maad hym blynd. Be þe swalwe, þat is an vnstabil bryd and chiterynge, is vndirstonde lecherous men and wommen, for þei ben vnstabil, wherfore þei mai not be in pees, but now hidir and now bider, and þei ben chaterers, of whom Salamon seip þus, De muliere fatua; quod garula est et vaga,quietis impaciens, nec valens in domo consistere pedibus suis, nec òn foris nec in plateis, þat is, "þe fool woman is a iangeler and wagerynge or goyng to and fro, vnsuffrynge to restful men, vpons her feet sche mai not in þe hous abide, ne wipoute, ne in þe weijs."

And þerfore lecherous peple ben licned to þe swalwe for þe vnstabilnesse and criynge, and be þe dong or ordure of hem is þe synne of lecherie vndirstonde, for stynch and vilenes þerof. For certis þat synne stynkþþ before God and angelis, wherfore Seint Gregory seip, Arbor luxurie descendit vsque ad infernum; fetor ascendit vsque ad celum, þat is, "þe tree of lecherie wendiþ down to helle and þe stynche of it stieþ up to heuene." And no merueile, for it is dong of þe flesch, þe myxyng of þe body, hate to angelis, discord

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99 Eli etc.] with primo Regum .iiijO. in right margin.  
101 De þridde etc.] with .iijª. distinccio and a cross in margin.  
108 De muliere etc.] with Proverbiorum .viijO. and a paragraph mark in margin.
to neighbours, mete of the devyl; and his blyndyng man an woman.

And forfore seith he firste book of Holy Writ, Genesis x[i]xo.,
that Lottis gestis, that weryn aungelis which he hadde herbored,
closidyn he dore, and hem that wern wipoute bei smotyn hem wip
blyndnes fro he leeste unto he moste, and he my3te not fynde he
dore. And he cause was for bei weryn / lecherous, 3e, alderwerst
sodomytys, and forfore, as he same chapter tellip, our Lord God
reynede brynston and fire vpon he ri3twyse and vnri3twyse, vpon
Sodome and Gomor, and turnede he citeis vpsedoun and alle he cuntre
aboute, and alle he dwelleris in he townys and al grene growynge
bingis. And so schal God do in he ende to hem that now ben blyndid
wip he synne of lecherie, but 3if you foru3 grace of God recouere
to gostly si3te; for ful gret is he blyndnes of hes lecherous, that
for a litil lust hat some ouerpassip bei wol lesyn bei ioijs of
heuene. For in a manmys consciencie ben he chambris, hat is,
vndyrstondynge, mynde and wil; into hat conscience wendi7 he deuyl
when he makip man to delite hym in hat synne. Be takip hym when
he synner consentip to he deuylis entisyng; he kepi7 hym when he
synner ledi7 he dede of hat synne into costum and han pesibely he
holdip hat synner in possessioun. And so gostli7 to vndirstone seip
he text of he gospel, Cum fortis armatus custodit atrium sum, etc.,
"Whan he strong-armyd man kepi7 his gate", an lesi7 he deuyl his
armure, hat is, whan he hat was a lecherous man and li3t to overcome
is maad chast [bi] he grace of God, and he hat was coueitous and

Lb 127 tellip tellip hat. 144 maad] maad j; j canc.
aurous is maad large to be pore and nedi, and he pat was slou3 is wakyd, and he pat was dronklew is maad sobyr, and pat was proud is maad meke, and so forp of oher synnys.

On pe fourpe maner a man is maad blynd wip smoke, be he whiche is vndirstondé wordly worchiphe, for as smoke blyndip he i3en of a man, so wordli honour and al pride blyndip gostli he i3en of a mannys herte, as Ierom seip, Honor mundanus spinna est, fumus et sompnus; and also he seip, Qui desiderat primatum in terris, inueniet confusionem in celis, pat is, "He pat coueyty to haue hi3 estate in erpe, he schal fynde confu/-sioun in heuenys", pat is, in heuenly hingis. Pride blyndip hes grete men and riche of his world, so pat bei wolyn not take hede to her owne defautys, neiuer to pore men of lowe degre, but take of hem ful grete worschipis wip gret lordnes and pride and enuye. And of alle suche spekip pe apostil, Cum cognouissen Deum, non sicut Deum glorificauerunt, Ro[manos] primo, pat is, "Whan bei schulde han knowe God and his pore creaturis, bei glorifieden hym not as God." And Salamon seip pe cause whi, Quia excecauit eos malicia eorum, pat is, "For he malicie of hem made hem blynde", pat is, pe malicious pride of hem; but euauerunt in cogitationibus suis et obscuratum est insipiens cor eorum, seip Poul, pat is, "bei vanyschidyn in her boujtis and he vnwise herte of hem is maad derk; seiynge and holdynge hemself wise, fooles bei ben mad."

And þerfore, as it is writyn, Dedit illis Deus spiritum compunctionis, oculos vt non videant, pat is, "God zaf to hem a spirit of
compunction, ižen ṭei see not and eryn ṭei here not". For ṭei [b]een proude men ṭat ṭei desiryn wordly worschippis and dispisen pore men for wordis muk ṭat ṭei haue, and stien vp ṭip pride, and ṭei schul sone falle ṭip schame. Of ṭe whiche spekiṱ Dauld ṭe prophete, Mox vt exaltati fuerint et honorificati fuerint, sicut fumus deficient, ṭat is, "As smartly as ṭei weryn hiȝed and weryn worschippid, as smoke ṭei schul falle." Dis blyndnes mai be signyfied be ṭe blyndnes of ṭe blynd man born, of whom ṭe gospel spekiṱ.

On ṭe fifte maner a man is blyndyd wip dust or poudir, and ṭat betokenyʃ vaynglorie. And of ṭis poudir seip Crist to his apostlis, Excutite puluerem de pedibus vestris, ṭat is, "Caste ṭe forʃ ṭe poudyr of ʒoure feet; ṭat is, veynglorie from ʒoure affecciouns. Consurge, sede, Ierusalem, ṭat is, "Arise ʃou / pesible soule into an heuenly loue, and sitte deuotly, and beholde inwardli ʃin defautys." And berfore vaynglorie is wel licned to poudyr, for it blyndiþ manys ižen, and liʒti li flieþ into ṭe hertis of hem. Wherfor Bernard seyp, Leuiter volat, leuiter penetrat, sed non leue vuulnus infligit, ṭat is, "Liʒti li flieþ, liʒti li pressyʃ, but ṭe wounde is not liʒt which it makip."

De sixte ŕinge ṭat blyndiþ a man is moche blood in mannys ižen; and in blood fleischli lustis is vndirstondyn. Of ṭis blood seip God to Peter, Caro et sanguis non reuelauit tibi, ṭat is, "Fleisch and blood schewide not to ṭe." In blood is fleischli
lustis bitoknyd, or to moche louse of a mannys owne fleisch, or of
a mannys fleschli frendis. Wip bis blood ben many men blyndid in
many placys nowondaijs, and insecutoris bat ben comyn vp and maad
riche wip be goodis and be catel of dede men, and bus bei wexyn
hiȝ and proud and knowyn not hemself and ben maad blynd. And
perfore it is seid in pe Apocalips, Scio opera tua quia nec calidus
nec frigidus es, ideo incipiam eȝe[t]ere teðe ore meo pat is, "I
knowe þi werkis, for þou art not hoot neþer cold but luk, perfore
I schal begynne to spewe þee out of my mouþ; for þou seist þat I am
riche and I haue nede of no mannys good; and þou wost not þat þou
art a wrecche and wrecchyd", þat is, þorouȝ wrecchid synne in þis
liȝf, and more wrecche aftyr þis liȝf, þat is, in peyne þat schal
come, "and pore" of riches of grace, "and blyndid" wip þe blood
of fleischli kyn, "and nakyd" of vertu." And perfoir he seip, "I
conseile þe þat þou bigge fired siluyr", þat is, brennynge of charite,
and to remoue from þe al þe lustis and þe blyndnesse of fleisch,
and ȝif þou wolt do þes þingys þat þe Apocalips tellîp and seip,
Vnge oculos tuos colirio et vide, þat is, "Anoynte þin þeȝn wip
oynement and see", and [see] þi synnys and clense þi soule of
synne, þat þou mai see in clene conscience þe riȝte weie þat ledîp
to heuene. Iesu Crist brynge vs þidir wip hym to dwelle in ioie
and blis for euere more. Amen, for charite.
XVI

f. 191v

Dominica prima xle

Ductus est Iesus in desertum a spiritu ut temptaretur a diaboło. f. 192

Mathei .iiij°.

Dis gospel telliþ hou þat Iesus was lad into desert of þe Holy Gost þat he schulde be temptid of þe deuyl. And whan he hadde fastid forti daijs and forti nyȝtys, aþyr he hungride, and þe temptor com nyȝt and seide to hym, "3yf þou art þe sone of God, sei þat þes stonyȝ ben maad louys", þe whiche answerynge seide, "It is wrytyn, 'Not only in breed lyuyþ man, but in ech word þat comþ forþ þe moup of God.'" Dan þe deuyl took hym vp on þe pynnacle of þe temple and seide to hym, "3if þou art Goddis sone, sende þe doun; forsoþe it is wrytyn, 'for to his aungelis he haþ comaundid of þee, and in hondis þei schul take þe, in aunter þat þou stombile þi foot at a stoon.'" Eft Iesus seide to hym, "It is wrytyn, 'Dou schalt not tempte þe Lord þi God.'" Eft þe deuyl took hym vp into a ful hiȝ hil, and schewede to him alle þe rewmys of þe word and þe ioie of hem, and seide, "Alle þes Y schal þeue þe, 3if þou fallyng doun worschipe me." Dan seide to hym Iesus, "Goo, Sathanas! Forþoþe it is wrytyn, 'þe Lord þi God þou schalt worschipe, and to him aloone þou schalt serue.'" Dan þe deuyl lafte him, and loo, aungelis comyn and mynystredyn vnto hym.

Ductus est Ihesus in desertum, etc. Dis gospel telliþ moche gostli mater, but to telle of Cristis temptyng and of his fastynge sufficiþ at þis tyme. And þe schul vnþirstonde þat þer ben foure maner of temptacioun, for man is temptid of God, of man, of fleisch
and of the devil, that is enemely to man. God tempted man that he
prove, of which temptye it is writyn in Genesis xxij°.
Temptauit Deus Abraham, and in Psalmorum, Proba me, Domine, et tempta
me, that is, "God temptid Abraham"; and he Sauter seip, "Prove me,
Lord, and tempte me." Also man tempti, that he wite; he fleisch,
that it sleep or infecti, of which Iamys apostil seip, Temptati[ur] 30
vnusquisque a concupiscencia sua, that is, "Iche on is temptid of his
desire or of his coueitise." Also be deuyl tempti, and disceyuyp,
whereof Holy Writ seip - and beinbe wordis of Petry to Ananye -, Cur
temptatauit Sathanas cor tuum?, that is, "Whi temptide Sathanas hi herte?», f.192v
and so here it spekip of be deuelys temptyng. But je schul vndirstonde 35
that the fend oftte tempti a man after that he is gon into desert, that is,
aftyr that he hap begunyn to do penance and turnyd him to holi lijf,
for euer be hiȝer that be tree is growyn, be stronger blowyn be wyndys
on hem. But be pat liggyn in her couchis in lustis and likyngis
knowe not of hes stormys, for that the fend in a maner holdiþ hym ful siker
of hem, for a gret enemyte the fend hap to men doyng penaunce and to
hem pat forsakyn synne and his wordly lyuyng. And perfore sumtyme
he temptyþ hem to do moche penaunce to overcom hem þorouȝ feblenes,
in grucchyng or in pacience, or to mue hym to pride or veynglorie
of her good leuynge, whan be passyn into perfijtnes of lijf. And
so þan þei ben demers of ober men aboute hem, þat lyuen not after
her reule, ne don not after counseile.

And principali þe fend temptyþ men and wymmen of good wil, þat
begynnen to seche which is þe weie of lijf þat lediþ to heuene, wip
þes þre synnys, of glotenee, of vaynglorie, and of auarice, wip þe

Lb 25 enemy] emeny. 25/26 pat he prove] and pat he proued.
30 Temptatur] Temptator with o subpuncted and u in margin.
35 here] herte with t subpuncted for canc.
wiche synnys he temptid Crist in desert. For wip þes þre synnis þe fend disceyuyde and ouercum Adam and Eve, and for þe fend was not sikyr þat Crist was verray God, because of his manhood, but was doutynge, þe þerfore he temptide Crist on þe same maner as he temptid Adam and Eve. He temptide hem of glotonye whan he made hem to ete of þe forbodyn appil; of veynglorie, whan he seide to hem, Eritis sicut dij, þat is, "3e schul ben as Goddis"; of auarice, whan þei wolde be knownyng good and euy1; ffor Seint Gregory seip, Auaricia non est peccunye sed scientie, þat is, "Auarice is not only of money but of kunnyng." And on þe same maner þe fend temptide Crist whan he seide to hym, Dic vt lapides isti panes fiant, þat is, "Sei þou þat þes stoonys ben maad louys"; of vaynglorie, whan þe fend put hym on þe pynacle of þe temple, þat was a place of doctours and techers, where þe fend wiste wel þat many haddyn veynglorie; of auarice, whan þe fend schewide to hym alle þe kyngdomys of þe word, and alle hem he seide he wolde 3eue hym, 3if he wolde worschipe hym. But of þes þre synnys wolde Crist be temptid of þe fend, þat he schulde ouercome hym, 3if he wolde, with boþe same armys wip þe whiche he ouercome Adam and Eve, and þat he schulde enforme vs hou we schulde ouercome þe fende wip Holy Writ, as Crist dide hym. And of þes þre synnys ofte þe fend temptiþ iche riȝtwis man, whan he wendip into any holy ordris of Crist, þorouȝ holy leuynge and penaunce-doynge, and holdynge cristyn mannys religoun.

First þe fend temptiþ men of gloteny, and þat on sixe maneris. First, seiyynge vnto hym, Dic vt lapides isti panes fiant, "Sai þat þes stoonys ben maad louys", as who seip, "Wheper þat God hap
comoundid þat a man schulde slee himself?" Wherfore þe fend seide to Crist, "Longe þou hast traualid, moche þou hast fastid, gret penance þou hast don, so litil sleep and reste þou hast had; it is nedeful þat sumtyme þou haue recreacions, or ellis þou schalt faile." In þis maner entisid þe deuyl vndir colour of discrecioun Crist to brynge in þe venym of lustis, whan he seide, Dic vt lapides isti panes fiant, þat is, "Sei þou þat þes stonys ben maad louys", þat is to sei, seip Seint Gregory, "þe scharpnesse of trewe lore, þe punyschynge of þi bodily penance, turne þou into tendyr lykyngis and into fleschli delitys."

De secunde tyme þe fend temptip of gloteny, / whan he steryþ men to etyn erly or late, to moche, or ellis to gridili, whan tyme were to faste, and in vnmesurable drynkynge and þe tyme of wastynge. Of þis spice þe fend temptide Io[n]athan, þat ete before þe tyme and hour, as þe Book of Kyngys tellip, Regum .xiiiij°., and alle suche schulde moche drede þe curs þat þe wis man spekip of, Maledicta terra cuius rex puer est, et cuius principes mane comedunt, þat is, "Cursid is þe lond of whiche þe kyng is a child, and of þe whiche þe princys etyn erly." A man is erpe, for of þe erpe he is maad, and into erpe he schal turne ajen. A man is also a kyng, for he hap fre choise and fre wil to reule and to gouerne his soule. Princes ben þe fyue wittis of a man, and þes sechyn firste þe kyngdam of her God.

And also þe fend temptip man wip glotony whan any wil is had to delicate metis, as Diues þat eche dai was fed schynnyngly and was beried in helle, as þe gospel tellip, Luce .xvj°., and as þe
sonys of Israel pat desiredyn fleisch in wildyrnesse, as be book of Numeri tellip, x[i]. co. And perfor seip Sei[n]t Bernard of metis, "It sufficyb pat metys ben, pat mowe ben etyn, and not delicate desiderable." And Seint Ierom seip, Non est curandum ex quibus cibarijs conficiantur stercora, pat is to sele, "It is not to charge of what kynys metys tordeis or ordure be maad."

Also be fend temptip on be fourpe wise wha[n] he makyb men to take moche mete or drynke, pat bei fallyn into sijknes and dronknes, bope bodily and gostli. Wherfor God seip be E3echiel be prophete, xvjo., pat be synne of sodomy was cause porou3 pride, plente of metys and idilnes.

Of be fifte, be fend temptip wip gloteny when he makyb men to besie hem aboute curiosite of metis and dyuersly di3t or aaraied wip sauis and pouderis, and whan men ben to besy aboute te fede men, and hemself to plese wormys mete; and to exite / m3pt to ete and drynke more pan hem nedyp, as be deuyl temptid be sonys of Hely pat wolde not take sopin fleisch from hem pat diden sacrifice, but tokyn raw fleisch to di3t e it after her lust and, as be Book of Kyngis tellyp, pat bope bei weryn slayn sodeynly togidir.

And summe be fend temptip wyp hasty etynge and gredi as Esau dide, pat porou3 his gredi etynge he solde his fa3ris blyssyng for a few potage of lentis or taris pat he hastli eet; and perfor iche ri3thwis man owip to fi3te a3ens pis temptacioun, and wyp toknys and warnyngys and sobernes strongly to wypstonde it, as Sei[n]t Ierom techip, bere

Lb 109 Also be fend, etc.] with iiiij². distincio in margin.
114 Of be fifte, etc.] with v². distincio in margin.
120/121 as be Book of Kyngis tellyp] with Regum 40°. in margin.
122 And summe, etc.] with vj². distincio in right margin.
he seyþ bus, Sumenda sunt alimenta sicut medicamina; si utra mensuram capiantur non sanitas, sed mors acquiritur, pat is, "Metis schulde be takyn as medicynys, and 3if þei ben takyn ouer mesure, not helpe it getyþ but siþknes or ellis dep." Also men schulde answere to þe fend as Crist dide, be Holy Scripture. Wherfore ich man schulde saie to þe deyyl when he temptip hym to synne, 'I schal not consente to þe, for it is writyn, Ecclesiastici .31°., Sobrius potus sanitas est anime et corporis, pat is, "Sobyr drynk is helpe of body and of soule"; and þe apostil seyþ, Non enim est regnum Dei esca et potus sed iusticia, pax et gaudium in Spiritu Sancto, pat is, "þe kyndam of heuyn is not mete and dryng but riþtwysnesse, pees and ioie in þe Holi Gost."

Also þe fend temptip man on þe secunde wise of þe synne of vaynglorie, when he tysip a man to haue hijenes and vayn ioie of his prechynge or or wisdam or of his strengeþe or of his riches. And aþens þis temptacioun schulde iche man fiȝte and wipstonde it wip Holy Scripture, þat seyþ bus, Non glorietur sapiens in sapientia sua, nec diues in diuicijs suis, nec fortis in fortitudine sua, þat is, "Ioie not þe wiþs man in his wiþsdam, ne þe riþche man in/ his riches, ne strong man in his strengeþe," sed qui gloriatur in Domino, glorietur, þat is, "but he þat ioieþ, ioie he in oure Lord."

Also þe fend temptip of veynglorie when he tysip a man to ioye of any good dede þat he dop, sechynge þerfore to ben preysyd of men. And þis temptacioun schulde men wipstonde wip Holy Writ
that Crist speketh in the gospel, Attendite ne faciatis iusticiam vestram coram hominibus vt videamini ab eis, alioquin mercedem [non] habebitis apud patrem vestrum, Mathei \(v^0\), that is, "Take ye heed that ye do not your righteousnes before men that ye ben seyn of hem, for elles ye schulllyn haue no mede at your fadir in heuene." For sobly, he that schulde do his good dedis that he schulde be presid befor, schulde neuer ober mede in be tyme that is to come. But that wolde veryly do hem befor men, that only God be glorified berbi, it were a good doynge. Wherof Crist speketh in the gospel, Sic luceat lux vestra coram hominibus, vt videant opera vestra bona et glorificent patrem vestrum qui in celis est, Mathei \(v^0\), that is, "So schyne your lijt before men, that be see your goode werkys and glorifie your Fadyr, be which is in heuene."

Also be fend temptip man on be pridde maner wip avarise, when he maketh hym to coueite be honour of be word, be riches and be deyltys. And of his speketh be apostil, Sancti per fidem vicerunt regna, that is, "Holy men be feyp overcome kyndomys." Bot ich rjtwys man schulde wipstonde pis temptacioun be be dispysynge of be word afływ be ensample of Crist. For Seint Austyn seip. Omnia bona terre contempsit Christus, vt omnia contemn[a]da ostenderet, that is, "Alle be goodis of be erbe Crist dispisede to schewe, that bei alle ben for to ben dispysid." And also he seypp. Diuicias homines appetebant, et Dominus esse pauper voluit; honoribus inhiabant et rex esse noluit; voluptates quere-/bant et ipse esurit et sitruit, that is, "Men desiryn riches and be Lord wold be pore; be coueitidy


\[\text{Lt 163 Also be fend etc.] with } iiij^a. \text{ temptacio in margin.}\]
worshipis and be Lord wolde not be a kyng; men sowtyn lustis, and he hungride and brustide."

De secunde ping is to see what a riȝtwys man schulde hungrre in pis wildirnes, syþen pat Crist hungride bodily in desert; and he hungride gostli þre þingis and þrustide. First he hungride and þrustythe in his pore men and wymmen þe dedis of mercy and of pitee. Wherfore he schal seie in þe dome as þe gospel seib, Esuriui et dedistis mihi manducare; sitiui, etc., þat is, "I hungride and þe aouyn me to ete; I þrustede, and þe aouyn me to drynkyn."

On þe secunde maner he hungride and þrustide, þat is oure confessioun and oure knowliche and oure inward swetnesse of deuocioun in oure werkys. Wherof þe gospel tellyþ, Mathei .21., þat Crist hungride figys, and for he in þe fige þree fond but leeuys, he acu[r]side it. And þe prophete seib, Michee .v[1]jO., Ficus preciosas desiderauit anima mea, þat is, "Precious figys desirede my soule", and þat is þe inner swetnes of deuocioun.

Also on þe pridde wyse he hungrìþ and þrustìþ helpe of ich manyns soule þat is feipful, as Seint Poul beryþ witnes, Omnes vult saluo[s] fieri, Ad Thimo. .ijO., and in þe crosse Criste seid, Scio. Iohannis .xix., þat is, "He wole þat alle men ben sauþd", and Crist seide hymself þat he þrustede hangynþ on þe cros, and þere he hungride and þrustide þe helpe of oure soulys, and þerfore he suffride dep on þe cros. And þus he tauȝte ich riȝtwys man to hungrþ and þruste, and namely foure
On is the will of souls to wash the sins and of men, as the prophet says, *Situit anima mea ad Deum, fontem viuum, etc.*, that is, "My soul," he says. "Purify to God, quickly well."

The second it will to hunger and put help of sinful men and women, and blessed be such a stomach, for God, as the psalm says, schal yeue mete to he hungri.

The pride is righteous / of life, that stood in jeldynge to iche that is his, to God, to his neighbour, and to himself; and these shall be filled with bread of angels, and, *Beatus qui manducat panem in regno celorum.*

The fourth is that man should hunger and put joy as such a queen of heaven, the blessed maiden Marie, Esurientes impleuit bonis, that is, "The hungry he fed with good things." For so he that was hungry and devoutly in her heart, he shall not fail to be fulfilled of joy of endless bliss. Christ that her would hunger in erpe and suffer hard pain from his birth to the cross, for our love to big him free, he bring vs out of sinne and granted vs all his blissynge and joye euere schal laste. Amen.
Ecce mulier Chananea a finibus illis egressa. Mathei xv°.

Dis gospel tellip a miracle of Crist to stire men to merci and hope, al 3if þei ben synful, and tellip hou þat Iesu wente out of Iude and fel into þe cuntres of Tire and Sidon. And loo a womman of Chanane gon out of þe costis, criede on Crist and seide þus to hym, "Haue merci on me, Dauid sone! my douȝtyr is euyl turmentid of a deuyl." And Crist anssuerde not first oo word to hir, but þe disciplis comyn to Crist and spakyn þus to hym, "Sere, leue þis womman, for sche criep after vs." And Crist anssuerde and seide, "I am not sent but to þe perisched scheep of þe hous of Israel." But þis womman com nyȝ and louȝtide Crist, and seide, ["Lord! help me." And Crist anssweride and seide,] "It is not good to take þe breed of sonys and þeue it to hondis to ete." And þis womman anssuerde, knowynge Cristis speche, and grantide þat it were good, "for whelpis," sche seide, "etyn of þe crommys þat fallyn of her lordis bord." And Iesu anssuerde to hir, and seide, "A, womman! gret is þi feip. Be it don to þe riȝt as þou wolt." And hir douȝtyr was helid riȝt in þe same oure.

Ecce mulier Chananea, etc. We mai speke of þre þingys þat ben / touchid in þis gospel. Þe firste is what is betoknyd be þis womman þat was went forp of þe costis of Tire and Sydon, þat was
clepid Chanane. De secunde, who was hir dou3tyr pat was trauylyd wip a fend. De bridde, hou sche was delyuerid of pe deuyl. Be his womman is vndistonde ich synful soul, for pe while sche is in dedly synne, sche is suchget to pe deuyl, and he ledi hir whisper pat he wolde, from synne into synne. For as Seint Austyn seip in a close vpon Sau3ter, Misit iram indignacionis sue: Eandem potestatem quam habet homo in pecore suo, [eandem potestatem habet in pecore suo] diabolus, pat is, "De same power pat a man hap in his owen best, pe same power hap pe deuyl in his best."

And for foure pingis owip a womman to gon out of synne. De firste ping is for bondage or seruage to synne, wherof pe gospel seip, Qui facit peccatum, seruus est peccati, Io[hannis] viij°., pat is, "He pat dop synne, is servaunt of synne." And Seint Peter seip, A quo quis superatus est, et eius seruus efficetur, Petri .ij°., pat is, "Of whom hoo is ouercomyn, his servaunt he is maad."

De secunde ping is for oppressiouen of pe deuyl and his turment, of pe which God spekip in Exodi primo, and seip pat pe kyng of Egip, be whom pe deuyl is vndistonde, seide, Ecce populus Irael multus est; venite sapienter et opprimamus eum, "Loo! pe peple of Irael is moche; come wisely and oppresse we it." And pei ordeynyd maistris of werkys over hem, pat pei schulde turmente hem wip chargis, wherfor pe childryn of Irael 3edyn forp out of Egipte for pe turmentynge of hem. And also Holy Writ seip, Trenorum primo, Migrauit Iudas propter affliccionem, pat is, "Iudas passide for turmentynge."

Lb 38 De secunde ping, etc.] with .ij°. distincio in margin; his foll. by small hole in MS.
De pride is for poorenes of synne, for synne is a preue
\(\text{for pate robhip be soule of alle goodis of grace, and wondid it}\)
in g'olodis of kynde. Wherof \(\text{gospel spekip, Luce .[x] o\text{.}, Homo}\)
descendebat ab Ierusalem in Ierico, \(\text{and seip, "A man 3ede dowm}\)
from Ierusalem into Ierico, \(\text{and fel into pate beuys hondis, be}\)
whiche spoiliden him of goodis, "\(\text{of fre zyte of grace, and}\)
\(\text{woundidin his kyndly goodis, at he hadde of kynde. Wherfor}\)
\(\text{Jeremye seip, Trenorum .iiij o\text{.}, Ego vir videns paupertatem mean,}\)
\(\text{at is, "I a man, seynge my poornes."}\)

\(\text{[De]fowpe [is] greet siknes of synns, of pate whychp be book}\)
of Kyngis tellyp, \(\text{Regum .v o\text{.}, hou Naaman pate mesel was went of}\)
Syria \(\text{and com to pate kynge of Israel, where he schul be helid of hijs}\)
grete siknes. Be Naaman pate mesel is vnصيرonde iche leprous
\(\text{synner, and styngkynge before God and his aungelis, be whiche owip}\)
to wende out of pate lond of synne. \(\text{And also he owip to wende to}\)
pate kynge of Israel, \(\text{at is, to Crist, at is veri kynge of Israel, pat}\)
he be helyd of hijs siknes, \(\text{at is, of his synne.}\)

\(\text{For pate foure owip pate whomman of Chanane to wende out of synne,}\)
\(\text{and not only out of synne but out of pate costum of synne, as it is}\)
seid in pate gospel, \(\text{at pate whomman is wente forp out of pate costis}\)
of Tire \(\text{and Sidon. Tire is to saie 'anguish', and pat betoknybp}\)
synne, for it styndkyb; \(\text{and in eueri dedli synne a man hap more of}\)

\(\text{Lb 48: pe bridde is, etc.} \text{ with .iiij a distincio in margin.}\)
\(\text{50} \text{Luce .x o\text{.}, Luce .xiij o\text{.}, 55} \text{.iiij .} \text{.iiijo. and iiij o.}\)
\(\text{57 synns} \text{ my synns.}\)
angwische and sorwe tan of loue. And his [is] opynly schewyd of lechoris peple and auarous men and coueitous and in þeues; for lechors moste wake many nyþys and moche spende before þat þei mowe come to fulfille her stynkyng lust. Auarous men and coueitous arisyn erly ard longe traualylyn, and wakyn in see and on lond in many grete pereilis before þat þei mowe gadyr her riches or haue her desire. And þeues on þe same maner moste moche wake biforn þat þei mow come to her purpos for to robbe and stele for þat þei desyryn, and so of ober synnys. And þerfore in synnys is moche angwisch bope in þe worchynge, and afyr, in þe remordynge of conscyencie, and alþermost whan þei schul be turmentyd in helle bope in bodi and soule wiboutyn ende; and most þei þat wolte nouȝt here wende out ofsynne, ne do penaunce here for her synnys. Wherfor as Salomon seip, Videntes turbabuntur timore horribili, et mirabuntur in subitacione insperate salutis, gementes per angustia spiritus, etc., þat is, "3e seynge schullyn be trobblyyd wip an horrible drede, and þei schul ben ameruaiilid of þe sodeyn turnyng out of þe ioie of his word into peynys, hauynge noon hope and hele, sorwynge wipinforp for angwisch of spirit doynge penance or suffrynge, þat þei schullyn be wip oure Lord." Hij sunt quos aliquando habuimus in derisum, etc., þat is, "þes ben þei þat sumtyme we haddyn in lawȝer and scorn, but we haue erred fro þe waie of trowpe, harde waijs we haue gon, and þe weie of God we knwe not." And certis as Seint Bernard seip, Quis, putas, erit tunc meþor? quis luctus? que tristicia? cum sepþrabuntur impij a consorcio iustorum et a visione Dei, et traditi in potestate demonum, ibunt cum impij in ignem eternum,
vbi erunt sine fine in luctum et gemitum, "What kenys bittynes or woo, welynge or wepynge? what kenys heuynes or sorwynge schal be, whan þe wickyd soule schal be departyd from þe cumpayny of þe riȝtwyse and from þe sijte of God, and takyn into þe power of þe fendys, wendynge wiþe þe vnpiteuouse into þe fire euerlastynge, where þei schul be wiþoutyn ende in siȝnyng and sorwynge." And þerfore euery synful soul wende sche out of þe angwische of synne, þe while sche mai.

Sidon is to say 'huntynge', and þe deuelys huntynge is þe synful man. Whi so? For þe deuyl huntyþ þe synner or þe synful soule as hundys don her pray. Wherof Jeremye seþ, Venacione receperunt me, quasì auem, þat is, "Wþþ huntynge þei tokyn me as a brid." Wherfore þe deuyl is an hunter, and dyuerse instrumentis he hap, wiþ þe whiche he huntyþ synful mannys soules. Houndis he hap and hornys, pale clopynge and nettyes, and trappis and snaris. Þe de/uelys houndys ben bacbiters, of whom þe gospel seþ, Mathei .xv . Nolite sanctum dare canibus, þat is, "Ne wole þe þeue holy hygne to houndys." And Salomon seþ, Sagitta infixa femori canis, sic verbum in ore stulty, þat is, "As an arwe stikid to þe houndis hipe, so is þe woord in a folis mouþ." For as an hound restyþ not til he hap remeuyd þe arwe from his hipe, so a fol, þat is, a bacbiter, mai not cese into þe tymþ þat he schewyd [to oper men] a schrewyd word þat he hap herd of his neiþbour. And þei ben liche bochers houndis, þat liggen in þe bocherie and

Lb 104 huntynge is] foll. by huntynge canc. 113 Sagitta infixa, etc.] with Ecclesiastiçi .xix". in margin.
aspien blood. And wel bei ben clepid helle-houndis bat ben bacbiters and traitours, for euer bei bityn men in preuy place, as Iudas bei traitour of Crist dive. And not only bei ben houndis, but also bei ben serpentys, of whom Ecclesiast[es] x. seip, Si mordeat serpens in silencio, nichil eo minus habit qui occulte detrahit, bat is, "3if pé eddir bite in silence, he hab nooping lasse, bat he bat præeili bacbityp."

Also pé fend, bat is pis hunter, hab hornys, and péi ben glosers and flaterers bat glosyn pé peple wyp trifles and fablis and lesyngis, pé whiche disceyyp pé peple wip glosynge. And alle suche ðeuyn men to souke melk of glosynge, of pé whiche pé wise man seip, Proverbiorum primo, Fili, se te lactauerunt peccatores, non adquiescas eis, bat is, "Sone; 3if synners ðeue to be souke, acorde þou not vnto hem." And Issaie seip, iij. c. Popul[æ] meus, qui te be[atum] dicunt, ipsi te decipiunt, bat is, "Mi peple, seip God, péi bat seien be blissid, péi disceuyue þe." Certis as Seint Austin seip, Rec est magna ira Dei, vt desit correcicio, et assit adulacio, bat is, "pis be grete ire of God, bat correccio wantiþ, and glosynge be drawe to." And þefore seip Ecclesiast[es] .vj. c. Melius est a sapientie corripi quam ab adulatore decipi, bat is, "It is better of a wise man to [be] blamyd, þan of a gloser to be disceuyyd." And þefore seip þe Sauter of þes hornys, Cornua peccatorum confringam, bat is, "I schal breke togidir þe hornys of synners", bat ben glosers of þe peple/wip fals flateris, f.198 "and þe hornys of þe riȝtwis man techyne vertuys and truþe schul ben hized in glorie."
De pridde instrument is a paal clopinge, wip be which be fend
is clopid wip his menbris, and that is ypocrisy, be whiche ypocritis
vsyn, qui exterminant facies suas vt videantur ab hominibus
ieiuantes, Mathei .v[1]°. And of þe seyb Crist, Attendite a
falsis prophetis qui veniunt ad vos in vestimentis ouium; intrinsecus 150
sunt lupi rapaces, Mathei .v[1]j°, þat is, "Be þe war of false
prophetis þat comyn to þou in clopyng of schep, wipinneforþ þei
ben rauyschyng wolys." þeise ben ipocritys þat ben clopyd wip
pilgrynys clopinge. And þat seyb oure Lord in Sophoni þe prophete,
Visitabo super illos qui induti sunt veste peregrina, þat is, "I 155
schal visite vpon hem þat ben clopid in pilgrynys clopinge."

De fourþe instrument of þe fend is þe hunters net, wip þe which
he drawyp þe peple vnto helle bi slejritis and sotiltees of his snaris,
whan he temptip man or woman into any of þe seuene dedly synnys,
but þif þei haue space and grace to breke þe panters and þe nettis
of þe deuyl wip scrifte and sorwe in herte and penaunce-doynge.
þe cri of hem ful dolfoli schal be ful hard at þe dreadful day of doom,
wip wepynge ful sore, whan þe fend schal draw hem to helle al togidyr,
as a fouler wip his nettis killip his foulis. And þe perþ God warnyp
þow of hem, and seip þus bi Osee þe prophete, Laqueus facti estis 165
speculacioni, et sicut rete expansum ante montem Thabor, þat is, "3e
ben made a snare to þe waytynge, and as a nett sprad abrood before
þe mounte of Thabor."

De fift instrument of þe deuyl, þat is þis, is a panter or
a greue, þe which is every man or woman, of what degre þat þei
ben, þat ben fallyn into þe styntyng synne of pride, þat araien
hem in ober a rayment þan her astaat askyp for to be þe more semely
to be sight of the word, for to stir himself and operate more to be 
synne of lecherie, and so here hertis ben cacchid to consente 
her/to. And perchore seih God bi Ieremye v. c. Inuenta sunt 
impij in populo meo insidiates, quasi laqueos ponentes et pedicas ad 
capiendos viros, sicut decipula plena auribus, sic domus eorum plena 
est dolo, bat is, "per ben foundyn in my peple wickyd men waitynge, 
as it were puttyng panthers and caltrappis for to cacche men, for as 
a snare or a panter is ful of \'o\'ulis, so be hous of hem is ful of 
gile." Des fouslers and bes aspies and bes hunters ben bei bat ben 
cacchers of men and wymmen into synne þorou3 her gay ary. De panteris 
and þe snaris and þe caltrappis of hem ben diseytours of wickid 
lore or techynge of euel men and wymmen lyuynge here in his world. 
And perchore out of alle þes synnys schulde þe synful soule wende 
þro, as God biddyþ be Ysaie, seying þus, Exite; pollutum nolite 
tangere, bat is, "Wende \'3e\' out; wil þe not touche diffouild þing."
and þus schulde every wijs man and womman wende out of þe costis of 
Tire and of Sydon, bat is, out of alle circumstaunce of synne, 
and out of alle occasiouns of synne, and out of þe cumpamy of euyl 
men and wymmen, and out of superfluite of metys and drynkys. And 
þat was þat þe angil saide to Loth, þat he schulde wende woute of 
þe cite of Sodom, and out of cumpamy of sodomytys, and bad hym 
þat he schulde not loke ægenward, Neque stes in omnem viam circa 
regionem, sed in monte te saluum fac, þat is, "Stond not bou in eche 
wai aboute þe regiou of Sodom, but wende into þe mounteyne and 
þere maake þe saaf" - and wende out of þe valei of synne into þe 
mounteyne of vertuys, and loke not ægen to þe vicys of his word but 

Lb 177 decipula] discipula. 187 Exite, etc.] with mark thus # and 
Isai .lij\O. in margin. 193 þat[1] foll. by f\'a".
Lb

This gospel tellieth how JESUS was castynge out a deuyl of a man, and his fend was domb. And when he hadde cast out his fend, his man hat was domb spak, and the peple/weryn amerueylid. And sum of hem seide hat Crist droof out deuelys in he power of a fend hat bei clepidyn Belsebub, a prynce of ober deuelis. And bei hat tus defamydyn Crist, it semyp hat bei weryn prestis or pharisees. And ober, temptyng Crist wip lasse malice, axidyyn of hym a tokyn from heuene, and whan Crist sau3 be bou3tis of hem, he seide, 'Iche kyngdam departyd in itself schal be desolatid, and hous schal falle vpon hous, and forsope 3if Sathanas is departid in hymself, hou scha[1] hys kyngdam stonde? For 3e seien me in Belsebub to caste out deuelis. Forsope 3if I caste out deuelis in Belsebub, 3oure sonys, in whom caste bei out deuelis? Perfore bei schul be 3oure domysmen. Forsope, 3if I caste out deuelis in be my3t of God, be rewme of God is comyn amongys 3ou. For whan a stronge armyd man kepib his 3ate, alle bingis pat he hab perinne ben surely kept in pees. Forsope, ff for a stronger man he come on hym and overcome hym, al his armour he beryp awai in be whiche he trustide, and his robberies or his spoilyngis he departid. He pat is not wip me, is a3ens me; and he pat gaderith not with me, disparpelip. Whanne an vnclene spirit wendiþ out of a man, he gob be drie placis and
sekyþ hym reste, and when he fyndþ noon, he seip to hymself, "I schal turne azen into þe hous þat I com out of". And when he comþ to þat hous, he fyndþ it idel, clansid wip besemys and schynyngly araied. Þan he gop and takþ wip hym seuene opere spiritis werse þan hymself, and þei entryn into þe man dwellyþ in hym. And þus þe laste of þis man ben werse þan þe firste.

Erat Ihesus eiciens demonium, etc. vbi prius, þat is, "Iesus was castynge oute a deuyl." Ofte we redyn þat Crist caste out deuelis. First he caste hem out of heuene, for pride, as witnessit Ezechiel 28, þere he seip þus, Cherub, peccasti, et ideo eici te, þat is, "Þou hast synnyd, and I/caste þee awai, f.199v Cherub." Þe secunde, he caste hym out of þe word bi his glorious passioun, wherof Seynt Ion spekyþ of þe wordys of Crist, Nunc princeps mundi huius eicietur foras, þat is, "Now þe prince of þis word schal be cast out." Þe þridde tyme he caste hym out of men, as þe gospel of Mathew viij. tellþ, be worchynge of myraclis. And on þe fourþe maner Crist caste out deuelis of soulis þat wern synful, and þat be þe grace of þe Holy Gost and bi his grete vertu, vnde, In digito Dei eicio demonya, as þe gospel of Crist tellþ, and þat is to seie, "In þe myȝt of God I cast out deuelis," and so oure Lord God dop ech day þorougþ myracl, in synful soulis as he dide in bodiþ besegid wip deuelyþ. And þerfore he seip þat Iesus was castyng out a deuyl, vbi supra.

Pre þingis we mai see in þis gospel at þis tyme. Þe firste is, what betokenþ þe man þat Crist droof out of þe deuyl, and

Lb 26 he fyndþ, etc.] with nota in margin.
what is pe deuyl bat man 'is' maad of blynd and domb. De secunde is to see hou bat pe deuyl is cast out of hym, and what wordis bat he schulde speke afyr bat he is delyueryd of pe deuyl. De pridde bing is, whiche ben pe cumpanyes bat wern ameruaylid of pe myracle bat Crist dide.

To pe firste 3e schul vndistonde bat be pis demonyak is vndistonde iche synner, and bat for foure pingis. De firste is for pe fende felip not his owne infirmitie, so a synful man, beynge in dedly synne, whan he is seek wip pe moste infirmyte, bat [is] euerlastynge deeb, and albermost whan a man is obstynat in his synne, for tan a man hap stony herte. Whereof God seip be Ezehiel .iijO., Omnis domus Israel attrita est fronte et duro corde sunt, bat is, "Al pe hous of Israel is bold-frontide and hard-hertid."

So synners, after bat he ben obstynat in her synnys, be ben schameles and hard-hertid, and berfor hei mai not fele her owne infirmyte or frelness, as fendys. And berfor seip God be Ezehiel pe prophete, .xiO., Auferam a vobis cor lapideum, et dabo vobis cor carneum, bat is, "I schal bere awai from you be stony herte and [I schal 3eue to you a fleischly herte", bat is,] a tendir and a sensible.

De secunde is, for he recchyp not of schame, bat is, a synner [recchyp] ne of schorn of pe peple, ne no more [of] velayny, ban he 'bat' hap pe deuyl wibinne hym. And bat is seen wel of wyman bat ben comoun, bat sellyn hir bodijs for money. But al pe while

Lb 54 To be firste] with .iij. distincio in margin. 64 or] of. 64 as fendys] as hei han/fendys. 65 xiO].xxviiijO. 69 pe secunde, etc.] with .iij. distincio in margin. 70 no more of] of no more. 72 after while] two letters erased.
maidens þei ben wondyr sçhamefast, but after þat þei han synnyd
and þen bïcome comoun wymmen, þei recche of no schame, ne of scorn,
ne velany. But as Iob seip, .xv., Bibunt quasi aquam iniquitatem,
þat is, "þei drïynkyn wickidnes as watyr." And Ieremye prophete
seip, .iiij.°, of þe synful soule, In via sedetbas exspectans eos quasi
latro in solitudine, et posuisti terram in fornacacionibus tuis
[et in maliciis tuis]; frons meretricis mulieris facta est, þat is,
"In þe weie þou sate aþdyneÞ hym as [a] þe[f] in wildirnesse, and
þou defoulidyst þe erpe in þe fornycacyouns and in þe wickidnes; þe
frount of a woman þat is comoun as a strompet sche is maad to [þe],
þou woldest not schame."

Ðe þride is when he is a foole he holdiþ hymself wise. Forsoþe
þe demonyak [is] alþermost fool, for hem þat kepyþ hym and chastisen
þym, ho betþiþ hem wip his teþþ, and ouer þat he ioieþ and gladþ hym of
þis ouel dedis, of þe wiche he schulde wepe. Rïst so þop þe synner
when he is most fool for whatsoever þat he
doþ it semyþ hym þat it is al wel don. Of þe whiche Ieremye seip
þus, .iiij.°. . . Sapientes sunt vt mala faciant; bene autem facere
nesciunt, þat is, "Wise þei ben þat þei don euelis; wel forsoþe þei
genne not do." And of þes synners mai be seid þat þe apostil seip of
þe proud perþisees, Obscuratum est cor insipiens eorum; dicentes
enim ipsos esse sapientes, stulti facti sunt, þat is, "þe vnwise
herte of hem is woxin derke; seiyne hymself to be wise foolis þei
ben mad." Forsoþe, þei þat ben synners seyn and trowyn hem to be/
wise, but certis þei ben verrei foolis, for hem þei hatyn and
dispisen þat blamyn hem of her defautis and chastisyn hem of her mysdedis, þei biten hem wip tep of bacbitynge in preuy place, as þe adder dop. And of þat þing þat þei schulde sorwe and wepe fore, þat is, of her wickid werkys, þerof þei lawʃen and makyn ioie, of whom þe wiʃ man seiþ, Letantur cum male fecerunt, et exultant in rebus pessimis, "þei ioien whan þei han euyl don and vttirli gladyn in euele þingis."

De fourþe þing is for chaterynge and vnstabelenes, as þes wode men ben. So is a synner chaterynge and vnstable, for now he gop into þe tauerne, now to carolis of syngynge and daunmis, now to pleies, now in beholdynge of vanytees, now hidir and now þidir. Wherof Ieremye spekyþ þus, Pecctum peccauit Jerusalem; propter hoc instabilis facta est, þat is, "A synne Jerusalem synnyd, and þe þerefore it is maad vnstable." And eft þe seip, Hec dicit Dominus populo hinc, qui dilexit mouere pedes suos et non quieuit, þat is, "þes þingys seþ oure Lord to his peple, he þat louþp to meue his feet and restid not and plesid not to oure Lord; wole þou not preie þe þerefore, he seip, for þis peple vnto go[old]as who seip, 'For I herde þe not,' or ellipsis, 'For I schulde not here þee.' And also Salamon seip, Prouerbiorum .vij.0., "þe fool womman þis achatere and vnstabyl, vnpacaynt and vnrestful, nout abidynghe on hir feet in hir hous, but now wibOUTeſFOLþ, and now in be weiʃs." And þe þerefore bi þis man þat hadde a fent wibinne hym is iche synner bitokenyd, and bi þe deuyl is vndirstonde eche dedly synne.
And foure maner of fendys þer ben þat makyn synful man blynd 
and domb. De firste is þe fend of enuy, and wip his fend was Saul 
occupied, as þe book of Kyngis tellip, Regum .xv0.0, Spiritus Domini 
recessit a Saule, et .exagitabat eum spiritus negam, þat is, "De 
spirit of God 3ede awai from Saul, and þe spirit mouyd hym." And 
his spirit of enuy / makiþ a man domb, for an enuyous man [may 
not] speke good of anoþer þat he hap enuy to; and also it makiþ hym 
blynd, for he may not behold riȝt wip good entent and clere siȝte hym 
þat dop better þan he. And þis is opyny schewed in þe book of 
Kyngis, where he tellip whan þe wonymen seidyn þat Saul smot a 
þousande, and David .x. þousand, Saul percussit mille, et David 
decem milia. And from þat tyme forþ Saul bhielde not on David wip 
good cher and riȝt iȝen.

De secunde spirit is þe spirit of slowpe, and þat spirit mai 
be tokenyd [bi] þe fend þat þe gospel spekyþ of, þat þe womman 
hadde, Mulier que habebat spiritum infirmitatis .xvi[i]j. annis, 
et erat inclinata, nec poterat sursum respicere, Luce .xiiij0.0, þat 
is, "A womman was ocupied wip þe spirit of sekenes .xvi[i]j. ȝer, 
and sche was bowyd down and myȝte not loke vp." And þerfore seide 
Iesus to þe Iewis, þat seidyn to hym þat he owte not to hele sekenes 
in þe Sabot dai, and Crist seide to hem, '3e ypocritys! Eche of þou 
wol vnbynde on þe Sabot day his asse, or his oxe, and go to watere 
hym. Hou moche more behouyb it to vnbynde his douȝter of Abrahe, 
þe whiche Sathanas hadde bondyn .xvi[i]j. ȝeer?' And þat fend is
The spirit of sloth, that maketh a man crookd and suffereth hym not to do righte werkys, ne to arise to do good dedys of penaunce for his synnye, ne to loke toward heuene, but to alle lustful pingys of erre.

De bridde fend is the spirit of symony, of coueitise or of auarice, and wip his wern Ananye and Saphire his wijf occupied, and soodeynly bei wern ded, for pat bei wypheldyn 0o part of bei prise of bei feld pat bei soldyn. And wip his deuyl was Symon Magus fulfillid, pat wolde haue bowt bei Holi Goost for money, pat he schulde now sille hym to whom pat he wolde; tho whom Petir seide bus, Peccunia tua tecum sit in perdicione, Actuum viij.

De fourbe / fend is the spirit of vnclenes and leccherie wherof speybe Zacharie bus, Auferam de terra prophetas et immundum [spiritum], pat is, "I schal bere awai of the erthe prophetis and vnclene spirit." And in his gospel Crist seip bus, Cum immundus spiritus exierit ab homine, ambulat per loca inaquosa, querens requiem, et non inuenit, pat is, "Whan the vnclene spirit was went from the man, be penaunce and grace of the Holy Goost, he wendib be dreie placys, pat is, be chaste hertys and sobur, and drie from alle moysture of fleischly desyris, "and sechip reste, but in such chaste hertys fyndib no reste." For 3if a man or a woman be so cleynly temptid to pat synne borou3 tysynge of the fend, he suffrip not pat temptacioun to reste in his herte, but wip drede of God, pat alle pingis seep and of his harde dom, pat he schal deme suche dedis by mynde of Cristis passion, and be deuout preier, he putti3 out

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Lb 149 erpe erpely. 150 De bridde, etc., with iii3a. distincio in margin. 151 Saphire] Saphaire with a2 subpuncted. 156 viij] xvij. 157 De fourbe, etc., with iiiij3a. distincio in margin. 161 inaquosa] ininaquosa.
hat bouȝt; and be scharp penaunce-doynge, so hat be vnklen spirit fle away for schame. And ban he seip pus, Reuertar in domum meam, vnde exiui, hat is, "I schal turne aȝen into myn hous, from whens Y ȝede out," of þe which I was dreuyn wyþ penaunce-doynge. For Ysaie seip þus, [.xxxvijo.] c° Per viam qua venit Sanacherib; be þe same he wendyb aȝen. And whan þe vnclene spirit comyb, he fyndyb it swept wyþ besomys, þat is to seie, wyþ penaunce, and þanne he takyb wyþ hym .vj. spiritis worse þan hymself, and þei gon into þat mannys soule and dwellyn þere.

Bi þes .vj. spiritis mai be vndistonde þe seuen dedly synnys, 180 þat regynyn ouermoche in þis word nowondais on iche a sì[d]e, þat is to seie, pride, coueitise, bacbitynge, gloteny, lecherie, auoutrie, incest wyþ a mannys owne kyn, and delicate metys and drinkys, - for commonly lecchours peple louyn þes two. / And wyþ þes .vj. deuælis f:202 wern þe .vj. housbondis of Sara, þat was Raquels douȝter, ocupied, 185 þe which þe deuył, þat is þe lust of lecherie, slow, as tellip þe book of Tobie, [.vj]. Or þe .vj. worse spiritis mowen be seid .vj. feynyngis of ypocritys, þe whiche synnys ben worse þan þe opyn vicys. For Seint Austyn seib, Similata equitas non est equitas, sed duplex iniquitas, þat is, "Feyned equyte is not equyte, but double 190 wickidnes." And þes .vj. feynyngys þe deuyl byndib men and wyþmen wyþ, vndir colour of holynes as ypocritys, and blyndib þe word, wherof men ben not war and so þei ben cursidliche disceyuyd. And as feynyd prudens and feynyd wijsdam, feynyd consel or puruyaunce bifoire
feynyd, [feynynge] of strenghe, of cunnynge or of pacience, feynynge of pite, of drede and of meknes; þes seuene feynyngys makip þe synne of ypocrisie. And berfor seuenfold cursynge God bihotyp to hem togidir in œo gospel, seyinge þus to hem, Ve vobis, ypocrite! etc., þat is, "Wo to ÿou, ipocritis!" And berfor fle we fals feynynge of ipocritis and holde we hiþ trouþe, and þat trouþe wole delyuere vs from alle disesis and brynge vs to his blis; to þe whiche blis, etc.
Lb

XIX

f.202

Dominica .iiiij. xle

Est puer unus hic qui habet quinque panes. Iohannis .vj°.

Dis gospel tellib of þe firste feste þat Crist made to þe peple, and seip þat Iesu wente over þe watyr of Galile þat is clepid Tyberiadis; and a gret multitude suede Crist, for þat þei sawyn sygnyþ þat Crist dide on sike men. And whan Iesus com over þe watyr of Galile he wente into an hil and sat þere wip his disciplis. And Pask was ful nyʒ, a gret feste among þe Iewis. And whan Iesus hadde cast vp his 鼾en, and saw a ful gret multitude was comyn to hym, he seide to Philip, "Wereof schul we bigge louys þat þes men ete?" And his he seide temptynge / hym, for he wyster what [he] was to do. And Philip seide to Crist þat þe louys of two hundrid pens suffisid not to hem, þat iche on take a litilwhat. And oon of Cristis discyplis, Andrew, Petris broþer, seide to Crist þat þer was a child þat hadde fyue barly louys and two fischis, "but what ben þes among so many men?" And Iesu seide to hem, "Make þe hem sitte to mete", for þer was moche hey in þe same place. And so þei setyn to þe mete, as it were fyue thousande men. And Iesu took þes .v. louys and ʒaf bankynges to God, and delide among þes syttyynge men, and also of þe fischis, as moche as þei woldyn. And whan þei weren fillyd, Crist seide to his discyplis, "Gader þe þe reliefies þat ben left, þat þei perische not." And so þei gaderidyn and fillidyn twelue coffynys of þe reliefe of fyue barly louys and

two fiscis hab weryn left of hem hab hadde etyn. And bes men, when he had seyn he tokyn hab Crist hadde don, he seidyn, "dis is a verrei prophete hab is come into his word."

Est puer vnus hic qui habet quinque panes, vbi prius. Pre hingis we mai beholde in his gospel. De firste is, what is betokynyp bi his child. De secunde, what betokynyp hes fyue barly louys and hes two fisches. And he bridde is, what betokenyp hes twelfe cofynys of relefe.

Dis child mai be seid Crist for clennes of lijf, wherfor he al aonly mai sei he word of he wijs man hab seiþ hes, Proverbiorum xx., Purus sum a peccato et mundum est cor meum, hab is, "Pure or clene I am of synne and clene is myn herte." And Isaie seiþ, [liii]. c., Peccatum non fecit nec inuentus est dolus in ore eius, hab is, "Synne he died not, ne gile is not foundyn in his mouþ."

And of his child seþ God he fadir, Ecce puer meus quem elegi, dilectus meus, in quo bene complacuit anime mee, hab is, "Loo, my child hab Y haue louyd, my derlyng, in whom it hap wel plesyd to my soule." And of his / child seiþ he cherche in be natiuyte of oure Lord, Puer natus est nobis, hab is, "A child is born to vs and a sone is ȝouyn to vs."

And for he secunde skile his child mai be seid Crist for he troupe of hym, for a child is comounli trewe as Crist is euer trewe. And hab witnessih he gospel, Mathei .2[2]., for he pharisees seide hes to Crist, Magister, scimus quia verax es et viam Dei doces, hab is, "Maister, we wityn hab pou art trewe and in troupe bou
techist be wei of God." And ful sop it is pat he is trewe, for he is troupbe hymself, of whom seip Ion, .xiiiij°, *Ego sum via, veritas et vita,* pat is, "I am wei, troupbe and lijf." And *Dauid seip* of hym, 50 *Veritas de terra orta est,* pat is, "Troupbe is sprongyn of pe erpe," pat is, Crist of pe maidyn Marie.

De pridde skile is whi his child mai be seid Crist for his benyngnyte and meknesse, for a child is so meke pat sone he forȝeuyȝ be wrongys pat ben don to hym. And so Crist was meke, for he forȝaf 55 be wrongis pat be Iewis diden to hym and praiide for hem, *Pater, ignosce illis quia nesciunt quid faciunt,* pat is, "Fadir, forȝeue to hem, for bei wite not what hei don." And ouer pat so meke he is pat so[n(e] and for a litil he is plesid as a child and mad pesible to synners, and anoon to mercy he receyuyȝ hym. And pat fond wel Marie Maudeleyne 60 and Petyr, Mathew and Jache, and be beef pat hangide on his riȝt syde, and many ouer synners as pe gospel tellip, Luce .xv°. And berfore Crist is his child pat hab fyue barly louys.

Des fyue barly louys mai ben seid be fyue woundys of Crist wip be whiche his louears ful nobely and richely ben fed, pat is, verrai 65 penaunce-dooers, bat deepli benkyn on hym and his woundis pat ofte bryngyȝ confort to obere soulis and makyȝ penaunce ful swete to hem, and alȝif it be bittir to be fleisch, pe soule likyȝ it ful wel. And bes ben / goostli be fyue stoonys pat Dauid be prophete chees out of pe f.203v rennynge ryuer to scomfite Golly wip. For Crist is clepid 'Dauyd sone', 70 pat is "verrey Dauyd", and Dauyd sone wip bes fyue stonyȝs put in pe scrippe of his bodi bodly yede for vs to be batayle and scomfitide
Goly þe deuyl. And now is þe tyme in þe myddys of þis lentyn
to hem þat wolyn don verray penaunce of þes louys, þat is, to hem
þat verraili louyn Crist. For now it is as it were myddday, as þe
book of loue tellip, Canticorum primo, Indica mihi vbi pascas, vbi
cubas, in meridie.

De two fischis moun be vndirstondyn Marie, Goddis modir, and
þe holy þeef þat hangide on Cristis riȝt side; for of alle, þes two
stodyn most sadly in þe beleue.

Des twelue cophynys of relefe moun be seid þe .xij. grete
articles of cristyn men's beleue; or þe .xij. apostilis þat wern
fillid of grace be myracle of þe Holî Gost, and loue and witt and
Goddis wil, þat prechidyn besiliche everywhere þe feip of Crist
þorouȝout al þe word.

And to a gostli ondirstondynge bi þis child mai ben vndirstondende
iche riȝtwis man, þe which owþ to be a child. For Crist seip hymself,
Nisi conuersi fueritis et efficiamini sicut paruuli non intrabitis
regnum celorum, þat is, "But ȝif ȝe ben turnyd from youre synne and
ben maad as smale childryn, ȝe schul not entre into kyngdome of
heuenys." And for þes þre skilis schulde iche riȝtwis man be lich
to a child, þat is, for clennes of lijf, for trowþe, and for weknes;
and ȝif it likþ more of bis mater sechep in þe sermoun of Puer
autem Ihesus.

And for opere seuene skilis schulde eche riȝtwiȝs man be a child. 95
Þe firste is for chastitê, for a child is chast and felîþ not þe
sterynghe of þe fleisch and so schulde iche riȝtwiȝs man be chast and

Lb 93-94 Puer autem, etc.] with cross in later hand in margin.
holde chastite. For Sei[n]t Gregory seip, Castitas facit appropinquare Deo, pat is, "Chastite makiþ be louter to come nyʒ God." And so it folwip pat leccherie makiþ men and wymmen to be fer from God.

De / secunde skile is pat a man schulde be lich to a child for meknes, for a child is meke; and gladly he sittyþ in þe poudyr and in þe aschyn, and so schulde iche good man and woman be meke and namely whan þei þenkyn on þat synne þat Eve dide in paradise and on her owne synynys. But whoeuere wol haue meknes muste sitte in þe poudir and in þe aischen, and þat dop þe [wel þat] biholde[þ] his owne freulnesse and his dep. And þat vertue and grace hadde Abraham, and þat is seid in Genesis, [.xvij°.] c°, Loquar ad Dominum meum, cum sim puluis et cinis, þat is, "I schal speke to my Lord whan Y am poudyr and aischis." And so in poudyr is vndirstonde þe biholdynge of freulnesse, and bi aischis þe mynde of dep. Perfore he þat desyrip to haue verray meknesse, he schulde haue ofte in mende þe dep þat he schal to and inwardly tak good hede hou freel þat he is whan he is steryd vnto any synne. And þerfore seip Isaie þus, Descende, sede in puluere, filia Babilonis, Isaie .xvij°., þat is, "Com down, sitte in þe poudyre or dust, þe douȝter of Babilonye", þat is to seie, "O þou douȝter", O þou proud soule, douȝyr of euerlastynge confusionþ þou þe vaynglorie and pride; "com down", þat is, into meknes; "and sitt in þe poudyr", þat is, biholde þe freulte þif þou wolt wel be mekyd. 120 De þridde skyle is for charite þat iche chyld hap wip øber.

Lb 102 þe[ with catchword secunde at bott. of f. 107 wil þat] þat wol 109 .xvij°. .vij°. 112 be mynde of dep[ with nota bene in margin.]
for ich child lousy ofer, wherof be wijs man seip, Omne animal
diligit sibi simile, "Ich best lousy be beste lich to hym." And
so every riȝtwiȝs man and good man moche more schulde haue bis
loue togidir synen bei haue bobe more resoun and knowynge, and
pat it is pat Peter seip, .iiiij. c°., Estote prudentes et vigilate
in orationibus ante omnia, fratres mei, mutuam in vobismet ipsis
caritatem continent habentes", pat is, "Be ȝe prudent and wake ȝe
in preiers biforn alle pingis, my breþerin, haunynge in ȝou iche on
wiþ oþer lastynge charite." For as Seint Bernard seip, Vita vestra
dileccio; odium mors, pat is, "3oure lijf is loue; hate is dep. Man
þou overcomyst wiþ mannys celynesse, þe deuyl þou overcomyst þorough;
loue [of] þin enne/my." Nothing to God is more precious þan is þe
vertu of loue, and þerfore seip þe apostil, Colossenses .iiiij. c°.,
Super omnia caritatem habe[te], que est vinculum perfeccionis, pat is, 135
"Ouer alle pingys haue þe charite, þe which is þe bond of perfijþnesse".

Be fourþe skile is for largenesse. Childryn communi ben large
and gladly seyn to her felaws of her breed; þee, and þat to houndys.
And so schulde every riȝtwiȝs man after þat he mai, be large in
almesdedis-þeuynge, for Tobie seip, .iiiij. c°., Si multum tibi
fuerit, habundanter tribue; si exiguum, liberter illud impartiri
stude, þat is, "3if þou haue moche; þeue plenteuousli; 3if þou haue
a lityl, studie gladly to pa[r]te it", and aftyr þat he tellyþ þe
cause wiþ and seip, Quod elemosina liberat a peccato et non permittit
animas venire ad tenebras, "pat almes delyueryþ a mannys soule from
synne and suffriþ not soulis to come to derknessis". And Salamon seip,
Victoriam et honorem adquirit qui dat munera, pat is, "He pat 3euyp 3iftis getip honours". Certis 3if pat childryn 3euyn gladly of her breed to houndys, iche cristen [man] schulde gladly 3eue of hys breed vnto oper cristyn men, and most to Cristis pore men, to be pore blynde, pore lame, halte and crokid, and also to men and wymmen pat ben joure pore nei3ebours, pat han many childryn and han but litil to helpe hem and her childryn wyp, and moun not begge for schame. And bei pat 3euyn her almes vnto pore nedi men, bei putty in pat 3ifte into tresour of heuene, be which bei moun noot leese, wherof be gospel spekyp, Mathei .v). Thesaurizate vobis thesauros in celo, pat is, "Tresoure you tresours in heuene, where no rust ne mou3pis ne peues schul peire it ne bere it awai."

De fifte is whi a man schulde be lich to a child for obedience or buxumnes, for gode childryn gladly obeischen to her fadris and modris and to her frendis, and perinne schulde we see verrai obedience, hou iche rijtwis man schulde obeische / to his souerayns inasmoche as it acordip wip Goddis lawe, and to obeische not to ony man in pe contrarie perof, - noo, 3hou it were an aungil pat com doun fro heuene. And suche on is verrei obedience, wherfor Seint Bernard seip, Verus obediens mandatum non procrastinat parat aures auditui, pedes itineri et manus operi, et se totum recoligit vt mandatum adimpleat, pat is, "De verrei obedyent abidip not of pe commandement into pat oper morwe; he redip or makip redi his eryn to herynge, his feet to be wey, hys hondys to be werk, and himself he gaderyp al togidir pat he fulcliffe pe maundement of his souerayns". And be apostil seip, Obedite propositis vestris, "Obeisse to youre
souereynis", and be apostil seip, Petri i. Sperate in ea que
vobis offertur gratia, pat is, "Tristep in pat grace pat is offrid
to you in be schewynge of Iesu Crist as sonys of obedience".

The [sixte] cause is for trust of be fadyre, for be some
trustip not in hymself but in his fadir, and al clamour and cri
he beryp to his fadir. And so schulde ich rijtwijs man truste al
onli in God, as pe prophete Davide seip, In Domino confido, pat is,
"In pe Lord I truste". And Ieremias seyp, Maledictus qui confidit
in homine. Et benedictus qui confidit in Deo, pat is, "Cursid be
he pat trustip in man, and blessid be he pat trustip in God."

The seuenepe cause is whi we schulde be lich to a chyld [for
gladnes, for a chyld] is glad and meri in alle his goodis, and euer
he pat is a rijtwis man schulde gladli do be goode werkis pat he
my3te do; wherfore Salamon seip, Diuitis et pauperis cor bonum omni
tempore uultus hillaris, pat is, "Of be riche and of be pore al tyme
be goode herte is glad." And Proverbiorum .[x]viij°., Animus gaudens
facit etatem floridam, pat is, "A ioying wil makip a florischid eelde."
And oure Lord seip in be gospel, Luce ix°., Quicumque suscipiter
pauperem istum in nomine meo, ille me recipit, pat is, "Whoeuer
resceyuyp his pore / meke man in my name, he resceyuyp me." A[n]d f.205v
Isaie seip, .x[i]j°. c°., Ecce puer meus saluabitur, pat is, "Loo, my
child schal be sauyd and rerid vp and mad hi3, and wonder hi3 he
schal be", and Crist seip in be gospel, [Mathei] 18°, Sinite paruulos
venire ad me, pat is, "Suffre 3e be smale childryn to come to me, for
of suche is be kyngdam of heuenys; and whoso resceyuyp not be rewme
of heuene as a child, he schal not entre into it."

The secunde poynt is to knowe what betokenyth þes fyue louys and twei fischis. Dis breed is breed of holy scripture, wherof he gospel spekip, Mathei .iiiij°., Non in solo pane viuit homo sed in omni verbo quod procedit de ore Dei, þat is, "Man lyuyþ not only in breed but in ich word þat gop forþ from þe moup of God." For man hap two kyndys, - kynde of body and kynde of soule, - for as mannys kynde myȝte not longe stonde but if it were nurschid wip material breed or oper mete, no more schulde þe soule mow stonde longe in good astaat but jif it were norschid sum tymye wip gostly gode, þat is, þe word of God. And þis breed is barly breed, þat is ha[r]d and bitter vnto synners and also vnto riche men. Wherfore þe gospel seip, Ve vobis, diuitibus, qui habetis hic consolacionem vestrām, "Wo to you, riche men, þat han here youre confort." And also Crist seip, Luce .xiiij°., Nisi penitenciam egeritis, peribitis, þat is, "But jif þe don penaunce, þe schul perische." Dis word is ful sweete and ful confortable to hem þat [don] penaunce, werof þe gospel seip, Mathei [4]°, Agite penitenciam quia appropinquabit regnum celorum, "Do þe penaunce, for þe kyngdam of heuenys schal nyȝe." And God seyp be Ezechiel, .i8°., Si impius egerit penitenciam de omnibus peccatis que operatus est vita, viuet et non morietur, þat is, "3if þe wickyd man do penaunce of alle synnys þat he hap don in his / lijf, he schal lyue and not die." Crist Iesu graunte vs grace to lyue such lyf here and suche penaunce to do þat we neuere die in dedly synne, but brynge vs into his blis þat euer schal laste withoutyn ende. Amen.
Tvlerunt lapides vt iacèrent in Ihesum. Iohannis. 8º.

Dis gospel tellyp hou þat Crist spak þes wordis to þe Iewis and to þe pryncys of prestes, 'Which of you,' seyþ Crist, 'schal reproue me of synne? 3if Y seye trowe, whi trowe ȝe not me? He þat is on Goddis syde, he heryþ Goddys word; þerfore þe heryn not, for þe ben not on Goddys behalf.' And þei seidyn to him, 'Ne saie we not wel, for þou art a Samaritan and hast a deuyl?' And Iesus seide to hem, 'I haue no deuyl, but Y worschipe my fadir, and þe han vnworschippid me. Forsþe, Y seche not my glorie; he is, þat sechip and demþþ. Forsþe Y seye to þou, who þat kepþ my word, dep wipoutyn ende he schal not see.' Forsþe þe Iewys seydyn, 'Now we knowyn þat þou hast a deuyl. Abraham is deed, and þe propheþis, and þou seist "whoso kepþ my word schal not taste dep wipoutyn ende." Wheþer þou art more þan Abraham oure fadir þat is deed, and þe propheþis ben dede? Whom makist þou bïself?' 'If I glorifie mysylfe, my glorie is nouȝt. My fadir is þat glorifieþ me, whom þe seien, for he is joure God, and þe han not knowyn hym; [but I haue knownen hym. And 3if I sey ȝe nay, I schal be liȝk to ȝow a lyere. But Y knowe hym] and I kepe his word. Abraham joure fadyr iociede þat he schulde see my day, and he sawȝ it and was iocied.' Perþe þe Iewis seidyn to hym, '3it þou hast not fifty ȝeer, and þou hast seien Abraham?' And Iesus seide to

Lb 16 after þou] s canc. 19-20 but ... hym] om. supplied from Hudson 44/64-65.
hem, 'Forsope, forsope, I seie to you, bificre pat Abrahm schulde be,
I am.' Perfore pei tokyn stonyys pat pei schulde caste at hym. 25
Iesus forsope hidde hym, and 3ede out of pe temple.

Tulerunt lapides vt iacerent in Ihesum. Frendis, in pis gospel
we haue pe wordis to oure lessoun. Pe first word is, what betoknyb
to stone Iesu. Pe secunde is, who ben pe pat / stonyn Iesu and
from whom he hidip hym. Pe pridde is, which is pe temple pat Iesus
is seid to wende out of.

To pe firste, pe schul vndestonds pe Iesus is to seie troupe,
mercy, largenes and charite, and in hym was souereyn meknes, clennes,
chastite and sobrenes; and whoso stonyb pes vertues, he stonyb Iesu
his souyour. And first, pei pat stonyn troupe, pei stonyn Iesu, as
pe gospel seyb, Io[han]nis .14., Ego sum via, veritas et vita, "I
am wei, trwybe and lji" - wei to hem pat sechyn me wipoutyn errour,
troupe wipoute falsnes [to hem pat comyn to me, lif wipoute deþ] to
hem pat lastyn perinne. And perfore whoeuer a3ensei troupe,
wipstondip troupe, oppresyb pe troupe, or hidip or sillyb pe troupe,
he stonyb Crist, pat is troupe, as liers, ypocritis and bacbiters
don. And alle pes ben contrarie to troupe, pat is Crist, and
perfor whan Iesus seide hus in pe gospel, Iohannis .10., Ego et
pater vnum sumus, pat is, "I and my fadir ben on", pe Iewis tokyn
stonys, pat ben lesyngis, ypocricys and bacbitynge, to stonyn Iesu
wip, and pe cause was for he seide hem troupe. And riʒt so it is
seid here in pis gospel, Tulerunt lapides vt iacerent in Ihesum,
pat is, "pei tokyn stonyys pat pei schulde caste in Iesum." And whi?

Lb 39 whoeuer] who hab pat euer. 41 he stonyb] and he stonyb.
48 And whi?] with / # in margin.
But he prechide to hem pe troupe. And so it farþ nowondayis amonche pe peple, who þat spekþ troupe or holdþ þerþip, his heed schal be brokyn and al dispoilyd wip [stonys of] fals flaterers, bachiters and lesyngmongers. And wip þes þre maner of meyne troupe is stonyd to þe grounde, and liggip a slepe, and dar not awake. And þerfore charite and good feip ben went out of þis lond, and dar not abyde, and þus falsheþe now regnyþ and hab þe maistrie of troupe, and hatþþip men þat spekþ þe troupe as God witnessid 'himselþ' bi Amos þe prophete, .v.³. Odio habuerunt corripientem in porta, et loquentum perfecte abhominati sunt, þat is, 'Dei haddyn in hate þe blamer in þe ȝate, and haddyn abhominacioun of hem þat spakyn parfíctly.' / And of suche þei seidyn, as þe Iewis seidyn of Crist, f.207 Nonne bene dicimus nos, quia demonium habes? þat is, 'Wheþer we seyn not wel, for þou hast a deuyl?'

But God forbede þat any man for þis stonynge lette to speke or to preche þe troupe of Gods word, be þe whiche mannys soule mai be arerid from deþ of synne to þe lijf þat euer schal laste. And þat is wel signyfied in þe gospel of Ion, c.³. , where it is seid þat whan oure Lord wolde goon in Iude, where he wolde rere Lazæar, his disciplis seidyn to hym, Rabi, nunc querebant Iudei te lapidare, et tu vadis illum? þat is, 'Maistær, now þe Iewis haue souȝt þe to stone, and þou gost bidir?' And naþþæþe he left not þerþore to wende þidir. 70 Bi Lazæar, þat was ded and birijd, stȳnkygne vndyre a ston, of foure daiþis deed, [betoknyþ eche man þat is deed] þorouȝ deadly synne, and byried vndir a ston of enduracioun, þat is, hardid in synne, and stȳnkygne bifoþre God and his aungelis; and most whan he is foure daiþis deed, þat is, be delite, and consentynge, and worchynge, and custom,
in synne. We owyn þeþor for to wende for to arere þorouþ þe vertue of Goddys word a synful man from deþ of synne, and also we owyn to schewe þe troupþe vnto hym, bi þe wicþe he maþe areryd from þe deþ of synne. And we owyn not for to leue neþpeþe sparþe to schewe þe troupþe to synners for st on ynge wip tongys of bacbiterys, ne for deþ, 3yf it come. Perfore liers and bacbiters ben enemyeþe to troupþe, and þei stynyn troupþe, þat is, Crist hymself, for þei ben contrarie to hym boþe in word and in dede.

Also ypocrityþs stynyn troupþe, þat feynyn hemself holy in contenaunce wipoutynforþ, and haue noþing of troupþe of holynes wipinneforþ. And suche ben lich donghepis hely aboue wip snow, þat ben owtward white and stynkynge wipynneforþ, and to suche ipocrityþ seþ Crist in þe gospel of Mathew, Ve vobis, / ipocrite, qui mundatis f.207v quod deforis calicis est, vel parapsidis, et interius estis pleni auaricia et rapina, siue inuidia et inmundicia, þat is, "Wo to jow, ypocrityþs, þat clensyn þat is wipoutynforþ of þe chalice and of þe plater, and þei ben ful wipinneforþ of auarice and rauyne and enuye, and of vnclennes of synne." And perfore Crist seþþ. "Pharisee, munda prius quod intus est, þat is, "Dou pharisee, clense first þat is withinneforþ."

And on þe same wise bacbiters stynyn troupþe, and þat is wel bitokenynd in þe book of Kyngys, Regum [.xxi^o.], where it is seid þat Iesabel took twei false prophetys or false wittenessis, þe whiche seidyn false witnes aþens Naboth and stonyn hym wiboutyn þe citee,
wha[n] sche wolde 3eue to Achab þe vyne3erd, þat betokenýþ 'takynge' 100 and figurýþ þe deuyl þat takyn synners whan þei consentyn to do his temptacyouns, and to his suggestiouns. Forsoþ þan he takýþ þe synner whan he consentýþ to do dedly synne. Werfore þe psalm seib, Comprehendat et conculcit in terra vitam meam, þat is, "Take he and defoule my lijf into þe eorþe." And in Exodi Pharao seib, þat is 105 to seiþe, þe fend, Perseguar et comprehendam et diuidam spolia, et implebitur anima mea, þat is, "I schal pursue and departe spoilyngis, and my wille schal be fulfilyd." þe deuyl pursuþ þe synner bi a fals suggestyoun to take him, and bi coueytynge of desire he cacchip him þorouþ delite to þat þat he vnleffully coueiteþ. þe werk of synne dop þe synner whan þe fend departþ þe robberies, but þe wil of hym, þat he clepip þe soule, þat schal be fullilid bi costum of synne. Kyng Achab is þe fend, Iob .xl[i]., Qui est [rex] super omnes filios superbie, þat is, "[He is kyng] aboue alle þe sonys of pride."

Bi Naboth, þat is as moche to seie as 'conclusyynge', is vndirystonde 115 ich riþtwis man þat schulde, þorouþ-wijsdam and Goddis lawe, conclude þe deuyl, and þan he conclusiþ hym wel whan he consentþ not to his temptaciouns, but wel defendþ hym of his / temptaciouns þorouþ loue f.208 and deede and helpe of his God.

Bi þe vyne3erd of Naboth is ich feipful soule vndirystondyn, þat 120 schulde bere and brynge forþ wyn of compuncioun. And of his vyne3erd seib oure Lord bi Ysaie .v⁰. c⁰., Vinea Domini exercituum, domus Israel est, þat is, "þe vyne3erd of þe Lord of hostis is þe hous
of Israel." And his vineyard coueityp be deuyl moche, for it is
writyn in Genesis pat pe kyng of Sodom seip - bi pe which kyng pe
deuyl is vndirstonde - he seip pus, Da mihi animas, et cetera tolle
hibi, pat is, "3eue to me pe soulis, and be oper pingenis take to pe."
Dis vineyerd be deuyl wol take awaï from Naboth, pat is, from iche
ri3twijs man, and to hym he bihotip many delitis and lustis and
worschipis and riches, and many oper pingenis. And whan he mai not
haue it for any fair beheste, pan Iesabel bryngyp for 2weyne false
witnessis pat gostli stonyn and slene Naboth, and makyyp Achab to haue
his vineyerd. Iesabel is to seie 'pe veyne flux,' or 'a doungeheep,'
and bitookenyyp coueitise of wordly pingenis, pat makyyp many hertis of
men to flowe into veyne pou3tis and into veyn desiris, and into many
noiynge pingenis, pat drenchyn men into depnes of synnys and of deþ
and endeles losse, as pe apostil seip. .j a. Thimo[thel] .v]., pat
.es temperal goodis ebbyn and flowyn from on to anoper, as water
rennyb and flowib, and pei ben gaderid togidir and maad lich a
doungeheep. But whan pei ben departid among pe pore nedi peple, pan
pei makyn fruyt an hundridfold. Wherof pe gospel seip pus, Luces
.viij o., Semen cecidit in terram bonam, et fecit fructum centumplum,
pat is, "Seed fel into good lond, and made an hundridfold fruit."
And so bi Iesabel is vndirstonde coueitise and wordly goodis, and
pes two false witnessis moun ben clepid looue [of] hard holdynge,
and brenyynge loue of besily getynge. And pes makyn gostly to
stonyn Naboth wipoute pe cite, and to flee him, pat is to seie, 'pe ri3twijs man,' and pat is Crist in his menbris; and makyyp his
vyne/3erd, pat is, pe feipful soule of man, to be had of Achab,
pat is, to be in pe deuelis possessioun.

Lb 126 Da mihi, etc.) with Genesis .xiiij o. in margin.
145 of } and.
Also Crist is charite, as Ion seȳp, Deus caritas est, et qui manet in caritate, etc., pat is, "God is charite, and he pat dwellyth in charite dwellȳp in God, and God dwellȳp in hym." But enuy and hate stonyn Crist, pat is charite, in his menbris, wherfore as pe Actus of Apostlis tellyn, pat be enuy be Iewis stonedyn [Seint] Stephene, ful of feyp and grace and of pe Holy Gost. And also in Crist was sobirnes and chastite, so pat he alone maie seie pe word of Salamon, Purus sum a peccato; mundum est cor meum, pat is, "Pure or clene I am from synne; clene is my herte." He is al clene from every dedly synne, ne never was gile foundyn in his moūp, as Isaie seĭp .liij°. In pe membris of Crist, pat is, in his resonable creaturis, as ben men and wymmen, lecchours peple stonyn chastite, and glotouns stonyn sobirnes, and for to falle into glotony and dronknesse is gostli to stonyn Crist in hymself. But pe stonys wīp pe whiche chastite and sobyrnes be stonyd is hail stoon, of pe whiche it is seid in Exodus, .ix. c°., Linum et ordium lesum est lapidibus grandinis, pat is, "Lyne and barly is smytyn or hurt wīp hayle stonys." By lyne, pat be many strokys com̄p to pe whitnesse, is betokned chastite, and bi barly, for pe scharpnesse berof, is vndyrstonde sobyrnesse. And for barly bred is breed of penaunce and of abstynence, berfore is barly breed hurt whan sobyrnesse is distroīzed þoroūg superfluite of mete and drynkis, and so on pe same wise is lyne hurt whan chastite bi violence and vnclennes is defou lýd.

Lb 154-155 as pe Actus, etc.] with .vj°. Actuum in margin. 167 Lyne and barly] with nota in margin. 169 bi barly, etc.] with nota in margin.
Also Crist is mekenes, as it is seid in Mathel. xj°. c°.,

Also Crist is mekenes, as it is seid in Mathel. xj°. c°.,

Dicit a me, quia mitis sum, et humilis corde, pat is, "Lerneb of me," seip Crist, "for I am mylde and meke of herte." And berfore he stonyb meke Crist in hymself pat is proud, porou3 his pride, for pride and proud men and wymmen stonyn meknes gostly, and pat schulde not a wijs man do, to stone mekenes [porou3 pride, but raper to stone 179 pride porou3 vérri meknes] and he deuhl pat is kynge of pride, as / f.209 Dauyd dide Goly, i°. Regum c°. xv[i] j°., Elegit quinque limpidissimos lapides de torrente, pat is, "He chees fyue scharpest stonys out of pe reuer in his schepperdis scrippe pat he bar, and putte his hond into his scrippe and took oon, and caste it wip his slynge, and smote pe Philistyne in pe frount; and pere pe stone stikide stille, 185 and pe gisunt fel doun."

By pes fyue stonys ben vndirstone fyue biholdyngis, of pe which mekenes comyp, porou3 pe whiche pride is stonyd. De firste is pe biholdynge of pin owne freelines. De secunde is pe schortnes of oure lijf and of oure birpe. De priddde is pe biholdynge of oure dep, pat comyp faste vnto vs. And of pes pre biholdyngis spekyb Iob .xxx°. c°., and seip, Comparatus sum luto et assimilatus sum fauille et cineri, pat is, "I am euend vnto clay and to a spark, Y am licned to aischyn." De forpe is pe beholdynge of a mannys owne wickidnes, wherfore pe psalm seyb, Hij humiliati sunt in iniquitatibus suis, pat is, "Des ben mekyd in here wickyndesses." And Salamon seyb Meror in corde viri humiliavit eum, pat is, "Sorwe in pe herte of

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Lb 185 before smote[sp canc. 197 viri] viri w; w canc. 197 humiliauit] humiliant.
a man hab mekid hym." De fifte is pe beholdyne of pe meknes of Crist oure sauyoure, wherof Ysaie seyb, Inclinabitur homo ad factore[m] suum, pat is, "Man schal be bowyd to his maker," pat is, to pe beholdynge of his maker, hou meke and lowly he was.

And [bi] pis stoon is Goly pe deuyl, pat [is] pe pride of [be] deuyl, stonyd, pat bes daijs wolde overcome alle pe childryn of Israel and dispise hem. And perefore troube is stonyd of ypocritys and bacbiters, mercy and largenes of avarous men and coueytous, charite of enuyous men and hateful, and meknes of proude men. But wite pei wel pat alle bes and suche opere schullyn be stonyd in helle of deuelys, wip stonys of euerlastynge peynys. Wherof Ezechiel seib, .16°, Adducent super te multitudinem, et lapidabunt te, pat is "Dei schul lede to pe / multitude of fendys, and pei schul stone pee wip stonys of endles peyne, and wip swerdys pei schul slee pee;" pou schul fal of alle bes synnys, for Crist hidip hym from alle bes, as hymself sai in hys lawe, Abscondam faciem meam ab eis, et considerabo nouissima eorum, pat is, "I schal hyde my face from hem, and I schal biholde pe laste of hem." And to alle suche Crist wol seie ful treuly in dede, as he seide to pe Iewys, Queritis me et non inuenietis, pat is, "Ie schul seche me, and not fynde me, but to deme you to peyne."

And perefore I rede pat we seche hym here, while pat he mai be foundyn in trewe loue, leuynge or forsakynge oure synnys wip trewe hope and trewe beleue, wip fastynge, preiers and almesdedis, and ful sekyrli we schul fynde hym mercyful to vs at domysday, to brynge vs to endeles ioie and blys. To pe whiche ioie and blys brynge he vs pat dyede for vs. Amen.

Lb 213 Abscondam, etc.] with Deuteronomii .32°. in margin.
f.209v   Dominica in ramis palmarum

[I]te in castellum quod contra vos est, etc. Mathei .21.

Dis gospel of his dai is rad on pe firste Sondai of Advent, and
berfore Y wole telle you pe gospel of pe passioun of Crist, hou pat
prynces of prestys and pharisees comyn togidyr to Pilat on pe neste
Satyrday aftyr pat he haddyn kyllyd Crist, and seidyn tus to hym, "Sere!
we þenkyn on [pat] his gilour seyd[e] whan he was on lyue þat he schulde
rise aȝen aftyr þre dayis. And berfore comaunde his sepultre to be kept
to þe þridde day, leste his discyplis comyn and stelen his body, and
feyne to þe peple þat he is risyn from dep; and so þe laste errour schal
ben worse þan was þe ferste." And þus don þat nowondaijs hydyn þe
troupe of Goddis lawe. And Pilate seiden to hem, "Joureself haue þe
kepynge. Gob forþ and kep þat as þe connyn." And þei wentyn forþ and
keptyn wip knyȝtys þe sepulcre of Criste, merkynge þe stoon þat was put
at þe dore.  

Ite in castellum quod contra vos est, vbi prius, þat is, "Wendyn þe
into þe castel þat is aȝens you." þes wordis wern seyd to two / discyplys f.210
þat Crist sente to brynge to hym þe asse and hir foole, and as sum men
seyn, þes discyplys wern Petyr and Philip, for Petyr couertyd Cornely,
and Philip couvertide Samari. And berfore Crist seyde, "Wende þe into þe
castel þat is aȝens you." Fourþ þingis myȝte we lerne in his word, 3yf þat
we hadde tyme. þe firste is, what is [bi] þis castel bitokenydh, and whi
it is seid to be contrarie to Cristis discyplis. þe secunde is, what
bitokenydh þe asse þat was bowndyn, and whiche be þes bondys. þe þridde is

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Lb  2 Ite, etc.] with Dominica in ramis palmarum in later hand in margin.
7 gilour seyde] gilour þat seydyn.
hou sche is vnboundyn. And pe fourbe is, hou pat sche is lad to Crist. 25

For pe firste, 3e vndyrstonde bat pis castel bitokenyp his word, wallyd wip dyuerse vices, as pe close touchyp. And Ierico may wel be sygnifyed be pis castel, pat be sonys of Israel assailidyn, as it is told in pe book of Iosue, c°. j°. [De] tweyne disciplis pat weryn sent into Bethfage pe castel, and to fy3te hera3en, weren two maner of prehours - prelatys and prestis - as wern pe apostlys and discyplis, as Bede and Gregory declaryn; and bei ben seyd tweyne, as pe close seyb, for knowynge of trowbe and clennes of werk pat bei schulde haue, for bei schulde preche pe double charite of pe loue to God and tooure nei3ebour. And bes two disciples schulde ben sent of God and not of pe fleich vnto pe castel, pat is pe word, to fi3te ajens it, and to vnbynde pe asse and hir foole, and to lede hem to Crist. Dei schulde ben sent to Bethfage pe word and [to] fi3te hera3en, forit is ajens hem, and perfore bei schulde preche pe troupe in porenesse and scharpnesse. But pe word prechyp falsnes, for in pe word is no troupe; and bat witnessyp be prophete, O3ee .[i].iij°. c°. Non est veritas, non est misericordia, non est scientia Dei in terra, pat is, "Troupe, mercy and kunnynge of God is [not] in erpe," sed furtum, homicidium et adulterium inundauerunt super terram, pat is, "but pefte, manslauuter and auoutrie flowid vpon pe erpe." And on pe same wise pe word prechip to haue ryches, delitys and worschippis, / for in pe word is but appetite, coueitise or ellis desyris of riches and of lustys of pe fleisch, and of proude honouris and worschippis. Wherof Seint Ion seip bus, Nolite diligere mundum, neque ea que in mundo sunt; quia omne quod est in mundo concupiscencia carnis est, et concupiscencia oculorum, aut superbia vite, pat is, "Wole 3e not loue pe word, ne 3oo pingis pat ben
in be word, for al \textit{hat} is in be word is coueitise of fleisch, and
coueityse of i3en, or pride of lijf, be which is not of be fadyr of
heuene, but of be word." \textit{Transibit mundus et figura eius, \textit{hat} is, "be
word schal passe and be figure \textit{perof}", and \textit{perfore} seyb Crist in be gospel,
"Wendyb into \textit{pe} castel \textit{hat} is a3ens jou", for troube, for velanesse,
and scharpnesse \textit{hat} \textit{se} preche.

\textit{De secunde} is to wite what betokenyp \textit{be} asse and hyr foole, and whiche
ben \textit{be} boundys wip \textit{be} whiche \textit{pei} ben boundyn. \textit{And} \textit{se} schul vndyrstonde
\textit{hat} \textit{bi} \textit{be} asse and \textit{hir} foole is bitokenyd iche synful man, for \textit{wyp bondis}
of synnys \textit{pei} ben boundyn. \textit{Wherof \textit{be} wise man seyb \textit{bus}, Proverbiorum .v\textsuperscript{0}.,
\textit{Funibus peccatorum suorum vnumquisque constringitur}, \textit{hat} is, "Ich man is
streynyd or boundyn wip bondys of his synnys." \textit{And \textit{be} psalm seyb, Funes
peccatorum circumplexi sunt me, \textit{hat} is, "\textit{be} bondis of synners han boundyn
me aboute."

\textit{And for \textit{pre} skillis is \textit{be} synful man licned to \textit{be} asse and \textit{hir} foole.
\textit{The} firste is for idylnesse, for an asse is a ful idel beste and so is \textit{be}
synner ful idyl to ich good werk, \textit{vnde Proverbiorum .xxvj\textsuperscript{0}.}, Sicut ostium
vertitur in cardine, ita piger in lectulo suo, \textit{hat} is, "As \textit{be} dore is
turnyd into \textit{be} dore-herre, so \textit{be} idel \textit{man} turnyp hym in his couche."
\textit{And also Salamon seyb, Piger propter frigus noluit arare, ideo mendicabit
in estate et non dabitur ei, \textit{hat} is, "\textit{be} idel man for cold wolde not ere,
\textit{berfore} in somer he schal begge and it schal not be jouyn to hym."

\textit{De secunde} is for vnclennes and lecchory, ffor an asse is an vnclene
beste and ful leccherous, and bi \textit{bis} is betokenyd a lechour and a synner,
in whom the fire of hell is tended. Whereof God's law speaketh,

Deuteronomii 32°., Ignis succensus est in furore meo, et ardebit

usque ad inferni nouissima, but is, "the fire is tended in my woesness,

and it shall burn unto the last of hell."

The pride is for the ass is feble in that part in which he hath

cross, but is, in his forelendis; but in his reigns, where he cross

wanteth, where is his uncleness, he is strong. Yet so the sinner in

the cross of our Lord, but is, in the cross of penance, he is feble to bear,

[bout] in foule werks of synne, and euele werks of his word, to be riche

and geder money, and in idil pleijs and wakyngys, in vanytees, in etynys

and drynkyngeys, he is strong and my3ti. And to suche God seyeth in Saia,

Ve vobis! qui potentes estis ad bibendum vinum, et viri fortes ad miscendam

ebrietatem, but is, "Wo to you!" he seyeth, "but ben my3ti to drynkyn wyn

and strong men to medle drounkenes." And before bi the ass is sygnyfied

iche sinner and iche synful soule, for ofte the sinner is boundyn wip ten

bondys, of which he firste pre ben bei that drawyn a man into synne, and

oper. vij. bondy ben bei that holdyn a man in synne.

The first is fleshly desyris, of which Salomon seyeth bus, Inueni

mulierem amariorem morte, que laqueus venatorum est, et sagena cor eius,

vincula enim sunt manus eius; qui placet Deo, effugiet illam, qui autem

peccator, capietur ab illa, but is, "I haue foundyn a woman bitterer than

dep, the which is a snare of hunteris, and the herte of hir is a nette,

forsophe he handys of hyr be bondys; he pat pleseth God schal fle hire,

forsophe, he pat is a synner schal of hir ben take."

lb 79, 'he pridde, etc.' with ipsa distincio in margin. 83 but for.
92 'the firste, etc.' with prima distincio in margin.
De secunde bond pat drawyþ a man to synne is cœuiteynge of hiȝ estaat, wherof Salamon seyb, Ecclesiasticii .xvij°., Magna sunt enim iudicia tua, Domine, et enarrabilita verba tua, etc., pat is, "Lord, grete ben þin domys and þyne wordys vntellable, þerfore vntauȝt soulys erredyn, be while wickid men han counfort / bat þei mowe ben lordys ouer naciouns; f.211v fer of þe myȝte to be bondyn. þe bondys of derknes iñ bondys of derknes / ben bondys of cœuiteynge to hiȝe estaat, wip þe which þe deuyl byndyp and blyndyp þe ðiȝen of hem þat sechyn to hiȝe estaat, and ledyn 105 hem as þeues þan han sold her ðiȝen to þe peynys of helle. And þerfor seþ Isaie .v. o°., Ve qui detrachit iniquitatem in vinculis vanitatis! þat is, "Voo to þem þat drawþ wickidnes into bondys of vanyte!"

De þridde bond þat drawyþ men to synne is þe bond of cœuiteis of riches, wherof þe postil speykþ bus, Qui volunt diuitez fieri, incidunt in laqueum et in temptacionem diaboli, þat is, "þei þat wolyn be maad riche, falyn into þe snare and into þe temptacioun of þe deuyl, and into many desires þat drenchyn men into helle and into perdiçioun." And þe þre bondys þat drawynge þe soule in synne.

[De oþer .vij. bondys þen þei þat holdyn a man in synne, of which] þe ﬁrst þe is recchelesnes. And þerof speykþ Salamon, Proverbiorum .xix°., Qui necgligit vitam suam, mortificabitur, þat is, "He þat is necgligent aboute his lijf, he schal be don to þe deþ." Forsoþe, he þat is reccheles, wheþer he leue wel or euyl, he schal be deed, þat is, he schal be dampnyd.

De secunde bond of þe seuene is forȝetynge of God his creatour, and þerof speykþ God in Deuteronomii .32., Deum qui te genuit dereliquisti, et oblitus es Domini creatoris tui, þat is, "God þat bigat þe þou hast forsakyn, and þe Lord þi creatour þou hast forȝetyn." And in þe psalm
seip Crist, Obliuation datus sum, tamquam mortuus a corde, pat is, "I am souyn to forsetynge in be herte as a deed man."

De pridde bond is love of synne and be delite herof, pat makyp man enemy to God pat is her maker. Wherof Seint Iamys seip, .iiiij. c. , Adulteri, nescitis quia amicicia huius mundi, inimica est Deo? pat is, "3e auoutres, wite 3e not pat be frendship of biss word is enemy to God?"

Perfor whoso wole be enemy to be word, pat is, of wordly lust, he is maad frend to God. Sopi by synner is boundyn and holdyn wip by loue of synne [and] / wyp be delite herof, for in synne he is takyn of be deuyl f.212 and discayuyd. Wherfor be wijs man seip, Ecclesiastes .ix. , Sicut pisces capiuntur hamo et aues laqueo, ita homines in tempore malo, pat is, "As fischis ben cau3t wyp be hook and foulis in be panter, so ben men," he seyp, "takyn in euyl tyme." And so be deuyl in be bigynnynge discayuyd be woman Eue bi lust of be forbedyn tree, wherfore it is seid in Genesis .iiiij. c. , Quod mulier vidit lignum, quod esset bonum ad vescendum, pat is, "be womman saw be tree, pat it was good to ete and fair to be i3e-si3t and likynge; sche took of be frut of it and eet, and 3af to hir man pat was hir housbonde." A, a! ban hou euyl is be delite of synne, pat byndyp so synners and holdyp hem in her synnys; dredles, it is ful euyl, and turmentyp man gretly and ful greuously in be tyme to come, as Seint Austyn seip, Delectatio presens non saciat, preterita non delectat, futura cruciat, pat is, "bis present lust fillib not, be lust pat is passid 145 delityp not, and pat pat is to come turmentyp."

De fourpe bond is schame and confusio~ to scriue and to knoleche, and wip pis bond byndyp be deuyl be tongys of synners. But cursid be pat

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Lb 126 De pridde, etc.] with .iiiij. distincio in margin. 132 synnel] with catchword and wip delite at bott. of f. 147 De fourpe, etc.] with .iiiij. distincio in margin.
scheame and cursid be hat confusioun hat letty\(p\) confessioun, and perchore it is seid in Ecclesiastici \textsuperscript{iij\(O\)}, Fili, conserua tempus et declina a malo, et non confundaris dicere verum pro anima tua, hat is, "Sone, kepe pe tyme, and bowe awai from euyl and be pou not confoundyd to sey pe trouve for bi soule."

De fifte bond is drede to make amendys for his trespas, for blyndyd lusty synners seen wel hat hem muste faste to breed and water, and go barfoot and were be heire and do suche ober penaunce, lettyng for no scheame of men; and for pei drede sumtyme pis - for pe fleisch grucchip, hat grucchide not to do synne - perchore many men contynue and leuyn not her synne, and for hem benky\(p\) synne swete, lope [pei]i ben 'to' forsake it. Whereof Salamon seyp bus in Prouerbiorum \textsuperscript{xviiij\(O\), c\(O\)}, Pigrum deicet timor, hat is,"Drede castip doun be idel synner," hat is to seie, drede of penaunce. But drede of euerlastyng penaunce letty\(p\) hem not to do synne, / f.212v and perchore it castip doun in be laste ende pe soule of hem to helle, and perchore it were good hat pei asaidyn what kynys peynes ben ordeynyd for men hat han grete lustis and likynges of her fleisch here in pis word, and wole not amende hem betyme. And of alle such peple seip be Sauter book bus, Conuertantur peccatores in infernum, "Be synners turnyd togider into helle." And so schulde such synners take hed hou pei schulde now suffre pe peynes of helle, hat pei able hem to, in pis schort lijf, pe whiche ben a pousandfold more greuous or cruel han alle pes temporal peynys. And perchore seip Iob \textsuperscript{vij\(O\), c\(O\)}, Qui timent penitenciam, veniet super eos nix, hat is, "He hat drede\(p\) penaunce," hat is, to do penaunce, "snow schal come on hym," hat is, euerlastyng peyne.
De sixte bond is trust of long lijf, wherfore pe deuyl seide vnto oure former faders, Genesis .iij°., Nequaquam moremini, sed eritis sicut diij, scientes bonum et malum, pat is, "Nai, je schul not die, but je schul ben as goddis, knowynge good and euyl."

De seuenpe bond is to haue to moche trust of merci, pat makyp men bold to synne be sley3te of pe fend, as pes synners seien whan prechours speykn of bitter peynys of helle, bei seyn pat God wole not lese pat he hap so dere bou3th - "he made me not to be dampnyd! Gou I to heuene or to helle, I schal haue felaws ynowe, for her schal no man be dampnyd, he seip." And so bi pes seuene bondys mai ben vndirstonde pe seuene bondys pat Sampson was bondyn wip, of pe whiche Holi Writ speykp, Tucidum .xvij°., Attulerunt satrape philistinorum septem funes ad Dalidam, quibus ligat Sampsonem, pat is, "pe satrapes of pe philistens tokyn seuene bondis to Dalida, wip pe whiche sche bond Sampson." And pes moun betokenyn pe .vij. bondis wip pe whiche Nabugodonosor made [bounden] Sedechiam, as pe book tellip, .iijj. Re[gum] / .xxv°. [And f.213 pes moun betokenyn pe .vij. bondis wip pe whiche] Lazär was boundyn wan he was deed and put in his sepulcre, Io[hannis] .xj. And berfor I rede pat we do aftyr pe conseil of pe prophete pat seip bus, Disrumpamus vincula eorum, et procliamus a nobis iugum ipsorum, "Al tobreste we pe boundys of hem, and caste we awai from vs pe 3ok of hem," and take we on vs pe 3ok of Crist, as he hymself byddip, Tollite iugum meum super vos, et discite a me, quia mitis sum [et] humilis corde, pat is, "Take 3e my 3ok vpon 3ou, and lernyp of me, for I am mylde and meke of herte," for mekenes makyp men hi3 in heuene. Crist graunte vs alle grace to rewle oure lyues, and to ende in verry charite, and brynge vs to his blis. Amen.
XXII

f.213

In die Parasceue

Prima Petri iij°.

Christus passus est pro nobis, etc., Des ben be wordis of Seint Petre in his pistil and pertynen to be mater of his day, and bei ben bus moche to seie on Englisch, "Christ has suffrid for vs". In pes wordys ben bre bingis to take hede to. De firste, hou he suffride; be secunde, what he suffride for vs; be bridde, whi he suffride for vs.

Hou he suffride for vs - benke deepli in bi mende ßat ße godhede my3t not suffre, but ße manhede of tendyr age, takyn of ße blissyd maiden, of ße clenest dropis of blood of hir wiþoutyn synne or of mannys seed, conceuyd of ße Holy Gost, born to vs a champion, a maister, and an heuenly schepherde. And hou Poule tellip in his pistil, Exinaniuit semet ipsum formam serui accipiens, ßat is, "Be enentischede himself," paulominus ab angelis, ßat is, "a litil lower ßan aungelis, takynge ße forme of a seruaunt as anentis his manhed," to ben oure champion and fi3te for vs; not compellid, but wib his fre wil for pete and rewpe of oure vnmý3t. Qvia non est aliqu qui pugnet pro nobis nisi tu solus Dominus noster, ßat is, "For ßer is noon ober," seiþ ße prophete, "ßat fi3tip for vs but hou oure Lord alone." Exultauit vt gigas ad currendam viam; a summō celo egressio eius, / ßat is, "ße ioiede as a giaunt to renne ße wei, þorouþ verrei rewpe; from hiþ heuene he is forþ passynge," to fi3te for vs ægens ße fend.
And as a maister he com also to teche vs here þe craft of fiȝtyngę. Vocatis me magister et Domine sum etenim, þat is, "3e clepyn me maister and Lord," he seip, "and so I am." And of þis maister schulde we lerne hou he faȝt in þis word, and þerfore he techib vs wel and seip þus, Pugnate cum antiquo serpente, þat is, "Fiȝtyȝ wyþ þe olde serpente." Ober armure hadde Crist noon but paciençe and meknes, and ȝaf his body as a child þat was persid in many a place of his blessid body. And so he bicom oure heuene lynge, to delyuere his wrecchid schep þat weryn pyned in helle of þe fend for her trespas don on paradise. He sente patriarkys and prophætis, but noon myȝte delyuere þes scheep, no martires of þe olde lawe, til þat Crist com hymself. And neipere wiþ gifte ne wiþ speche ne wiþ strenȝe ne wiþ power ne wiþ preier he gat neuer his scheep out of þe heiwardis fold of helle, into þe tyme þat he as a good herde laide his blessid bodi to wedde. And þus Crist perside þe fendys platis and al tobrast þe ȝatis of helle, for Crist seide bifoire þat helle ȝatis schuld not auail þe þe hym, Super hanc petram, etc. Et porte inferi non preualebunt aduersus eam. And þus as I seide bifoire, Crist haþ suffrid for vs.

De secunde poynþis is to take hede what he suffrید for vs. First is þe narwenes of þe cracche, þe stynch of þe comoun stable betwene an ox and an asse. Þis was a simple harbegage for such a worpi lord, wrappid also in an opyn hous among þe bestys in simple cloþinge, pursued of Heroude, sone after to haue killid þis þonge child Iesu, circumcidid also in his þouge, and schedde his blod þere for oure
loue. And porfor seip Seint Ber/hard þus of þe porenes of Crist, f.214

O homo! quid sollicitus es de regali officio? Ecce saluator tuus
iacet in presepio et non est locus ei in diuersorio. Quid cogitas
de vestimento? Ecce rex tuus indutus est vili panniculo. Quid
laboras de clientum collegio? Ecce saluator tuus iacet cum boue et
asino. Quid cogitas de domino? Ecce rex glorie Ioseph et Marie
obediunt imperio, bat is, "A, man! what art þou besi aboute rial
office? Loo, þi sauyour liggeþ in a cracche. Wherto does þou be
of þi cloping? Loo, þi kyng is clobed in a vile clout. Wherto
preisest þou þee of þi client or of þi riche kyn? Loo! þi sauyour
liggeþ wip an oxe and an asse. What þenkest þou of lordschip? Loo!
þe kyng of glorie to Maries byddynge and Ioseph is buxum and meke."

Crist suffrie also temptynge of þe deuyl, hunger and brust
fastynge fourti daies togider wipoute mete and drynke, cold and
hete, weet and drie, hunger, wacche and pouert, trauel and labour
on see and lond, scorne and gret dispijt in prechyng and techynge
of his blyssid lawe, wepynge pries for synne, and swette water and
blood; betraied of his disciplé; sold for þritti pens; takyn as he hadde
ben hef; boundyn to a piler; beten wip scourgis; spit vpon wip
buffetis and clobid as a fool; tugged and drawyn from place to place;
forsakyn of his discypulis; sore smytyn in his face; bobed and corounned
wip scharpe pornys; boundyn to a piler; scourgyd bak and side, þat no
place was laft hool of hym, from þe crounne of þe hed to be sole of
his feet; condempnyd wipoutyn gilt wip þeues to be hangid al blodi on

Lb 54 et sl s; s canc. 65 lond] s lond; s canc.
be rode-tree in bat stynkyng place, criyng ful loude on be cros, 
brustynge ful sore after so grete a blood-latynge. And he tastede 
eisel and galle, and .viij. wordis he spak here, and .viij. wondrys 
wern wrought. He criede loude and seide, Consummatum est, and he 
geldide vp / be spirit.

A, thou man! abide now and biholde and see inwardly be peynes of 
bi lord. O vos omnes, qui transitis per viam, attendite et videte 
si est dolor sicut dolor meus, bat is, "3e alle men," he seip, "bat 
passyn bi be weie, abide 3e and see 3if any sorwe be liche to my sorwe."
For thou saw neuer in his word parchemyn skyn streynyd so vpon an harwe 
as was Cristis blessyd body for pe loue of man streynyd on pe rode-tree; 
ne thou saw in his word writyn wip so harde pennys vpon parchemyn as 
be cursid Iewys writyn wip vpon Cristys blessid body, nailed wip harde 
iren spikyngis porou3 feet and hondis, wip scharpe bornys on his blissid 
heed bat perside to be panne; 3ee, as doctours seyen, bat be bornys 
mettyn togider porou3 his hed into be brayn. And wip a scarp iren 
sper e be Iewis persidyn his herte, bat blood and watyr spronge out after 
to wasche vs out of synne. And berfore seip Seint Bernard on his wise, 
Respice Christum in cruce pendentem, et videbis sum dorso flagellato, 
capi te spinis coronato, lancea latere perforato, manibus et pedibus 
clauis confixis, et nichi l sanum in eo remanet nisi lingua, cum quia 
pro peccatoribus exoraret, bat is, "Bihold Crist hangynge in be cros, 
and thou schalt see hym, his regge betyn, his heed wip bornys prickyd, 
handys and feet wip nailis ficchid, his side persid wip a spere, and 
nobing is laft on hym hol but be tunge, wip he which he preide for 
synful man."

Lb 85 pennys] peynnys with y1 canc. 94 confixis] confixiis with 
i3 subpuncted for canc.
Also Seint Bernard seip in Cristys persone, Nonne pro te

afflictus sum, nonne pro te laceratus sum, nonne pro te mortuus

sum? Quid potui amplius facere et non feci? Desine ergo, O homo,
michi amplius inferre molestias. Plus enim grauat vulnus peccati
tui quam vulnus lateris mei, pat is, "Man, ne am I not for pe al
totoryn? Man, ne am I not for bee deed? What my3te Y more do and

I haue not de it (as who seip, Noujt)? Cese þerfore, / þou man," he

seip, "for þou dost more heuynesse to me, for more grevyþ me þe
wounde of my syde".

Also Seint Bernard seip þat in þe tyme of Cristys deþ þe erpe

quakide for drede, þe sonne and þe mone lostyn her li3t, quarris

and stonyþ al tobrastyn and clouyn asundyr, in þe tyme þat Crist

suffride his passiouþ and deþ, þat þe herte of synful man, þat is

maad of fleisch, wol not wexe tendyr and breke whan we here of þe hard

passiouþ and þe bittyre deþ þat he suffride for vs þis day, þat weryn
dampnyd to helle for evermore for Adamis gylt, and for þe grete petee

and rewpe, merci and grete loue, þat he hadde to vs. He bouȝte vs

a[l] þis day wþ þis precious blood from þe bitter peynys of helle
to ben þe heires of þe kyngdam of heuene, and þis was a grete kyndenes

and loue of suche a worþi kyng. And þerfore, dere frendys, for

Cristis loue, crip[cifie] þe Crist no more, but cesþ of þoure wickyd

synmys and of þoure euyl leuynge, for as I seyde in þe secunde poynt

of þis singyl sermoun, Crist haþ suffride for us.
De bridde þing i[s] to wite whi he suffride for vs and, wite 3e wel, for two skillis. On was for loue, as Poul tellip on his maner, Qui dilexit nos et lauit nos a peccatis nostris in sanguine suo, pat is, "Crist louyde vs and waschid vs in his blood of oure synnys, and more charite myȝte no man haue don," he seyþ, "þan he þat puttyþ his lyf for his frend." And so for loue he suffride for vs, pat we schulde loue hym aboue alle þynge and iche on ober for his loue. "For is my comaundement, þat 3e loue togidere," seyþ Crist; and also he seip, "I comaunde to you þat 3e loue togidere, as I haue louyd you," Hoc mando vobis vt diligatis inuicem sicut dilexi vos.

De secunde cause is þat Peter tellip in his same pistyl, Christus passus est pro nobis, vobis reliquens ex/emplum, vt sequamini vestigia f.215v eius, qui peccatum non fecit, pat is, "Crist hap suffrip for vs, leuynge to you," he seyþ, "emsaunple, þat 3e folwe his trais or steppis þat neuer dide synne, ne no gile was foundyn in his mouþ." So þanne folwe we his traice bi trewe loue and charite, bi pacience and pouerte, bi merci and plenteuoust, bi wilful penaunce, leuynge synne, bi rewpe of oure pore neijebours. For Crist seip, Qui michi ministrat me sequatur, et vbi ego sum illic et minister meas erit, pat is, "He þat mynystrip to me folwe he me, and per as I am, þere schal my seruaunt be." "And he þat folwip me," he seip, "he gop not in derknes; for he is liȝt of þe word þat ladip man to heuene, "Ipse est lux mundi."

And þerfor, my dere frendys, makyþ you redi and puttip away 3oure charge of synnys, þat 3e ben redi araied in soule to rescyeue at his holy tym[e Cristis fleisch and his blood, þat as his day for þe
loue of man peynful deyth die on pe cros. For he seyde hymself,

Nisi manducaueritis carnes filij hominis, non habebitis vitam in vobis, 150
bat is, "But if ye ete of be fleisch of mannis sone, bat is Crist,
3e schul not haue lijf in you; and he bat etyde my fleisch and
drynkyde my blood, he seip, he dwellip in me and I in hym," bat is to
seie, porou3 bileue. And Seint Poul seip, Qui manducat et bibit
indigne, iudicium sibi manducat, etc., bat is, "He bat etyde it and
drynkyde it vnworpi, to hym he etyde dom," bat is to seie, damnacioun,
as Iudas dide bat hangide hymself, and perfore lokip bat 3e ben clene.

And so, as I firste seide at pe bigynnynge, Crist hap suffride
for vs, and perfore preie we Crist Iesu bat he graunte vs grace in
clene lijf to rescuyde hym into oure soulys now on Estyr Day, porou3 160
stedefast bileue, and to kepe hym stille wip vs in oure soul, bat we
mow come to pe endeles ioie and blis of heuene whan is wil is. To
bat ioie and blis brynge he vs, bat bis dai suffride dolful deyth on
pe rode-tree. Amen.
Maria Magdalene et Maria Iacobi et Salomee emerunt aromata. Marce ultimo.

Dis gospel tellyth bat whan pe sabot was passid after pe tyme pat Crist hadde suffride, Marie Mawdeleyne and Marie Iames modir, [and] Salomee, pes Maries bou3tyn hem at euyn vnementes, - for it was leueful to worche at euyn on pe sabotys - pat pei comynge schulde annoynte Cristis bodi. And ful erly on pe Sundai pei comyn to pe sepulcre of Crist at pe sunne risynge, and seiden togidere, "Who schal turne vs pe stone from pe dore of pe sepulcre?" And pei lokiden perto and sawyn it removed awai; fforsoppe, it was ful gret. And pei comyn into pe sepulcre of Crist and sawyn an aungil of God in forme of a jong man, sittynge on pe ri3t side, and helid wip a whijt stole.
And pei wondridyn of pat si3te. But pe aungel seide to hem, "Wole 3e not drede. 3e sechyn Iesu of Na3areth pat was don on pe cros, but he is risen to lyue and is not here, for here is pe stede where pei haddyn put him. But go 3e, and seip to his disciplys and to Petre pat Crist schal go bifore 3ou into pe cunte of Galilee, and bere 3e schal see hym, as he seide bifore to 3ou."

Maria Magdalene et Maria Iacobi, etc. Pes wordis pat I have take to my teme ben writyn in pe gospel of his day, and ben bus moche to seye in Englisch tonge to joure vndistondynge, "Marie Mawdeleyne, [Marie] Iacobe, and Salome bou3tyn oynementys." In pes wordis mown twei þingys be conceuyd. Pe firste is, what bitokeneþ
bes bre Maries pat comyn to seche Iesu at pe sunne risynge. De
secunde is, what bitokeny pe oynementys pat bei brouȝtyn wip hem.

Marie is as moche to seye as 'pe bitter see', after pe
vndyrstondynge of pat name, and bi bes bre Maries is vndirstonde
iche soule in bitterness of sorwe, doynge penaunce for hir synne,
pe whiche soule schulde haue bre maner of bitternes, and pat of
bre / synnes, - ffor pe synnes of pe herte, of pe mouȝ and of dede. f.216v
For iche synne, ober it comyþ of herte, of idel and euyl consentynge
and of euyl brouȝt; or of pe mouȝ, borouȝ wickid speche; or of pe body,
borouȝ sum wickyd worchynge. De synnes of pe mouȝe moun wel seid
lesynges, false witnesis, bacbityngis, to moche swerynge, cursynge,
slaundrynge, false witnessynge, scornynge, false excusynge, bostynge,
malicious pretenynge, lecherous spekyng, idel speche and law3ynge,
and suche many moo synnys han I kan telle now. Synnys of pe herte
ben þes: pride, ire, enuye, hate, rancor, euyl-demynge, grucchynge,
euyl delite, coueitise, auarice, and suche oberere. De synnys þat
comyn of dede-doynge ben þes: þefte, manslawʒter, raueyne, drunkenes,
lecherie, auoutrie, wip suche oberere dedis.

And of þes synnys and of alle oberere schulde iche man do penaunce,
to haue þre maner of bitternes, and namely of þat þat he hap þouȝ
þes synnys offendid and trespassed a3ens Crist, oure moste derest
spouse. Wherfore Ieremye seyb, Scito, et vide quia malum est et
amarum te dereliquisse, Dominum, Deum tuum, þat is, "Knowe bou and
see, for it is euyl and bitter þe to haue forsaken þe Lord þi God."
And of þes prefold bitternes was holi Iob fulfillid, for Iob is to
sei 'sorwynge', and þat bitokneþ þe sorwynge soule for synne,

Lb 45 Scito etc.] with .ij°. in margin. 47 God] good.
Loquar in amaritudine anime mee, 'Noli me condempare', pat is, "I schal speke in bitternes of my soule; I schal seie to God, 'Wole thou not condempne me.'" And also he seybp, In amaritudinibus moratur oculus meus, et ideo libera me, Domine, et pone me iuxta te, pat is, "In bitternes dwellyb my i3e, and perfore Lord, delyuere me, and put me beside thee." And of his bitternes speybp Kyng E3echie, Recogitabo tibi omnes annos meos in amaritudine anime mee, pat is, "I schal penke / a3en to be alle my 3eris in bitternes of my soule." And of his bitternes speybp Jeremye also, .xxix o . xo , Anime peccatrici, statue tibi specula, pone tibi amaritudines, dirige cor tuum in via in qua ambulasti, reuertere virgo Israel ad ciuitates tuas, and pat is be speche of God to be synful soule, seyynge on bis maner, "Sette to be merouris, put to be bittynes, dresse pou bin herte in be waie pat pou gost, turne a7en, maydyn of Israel, turne a7en to bi citees; wharto art pou multen in delites, wanderynge dou3ter?" And perfore bi bes Maries is iche synful soule vndirstonde, and wi7 bes pre sorwys, for synnes of be herte of be moub and of dede, schulde sche come to seche Iesu at be sunne risynge, of grace in be herte; "alle derke dedis of synne, castyn [we] clene away", Abiciamus opera tenebrarum, etc.

be secunde pinje is to wite whiche ben be oynementys pat bes pre Maries brou3tyn wih hem, bat is, iche soule doyngle penaunce for his synne,he schulde offre to Iesu pre maner of oynementys gostly.

be first is oynement of deuocioun or of compunjcioun, and bis oynement is maad of deep mende of a mannys owne synne (and not of opher mannys synnys), wi7 be whiche be woundys of be herte ben helid

Lb 50 Loquar, etc.] with Iob .x o . in margin. 52 In amaritudinibus, etc.] with Iob .xiiij o . in margin.
and anointed. And his oynement mai ben seid Maries oynement

Mawdeleyne, pat com wepyng to sepulcre. Wherfore pe aungelis
seydyn, Mulier, quid ploras?, Io[hannis] ultimo, "Wharto wepist hou?"
And sche seyde, "Quia tulerunt Dominum meum et nescio vbi posuerunt
uem, pat is, "For bei han takyn my Lord, and Y wot not where bei
han put hym." And sche it is pat wip hir teeres of hir i3en waterid
Cristis feet, wherof it is seid in pe gospel, Ecce mulier que erat in
ciuitate peccatrix, etc., Luce .vij'., pat is, "Loo, a woman pat
was in pe citee a synner, whan pat sche hadde wist pat Iesus was at
be mete in pe pharisees hous, sche took a box of oynement, / and
stondynge behynde his feet, wip teris of hir i3en sche began to water
or wasche hem." And of bes oynementys it is writyn in pe bookys of
Songes, where it is seid bus, Surge, aquilo et veni, auster, et perfla
ortum meum, et fluent aromata illius, pat is, "Arise, pe west and
com, hou soupb, and blow my gardyn, and pe onementys of it schal flow."
"O hou west," pat is, pe fend, "wende awai"; "com, hou soupb," pat is,
hou Holy Gost, "blow my gardyn," pat is, my conscience, "and flow
schal pe oynementis of it," pat is, deuocioun of it, pat is deuocioun
of herte. And in his anoyntynges is pe olde man changid into anooper
man, pat is, newe maad, as it was seid of Saule, primo Regum .x'.,
after pat he was anoynted he was chaunged into anooper man.

Pe secunde oynement mai be seid pe oynement of verrei confessioun
and of verrei pees of herte. And his oynement mai be seid gostli pe
oynement pat Marie Salomee brout, for Salome is to sei3e 'pesible';
and of verrei confessioun is purchasid pees of herte, and pees of
reconsilyng of pe soule to his maker. Verri confessioun of moup is a
tokyn and a schewynge of reconsilyng of pe soule pat is synful to
his maker. Dis reconsilyng or pis tokyn þerof wip gret desire
coueiteþ Cristis spouse, seiynge, Canticorum primo, Osculetur me
osculo oris tui, bat is. "Kisse he me wip þe kus of his mouþ," þat
he schal oftyn reconsilyng me to hym. For kussyng of þe mowb is
tokyn of reconslyng; þe meke fadyr kusside his sone cowynge aþen
to hym aþyr þat he hadde wasted his goode in lecherie, when he com
aþen to hym and seide þus, Pater, peccavi in celum et coram te; iam non
sum dignus vocari filius tuus, bat is, "Fadyr, I haue synned into
heuene and biforn he; I am not worþi to be clepid þi sone." In þat þat 110
he seide "Fadir, I haue synnyd" is bito/kenyd scritte of mouþe, and
in þat þat it is seid þat þe fadyr kyssede hym is bitokenyd reconsylyng
of þis oynement, bat is, be oynement of confesioun and of pees, þat is
helþe of soule. For Salamon seyp, Ecclesiastici .[3]8. , Unguentarius
facit pigmenta suavitatis, þat is, "þe oynement-maker makþ pyment
of swetnesse, and he schal make oynement of helþe." And þis oynement-
maker mai be seyd Crist, þat makþþ pyment in þe herte of hym þat dop
penaunce, for þenkyng þis synne, and he makþ þereinne oynement
of helþe when þat he þeþyþ hym grace of turnyng þrom his synyns, and
grace verreyly to scryue hym of his synyns.

And þat oynement gostly may be seyd þe oynement of Marie Iacobé,
for Iacob is as moche to seye as a supplanter or ellis a wresteler,
and euery soule doynge penaunce schulde supplanete vices and wrastle
aþens hem bi mortificacioun of his fleisch, and bi þeuynge of almes-
dedis and bi obere dedis of pite and merci, and bi deuocioun of preier. 125
No drede, bi his oynement, pat is bi mortificacioun of be fleisch of a man, pat is in scourgyngis and fastyngis and in honest wakyngis and suche opere, schulde every soule do pennaunce and wrastle agens he vices of be fleisch and so supplante hem. And perfore seip he apostil, Mortificate membra vestra que sunt super terram, pat is, "Sleep youre membris pat ben on erpe," pat is to seie, killyp wip such pennaunce-doynge pe synnys of fornicacioun, of vnclennes, of lust, of euyl desire, pat steryp man to synne vpon erpe. And perfore spekip Poul þus, Qui Christi sunt carnem suam crucifixerunt cum vicijs et concupiscencijs, pat is, "Bei þat ben of Crist han crucified her fleisch wip vices and desires." 

And þat oynement mai be clepid þe oynement of myrre, wip þe which oure bodies schulde be anoyned, þat þei rote not neiþer / stynke wip f.218v corrupcupoun of lecherie, for wip myrre ben dede bodijs anoyned þat þei rote not. And of þis oynement Judith ano[y]nted hyr, as þe book of hir tellip, Exiuit se Judith indumento viduitatis sue, et lauit corpus 140 suum et vnxit se mirra optima, þat is, "Judith dide of hir widow cloeping and waschide hir bodi, and anoynedede hir wip þe beste mirre." Judith is to seie 'trustynge' or 'glorifyynge', and bitokeneþ be sorweful soule doynge pennaunce, be which schulde knowleche God wip wordis and dedis and to glorifie hym in al þat sche mai of þe goodis þat he hab 3ouyn 145 hir. Dis synful soul doynge pennaunce schulde do of hir widow clopinge, þat is, hir olde synnys bi verrei contricoun, and also wasche hir body wibenne bi verrei confessionoun and wip gostly wepynge and þanne afterward anoynte hyr body wyþ be beste mirre, þat is, wip good sleyng of þe

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Lb 133 Qui Christi, etc.] with Galatas .v°. in margin.
140 Exiuit, etc.] with Judith .x°. in margin.
fleisch, wiþ swete-sauouryng discretion and wiþ scharp penance-
doyinge. And þe close seþ bat mirre and aloe makþ þe bodi of man
þat it rotþ not, and whan þe body is anoynted þerwip it schal neuer
rote in þe erþe ne aboue þe erþe, and þerfore it schal kepe þe bodi
hool from al maner corrpcionis of þe fleisch, and þerfore seþ þe
spouse in þe book of loue, Canticorum .v., Manus mee stillauerunt mirram
et digiti mei pleni sunt mirra probatissima, "Myne hondys droppyn myrre
and my fyngris ben ful of þe moste prouyd myrre," þat makþ bodijs not
to rote. Þat is þat þis mirre is to vndirstonde þat eueri good
cristyn man schulde be besy day and nyþt with al his myþys to kepe
hym clene out of dedly synne; þe whiche þe deuyl is euer more besi
and redi to take mannís soule in his panters wiþ his sleiþtis, with
pride, enuye, wrapþe, slouþe, coueitise, auarice, glotonye, lecherie,
and alle opere vices. And þerfore prai we to God þat he kepe vs from
alle þe braunchis of þe seuene dedly synnes, þat we mai come to blis
þat euer schal laste. To þe whiche blis brynge vs þe Holy Trinite.
Amen. Deo gracias.
SELECTIVE GLOSSARY

The glossary records only words, senses or forms in the text which are deemed to require explanation because they are unfamiliar, unusual or obsolete. There can, however, be no real consensus about what constitutes a lexical item which requires explanation. All examples are recorded, but it should be borne in mind that in the case of common words it is only the unusual forms which are given and not all the forms of that particular word. No hypothetical forms are given: verbs are only listed under their infinitives where these in fact appear in the text, and otherwise verb entries follow alphabetical sequence. In this sequence 1, 1, 2, and 3 are treated as separate letters, and 3 follows 2. Where medial 3 represents 5 or 2, then it is treated accordingly. be is included with th, and vocalic y is treated as i; u and y are dealt with according to whether their functions are vocalic or consonantal; when w represents u it is treated as such in the alphabetical sequence.

Each entry is followed by the relevant headword in the Middle English Dictionary (MED), where such headwords exist; the latest published fascicule goes as far as robbing(e, and from then on reference is made to the Oxford English Dictionary (OED) where possible. These cross-references are to enable the interested reader to locate easily further information about particular entries.

- a (reduced form of various prepositions in unstressed position)
  - a pilgrimage on pilgrimage Ad III/108

- a (reduced form of haue in unstressed position) Ad III/172, AdLb VII/220
abelnesse n. proneness, capacity Ad II/125 (abelnes(se n.)
acceptynB vbl.n. accepting of personys partiality, undue favour
Ad I/77, 82-3 (accepting ger.)
affermenynB pr.p. affirming, ratifying Ad VI/56 (affermen v. but
pr.p. with -en- not recorded; presumably analogous to verb pairs
like burgen/burjounen v.)
ayenbygging vbl.n. redemption Ad II/61 (ayen-bi1ng(e ger.)
ayenbygging pr.p. redeeming Ad II/161 (ayen-bien v.)
ayenseyng vbl.n. rebelling Lb IV/204; aynseyng Ad II/204
(ayen-seying ger.)
avenward adv. backwards Lb XVII/195 (ayen-ward adv.)
ale n. gon to be ale go to the tavern Lb XIII/72 (ale n.)
aljif conj. although, even if Lb XVII/4, Lb XII/68 (al-if conj.)
almyth adj. almighty Ad I/117 (al-might adj.)
al only adv. alone Lb VII/7; al only Ad VII/7 (al-only adv.)
anentis prep. concerning Lb VII/37; as anentis Ad VII/37 (anent(es
prep.)

enentischide v. 3sg.pa.refl. reduced to nothing; destroyed Lb I/53,
Lb XIII/113; anentischide Lb IX/105; enentische Lb XII/15;
enentiischide Lb XI/105 (anentisiden v.)

apeYryd p.p. ruined, spoilt Lb V/254; apeYryd Ad V/254 (apeyrin v.)
apostata adj. apostate AdLb XII/34,38 (apostata adj. and n.)
arwhich net v. 3sg.pr.refl. dresses, adorns Ad V/59; 3pl.pr. araien
Lb XVII/171 (araien v.)
archedeclyne n. the man who presides over a feast Ad IX/15; arches-
teclyne Lb IX/15 (architeclin n.)
srere v. lift up; revive AdLb VIII/172, Lb XX/76; p.p. areryd
Lb XX/78 (areren v.)
arriols n.pl. soothsayers, diviners AdLb III/140, Lb III/149;
aryols Ad III/149 (ariol n.)
asseb n. satisfaction, atonement, reparation Lb V/189; assyte Ad
V/189 (asseth n.)
assoyle v. 3pl.pr.sbj. absolve Ad V/166; assoile Lb V/166 (assoilen v.)
assoleynge vbl.n. absolving, absolution Ad V/162; assöyle Lb V/
162 (assoyle ger.)
avisid p.p. having taken thought or considered Lb IV/34; avysyd
Ad IV/34; avysyd AdLb VII/58 (avisen v.)
avouteres n. adulteress Ad IV/47; avoutres Lb IV/47 (avoutresse n.)
baptemed v. 3sg.pa. baptised Ad VI/86 (baptemen v.)
behalf n. on Goddys behalf on God's side Lb XX/7 (bihalve n.)
beholthe v. behold Ad II/163 (biholden v.)
beriel n. tomb, burial place Lb X/123; beryel Ad X/123; ?pl.
beriellis Ad II/87 (biriel(s n.)
besaunt n. bezant, gold coin Lb VIII/114, Lb XIV/78; besawnt Ad
VIII/114 (besaunt n.)
besomys n.pl. brooms Lb XVIII/177; besemys Lb XVIII/26 (bes(e n.)
besynesse n. solicitude, anxiety, care Ad II/164, 166,177
(bisinesse n.)
betook v. 3sg.pa. entrusted, commended Ad V/106; bitook Lb V/
106 (bitaken v.)
beyherys see biggeris
biggeris n.pl. buyers Lb III/179; beyherys Ad III/179 (biere n.)
biggynge n. building Lb XIII/155 (bigginge ger.)
bihotib v. 3sg.pr. promises Lb XX/129; bihotyrb Lb XVIII/197
(bihoten v.)
blestefulhedys n.pl. blessednesses Ad XII/113; blisfulhedis Lb XII/
113 (blisfulhede n.)
blowne p.p. used as adj. molten Ad III/113; blowen Lb III/113
(blowen v.(1))
bollyn p.p. swollen, blown up Ad X/83 (bolnen v.)
bowndys n.pl. fetters Ad III/3 (bond n.)
brend(e) p.p. burnt AdLb V/147 (brennen v.)
brenston n. brimstone Lb XIII/97
burgeneb v. 3sg.pr. puts forth (as buds) Lb XIII/164 ; pr.p.
burgenynge Lb XIV/181,184 (burjounen v.)
but conj. unless Lb XIII/110; but jif Lb XIII/101 (but conj.)
caltrap n. trap, snare Ad II/153; pl. caltrappis Lb XVII/179, 184
(calketrappe n.)
carefulnesse n. concern, anxiety  Ad II/177 (not in MED but see careful adj.)

carolis n.pl. round dances accompanied by singing  Lb XVIII/107 (carole n.)
cawte v. 3sg.pa. took, had  Ad III/39 (cacchen v.)

cause n. be cause why the reason why  Lb XIX/143-4 (cause n.)
celynesse n. blessedness  Lb XIX/132 (seeliness)

chargen v. look after, take charge of  Ad VIII/189; chargyn  Lb VIII/189; to charge to be troubled about, to be concerned about  Lb XVI/108 (chargen v.)

charldom n. servitude  Ad IX/189 (cherldom n.)

chaunselrye n. chancery court  Ad VIII/186; chaunselrie  Lb VIII/186 (chauncerie n.)

chere n. face  Ad I/82; cher  Lb XVIII/134 (chere n.)

chosyn p.p. carefully selected, picked out  Lb XIV/35; chosyn chosen  Ad II/56 (chesen v.)

clepid p.p. called  Lb V/48, Lb VI/75; clepyd  Ad VI/75 (clepen v.)

coffynys n.pl. baskets, hampers  Lb XIX/23; cofynys  Lb XIX/30; cophynys  Lb XIX/81 (cofin n.)

coluer n. dove  Ad V/11; coluyr  Ad VI/101,102,103; culuer  Lb VI/103; culuyr  Lb V/11, Lb VI/101,102 (culver n.)

comawnd v.3sg.pa. commanded  Ad I/14; comawnde  Ad III/54, Ad XI/10; commawnde  Ad II/117 (communden v.)

colour n. vndir be colour under the disguise  Lb X/116; vndir colour  Lb XVI/81, Lb XVIII/192 (colour n.)

combryn v. 3pl.pr. overwhelm  Lb V/35; cumburyt  Ad V/35 (combren v.)

communes n.pl. commons, the third estate (as distinct from nobility or clergy)  Ad II/41 (communes n.)

conceyuyd p.p. considered  Lb XXIII/23 (conceiven v.)

conclude v. enclose, restrain  Lb XX/116; 3sg.pr. concludit  Lb XX/117 (concluden v.)

concludyng vbl.n. enclosing, shutting up  Lb XX/115 (concludinge ger.)

coniurisouns n.pl. magical invocations and practices  Lb III/138; coniurisonijs  Ad III/138 (conjurisoun n.)

conscyencie n. conscience  Lb XVII/80

conseylyth v. 3sg.pr. counsels, urges  Ad VIII/83-4; conseyl Yb
VIII/83-4 (counseilen v.)

contemplative adj. thoughtful (as opposed to active, i.e. given to religious contemplation and prayer) Ad VIII/211; contemplatif Lb VIII/211 (contemplatif adj. and n.)

cordyng vb. n. (aphetic form of according) agreeing Ad IV/139 (cordyng ppl.)

corours n.pl. couriers, message-bearers Lb XII/94; corrowrys Ad XII/94 (corour n.)

costum n. habit, practice Lb XVII/66 (custum(e n.)

cresche n. manger, stall Lb IV/112, Lb VIII/177,181,184, Lb XXII/45,57; crache Ad VIII/177,181; crake Ad IV/112 (cresche n.)

cumburyt see combryn

curiosite n. elaborateness, fanciness Lb XVI/115 (curiousite n.)
custumable adj. habitual AdLb VII/101 (custumable adj.)
custummablenesse n. frequent recurrence, habit Lb XII/67 (custummablenesse n.)
dedly adj. mortal AdLb III/162 (dedli adj.)
dedlynesse n. mortality Ad II/93 (dedlinese n.)
delyces n.pl. delights, beauties Ad XI/135; delices Lb XII/135 (delice n.)
departyn v. 3pl.pr. separate AdLb XII/90 (departen v.)
desiderable adj. precious, worthy of admiration Lb XVI/106 (desiderable adj.)
despende v. pay away, expend Ad VI/96; dispunde Lb VI/96 (dispenden v.)
dewyse n. purpose, intention Ad VII/132 (devis n.)
dignacion n. condescension, contempt Ad XII/60 (dignacioun n.)
disceytours n.pl. deceivers Lb XVII/184 (not in MED but see deceite n.)
disperpelip v. 3sg.pr. scatters, spreads about Lb XVIII/22; p.p. dispersplid Lb XIV/116 (disperplen v.)
do v. do of take off Lb XIII/146; 3sg.pa. dide of Lb XXIII/141 (do v.)
dore-herre n. hinge Lb XXI/69 (dor(e n.(1))
dowty adj. brave Ad III/28 (doughti adj. and n.)
dragme n. drachme AdLb VIII/114, Lb VIII/119; dram Ad VIII/119; pl. dreames Ad VIII/119; dragmys Lb VIII/119 (dragme n.)

dрастис n.pl. dregs Lb XIII/107,110,112 (drest n.)

drawyt v. 3sg.pr. clings, sticks Ad I/157; drewib Lb I/157 (drauen v.)

drawe-welle n. a deep well from which water is drawn by a bucket on a rope Ad II/130 (drawe n.)

dredful adj. awesome Ad I/171, Ad II/23 (dredful adj.)

dress(e) v. make straight, set AdLb IV/11, 121, Lb XXIII/62; p.p. dressyd put straight AdLb V/180 (dression v.)

dronklew adj. habitually drunk Lb XV/146 (dronke-leue(e adj.)

droppyn v. 3pl.pr. shed, let fall Lb XXIII/156 (droppen v.)

drowe v. 1sg.pa. drew, dragged Ad IX/123; drow3 Lb IX/123 (drauen v.)

drye adj. melancholic, spiritually empty Ad II/6 (dri(e adj.)

eelde n. old age Lb XIX/189 (elde n.)

euynnesse n.pl. heavens Ad II/7 (heven n.)

eisel n. vinegar Lb XXII/76 (aisel n.)

elacion n. arrogance, vainglory Ad IV/104; elasioun Lb IV/104 (elacioun n.)

encheseons n.pl. reasons AdLb VI/82 (encheseoun n.)

enduracioun n. stubbornness, obduracy Lb XX/73 (induracioun n.)

enentischide, enentyssyd see anentischid

 enhye3th v. 3sg.pr. makes high, exalts Ad V/141 (enhien v.)

enspyrynge n. inspiration Lb XIII/40 (enspiring ger.)

ere v. plough Lb XXI/71 (eren v.1)

eren adj. made of hair Ad II/25 (heren adj.)

euende p.p. made equal, likened Ad II/71; euend Lb XIX/193 (evenen v.)

euennhede n. justice, equity Ad I/86; euennhed Lb IV/147; euynhede Ad IV/147 (evenhede n.)

fauerne v. favour, regard with approval Lb XIV/77 (favouren v.)

felde v.3sg.pa. fell AdLb V/94 (fallen v.)
few adj. a few a little Lb XVI/123 (fewe indef.pron.(pl))
frychyd p.p. fixed firmly, stuck Ad VII/138; ficchid Lb XXII/97; fuchid Lb VII/138 (fichen v.(1))
fillip v. 3sg.pr. fulfills, satisifies Lb XII/145 (filled v.)
fired p.p. tried in the fire Lb XV/207 (fired ppl.)
florischid p.p. blooming Lb VII/257; Lb XIX/189; floryschyd Ad VII/257 (florishen v.)
flouyt v. 3sg.pr. abounds in, overflows with Ad I/114 (flouen v.)
flux n. flux, secretions from the body Lb XX/133 (flux n.)
fole n. foal Ad I/8 (fole n.)
fordo v. destroy, remove, do away with Ad VII/112; fordon Lb VII/112; 3sg.pa. forde Lb V/97; foride Lb V/97; 3pl.pa. fordedyn Ad V/96; fordiden Lb V/96 (fordon v.)
fore-lendis n.pl. upper part of loins, lower back Lb XXI/80 (this compound not in MED, but see for(e and lend(e n.)
forfendede v.3sg.pa. forbade Ad VI/42,67; forfendid Lb VI/42,67 (forfenden v.)
forswere v. swear falsely, commit perjury AdLb VII/92 (forsweren v.)
forthynkyt v. 3sg.pr. is sorry for, regrets Ad VII/221; forbenkyb Lb VII/221 (forthinken v.)
forwhy conj. that (= Vulgate guoniam) Ad II/7; forwhy Ad II/172 (for-whi pronominal adv. and conj.)
fouchesafe v. be willing, vouchsafe Lb IV/25; fowchesaf Ad IV/25 (vouchsafe)
fre adj. generous AdLb VII/213 (fre adj.)
frelede n. frailty Ad II/68; frele Ad II/90 (frelete n.)
frendis n.pl. relatives AdLb VIII/92, Lb VIII/204; frendys Lb VIII/86, AdLb VIII/101; frundy Ad VIII/86,204 (frend n.)
frere n.gen. friar's Ad I/23; pl. freris Lb III/178, Lb VIII/183; fryr(e Ad III/178, Ad VIII/183 (frer(e n.)
frount n. forehead Lb XVIII/82, Lb XX/185 (frount n.)
fulfillid p.p. completely filled Lb XVIII/154, Lb XXIII/48 (ful-fillen v.)


\textit{gastnes} n. fear, terror \textit{Lb} V/79 (\textit{gastnes(se) n.})

\textit{gate} v. 3sg.pa. obtained \textit{Ad} I/100; \textit{gat} fetched \textit{Lb} XXII/37 (\textit{geten v.})

\textit{gilerous} adj. deceiving \textit{Lb} XII/109; \textit{gilerowe} \textit{Ad} XII/109 (not in \textit{MED})

\textit{gilour} n. deceiver \textit{Lb} XXI/7 (\textit{gilour n.})

\textit{glose} v. flatter; ?speak with deceptive words \textit{Lb} XIV/170; 3pl.pr. \textit{glosyn} \textit{Lb} XVII/128 (\textit{glosen v.})

\textit{gloser} n. flatterer \textit{Lb} XVII/140; pl. \textit{glossers} \textit{Lb} XVII/128, 143 (\textit{gloser n.})

\textit{glosyng}e vbl.n. flattering, smooth talking \textit{Lb} XVII/129,130,138 (\textit{glosing(e) ger.})

\textit{gonge-pitte} n. the pit of a privy \textit{Lb} XIV/147 (\textit{gang n.})

\textit{gret} v. weep, cry \textit{Ad} IX/83; \textit{grete} \textit{Lb} IX/83 (\textit{greten v.})

\textit{grucchidyn} v. 3pl.pa. complained \textit{Lb} XIII/21

\textit{gelde} v. give tribute \textit{AdLb} VII/175; pl.pr.sbj.refl. give o.s. up \textit{AdLb} V/176 (\textit{yield v.})

\textit{geldyn azen} v. 3pl.pr return \textit{Lb} I/158; \textit{geldyn azen} \textit{Ad} I/158 (\textit{yield})

\textit{gotyn p.p. gotyn out} squandered, wasted \textit{Lb} IV/203; \textit{gotyn owt} \textit{Ad} IV/203 (\textit{yote v.})

\textit{gowtehode} n. youth \textit{Ad} II/127 (\textit{youthhood})

\textit{halwe} v. bless, consecrate \textit{AdLb} VI/83 (\textit{halwen v.})

\textit{halwyng} n. blessing, consecration \textit{AdLb} III/165 (\textit{halwing(e) ger.})

\textit{harbegage} n. resting place \textit{Lb} XXII/46 (\textit{herbergage n.})

\textit{harwe} n. parchment-maker's frame \textit{Lb} XXII/83 (\textit{harwe n.})

\textit{heiwardis} n. gen.sg. overseer's, keeper's, hayward's \textit{Lb} XXII/38 (\textit{hei-ward n.})

\textit{helde} v. 2imp.pl. pour \textit{Ad} IX/14; \textit{held} \textit{Lb} IX/14 (\textit{helden v.})

\textit{hele} n. health \textit{Ad} VIII/145(x2) (\textit{hele n.})

\textit{helid} p.p. covered, hidden \textit{Lb} XIV/51, \textit{Lb} XXIII/12; \textit{helyd} \textit{Lb} XIV/57, \textit{Lb} XX/86; \textit{hilid} \textit{Lb} XIV/56 (\textit{helen v.})

\textit{hepe} n. hip \textit{Ad} I/30 (\textit{hipe n.})

\textit{hepies} n.pl. crowds \textit{AdLb} VI/135 (\textit{hep n.})
herthe adj. hard Ad I/15; (hard adj.; this spelling not recorded)
heuyed p.p. made sad AdLb IX/84 (hevien v.)
his v. 3sg.pr. is Ad I/26
homly adj. of unremarkable appearance, simple, unadorned Lb VII/211; homely Ad VII/211; oomly Ad I/13 (homli adj.)
folios see whoso
house-men n. household servants Lb XIII/169 (hous n. 7 hous meine)
how pron. who Ad II/157, Ad IV/177 (who)
ymachinyb v. 3sg.pr. plots, contrives, machinates Lb XII/40; ymacynyb Ad XII/88; ymacynyth Ad XII/40; ymacyneb Lb XII/88; pr.p. ymacynyg Ad XII/47; ymacynymge Lb XII/47 (ymageny v.)
ynndermore adj. inner Ad X/105; inndermore Lb X/105 (innermor(e adj.)
insecutoris n.pl. executors Lb XV/195 (not in MED, but see OED secutor)
kendly adv. in accordance with nature Ad VI/105; kendely Lb VI/105 (kindeli adv.)
kynde n. nature Lb XVII/50,54; Lb XIX/204(x3); pl. kyndys Lb XIX/204 (kinde n.)
kynndly adj. natural, related by nature Ad VI/109, Lb XVII/54; kyndely Lb VII/109 (kindeli adj.)
kynrede n. family, tribe, lineage Lb VII/211; pl. Ad XI/159; pl. kynredys Lb XI/159 (kinrede n.)
kynsed v. 3sg.pa. kicked back Ad VII/218; kynside Lb VII/218 (kinsen v.)
knowelachynge vbl.n. acknowledging Ad V/173; knowlechynge Lb V/173,181; knowlechynge Ad V/181 (knowleching(e ger.)
knowelechyt v. 3sg.pr. acknowledges Ad V/180; knolechib Lb V/180; 3sg.pa. knolichede Lb IV/5; knowlachyd Ad IV/5,6 (knowlechen v.)
knowynge(n) e n. family, friends AdLb VIII/58 (knowing(e ger.)
knowlage n. friends, family, fellowship, close acquaintance Ad VIII/9; knowliche Lb VIII/9; knowleche Lb VIII/57, Lb XV/120, 122,151; pl. knowlagys Ad VIII/57 (knowlech(e n.)
laquaryzes n.pl. coffered ceilings Ad XI/127; laquearijs Lb XI/127
large adj. generous AdLb IV/191,193, Lb XIX/137,139 (large adj.)
largenesse n. generosity Ad II/164, Lb XIX/137; largenes Lb XX/33, 205 (largenes(se n.)

largynge vbl.n. breadth, fullness, spreadingness Lb XI/130 (larging(e ger.)

lastynge n. perseverance Ad IV/215; lastynge Lb IV/215 (lasting(e ger.)

la)ers n.pl. lepers Lb X/166; la)erys Ad X/166 (laser n.(1))

lechhous adj. lecherous Lb XVIII/184; Lb XX/162; n.pl. lecherous Lb XV/133 (lecherous adj.)

legerie n. lechery Lb XIII/79 (lecheri(e n.)

lese v. lose Ad I/30, Ad XII/70; leese Lb XII/70 (lesen v.(4))

lesynge n. lie AdLb VII/65, Ad VII/67,70,122; lesynge Lb VII/67, 70,122; pl. lesyngeis Lb XX/45 (lesing(e ger.(2))

leuer comp.adj. him is leuer he would rather Lb VII/209; hym is leuyr Ad VII/209 (lef adj. and adv.)

leueful adj. lawful Lb XXIII/6; leefful Ad III/86,96; lefful Lb III/96; leful Lb III/86 (lefful adj.)

leuyn v. 3pl.pr. are left Lb XIII/107 (leven v.(1))

lyt v. 3sg.pr. lies, rests Ad VII/80 (lien v.(1))

lyte adj. easy Ad VII/216; liyt Lb VII/216 (light adj.(2))

liyte v. 2imp.sg. give light Lb IV/120; lythne Ad IV/120 (lichten v.(1))

lyknesse n. parable Ad II/11 (liknes(se n.)

lyne n. flax Lb XX/167,168,172 (linen n.)

litilwhat n. a small amount Lb XIX/13 (litel what phr.)

lyuere n. livery AdLb V/121 (liver e n.(3))

lordnes n. arrogance Lb XV/158 (not in MED)

lowte v. bow AdLb X/217; 3sg.pa. lowtyd Ad X/5; lowtide Lb X/5; bowed to lowtide Lb XVII/12 (louten v.(1))

louears n.pl. lovers Lb XIX/65 (lover(e n.)

lucratiuue adj. productive of money, money-grubbing Ad I/43 (lucratif adj.)

luk adj. lukewarm Lb XV/200 (leuk adj.)

malicie n. malice Lb XV/162 (malice; this spelling not recorded)
mawgre n. ill-will, displeasure, wrath Ad V/201; mawgri Lb V/201 (mawgre n.)

mawmetts n.pl. idols Ad III/108; mawmetis Lb III/108 (mawmet n.)

medle v. embroil o.s. with Lb XXI/88; p.p. mellid mixed Lb XIV/174 (medlen v.)

meyne n. followers, groups of men Lb XX/52 (meine n.)

meke v. pl.pr.sbj refl. humble (ourselves) Ad II/65; 3sg.pr. mekyth Ad VI/37; mekyb Lb VI/37; p.p. mekyd Lb XIX/120; mekid Lb XX/198 (meken v.)

mellid see medle

mengyd p.p. mixed Lb XIV/175 (mengen v.)

meritorie adj. deserving of spiritual reward, beneficial Lb IV/37; meritory Ad II/138 (meritori(e adj.)

mesel adj. leprous Ad Lb X/5,50; as n. leper Ad Lb X/32,56,63,82; Lb X/49, Lb XVII/58,60; mesul Ad X/49; n.pl. mesela Lb X/174; mesellys Lb X/174 (mesel n.)

meselrie n leprosy Ad X/64,69,80,156,205; meselri Lb X/64; meselry Ad X/65; meselrie Lb X/65,69,80,156,205 (meselri(e n.)

mynde n. thought; remembrance; mention Ad I/67, Ad II/86, Ad V/21, Ad XII/55, Lb XVIII/170, Lb XII/112; mende Lb V/21, Lb XII/55, Lb XIII/193, Lb XIX/113, Lb XXIII/73 (mind(e n.(1))

nymyn n. dung-heap Lb XV/120 (mixen n.)

monge v. mix Lb XII/102 (mogen v.(2))

mou3bie n.pl. moths Lb XIX/158 (mothe n.)

mow v. have the power, be able Ad I/176,120, Ad III/63, Lb XIX/206; mowe Lb III/83; 3pl.pr. mow Lb XVII/77; mowe Lb X/182, Lb XVII/105, Lb XVII/73,75; mowen Lb XVIII/187; moun Lb XII/78, 153,155, Lb XXI/145, Lb XXI/190; mown Lb XXII/23,33; pl.pr.sbj. mow Lb XXI/161; mowe Lb XXI/103 (mouen v.(3))

multen p.p. overcome, overwhelmed Lb XXIII/64 (melten v.)

nameli especially adv. Lb XIV/128; namely Lb XVI/197

necessaries n.pl. the necessities of life Ad II/175 (necessari(e n.)

nycomyn n. advent; close approach Ad II/61 (meigh-coming(e ger.)

nyse adj. wanton, lascivious Ad Lb V/61 (nice adj.)

no drede adv.phr. without a doubt Lb XXIII/126 (dred(e n.)

noy n. annoyance, trouble Ad VIII/31; noie Lb VIII/31 (noi n.)
noying vbl.n. injury, harming AdLb VII/123 (noiing(e) ger.)

noiynge adj. wicked, harmful Lb XX/136 (not in MED)

occupied p.p. possessed Lb XVIII/124, 139, 151, 185 (occupi en v.)

old men n.phr. men of old Ad VII/91; olde men Lb VII/91 (old(e) adj.)

only, onl y see al only

on nebe, on neb, on neb see vn neb

onnone adv. soon Ad I/146 (an-on adv. and conj.)

oomly see homly

open adv. plainly, evidently, unreservedly AdLb VI/47 (open adv.)

or conj. before Ad I/47, AdLb V/253, 254, AdLb VII/238 (er adv. and conj.)

ou ter agete n. excess, abnormality Ad V/206 (? variant of outrage n. or outrageouste n.)

outeragys n.pl. excesses Lb V/206 (outrage n.)

owtetakynge vbl.n. owtetakynge of personys the showing of undue favour Ad I/95 (see out takeinge ger. but this sense not recorded)

owther conj. either Ad I/91 (either conj.)

owt takere n. owttakere of personys one who shows undue favour Ad I/84 (outtaker n.)

ou erbare v. 2sg. ps. carried over, removed Lb XIII/138 (overberen v.)

ou erhier comp. adj. used as n. superior Lb IV/110; ouerhier Ad IV/110 (overheigh adj.)

ou erledyn v. 3pl.pr. oppress Lb XIV/76 (over leden v.)

panne n. skull, brain Lb XXII/88 (penne n. (1))

panter n. net, snare Lb XVII/169,180, Lb XXI/135; pl. panters Lb XVII/160,179, Lb XXIII/161; panteris Lb XVII/183 (paunter n.)

Pask(e) n. the Passover AdLb VII/5, Lb XIX/7 (pask(e) n.)

peire v. destroy, ruin Lb XIX/158 (peiren v.)

persche v. perish Ad XII/149,150; spiritually lost perisched p.p. Lb XVII/11 (perisch en v.)

pilled p.p. robbed; stripped of hair Ad I/48 (pilen v. (1))

pyment n. aromatic ointment Lb XXIII/175,117 (piment n.)
pyned p.p. tormented Lb XXII/33 (pinen v.)
pleties n.pl. pleasures, (idle) amusements Lb XVIII/108; pleijs Lb XXI/64 (plei(e n.)
plete v. argue, dispute Lb VI/26 (pleten v.)
pionsche v. punish Ad I/95,126; 3sg.pr. pionsched Ad I/91; 3sg.pa. punschyd Ad VII/115; punyschede Lb VII/115 (punishen v.)
potage n. thick soup Lb XVI/124 (potage n.)
pouert n. poverty Lb XXII/64 (poverte n.)
pouertnes n. poverty Lb VIII/159 (povertnesse n.)
practik n. in his practik in its practical application Lb VI/136-137; in hys pracketyke [MS parcketyke] Ad VI/136-137 (practik n.)
pactise n. method of action, evil or treacherous practise Ad I/44 (practise n. but derogatory sense not recorded)
pressure n. affliction Ad II/5,29 (pressur(e n.)
prykyn, n.pl. pricks, stings, sorrows Ad XII/158; prykyngs Lb XII/158 (priking(e ger.)
pryncys of prestes n.pl. chief priests Lb XX/4; prynces of prestys Lb XXI/5 (prince n.)
prior n. one who goes before; the superior of a religious house or order Ad Lb V/7, VI/50, Ad VI/127; priowr Ad VI/124,129; priour Lb VI/124,125,127,129; pl. prioures Ad VI/136 (priour n.)
privyte n. sacred mystery, divine secret Lb XIV/12 (private n.)
procour n. deputy, agent Lb XIII/16 (procutour n.)
profiters n.pl. those who are advancing or making progress Ad VII/48; profiters Lb VII/48 (profiter n.)
profite v. go forward; progress; grow Ad VII/45; profite Lb VII/45; 3sg.pa. proficied Ad VII/27; profitide Lb VII/27 (profiten v.)
profitinge vbl.n. progress Ad II/137 (profiting(e ger.)
prouyd p.p. tried, excellent Lb XXIII/157 (preven v.)
prowden v. 3pl.pr.refl. pride themselves Ad III/43 (prouden v.)
purveyaunce n. providence Lb XVIII/194 (purveiaunce n.)
guarris n.pl. massive stones Lb XXII/110 (quarrei n.)
guikke adj. living Lb XVI/200 (quik adj.)
gwat pron. what Ad IV/9 (what)
gwom pron. whom Ad II/98 (whom)

racionable adj. reasonable Lb V/197 (racionable adj.)

raeyyne n. repaciousness; greed; robbery Lb XIV/117, Lb XX/92, Lb XXIII/40 (ravin(e n.)

rayit v. 3sg.pr. makes ready, arranges Ad III/136 (raien v.)

reccheles adv. unknowingly, unwittingly Ad II/116 (recheles adj. but not given as adv.)

receytie n. government office dealing with the receipt of revenue to the king Ad VIII/187; receit Lb VIII/187 (receit(e n.)

redijp v. 3sg.pr. makes ready Lb XIX/169 (redien v.)

regard n. yn regard of prep.phr in comparison with Ad I/32 (regard(e n.)

regge n. back Lb XXII/96 (rigge n.)

reynye n.pl. loins, flanks Lb XXI/80 (reine n.(2))

relefe n. remains, left-overs Lb XIX/23,31,81; pl. relefiies Lb XIX/22 (relief(e n.)

remordynge vbl.n. causing of remorse Lb XVII/79 (remorden v.)

remuwe v. pl.pr.sbj. remove Ad II/64 (remuen v.)

reproue n. reproof Ad II/50; reprofe Ad I/164; reprof Lb X/164 (repreve n.)

repreue v. reject, condemn Lb XIII/88; repriue Ad I/110 (repreven v.)

resayuyng vbl.n. welcoming Ad I/38 (receiving(e ger.)

resayuyd p.p. turned (into) Ad IX/29 (receiven v.)

riit adj. favourable Lb XVIII/134 (right adj.)

rotberies n.pl. stolen goods, profits of robbery Lb XVIII/21, Lb XX/111 (robberi(e n.)

sadly adv. deeply, firmly Lb XIX/80 (sadly adv.)

satrapes n.pl. governors of provinces under the ancient persian monarchy Lb XXI/186 (satrap)
schamfastnesse n. modesty, decency Ad X/201; schamfastnes lb X/201 (shamefastness)

schet v. 2sg.pr. shall Ad I/27, Ad VII/70 (shall)

schynvngly adv. splendidly Lb XVIII/27; schynvngly Lb XVI/101 (shiningly adv.)

schorn n. scorn Lb XVIII/70 (scorn; this spelling amply recorded)

schosyn see chosyn

schreddyn v. 3pl.pe. cut down Ad I/18 (shred v.)

schrewyd adj. wicked, evil AdLb IV/62-63; Lb XVII/118 (shrewd)

schrewis n.pl. wicked people Lb VII/117; schrewys Ad VII/117 (shrew)

sciissib v. 3sg.pr. hisses Lb V/70 (siss v.; MED has cissen – sissen but s fascicule not yet in print)

sclaundred p.p. caused to lapse spiritually Ad III/9; sklawndrid Ad II/34 (slander v.)

scomfite v. defeat Lb XIX/70; 3sg.pa. scomfitide Lb XIX/72 (scomfit v.)

scrippe n. small bag, especially one belonging to a shepherd Lb XIX/72, Lb XX/183,184 (scrip)

sete n. city Ad VII/8,16,263 (city)

sege n. seat, especially of a high-ranking person Ad III/36; pl. segyse AdLb XI/159 (siege sb.)

seyt v. 3sg.pr. sees Ad II/156; p.p. seven Ad III/7 (see)

seke v. imp.sg. sigh Ad II/67 (sike v.)

sely adj. fitable Lb V/66 (seely)

seruage n. servitude, bondage Lb XVII/33 (servage)

sethe conj. since Ad I/92 (sith adv. prep. and conj.)

setly adv. truly Ad V/242 (soothly adv)

settyt v. 3sg.pr. settyt be no takes no notice of, sets no store by Ad VII/217 (set v.)

symonyent adj. involving simony Ad I/43; used as n.pl. symonyentes AdLb III/161 (simonient sb. and a.)

sklawndrid see sclaundred

slaw3t n. slaughter Ad XII/82 (slaught sb.)
sledir adj. slippery Lb IV/50; sledyr Ad IV/50 (slither a.)
sleynge vb.l.n. mortification Ad IV/135; sleynge Lb IV/135, Lb XXIII/149 (slay v.1)
smartly adv. quickly Ad I/7, Lb XV/174; smartly Ad II/81 (smartly adv.)
snsperyng vb.l.n. blundering, stumbling, faltering AdLb IV/153
solekel n. marigold Lb VII/257; solsekyl Ad VII/257 (solsecle)
sori adj. sorrowful Lb IX/138; sorry Ad IX/138 (sorry a.)
sobin p.p. cooked Lb XVI/119 (sodden pa.ppl.e)
sowneyth v. 3sg.pr. is connected, is related, has to do with Ad VI/154; sowneb Lb VI/154 (sound v.1)
soup n. south wind Lb XXIII/89,90 (south)
sparkle n. spark Ad II/72 (sparkle sb.)
spede v. succeed AdLb V/239 (speed v.)
spende v. to expend oneself sexually, ?come Lb XVII/72 (spend v.1)
spice n. kind (of behaviour, way Lb XVI/90 (spice sb.)
stawnces n.pl. goods, possessions Ad II/86 (aphetic form of substance(s))
stey v. climb, rise Ad III/34-35; ste Ad III/36; 3pl.pr. stien Lb IV/5,171; 3sg.pr. stieb Lb XV/119 (stiy v.1)
stodyit v. 3sg.pr. studies Ad I/67 (study v.)
stokkys n.pl. stokkys and stonyS gods of wood and stone AdLb III/107 (stock sb.1)
stole n. long robe Lb XXIII/12; first stole (as translation of Vulgate prima stola) first robe Lb V/121; first stole Ad V/121 (stole sb.1)
strevnyd p.p. constrained, bound fast Lb XXI/62 (strain v.1)
sturbelyd p.p. stroubled Ad XII/199 (sturble v.)
suede v. 3sg.pa. followed Lb XIX/5; 3pl.pa. suyden Lb X/4 (sue v.)
surewncce n. pledge Ad IX/183; surewance Lb IX/182 (surance)
swybe adv quickly Ad V/76 (swith adv.)
take v. take hym in his wordys catch him out in what he said Lb X/36; take hym yn hys wordys Ad X/36 (take)
tapster n. tavern-keeper Lb XIII/104 (tapster)

teme n. text (of a sermon) Lb XXIII/20 (theme sb.)
tendid p.p. lit Lb XXI/75 (tind v.)
termys n.pl. put out of hys termys exterminated, wiped out Ad II/60 (term)

pebel adj. ?feeble, weak Lb XII/99 (OED ?debile a.)

benke ajen v. think over, reflect Lb XXIII/57 (ayen adv.)

tho prep. to Ad I/3, Lb XVIII/155 (to)

tillyngys n.pl. fore-tellings, acts of looking into the future or the unknown AdLb III/139 (telling vbl.sb. but none of the meanings corresponds exactly; ?aphetic form of fore-telling(s))

tysib v. 3sg.pr. entices Lb XVI/139; tisyb Lb XVI/148; pr.p. tisynghe enticing Lb XVIII/167 (tice v.)

tobreste v. pl.pr.sbj. burst asunder, shatter Lb XII/193; 3sg.pa. tobrese Lb XXII/40; 3pl.pa. tobrastyn Lb XII/111 (to-burst)

toon pron. the one (of two) AdLb V/145 (tone pron. and a.)

topet n. top, summit AdLb IV/95 (toppet sb.1)

toyalid p.p. tugged about, caused to struggle Ad I/48 (toil v.1)

trais n. footprint, path, track Lb XXII/136; traice Lb XIII/138 (trace sb.1)

trauseslyd p.p. troubled, tormented Lb XVII/23 (travail v.)

trentel n. a set of thirty requiem masses Lb III/179; tryntal Ad III/179 (trental)

treturly adv. traitorously Ad X/123 (traitorly adv.)

tribulyd p.p. harassed, afflicted AdLb V/159 (tribul v.)

trifles n.pl. deceptive or foolish stories Lb XVII/128 (trifle sb.)

vnclen adj. vnclene spirit wicked spirit, demon Lb XVIII/23,162,176; vnklene spirit Lb XVIII/171; pl. vnclen(e) spirits AdLb VIII/50 (unclean a.)

vndeartyd p.p. not parted or separated AdLb VI/80 (undeported)

vndirlowte adj. subservient Ad VI/18; vndyrloute Lb VI/18 (underlout a. and sb.)

vndo v. imp.sg. destroy AdLb VIII/174 (undo v.)

vnementes n.pl ointments Lb XXIII/5 (oinement n.)

vnfowlyd p.p. undefiled, pure Ad I/54, III/191; vnfoulyd Lb III/191 (unfouled ppl.a.)
vnknowyb v. 3sg.pr. does not know Lb IV/43; vnknowyt Ad IV/43 (unknow v.1)

vnleful adj. unlawful, forbidden Ad I/62 (unlawful a.)

vnwyt n. lack of strength Lb XXII/18 (unmicht)

vnnepys adv. scarcely Ad VIII/66; vnnepis Lb VIII/66; onnepe Ad II/45; onnepis Ad VIII/67; onnepe Lb VIII/67 (unseeth adv.)

vnpitemous n. limpious ones, the wicked Lb XVII/100 (unpiteous)

vnpetousness n. impiety, wickedness Lb XIII/64 (unpitemousness)

vnpunischid p.p. unpunished Ad I/89; vnpunischyd Ad VII/100, Ad VIII/28, Ad XII/109 (unpunished)

vnsely adj. unfortunate, miserable Ad V/66 (unseely a.)

vntellable adj. unable to be told, indescribable Lb XXI/102 (untellable a.)

vnworship p.p. treated with indignity Lb XX/10 (unworship v.)

wp prep. upon, on Lb V/137 (up prep.1)

vssyn v. 3pl.pr. be in the habit of doing Ad I/43 (use v.)

vtermer adj. utmost Lb X/25 (uttermore a. and adv.)

vitake prep. except Lb IX/69 (outtake(n prep.)

vtyreste adj. utmost, extreme Ad X/25 (utterest a.)

vanytees n.pl. worthless or idle pursuits Lb XVIII/108, Lb XXI/64 (vanity)

vendage n. vintage Lb XIII/118 (vendage)

velanesse n. vileness, moral depravity Lb XXI/55 (vileness)

vertuys n.pl. orders of the celestial hierarchy Ad II/7; virtuys Ad II/47, 183 (virtue)

wagerynge pr.p. wandering Lb X/111 (waffer v.)

wakynpys n.pl. episodes of staying up at night Lb XXI/84; wakyngis Lb XXIII/127 (waking vbl.sb.)

wedir adv. to what place? Ad III/22; whedir Ad II/67 (whither)

weelterde p.p. rolled about Ad VII/143; welterid Lb VII/143 (welter v.1)

weem n. stain of sin Lt V/89 (wem sb.)
wenne n. spot, blemish Ad V/89 (wen1 sb.)

west n. west wind Lb XXIII/88,90 (west)

what pron. why? Adlb VII/22 (what)

whonle adv. ?only Ad XII/120 (only adv.)

whoso indef. pron. whoever, anyone who Lb XI/14; hoso Ad I/25 (whoso)

wlful adj. wished for, of free will Ad XI/96; wilful Lb XI/96 (wilful a.1)

withoutwunforthe adv. everywhere outside Ad VI/81; wiboutefordp Lb VI/81; wiboutefordp outside Lb XVIII/119 (withoutforth adv.)

wold n. world Lb XI/80, Lb XIII/136 (world sb.; this spelling not recorded)

wood adj. med Adlb VII/146; woode Lb VII/146; wode Ad VII/146 (wood a.)

worthy adv. worthily Ad IV/65 (worthy adv.)

xal v. shall Lb III/142; 2sg.pr. xal Lb III/119, Lb XII/70, Lb XIII/44; 3sg.pr. xal Lb V/56,236, Lb VII,64,227, Lb X/25, Lb XI/180; 2pl.pr. xul Lb V/87; 3pl.pr. xul Lb XII/115,180; 3sg.pa. xulde Lb V/155; 1pl.pa. xulde Lb VI/20,98; 3pl.pa. xulde Lb VI/95,153; xuldyn Lb VI/126; pa.sg.sbj. xulde Lb III/54,82 (shall)
GLOSSARY - ADDENDA

buxum adj. ~ to obedient (to a command) AdLb IV/146 (buxom adj. 2(a))

biheste, biheste n. land of ~ the Promised Land AdLb IV/190 (biheste n. 1a (b))

corrumpyn v. 3pl.pr. destroy AdLb IV/63 (corrupten v. 1(a))
dredles adj. assuredly, certainly Lb XXI/142 (dredles adv. (b))
drenchyn v. 3pl.pr. plunge Lb XXI/113 (drenchen v. 1(d))
eysee n.pl. of the eyes as expressing a state of mind or emotion bye ~ Ad XII/57 (eie n. (1)1a)
i3ne n.pl. see ey3ee Lb XII/57

large adj. largely adv. liberally, bountifully AdLb XII/210 (large(e adv. 1.(a))

lust n. delectation, pleasure AdLb XXI/145 (lust n.)

lusty adj. lustfull AdLb XXI/155 (lusty adj.)

mette 3 sg.pa. dreamt AdLb XII/33 (menten v.(3),1(b))

scrive v. be shriven, confessed Lb XXI/147 (ORD shrive v.2)

sweuene n. dream AdLb XII/33 (ORD sweven sb.1)

unbuxumes(se) n. disobedience AdLb IV/204 (ORD unbuxumness)

wacche n. enforced wakefulness Lb XXII/64 (ORD watch sb.)

wite v. know Lb XXI/57 (ORD wit v1. B.I.1)