

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
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Submitted in accordance with the requirements for
the degree of Ph.D.

The University of Leeds
School of English
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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 18 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.

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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 explicat: ludere scriptor eat.

PREFATORY NOTE

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 Friars¹

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

LPME: G.R. Owst, Literature and Pulpit in Medieval England, 2nd revd.edn. (Oxford, 1961)

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

MSSN: Medieval Sermon Studies Newsletter

ODCC: The Oxford Dictionary of the Christian Church, 2nd ed. (Oxford, 1974; repr.1977)

OED: Oxford English Dictionary

PL: Patrologiae cursus completus, Series Latina, 221 vols. ed. J.P. Migne (Paris, 1844-64)

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

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

WB: The Holy Bible ...made from the Latin Vulgate by John Wycliffe and his Followers, ed. J. Forshall and F. Madden (Oxford, 1950), 4 vols.

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 R.M. Add MS 41321 ed. Cigman, 8. Litt. thesis (Oxford, 1968)

Hudson 1983: English Wycliffite Sermons, Vol. I, ed. Anne Hudson (Oxford, 1983)

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)

Sarum Missal: The Sarum Missal, ed. J.W. Legg (Oxford, 1916, repr. 1969)

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

Whiting: Proverbs, Sentences and Proverbial Phrases, from English Writings mainly before 1500, B.J. Whiting and H.W. Whiting (Cambridge, Mass. and London, 1968)

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

1 Aston 1980:442, quoting from Owst, PME, p.135.

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 EDITION

The sermon cycle which contains the twenty three sermons of this edition is a fifteenth-century Temporale¹ collection found in two manuscripts - Lambeth Palace 392, ff. 148-218v (Lb) and Cambridge University Library Additional 5338, ff. 67v-102v.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.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.⁴ There is nothing though to suggest that anything is missing from the set in Ad.⁵ 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.⁶ The distribution of sermons between the two manuscripts is set out graphically in Table I.⁷

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 "pis 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 "pis dai suffride dolful dep" (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.
- 7 See p. 42 and see below, The Relationship of AdLb, pp.48-65. .

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:

f. 1	A. 1	f. 124	M. 12
f. 9	B. 2	f. 132	N. 13
f. 21	C. 3	f. 148	O. 14
f. 29	D. 4	f. 156	P. 15
f. 37	E. 5	f. 164	Q. 16

f. 47	F. 6	f. 172	R. 17
f. 59	G. 7	f. 180	S. 18
f. 77	H. 8	f. 188	T. 19
f. 95	J. 9	f. 196	V. 20
f. 109	K. 10	f. 204	X. 21
f. 116	L. 11	f. 212	Y. 22

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 James² 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.³ 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.⁴ James's figure, "1s.8d", is consistent with the price-range suggested by Ker.⁵ 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.⁶ 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:

I (ff. 1-28v)	1 ⁸ 2 ¹² 3 ⁸ (all parchment)
II (ff. 29-58v)	4 ⁸ 5 ¹⁰ 6 ¹² (all parchment)
III (ff. 59-115[116]v)	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)
IV (ff. 116[117]-131[132]v)	11 ⁸ 12 ⁸ (all parchment)
V (ff. 132[133]-147[148]v)	13 ¹⁶ (all paper)
VI (ff. 148[149]-219[220]v)	14 ⁸ (1 outer and 1 middle sheet parchment) 15 ⁸ -22 ⁸ (same arrangement)

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).⁷ 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 boeuf.⁸ Nothing precisely corresponds to this particular watermark, although it is close to Briquet 15.117 (tête de boeuf à yeux et à narines).

2. Quire 8, ff. 87 and 84.

Quire 9, ff. 100 and 103.

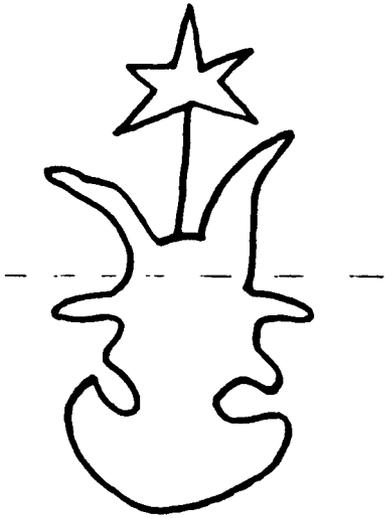
Again, nothing precisely corresponds to this watermark, although it belongs to the general category "main ouverte, les cinq doigts écartés".

3. Quire 10, ff. 110 and 115[114], ff. 111 and 114[unnumbered]

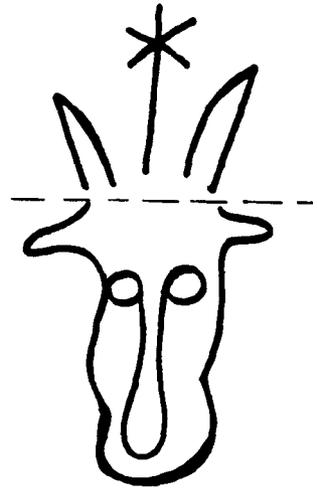
Almost identical to Briquet 11.154 and 11.174, "main aux quatre doigts serrés, le pouce écarté", and "main semblable, généralement lacée au poignet, le pouce très écarté".

W A T E R M A R K S

1.



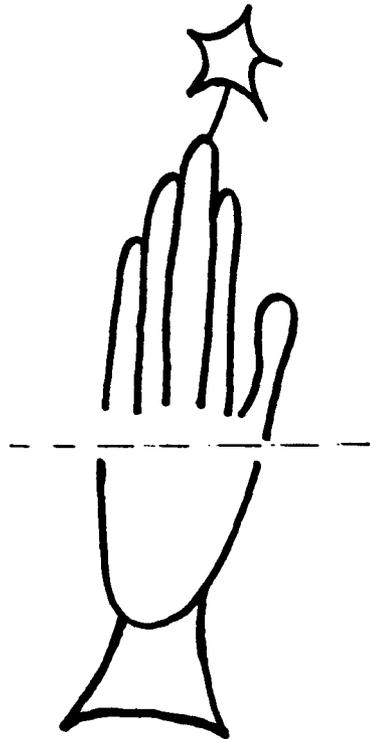
4.



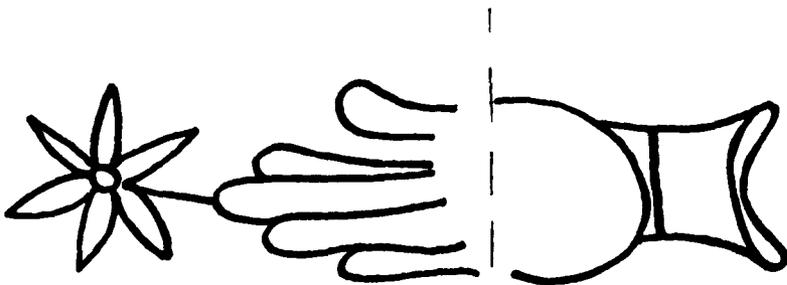
2.



5.



3.



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.

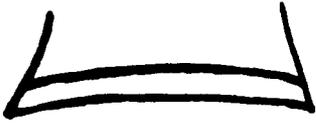
6. Section VI (quires 14-22) contain two unidentifiable watermarks, both based on a fleur-de-lys design. Although the marks are dissimilar they may well be "twins".⁹ There are no other watermarks in this section.

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,¹⁰ 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.

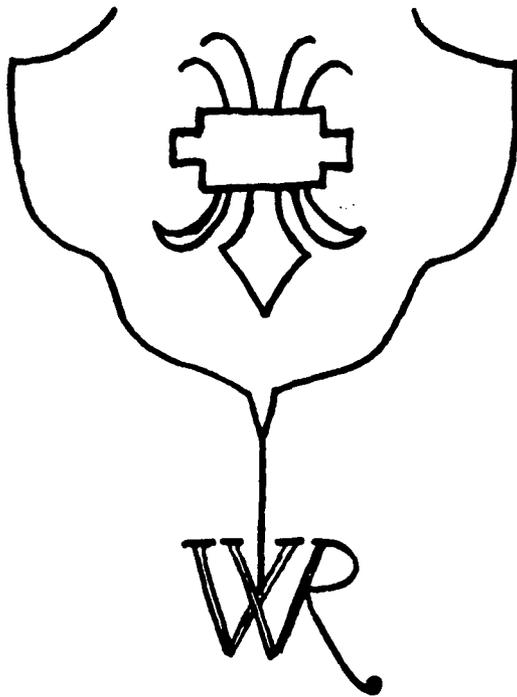
Pressmarks. The following pressmarks appear:

f.1	K.28 (crisp black ink, bottom right-hand corner)
	166 (black ink, top 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.θ.28 (crisp black ink, top left-hand corner)
	4 ^{to} 196 (black ink, top of page)

6.



7.



K.25 (crisp black ink, bottom right-hand corner)

These pressmarks are very fully discussed by N. R. Ker,¹¹ 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 1633.¹² Sancroft entered these old shelfmarks only in the manuscripts which he had put into new bindings, and not in all of those.¹³ 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 274.¹⁴ Ker refers to this catalogue as T.²¹⁵ The pressmark #C.θ.28. is a Cambridge shelfmark, which was entered when the manuscripts were transferred to Cambridge University Library in 1647.¹⁶ 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.¹⁷ 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 Montib[us]. Summa Brevis, de Sacramentis,
Decalogo et Excerpta varia. [Sancroft has later inserted at
the right of this item, "96. Liber viaticus, sive medicinalis
animæ 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
prædicatorum."]

De diuersis Significationib[us]. Venti, Ignis, Auri, Argenti,
Hominis, Alæ, Leonis, Æris, Leonis, Carbonis, Lampadis, Fulguris,
Rotæ, Maris, Spiritûs, Chrystalli, Aquæ, Castri, Saphyri, Throni,
Arcûs. [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 Ecclesiæ.
imperf. in f[ine].

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

[The "Speculum Ecclesiæ" 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.¹⁸ 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.¹⁹

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^o." ²⁰ and a seventeenth century hand has written "liber viaticus siue medicinalis.". Sancroft has added below this "De sacramentis, Decalogo etc. secundum Guilielmus 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. ²¹

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^o Perfeccio 'in margin'"

56 "Interogatio 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

is difficult to read, as the page is badly worn and the writing is illegible in places. It ends:

"Conficeor in domine patri"

III. 59-111 Pharetra Sacramenti

"Incipit prologus in libellum editum contra lollardos qui dicitur pharetra sacramenti"

Qvis dabit capiti meo aquam et oculis meis fontem lacrimarum et plorabo die ac nocte interfectos filie populi mei inquit Ieremias."

59v The Prologue ends:

"et perfidia contraria competenter poterit confutari. Explicit prologus."

59v "Incipit Pharetra Sacramenti."

Quomodo inuestiganda est ueritas nostri sacramenti"

84v "Incipit 2^a. pars hinc libri"

Ends (f. 111):

"Cuit sit honor virtus et gloria in seculorum secula Amen. Explicit pharetra Sacramenti."

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 170.²² Anne Hudson states that the work is anonymous,²³ 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]".²⁴ 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 preuaricatorum. 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.²⁵

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

132[133] "Incipit tractatus sancti Edmundi de pontiniaco qui dicitur speculum ecclesie in xxx^a 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,²⁶ who also gives a brief description of Lambeth 392.²⁷ The work has Augustinian associations.²⁸

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.²⁹ The script is a mixed hand, with both secretary and Anglicana features. Secretary forms are a, d, e, g, and Anglicana forms are r, w, and occasionally e. The dominating script appears to be secretary, although the form of many of the letters has an Anglicana appearance.³⁰ 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,³¹ 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.³² The

second quire would then begin a.i. The imperfect opening sermon is for the Third Sunday in Advent,³³ 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.³⁴ 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.³⁵ 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,³⁶ 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. 153.³⁷

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

century.³⁸ James states in his Catalogue³⁹ 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:

- i) 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.⁴³ The motivation behind the new compilation would appear to have been to form a theological miscellany.⁴⁴

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,⁴⁵ 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.⁴⁶ 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,⁴⁷ 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 y^e 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 [✠] 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 boeuf, 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:

One of a number of MSS. acquired by Sir Thomas Phillipps from Thomas Rodd II of 2 Great Newport Street, London (Phillipps MS. 11072). Lot 773 in the Phillipps Sale (Sotheby) 17 May 1897. MS. 24 in the library of Lord Amherst of Hackney, whose heraldic book-ticket is inside the front cover, see S. De Ricci, A Hand-list of a Collection of Books and Manuscripts Belonging to the Right Hon. Lord Amherst of Hackney (Cambridge, 1906) p.133. Lot 847 in his sale (Sotheby) 24-7 March, 1909. Bought from F.M. Barnard, 24 January 1912.

The first part of Ad is also known in part I of MS St John's College Cambridge G.22, ff. 1-78v.⁵¹ This collection, though quite independent from that in the second part of Ad, is also a derivative of the English Wycliffite sermon cycle.

NOTES

- 1 See M.R.James and C.J.Jenkins, A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace (Cambridge, 1930-32) pp.540-542.
- 2 James and Jenkins, p.540.
- 3 See N.R.Ker, "Archbishop Sancroft's Rearrangement of the Manuscripts of Lambeth Palace", in E.G.W.Bill, A Catalogue of Manuscripts in Lambeth Palace Library (London, 1972) p.7.
- 4 Ker, p.7.
- 5 Ker, p.7.
- 6 Ker, p.7.
- 7 See Stephen Spector, "Symmetry in Watermark Sequences", Studies in Bibliography 30 (1977-78) p.162.
- 8 See C.M.Briquet, Les Filigranes (2nd ed., Leipzig, 1923), IV.
- 9 See Allan Stevenson, "Watermarks are Twins", Studies in Bibliography 4 (1951-52) pp. 57-91.
- 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.

- 18 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).
- 19 For distinctiones see Beryl Smalley, The Study of the Bible in the Middle Ages (Oxford, 1952) pp. 246 ff.
- 20 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.
- 21 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.
- 22 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.
- 23 Hudson, p.9.

- 24 See the review of Hudson's Selections by Siegfried Wenzel, Notes and Queries n.s.26 (February, 1979) p.64.
- 25 See C.H.Haskins, The Renaissance of the Twelfth Century (Cambridge, Mass.; 4th repr. 1939), Chapter X, "The Revival of Science", pp. 303-40.
- 26 Edmund of Abingdon; Speculum Religiosorum and Speculum Ecclesie, ed. Helen P. Forshaw, S.H.C.J., Auctores Britannici Medii Aevi III, British Academy Publications (London, 1973). For Edmund of Abdingdon, q.v. ODCC, Edmund, St., of Abingdon.
- 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 Adbelow.
- 31 James and Jenkins, p.542.
- 32 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.47.
- 33 The second sermon in the collection opens (f. 150): "Dominica 4^a aduentus 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.

- 35 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.54.
- 36 See Table I for a list of the sermon occasions and pericopes.
- 37 The gospel text is that for the Sunday with the Epiphany Octave. See J.W.Legg, The Sarum Missal (Oxford, 1916) p.39.
- 38 J.W.Blench, Preaching in England in the Late Fifteenth and Sixteenth Centuries (Oxford, 1964) pp.3-4, 356.
- 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.
- 42 N.R.Ker, "Archbishop Sancroft's Rearrangement of the Manuscripts of Lambeth Palace", in E.G.W.Bill, A Catalogue of Manuscripts in Lambeth Palace Library (London, 1972) I, pp.1-51.

- 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.
- 51 See Hudson 1983: 99-106.

Table showing the relationship between sermons in Ad and Lb

	Ad, ff.67v-102v	Shared Sermons	Lb, ff.148-218v
1	1 Advent		Mt 21, 1-9
2	2 Advent		Lc 21, 25-33
3		3 Advent (beginning missing in Lb)	Mt 11, 2-10
4		4 Advent	Jo 1, 19-28
5		Sunday within octave of Epiphany ¹	Jo 1, 29-34
6		Octave of Epiphany	Mt 3, 13-17
7		1 Sunday after octave of Epiphany	Lc 2, 42-52
8		Extra sermon for 1 Sunday after octave of Epiphany	Lc 2, 42-52
9		2 Sunday after octave of Epiphany	Jo 2, 1-11
10		3 Sunday after octave of Epiphany	Mt 8, 1-13
11		4 Sunday after octave of Epiphany	Mt 8, 23-27
12		5 Sunday after octave of Epiphany	Mt 13, 24-30
13		Septuagesima	Mt 20, 1-16
14		Sexagesima	Lc 8, 4-15
15		Quinquagesima	Lc 18, 31-43
16		1 Lent	Mt 4, 1-11
17		2 Lent	Mt 15, 21-8
18		3 Lent	Lc 11, 14-28
19		4 Lent	Jo 6, 1-14
20		Passion Sunday	Jo 8, 46-59
21		Palm Sunday	Mt 21, 1-9
22		Good Friday	(epistle) 1Pt 2, 21-25
23		Easter Sunday	Mc 16, 1-7

Table I

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.¹ 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, "3oures"). There are no examples of the Secretary short s graph, and no Anglicana forms of a or g. 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

1. I follow the terminology of Malcolm Parkes, English Cursive Book Hands 1250-1500 (Oxford, rev. ed. 1979).
2. I owe the information in this sentence to Dr. A.I. Doyle.

De lynch

from ye clay of lachey from venym of p...
 & distad & from just of concitise & unazice. sey p...
 of lachey sey p... me dne de luto vt no m...
 me of p... clay of lachey pat i be not fuchid p...
 for men & women synthm so fize m pat clay of lachey
 pat m tan zey per woken neyri man not come out of
 pat clay for platro sellyn pat clay of lachey & not
 then men & women from zey to zey p... & vson
 it hem self m many places & p... ben delcand p...
 nme so foute helle sedyn m to whom p... demp h...
 dremyn a laryon of d... pat hasten hem to ben
 dremyn m p... sepe see of helle & so per ben abad
 for man ab...dun sive. pat per ab...dun pat
 shide m p... byndryge clay & ab... not be sic hem
 for to ab... out p... of such a plat or p...
 schulde noman p... to heze his masse for set
 woul suspensy it. & p... laude also ne per sch...
 hane no p... of holy chyrche. ne come m p...
 cel to synge ne to jede And of jantoz & distad. sey
 p... bynman pat god haty p... handys of hem p...
 den blad & fuche handys han per. pat sedyn distad
 among hez b... & god sey de p... p... In mul
 tiplicatio z... v... no expanda vos ymanis
 m... p... p... pat is. When ze mul
 tiple or make any many p... of sedal not heze
 300. for zonye handys ben ful of blad. And of p...
 just of concitise & unazice. sey sepe same. v... d
 yite mo d... p... v... v...
 yne eneneznt v... & c. pat is. W... ze not p...
 ab... ze & beile ze m zonye ab...nesses. pat
 commu to zonye gold & zonye filney. & p... just
 of hom. sedal be to zonye m ab...esse & p... for
 Aufey jubigidme de ayento & ayedicty v...

Aug...
 alt no...
 man...
 m...
 g...
 e...
 & a...

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 "legyoun" (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

men fern. ther schul holde godis comaundementis & And yus recet
 Jamyt þe when he speke of oþer sac þe schuld doo. the schul condre
 stonde. gif god wyl. But not on þe threde mane. the seposim þe it schuld
 be yus. the wotyn it not the trawen it. a w þe pte the undirstandyn of
 god wille. Si dno wylit gif god wille. e of the laum. the schul doo
 þe of þe. And yus baptys spat. when he forfendeth crist. to be bapty
 zed of hym: e her w þe holde obediense. But on this the schul
 wote þe þe is graat diuersite be thre seurus of oirthyn. a obediense
 a seure þe of. the god oberfethed to mannes doze. a seure nollet
 to hym. but in mannes ofens ether remyn boþ to god. for þe
 more oberfethed to þe lesse. a also frende to hym. for þe mor is criste. a
 þe lasse a frende. and so is labe mor a lasse to his seruic. And yus it
 fulfiller al man cristenesse. the vnderstandynge is comynly depre al
 mane of vertu: a Ion. sufferyd crist to take thre seurus of hym.
 And not he seude sothe in word þe he soak. for Ion was baptyzed
 of crist. as he schuld fer þe he was baptyzed of þe holy goost. e wher
 of þe holt tyme he vnderparted. the wotyn forthe. And w crist com
 crist to be baptyzed in wat of Ion. as he schuld for many edefyns.
 first to teche pte moost dygn of mekenesse. sethen fer to halde þe wat
 of baptyse. for vertu of teching of criste. e verid falsere. þe
 threde cruse is to wne vs ensample. to take meken baptyse. be
 the crist that baptyzed yus. And y þe for Ion litted crist. to be bap
 tyzed of hym. for Ion was talker in his soule þe it was god
 wille. And her taken it men wyl. þe not a ma wolde arbring. e
 he wotte aft þe it were hit to leue it. þe he setert to. leue it al
 goure he hane seure of oþer foly labe. But it nedit nollet þe to
 go to some. to warfame pte medeful dede: e her in ben many
 men deseruyn wotter of here seruic. for yus wotyn þe hym
 nediti to hane leue of hym. to do as yus schuld. the loze schuld

(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 þe 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 "onneþys", which also restores the parallelism of lines 66 and 67 ("vnneþys . . . onneþys"). The reason for the omission is perhaps that the scribe of the archetype unconsciously produced an easier reading, and that the spelling "onneþys", with East Anglian o for more usual u/v, gave difficulty. The phrase "yn men" at VIII/91 appears transposed in both MSS: "charite þat 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 þe 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, <u>as whigt</u> as snow
Ad V/243-244	it is non erthly kyng . . . of alle kyngys
Lb	it is noo erbely kyng <u>but it is God wipoute begynnyng and wipoutyn endyng, and kyng of alle kyngys</u>
Ad VIII/176	3e schul vndirstonde þat in fyue placys . . .
Lb	3e schul vndirstondyn þat in .v. placis <u>Iesu is foundyn</u> . First he is foundyn
Ad XII/181	þis sede schal man sowyn ffor fowre thyngys, . . . þer been for þe weche man schuld wepe.
Lb	<u>þis seed schal a man sowe for foure þingis, for foure þingis þer ben for þe whiche a man schulde wepe.</u>

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 <u>Ama, weche he tok hym</u> to offere to þe Lord
Lb	of þe beste schepe and þe bestys to <u>Amalech</u> , to offre <u>hem</u> to þe Lord
Ad III/89-90	"Dyna goo owt, þe dowter [<u>coll. by "se" canc.</u>] of Lya, se þe <u>dowter</u> of þat <u>loue</u> ,"
Lb	"Dyna gon out, þe doujter of Lya, to see þe <u>wymmen</u> of þat <u>lond</u> ,"
Ad III/138	by wycheecraft and be fals beleue and be <u>comyth se nijs</u>
Lb	bi wiccecraft and [be fals] beleue and bi <u>coniurisouns</u>
Ad III/165	ffor <u>'to' han likyng</u> of cherchys, of auterys, for <u>halwyng</u> of chirchis, of auters,
Ad IV/62	<u>schewyd þe</u> desyres of hertys and euyl thowtys
Lb	<u>schrewyd</u> desyris of herte and euele þoujtys
Nicholas	<u>praua</u> cordis desideria, male cogitaciones

- Ad V/29
Lb
Vulgate
coueytise of enuye and pride of lyf
coueitise of þe iʒen and pride of lijf
concupiscencia oculorum et superbia vite
- Ad V/89-90
Lb
Hudson 30/6-7
a lomb withowtyn wenne, þe weche schul bene
ofrid ech ʒere
a lamb wipoute weem, þe whiche schulde be of oon
ʒer
a loomb wipowten wem, þe whiche schulde ben of oo
ʒer
- Ad VI/47
Lb
Hudson 31/8
vp ryʒht
open riʒt
open riʒt
- Ad VII/180
Lb
Nicholas
we owyn to make hem clene fro good
we owyn to makyn hem clene for God
pura debemus illa facere propter Deum
- Ad VIII/111
Lb
Nicholas
deuowtly and brennyngly, and lustyngly
deuoutly and brennyngly, and lastyngly
deute et ardenter, et perseueranter
- Ad IX/88
Lb
Vulgate
"Þe Lord seyde, glade werne þe desciples."
"Þe Lord seien, disciplis weryn glade."
Gausi sunt discipuli viso Domino
- Ad IX/227
Lb
drede of sorwe, of sweet and of trauayle
breed of sorwe, of swet and of traueil
- Ad X/40
Lb
a leprose man comyng, and hys helyng
a leprous man comynge, and is helid
- Ad X/53
Lb
Cum se exina[ni]uit, formam, "Þe which he hap
touchyd hymself,
Quando exinaniuit [se], formam serui accipiens,
þat is, "Whan Iesu anentischid hymself,
- Ad X/149
Lb
coueytows men haue noo mercy no pyte of oper
sowlys, no of here neʒebowrys
coueitouse men haue no merci ne pitee of her
owne soulis, ne of her neʒebours
- Ad X/174-175
Lb
Nicholas
These bene mesellys and howndys and yn feyth, as
Moyses was þat had a lepre heed
þes ben mesels in handys and in feet, as Moises
was þat hadde a lepre hand
Isti sunt leprosi in pedibus et manibus, sicut
Moyses qui habuit manum leprosam
- Ad X/228
Lb
He clowse vs of owre synnys
He clense vs of oure synnys
- Ad XI/23
Lb
Vulgate
"I schal ste vp ynto þe palme and take þe frute
þere."
"I schal stie vp into þe palm and take þe fruyt
þerof."
Ascendam in palmam et apprehendam fructum eius

- Ad XI/35 De seconde ys to be weche been þe decypulys of
Cryste
- Lb De secunde þing is to see whiche ben þe
disciplis of Crist
- Ad XI/67 But beholde we how þat yt be þat custumablylly
brekyn eny of þe heestys of God
- Lb But bihold wel þan þat whoever þat it be þat
custommabli brekyn ony of þe 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 þe herte of senful man, þat besyliche sewyth to
be betirnesse
- Lb þe herte of þe synful man, þat besiliche owip
to be in bittirnesse
- Ad XII/206 "Þat scharpely sowyth, scharpely schal he repe
reward."
- Lb "He þat scarsely sowyp, scarsly schal repe."
- Vulgate Qui parce seminat, parce et metet

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 V/6-7 he is boþe God and man. "This is he þat I seyde
of, aftir me comyȝt a man þe weche is made befor
me
- Lb he is boþe God and man . . . þe wiche is mad
bifor me
- Ad V/33 þe fleesch desyryth aȝens þe spirit, þe spirit
forsothe aȝens þe flesch
- Lb þe flesch desiryþ aȝens þe spirit, þe . . .
forsope aȝens þe flesch
- 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 tellyȝth in hys Dyaloges þat a
ryche man was at Rome
- Lb Sey[n]t Gregory seip in his Dialoges þat . . .
was at Rome
- Ad VII/123-4 But clanner it is and fayerer þat is proforde
forth withowtyn ony noying of mannys neȝebowr.
But al þe clenness and fayrest is þe weche is
put forþe withowte stryfe

- Lb But clenneris is þat word and fairer þat comyþ forþ withoutyn . . . strijf
- Ad VII/253-4 "Loo! my chyldryn, þe weche þe Lord hath ȝouyn to me in wondir and tokyn to Yrael," þe weche Cryst expoundyt, Pueri mei mecum sunt, "My chyldryn be with me in bed."
- Lb "Loo! my childryn, . . . ben wiþ me in bedde."
- Ad VIII/86 of hys fryndys, þat ys, of Mary and Ioseph. Be Marie, þat betokenyþ þe byttyr see
- Lb of his frendys, þat is, of Marie . . . þat betoknyþ þe bitter see
- Ad IX/211-212 And þese weddyngys be fygurid be þe weddyngys of Iacob and Lye, and be þe weddyngys of Thoby and Sarra
- Lb And þes weddyngis . . . of Tobie and Sare
- Ad IX/244-245 one is betyrnesses of peynes, þe toþyr mochelnesse of peynys, þe thirde euerlastyngnesses of peynes, and of alle these seyþ God
- Lb on is bittirnes of peynys, . . . and of alle þes seiþ God
- Ad X/219-220 he schewith þat Cryst was of powere, as ho sey3th, "Y am serteyne of þi powere, but of þi wylle Y dow3te."
- Lb he schewiþ þat Crist was of power, . . . but of þi will Y doute."
- Ad XI/87-88 oonly to loue God aboue alle thyng and to loue þyne enmyes
- Lb only to loue . . . þin ennymyis
- Ad XII/95-96 þey be redy yn þo thyngys and swyfte þat longyn to þe deuyl, and yn þo thyngys þat fallyn to God, ydyl and slowe
- Lb þei ben redi in þoo þingis and swifte þat longyn to . . . God þei 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:

- Ad V/163-164 But prestys and pardoners þat bostyn of here asoylyng with pardonys and indulgence[s] þat popys and beschopys grantyd, how hath a 'a man' very contricion, noon of hem can telle
- Lb But prestys and pardoners þat bostyn of her assoilynge wiþ pardouns and indulgencys þat popys and bisschopis wiþ pardouns and indulgencys tricioun, noon of hem can telle

Ad VIII/85-86	yt ys to wete of whom Iesus is sow3t, and <u>sowth</u> <u>he</u> is of hys fryndys
Lb	it is to wite of whom Iesus is sou3t, and <u>sob</u> <u>it</u> is of his frendys
Ad XII/17	Gaderyth ferst þe tarys and byndyth hem yn scheuys to be <u>brend</u> . <u>Gedere 3e</u> forsothe þe whete ynto my berne
Lb	Gaderyþ ferst þe tarys and byndyþ hem in scheuys to be <u>brout togidir</u> . 3e forsothe 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 half-way 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 clenness 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 substituting 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 þe tyme" (VIII/115 and 120). More significant though are the differences of the second group which point to the greater conservatism of Lb, of which the following are the most obvious examples:

Ad V/79	feer of þe eddre
Lb	gastnes of þe edder
Ad V/197	Resonable (as translation of "Racionabile")
Lb	Racionable
Ad X/25	vttyste
Lb	vtermer
Ad XII/99	febyl in goodnesse
Lb	þebel 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 translational 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 "vttyste" (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 þe 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 þe 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 þey seche hym nowt yn porenesse but alle yn wordly glory, and in þe chaunselgrye and þe clerke in þe receyte, and [in] kyngys hows, and oper prelatys.
Lb	so don not now oure gostly hirdis <u>þat ben curatis</u> , ffor [þei] sechen not Iesu in porenesse but al in wordly glorie, as in þe chaunselrie and þe clerkis in þe receipt, and in kyngys housis, and oper prelatis and <u>lordis and ladijs</u> .

Ad's omission of "þat 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 euerlastyng 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 .iiij^o., 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 ly3th, ffor he sey3th, Ego sum lux mundi, "I am þe ly3th 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 ryng of pys weddyngys owyth to be perseuerawnce yn good werkys of penawnce, for be rowndenesse, for be figure of be rondenesse among oper 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.

RELATION OF SERMON VI TO HUDSON 31

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:

Ad VI/56-58	as trewe men seyn "God is in heuene". Sum thyng men seyn purposyng to fulfelle it
Lb	as trewe men seyn purposyng to fulfelle it
Ad VI/74-76	And þus Crist fulfillyd al maner rygtwysnesse, for rygtwysnesse is comynly clepyd al manere of vertu
Lb	And þus Crist fulfillid al maner rígtwysnes is commounly clepid alle maner of vertu
Ad VI/130-131	eche obediense to make (Hudson:"man") is as moche worthe as it techyt obediense to God
Lb	ich obedience to God

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 erþe and þe lasse a spirit, and so is Crist boþe more and lasse to his seruaunt
Ad	for þe more is erthe and þe lasse a spirite, and so is boþe more and lasse to hys seruaunt

Lb VI/117-118	For Crist ordeynede his ordyr for to stonde
Ad	And þefore 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 <u>canc.</u>) And to conferme alle thys thyng
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Ad VI/109	was þe manhed of Cryst here schewyd w ^t hys manhed of Cryst here (schewyd w ^t hys manhed of Cryst here <u>canc.</u>) schewyd w ^t hys dedys
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Ad VI/111	þat he is þat he is (þat he is <u>canc.</u>) þe best man
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Ad VI/132-3	For eche very obedience is obedience (is obedience <u>canc.</u>) is obedience to God
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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.⁴ 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 w ^t Cryst com Cryst to be baptizyd in water of Ion
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Lb	And wip þis com Crist to be baptizyd in water of Ion
Hudson 31/39	And wip þis cam Crist to be baptised in watyr of Iohn
Ad VI/90	þan he sewyt to leue it
Lb	þan he schulde leue it
Hudson 31/47	þanne he schal leuen hit
Ad VI/131	and 3yf [^] roon ⁷ fayle here
Lb	and 3it it faile here
Hudson 31/84	and 3if hit fayle herefro
Ad VI/136-7	and tellyzt in hys parcketyke
Lb	and tellip in his parck ik

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 azenstondyn
Hudson 31/96-97	men schulden lernen obedience to azenstonden

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.⁵ 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:

Ad VI/3	schewyth	Lb	tellyp or schewip
Ad VI/39	to leue	Lb	to leeue and forsake
Ad VI/87	lettyd	Lb	leet or suffride

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

Ad VI/23	suget he was	Lb	Crist was also suget
Ad VI/51	so was syttyng it	Lb	so it was sittynge
Ad VI/113-4	newe fowndyn ordre	Lb	newe ordre founden

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

Ad VI/42	tellygth	Lb	seip
Ad VI/83	sethen.	Lb	aftyr
Ad VI/89	vowe	Lb	avowe

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 þus schulde iche of vs be meke to oure neizebours and not chide ne plete ne curse ne smyte neiper fi3te
Ad VI/25-26	and þus schuld eche on be meke to owre nezebowrys

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:

- Hudson 31/76-82 Men may vndyrstanden amys þis obedience to Crist, and trowen þat hit stondeþ in doying of eche þing þat þi pryuat priour byddeþ þe do, - and certis þanne þow puttest hym to ben vnsynful
above Crist, - or ellis þat þow schuldest don his wille agen Crist. Certis, Crist haþ no power to lyuen as þi's' prelat doþ, but 3if Crist hadde fredom to fallen in synne! And þus þis priour were more fre þan Crist.
- Ad VI/122-129 Men may vndirstonde amys þys obedience to Cryst, and trow þat it stonde in doying of eche thyng þat þe priuate priour biddyt þe doo, - and sertys þan þu puttyst hym to be vnsynful
euen wiþ Cryst, - or ellys þat þu scholdyst do hys wylle agens Cryst. Sertys Cryst hath no power to leue as þy prelate or þy prior doth, but '3yf' Cryst had fredam to falle in senne! And þus þy priour were more fre þan Crist.
- Lb Men mai vndirstonde amys þis obedience to Crist, and trowe þat it stonyþ in doynge of iche þing þat þe priuat priour biddyþ men do, - and certis þat men puttyn þis pryuat prioure to be vnsynful euen wiþ Crist, - or ellis þat þei xuldyn do his wil agens Crist. And certis Crist haþ no power to lyue as þi prelat or þi prioure doþ, but 3yf Crist had fredam to falle in synne! And þus þi priour were more fre þan Crist.
- Hudson 31/99-100 þanne þow schuldest agenstonden þi prelat in þis
- Ad VI/
Lb þu schuldest aganestonde þyne prelate in this þan schulde men agenstonde her prelat in þis

In the above examples the Lb scribe has altered "þu"/"þe"/"þi" 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 1978¹:113 notes the change from "ze" to "hu" in sermons as a stylistic usage to make the message more immediate to individual members of the auditory. 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"⁶:

Hudson 31/41-42	for vertew of touchyng of Crist stretchede ful fer
Ad VI/84	for vertu of techyng of Cryste <u>and</u> rechyd ful feer
Lb	for vertu of techyng of Crist <u>and</u> rechip 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 þis mekenesse. And here schulle we wyten
Ad VI/51-2	And so was syttyng it Crist to teche þis mekenesse. And here schewyd Cryst w ^t
Lb	And so it was sittynge Crist to teche þis 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 many hepis of men by foly of here prelates.
Ad VI/134-136	And sethe vnobedience is browzt in be þese new religiows ordres folwyþ many hepis of men be foly of here prelatys and priowrs
Lb	And sip vnobedience to God is brouzt in bi þes newe religious ordris many hepis folwyn of men bi folie of her prelatys and priours þis vnobedience

The corruption here seems to derive from AdLb's "sethe"/"sip" 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 tazte Baptist ... how he schulde be meke", which appears in AdLb as "The gospel of þis dai tellyþ or schewip to vs alle gret ensauple of meknes of Crist." The "alle gret ensauple" 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'⁷, this insertion is presumably in order to integrate Sermon VI with the other sermons of the collection.⁸ 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 telly3t in hys parcketyke þan men schuld obeysche
Lb	and tellip in his parcketyke 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 (δ). The following readings show the correspondences:

Hudson 31/2	pat] hou pat Nδ AdLb
Hudson 31/7	to ²] þus to Nδ AdLb
Hudson 31/20	pat] om. Nδ AdLb
Hudson 31/28	þerof] and seruyse þerof Nδ AdLb
Hudson 31/31	is ²] om. Nδ AdLb
Hudson 31/42	touchyng] techyng Nδ AdLb; stretchede] and rechyd Ad; and rechip Lb; and recchede N
Hudson 31/51	þer ¹] om. NAdLb
Hudson 31/69	in ³] eltes in Nδ AdLb
Hudson 31/91-92	any opur] ony suche δ AdLb
Hudson 31/103	obeschede] obeischeþ Nδ AdLb

It is not possible though that Nδ 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 Nδ, 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] clepid AdLb
Hudson 31/67	herof wole hit 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 S. 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.

- 1 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.
- 2 Hudson 1983:109.
- 3 Hudson 1983:109, fn. 36.
- 4 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.
- 5 See Hudson 1983:188, particularly her remark that "the scribes' [of the Wycliffite MSS] errors 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."
- 6 Hudson 1983:110.
- 7 For a discussion of sermon form see Grisdale 1939: xiii-xviii; Ross 1960: xliii-lv; Spencer 1982: 189-325. And see also the comments in the Notes to the sermons.
- 8 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.
- 9 See Hudson 1983: 70-72 and Talbert 1939:5-30 .
- 10 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 Whitehall¹ 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 ā:

Ad throughout has Southern o forms: more Ad II/171;
bothe Ad XII/14.

Lb has Southern o forms: more Lb III/123; hool Lb
XXII/72. There are two apparent instances of Northern 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 ā 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 pe(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,⁴ this use of Northern peyre 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,⁵ which is supported by the paleographical

evidence.

Lb throughout has Southern hem and her(e).

5. The reflex of OE ȳ and eo retained as front round vowel:

In Ad OE ȳ is usually unrounded and written 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 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 ȳ is usually unrounded and written as y or, less frequently, i: synnys Lb XVI/67; hil Lb IV/95. There are some examples of Kentish 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 -th forms (usually -yth, e.g. puttyth Ad IV/69). Besides less frequent -ith, -ip, -yp and -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: -y3th e.g. ledy3th Ad IV/189; -yt e.g. spekyt Ad IV/29; -y3t e.g. ety3t Ad IV/48; -i3t e.g. cryi3t Ad IV/11. Ad also has a few examples of uninflected 3 sg.pr. forms e.g. ply3th 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 -th forms, either -ip e.g. owip Lb XV/38 or yp e.g. tellyp Lb XV/55 (and less frequently -ep e.g. signyfiiep 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: be3th
 Ad IV/124; beth Ad IV/169; holdy3t Ad I/41; schyny3t
 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 published⁷ 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.⁸ 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 "xal and its congeners (see above, 2) are relict from an exemplar in a dialect from further east, probably Norfolk".⁹ 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",¹⁰ whereas that of Lb is "rather colourless",¹¹ 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.¹² 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 bey, which is widespread in the Central Midlands, South and Essex. The other forms, they, bey and thei, are found in Norfolk and Suffolk, London and large areas of the Central Midlands and the South. The lack of h forms suggests

the Central and North Midlands, but Ad is a late text.

Lb's overwhelming preference is for pei, found in Norfolk and Suffolk and the central South Midlands. There is one example of pey (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 pou₃ 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 3t/ght in words derived from OE -ht (see further below, Xal and its Congeners in Lb). The form pou₃ 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 l 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 ony, 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 ~~æ~~astern 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 3ouen and 3ouyn 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 3ouyn, again restricted to the shaded area of Samuels' map, particularly Norfolk, Suffolk, Cambridgeshire and Essex.

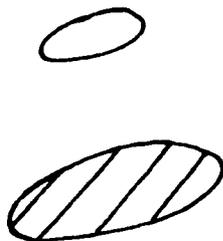
Map 10 (p. 92) "saw"

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.

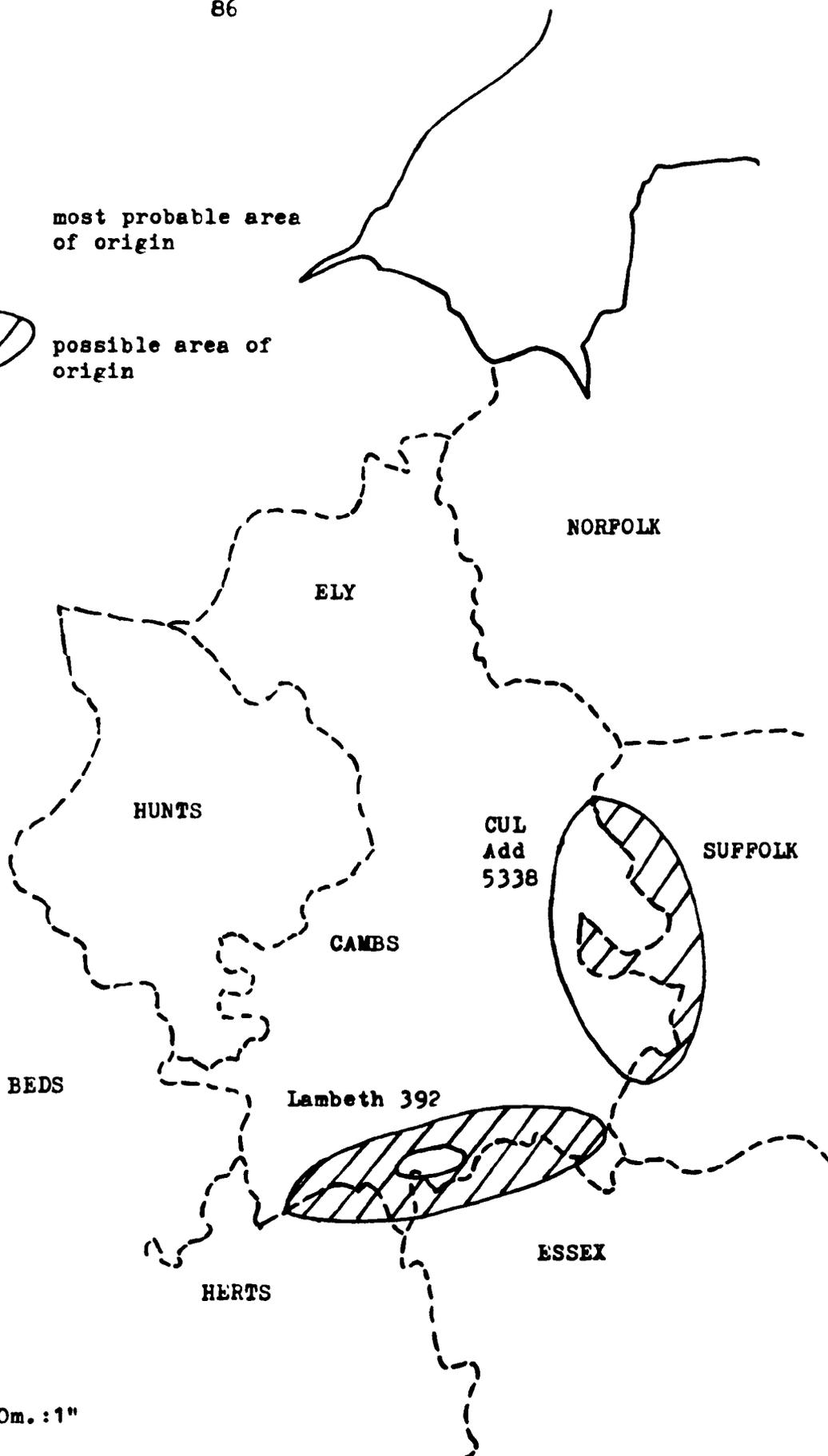
The evidence offered by Map 4 for Ad's swech/swyche is a strong indication of an East Anglian provenance for Ad, confirmed in a letter by Michael Benskin,¹³ and this is reinforced by the evidence of Map 9 for 3ouen. The data suggest a placing in the south of that area, Suffolk and not Norfolk, and the few Northern forms (see Map 5 for mechel, mochel) 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 3ouyn. 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)¹⁴ 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:



most probable area of origin

possible area of origin



Scale: 10m.:1"

Sketch Map of Dialectal Provenance of Ad and Lb

Type III	Type IV	Ad	Lb
<u>yaf</u>	<u>gaf</u>	<u>3af</u>	<u>3af</u>
<u>nat</u>	<u>not</u>	<u>now(3)t</u> , <u>not</u>	<u>not</u>
<u>bot</u>	<u>but</u>	<u>but</u>	<u>but</u>
<u>swich(e)</u>	<u>such(e)</u>	<u>sweche</u> , <u>swyche</u>	<u>such(e)</u>
<u>hir(e)</u>	<u>theyre</u> , <u>peir(e)</u> <u>pair(e)</u> , <u>her</u>	<u>her(e)</u> , <u>pe(y)re</u>	<u>her(e)</u>
<u>thise</u>	<u>thes(e)</u>	<u>these</u> , <u>peise</u>	<u>pe(e)s</u> , <u>peise</u>
<u>thurgh</u>	<u>thorough</u> , <u>porow(e)</u>	<u>thorw(e)</u> , <u>porw(e)</u>	<u>poro(u)3</u>
<u>sholde</u>	<u>shulde</u>	<u>schuld</u> , <u>schold</u>	<u>schuld(e)</u>

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).¹⁵ 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.¹⁶ Their conclusions are conveniently brought together and summarised in Richard Beadle's study of the East Anglian drama,¹⁷ 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.¹⁸ 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"; qw, qu 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):

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

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 qw, qu, qwh or qh 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 (qwom Ad II/98 and qwat Ad IV/9). These two exceptions point to deliberate avoidance of a Norfolk idiosyncrasy; 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; whē Lb V/100 and IX/26; where (= "were") Lb XV/100; whomman Lb XVII/65. Two spellings

indicate scribal afterthought: wyhich Lb IX/122 and wihche Lb XI/36. There is one instructive correction: w^han 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 w^han, and the forms wyhich and wihche, 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 ʒ 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 ʒth e.g. riʒth Lb XV/33; five examples of tʒ e.g. ritʒwis Lb VII/42; and twelve examples of reverse spellings e.g. dispiʒt 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 ʒt or ght 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 wynegerd 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 feature²² 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 q forms: qwom 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, -yb, -yth 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 q 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: onnepe 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 ʳa bowʒt 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: meuep "moves" Lb VI/141; beheu(er)ep

"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 AdLb 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

- 1 S. Moore, S.B. Meech and H. Whitehall, "Middle English Dialect Characteristics and Dialect Boundaries", in Essays and Studies in English and Comparative Literature, University of Michigan Publications in Language and Literature 12 (Michigan, 1935) pp. 1-60.
- 2 See Angus McIntosh, "A New Approach to Middle English Dialectology", English Studies 44 (1963) pp. 1-11 (repr. Roger Lass 1969: 392-403).
- 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).
- 4 See Beadle 1977: 73, and MED, Plan and Bibliography map 3, 'theim/hem', p.9.
- 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.
- 12 M.L. Samuels, "Some Applications of Middle English Dialectology", English Studies 44 (1963) pp. 81-94
- 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.
- 16 Angus McIntosh, "The Language of the Extant Versions of Havelok the Dane", Medium Avum 45 (1976) pp. 36-49, considers the Norfolk dialect in early Middle English. For the later period see Lucas 1973; Davis 1951-2, 1952, 1954, 1971; Seymour 1968; Colledge and Smetana 1972.
- 17 H.R.L. Beadle, "The Medieval Drama of East Anglia: Studies in Dialect, Documentary Records and Stagecraft", PhD thesis (York, 1977).
- 18 I do not discuss the phonic 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 XIII, 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).
- 23 See Hudson, Selections, pp. 159-161 on Lollard activity in East Anglia. See also E. Welch, "Some Suffolk Lollards", Suffolk Institute of Archaeology 29 (1963) pp. 154-65; C. Kightly, "The Early Lollards: A Survey of Popular Lollard Activity in England, 1382-1428", DPhil thesis (York, 1975) Ch. 7, pp. 354-574.

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.¹ 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.² 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 Festial, 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).³ 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 Festial sermon; in other words, the basic Festial 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".⁴ 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"⁵ 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.⁶

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 þe litterall sense of þe gospel of þis 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 euangelio quod prius, 3^a possunt considerari: ...
- 1 quis est iste paterfamilias ... et quid est eius egressus
 - 2 quid per istam vineam signatur qui sunt operarij huius vinee quid signatur hore in quibus operarij in vineam introducuntur ...
 - 3 quid est denarius ille diurnus qui singulis redditur.

Lb XIII/30 pre þingys mai ben schewyd at þis tyme of þis gospel.
-36 Þe firste is, ho is þis good man þat wendyd forþ, ledyd or hireþ werkmen into his vyne3erd, and what is his goynge forþ. Þe secunde þing is, what is betokenyd bi þis vyne3erd, and who ben þis werkmen, and what bitokenyn þes ouris þat þei weryn hirid in. Þe þridde þing is, what is þat peny on þe day þat eche of hem is 3ouyn.

MS Harley 2247 does not translate this threefold division,⁷ 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 þat enteryth into þe vyne-yerd of mannes soule by inward inspiracion of grace. But it is to wit þat a vyne-yerd is called vj manere wise in scripture and vndirstande more þan 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 emphasising 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 rodde, þat it fall not to þe grounde to be stroyed and trode vndir fote, right so must þis vine, mannes soule, be knytt vnto [Criste with þe] byndynges of Goddes 'x' commaundementes and be vndirsett with iij principalles, þat is to sey, feith, hope and charite, and þan closed aboute with þe perfite pale of þe xij articles of the feith, nayled with vij principall vertues contrary to þe vij dedely synnes, and vndirpynned with þe 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 HR compiler has a tendency to rearrange and transpose the original. This is best illustrated by quotation:

H f. 35 There is anopir vyne þat is þe vyne of Holy Chirche and of tru Cristen men which is called Goddes vyne, whereof Dauid þe prophete said to oure Lorde God þus, "Vineam de Egipto transtulisti." "A, gode Lorde," quod Dauid, "þou haste remeid and take þe 'vyne' from Egipt", þat is to sey, from þe deuelles power, and made it þe vyne of Holy Chirch. God, oure souereyn Lorde, planted þis vyne of Holy

Chirch with his holy handes and plenteuously
hath watrid hit with [hys] sacred blode in his
precious and peynfull passion. And þe laberou[r]s
[and] werkmen in þis vyne-herd be gode men and
gode women þat 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 transtuli, et Ysaie .5., Vineam
enim a Domini exercituum domus Israel est, viri
Iuda, etc. Vineam ista est Sancta Mater Ecclesia, et
dicitur Sancta Ecclesia vinea propter tria ...⁸
Operarij et cultores istius vinee sunt domus Israel⁹
id est, viri apostolici¹⁰ et contemplatiui, et vi-
dentes Dominum per veram fidem et per veram con-
templacionem, et viri Iuda, id est, actiui, seculares
Dominum Deum confitentes et eum glorificantes. Istam
vineam plantavit Dominus Iesus virga predicacionis.
et rigavit eam sanguine sue passionis et sepiuit
eam custodia angelorum et eam paxillavit consolaci-
onibus diuinis et celestibus desiderijs et exemplis
sanctorum et stercoreavit eam multitudo beneficiorum
et putavit eam falce flagell¹¹ [acionis].¹¹

Lb XIII/ Also þer is anoþer vyn3erd, of oure [Lord]
134-143 Iesu Crist, þat is, þe fi3tyng chirche, þat alwai
fi3tyng a3ens þe deuyll, oure fleisch, and þe wold,
and a3ens false lyueris þat dispise God. And of þis
vyn3erd spekyþ þe Sauter; Vineam de Egipto transtu-
listi, þat is, "þou ouerbare þe vyn3erd of Egipt ."
And also Isaie .v^o., Vinea enim Domini exercituum domus
Israel est, þat is, "þe hous of Israel is þe vyn3erd
of þe Lord of ostis." And þis vyn3erd 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 vyn3erd ...

167-177 þe werkmen and þe tilleris of þis vyn3erd ben þe
house-mene of Israel þat ben trewe feifful men þat
seen God in beleue and be verri contemplacioun; and
also men of Iuda, þat is, actif men - seculers þat
knowyn God and glorifien hym. þis vyn3erd plantyp
Iesus Crist hymself wip þe word of prechyng and
watirip it with þe blood of his passion, and heggip
it aboute with kepyng of his holi aungris, and he
parip it clene wip comfort of heuenly desyris, with
holy ensaumplis of seintis, and dongyp it ful besily
wip plente of beneficis and goode dedis, and deluyþ
aboute þe rotis wyþ 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, "pat is þe congregacioun of trewe cristen men, be þei lernyd or lewyd",¹² as is the "domus Israel", which in Nicholas is explained as the inhabitants of convents, but which in Lb appears as "trewe feiþful 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.¹³ 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 I/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 þe literall sence of the gospell of þis 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 euangelio .3^a. possunt considerari. Primum est quid per istam mulierem signatur que egressa est a finibus Tyri et Sidonis que Chananea appellatur ...2^m. est que est eius filia que a demonio vexatur. .3^m. est videre 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 gospell iij thyngis be considerde and to vndurstonde. Ffirst, qwhat signyffiethe by this woman off Canonee. The secunde, qwhat vndurstonde by hyr dogh3tur yat was wexed with a dule. And the iij^{de}, howe this dogh3tur was deliuyrde ffrom the dule.

C, f.56

We mai speke of þre þingys þat ben touchid in þis gospel.
 Þe firste is what is betoknyd be þis womman þat was went forþ
 of þe costis of Tyre and Sydon, þat was clepid Chanane. Þe
 secunde, who was hir dou3tyr þat was trauaylyd wip a fend.
 Þe þridde, hou sche was delyuerid of þe deuyll.

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 womman" 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 afflictionem" Nic f. 59v), simply subsuming it under the first subdivision: "as ofte as man synneth, so oft he dothe omage to þe devell" (H f. 64).¹⁶ 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 instructio 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.¹⁷ 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.¹⁸ 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/108-165), 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 blandimentes¹⁹ in predicationibus suis et querentes ab hominibus gloriam. Adulatores et tales predicatorum ipsi lactant homines lacto adulacionis ...

Lb 127-130 Also þe fend, þat is þis hunter, hæþ hornys, and þei ben glosers and flaterers þat glosyn þe peple wyþ trifles and fablis and lesyngis, þe whiche desceyuyþ þe peple wip glosyng. And alle suche 3euyn men to souke melk of glosyng ...²⁰

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 Ieremias, Trenorum .3^o., Ego 'vir' videns paupertatem meam, etc. In .4^{to}., propter peccatum infirmitatem ...

Lb f. 196v Wherfor Ieremye seip, Trenorum .iiij^o., Ego vir videns paupertatem meam, þat is, I a man, seyng my poornes, for þe greet siknes of my synns ...

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

The Lambeth scribe has wrongly interpreted "forþe" 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.²¹ 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^m est propter humilitatem. Puer humilis et libenter sedet in puluere et cinere ...
- Lb 95-104 And for opere seuene skilis schulde eche ri₃twijs man be a child. Þe firste is for chastite, for a child is chast and felip not þe sterynge of þe fleisch. .. Þe/secunde skile is þat a man schulde be lich to a child for meknes, for a child is meke; and gladly he sittyp in þe poudyr and in þe aschyn ...
- H f. 77v But gostely þis childe þat þe gospel spekþ of þis day may be vndirstond euery rightfull man þat must haue vertuuous condicions and propertees of a childe. For a childe hath vij vertues aproperid vnto hym ageyn þe vij vices and synnes þat reigne in a man, comprehended in þese 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 þe lothely lust of lechory. For a childe felith not the movynges, stirringes and vnlefull flesshly lustis nor sensualitytee of þe flessh.
- Cardiff Public Library MS 3.174 ff. 239r-v 'Hac nocte puer natus est nobis'. Cuius condiciones si bene considerantur amisse hereditatis rescauracionem per ipsum arguunt bene et ostendunt, que per hos versus patent: 'Sunt pueri parui, puri, paruo saciati, conformes alijs, ludunt, dant, pacifici sunt'. Primo ergo dico invenitur in pueris corporis paruitas et significat humilitatem ... 2^o 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 fleshly 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.

- 1 See Spencer 1982¹; 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 1982¹: 274-279. I am grateful to Dr Spencer for drawing my attention to the use of Nicholas by the AdLb compiler.
- 2 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 Owt in both PME and LPME, but the author is not identified. Additional MS 21253 is one of the manuscripts of Nicholas de Aquévilla (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.
- 3 For full details about these manuscripts and their inter-relationships, see Susan Powell, The Advent and Nativity Sermons From a Fifteenth-Century Revision of John Mirk's Festial, ed. from B.L. MSS Harley 2247, Royal 18 B XXV and Gloucester Cathedral Library 22. Middle English Texts/13 (Heidelberg, 1981), pp. 8-17; and Powell 1980: Vol. I, pp. 9-34 and 76-107.

4. Powell 1981: 32.
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 þis 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 français 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.

- 8 There is a leap here to the third of the reasons why Holy Church is so called.
- 9 The manuscript reads "Israel Israel".
- 10 Additional MS 21253 f. 39 has at this point "claustrales".
- 11 MS reads "flagicorum" with additions over line, " ?rellorum¹" to read ?'flagellorum".
- 12 Lollard sect vocabulary is discussed below, pp. 117 ff.
- 13 Such cautions are advanced passim in Hudson 1981: 15-30.
- 14 Powell 1980 Vol. I: 438.
- 15 Powell 1980 Vol. I: 435.
- 16 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.
- 17 Spencer 1982¹: 168-169.
- 18 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.
- 21 See Powell 1980 Vol. I: 463 and Vol. III: 183 ff. see also Fletcher & Powell 1978: 88 & fn. 31. For the seven properties of a child Powell quotes from Cardiff Public Library MS 3.174, ff. 239-239v.

THE INTERACTION OF LOLLARDY AND ORTHODOXY IN AdLb

As it is 3ut pese 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 wiþ greet malice 'Lollardes' or mysbyleuyng men'
 MS Bodley 806 f.73v¹

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 anothis 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 Wycliffite 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 5338.² 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 4.³ 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.⁴ 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 Riwe, 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, uncontroversial 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.⁵ 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 1983⁶ 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.⁷ 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 vocabulary⁸ 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.⁹ 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 example¹⁰) 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"¹¹. 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).¹² 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:

Crist is clepud Godis loomb for manye resownes of þe lawe. In þe olde lawe weren þei wont to offren a loomb wipowten wem, þe whiche schulde ben of oo 3er, for þe synne of þe peple; þus Crist, þat was wipowte wem and of oo 3er in mannys elde, was offred in þe cros for þe synne of al þis world. And wher suche lambren þat weren offred fellen som tyme to þe prest, þis loomb þat maade eende of oþur felde fully to Godes hond. And oþur lambren in a maner forðiden þe synne of o cuntre, but þis loomb proprely fordyde þe synne of al þis world. And þus he was ende and figure of lambren of þe oolde lawe.

Hudson 30/5-14

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 "þe weche betokenyd boþe God and man þat" (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 "þis syngyl sermoun", a phrase which might perhaps point towards its having been the only sermon in the manuscript from which it was taken.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,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 divisio 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 1982¹:212-213 for further remarks), and rhyming divisions, alliteration, the colours of rhetoric and all exempla 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, Mirk's Festial is. Some of the terminology in AdLb is apparently Lollard - "colour", "glosynge", "lesynfis", "al 3if", "Goddys lawe" and "trewe feipful 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 XX/84, where the preacher claims that those who show the truth must continue to do so and not be prevented, "ne for dep, 3yf 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 þe 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 "congregatio 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 AEvum (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.
- 4 H.L.Spencer, of Lincoln College, Oxford, is at present editing the sermons of Bodley 806. Priscilla Barnum is still in the process of preparing the much-needed commentary on Dives and Pauper. As far as I know none of the other sermons is being edited. Further literary evidence of fifteenth century Lollard belief is provided by two unambiguously Lollard poems, Friar Daw's Reply, edited by P.L.Heyworth in Jack Upland (and other pieces) (Oxford, 1968), and The Plowman's Tale, edited by W.W.Skeat in Complete Works of Geoffrey Chaucer, 7 vols (Oxford, 1894-7), Vol 7. On the latter, see Andrew N. Wawn, "The Genesis of The Plowman's Tale", The Yearbook of English Studies (M.R.H.A.), 2(1972) pp 21-40, which contains an instructive discussion of the poem's textual history and a location of its particular brand of Lollard thought.

- 5 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.
- 6 See Anne Hudson 1983:109-110. Her discussion is brief but suggestive. She generously allowed me to see this section of her edition before publication, and I am greatly indebted to her for providing the parameters for my further analysis of the sermons' ideology.
- 7 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. 98-114) and for some of the proto-Lollard sermons of Bodley 806.
- 8 See Anne Hudson, "A Lollard sect vocabulary?", So Meny People Longages and Tonges: philosophical essays in Scots and mediaeval English presented to Angus McIntosh, edited by Michael Benskin and M.L. Samuels (Edinburgh, 1981) pp. 15-30.
- 9 See above, pp. 48-65. For caveats about the interpretation of evidence of Lollard terminology see Hudson 1981, particularly pp. 21-22, and 24-25.
- 10 "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 hereses 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.

- 11 Hudson 1983:109.
- 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 1982¹:189-257. 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 MSSN, 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. I/J are transcribed uniformly as I/i; 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 ^. 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 "p^u" 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 "p^u" in Lb is transcribed "pou" in accordance with the scribe's usual expanded form. In Ad, the 3sg.pr. inflection is once given as superscript t, "draw^t", 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 "wip" 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 "capitulo" to "c^o.", 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. "xj^o", ".iij^a.", ".xxx^{ti}.".) 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. "beēn", "doon") are clearly calligraphic whims (such forms occur in both manuscripts). However, I have regularly expanded Lb's "-iōn" 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 g 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 ꝓ 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 "-f" is expanded as "-ys" in Ad and "-is" 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^a") are treated as the English text, with superior letters brought down to the line, and expansions underlined ("nota"). 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.

TEXT

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I

f. 67v

Aduentus Domini primo

1

This goospel telli3th þat wan Iesus was comyn into Ierusalem
 a3en the tyme þat he schuld suffre deth for mankynde, and hadde
 [comyn] to Bethfage, to þe Mownte of Oliuete, then he sente hys to
 dissiplis, seying, "Wende 3e into the castel þat is a3ens 3ow," 5
 þat was to Ierusalem a wallyd town, þat was a3ens Holy Cherche.
 And also smartly he seyde, "3e schull fynde an asse bowndyn, and
 a foole with here. Vnbynde 3e hym, and bryng 3e hym to me. And
 3yf ony sey ow3t to 3ow, sey þat þe Lord hath [need] of hem, and
 also he schal leuyn hym." This thyng was doon as Crist seyde, 10
 þat that thyng schulde be fulfellyd þat was seyde be þe prophetys,
 seying, "Telle 3e to Syon, the dowtyr of Ierusalem, Lo! thy kyng
 comy3th tho þe, mylde or oomly, sitting on an asse." And his
 deciplis wentyn and dedyn as Iesu comawnd hem, and leddyn þe foole
 and the asse to hym, and þey puttyd vpon hym here clothys, and his 15
 disciplis mady Crist to sytte vpon þese bothe beestys. Moche
 pepil forsothe þat weryn riche spraddyn here clothys in the wey, and
 pore men schraddyn braunchis of treys, and spreddyn hem in tho
 wey. And other, bothe 3ong and oulde, comyn before and sungyn þis
 song in worschepe of Iesu, "Dauyd sone, we preyen, make vs saue! 20
 Blessyd be he þat 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 oomly] oonly. 19 comyn] comyng.

Ad

Ecce rex tuus uenit, vt supra. These wordys of þis goospel suffysyn for to declare onto '3ow' withowtyn ony frere fablys or tales, and ben þus moche to sey, "Loo, thy kyng comy3th." Ferst is to wete ho is þis kyng, and what is hys name. Thys kyng is Crist, and his clepid Iesus, þat is [to] sey, 'sauowr of the world,' of þe whyche þe angyl seyde to Marye, "þu schat conceyue yn þy wombe, and þu schal bere a sone, and þu schalt clepe þe name of hym Iesus," þat is, 'sauoyre of þe world'. Þis kyng is Iesus Crist, for he is þat kyng þat hath in hys clothyng and yn his hepe wretyn, "Kyng of kyngys and a Lord of lordis." 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, þe fadyr hath 3ouyn alle dome to þe sone. And he is clepid Legifer, þat is, þe lawe-3euyr, for whan he was comyn ynto thys world a newelawe he 3af vs, þat is þe lawe of þe gospel, þe wyche þese days hath wondyr many enemyes. 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 blasphemem 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

23 3ow] with owtyn canc. on line. 25 ho] how; w canc.
 31 of2] of alle; alle canc. 38 þe1] þe gosp; gosp canc.
 42 But] But now.

thorw hem, but a schepe þat touchit it, hit is caw3t and holdyn,
and leuyt þer 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 seuene dedly synnes, they slyde ly3tly away to
helle for a litil mony, and so they lyuen 3ere be 3ere a3ens Crist 50
and hys lawe. But Godys lawe schal deme vs alle and alle other
lawys, ffor þat lawe Crist left to vs, it be sau3d by.

For þis lawe is vndefowlyd, preciouse and gloriose. "The
lawe of God", owre Lord sey3th be þe prophete, "is vnfowlyd,
tornyng sowlys." A trewe wytnesse grawntit wysdom of owre Lord to 55
þe meke þat he clepit "litil". "For 3yf 3e turnyd and be made as
þe litil, 3e schulle not entre," seith Crist, "yn þe kyngdam of
heuene." Ful gloriows, sothly, is thys lawe þat is þe techyng
of þe goospel, comfortable and vndefowlyd, for it techyt men to
loue here enmyes and to prey for hem, as þe goospel schewyt itself. 60
Also hit techyt not to swere. Also it techyt men to withdrowe hym
fro vnleful sy3thys, wherfor Crist sey3th, "He þat sey3th a woman
to desyre here yn senne, he ha3t þanne doon leccherye in hys herte."
Also it techit to doo none euil vnto oþer, "Whateuyr 3e wyl þat
men doo to 3ow, þat same doo 3e to hem"; thus sey3th Crystys lawe 65
þat he tow3te / whan he com into þys world, and þerfore blessyd is f. 68v
he þat hath mynde and stodyit in thys lawe day and ny3th, and
kep it.

Also Cryst is clepyd owre kyng ffor þat he gouernyt vs, wherfore
 þe prophete seyth, "The Lord gouernyt me, and þerfore noo thyng 70
 schal wante me." But þys kyng had fyue condicions, þe weche eche
 good kyng schul haue, and euery good crystyn man þat 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 75
 bowyd, ne schal not mow. And therefore þe prophete sey3th of hym,
 "The Lord, ry3tful iuge, withowtyn acceptyng of personys." For also
 swetly, gladly, and also iuge, he reseuyt a pore man as a riche,
and a febyl as a strong, and also wel schal he deme in hys doome
 þe ryche as the pore. And therefore seyth Dauyd in þe Sautere, "The 80
 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 trowþe I haue fowndyn," seyth Petre, "þat God
 is now3t owttakere of personys." And also he seith be Ysaye þe
prophete, "He schal deme the pore in ri3thwysnesse, and for þe 85
 mylde of erthe in euenhede he schal blame." And [he] seyth in
 Leuitico, "I schal rere Dauyt, þe ry3twyse seede or bronche, and
 he schal do doome and ry3twisnes in erthe." And for he is ry3twyse
 he schal leue no thing vnpunschid. Wherfore þe wyse man seyth,
 "Alle thyng þat been doone God schal bring vnto dome, be it good 90
 or euil," for owther pownschid God or man. And therefore he seyth,
 "Sethe God is ry3twyse, alle thyngis he disposyt [ry3twysely]."

 Ad

80 Dauyd] seyth Dauyd seyth. 82 chere] (:)ere, first letters indecipherable.
 equite¹] is equite. 85 in] in rit(?); rit canc.
 89 thing] thing vp; vp canc.

Ad

And so as he is ry3twyse we owyn to be ry3twyse, pat we bee not bowyd from trewthe, pat ne we se3th pe trewþe to alle men withowte [owte]takyng of personys. And so we owyn to ponsche vs here, so 95
pat Crist ponsche 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 pat in hym f.69
weryn hedde tresurys of wysdam and of cunnyng. He was verey Salamon for he reconsilid vs to hys fadir and gate vs pees - so wyse and 100
vndirstonding, pat no man was liche to hym before, ne none schal be after; and perfore of him it is iwretyn in pe Bokys of Kyngys, "This is a pore man pat be his wysdam delyueryd a litil sete pat is world, pe weche pe gret kyng, pe deuyl, hath wallyd and getyn of hit pe lordschepe." And perfor may no man hys wysdam awayle a3ens hym at 105
pe laste day. Therefore Barna[rd] þus, "That day," he seyth, "schal come, in pe weche clene hertys schul more be worth þan sterne wordys, gode conscience þan ful pursys. For he schal be seyn pat with wordys schal not be begylid, ne bowed with 3yftis." Wyse he was, for euer he cowde reprieue euil thyng and chese pe goode, 110
after pat Ysaye pe prophete sey3th, "He schal ete," he seyde, "botyr and hony, pat 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 pat man pat fyndy3th wysdam and f[lo]uyt with prudence." 115

And also I say he was myghty, and is as Holy Wryt preuy3t, "Almy3th is his name." And 3yf strenghte be sowt, he is most

strenggest. And Ysaye seith, "De name of hym schal be clepid Meruiolows, Consilowr, Strong God." And so h[e] is my3ti and streng, no ma[n] schal mow withstonde his power and his wille. 120

And þat witnessit weel Mardocheus, as þe Boke of Hester tellyt, "Lord king almy3hty, in þyne ordinawnce been al thyngis put, and noon is þat may withstonde to thy wille." And Iob seythe þat he is wyse of herte and strong in strenghte, "Who is þat withstondit to hym?" As hosó seyth, "None". Forsothe he is strong in body and 125 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 3e nat drede hym þat slene þe body, but more drede hym þat may lese into helle bothe / body and sowle." 130 f. 69v þerfor in word he was my3hti and yn werke, as þe goospel witnessith. And so we owe to be, and doo good werkys. "Be 3e gyrded and be 3e my3hty, sonnys, erly." For Iob seyth, "De my3th[i] to do of good werkys, God castid not away."

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

Ad
 119 he is] his. streng] strengte. 126 as] as as. 132 3e¹] 3e 3e.
 133 sonnys] sonnys el; el canc. my3thi] my3th.
 138 swete] weche.

"Be 3e turnyd to þe Lord 3owr God, for he is mylde and merciful."
 And Daniel seythe, "Lord, do with vsaftir thyne myldenesse."
 And Powl seith to þe Romaynes þat [he] was a mylde lombe þat
 is borne to þe slawtir hows. The secunde, þe herkenyng and
 þe crye of the preyer of hym þat doon penawnce, and of þe pore þat 145
 cry onto hym. For ful swetely he herkenyth hem and heryth hem, as
 þe prophete seith yn þe Sawter Book, "þe Lord herde þe cry of þe
 pore." The thridde was in swete answere, as þe gospel tellyt, to
 Iudas þe traytour and to þe Iewys, askyng hym, "Whom seche 3e?",
 þe weche saydyn, "Iesu of Nazareth." "I it am," he seyde, ful 150
 myldely. Þis 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 þe mylde schul haue to heritage þe lond
 of lif, as þe prophete sayde.

Also meke he was of conuersacion, and perfor he seyth, "Lernyt 155
 of my, þat I am mylde and meke of herte." Sertis good and trewe
 is þis mayster þat þis lesson techit and blessyd is þis lesson, and
perfor we owe to lern it. For þese ben þe fyue condicions þat
 þys kyng Crist hadde.

And of þis kyng is it seyde thus in þe Songe of Songis, "Wende 160
 3e forthe, dow3tris of Syon," þat is, 3e feytful sowlys owt of
 3owr sennes, "and see 3e Kyng Salamon," þat is, pesybil Crist. And
 þe salme seyth, "Joy or glade þe, dow3t[ir] of Syon, the ioy in þe
 comyng / of Cryst," in hem kyng, þat is, al faytful sowlys make the f. 70

Ad

142 thyne] thyne l; l canc.

152 answere] anowere herthe] hert hey.

161 forthe] forthey. is] is f; f canc.149 seche] seche 3ow; 3ow canc.

153 how]with h from l.

163 dow3tir] dow3tris.

Ad

ioy in þe comyng of Cryst here kyng. And in this goospel of thys 165
 day, "Sey 3e to the dow3tyr of Syon," þat is, to eche faytful sowle,
 "þi kyng Crist [is ry3twys and wyse, my3hty, mylde and meke. O þou
 dow3tyr of Syon, 'þyn' is þi 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 þe wowndyd, crucyfyid and 170
 deede. He grawnte vs grace to be redy a3ens hys dredful comyng to
 mete with hym as hys spowse, al clothyd in vertuys, and with hym
 for to entere into blys of heuene. Amen.

II

f. 70

Dominica secunda

1

Respicite et leuate capita vestra.

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

Respicite et leuate capita vestra, etc. This goospel tellyt of þe tokenes þat schul be a3ens þe comyng of Crist to þe dome and þat angwysch þat schal be þat tyme. And þerfore he seith, "Þere schal be tokenys in the sonne and in the mone and in þe sterrys." And the same sey3hte Iohel þe prophete, "þe sunne schal be turnyd into derknes, and þe mone into blood, befor þe grete dredful day of Godis comyng." And Seynt Ion in the Apocalyps say3t, "Gret erthequake is made, and / f.70v

Ad

þe sonne is mad as an eren sakke, and the mone is al mad as blood, 25
 and þe sterrys of heuene fyllyn vpon erthe." And nat oonly schul
 tokenys been in þe sunne and in þe mone and in þe sterrys, but also
 in þe erþe and in þe see. For þe gospel sayth þat in erthe schal
 be pressure of folke for confusyon of þe noyse of the see and of þe
 flodys of it. 30

The noyse of þe see betokenyt þe noyse and þe clamowr þat
 schal be in thys world of þe ry3thwyse agens þe wykyd and þe wykyd
 agens þe ry3twyse ffor þe word of God, in the whiche many schal been
 sklawndrid and falle fro the trowthe for persecucion and tribulacion
 þat schal be doon to hem. For there schal been tokenys in the 35
 sonne, þat is, in 'þe' cherche, þat is þat senful presthod, þat be
 tornyd into derknesse of senful lif that schuld be ly3te of þe world.
 In the mone, þat is, in þe lordys, þat schuld defende Goddys lawe,
 and 3yf theyre ly3te in theyre ordre it schal be tornyd into synne,
 þat betokenyt blood for pride and for coueytise. And þe sterrys 40
 been þe communes, þat schuld falle into erþely lyf and senful errowrys,
 for þe sunne and þe mone þat schyny3t nowt to hem as they schulde.
 And so schal þe ly3te of Godys lawe be quenched, þat derknesse
 schal ouirgoo al þe world as now. For antecrist is now so heye
 þat onneþe dar ony trewe man apere, ffor men hatyn nowondayes to 45
 here speke of Goddys lawys.

Ad 31 The noyse etc.] with Nota de stata prelacorum et communium in
 margin, scribal. 36 þe] erthe canc. on line.
 37 senful] senful man. 45 ony] ony tw; tw canc.

And þerfore hit is seyde in thys goospel þat þe virtuys of
 heuenys schul be mewued; þat is, angelys schul ben sterid, for þan
 schul they see mannes Sone comyng in þe clowdys with gret powere and
 magiste. And þis was seyde to reprove and drede of wykyd men, but 50
 vnto conforte of þe good he seyzt, "Thise þyngys begynnyng to be
 doon, beholde 3e [^]'and' lefte 3e vp 3owre heuedys," þat is 3owre
 hertys, "for 3owre redempcion schal come nye", as ho seyth wan þe
 world to vs is endid, for 3e be not þe frendys ther [^]'of'; 3owre
 redempcion is nye, the wyche þat 3e desyren. Therefore he sayth as 55
 to hem þat doon penawnce / for here sennys; þat they been schosyn f. 71
 to God, "Behold 3e."

In these wordys been thre thyng to take
 hede to. Ferst, what we owyn to beholde. [þe secunde], wherto
 schul we left vp owre hedys. þe thirde schewyt þe cause of þe 60
 fferst [two], þat is, for þe nycomyng of owre a3enb[bygg]ing.

And 3e schulle vndirstonde þat thyse sex 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 ffrom owre hertys, and therthorw
 þat we meke vs vpon thys worde þat Seynt Bernard seith to euery 65
 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 frelede thre thyngis we owe to take hede to and behold - þe
 velþenese of owre berthe, and þe schortnesse of owre lyfe and þe
 vnstabilnesse, and þe bettirnesse of dethe. þere these thre Iob 70

Ad

50 men] men and reproved. 56 for] for sennys; sennys canc.
 61 a3enbygging] a3enbeginning. 64 remuwe] rewume. 66 comyst]
 connyst.

beholde wel, sei3ing, "I am likned to clay, and euende vnto ^a sparkle and askes." To clay we been lyche, beholdyng owre [velp]inesse and owre berthe. For man is formyd of erthe as anentes hys body, of þe slyme of erthe, þe moost fowlest. For God sayth thus, "God formyd man of the slyme of þe erþe." 75

"I am lykenyd," he seyth, "to a sparke," beholdyng þe 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 breþe a lital apperyng, and after it schal be put owt of hys termys?" Forsothe seynt Sent Bernard, 80 "As a sterre yn heuene schynyng smertly rennyþ and sodeynly fallyt, and as a sparke of fyre sone is quenched, [and as aschyn, so soon wyl þis lyf be endid].

"I am," he seyde, "lyche to aschyn", beholdyng dethe and þe betirnesse þerof. For as Salamon seyth, "A, dethe! how betir is thy 85 mynde moost to a ry3twyse man, hauyng pees in hys stawnces." And þat saw Bernard wele þat seyde, "I beholde in þe beriellis of dede men and I fynde in hem but askys, wormes, stenche and oribilnesse. þat I am, they weryn; and that they aren, I schal be." Sertys eche man ow3te / to see hys frelte, and þat is wel ensampled in Iohn, 90 f. 71 v. were þat is [r]led þat God ly3tened þe blynde man þat so was born. He put clay vpon hys ey3en, betokenyng þat he schulde beholde his frelte and hys dedlynesse, and þat ow3t [of] beholdyng of his frelenysse and of hys dedlynes, man is ly3tid withyn. þat owe we euir to beholde, þat þerthorw we be made meke - and sweche meke 95

Ad

73 velp]inesse] freliness owre] to owre
 76 seyth] seyth l; l canc. 86 ary3twyse] ^{an} vnry3twyse.
 91 red] (...)ed, rubbed. 93 þat ow3t of] þ^t tow3t.

Ad

men God beholdith with þe ey3e of hys mercy. And wherfore þe maydyn Marye seyde, "God beholdyt þe meknesse of his hondemaydyn." And God seyth be Ysaye, "To qwom schal I beholde but onto þe meke in spirite and to hem þat dredyn myn wordys?"

The secunde, we owe to beholde owr ly3f þat is passyd, þat is 100 to say, owre olde don synnys, þat we sorwe for hem; and owre present state, þat we into betir amende vs 3yf we ben yn euyl lyf. þat we[1] beholde Manasse þat seyde [in hys] prayere, "I haue sennyd aboute the numbre of þe sonde of þe see, and my wykkydnesse be made many." And on the same wyse þe s[o]nesse of Israel þat seydyn, "We 105 haue sennyd and wykkydly we haue don, Lord owre God, in alle owre domys." So we owe to behold owre passyd lyf, þat is to say owre passyd sennys, þat we for hem make sorwe. And so dede Daid, as wytnessyt þe salme, "My sorwe is euermore yn my sy3th, for I schal schewe my wykkydnesse for my synne; I schal thynke [for my synne]" 110 þat is, I schal beholde my senne. And also man owte to beholde hys presente state, and þat is seyde by Ieremye þe prophete, "Lyfte thyn ey3en euen forthe and see were þu art now[t] drawyn down." þat thyng we ow3e to beholde, þat we amende owreself into betyr 3yf we be nat in good state. And þat cryet Holy Cherche and sey3t, "Amende 115 we owreself into beter what thyngys þat we haue reccheles or vnco[nn]yngly synnyd." These thyng God commawnde to the blynde man þat cryed after hym, "Daid some, haue mercy on me!" And Iesus axyd hym what he wholde þat he schuld doon. And he / axyd hys 110 f.72 sy3th. And Iesus seyde to hym, "Behold!" þat is to say, by passyd 120 lyf and by [present] state.

Ad 97 hondemaydyn] -maydyn from mayde. 103 seyde in hys] is seyde be 105 sonesse] so3thnesse. seydyn] seydyn Bernard; Bernard canc. 117 vnconnyngly] vncomyngly. 119 And he] with catchword axyd hys sy3hte at bottom of f.

Ad

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 defawtys princypaly we owe to beholde in owreself. The first is abelnesse of owre fallyng, as it seyth in 125 þe book Genesis, "The wyttys and þe thowtys of mannys herte bene redy into euyr fro hys 3owtehode." And Salamon seyth þat seuene sythes in þe day fally3th þe ry3twyseman. Þe secunde is þe vnmy3thfulnesse of man hymself to ryse a3en. For a man may with 'hys' owyn fre wylle falle into a depe drawe-welle, but he may not 130 comyn owte withowte helpe from aboue. So man be his owyn fre wylle fally3t into senne, but vp rysyth he neuyr but thorw þe helpe of God. And þefore sey3th þe psalme on þis wise, "Mannys spirite is wendyng and not turnyng a3en," þat is, a man is wendyng into senne be hymself and not wendyng a3en be hymself, withowte þe 135 grace of God werchyng. The therde is þe litalnesse of mannys profigting. For as þe apostel seyth, "Withowtyn þe grace of God man may not doo meritory dedys." Þe ferþe is febylnesse of standing and of werchyng. And therefore seyth þe apostyl to þe Romaynes, "I doo nowt þat at I wille, but the iuel [I hate], þat I doo. 140 For I se," 'he' seyth, "anoper lawe in my membrys, figtyng a3en þe lawe of my mynde"; þese defawtys beheld wel þe apostyl þat seyth thus. These þyngys 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." 145

Ad

124 princypaly] princypaly to; to canc. 131 withowte] followed by
erasure (...) 138 doo from dey (?) 140 the] ? then.
 141 se] se þat.

Ad

The [ferpe] byng, vs owe to beholde þe multitude of owre enemyes,
and þe plente of hir snarrys and þe hydyng of hem, and wende we
 warly in thys lyfe. Forsoþe we owe to beholde þe multyplying of
 owre enemyes - of þe world, and of þe flesch, and of þe fynde. And
 of thys seythe þe psalme, "Behold myn enemyes for they been manye." 150
And of many snarys þat been leyde for vs, the / psalme sayth, "The f.72v
 prowde haue leyde snarys and hed [hem] to me." And Iob seyth,
 "Hys caltrap is hed in þe erþe, and hys snare is layde vppon þe
 pathe." 3a, sertys al the [eyre], and wel nye al þe world [is] as
 it were ful of snarys of þe deuyt. Therfor seyt Sent Anton, as yt 155
 is wretyn, þese snarys in spiryt, knelyng in hys preyer, and seyde,
 "Lord, how schal passe alle the snarys?" And it was answeyd 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 3e how 3e schul warly walke, ^{and} nowt as þe vnwyse but as þe 160
 wyse, a3enbyging þe tyme, ffor þe days been euyl;" nowt þe days yn
 hemselfe, but for the euyl þat is doon in þys days.

Þe fyfthe 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 165
 vs ensample to ful trust in hym, þat we remoue away al besynesse
 of owre flesch. And þerfor seyð vr Lord, "Ne wyl 3e not be besy to
 3owre sowle what thyng 3e schul ete, ne to 3owre body, ⁱⁿ what 3e

Ad 146 ferpe] fyfthe. 151 vs] vs. And. psalme] þe psalme.
 154 eyre] erthe. 155 yt] with erased letter before; ?w ?d.
 157 it] with erased letter before; ?w.

schul be clothyd. No is nowt the sowle," pat is, ^A'pe' lyfe, "more 170
pan pe body, and pe body more pan pe clothyng? Behold pe wylde
fowlys of heuyn, forwhy they sowe nowt, no repe, ne gadere into
bernys, and 3owre heuently Fadir fedyt hem." Moche more he wyl fede
3ow pat been hys soones, more 3ow, pat ben resonable, onto whom
euyrlastyng lyf is behette; he schal 3eue to 3ow necessaries, 3yf 175
al 3owre trust be in hym. And as pe gospel seyth, "He forbedyt
not labowre or [prouidence] but pe besynesse of carefulnesse in
herte."

On pe sexte maner we owe to beholde pe bitternesse of pe doome
pe weche Sophonye pe prophete toke hede to, and seyde, "That day, pe 180
day of ire, pe day of tribulacion and of angwyse." At pat day pe
pelerys of heuene schul quake, as Iob seyth; and pe goospel seyþ
pat pe virtuys of heuene schul be mewued - pat is, as pe glose
sey3th, pe angelys power trembelen azens pe comyng of the iuge. / f. 73
A, wrecchyd wrechys, synners, what schul we doo in pat day of 185
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 owre sowle. Therefore do we after
pe apostel pat seyth, "Doo we good, and pan we fayle nowt; repe we
yn hys tyme. perfor do we good to alle men, ffor he pat lytel sowyt, 190
litol schal repe; and ^A'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.

Ad

177 prouidence] penawnce. 190 tyme] tyme doo we; doo we canc.

Ad

III

f.73

Dominica terciaQuid existis uidere in desertum? Euangelium.

This gospel tellyzt how þat Ion Baptyste yn bowndys, when he had herd þe wor[k]is of Criste, he sende tweyne disciples of his and seyde to hym, "Art þu he þat art to come, or we abydyn anoþer?" And Iesus answeyng seyde to hem, "Wendyng, bere 3e word agen to Ion what 3e haue herd and seyen: þe blynde sene, crokyd gon, [mesels ben heled, defe heren], þe dede rysyn, pore men ben pre[ch]ed of God, and blessyd is he þat is not sclaudred yn me." And whan they were wente fro Crist, Iesus began to sey to þe 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 þe wynd? But what [3ede] 3e owt to see? A man clothyd in tendyr clothys? Nay, he was none of thyse. For lo, they þat been clothyd in tendyr clothis been in kyngys howsys. But what 3ede 3e owt to see? A prophete? 3e! I sey to 3ow, and more þan a prophete. Forsothe, he is it of whom it is wretyn, 'Loo! I sende myne angele before thy face, þe weche schal mak redy þe wey befor the.'" 5 10 15

And þe ferst wordys þat I seyde of þis goospel be sufficient for this day, and be thus moche to say, Quid existis uidere in deserto? 20 Thre þyngys bene yn thys wordys to take hede to; þe ferst is fro whennys we owyn to wende owte; the sec^onde wedir we owe to wende; the thirde wat we schul see in deserte. For þe ferst we schul

Ad 4 workis] wordis. 6 answeyng] answeyng and. 7 3e] 3e h; h canc. 8 preched] preysed. 11 preysyng] preysyng of; of canc. his] hir. hise] hire. 12 a rede] drede; d¹ canc.

vndirstonde pat per been / too wending owte. per is f. 73v
 oon when euyl men wendyn owt of pe companye and of pe
 seruyse of God, and entre be here [synnys into] seruyse [of] 25
pe deuyl. And pat wending owte is on seuen manerys.

The ferst be pryde, when men loyen of here wysdam or of
 here fayrnesse 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 oper zyftys zouen to hem [by] God. 30
 So zede Lucyfer owt of heuene fro pe companye of God thorwe
 pryde, of whom Ysaye seyth thus in pe persone of God, "How
 fel pu, Lucifer, from heuene, pat erly was arysyn? pu fyl
 into pe erthe, pe weche seydest yn thyn herte, 'I schal stey
 vp into heuene; aboue pe sterris of heuene I schal make heye 35
 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 azen, into pe deppest pet." Lo, weche falle he
 caw³te thorwe pride from pe companye of God. And God seyth
 thus be Ezechiel pe prophete, "O cherub, thyne herte is leftyd 40
 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 prowdyn hem of Godys grace pat
 God to hem ha³t zouyn. And perfore seyde Thobye to hys sone,
 "My sone, soffre pu neuyr pryde to haue lordschepe ouir the, 45
 in py wytte or in py worde, for in it took begynnyng of alle

Ad 23 pat] pat pat. 25 synnys into seruyse of] seruyse
 into. 28 fayrnesse] fayrnesse or of here rychesse; or of here
rychesse canc. 29 ken] foll. by erasure (.). 42 I haue]
pu hast. 45 My] with M on other letters?

los."

Also in þe secounde maner men wendyn owt þe vnbuxumnesse of þe compaⁿye of God and of hys seruyse, and wende into þe fendys seruyse, þe weche wyl not be buxsum to þe comawndementys of God 50 and to þe lawful and [n]edeful comawndementys of here souereyns. So Adam thorwe hys senne wende owte of þe paradyse of delite, as Holy Wryt telly3t, ffor þat he ete of þe tre of þe weche God comawnde hym þat he schuld nat ete. And so 3ede Saul fro þe compaⁿye and þe seruyse of God, Regum .xv°. , ffor he 55 withhelde of þe beste schep and beestys of Ama[lech], weche he tok hym to offere to þe Lord, but þat he dyd a3en / þe heste f. 74 of God, wherfore Samuel sey^t to hym,

"Betyr ys obedyence then offryng or sacrifice; and for þu castist away þe word of þe Lord, þe 60 Lord hap cast þe away, þat þu be no kyng." Also be þat senne Salamon lost þe loue of God and 3ede [owte] of hys seruyse, for he took many hethen women - þe dow3ter of Pharao, and Moabites and Ammonites and Ydumyes - a3ens þe heest of owe Lord, as þe Book of Kyngys tellyth. Wherfore Seynt Bernard sey3th of alle 65 these,

"Grete is þe vice of vnbuxumnesse, thorwe the weche þe angy^l lost heuene, Adam þe paradyse, Saule hys kyngdom, Salamon Godys loue." Therfor it is good to be buxsum to þe 70 comawndementys of God, ffor as þe wyse man seyth,

Ad 51 nedeful] medeful þe; þe canc. 52 So] so so.
53 of²] of þew?; þew canc.

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III

f. 148

of þe tre of þe whiche God
 commandide hym þat he xulde not ete. And so 3ede Saule þe kyng
 from þe cumpany and þe seruise of God, Regum .xv^o., for he 55
 withheld of þe beste schepe and þe bestys to Amalech,
 to offre hem to þe Lord, but þat he dide a3ens þe heste
 of God, wherfore Samuel seide to hym, Melior est obediencia
quam victima, þat is, "Bettyr is obedience þan offring or
 sacrifice; and for þoucastedest away þe word of þe Lord, þe 60
 Lord haþ castyn þee awai, þat þou be no kyng." Also bi þat synne
 Salamon loste þe loue of God and 3ede out of his seruyse, for
 he took many alien wy^mmen, as þe dowter of Pharao, and Moabites
and Ammonytes and Ydumees, a3ens þe heste of our Lord, as þe
 Bok [of] Kyngis tellyþ. Wherfore Seint Bernard seip of alle 65
 þes, Magnum viciu inobediencie; viciu quo angelus amisit
celum, Adam paradisum, Saul regnum, Salamon amorem diuinum, þat
 is to seie, "Gret is þe vice of vnbuxumnesse, þorou3 þe which
 þe angel loste heuene, Adam paradijs, Saul his kyngdam,
 Salamon Goddys loue." Þerfore it is good to be buxum to þe 70
comaundementis of God, for as þe wijs man seip, Prouerbiorum

"Buxsum man schal speke victories."

Also sum wendyn owte of þe compane of God on the thyrd
wyse, þat is be enuye, as þei þat ioyen of oper mennys harmys
and ben heuy of oper mennys welfare; so 3ede Caym owte ^[of] 75
þe seruyse of God be envye. For euir comynly hath þe deuyll
enuye to þe goode, and so had Caym envie to hys broþer Abel.
For he offred to God of þe beste þat he hadde, and he beheld
not to Cayms offryng, for he offrid of þe wirste to God, and
perfore Caym slow hym. Lo, how on senne folwyt of anoþer! 80
(Here my3th men telle moche mater of envie.) And sertis,
hadde Caym sowjt God of forzeuennesse, he schuld
wel now haue fowndyn mercy in God.

Also on þe fowrthe manere men wende owte of þe compane
and of þe seruyse [of God] be lecchorie, or corious beholdyng 85
þat is nowt leefful. And so Dyna went owt and was
corrupte, and so sche lost here madynhote, as stand in þe book
Genesys.

"Dyna goo owt, þe dowter of Lya, se þe [women]
of þat lond [nd], þe weche wen Sychym hadde sene here, þe prince 90
sone of þat lond, he loue^[d] hem and rauschyd here, and lay
be here." Dyna is as mechyl to sey as 'dome', and betokenyth
a feythful sowle þat owjt to dome hersylf and here owne dedys,
and nowjt oper mennys. But when þe sowle is curiows,
as they þat holdyn hymself of virtuys thorwe pride beter þen 95
oper, and haue lykyng / to þe thyng þat is nowt leefful to f. 74v

Ad 89 dowter] dowter se; se canc. women] dowter.
90 lond] loue. 92 Dyna] dyne it; it canc. and subpuncted.

.xxj^o., "A buxum man schal speke victorijs."

Also summe wendyngs out of þe cumpany of God is on þridde wise and þat is þe enuye, as þei þat ioien of oper mennys harmys and ben heuy of oper mennys welfare, and so þede Caym out of 75
þe seruise of God þe enuye. For euer commonly hap þe euyl man enuye to þe good man, and so hadde Caym to hys broþer Abel.
For he offride to God of þe beste þat he hadde, and God beheld not to Caymys offryng, for he offride of þe werste to God, and
þerfore Caym slow his broþer. Loo, how oo synne folwyþ of anoper! 80
(Here myjte men telle moche mater of enuye.) And certis, þyf Caym hadde besoujt God of merci and forþe nes, he xulde wel mowe haue founden mercy i God.

Also on þe fourþe maner men wendyn out of þe cumpany and of þe seruise of God þe leccherie, or fo curious byholdyng 85
of þing þat is not leful. And / so Dyna went out and was f. 148v
corrupt, and so sche lost hir maydenhod,
Genesis .xxxiiij^o., Egressa Dyna, filia Iye, videret mulieres regionis illius, etc., þat is, "Dyna gon out, þe doujter of Iya, to see þe wymmen
of þat lond, þe which whan Sychy had seen hir, þe prynces 90
sone of þat lond, [he] louede hir and rauyschede hyr, and lay by hyr." Dyna is [as] moche to seie as 'doom', and betokenyþ
a feipful soule þat owip to deme hirsself and hir owne dedis,
and not opir mennys dedys. But whanne þe soule is curious,
as þei þat holdyn hemsself vertuous þorouj pride better þan 95
oper, and haue likyng to see þing þat is not leful to

be couyttyd, often it fallyth pat be here curiouste sche gop
 owt fro pe companye of God. For pan pe deuel sep here, pat
 is Sichym, and rauyschit here and makyþ hete pe fendys strompet,
 and so wendyth sche into pe seruise of hym. 100

Also on pe fyfthe maner sum wendyn owt by ydolatry, and
 so 3edyn owt pe children of Israel when pey madyn a goldyn
 calf and worschepyd yt, as it tellyt in Exody, pe .xxxij.
 chapeter. And Ieroboam and hys sonys 3edyn owt of pe companye
 of God also, and from pe worschepyng of hym, by idolatre; and 105
 so wendyn owt manye in pese days to sechyn and to worschepen
 ymagis of stokkys and [stonys] made with mennys handys. And
 they wendyn thus owt a pilgrimage to worschepe ther mawmettys,
pat haue no lyf withyn hym but [ben] figired by mannys fantesye
after whom he lykyt. Agens pese spekyt pe lawe of God on thys 110
 wyse,

"Acursyd be

he pat makyd a grauen ymage or a blowne ydel of metal
 abhominacion to pe Lord." And pe Sauter Book seyth, "Lyke
 be they to hym pat makyn hym, and al pat trustyn in hem." 115

And God byddyth thus,

"Thu

schalt nowt make to pe grauyn ymage, no pu schalt nat onore
 hem no worschepe hem." Þis seith God hymselfe. And also 120
 lecchowrs and vnclene men and auerows men do ydolatry, as

Ad 98 sep] sep to. pat] pat sche. 103 yt] hyt; h
 erased. 106 pese] with se added in a later hand. 107
 stonys] stokkys. 110 pese] pese likyt; likyt canc.

be coueityd, ofte it fallip þat bi her curiouste sche wendip
 out of þe cumpany of God. For þan þe deuy1 seep hir, þat
 is Sychym, and rauyschip hir and makyp hyr þe fendys strompet,
and so sche wendip into þe seruyse of hym. 100

Also on þe fifte maner summe wendyn out by idolatrie, and
 so 3edyn out þe childryn of Israel whan þei madyn a goldyn
 chalf and worschipe it, as it is told in Exodi .xxxij.

c. And Ieroboam and his sonys 3edyn out from þe cumpany
 of God also, and from þe worschypyng of hym, bi ydolatrie; and 105
þus wenden out many nowondaiys to sechyn and to worschipe
 ymages of stokkys and stonys mad with mannys handys. And þan
 þey wenden out of pilgrimage to worschipe suche mawmetis,
 þat han no lijf in hem but ben figuryd be mannys fantasye
 as hem likyp. Agens hem spekip þe lawe of [God] on þis 110
 wyse, Deuteronomii .xxvij. c., Maledictus homo qui facit
sculptile et conflatile abhominacionem, þat is, "Cursid be
 he þat makyp a graue ymage or a [b]lowen ydol of metal
 abhominacion to þe Lord." And þe Sauter Book seip, "Lyke
 ben þei to hem þat makyn hem, and alle þat trusten in hem", 115
Similes illis fiant qui faciunt ea et omnes qui confidunt
in eis. Also God biddip in Genesis þus, Non facies sculp/ f. 149
tile, etc. Non adorabis, neque toles, þat is, "þou
 schalt not make to þe a grauen ymage, ne þou xalt not honoure
 hem ne worschepe hem." þis seip God hymself. Also 120
 lecchours and vnclene men and auarouse men don idolatrie, as

Powle seith "Thei makyn a strompet or ellys here wordly
go^o dys here God, the weche they loue^l more then God, as
pe[re] dedys schewyn." For 3yf they lowyd God more,

pey wolde leue it ffor his loue.

125

"For a lecchour, vnclene man or on auerowse
man þat is in seruyse of ydel[ys] schal not haue þe heritage
in þe kyngdom of Iesu Crist." And þys is seyde bope to man
and woman. And þerfor of sweche þat wendyn thus owte of
Godis seruyse and hys companye God spekyt be Ieremy, þe
.x. chapeter,

130

"My

sonys 3edyn owt fro me, and þer is none to strecche owt myn
tentys, no þat rayit my skynnes."

135

And sum 3edyn owte of Crystys seruyse and hys companye
by / wychecraft and be fals beleue and be co[niuri]sonijs
and mysbeleuyng [and tillyngys] of chyldryn and of beestys;
and þat wendyn to ariols and to wicchys ffor help or for
knowing of ony preuy thyngys, with dreme-rederys and lokerys
in handys, to deme what schal falle in newe mone or in
old.

f. 75

140

By sweche, and [by] many oper mysbeleues, [men]
wendyn owt fro Godys seruyse into þe deuyllys seruyse; and
þerfor seyth God þus in Leuitico,

145

Ad 123 the] they; y subpuncted for canc. 129 ydelys]
ydelnesse. 130 of] of heuene; heuene canc. 138 conurisonijs]
comyth so nijs. 140 and¹] and to hem. 143 mysbeleues]
mysbeleuers. men] þat.

Seint Poul seip, þat þei makyn a strompet or here wordly
 goodis here fals goddys, þe whiche þei louyn more þan God, as
 here dedis schewyn. For 3yf þei louedyn mor God þan þes dede
 ymagys and wordly godys, þei wolden leue such fals 125
 worschippi[s]. Quia omnis fornicator aut inmundus aut auarus
quod est ydolorum seruitus non habebit hereditatem in regno
Christi et Ihesu, þat is, "Eueri lecchour or vnclene man or auarous
 man þat is [in] seruyse of idolis schal not haue heritage
 in þe kyndom of Iesu Crist." And þis is seid bope to man 130
and womman. And þerfor of suche þat wendyn þus out of
 Goddis seruyse and of hys cumpany God seyþ bi Ieremy þe prophete,
 .x. c^o, Filij mei exierunt a me, etc. Non est qui extendat
tentoria mea et qui erigat pellas meas, þat is, "My
 sonys 3eden out from me, and þer is noon to strecche out my 135
 tentys, ne þat ne reryþ my skynnys."

And summe wende out of Cristis seruisse and hys cumpany
 bi wicchecraft and [be fals] beleue and bi coniurisouns
and mysbeleuyngs and tillyngys of childryn and of bestys;
and þat wendyn to ariols and to wicchys for help or for 140
 knowyng of ony preuy þingys, wiþ dreme-rederys and lokers
 in mennys handys, to deme what xal falle in þe newe mone or
 olde mone. Bi suche, and by many oper mysbeleuys, me
 wendyn out fro Goddys seruyse into þe deuelis seruyse; and
 þerfore seip God þus in Leuitico, .xx^o. c^o, Anima que 145
[peccauerit, declinauerit ad magos et ariolos, et fornicata]

"The sowle pat bowyt away to wycchys
 [and] aryols and do leccherye with hem," pat is mysbeleue
 in hem, pe weche is goostly leccherye, "I schal put my face 150
 azens here, and I schal slee he[re] of myn pepyl."

Also on pe saxthe maner sum wendyn owt by symonye, and
 so 3ede owt Gey3y, Eleyeys seruawnt, pat ran after Naaman
Sirus, pe wech Elisee his lord had helyd hym of hys lepre,
 and tok of hym too talentis of syluer and dubbyl cloting. 155
 And perfore he 3eede owt from Elye ful of mesylrye, [as
whi3t] as snowe, ffor at pe preyere of hys lord pe mesylrye
feel to hym and to al hys sede for euyr. Be Gyesy bene
coueytows popus and cardinalys, alle beschopys, prelatys,
personys and prestys vndirstonden, pat bene cou^e teows, 160
and pe symonyentes, pat sellyn beneficys to pe byschopys
for pe furst fruytys and to oper lower [men],
for mony, for seruyse, or for preyere; and pat sellen
ordres, weddyngys, schryftys, absolucions, indulgence,
pardon, or ony of pe seuene sacramentys, ffor [halw] yng of 165
cherchys, of auterys, or ony oper goostly thyng, as for
massys seyng or for Godys word prechyng, thorw pe weche
hele of sowle is getyn. Alle these wendyn owt of pe seruyse
and pe compayne of God into pe seruyse of pe deuyl thorwe
symonye, and ben acursyd erytykys and antecrystys clerkys 170
a[nd] sty[n] kyng mesellys befor God and hys angelys. And
so 3ede Symon Magus owt, pat wold to bow3t pe Holy Goost

Ad 149 and¹] be. mysbeleue] from -leuyn? 151 here]
 hem. 154 wech] from weche; e² eras. 159 coueytows] with
 illegible eras. above line. popus and] attempted eras.?
 165 halwyng] ^{to} han likyng. 171 and¹] as.

fuerit cum eis, ponam faciem meam contra eam, et interficiam
eam de populo meo, þat is, "þe soule þat bowyp away to wicchys
or ariols and don lecherie wip hem," þat is mysbeleuen
in hem, þe wiche is gostly lecherie, "I schal put my face 150
/ aʒens hir, and schal slee hir of my peple." f. 149v

Also on þe sixte maner summe wendyn out by symony, and
so ʒede out Gieʒi, Elies seruaunt, þat ran aftyr Naaman
Sirus, þe whiche Elise his lord had helid hym of hys lepre,
and took of hym two talentys of siluyre and dubbil clopinge. 155
And þerfore he ʒede out from Helye ful of meselrie, as
whiʒt as snow, for at þe preiere of his lord þe meselrie
fel vpon hym and to al his sed for euer. Bi Giesi ben
coueitous popis and cardynalis, bisschopis, prelatis,
persouns, vikers and prestys vndirstondyn, þat ben coueitous 160
and symonyentes, þat sellyn benefycys to bisschopis
for þe firste frutys and to oper lower men of Holy Cherche,
for mony, for seruyse, or for preiere, and þei þat sellyn
ordris, weddyngis, scriftys, absoluciouns, indulgences,
pardoun, or ony of þe .viij. sacramentys, for halwyng of 165
chirchis, of auters, or of ony oper gostly þing, as for
massis syngyng or for prechyng of Goddis word.

Alle þes wendyn out of þe seruyse
and þe cumpany of God into þe seruyse of þe deuyl þorouʒ
symonye, and þei ben cursyd heretikis and antecristys clerkys 170
and stynkyng meselys befor God and his angels. And
so ʒede Symon Magus out, þat wolde haue bouʒt þe Holy Gost

of þe apostolys.

Also on þe seuen[þ]e maner sum wendyn owt þe auaryse and
coueytise, and so Iudas ȝede owt / of þe companye of owre f. 75v
Lord, for thorwe coueytise he solde hym to þe Iewys for 176
.xxx. pens.

And thus wendyn many owt of
Crystis companye, as prestis and frerys þat sellyn a masse
for a peny and a tryntal for .xxx. panse. Boþe þe beyherys
and þe sellerys þe wers marchanttys þan Iudas was, and also 180
men of lawe, þat sellyn þe trewthe for mony, and þat is
Cryst, as he hymself seyth, þat is not now a dedly man but
glorified in heuene. For Crist seyth in þe goospel,
"I am wey, trewthe and lyff." And þerfore Ieremye cryeȝt
and seyth, 185

"Noo wyl ȝe nat wendyn owt to þe feld
of auaryse, neyþer nyl ȝe walkyn in þe way of couetyse, but
hold we þe weye of þe lawe of God." For alle they ben
blessid as þe prophete seyth,

"Blessyd be þey 190
vnfowlyd in þe way, þat wendyn in þe lawe of God." In þis
wey God kepe vs euyr wyle we leue, and Crist þat is þe very
way bring vs to hys blysse. Amen.

of þe apostelis.

Also on þe seuene maner summe wendyn out bi auarice and
 coueitise, and so ȝede Iudas out of þe cumpany of oure 175
 Lord, for þorouȝ coueitise he solde Crist to þe Iewes for
 .xxx^{ti}. pans, Mathei .xviij. And þus wenden out many of
 Cristys cumpany, as prestys and freris þat sellyn a masse
 for a peny and trentel for .xxx. pens. And boþe biggeris
and selleris ben werse marchauntys þan Iudas was, and also 180
 men of lawe þat sellyn þe troupe for mony, and troupe is
 Crist, as hymself seyb, þat is not now a dedly man but
 glorified in heuene, Ego sum via et veritas et vita, þat is,
 "I am / wei, trowpe and lijf." And þerfore Ieremye cryep f. 150
and seyb, Nolite exire ad agros auaricie, nec in via 185
cupiditatis ambuletis, þat is, "Ne wol ȝe not wende out to þe feldys
 of auarice, ne in þe weie of coueityse, but
 holde ȝe þe weye of þe lawe of God." For alle þei ben
 blessyd of God, as þe prophete Daudid seip, Beati immaculati
in via qui ambulant in lege Domini, þat is, "Blessid ben þei 190
 vnfoulyd in 'þe' wai, þat gon in þe lawe of God." In þis
 wei Crist kepe vs al þe while þat we lyue, and Crist þat is verrai
 wai bringe vs to his blis. Amen.

IV

f. 75v

Dominica quarta. Euangelium

Dirigite viam Domini. Iohannis primo.

This goospel tellyt þat þe Iewys sentyn fro Ierusalem prestys and dekenys to Ion þat they schold axse hym, "Who art þu?" And he knowlachyd and denyed nowt, and he knowlachyd þat he was nou3t Cryst. And they axede hym, "What þefore art þu? Art þu Hely?" And he seyde nay, he was nowt Hely. "Art þu a prophete?" And he seyde nay. Therefore þey seyde to hym, "Qwat art þu, þat we 3eue answere to hem þat sende vs? Wat seyst þu of þyself?" And he seyde, "I am a voyse of hym þat cryi3t in desert, 'Dresse 3e or make 3e redy þe wey of þe Lord,' as þe prophete seyde." And they þat weryn send weryn of þe fareseynes and þey axed hym and seyden, "Therefore what baptyses þu, 3yf þu art nowt Crist no Hely no a prophete?" Ion answeryd to hym, sayng, "I baptyse in watyr, the myddys forsoþe of 3ow stode, whom 3e knowe nowt. He it is þat after me is to come, þat is made befor me, of whom I am nowt worthy þat I vndoo þe thongis of hys schone." Þys thyngys werne doon in Betany-/ouyr-þe-Iordane wher Ion was baptizing.

Dirigite viam Domini.

These ben thre wordys

of þis goospel þat Ion spak to þe pepul, seyng, "Make 3e redy þe way of þe Lord." And 3e schul vndyrstonde þat

Ad 12 þe prophete] with Ysaye in margin.

IV

f. 150

Dominica 4^a Aduentus DominiDirigite viam Domini. Iohannis primo.

His gospel tellip þat Iewys sentyn from Ierusalem
 prestys and dekenys vnto Iohn þat þei schulde axe hym, "Wo
 art þou?" And he knolichede and denyede not, and 5
 knolechede þat was not Crist. And þei axide hym, "What
 þefore art þou? Art þou Heli?" And he seide nai, he was
 not. "Art þou a prophete?" And he seide nai.
 Þerfor þei to hym, "What art þou, þat we 3eue ansuere to
 hem þat sente vs? What seiste þou of þiself?" And he 10
 seide, "I a vois of hym þat criet in desert, 'Dresse 3e
 or make 3e redy þe wei of þe Lord,' as Ysaie þe prophete
 seide." And þei þat weryn sent wheryn of þe phariseis' and
 þei axidyn hym] and seidyn, "Þerfor what baptises þou, 3if
 þou art not Crist ne Hely ne a prophete?" Iohn ansuerde to 15
 hem, seiynge, "I baptise in water, þe myddys forsoþe of 3ow
 [stode], whom 3e knowe not. He is þat after me is to come,
 þat is maad bifore me, of whom I am not worþi þat I vndo
 þe þownges of his schoon." Þes þingys weryn don in
 Bethanye-ouer-Iordan where Iohn was baptisyng. 20

Dirigite viam Domini, vbi prius. Þes ben þre wordys
 of þe gospel þat Iohn spak to þe peple, seiynge þus, "Make
 3e redi þe weie of þe Lord." And 3e schul vndirstonde þat

we owe to mak redy thre maner weyys to hym,
 to owre herte þat he may entre and werche, and fowchesaf 25
 in owre hertys to dwelle.

þe ferste way is klenesse of hertys, and þis is þe
 way of chastite or of madynhoot, and þis is þe vndefowlyd
 way and þe way of wysdom, of þe weche Salamon spekyt,

30

"The way of wysdom I schal schewe to þe." Sothly þis is
 þe way of clenesse [and] þe way of wysdom. For grete wysdom
 it is to kepe þe herte from vnclenesse [of] leccherye, and
 gret woodnesse it is long to be or lytil whyle wylfully avysyd

in þe felthe of leccherye. Werfore Gregory 35
 seyth that

schort is þe lust of
 fornicacion, and euerlastyng is þe peyne of fornicacion. 40

þerfor we owe to fle þe way of leccherye, ffor [God]
 knowyt hem nowt þat wendyn þerby, as Salamon seyth,

that God vnknowyt thre thyngis and þe
 laste is þe way of [þe] jung man in hys 3owþe.

And þer it is seyð, 45

"Swiche is þe way of þe wom[an] avouteres, þe wyche
 ety3t and wipyng here mowth saith, 'I haue doon no harme.'"

Ad 45 þer] þerfor. 47 woman] women. wyche] wyche
 seyth; seyth canc.

we owen to make redi þre maner weies to hym, þat / f. 150v
 to oure herte he mai entre in and fouchesafe 25
 in oure hertis to dwelle.

þe ferste wai is clenness of herte, and þis is þe
 wey of chastite or maidenhod, and þis is an vndefoulyd
 wey and þe wey of wijsdam, of þe which Salamon spekyþ,
Prouerbiorum .iiij^o., Viam sapiencie monstrabo tibi, þat 30
 is, "þe way of wijsdam I schal schewe to þe." Sonly þis is
 þe wai of clenness and þe wai of wijsdam. For gret wijsdam
 it is to kepe þe herte from vnclennes of leccherie, and
 gret wodnes is it longe or lityl while wilfulli avised
 to dwelle in þe filþe of leccherie. Wherfor Seint Gregory 35
 seþ, Que est maior insania quam delectacione momentanea
obligare se ad eterna[m] supplicia[m] et amittere suple
regna celestia. Et idem: Breuis est delectacio fornicacionis,
sed perpetua est pena fornicacionis. "Schort is þe lust of
 fornicacioun, and euerlastyng is þe peyne of fornicacioun." 40
 And þerfore we owyn to fle þe wei of lecherie, for God
 knoweþ hem not þat wendyn þerbi, as Salamon seip,
Prouerbiorum .xxx., þat God vnknowyþ þre þingis and þe
 laste of hem is þe wei of þe 3onge man in his 3ougþe.
 And þer it is seid, Talis est via mulieris adultere que 45
comedit et tergens os suum dicit, Non sum operata malum,
 þat is, "Such is þe weie of a womman auoutres, þe which
 etip and wipþ hir mouþ and seip, 'I haue don noon harm.'"

And Daudid seyth in þe Sauter,
 "The wey of hem 'is' derknesse and sledyr." Sertys he þat 50
 wendyth be this way, they makyn redy of here hertys a dwellyng
 place of þe deuyt. Forsope 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 oþer
 vnclennesse. And sweche been þe hertys of leccherows men 55
 and þerfor þat Cryst come into owre hertys
 we mote cast owte al vnclennesse of leccherye of hem. And
 þat is þat Seynt Iame seyth,

"Castyng away alle vnclennesse and
 habundance of malice." Be vnclennesse may by betokened 60
 þe senne of lecchirye, and be þe plentyuows[te] of malice
 [þe] sch[r]lewyd desyres of hertys and euyt thowtys,
 and euyt beholdyng and schrewyd speche þat corrupyn good
 condicions. Alle þo we owe to caste a/wey f. 76v
 from owre hertys 3yf we wyl wortly receyue 65
 Crist into owre soulys, þat makeþ vs saue. And þe
 apostel seyth,

"Fornycacion forsope
and vnclennesse, ne be yt nemned in 3ow, but clene puttyth it
 away, as it besemyth holy men; felthe or fowle speche or 70
 harlotrie þat þertenyt nowt to honeste, be it nowyt nemned
 amongys 3ow." And so is þe ferst wey made redy, þat
 is clennessse of herte, and so yt is seyð in

Ad 60 vnclennesse] foll. by illegible canc. letters (. . . .).
 62 þe schrewyd] schewyd þe. 64 a/wey] a/to castyn a wey.
 69 yt] from hyt; h eras. 73 yt] from hyt; h eras.

And Daudid seip in þe Sau3ter, Via illorum sit lubricum,
 "þe wei of hem is mad derk and sledir." Certis he þat 50
 wendip bi þis weie makip redy in his herte a dwellyng
 place of þe deuy1. Forsope 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 leccherous men 55
and wommen, and þerfor þat Crist come into oure hertys
 we muste caste out al vnclennes of lecherie. And þerfore
 seþ Iamys, Abicientes omnem inmundiciam et habundanciam f. 151
malicie, þat is, "Castyng away alle vnclennesse and
 habundance of malice." Bi vnclennes mai bi vndirstondyn 60
 þe synne of lecherie, and be plenteiuouste of malice is
 vndirstonde schrewyd desyris of herte and euele þou3tys,
and euy1 biholdyngys and schrewyd speche þat corrupyn gode
 condiciouns. Alle suche cursidnes we owyn to caste awai
 from oure hertys 3if it be so þat we wole worþili resceyue 65
 Crist into oure soulis, þat mai make vs saaf. And þe
 apostil seip, Fornicacio et omnis inmundicia non nominetur
in vobis sicut decet sanctos, þat is, "Fornicacio[n] forsope
and vnclennes be not nempnyd in 3ow, but puttip it clene
 away, as it besemyth holy men; ffilþe or foule speche or 70
 harlotrie þat perteynip not to honeste, be it not nempnyd
 amongys 3ou." And so is þe firste way mad redi and þat
 is be clennes of herte, and so it is seid in Ecclesiastico

[Prouerbiorum] .22^o. c^o,

75

"He þat louyt clennessse of herte, he schal haue þe kyng to hys frend," þat is to sey, Crist.

The secounde is þe way of meknesse. Be thys wey wente Cryst when he kam doown from heuene into þe madenys wombe, and þer he toke þe schap of a seruawnt.

80

Forsothe, more meknesse was neuyr schewyd þan God of heuene and erþe schewyd whan he took þe forme of a seruawnt, and þat he wolde [be] among hys seruawntys as m[yn]styr and a seruawnt of hem. Thys wey made redy þe gloriows maydyn to hir sone

85

of heuene, wherfor sche seyth,

"þe Lord beheld þe meknesse of his hondmaydyn."

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

90

"Make 3e redy þe way of þe Lord; make 3e redy þe pathys of owre God in þe wyldernesse."

"Euerych vale schal be fellyd and eche hylle and þe topet of þe hylle schal be lowyd." Be þe vale is vndyrstondyn þe meke, þat schal be made hey in euerlastyng ioye; by þe mownteynys be vndirstonde proud men and hye men, þat in the ende schal be lowyd in euyrlastyng dampnacion.

. [xv]^o., Qui timet Deum. And Prouerbiorum .xxij^o., Qui
diligit cordis mundiciam, habebit amicum regem, pat is, 75

"He pat louyp clenness of herte schal haue þe kyng hys
 frend," pat is, Crist.

þe secunde wai is þe wai of meknesse, and be þis wai
 wente Crist whan he coom don from heuene into þe maidenys
 wombe, and þer he took þe schap of a seruant, Exinaniuit 80
semetipsum, formam serui accipiens. Forsope, more meknes

was neuyr schewid þan God of heuene and of erþe schewide
 whan he took þe forme of a seruaunt, and pat he wolde be
 also amongis his seruauntys as mynyster and a seruaunt of
 hem. And þis wei made redy þe glorious maydyn to hir sone, 85

and þerfore sche disseruede to conceyue and bere Crist,
 Goddis sone of heuene, wherfor sche seip, Respexit humilitatem
ancille sue, pat is, "He beheld þe meknesse of hys handmaiden."

And þis wai of meknesse owyn we to make redi in oure hertys
 to God, as Ysaie seip, Preparate viam Domini; rectas facite 90
 / semitas Dei nostri, pat is, "Make 3e redi þe wai of þe f. 151v

Lord; make 3e rijte pathis of oure 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 þe valei is 95

þe make man vndirstonde, pat schal ben maad hiȝ in euerlastyng
 ioie; and bi montayns ben vndirstondyn proud men and hiȝe
 men, pat in þe ende schul be lowyd in euerlastyng dampnacioun.

Lb 74 .xv^o.] .j^o. 81 serui] with Phili .iij^o. in margin.
 in margin. 87 Respexit] with Lice (sic) primo
 95 lowid] bowid.

For as Salamon seyth,

"Glory 100

or ioy schal take þe meke and meke[nesse] folwyth þe proud man." And þerfor we owe in owre hertys to make redy þe way of meknesse. But þis way is made redy be remeuyng of

alle pryde and elacion [and] of couetyng of hye astate from owre hertys, and þat is þat is seyde in þe Kyngys Boke, 105 þe .vii^o. chapter,

"Make 3e redy 3owre hertys to 3owre Lord and oonly serue 3e to hym, and bere 3e 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 oper. 111

Astaroth is to seyn a crake, 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 115 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 120

derknesse to dress owre feet in þe way of pees." And

Salamon, "þe ways of hym ben fayr, and alle þe pathis of hym peysibyl." S[o]the it is þe way[ys] of Cryst

For as Salamon seip, Prouerbiorum .xxix., Humilem suscipiet gloria et superbum sequitur humilitas, þat is, "Glorie or ioie schal take þe meke and mekenes folwyþ þe proud man." And þerfor we owyn in oure hertis to make redi þe way of meknesse. But þis way is mad redi bi remouyng or puttyng away al pride and elasioun and coueitynge of hiȝ astate from oure hertis, as i[t] is seid, Regum .vij^o., Preparate corda vestra Domino et illi soli seruite, et auferte de medio mei Balam et Astaroth, þat is, "Make ȝe redi ȝour hertis to þe Lord and only serue ȝe to hym, and bere ȝe away Baalam and Astarot from þe myddys of me." Baalam is to seie an ouerhizer or an ouergoer, and þat betokenyþ proude men, for bi here pride þei wole be aboue alle opere. And Astarot is to sai a 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, þat is to seie, from oure hertys.

And þe þridde wai is þe wai of pees, and herof spekiþ ȝacharie, Iohn Baptistis fadir, Illuminare, Domine, hijs qui in tenebris sedent ad dirigendos pedes nostros in viam pacis, þat is, "Lord, liȝte þou to hem þat sittyn in derknessis to dresse oure feet into þe wai of pees." And Salamon seip, "ȝe waies of hym faire weies, and alle þe papis of hym pesible." Sop it is þat þe waies of Crist

beȝth peysibil, for pat he come into þys world to put pees
 betwex vs and God þe fadyr, and betwex vs and angelis, 125
 and betwex man and man, betwex whom was discord for
 synne of þe ferst man and woman. We owe to make redy þe
 wey of pees to hym into owre hertys, for as þe psalme seyth,

"In pees is hys place
 made." But yt is to wete pat we owe to haue thre manere of 130
 pees - to God, to owre neȝebowre, and betwene þe body and
 þe sowle.

The ferst is made redy be very contricion and confession.
 The seconde be very charite. The thridde
 be ouyrcomyng and sleyng of owre flesch. And 135
 of þese thre maner of pees spekyt þe wyse man where he seyth,

"In thre thyngys it is plesyd to myn
 spirite, þe weche been prouyd before God and man." Cordyng
 togedyr as bretheryn, pat is, þe fleesch and þe spirite, 140
pat is Iacob and Esau. And loue of owre neȝebowrys - lo! þe
 seconde pees, pat owyȝth to be had to owre neȝebowre. Þe
 tother is man and woman of oon acord - loo! þe thyrd pees
pat owȝte to be anentys God, ffor þis man is Crist and þe
 woman is þe feytheful sowle pat schul consente to Crystys 145
 wylle and be buxum to hys bedyngys.

The ferthe is þe wey of ryȝtwysenesse and of euynehede,
 and of thys seyth Salamon,

be pesible, and for þat he coom into þis word to putte pees
 betwixe vs and God þe fadir / and betwixe vs and aungels, f. 152
and betwixe man and man, betwixe whom was discord for 126
 synne of þe firste man and womman. We owyn to make redy þe
 wai of pees to him into oure hertis, for as þe psalm seiþ,
In pace factus est locus eius, þat is, "In pees is his place
 maad." But it is to wite þat we owyn to haue þre maner of 130
 pees - to God, to oure neiþebour, and betwen þe body and
 þe soule.

þe firste pees is mad redi bi contricioun and confessioun.
 þe secunde pees is mad redi bi verrai charite. þe þridde is
 mad redi bi ouercomynge and sleyng of oure fleisch. And 135
 of þes þre maner pees spekyp þe wijs man where he seiþ þus,
In tribus placitum est spiritu meo que probata sunt coram
Deo et hominibus, þat is, "In þre þingis it is plesid to my
 spirit, þe which [been] prouyd befor God and man." Acordynge
 togidere of breþeren, þat is, þe fleisch and spirit, and 140
 þat is Iacob and Esau. And loue of neiþebors - loo! þe
 secunde pees, þat owyp to be had to oure neiþebor. And þe
 toþer is man and womman of oon acord - loo! þe þridde pees
 þat owip to be anentys God, for þis man is Crist and þe
 womman is þe feiþful soule þat schulde consente to Cristis 145
 wil and be buxum to hys biddyngis.

þe fourþe wai is wai of rihtwijsnes and of euenhed,
and of þis seiþ Salamon, Prouerbiorum .iiij^o., Ducam te per

Lb 147 þe fourþe] with .iiij^a. distincio in margin.

"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 sey3th þat þe [ways of] ry3twyse men ben
[^]wip^o owt snaperyng. Thys wey to God we makyn redy whan we / f. 77v
 bowyn away from euyl and whan we werchyn good werkys as þe prophete
 seyth, "Bowe from 155
 euyl and doo good." Ouer thys we maky redy in vs þe
 wey of ry3twysnesse, when we doo now3t to anoper þat we wold
 nowt werne doon or seyde to vs of hem, as it seyde in Tobye,

"That þat þu hatist to be doon to the of anoper, 160
 loke þat þu do yt to no noper." 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,

165

"Euery thyngys þat 3e wyllyn þat men doon to 3ow, as anentys
 God and resoun, þe same doo 3e to hem." Also 3eue to eche
 on þat is hys, to God and owre ne3ebowre. These
 beth þe ry3t ways, of þe weche God owre Lord seyth by Salamon,

170

"God ladde þe ry3twyse man be ry3th ways." Also God
 seyth be E3echyel,

semitas equitatis, quas cum ingressus fueris non arcabuntur
gressus tui, þat is, "I schal lede þee by þe papes of equite, 150
in þe whiche whan þou art went þie weies schul not be mad
narwe." Also he seip þat þe [weies of] ri3twise men ben
wipoutyn snaperyng. Þis wei to God we make redi whan we
bowyn away from euyl and worchen gode werkys as þe prophete
biddiþ, Declina a malo et fac bonum, þat is, "Bow þow from 155
euyl and do good." And ouer þis we maken redy in vs þe
wei of ritwisnes, whan we do not to anoper þat [we] wolde
not were don or seid to vs of hem, as it is seid in Thobie
.iiij^o., Quod tibi ab alio odderis fieri, vide ne tu facias
alteri, þat is, "þat þou hatist to be do to þe of anoper, 160
loke þat þou do it not to anoper." Also on [þe] same
wise, whan we do not to anoper alle þin/ges þat we woldyn f. 152v
þat þei schulde do to vs. And þat is þat Crist seip in
þe gospel, Quecumque vultis vt faciant vobis homines, hoc
est secundum Deum et racionem, eadem facite illis, þat is, 165
"Eueri þingis þat 3e wolyn þat men do to 3ou, as anentis
God and resoun, þe same do 3e to hem." Also 3euyþ to iche
man þat is his, to God and to oure nei3eboure. And þes
ben þe ri3te weis, of þe whiche oure Lord spekiþ bi Salamon,
Iustum deduxit Deus per vias rectas, Sapientie .x^o., þat is, 170
"God ladde þe ri3twijs man be þe ri3th weies." And also God
seip [bi] Ezechiel, Si autem auerterit se iustus a via sua
et fecerit iniquitatem secundum abominaciones suas, quas

Lb 164 Quecumque] with Mathei .viij^o. in margin. 166 wolyn]
wolyng; final minim subpuncted. 172 bi] to.

"Forsope 3yf þe

ry3thwyse man turne hym away from hys ry3twyse way and dooth 175
 wykkydnesse after hys abhominacions, þe weche þe wykkyd man
 is w[o]nt for to doo, wethyr he schal leue? As how sey3th nay,
 and al þe ry3twysnesse of hym schal nowt be had in
 mynde thensforward." "Wethire my way is nowt euyn?" seyth
 God. 180

The fyfthe way is þe way of trowthe, and of thys way
 spekyth Ion in þe Apocalyps.

"3yt an

heyer way I schewe onto 3ow," seithe þe apostel.

þys way is þe kyngys way of heuene, þe hey way þat ledy3th 185
 wele-leuyng men in^rto^o þe lond of beheste. Wherfore þe childryn
 of Israel seydyn to þe kyng Syon,

"Wend we þe opyn way," þat is to sey, "þat ledy3th
 alle men to þe lond of beheste." This is þe way of 190
 charite, þat is a [large] way, of þe weche þe apostil seith
 thus,

"Charite is pacient and benyngne, large to þe nedy. Yt hath
 none enuye of other mennys welfare, wel-doyng, or
 good name." þerfore þey þat wyl make thys good way re[dye] 195
 to owre Lord, hem ow3te to remeue away vnpacientnesse,
 auaryse, enuye, and sweche oper synnys. For woo schal be to
 hem þat wendyn be þo weyis, ffor Iude sey3th in

Ad 177 wont] went. 183 3yt] with y from 3. 186
 childryn] childryn se; se canc. 187 kyng] kyng of.
 191 large] long. 193 Yt] from hit. 195 redye] reyde.
 198 be] be w ; w canc.

operari solet impius, etc., þat is, "Forsope 3if þe
 ri3twise man turne hym away from þe ri3te way and do 175
 wickidnes aftyr his abhominaciouns, þe whiche þe wickid man
 is 'wont' to do, wheþer he schal lyue? As who seip nay,
and alle þe ri3twisnessys of hym schul not ben had in
 mynde þensforward." "Wheþer my way is not euen?" seip
 God. 180

þe [fifthe] wai is þe wai of troupe, and of þis way
 spekip Iohn in þe Apocalyps. And Corinthios .xij^o. c^o.
Adhuc excellenciozem viam demonstrabo vobis, þat is, "An
 hijere wai I schal schewe vnto 3ou," seip þe apostil. And
 þis wai is þe kyngis wai of heuene, þe hije wai þat ledip 185
 wel-leuyng men to þe lond of biheste. Wherfor þe childryn
 of Israel seidyn to Seon þe kyng, Via publica gradiemur
que ducit omnes homines ad terram promissionis, þat is,
 "Wende we þe opyn way," þat is to seie, "þe way þat ledip
 alle men to þe lond of biheste." And þis is þe wai of 190
 charite, þat is a large wai, of þe which spekip þe apostil
 þus, .i^a. Corinthios .xij., Caritas paciens est, etc.
 "Charite is patient and benygne, large to nedi men. It hath
 not enuye of oper mennys welfare or wel-doyng, or of here
 good name." þerfore þei þat wolyn make þis go[o]d wei redi 195
 to oure Lord, hem owyp to put awai from / hem vnpacientnes, f. 153
 auarise, enuye, and suche oper synnys. For wo schal be to
 hem þat wendyn bi þe cursid [weies], for Iude seip in

Lb 174 solet] solent. 181 fifthe] firste; with .v^a.
distincio in margin. 187 Via] with Numerj .xx. in margin.
 195 good] god. 198 weies] wicis.

hys pystel,

200

"Woo to hem þat ʒedyn in þe wey of Caym, þat slow hys
brothyr be enuye, and thorw / errowr of Balaam þorw mede f. 78
be ʒotyn owt," þat betokenyʒth coueytise, "and thorw
aʒenseying of Chore," þat is vnbuxunnesse, "perschedyn."
Woo is to hem þat wendyn [be] þese weys. 205

þe sexthe wey is of penaunse and mekenesse, and þis
wey owe we here to make redy to owre Lord. For Crist
seyth in þe goospel, [Arca est via que ducit
ad vitam.] This is þe wey of thre days of þe weche 210
Moyses spak,

"The wey of thre 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 215
make owre sacrifice in this dedly lyfe, bope of body and of
sowle, to Iesu Crist in heuene. He grownt vs
euyr to folwe his lore and bryng vs to hys blysse. Amen.

his pistil, Ve illis qui viam Caym abierunt et errore Balaam
mercede effusi sunt, et contradiccione Chore perierunt, þat 200
 is, "Wo to hem þat wentyn in þe way of Caym, þat slow his
 broþir by enuye, and þorou3 errour of Balaam þour3 mede
 ben 3otyn out," and þat betokenyþ coueitise, "and þour3
 a3enseiynge of Chore," þat is vnbuxumnes, "perischidyn."
 Wo is to hem þat wenden bi þes cursid weies of enuye, 205
 coueitise and vnbuxumnes.

þe sixte weie is of penance and meknesse, and þis
 weie owe we here to make redy to oure Lord. For Crist
 seiþ in þe gospel, Mathei .viij^o., Arca est via que ducit
ad vitam. And þis is þe weie of þre daies of þe whiche 210
Moises spak, Exodi .iiij^o., Viam trium dierum ibimus, etc.,
 "þe wai of þre dais we schul wende into wildernes to do
 sacrifice to oure God." þe firste dai is sorwe for oure
 synnys. þe secunde dai is schame of confessioun. And
 þe þridde is lastynge in goode werkys. And so we schul 215
 make oure sacrifice in þis dedly lijf, boþe body and
 sowle, to Iesu Crist in heuene, and he graunte vs grace
 euer to folwyn his lore and bringe vs alle to blis. Amen.

V

f. 78

[Dominica infra octavas Epiphanie]

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Thys goospel telly3t þat Ion sawe Iesu comyng to hym,
 and seyde thus of owre Lord, "Lo, þe lomb of God; lo,
 hym þat takyth away þe synnys of þe world", for he is boþe 5
 God and man. "This is he þat I seyde of, aftir me comy3t
 a man þe weche is mad befor me, for he was my prior. And
 I knew hym now3t, þat is, [not] with bodyly eye from anoþer
 man, but þat he schuld be schewyd in Israel, þerfore come
 I bapty3yng in water." And Ion bar witness, seying, 10
 "I saw þe spirith come down as a coluer from heuyn [and]
 dwellyd on hym, and I knew hym nowt. But he þat sente me
 to baptyse in watyr, he seyde to me, '[O]n whom þu seest
 þe spirite come down and dwellyng vpon hym, þat is
 he þat baptyzet men in þe Holy Goost.' And I saw and 15
 bare witnessse þat þis is Godys sone."

Ecce Agnus Dei, etc. These wordys of þis goospel
 suffycyn at þys tyme and been þus moche to sey, "Loo, þe
 lomb of God; loo, he þat dooth away þe synnys of thys world."
 In þese wordys been þre þyngys to vs to hold in 20
 mynde. One is what is þe synne of þe world. Anoþer
 is why Cryst is clepid a lombe. Þe thyrd is
 how þis lombe dede away þe synne of þe world.

Ad 1 Dominica . . . Epiphanie] supplied from Hudson 30;
 Dominica quinta in aduentu Domini MS. 5 takyth] takyth þe;
 þe canc. 13 On] in. 16 is] is kyngys sone; sone canc.

V

f. 153 [Dominica infra octavas Epiphanie]

Ecce Agnus Dei, ecce qui tollit peccata mundi. Iohannis .i^o.

This gospel tellip þat Iohn saw3 Iesu comynge to hym, and he seyde þus of oure Lord, "Loo, þe lomb of God; loo, hym þat takyþ away þe synnys of þe word", for he is boþe 5 God and man. ["This is he þat I seyde of, after me comip a man] þe wiche is mad bifor me, for he was my prior. And I knew not hym, þat is, not wip bodyly igen from anoþer man, but þat he schulde be schewyd in Israel, þefore I com baptizynge in water." And Ion bar witnes, seying, 10 "I saw3 þe spirit com doun [as] a culuyr from heuene and dwellyd on hym, and I knew him not. But he þat sente me to baptize in water, he seide to me, 'Vpon whom þou seest þe spirit come doun and dwellyng vpon hym, / þat is f. 153v he þat baptisip men in þe Holi Gost.' And I saw3 and 15 bar witnes þat þis is Goddys sone."

Ecce Agnus Dei, etc. Þes wordys of þis gospel sufficyn at þis tyme and ben þus moche to seie, "Loo, þe lomb of God; loo, he þat dop awai þe synnys of þis word." In þes wordys ben þre þingis profitable to vs to haue in 20 mende. Oon is what [is] þe synne of þe word. Anoþer þing is whi Crist is clepid a lomb. And þe þridde is hou þis lomb dide awai þe synne of þe word.

Of þe ferst Seynt Ione seith, Nolite di/ligere mundum, f. 78v
neque ea que in mundo sunt, etc., 25

"Noo wyl 3e louyn þe world, ne þe
 thyngys þat been in þe world, ffor alle þat is in þe world, it
 is coueytise of fleesch, coueytise of e[ye]n] and pride
 of lyf." Þese been as thre robberyys þat robbyn mannyss 30
 sowle of þe blysse of heuene, quia caro concupiscit aduersus
spiritum, etc., "For

þe fleesch desyryth azens þe spirit, þe spirit forsothe
 azens þe flesch." These ben thre fowle vicys in þe world
 þe cumburyt fowle mankynde, [of] þe wheche Seynt Ion 35
 in the Apocalyps sey3th thus, Ex ore draconis exiuit, etc.,

"Owte of þe dragonys mowthe", þat is,
 þe fynd, "3eden forthe smoke, flamme and stynche." Smoke of
 pryde and veynglorie; fflawme of auaryce and enuye; stynche
 of glotonye and leccherye. 40

The deuyll sendyth owt smoke also ofte as he enhye3th a man
 from þe state of mekenesse into appetite of preysyng and of
 vayne worschepys. But þe heyer þat he wendyth vp,

þe lower he fallyth. And þerfore seyth Powel,
Non alta sapientes, etc. Also 45

ofte he sendyth v[t] flawme as [ofte as] he bryngyth
 man into auaryce, coueytise and enuye. And fro þys flawme
 to be kepyd Dauyd þe prophete prey3th thus, Inclina cor meum Deus

Of þe firste Seint Ion seith, Nolite diligere mundum,
neque ea que in mundo sunt, quia omne quod in mundo est, 25
concupiscencia carnis est, concupiscencia oculorum et
superbia vite, þat is, "Ne wole 3e loue þe word, ne
þingys þat ben in þe word, for al þat is ^A'in' þe word, it
is coueityse of þe flesch, coueitise of þe i3en and pride
of lijf." And þes þre ben as robberis þat robbyn mannys 30
soule of þe blys of heuene, quia caro concupiscit aduersus
spiritum, spiritus autem aduersus [carnem], þat is, "For
þe flesch desiryþ a3ens þe spirit, þe [spirit] forsopþ
a3ens þe flesch." And þes [ben] þre foule vicys in word
þat combryn foule mankynde, of þe wiche Sei[n]t Ion 35
seip þus in þe Apocalyps, Ex ore draconis exiuit fumus,
flamma et fetor, þat is, "Out of þe dragoun moup", þat is,
þe fend, "wentyn out smoke, flaume and stynche." Smoke of
pride and of veynglorie; flaume of auarice and enuy; stench
of gloteny and leccherie. 40

þe deuyl sendyþ out smoke ofte whan he hi3ep a man
from þe stat of mekenes into appetite of preisyng and
vayn worschipsis. But þe hy3er þat he wendip vp þorou3
pride, þe lower he fallyþ. And þerfore seip Seint Poul,
Non alta sapientes, sed humilibus consencientes. Also 45
ofte þe fende sendip out flaume as ofte as he bryngip a
man into auarice, coueitise and enuye. And fro þis flaume
to be clepid Dauip preiep þus, Inclina cor meum Deus

V

"God bow þu myn herte in þy testimone and nowt into 50
 auarice." "Bow", þat is to say, be meknesse, "myn
 herte", þat it delyte more in thy lawe, þat I frely
 worscheppe þe more then in ertly thyngys. And Salamon
 sey3th, Auarus non implebitur, etc.,

"The auarus man schal 55

nat be fillyd with mony and [^]he¹ þat louyt rychesse schal
 nowt take þe frutys of hem."

Stynche he castyþ owt whan he setty3th hys
 herte on a fayr woman þat arahyt here with pryde, of
 men to bene sene, stereng man or woman to synne 60
 of leccherye thorw nyse contenawnce, towchyng or
 kessyng. And þe deuyl in this wyse

spekyth to here hertys,

"Tast of þys tree,

and wip þis woman fulfyllle þy lust." 65

And þe vnsely man, seyng þe woman as a
 swete tree fayr to þe sy3th and deletable, he takyþ
 of þis forbodon frute and also he is [mad] dampnabyl
 to God also ofte as he dooth þe [synne of] leccherye with a
 woman, / ffor they lokyn nat to þe edder þat sytty3th on þe f. 79
 thre. And tak hede of þe stynche, for in Ecclesiastico seyth Salamon
 thus, Mulier fatua quasi stercus in via,

"A foly woman

in testimonia tua et non in auariciam, / þat is, f. 154
 "God bowe þou my herte in þi testimone and not into 50
 auarice." "Bow þou", þat is to seie, bi mekenes, "my
 herte", þat it delite more in þi lawe, þat I freli
 worschipe þee more þan in erþely þingis. And Salamon
 seiþ, Auarus non implebitur pecunia et qui amat diuicias
fructum non capiet ab eis, þat is, "þe auarous man schal 55
 not be fillid wiþ mony and he þat louyþ richnessys xal
 not take frutys of hem."

Stench þe fend castiþ out whan he steryþ a manny
 herte to beholde a womman fair araied with pride, for to
 be seyn of men, wherþorouþ a man is stirid to þe synne 60
 of leccherie, and also by nyse contenaunce, touchynge or
 kyssynge of men and wommen. And so þe deuyl on þis maner
and many ma þan I can telle or schewe spekiþ to þe hertys
 of man and womman to [t]ast o[f] þe fruyt of þis tree,
and þis is stynkyng synne of leccherie to fulfille in 65
 dede. And so sely man, seyng þe womman as sche were a
 swete tree fair to þe sizte and dilectable, and he takiþ
 of þis forbede frut of þis tree and so he is mad dampnable
 to God as ofte as he dop þe synne of leccherie wiþ a
 womman, ffor þei loken not to þe edder þat scissip in þat 70
 tree. And take good hed of þis stynch, for Salamon seiþ
 þus, Mulier fatua quasi stercus in via, quod qui percipit
cito transit, nares obstruit, etc., þat is, "A foli womman

is as a tord in þe way, and he þat perceyuyþ yt stoppyt hys
nose and turnyth away hys eyzen." So he 75
þat seeth a foole woman, passe he swyþe away from her,
þat þu fele no lust ne stynche in þy sowle. In alle
forbodyn thyngis be war of þe sleytys of þe deuyt,
þe feer of þe eddre, þe dedly venyme,
and so schalt þu lightly fle senne. 80

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 euerlastyng dampnacion." 85

The secunde thyng of þys goospel is why Cryst is clepyd
a lombe, and 3e schul vndirstonde þat he is so clepid
for many resonys in þe lawe. In þe
old lawe men weer wonte to offur a lomb withowtyn wenne,
þe weche schul[de] bene of [oon] 3ere, þe weche betokenyd boþe 90
God and man þat was offurd on þe cros for þe senne of
al thys world. And were sweche lombys þat were offurd
[fellen] sum tyme manye to prestis, þis lombe [þat]
made a ful ende of oper fel[de to]
þe honde of God. And oper lambryn 95
in a maner fordedyn þe synne of oo contre, but thys
lomb propirly fordede þe synne of al thys world. And thus
he was ende and figure [^]of lambryn of þe old lawe.

as tord in þe weie, and he þat perceyuyþ it stoppiþ his
nose and turniþ awai his iþen." Riȝt so schulde a man 75
þat seep a womman fair araied passe forþ away from hir,
þat þou fele no lust ne stench in þi sowle. And in alle
forbede þingys be þou riȝt war of þe sleiȝtys of þe deuyl
and of þe gastnes of þe edder and of þe dedly venyme of hym,
and so schalt þou liȝtly flee þe stynkynges synne of 80
leccherie and alle opere synnys.

85

þe secunde þing of þis gospel is whi Crist is clepid
a lamb, and ȝe xul vndirstondyn / þat he is clepid so f. 154v
for many skillis or resouns in þe lawe. First in þe
olde lawe men weryn wont to offre a lamb wipoute weem,
þe whiche schulde be of oon ȝer, þe wiche betokenyþ boþe 90
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 95
in a maner fordiden þe synne [of] oo cuntre, but þis
lomb propurly fordiden þe synne of alle þis word. And þus
he was ende and figur[e of] lambryn of þe olde lawe.

Lb 86 þe secunde þing] with .ij^a. distincio in margin.
94 felde to] fel into. 96 of] in. 98 figure of]
figuride.

A lomb is also a mylde beeste and betokenyth an innocente
pat we schul offur to owre God. Whenne Cryst pys 100
 lomb was betyn and slayne, he cursyd nowt no stroue
 a3en, quasi agnus qui ad victimam, etc.

A lomb also be bletyng yn a grete flok wyl knowe hys
 modyr. So Cryst hongyng on þe cros in þe flok 105
 of þe Yewys knew hys modyr, and betook here Ion for to kepe,
 wherfore men sey thryes Agnus Dei at masse. The
 ferst is seyð thus, "þe lomb of God pat doost
 away þe senne of þe world thorw knowyng of þe Fadyr by
 buxumnesse, haue mercy to vs." The secounde, 110

"þe lombe of God pat offerdyst thyselfe to vs, [haue]
mercy to vs." The thrydde, / "þe lombe f. 79v
 of God pat doost away þe senne of þe world, pat knewyst
 thy modyr on þe cros, 3eue vs pees." And for þese skelys
 is Godis sone lykned to a lombe. 115

The thirde is to knowe how thys lombe do3th away þe
 sennys of thys world, and pat is on thre wyse - be baptyme,
 by penawnce and be hys blessyd passion. Ferst in
 baptyme is don away original synne, and þer we
 makyn owre ferst come[n]awnt to be Crystys spowse, and 120
 take þere þe ferst stole of Iesu Crystys lyuere, and

fully forsake þe deuyll and alle hys werkys,
 and there wee been all chargyd to kepe þe hestys of God,

A lomb is also a milde beste and betokenyþ innocence
 þat whe schulde offre to oure God. For whan Crist þis 100
 lomb was betyn and slayn, he cursid not ne stroof not
 aþen, but quasi agnus qui ad victimam ductus est, et non
aperuit os suum.

A lomb also bi bletyng in a gret flok wil knowe his
 modyr. Riht so Crist hangyng on þe cros amongys þe flock 105
 of Iewis knew his modir, and bitook hir Ion for to kepe,
 wherfor prestis seien þries Agnus Dei in her masse. *þe*
 first Agnus Dei is seid þus, "*þe* lomb of God þat dost
 awai þe synne of þe word þorouþ knowyng of þe Fadyr bi
 buxunnes, haue mercy of vs." *þe* secunde Agnus is seid 110
 þus, "*þe* lomb of God þat offredyst þiself for vs, haue
 [mercy] to vs." *þe* þridde Agnus is seid þus, "*þe* lomb
 of God þat dost away þe synnys of þe word, þat knewyst
 þi modyr on þe cros, ȝeue to vs pes." And for þes skilyþ
 is Goddis sone ligned to a lomb. 115

þe þridde þyng is to knowe hou þis lomb doþ awai þe
 synnys of þis word, and þat is þre wisis - bi baptem,
 bi penance, and bi hys blessyd passioun. First in
 baptem is don awai oure origenal synne, and þere we
 make oure firste comenaunt to be Cristis spouse, and we 120
 take þe first stole / of Iesu Cristis lyuere, and f. 155
 þer we fully forsakyn þe deuyþ and alle his werkys,
and þere we ben chargyd to kepe Goddis comaundmentis.

Lb 105 modyr] modyr and; and canc.
with paraph mark in margin.

116 *þe* þridde]

ffor þat is owre office and owre religion þat we bene
profes to, as with thre wytnessys in heuene, 125

and þ[r]e oper in

erþe.

For þe prest

in Godys name seyth þys wordys to vs, Custodi baptismum tuum,
etc., "Holde þy baptyme", þat is,

þy comenawnt þat þu hast made to forsake þe deuyll and al 130
 hys werkys, and to be Cristys man, hyred to warke

into þis vyneþerde for a peny on þe day, þat is to do þe

werkys of God for þe endles ioy of

heuene.

þat oper word þat þu art chargyd with is, 135

"Kepe þu þy heste," and hem schuld euery

crystene man and woman cunne in

peyne of dampnacion, and kepe hem to here myȝth. For hys charge is lyth and

hys ȝokke is swete, Iugu[m] enim meum suaue, etc.

(Here may men telle wel þe .x. heestys.) And 140

thus seyth Cryste hymselfe in þe goospel, Nisi quis renatus,
etc.,

"But ȝyf man be borne of water and of þe Holy Goost

he may nowt see þe kyngdom of heuene or of God." Ion

baptyȝyd in þe toon and Cryst in hem bothe, and thus 145

dooth þe lombe of God away synne thorwe

bapteme. Summe been baptized in fyr whan þat þey be brend

for þe trowþe of Godys lawe, and sum in hire blood, and

for þat is oure office and oure religioun þat we be
professyd to, wip þre witnessis in heuene - Fadir and 125
 þe Sone and þe Holy Gost - and oþer þre witnessis in
 erþe - þe spirit, water and blood. For þe prest seip
 in Goddys name þes wordis to vs, Custodi baptismum tuum,
serua mandata, þat is, "Keep or hold þi baptem", þat is,
 þe comenaunt þou hast maad to forsake þe deuyll and alle 130
 his werkys, and to be Cristis man. Þou art also heryd
 into his vyneserd for a peny on þe day for to do þe
 werkys of God and þerfore to haue þe endeles ioie of
 heuene.

And þat oþer word þat þou art chargid wip to do is 135
 to kepe þe comaundmentis of God, and hem schulde euery
 cristyn man and womman cunne and kepe wip her myjt vp
 peyne of dampnacioun. For Cristis charge is lijt and
 his 3ok is swete, Iugum enim meum suaue est et onus meum
leue. (Here mai men telle þe .x. hestis of God.) And 140
 þus seip Crist in þe gospel, Nisi quis renatus fuerit ex
agua et spiritu sancto, non potest videre regnum Dei, þat
 is, "But 3if man be born of watyr and of þe Holy Goost
 he mai not see þe kyngdom of heuene or of God." Ion
 baptizid in þe toon and Crist in hem boþe, and in þis 145
 maner doþ þe lomb of God awai þe synne of þe word bi
 baptem. And summe ben baptisyd in fijr whan þei ben brende
 for þe troupe of Goddys lawe, and summe in her blood, and

bus were martereys baptyjed mo þan I can telle,

clansyd and puryd thow Godys grace of þe Holy 150
Goost.

On þe seconde wyse dooth away þe lombe of God þe senne
of þe world, þat is thow penawnce, and þat hath sex partis.

One is sorwe of hertys for þe synnys þat we haue don, and
þat schuld euer be newe whan we thynk on owre synnys þat 155
we haue doon, for with/owte sorwe senne may not be doon f. 80
away. And of þe contricion in herte spekyt Dauyd þe prophete,
Sacrificium Deo spiritus contri [bulatus],

"A tribulyd

spirit for hys senne is sacrifice to God; a 160
sorwful herte and a mekyd, God schalt þu nowt despice." But
prestys and pardonaris þat bostyn of here asoylyng with
pardonys and indulgence[s] þat popys and beschopys grantyd,
how hath a 'a man' very contricion, noon of hem can telle
more þan þey can knowe. How dar antecrystys a 'clerkis' 165
þus make bost þat þey asoyle men a pena et culpa? And
perfore seyth Seynt Gregory thus, Nemo tollit peccata nisi agnus,

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

The seconde party is confession, þat is knowelachyng

Ad 153 hath] with h² from s. 156 with] with catchword owte sorwe at
or blotted? / 163 popys] partially erased

þus weryn martirs baptisyd moo þan I can telle, and so þei
weryn clensyd and purifyed þrou3 Goddys grace of þe Holy 150
Gost.

On þe seconde wise þe lomb of God doþ away þe synnys
of þe word þoru3 penaunce, and þat haþ sixe parties. Þe
firste is sorwe of herte for þe synnys þat we han don, and
þat xulde euere be newe whan we þinkyn on oure synnys þat 155
we han do, for wiþowte sorwe of herte synne mai not be don
away. And of contricyoun in herte spekyþ Dauid þe prophete,
/ Sacrificium Deo spiritus contribulatus, cor contritum f. 155v
et humiliatum, Deus non despicias, þat is, "A tribulyd
or sori spirit for his synne is sacrifice to God; a 160
soreful herte and mekyd, God þou schalt not dispise." But
prestys and pardoners þat bostyn of her assoilynge wiþ
pardouns and indulgencys þat popys and bisshopis [grantyd,
how hath a man very con]tricioun, noon of hem can telle.

How þan dar antecristis discipulis 165
make þus bost þat þei assoile men a pena et a culpa? And
perfor 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,
þat is, "No man doþ away synnys of þe word but þe lomb of 170
God, þat is doynge away synnys of þe word." "He al only
forþeuyþ synnys, þat for oure synnys only was ded."

Þe secunde part[i] is confessioun, þat is knowlechyng

Lb 152 On þe seconde wise] with Nota de contricione in
margin. 163-164 grantyd . . . contricioun] wiþ pardouns
and indulgencys tricioun.

with mow3th owre sennys and owre gret defawtys withowte ony
excusingyng oper to God oper to man, for God wyl ellys acuse 175
vs, and 3elde [we] vs gelty onto hym and put vs in hys
grace. For Holy Wryth seyth thus, Qui abscondit peccata,

"He pat hedy3th hys sennys, he schal not
be dressyd; he pat knowelachyt and leuip hem, he schal gete 180
mercy." For begynning of alle goode is knowlchyng of
euy1, 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."

Pe thirde party is satisfaccion or amendys-makyng 185
with teeres and sy3en[g] for owre sennys. For Bernard seyth,
Lacrime lauant delictum,
"Teeres wasschyn pe trespas pat schamed is to be schreuyng."
And make aseyte to owre brethren pat we haue
trespast to - 3yf it be with word, with word aske 190
for3euenesse; 3yf it be with dede, with dede [be pu]
besy to amenden yt - in full wyl and purpose
neuyr to senne more.

Pe ferthe party is fastyng, and pat is on twey maner,
and bope schuld been [don] in discrecion, wip preyer and 195
almes-dedys doyng. For Powle seyth, Racionabile sit
obsequium vestrum, "Resonable be 3owre seruyse."
For many fastyn as ypocrytis and doon ful gret penawnce, as

wip mouþ oure synnys and oure gret defaultys wipoutyn ony
 excusyng oper to God oper to man, for ellis God wol acuse 175
 vs, and 3elde we vs gilty vnto hym and put we vs in [his]
 grace. For Holy Writ seip þus, Qui abscondit peccata sua
non dirigitur; qui confessus reliquerit ea, misericordiam
consequetur, þat is, "He þat hidip hys synnis, he schal not
 be dressyd; he þat knolechip and leuyþ hem, he schal gete 180
 merci." For þe begynnyng of al good is knowlechyng of
 euyl, and þefore seip þe prophete, Confitemini Domino
quoniam bonus, etc., "Schriue 3e to þe Lord for he is good,
 for into [al] þe word is þe mercy of hym."

þe pridde parti is satisfaccioun or amendys-makyng 185
 wyþ terys and sijenge for oure synnys. For Bernard seip,
Lacrime lauunt delictum quod pudor est confiteri, þat is,
 "Teeris waschyn þe trespas þat schame is to be schreuyng."
And make aseep or amendys to oure breþeren þat we han
 t_A r¹espasyid to - 3if it be wip word, wip word axe 190
 for3e [f]nes, and 3if it [be] with dede, wip dede be þou
 besy to amende it - and be þou in ful wille and purpos
 / neuer to do synne. f. 156

þe .iiij. parti is fastyng, and þat is on two maners,
and boþe þo schul be don in discrecioun of praier and 195
 almes-dedis doynge. For Seint Poul seip, Racionabile sit
obsequium vestrum, þat is, "Racionable be 3oure seruyce."
 For many fastyn as ypocritis and don ful gret penaunce, as

/ þe pharisey seyde, preysing hymself, Ieiuno bis in sabbato, f. 80v

"I faste," he seyde, "twyes in þe woke," and 200

had mawgre of God. þer is

fastyng of auerows men for wynnynge, of ypocritis

for preysyng, of seke men for hele, of lusty men for

apetyte, of nedy men for defawte, of þe feythful men for Godis

loue - and this oonly is vertu. Goostly fastyng 205

is þe betyrre, to faste from alle owteragete, nowjt 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. 210

And þefore seyth God, Non est illud ieiunium,

"For þat is nowt

þe fastyng þe weche þat God hath chosyn, but to lose

þe bondys of thy synne." Late boondemen go free, forþyfe to

þi enemyes, to helpe þe oppressid, to defende wedowes, 215

with sweche oper good dedys þat Godys lawe rehersyt.

And þys maner fastyng is moost preysyd of God. And

bodyly fastyng is good also don with discrecion. But oo day

forbere, and anoper take to moche,

and ligge in wratthe and coueytise and swyche oper 220

sennys, sertys for alle þys fastyng a man may be

dampnyd, and man to fare hymself weel and suffre þe

pore hungre. And þefore, Frangere esurienti panem,

þe pharise seide, preisyng hymself, Ieiuno bis in sabbato,
 þat is, "I faste twiys in þe woke." And for he seide þus 200
 proudly, þerfore he hadde mawgri of God. þer is also
 fastyng of auerous men for wynnyng, fastyng of ypocritys
 for preisyng, fastyng of sijk for helpe, of lusty men for
 appetite, of nedy men for defaute, of feipful men for Goddys
 loue - and þat fastyng is onliche vertue. Gostliche fastyng 205
 is moche bettyr, as to faste from alle outragys, not to ete
 ne drynke for lust of þe flesch but for nede and sustenaunce
 of þe body, and principally ouer alle oper þat þou faste
 from synne, for synful men mai don þat oper, þat is, faste,
and ete and drynke more þan nedib, and synne gretly þerinne. 210
And þerfor seip God, Non est ieiunium quod elegi sed
dissolue colligaciones impietatis, þat is, "For it is not
 þe fastyng þe which God hap chosyn, but to lose or onbynde
 þe bondys of þi synne." Lat bondemen goo free, forþeue to
 þi ennymys, to helpe þe oppressid, to defende widowis, 215
and wip suche oper goode dedis þat Goddys lawe rehersyp.
And þis maner fastyng is most preisyd of God. Neuerþeles,
 bodyly fastyng is good don wip discrecioun. But oo dai to
 forbere mete and drinke, and anoþer dai to take ouermoche,
and ligge longe in wrappe and coueityse and suche opere 220
 cursyd synnes, certis for alle þes fastyngys man may be
 dampnyd. And wol þou not fare to wel þiself and suffre þe
 pore to hungre, Frangere esurienti panem tuum, etc., þat is,

"Breke þe breed to þe hungry; [hym] þat nedyth and wandreb
 lede into þyne hows and clope þe nakyd," þat is, þyne owne 225
 flesch.

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

For moche auaylyþ þe prayer of a ry3twyse man, with
 herte, mowth and dede acordyng.

And þanne, as Cryst seyth, "What thyng 3e 235
 askyn þe Fadyr in my name, he schal 3eue it to 3ow."

And thre thyngys be in prayers. On is how vnworthy [we]
 bene þat prayen and lothly in Godys sy3th thorw synne, and
 what / nede we haue to spede. The seconde is what we aske f. 81
 of God, and nothyng may be more þan [to axe] for3euenesse of owre
 trespas and þe blysse of heuene. And þe thyrde is to 241
 take hede to whom we praye, and þan schul we setly see

it is non erthly kyng [but it is God wipoute begynnynge
and wipoutyn endyng, and kyng] of alle kyngys þat alle men
 schal deme. 245

The sexthe party is almysdede þat men schuld
 doo. Date elemosinam et omnia,

Ad 230-231 þat his] on eras.? 232 Gaudium vestrum sit plenum
 In MS this follows acordyng in l.234. 233 moche] moche may; may
canc. 245 schal] schal saue; saue canc.

"Breke þi bred to þe hungry, and him þat nedip and wandryp
 lede into þi hous and clope þe nakyd," þat is, þi owne 225
 fleisch.

þe fifte parti of penaunce is praier, and þat moste be
 in charite for a comoun profiȝt, for Seint Iamys seiþ,
Orate pro inuicem vt saluemini, þat is, "Preieþ togidir þat
 3e be sauid. Mache ich man himself a riȝtwis man, þat 'h'is 230
 preier mai auaille, and axep forȝe[f]nes / of ȝoure synnys f. 156v
 þat ȝoure ioie be ful," Petite vt gaudium vestrum sit
plenum. For moche auailiþ þe preier of a riȝtwis man, wiþ
 herte and mowþ and dede acordynge togider, Corde et voce
simul, etc. And þanne, a[s] Crist seiþ, "What þing þat 3e 235
 axen þe fadir in my name, he xal ȝeue it to ȝow."

And þre þingis ben in preier. Oon is hou vnworþi we
 ben þat preien and loþli in Goddys siȝt þorouȝ synne, and
 what nede we han to spede. þe secunde þing is what we axen
 of God, and noþing is more þan to axe forȝe[f]nes of oure 240
 trespas and þe blis of heuene. And þe þridde þing is to
 take hede to whom we preien, and þanne schul we soþly see
 þat it is noo erþely kyng but it is God wiþoute begynnyng
and wiþoutyn endyng, and kyng of alle kyngys þat alle men
 schal deme. 245

þe sixte parte of penaunce is almesdede þat men schulde
 doo. Date elemosinam et ecce omnia munda sunt vobis; et
sicut aqua extinguit ignem, ita elemosina extinguit peccatum,

"3eue almys and alle thyngys ben clen to 3ow;
 as water quenched feer, so almesdede quenched sene." 250
 But it must haue thise fowre condicionis. Oon
pat it be of trewe begetyn good. Anothir pat þu 3eue
 it betyme or þu sopose to deye, wil þe nedy
 hath nede, or it be to rotyn or apeyryd, and prinspaly
 to for3eue to hem pat haue trespasyd to þe. 3yf 255
 it for pure charite and pyte and for no mannys preysyng,
and souerely 3yfe techyng to þe
 vncunnyng and to synneris. And so seyth God in þe goospel,
Date et dabitur vobis, "3euy3t 3owre erthly passyng
 goodis for þe loue of me and I schal 3eue 260
 3ow euyrlastyng goodys in þe blyss of heuene." To pat
 blys bryng vs Iesu pat deyde for owre synne. Amen.

þat is, "3euyþ almes and alle þingys ben clene to 3ou; for
 a[s] water quenchip fijr, so almesdede quenchip synne." 250
 But almesdede moste haue þes foure condiciouns. On is
 þat it be of trewe begotyn good. Anoper is þat þou 3eue
 it betyme or þou suppose to deie, and while þe nedi folk
 hap nede þerof, or it be rotyn or apairyd, and principaly
 to for3eue to hem þat han trespasyd to þe. And 3eue þi 255
 almes for pure charite and pitee and for noo mannys preisynge,
and souerenly 3eue þou techyng and blamyng to þe
 vnkunnyng and to synners. And so biddiþ God in þe gospel,
Date et dabitur vobis, þat is, "3euyþ 3oure erpely
 goodys for þe loue of me," seiþ God, "and I schal 3eue 260
 3ou euerlastyng goodys in þe blysse of heuene." To þat
 blys bryng vs Iesus Crist þat diede for oure synne. Amen.

VI

In Octava Epiphanie

Thys gospel of þis day schewyth onto vs
 grete ensample of meknesse, and tellyȝt how þat Iesus
 com fro Galile to Iordane to Ion Baptiste to be baptized of 5
 hym; and thys was a grete mekenesse. And thre manere of mekenesse
 we schul lerne of Cryst. On is to be meke and buxsum to
 owre souereynys; anothir, to owre neȝebowrys; and þe thyrde
 to owre sogettis or lower in degre. Of þe ferste
 seyȝth Powle, Christus factus est pro nobis obediens, 10

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

Thys lessown schul we lerne of hym to
 be meke to owre souereynys, and þat biddyþ Powle, Serui,
subditi estote, "Seruawntis, be ȝe vndirlowte
 in alle goode[nes] to ȝowre lordys and in alle drede." Þe secunde
 is / þat we schul be meke to owre neȝebowrys, and þerto f. 81v
 Cryst ȝaf vs ensample in þat þat he bowyd hym to hys 21
 apostolis lowleche to wassche here feete, and to kesse Iudas þe
 traytowre. Suȝet he was to Marye and Ioseph and to

Ad 13 prayde] prayde to; to canc. 19 alle²] alle th; th
canc. 20 þat] is þat.

VI

f. 156v

In Octava EpiphanieMathei .ij^o.

The gospel of þis dai tellyþ or schewip to vs / alle f. 157
 gret ensauple of meknes of Crist, and tellyþ hou Iesu
 com fro Galilee to Iordane to Ion Baptist to be baptized of 5
 hym; and þis was a gret meknes. And þre maner of mekenes
 we schul lerne of Crist. Þe firste is to be meke and buxum to
 oure souerayns; and oper is to oure neiþbouris; and þe þridde
 is to oure suggetys or lowere [in] degre þan we. Of þe firste
 seyþ Seint Poul, Christus factus est [pro nobis] obediens vsque 10
ad mortem, ex [i]naniuit semetipsum formam serui accipiens, þat
 is, "Crist was maad for vs buxum vnto þe deþ," þat is, buxum
 vnto þe Padyr, for Crist preide his Padyr þat hys wylle schulde
 be doun, and not aftyr his flesch. "I com not,"
 seide Crist, "to do my wyl, but þe wille of hym þat sente me." 15

And þis lessoun of mekenes schulde we lerne of Crist to
 be meke to oure souereyns, and þat biddyp Seint Poul, Serui,
subditi estote dominis vestris, "Seruauntis, be 3e vndyrloute
 in alle goodnes to 3oure lordys in al drede." Þe secounde
 is þat we xulde be mek to oure neyþebours, and þerto 20
 Crist 3af vs ensample in þat þat he bowede hymself to his
 apostlis lowliche to wasche her feet and to kisse Iudas þe
 traitour. Crist was also suget to Marie and Ioseph and to

Ion Baptist, þat he com [to] to be baptizyd of hym, þat is
 bope God and man. And þus schuld eche on be meke to 25
 owre neȝebowrys,

and thus biddyth Seynt Powle, Humiliamini sub manu,

"Be ȝe made meke vndir þe hond of myȝti God."

þe thyrde is to owre sogettys; he tawt vs to
 be meke wen he suffrede and vengede hym not þe 30
 crewelte of the Iewys; to be bowndyn and betyn wip
 befettys, spyt vpon, crowned and crucefyed and stonge to
 þe herte, and suffrede þe temtyng of þe fende, blasphemy
and skorne. And þerfore seyth Powle thus, Estote pacientes
ad omnes, 35

"Be ȝe pacient onto alle", for Cryst seyȝth, "He þat mekyth hym
 as a lityl child, he is more in þe kyngdom of heuene." And
 so schuld we lerne to leue crewelte to owre
 sogettys and sette owre herte alle in neknesse as Iesu Crist hath40
 tawt.

And þe goospel tellyȝth þat Ion forfendede hym for
 wondryng [of þe dede], and seyde, "I schal be baptizyd of the,
 and þu comist to me, of thyne seruawnt to be baptizyd?" But
 Iesu answeyrd to Ion, and seyde þus to hym, "Suffre þys now, 45
 for þus it fallyt vs to fulfelle alle ryȝthe."

For sertys þat is [open] ryȝht þe lasse to be soget
 onto þe more, and yt is more priuy ryȝhte þat euen obeysche to

Ad 30 not] not cr; cr canc. 32 vpon] vpon hym. stonge]
 stonge hym. 43 of þe dede] sic Hudson 31/6; om. MS. 47 open]
 vp.

Ion Baptist, þat he com to to be baptisid of hym, þat is and
 was boþe God and man. And þus schulde iche of vs be meke to 25
 oure neiþebours and not chide ne plete ne curse ne smyte neiþer
 fiȝte, and þus biddiþ Seint Poul, Humiliamini sub manu potentis
Dei, etc., þat is, "Be ȝe mad meke vndyr þe hand of myȝti God."
 Þe þridde mekenes is to oure sugetis, and so Crist tauȝte vs to
 be meke to hem whan he suffrede his passioun and vengid not þe 30
 cruelte of þe Iewis; to be bounden and betyn wip scourgis,
 buffetyd, spitte vpon, coronyd and crucified and stongyn to
 þe herte, and suffrede also þe temptynge of þe fend and blasfemy
 / and scorn. And þerfore seiþ Poul þus, Estote patientes f. 157v
ad omnes. And in þe gospel, Qui autem humiliauerit se sicut 35
paruulus, iste hic maior est in regno celerum, "And þerfore
 be ȝe patient vnto alle", for as Crist seiþ, "He þat mekyþ hym
 as a litil child, he is more in þe kyndam of heuenes." And
 so schulde we lerne to leue and forsake cruelte to oure
 sugetis and sette oure hertis al in mekenes as Iesu Crist haþ 40
 tauȝt vs.

And þe gospel seiþ þat Ion Baptist forfendid Crist for
 wondryng of þe [dede], and seide, "I schal be baptized of þe,
and þou comest to me þus, of þi seruaunt to be baptized?" But
 Iesu ansuerde to Ion, and seide þus to hym, "Suffre þis now, 45
 for þus it falliþ vs to fulfillle al riȝt. And þis is þe text
 of þe gospel. It is open riȝt þat þe lasse be suggest
 to þe more, and it is more preuy riȝt þat þe euen obeische to

hys euen; but most preuy ry3th [of] alle ston^dith in thys, pat
 þe heyest obeysche to hys seruawnt, as Cryst, prior of alle vs, 50
 obeyschyd to Baptyste. And so was syttyng it Crist to
 teche þis meknesse. And here sch[ulle we] wit as men in comune
 speche seyne sum wordys rehersyd of oper, and sum wordys þey
 rehersyn and spekyn in þer owne persone, and þis may be varyed
 after thre manerys. Sum thyng men spekyn witting pat [it] is 55
 sothe, affermenyng þe sentense withoutyn ony condicioun, as trewe
 men seyn, "God is in heuene." Sum thyng men seyn purposyng
 to fulfelle it, but vndirstondyng "3yf God wyl 3eue hym
 grace"; as / men seyn they schul holde Godis comandementys. f. 82
 And þus techyt Iamys pat whan we speke of owre dede pat 60
 we schuld doo, we schul vndirstonde "3yf God wyl."
 But 3yt on þe thyrde manere we sopusyn pat it schul be þus,
 [neþer] we wetyn it, neþer we trowyn it, and with þys we
 vndirstondyn "3yf God wylle." Si Deus voluerit,
 "3yf God wille and 3yf we 65
 leuyn, we schul doo pat or pat." And þus Baptist spak
 whan he forfendede Crist to be bapty3yd of hym, and herwith
 he helde obediense. But ouer thys we schul wete pat þer is gret
 diuersite betwyxe seruyse of on thyng and obediense and seruice
þerof, ffor God obeysched to mannys voyce and seruyd nowt to 70
 hym. But in mannys persone they rennyn boþe togedyr, ffor
 þe more obeyschid to þe lesse and also seruyd to hym, for
 þe more is erthe and þe lasse a spirite, and so is [Crist] bothe

hys euen; but most preuey riȝt of alle stondiȝ in þis, þat
 þe hiest obeische to hys seruauȝt, as Crist, prior of vs alle, 50
 obeisched to Ion Baptist. And so it was sittyȝe Crist to
 teche þis mekenes. And here sch[ulle we] wit as man in commoun
 speche seyȝ sunne wordis rehersid of oper, and sunne wordys þey
 rehersyn and spekyn in þer persone, and þis mai ben varied
 aftyr þre maners. For sun þing men spekyn wityȝe þat it is 55
 soȝ, affermyȝe þe sentence wiȝoutyn any condicioun, as trewe
 men seyn, ["God is in heuene." Sum thyȝ men seyn] purposyȝe
 to fulfille it, but vndirstonde and seie "ȝif God wol ȝeue hem
 grace"; as men seyn þei schul holde Geddiss comauȝdmentis.
And þus techiȝ Seint Iame þat whan we spekyn of eure dede þat 60
 we xulde doo, we schulde vndirstonde or seie "ȝif God wole."
 But ȝit on þe þridde manere we supposyn þat it schulde be þus,
and neiȝer we witen it, neiȝer we trowen it, and wiȝ þis we
 vndir/stonde "ȝif God wole." Si Deus voluerit et si f. 158
vixerimus, faciemus illud, þat is, "ȝif God wole and ȝyf we 65
 lyuyn, we schul doo þat or þat." And þus spak Ion Baptist
 whan he forfendid Crist to be baptisȝd of hym, and herwiȝ he
 hild obedience. But ouer þis we schulde wite þat þer is gret
 dyuersite betwixe seruise of oo þing and obedience and seruise
 þerof, ffor God obeyschede to mannyss vois and seruyde not to 70
 hym. But in mannyss persone þei renⁿenⁿ boȝe togidere, for
 þe more obeischede to þe lasse and also seruyde to hym, for
 þe more is erpe and þe lasse a spirit, and so is Crist boȝe

Lb 52 schulle we] schewide Crist. 57 God . . . seyn] sic Ad;
 om. MS. 62 But ȝit, etc.] with .iij^a. distincio in margin.
 67 hym] with y from e.

more and lasse to hys seruawnt. And þus Crist fulfillyd al
 maner ry3twisnesse, for ry3twysnesse is comynly clepyd al 75
 manere of vertu.

And Ion suffryd Cryst to take thys seruyse of hym.
 And 3yt he seyde sothe in wordys þat he spak, for Ion was
 baptizyd of Crist as he schuld, se [p] þat he was baptized of
 þe Holy Goost; and werkys of þe Holy Trinite be vndepartyd 80
 withowtynforthe. And with [pis] com Cryst to be baptizyd in water of
 Ion as he schul for many enchesons. Ferst to teche þys
 moost degre of meknesse; sethen for to halwe þe water of bapteme,
 for vertu of t[ou]chyng of Cryste [st]rechyd ful ferr; þe thirde
 cause is to 3eue vs ensample to take mekely bapteme, sethe 85
 Cryst was baptemed þus.

And þerfor Ion lettyd Cryst to be baptyzjd of
 hym, for Ion was taw3t in hys soule þat it was Godys wylle. And
 here takyn it men weel þat 3yff a man vowe a thyng and he wytte
 after þat it were beter to leue it, þan he sewyt to leue it 90
 algatys and haue sorwe of hys foly beheste; but it nedit
 nowt hym to go to Rome to parforme þis medeful dede. And herein
 ben many men deseyuyd [i]n power of here souereynys, for þei
 wenyn þat hym nedyth to haue leue of hem to do as þey
 schulde. Thys lore schulde / men take of prelatis aboue, f. 82v
and nowt tranayle in veyne, [ne] despends more than þei scheldyn.
 Whan Iesu was baptized he wente anone owt of þe water
 to teche vs in sweche meenys þat we schulde nowt dwelle more þan

Ad 79 sep] sip Hudson 31/37; sey MS. 81 pis] sic Hudson
 31/39; Cryst MS. 84 touchyng] sic Hudson 31/42; techyng MS.
 stretchyd] stretchede 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 fulfillid al
 maner ri3twisnes, [fer ri3twisnes] is commounly clepid alle 75
 maner of vertu.

And þus Ion suffrede Crist to take þis seruise of hym.
And 3it he seide sop in þe wordys þat he spak, for Ion was
 baptizyd of Crist as he schulde, se[p] þat he was baptizyd of
 þe Holi Gost; an werkys of þe Trinite ben vndepartyd 80
 wipouteforb. And wip þis com Crist to be baptizyd in water of
 Ion as he schulde for many enchesons. Firste to teche þis
 moste degre of mekenes; aftyr for to halwe þe watir of baptem,
 for vertu of t[eu]chyng of Crist [st]rechip ful fer; þe þridde
 cause is to 3eue vs ensauple to take mekely baptem, sip 85
 Crist was baptizid þus.

And þerfore Ion leet or suffride Crist to be baptizyd of
 hym, for Ion was tau3t in his soule þat it was Goddys wil. And
 here taken it men wel þat if a man avowe a þing and he wite
 aftir þat it were betyr to leue it, þan he schulde leue it 90
 algatis and haue sorwe for his foli biheste; but hym nedip
 not to goo to Rome to parforme þis medeful dede. And herwip
 many men ben disceyuyd in power of her souerayns, for þei
 wenyþ þat hem nedip / to haue leue of hem to don as þei f. 158v
 xulde. And þis lore schulde men take of prelatis aboue, 95
and not trauaile in veyn, [ne] dispende more þan þei schulde.
And whan Iesu was þus baptizyd he wente out anon of þe water
 to teche vs in suche meenys þat we xulde not dwelle more þan

Lb 74 Crist] with nota in margin. 79 sep] sip Hudson 31/37;
 seie MS. 81 baptizyd] baptizyd of þe Holi Gost; of þe Holi Gost
canc. 84 touchyng] sic Hudson 31/42; techyng MS. strechip]
 strechchede Hudson 31/42; and rechip MS. 96 trauaile] trauaile
 men. ne] sic Hudson 31/52; to MS.

nede is. And to conferme alle thys thyng heuenes were opened
to Cryst, and he saw þe spiryt of God comyng down A ^{as} a 100
coluyr and comyng vpon Cryst. And thys A ^{pat} he saw
with hys eyen was a coluyr, and þys thyng pat he saw with hys
sowle was God; and þus þe spirite of God com down as a coluyr.
And þere was a voyse comyng down fro heuene, and seyde in þe
persone of þe Fadyr, "Thys is my sone, 3aa, pat I kendly 105
loue, in þe wyche I plesyd to myself. And þerfore here 3e hym!"
And so be auctorite of þe Fadyr of heuen, and also be
auctorites of þe Holy Goost, and also be auctorite of Godys
kyndly sone, was þe manhed of Cryst here schewyd with hys dedys.

And be auctorite of Cryst schuld crysten men trowe pat 110
he is þe best man and þe wysehest and þe best wyllyd pat may
be in thys world, sethe he is God and man. And hereof
[wole hit sewe] pat Crystys owne ordre is betyr than any newe
fowndyn ordre of senful men, for ellys Cryst faylyd in power,
in wette, or ellys in wylle. And for þis is a3ens beleue, 115
therfore þey faylyn in þe feythe pat beleuyn pat þese newe
religious passen Crystys religioun. Fore [Cryst] ordenyt
[his ordyr] for to stonde in vertuys of mannys sowle and nowt
in sensibil signis. And as þe Holy Trinyte aprouyd Cryst
here, so it aprouit þe ordre pat he made and put it 120
in these thre thynggys, in obedience to God, in pouerte and
chastite wel vndirstondyn. Men may vndirstonde anys þys
obedience to Cryst, and trow pat it stonde in doyng

Ad 99 is] is A all; A all canc. 109 schewyd] schewyd hys
manhed of Cryst; hys manhed of Cryst canc. 111 is] is pat he
is; pat he is canc. 112 God] Go(.)d. 113 wole hit sewe]
sic Hudson 31/67; wel it schewyt MS. 117 Fore Cryst] and
þerfore,^{he} 122 vndirstondyn] vndyrstonden Hudson 31/76, vndir-
stondyng MS.

nede is. And [to] confirme al þis þing heuenes weryn openyd
 to Crist, and Ion saw3 þe spirit of God comynge doun as a 100
 culuyr and comynge vpon Crist. And þis þing þat Ion saw3
 wip his i3en was a culuyr, and þis þing þat he saw3 wip his
 sowle was God; and þus þe spirit of God com doun in a culuer.
And þer was a vois comynge doun fro heuen, and seide in þe
 persone of þe Fadir, "þis is my sone, 3ee, þat I kendely 105
 loue, in wich Y plesid to myself. And þerfor here 3e hym!"
 And so be auctorite of þe Fadyr of heuene, and also bi
 auctorite of þe Holy Goost, and also bi auctorite of Goddis
 kyndely Sone, was þe manhod of Crist here schewid wip his dedis.

And bi auctorite of Crist schulde cristen men trowe þat 110
 [he is] þe beste man, þe wiseste and þe beste willyd þat mai
 be in þis word, sip he is boþe God and man. And herof
 [wole hit sewe] þat Cristis owne ordre is bettir þan ony newe
 ordre founden of synful men, [for] ellis Crist failide in power
and in wit, or ellis in wil. And for þis is a3ens bileue, 115
 þerfore þei failyn in þe feip þat beleuen þat þes newe
 religious passyn Cristis relegioun. For Crist ordeynede
 his ordyr for to stonde in vertu[y]s of mannys soule and not
 in sensible signys. And as þe Holy Trinite aprouede Crist
 here, so it approuyb þe ordre þat Crist made here and put it 120
 in þes þree þingis, in obedience [to God], in pouerte and
 chastite wel vndirstondyn. Men mai vndirstonde amys þis
 obedience to Crist, and trowe þat it stondyb / in doynge f. 159

Lb 109 Crist] Crist here schewyd; here schewyd canc. 111
 he is] is he. 113 wole hit sewe] sic Hudson 31/67; it is wel
 schewyd MS. 118 vertuys] vertuous lyuyng. 121 to God] sic
 Ad Hudson 31/75; om. MS. 122 vndirstondyn] vndyrstanden Hudson
 31/76; vndirstondynge MS.

of eche thyng pat þe priuate priowr biddyt þe doo, - and sertys
þan þu puttyst hym to be vnsynful euen wip 125
 Cryst, - or ellys pat þu scholdyst do hys wylle aʒens Cryst.
 Sertys, Cryst hath no power to leue as by prelate or by prior
 doth, but 'ʒyf' Cryst had fredam to falle in senne! And / þus f. 83
 by priowr were more fre þan Crist. Herefor schal we trowe
pat eche obediense to ma[n] is as moche worthe as it techyt obediense
 to God; and ʒyf [it] faile herfrom [by] vnobediense, men 131
 schuld leue þys as venyme contrarious to obediense. For eche
 very obediense is obediense to God, and men schul obeysche
 to God raþer [þan] to any oper creature. And [so] vnobediense
 browʒt in be þese new religiows ordres [fowlyþ] many hepis 135
 of men be foly of here prelatys and priowrs, and tellyʒt in
 hys p[ra]cketyke þa[t] men schuld obeysche to eche thyng pat techyt
 more obediense to God þan den sweche prelatys. And it is nowt
 beleuyd pat þey teche betyr obediense to God þan dooth ony
 sweche newe religiows lawe, or thyngys pat spekyn to þese newe 140
 ordres. And þis meuyd Powle and oper apostellys to holde hem
 to Crystys ordre, sethe þe abbotte is better, þe rewle
 [and] þe knytis, and alगतys it is more fre to holde
 Godis commawndementys, ffor thys feynyd obediense lettith ofte
 to serue Cryst. And herfore men schuld lerne obediense 145
 [to aʒenstondyn]. Whan ony creature of God biddith þe doo
 contrarie to pat pat by prelate byddyth þe be expres signis,
 and God be hys creature byddyth þe doo þan þe contrarie,

Ad 127 prelate] with caret mark in margin. 130 man] make.
 131 it] ^ 'oon'. 132 as] for as. 133 obediencie¹] obediense is
 obediense; is obediense canc. 134 so] sic Hudson 31/87; sethe
 MS. 135 browʒt] is browʒt. fowlyþ] folwyp. 137 pat] þan.
 142 þe²] þen. 143 and¹] of. 137 pracketyke] parcketyke.

of iche þing þat þe priuat priour biddyp men do, - and certis
 þa[n] men puttyn þis pryuat priour to be vnsinful euen wip 125
 Crist, - or ellis þat þei xuldyn do his wil ajens Crist. And
 certis, Crist hap no power to lyue as þi prelat or þi priour
 doþ, but 3yf Crist had fredam to falle in synne! And þus
 þi priour were more fre þan Crist. And herfor schul we trowe
 þat ich obedience [to man is as moche worþ as it techip obedience]
 to God; and 3if it faile herefrom [by] vnobedience, men 131
 schulde leue þis as venyme contrarie to obedience. For iche
verrei obedience is obedience to God, and men schulde obeische
 to God raþer þan to any oper creature. And [so] vnobedience
 brou3t in bi þes newe religious ordris [fowlyn many hepis 135
 of men] bi folie of her prelatis and priours, and tellip in
 his practik þat men schulde obeische to iche þing þat techip
 more obedience to God þan don siche prelatis. And it is not
 beleuyd þat þei teche better obedience to God þan doþ ony
 suche newe religious lawe, or þingys þat spekyn to þes newe 140
 ordris. And þis meueþ Foul and oper apostelis to holde hem
 to Cristis erdir, siþen þe abbet is better, and also þe reule
and þe kny3tis ben better, and algatis it is more fre to holde
Goddis comaundmentis, for þis feyned obedience lettip ofte
 to serue Crist. And herfor men schuldyn lerne [obedience] 145
 to a3enstondyn. Whan any creature of God biddip þe to do
 contrarie to þat þat þe prelate biddip þe be expresse signes,
and God bi his creature biddyp þe do þan þe contrarie, þan

Lb 125 þan] þat.
 130 to man . . . obedience] om. MS. 131 by] sic
 Hudson 31/84; om. MS. men] to men; [^]God⁷ in margin.
 134 so] sic Hudson 31/87; siþ MS. vnobedience] vnobedience
 to God. 135 brou3t] is brou3t. 135-6 fowlyn many hepis
 of men] many hepis folwyn of men MS. 136 priours] priours
 þis vnobedience. 145 obedience] sic Hudson 31/97; om. MS.

þu schuldust aʒanestonde þyne prelate in this, and obeysche to God
 in what signe þat he vsyth. In thys manere Peter and 150
oper apostyllys seydyn þat men motyn more obeyschyn to God
 þan to man. And Godis lawe seyth þat God obeyschyt to mannys
 voyse, ffor to eche thyngys þat men schuld obeysche in þat þat it
 sownneyth to þe obedience of God. And ʒyf þys beleue were kepid
 well, thys newe ob[ed]iense schuld go away. He grawnt vs 155
 euyr grace to obeysche stedefastleche onto hym þat obeyschyd
 to hys Padyr to suffre deth for mankynde. Amen.

schulde men a3enstende her prelat in þis, and obeische to God
 in what signe þat he vsyb. In þis maner Peter and Poul and 150
eþer apostolis seidyn þat men motyn more obeische to God
 þan to man. And Geddys lawe seiþ þat God obeischeþ to mannys
 vois, for to eche þing þat men xulde obeische in þat þat it
 sowneþ to obedi/ence of God. And 3if þis beleue were wel f. 159v
 kept, þis newe obedience schulde go away. He graunte vs 155
eure grace to obeiche stedfastleche vnto hym þat obeischede
 to his Fadir to suffre dep for mankende. Amen.

VII

f. 83

Dominica prima post Octavam EpiphaniePuer autem Ihesus crescebat et confortabatur.

Thys goospel tellyth þat whan Iesus was made twelue ȝere ould,
 he wente with Iosep and Marie into Ierusalem, / as they f. 83v
 hadde custome at Paske to make þys pylgrimage. And whan þe 5
 days were endyt of makyng of þys pylgrimage, hys fadyr and
 hys modyr wenten home and Cryst left al oonly in þe
 sete. And his fadyr and hys modir wyst nowt þat 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 10
 vsydyn nowt to goo togeder in pilgrimage for leccherye and
 synne þat myth be doon. And when Ioseph and Mary
 were met togedyr, þen they myssyd þe child Iesu; ȝyt þey
 wende þat he had been in felyschepe with sum kyn of hys fryndys.
And ȝedyn aȝen to seche hym, and on a day they fownd 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, axyng 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 20
 þus to vs? Lo! þi fadyr and I sorwyng sowȝt the."
 And Crist seyde to hem, "What haue ȝe sowt me? Ne wytte ȝe nowȝt
þat I moot be in þe nedys of my fadyr?" But þey vnderstod

VII

f. 159v Dominica .j^a. post Octavam Epiphanie

Puer autem Ihesus crescebat et confortabatur. Luce .1j^o.

þis gospel tellyþ þat Iesus was maad twelue 3ere old, and he wente wip Ioseph and Marie into Ierusalem, as þei hadde custom at Pask to make þis pilgrimage. And whan þe daies weryn endid of makynge of þis pilgrimage, his fadir and his modyr wentyn hom and Crist lefte al only behynde in þe citee. And his fadir and his modir wisten not þat Iesu was lefte behynde, for Ioseph wende þat he hadde be with his modir and Marie wende he hadde [be] with Ioseph, for men and wynnen vsiden not to goo gidere in pilgrimage for lecherie and eþer synnes þat my3te llytli be don. And whan Ioseph and Marie weryn mette togidder, þan þei missede þe child Iesu; 3it þei wenden þat he hadde be in feleschip with sum kyn of hys frendys. And þei 3edyn a3en to sechyn hym, and on a day þei fondyn not hym in þe way. þe þridde day þei sowtyn in citee and þei foundyn hym not. And aftyr þe þridde day þei foundyn hym in þe temple, sittynge among þe doctours, heryng and axing hem. And alle þat herden hym haddyn wondyre of his wisdam and his answers. And his modyr seide to him, "Sone, whi didest þou þus to vs? Loo! þi fadir and I sorwyngre han sou3te þee." And Crist seide to hem, "What han 3e sou3t me? Ne wite 3e not þat I not be in þe nedis of my fadyr?" But þei vndirstoden

Lb 6 his fadir] his fadir his fadir.

nowt þe wordys þat Cryst spak to hem.

And 25

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

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

Puer autem Ihesus crescebat.

These wordys

in thys goospel be þus moche to sey, "Iesus þe chyld wax", 30

as before is seyde; of þe swete sone Iesu be þese wordys

seyde. He wexyt in body, as anentys þat he was man; he was

confortyd of þe Spirite and was fulfyllyd of wysdam, for þe

fulnesse of þe Godhed dwellyd in hym, as þe apostille seyth, In

ipso fuerunt omnes,

35

"In hym weryn alle tresurys of þe wysdom and of þe cunningg

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 þe fulnesse of hym",

and þerfore seyth þe goospel, "þe chyld Iesus wexip", in þe weche

/ wordys thre thyngis been to take hede to and to marke, þat f. 84

eche rijtwyse man owyt to take hede to do and haue.

þe fyrst þat hym owyth to haue is clenness of lyfe, and be as

a chyld for many propirtes þat a chylde hath. The secunde is þat

hym owyt for to wex and to profite from vertu into vertu. The 45

thirde is þat hym owyt to haue fulnesse of grace and of wysdom.

In þe fyrste may be notyd þe state of byginneris. In þe secunde

þe state of profitaris. In þe thyrde þe state of wyse men.

not þe word þat Crist spak to hem. And Crist wente doun wip
 hem from Ierusalem to Nazareth, and he was suget to hem. And 25
 his moder kepte alle þes wordis, berynge in 'hir' herte.
And Iesu profitide in wisdam, and age, and in grace boþe to
 God and man.

Puer autem Ihesus crescebat, etc., vbi prius. Þes wordis
 in þis gospel ben þus moche to seie, "Iesus þe child waxide", 30
 as it is seid before, and of þe swete sone Iesu ben þes wordis
 / seid. He wax in body, as anentis þat he was man; he was f. 160
 comfortid of þe Spirit and was fulfillyd of wisdam, for þe
 fulnes of þe Godhede dwellide in hym, as þe apostil seip, In
ipso fuerunt omnes thesauri sapientie et scientie Dei, þat is. 35
 "In hym werin alle tresours of þe wijsdam and of þe kunnyng
 of God." And anentis his manhod he was ful of grace,
 wherfor Io[n] seip, De plenitudine eius omnes accepimus
gratiam, þat is, "Alle we han takyn grace of þe fulnes of him",
and þefore seip þe gospel, "Þe child Iesus wax", in þe whiche 40
 wordis þre þingis ben to take hede to, and þat
 ich ritjwis man owte to take hed to and do and haue.

Þe firste is clenness of lijf, and to be
 a child for many propirtes þat a child hap. Þe secunde is þat
 hym owit to wexe and to profite from vertu into vertu. Þe 45
 bridde is þat hym owyp to haue fulnes of grace and of wisdam.
 In þe firste mai be notid þe stat of bigynners. In þe secunde
 þe staat of profiters. In þe bridde, þe staat of wijs men.

Lb 26 hem] sic Hudson 32/29, om. MS. 32 as] and as.
 with Colocenses .ij°. in margin. 38 Ion] Iob. 34-35 in ipso, etc.]
 47-51 In þe firste. . . ful of wijsdam]
 marked vacat in text and margin.

The ferst is notyd whan he seyth, "Forsope Iesus þe child";
 þe secunde is whan he seyth, "he wex and was confortyd"; the 50
 thirde whan he seyth, "ful of wysdom".

þe ferste is for clenness 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 55
 clenness - of mowth, of herte and of dede. þre þyngys kepe
 clene þe wordys of mannys mowth. On is litil speche; [anoþer],
 auysyd or þu speke, how, whan or to whom; þe þirde, þat
 by speche be profitable to þe herers. And þus of clenness of
 þe mowth spekyt Salamon, Eruditus in verbo 60
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 þe lyppys of hym he schal putte grace." þat

is clepyd a clene word þat is withowte lesyng. The clene 65
 word is alltherfayrest, and resonabl[e] 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 ferst þe
 prophete seyth to God, Perdes omnes qui loquntur,

"þu schat lese alle þat spekyth lesyng." And 70
 Sapiens seyȝth, Os quod mentitur, "þe
 mowth þat lyȝeth sleep þe sowle." And it owyt to be withowtyn
 bacbityng of mannys neȝebowris, ffor Salamon seyth,

Ad 54 seth] seyth. 56 mowth] mowth and; and canc.
 57 litil] a litil. 66 word] wordys. resonable]
 resonably. 68 swech] þe swech; þe canc. 73 of] ofi?

þe fir[s]te is notid whan he seip, "Þersope was Iesus þe child";
 þe secunde is whan he seip, "he wax and [was] comforted"; þe 50
 .iiij^{de}. is whan he seyp, "ful of wijsdam".

þe firste is for clenness of lijf, quia puer dicitur a
puritate vite, þat is, "for a child hap his name of clenness of
 lijf." And sip þer is þre maner of synne - of mowp, of herte
and of werk - a riȝtwise man ewip to haue þre maner 55
 clenness - of mowp, of herte and of dede. Þre þingis kepen
 clene þe wordis of a mannys mowp. Oon is litil speche; anoper,
 auysyd er þou speke, hou, whanne and to whom; þe þridde, þat
 þi speche be profitable to þe hereris. And þus of clenness of
 mowp spekiþ Salamon, Prouerbiorum .xvj^o., Eruditus in verbo 60
reperiet bona, and Cor sapientis erudiet es eius et labijs eius
addet gratiam, þat is, "þe man þat is tauȝt in worde schal
 fynde goode þingis", and "þe herte of þe wise man schal teche
 his mowp, and to þe lippis of hym he xal putte grace." Þat
 word is clepid a clene word þat is wipoute lesyng. Þe clene 65
 / word is alþerfairest, and it is resonable þat it be f. 160v
 clepid a clene word þat is schewyd forþ wipoutyn lesyng,
and such owþ to be þe word of ich man. [Of] þe firste þe
 prophete seip to God, Perdes omnes qui locuntur mendacium,
 þat is, "þou schalt lise alle þat spekyn lesyng." And 70
 Sapiens seip, Os quod mentitur occidit animam, þat is, "þe
 mowp þat lieþ sleep þe soule." And it owip to be wipoutyn
 bacþyng of a mannys neiȝebour, ffor Salamon seip, Prouerbiorum

Lb 68 Of] for. þe firste, etc.] with De mendacio in margin.
 73 ffor Salamon, etc.] with Nota de tractoribus in margin.

Qui detrahit alicui.

"He þat bacbytyth to eny thyng, he byndyth hym into tyme to come", þat is, to eyrlastyng dampnacion. And þe prophete seyth in Godis persone, Detrahentem secretem proximo. 75

"I haue pursuyd hym þat preuyli bacbytyth hys ne3bour." Quia venenum aspidis.

"For þe venym of / þe eddre A^l'ly3t' vndir þe tong of hem." f. 84v

Qui deuerant plebem, "For 81

þey devoren myn pepul", seyth God, "as þe mete of breed." And it is likned to an hellehownd þat hath þre heedys, for sweche bacbyters sleep þre persons - hymself alþerferst, and hym þat þey bacbytyth, and hym þat heryth - ffor were þer noon euyl herers, þer wolde been noon euyl spekers. 85

Also hym owyth to bene clene of mowth, withowtyn othe, ffor greet peryl þat comyth of grete sweryng. And þe goospel forbedyth sweryng, seyng, Dictum est antiquis, Non,

"It 90

was seyde to old men", þat is, to men in þe old lawe, "þu schalt 'nat' forswere the.' Forsothe I sey to 3ow now3t to swere on alle manere." And Seynt Iame seyth, Ante omnia, fratres mei, nolite iurare,

"Before alle thyng, my bretheryn, 95
ne wyl 3e nowt swere, be heuene, no be erþe, ne be ony manere oth, but be 3owr word Nay and 3e, þat 3e falle now3t vndir doome. And how euyl it is to swere and blaspheme be þe

.xiij^o., Qui detrahit alicui rei, obligat se in futurum, þat is, "He þat bacbitiþ to any þing, he byndiþ hym into tyme to come", þat is, to euerlastyng dampnacioun. And þe prophete seiþ in Goddy [s] persone, Detrahentem secreta proximo suo, hunc persequer, þat is, "I haue pursued him þat priuily bacbitiþ his neiþbore." Quia venenum aspidum sub labijs eorum, þat is, "For þe venym of þe edder is vndir þe tungis of hem." 75

Qui deuorant plebem meam sicut escam panis, þat is, "For þei deuoren my peple", seiþ God, "as þe mete of breed." And he is licned to an hellehound þat haþ þre hedys, for such a bacbiter sleep þ[r]e personys - hymself alþerferst, and hym he bacbiteþ, and hym þat heryþ - for weryn þer noon euyl hereris, þer wolde ben noon euyl spekers. 80

Also hym owyþ to be clene of mouþ, wiþoutyn op, for gret perel þat comyþ of gret swerynge. For God in þe gospel forbediþ swerynge, seying, Dictum est antiquis, Non periurabis. Ego autem dico vobis, Non iurare omnino, Mathei .v^o, þat is, "It was seid to olde men", þat is, to men of þe olde lawe, "þow schalt not forswere þee." Forsope I seie to 3ou not to swere on al maner." And Seint Iamys seiþ, Ante omnia, fratres mei, nolite iurare per celum, neque per terram, neque per aliquodcumque iuramentum, þat is, "Befor alle þingis, my breþeren, ne wole 3e not swere, be heuene, ne be erþe, ne be ony oper op, but be 3oure word 3e and Nay, þat 3e falle not vndir doom." A! hou euil is it to swere and to blasfeme be þe 85

Lb 77 Goddys] Goddyd; d³ subpuncted for canc. 87 Also hym, etc.] with De iuramento in margin. 92 3ou] 3oure.

membris of hym; sothly þat is on synne þat God sufferiȝt nowt
 vnpunschyd. For ofte it hath be herde þat men þat haue be 100
 custumable swerars and blasphemars, with sodeyn deth they haue
 deyde. And þerfor seyth þe wyse man,

Qui maledicerit patri,

"He

þat cursyt hys fadyr", þat is, Crist, "and hys modyr", þat is, 105
 Holy Cherche, "be þe lyȝth of hym quenched in þe myddys of þe
 derknesse", for in hys synne he deyith.

And Seynt Gregory tellyȝth in hys Dyaloges þat a ryche man
 was at Rome and had a sone of .v. ȝere old þat was wont to swere be
 a membre of Cryst. And on a day whan hys fadyr had hym in hys 110
 armys and began to blaspheme God, he cryede and seyde þat euyl
 men and blake comyn þat woldyn fordo hym. And whan he had seyde
 þat he began swere and blasfemyd þe name of owre Lord,
and oon of þe deuyllys toke þe sowle of þe chyld. And ȝif

God in a chyld punschyd þis synne 115

(as alle cursyd childryn be tawt now to swere), how trowyst

þu þenne þat God wyl venge [þat synne] in olde schrewys? For

Cryst seyth in þe goospel, Spiritus blasphemie, / f. 85

that is, "The spirite of blasphemye

schal nowȝt be forȝouyn yn thys world, no in þat oper." And 120

þerfor is þat a fayr word and a clene, þe wyche is put

forþ withowte lesyng. But clanner it is and

fayerer þat is proforde forth withowtyn ony noying of mannys neȝebowr.

membris of hym; soþli it is a synne þat God suffrip not to be
 vnpunyschyd. / For ofte it hap be herd þat men þat han ben f. 161
 customable swereris and blasfemers, wip sodeyn dep þei 101
 deied. And þerfor seip þe wijs man, Prouerbiorum .xx^o. c^o.
Qui maledicit patri suo vel matri sue extinguetur lumen eius in
medijs tenebris, quia in peccatis suis morietur, þat is, "He
 þat cursid his fadir", þat is, Crist, "and his modir", þat is, 105
 Holy Chirche, "be þe lijt of hym quenched in þe myddis of
 derknesse", for in his synne he dieþ.

And Sey [n]t Gregory seip in his Dialoges þat [a ryche man]
 was at Rome had a sone of fyue 3eer old þat was wont to swere be
 a membre of Crist. And on a day whan his fadyr had hym in hys 110
 armes and bigan to blasfeme God, he criede and seide þat eucl
 men and blake comen þat wolde fordon hym. And whan he seide
 þatt he began to swere and blasfemed þe name of oure Lord,
and on of þe deuelis took þe soule out of þe child. And siþen
 God in a child of .v. 3eer punyschede so þis synne of swerynge 115
 (as alle cursid childrin now ben tau3t to swere), how trowest
 þou þan þat God wole venge þat synne in olde schrewis? For
 Crist seip in þe gospel, Spiritus blasfemie non remittetur in
hoc seculo, neque in futuro, þat is, "þe spirit of blasfemie
 schal not be forjouyn in þis word, [ne] in þe toþer." And 120
 þerfore is þat a fair word and a clene, þe which is put or
 comþ forþ wipoutyn lesynge. But clenere is þat word and
 fairer þat comþ forþ withoutyn [any noying of mannys neiþbour.

But al þe clennest and fayrest is þe weche is put forþe withowte
stryfe and sweryng. 125

And so man ewyt for to haue clennesse of herte, þat is þe
secunde poynt, and þerfor seyth Seynt Iame, Mundate
manus uestras,

"Make 3e clene 3owr hondys and puryfy 3owr hertys, 3e of
dubbul wylle." And Sapiens seyth, Sentite de Domino in boni [tate], 130

"Fele 3e of þe Lord
in good deuyse and in sympylnesse of herthe soche 3e hym." Forsothe
eche ry3twyse man owyth to haue hys herte clene from thre
thyngys - ffrom þe cleye of leccherye, ffrom venyme [and blood] of ranc
discord, and from rust of coueytise and aueryse. Of þe cley 135
of leccherye seyth þe psalme and preyid God, seying, Eripe me,
Domine, de luto.

"Lord, delyuere me of
cley of leechorie þat I be nowt fycchyd þerynne." Sume
steekyn so in þat cley þat within a ten
3ere þey may nowt come owt of þat cley no wyl nowt, 140
for prelatys, þat sellyn þat cley and noryschyn men
þerynne and vsyn it hemself
and preestys been wealterde as fowle helle swyne
into whom þe deuyll 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 were wood þat steekyd in
þe cley and wold nowt besy hem to wende owt.
And sertys of sweche preest schuld no man

But al þe clenest and fairest is þe which is put forþ wipoutyn] strijf and swerynge.

125

Also a man owip to haue clenness of herte, þat is þe secunde poynt, and þerfore seip Seint Iame, .iiij^o., Munate manus vestras et purificate corda uestra, duplices animo. þat is, "Make 3e clene 3oure handys and purifie 3oure hertis, 3e of duble wil." As seip Sapiens, Sentite de Domino in bonitate et in simplicitate cordis querite illum, þat is, "Felip of þe Lord in goodnes and in simpleness of herte seche 3e hym." Forsope ich riztwijs man ewyb to haue his herte clene from þre / f. 161v þingis - from þe cley of lecheri, from venym [and blood.] of ranchour and discord, and from rust of coueitise and auarice. Of þe clei 135 of lecherie seip þe psalme and preieþ God and seip, Eripe me, Domine, de luto vt non infigar, þat is, "Lord, deliuere me of þe clei of lecheri þat I be not fuchid þerinne." For sum men and wymmen stykyn so sore in þat cley of lecherie þat in ten 3eer þei wolen neyþer mai not come out of þat cley, 140 for prelates sellyn þat cley of lecherie and norischen men and wommen from 3eer to 3eer þerinne, and vsyn it hemself in many placys; and prestys ben welterid þerinne, as foule helle swyn into whom þe deuyll hap dreuyn a legyoun of deuelys þat hasten hem to ben drenchyd in þe depe see of helle, and so þei ben 145 wood. For men woldyn seye þat þei weryn woode þat stikide in þe byndynge clay and wolde not besie hem for to wende out þerof. And certis of such a prelat or prest schulde no man presume to

Lb 126 Also a man, etc.] with .ij^a. 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 þe masse, ffor Powle fendyth it, and þe Popus lawe,
 no they schuld haue ne partys of þe goodis of Holy Cherche, 150
 ne come in þe chauncel to syng no to rede.

And of rancore and dyscorde seyth þe wyse man þat God hatyth
 þe hondys of hem þat scheden blood; and sweche hondys haue þey
 þat sowne dyscorde among her_e bretheryn. And God seyth be Ysaye,
Cum multiplicaueritis orationes, 155

"Whan 3e

make manye 3owre prayerys, I schal nowt here 3ow, for 3owr
 hondis / been ful of blood." f. 85v

Of þe rust of coueytise and auaryse seyth Sey[n]t Iame,

Agite nunc, diuites, 160

"Doo 3e now, ryche

men, wepe 3e and weyle yn 3owre wrechydnesse[s] þat been comyn
 to 3ow." "Rust[i] is 3owr gold and 3owr syluyr, and þe rust of
 hem schal be to 3ow in wytnesse." And Salamon seyth, Aufer
rubiginem de, 165

"Doo away þe rust of þe seluyr", þat is, of þe ry3twyse man, "and
 it schal goo forthe a vesel ful clene", þat is, a clene herte.

þe vessel of God owyt to bene clene from alle these

and ful of grace of God. And of hem seyth

Cryst, Beati mundo corde, 170

"Blessyd be they of clene herte, for they
 schul see God."

Also hym owyt for to haue clenness of werke, as þe psalme

here his masse, for Seint Poul forfendyþ it, and þe Popis lawe
also, ne þei schul haue no partis [of þe goodis] of Holy Chirche, 150
ne come in þe chauncel to synge ne to rede.

And of rancor and discord seip þe wijs man þat God hatyþ
þe handys of hem þat scheden blood; and suche handis han þei
þat sowyn discord among her breþeren. And God seip be Ysaie, primo,
Cum multiplicaueritis orationes vestras, non exaudiam vos, quia 155
manus vestre sanguine plene sunt, þat is, "Whan 3e multiplie
or make 3oure many preiers, I schal not here 3ow, for 3oure
handys ben ful of blood."

And of þe rust of coueitise and auarice seip Seynt Iame,
.vº. cº., Agite nunc, diuites, plorate vlulantes in miserijs 160
vestris que euenerunt vobis, etc., þat is, "Do 3e now, riche
men, wepe 3e and weille 3e in 3oure wrechidnesses þat ben comyn
to 3ou." "Rusti is [3our] gold and 3oure siluer, and þe rust of
hem schal be to 3ou in witesse." And Salamon seip, Aufer
rubiginem de argento et egredietur vas / purissimum, þat f. 162
is, "Do away þe rust of þe syluer of þe ri3twis man and 166
it schal go forþ a vessel ful clene", þat is, [^]"a" clene herte is
þe vessel of God, and þat owip to be clene of þes, coueitise
and auarise, and ful of þe grace of God. And of hem spekyþ
Crist, Mathei .vº. cº., Beati mundo corde, quia ipsi Deum 170
videbunt, þat is, "Blessyd ben þei of clene herte, for þei
schul see God."

Also a man owip to haue clenness of werk, as þe psalm

Lb 149 here his masse, etc.] with Augustinus dicit quod
sacramentum alter non est a bone maius neque a malo minus quia non
inmerito consecratis sed in verbo efficitur creatoris et in virtute
Spiritus Sancti added in laterhand in margin. 165 rubiginem]
rubiginem.

^'seyþ'. Secundum puritatem.

"Aftyr þe clennesse of myn hondys þu schalt 3elde to me." 175

And [be] clene hondys ben clene workys vndirstonde. And of thre
 thyngys owyn owre werkys ben clene, ffor we owyn to make hem
 clene f[or] God - from temporal reward, and fro þe pow[d]ere 180
 of veynglorie, and fro fauowr of [men]. Owre werkys owyn
 to bene clene from thys threfold 3yfte. Werfore Ysaye seyth,
Beatus qui excutit manus, "Blessyd
 is [he] þat schakyt hys hondys from alle 3yfte", - of honde, of
 herte and of mowth. 3yfte of honde is mony or eny temporal 185
 reward. 3yfte of herte is veyneglerie of preysing. 3yfte
 of mowth is mannys fauowr. And ef þese owyt owre herte to be
 clene, ffor Seynt Augustyn seyth, Qui de bono opere gloriatur,
 "He þat gloripe of good werke, of
 vertu he makyt vyce." Sertys sweche schul haue none [other] 190
 rewardys in paradise of here good werkys.

These thre clannasse be signified be
 þe thre chyldryn þat God delyueryd owt of þe feer of Caldeis.

The secunde is for trewthe, for comynly a chyld is trewe.
 Werfore it is a comoun word, Ebrius, insipiens, puery, 195
dicunt tibi verum, "A drunkyn man, and vnwyse, and chyldryn,
 sein þe þe trowthe." And we owyn euyr to be trewe in owre
 heestys and in owre wordys and in owre / dedys, for Ysaye f. 86
 seyth, Qui loquitur veritatem,

Ad 179 werkys] hertys be werkys; hertys be canc. ben] bene;
 e²eras. 180 for God] fro good. from] saue from. 181
 men] hem. 190 other] schir.

seip, Secundum puritatem manuum mearum retribuet mihi, þat is,
 "Aftyr þe clenness of my handis þou schalt ȝelde to me." And 175
 þe apostil seip, Volo viros leuantes manus puras ad Deum, þat is,
 "I wol men liftynge clene handis to God." Be clenness of handis
and clene handis be clene werkys vndirstondyn. And of þre
 þingis owen oure werkis to ben clene, for we owyn to makyn hem
 clene for God - ȝee, from temporal reward, and fro þe pow[d]er 180
 of veynglorie, and fro fauor of [men]. Oure werkys owyn
 to ben clene from þis þrefold ȝifte. Wherefore Ysaie seip, .xxxiiij^o.,
Beatus qui excutit manus suas ab omni munere, þat ys, "Blessid
 is he þat schakip his handis from alle ȝifte", - of hond, of
 herte, of mouþ. ȝifte of hand is mony or ony temporal 185
 reward. ȝifte of herte is veynglorie of preisyng. ȝifte
 of mouþ is mannys fauour. And of þes owyn oure werkys to ben
 clene, for Seint Austyn seip, Qui de bono opere gloriatur, de
virtute vicium facit, þat is, "He þat glorieþ of good werk, of
vertu he makip vice." Certis suche schul haue noon oper 190
 reward in paradise of her good werkys. Amen, dico vobis; rece-
perunt mercedem suam. And þes þre clennessis ben signified be
 þe þre childryn þat God delyueride out of þe fiȝr of Caldeis.

þe secunde is of troupe, for comounly a child is trewe.

Wherefore it is a comoun word, / Ebrius, insipiens, pueri, f. 162v
dicunt tibi verum, "A dronken man, and vnwise, [and] childrin, 196
 sein to þee þe troupe." And we owyn euer to be trewe in oure
 bihestis and in oure wordis and 'in' oure dedis, for Ysaie
 seip, .xx[x]iiij^o., Qui loquitu[r] veritatem, habitabit in

"He þat spekyt þe trowþe schal dwelle [in] alþer-
 heyeste." And þerfor seyth Cryst, "Be þowre word þys, þys; 201
 nay, nay."

þe thirde is forþetyng of wrong and for the myldenesse of a
 chyld, ffor he þynkkyt nowt of þe wrong þat is doone onto hym,
 but sone he forþetith it; he smytyth not aþene, noo takyt noon 205
 vengawnce. But whan he is dasesyd, he sittyth and wepyth; he
 hold no rancoure, but with a fayr word or a lityl þefte
 sone he is plesyd and all good frynd. He is nowt coueytowse of þys
 worldys good, for hym is leuyr, þyf he schuld, chese an appel
 þan a castel, a peny þan an oxse, and so of othir thyngys. 210
 Be he come of neuer so gret kenne, he wyl be wondyr hom[e]ly
 to pley with a pore chyld as gladly as with a ryche. And
 fre and kynd chyldryn been eche on with oper; he wyll take
 A^rmete^r of his owne mowþ and þeu[e] yt to hys felawe; he careth
 not for no losse, ne for no nede þat is to come. A chyld is 215
 clene in hymself and wyl neuer be ydyl; he A^ris^r lyþte to
 chastyse and settyt be no worschepys. Sweche A^ra^r child was
 Cryst, þe swete lomb of God, ffor nothyr he strofe no kynsed
 aþene, no smote hem þat smote hym, no vengyd hym of hys mysdoers,
 whan he myþth a kylyd hym alle with oo word of hys mowth. 220

And whan a man forthynkyt hys senne, sone he wyl forþeue,
 as it was schewyd in Maggdeleyne and in þe sone þat
 had wastyd hys [fadir] good in leccherye. And of þys spekyt
 Ysaye and Mathew in þe goospel, Ecce puer meus quem elegi,

Ad 207 hold] hold it; it canc. and subpuncted. 211 homely]
 homyly. 214 þeue yt] þeuyt.

excelsis, þat is, "He þat spekyþ troupe schal dwelle in alþer- 200
higest." And þerfore seiþ Crist, "Be þoure wordis þe, þe;
nai, nai."

þe þridde is forþetyng 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 forþetip it; he smytip not aȝen, ne takip no 205
veniaunce. But whan he is diseid, he sittip and wepip; he
holdip no rancour, but with a fair word or ellis a litil gifte
he is sone plesid and al good frend. He is not coueitous of
wordli goodys, for hym is leuer, gif he schulde, chese an appil
þan a castel, a peny þan an oxe, and so of oper þingis. And 210
[þe he] come of neuer so gret kynrede, he wol be wondir homly
to pleie with a pore child as gladli as with a riche child. And
fre and kynde childryn ben iche on wip oper; a child wol take
mete out of his owne mowþ and ȝeue it to his felow; he cariþ
not for no losse, ne for no nede þat is to come. A child is 215
clene of hymself and he wil neuer be idi[1]; he is lȝt to
chastise and he sechip not worschipis. And such a child was
Crist, þe swete lomb of God, for neiper he strof ne kynside
aȝen, ne smot hem þat smot hym, ne vengede hym of his mysdoers,
whanne he myȝte a killede hem alle wip on word of his mowþ. 220

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

Lb 203 þe þridde, etc.] with .iij^a. diuisio in margin.
211 be he] he be. 216 idil] idis. 224 Ecce
puer, etc.] with Ysaie .xliij^o. and Luce .xv^o. in margin.

"Lo! my chosyn chyld, 225

whom pat I haue louyd; I haue put myn spirite on hym." Non
contendet, nec clamabit, "Neyper he schal streyue, no
 crye." Eche ry3twyse man schuld besye hym to be sweche [a] chyld,
 vnto whom Fowle seyth, Non vos defendentes,

"Now3t defendyng your~~selfe~~, my dere brethren, 230
 but late þe tyme passe." And Mathew in þe goospel seyth, Dimittite
et dimittetur vobis, "For3eue, and it schal been for-
 3eue to 3ow." And to sweche / chyldre seyth God yn thys psalme, f. 86v
Laudate pueri Dominum, "Chyldryn preyse 3e þe Lord."

And anoper is pat a chyld is nat aschamyd of hys 235
 nakydnesse. So a ry3twyse man is nowt aschamyd, 3yf he be
 pore or nakyd of all wordly good ffer 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 240
 seyth God, Ambulabat seruus meus,

"My seruawnt Ysaye wente nakyd and vnschowyd." Sweche
 chyldryn weryn all þe apostlys, and þerfore seyth Crist in
 þe goospel, Pueri, numquid,
 "Chyldryn, weþer 3e haue noo mete?" 245

The [fifte] is for loue pat a chyld hath to þe fadir and
 to þe modir; and for pat þey louyn hym, gladly þey leggyn hym
 in þe same bed þer þey lege. So he is ry3thwyse pat louyth Holy Cherche
 hys modyr and Cryst hys fadyr, and he lygeth and slepyth

posui super eum spiritum meum, þat is, "Loo! myn chosyn child, 225
whom þat / I haue louyd; I haue put my spirit on hym." Non f. 163
contendet, neque clamabit, þat is, "Neyþer he xal stryue, ne
crie." Ich ri3twijs man schulde besie hym to be such a child,
to whom Seynt Poul seip, Non defendentes vos, karissimi, sed date
locum ire, þat is, "Not defendynge 3oursilf, my dere breþerin, 230
but lat þe tyme passe." And Mathew in þe gospel seip, Dimittite
et dimittetur vobis, þat is, "For3eue 3e and it schal ben for-
3oue to 3ou." And to suche childryn seip God in þe psalm,
Laudate pueri Dominum, þat is, "3e childryn preise þe Lord."

And anoper þing is þat a child is not aschamyd of his 235
nakydnesse. Ri3t so a ri3twis man is not aschamyd, þou he be
pore or nakid of alle wordly goodis, for þe [loue] of Iesu Crist.
And þis childhood haddyn oure former fadris in paradise or þei
haddyn synnyd. Erat vterque nudus, Genesis .2^o. c., þat is,
"þei weryn nakyd and weryn not aschamyd." And of such nakydnes 240
seip God, Ambulabat seruus meus Ysaïas nudus et discalciatus,
þat is, "Isaïas my seruaunt wente nakid and barfot." And suche
childryn weryn alle [þe] apostelis, and þerfore seip Crist in
þe gospel, Pueri, numquid pulment[ar]um habetis? þat is,
"Childryn, wheþer 3e haue no mete?" 245

þe fi[f]te is for þe loue þat a child hap to þe fader and
to þe modyr; and for þei loue hem, gladly þei ligen bi hem
in þe same bed. So he is a ri3twis man þat louyb Holy Chirche
his modir and Crist his fadir, and gladly he liggip, slepib and

Lb 226-7 Non contendet, etc.] with Mathei .xii^o. in margin.
229 Non defendentes, etc.] with Romanos .xii^o. in margin. 231
Dimittite, etc.] with Mathei .xii^o. in margin. 238 childhood]
child is hood; is canc. 246 fifte] .5^a. Nic, firste MS., with
Nota in margin.

with hym, and restyth in þe bed of good conscience or of contemplacion.
 Werfore God seyth be Ysaye, Ecce pueri mei, 251

"Loo! my chyldryn,
 þe weche þe Lord hath 3ouyn to me in wondir and tokyn to Yrael,"
 þe weche Cryst expoundyt, Pueri mei necum sunt. "My chyldryn
 be with me in bed." And of þys bed seyth þe spowse, 255

Lectus noster floridus est, "Owre bed is
 floryschyd with lyliys of chastite, solsekyl of pyte, and with
 rosys of charite." But þys child moost be clepyd Iesus, ffor hym
 behouyth brynnyngly and besyly for to seche þe helthe of hys sowle,
 as þe wyse man seyde and dede, Surgam et 260
circuibō,

"I schal aryse owt of synne, and I schal wende
 þe sete al abowte be weys and stretys, and I schal seche hym
 þat my sowle louyth", þat is Iesu my sauowr. He 3eue vs
 grace in þys lyfe to seche hym and ^{to} fynde hym, owre 265
 helpe and owre defendere agen al owre enemyes, and owre
 ful reward in þe blys of heuene. Amen.

Sermo ad idem festum et de eodem ewangelio, scilicet in Octavam
 Epiphanie, sequitur.

restip wip hem in þe bed of good conscience or of contemplacyoun.250
 Werfor God seip be Ysaie, Ecce pueri mei, quos dedit mihi Dominus
in signum et in portentum Israel, þat is, "Loo! my chyldryn,
 [þe whiche þe Lord hap ȝouyn to me in wondir and tokyn to Yrael,"
 þe whiche Crist expoundyþ, Pueri mei mecum sunt, "My chyldryn]
 ben wip me in bedde." And of þis bed spekyþ þe spouse, Canti- 255
cum .ij., Lectulus noster floridus est, þat is, "Oure bed is
 florischild wip lilijs of chastite, solsekkel of pite, and wip
 rosis of charite." But þis child mot be clepid Iesus, for hym
 be/he uyp brennyngly and besily seche þe helpe of his soule, f. 163v
 as þe wijs man þat dide and seide, Canticum .iiij., Surgam et 260
circuibō ciuitatem per vicos et plateas, et queram quem diligit
anima mea, þat is, "I schal rise out of synne, and I schal wende
 þe citee al aboute bi weijs and stretis, and I schal seche hym
 þat my soule louyþ", and þat is Iesu my sauour. He ȝeue vs
 grace in þis lijf here so to seche hym and to fynde hym, oure 265
 helpere and oure defendere agens alle oure enemyis, and oure
 ful rewarde in þe blisse of heuene. Amen.

Lb 259 beheuyþ] beheueryþ. 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 seyde before fyue thyngys bene þerinne to take hede to. Þe ferst is where Iesus owr sauowr is lost; the secunde, of whom he is so sowjt; the thyrde, how man schuld 5 seche hym and fynde hym; the fowrthe, how he is fowndyn; þe fyfthe, where he is fowndyn.

To þe ferste I sey þat Iesus is lost in multitude, in solempnyte and in hys knowlage; in þe multitude of vicys and in þe noyse of hem. Werfore þe goospel tellyth þat 10 3achee myjt nowt see Iesus for þe pepull. And also it seyth in Mathews gospel, Mathei .ix^o., þat Iesus cast owt þe pepull whan he reryd þe wenche, þe pryncys dowjter. And þerfore of [t]hys multitude seyth Holy Wryth, Propter multitudinem iniquitatum eius,

"For þe mul-15

titude of þe wykydnesse 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 rychessys oftyn syþe, for as þe psalme seyth, In multitudine diuiciarum suarum,

"They loyen in þe multitude or in þe plente of 20 hereychessys." And God seyth be Osee, In gregibus suis,

"In here flokkys and

Ad Superscript] with De eadem Dominica added by scribe in top margin. 11 it] Crist. 14 Wryth] Wryth ne; ne canc.

VIII

f. 163v Dominica .j^a. post octavam Epiphanie de eadem

Dolentes querebamus te. Luce .ij^o.

In þis gospel þat is seid bifore .v. þingis ben þerinne to take hede to. Þe firste is where oure sauour Iesus is lost; þe secunde is of whom he is souȝt; þe þridde is hou men schulde 5 seche hym and fynde hym; þe ferþe is hou he is foundyn; þe fifte is where he is foundyn.

To þe firste I seie þat he is lost in multitude, in sollempnyte and in his knowliche, þat is, in multitude of vices and in þe noise of hem. Wherefore þe gospel of Luce .xix. tellip þat 10 Jachee myȝte not see Iesus for þe peple. And also [it] seip in þe gospel of Mathew .ix. c.^o þat Iesus caste oute þe peple whan he rerid þe wenche, þe princes douȝter. And þerfor of þis multitude seip Holy Writ, Propter multitudinem iniquitatum eius paruuli eius ducti sunt in captiuitatem, þat is, "For þe mul- 15 titude of þe wickidnes of hym þe litil childrin of him ben lad into captiuite before þe face of him þat dop tribulacioun." And also Crist is lost in þe multitude of richessis often siþis, ffor as þe psalm seip, In multitudine diuiciarum suarum gloriantur, þat is, "Riche men iolen in þe multitude or in þe plente of 20 her richessis." And God seip bi Osee þe prophete, .v. c.^o, In gregibus suis et in armentis vadent ad querendum Dominum, et non inueniunt eum; ablatu est ab eis, þat is, "In her flokkis and

Lb 6 fynde] to fynde. 11 it] Crist.
 13-17 And þerfor . . . tribulacioun]
marked vacat in text.

drouys þey wende for to seche God þe Lord, and þey schal nowt
fynde hym; he is bore away fro hem." 25

And also he is lost in solemnpnite and in ioy of
þe world, for as Seynt Augustyn seyth, Leticia mundi est in-
punita nequicia, "The gladnesse of þe world is vnpunschyd
wykydnesse", þat is, to do lecchorie yn curiows sijtys and be-
holdyng, in drunkenesse; to stonde in fylthys of wordly 30
delyte and no noy to suffre. Loo! þe ioy of þe world, al
thing lykþ it to doo, and nowt be chastizyd be penawnce,
hungre or aduersyte, but alle in plente of good, in sekyr-
nesse of plesyng desyres and in pees of fleesch. Sweche be
[þe] solempnites of þe world, and [so þei] ledyn here leuers be 35
þat lusty wey to euyrlastyng peyne of helle, and þerfor seyth
God be Ysaye, Neomenias et solempnitates,

"3owre feste / days and 3owre solempnitees hath f. 87v
my sowle hatyd." And Malachy þe prophete seyth,

Dispergam stercus solemp[nitatis], "I schal sprede 40
abrod þe tord of 3owre solempnyte", for þey þat been nowt occupyed
on feste-days with erply labowre, they be occupyed with slewthe,
leccherye and drunkkenesse and pryde, and sweche oper synnys,
so þat God in sweche days is more dispysid þan in ony oper werkdays.
Werfore God pleynyth hym be Ezechiel þe prophete, A sabatis meis 45
diuerterunt ocu[los],

"Fro my sabates þey turnyd away here ey3e, and I was defowlyd in
myddys of hem", þat is to sey, thorw here vnclene werkys

her drouis þei wende to seche God þe Lord, and þei schul not
fynde hym; he was born away from hem." 25

And also Iesus is lost in þe sollempnite 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 sijtys and bi-
holdyngys, and in dronkenes, and to stonde in filpis of wordly 30
delyte and no [n]oie to suffre. Loo! þe ioie of þe word, al
þingelikip it to do, and not to be chastisid wip penaunce and
hunger or aduersite, but al in plenteuoste of goodis, in sikir-
nes of plesynge desiris and in pees of flesch. And suche ben
þe sollempnytees of þe word, and so þei ledyn her louers bi 35
þat lusti wei to euerlastyng peyne of helle, and þerfore seip
God bi Ysaie, Neomenias et sollempnitates vestras odiunt anima
mea, þat is, "þoure feste daies and þour sollempnytees my
soule hap hated." And Malachie þe prophete seip, .v. c^o.
Dispergam stercus solemnitatis vestre, þat is, "I schal sprede 40
abrood þe tord of þour solemnite", for þei ben not ocupied
on þe feste-dais wip erpely labour; þei ben ocupied wip slowpe,
lecherie, drunkenes and pride, and suche opere synnys, and
so is God on suche daies more dispisid þan on oper werkedaies.
Wherfore God pleynyþ him be Ezechiel þe prophete, A sabbatis meis 45
verterunt oculos suos, et inquinabar in medio eorum, þat is,
"Fro my sabbatis þei turnyd her iþen, and I was defoulyd in þe
myddis of hem", þat is to seiþe, þoruþ her vnclene werkys þat

Lb 26 of] with catchword þe word at bott. of f. 31 noie to
suffre] ioie to suffre ony aduersite. 37 Neomenias, etc.] with
Ysa[ie] primo in margin. 45 A sabbatis, etc.] with .lxxiiij^o. in
margin.

in here sabates, wherfore þe feste days been now so euyl
kepyd þat of vnclene spiritis they been skornyd. And so seyth 50
Godis lawe, Viderunt eum hostes,

"The enemyes sawyn hym and þey skorned þe sabates of hym."
And sweche lesyn þe Lord Iesu and neuer schuld fynde
hym. Werfore þe goospel seyth þus of Crystys owyn worde, Queritis
et non, "3e schul seche me and 55
nowt fynde me."

Also he is lost in hys knowlagys, þat is, inter cognatos,
"among hys cosynis and hys knowyng", and þer may
[he] nowt be fowndyn. And it is ful sothe of vs, þat we been hys
bretheryn here (as anentys hys manhod), þe weche haue knowe hym 60
thorw beleue and knowyn hys grete goodnesse to vs, and [3it]
ofte he is lost amongys vs and ful clene for3etyn, so
weylewey þe whyle. And þerfore seyth Sent Bernard, O bone Ihesu,
quomodo te?

"How, goode Iesu, schal I fynde þe among 65
myne cosynes, þat vnnepys art fownde among þyne cosynes?
How schal I," he seyth, "fynde þe in ioye, þat on[ne]p]ys þe modir
fonde sorwyng?" Be cosynes is vndirstonde fleschlynesse or
fleschly folk ful of fleschly synnys, þat been owre knowyng
delites, as glotonye and lecchorye and coueytyse, ffor 70
of owre flesch þey comyn. And in þat knowlache al day is
Iesus lost and neuer is fownde there. Werfore Iob seyth, Non
inuenitur in terra,

Ad 50 so] so so. 58 þer] þerfor. 59 he] it. sothe]
sothe þat we; þat we canc. 61 knowyn] knowyng. 67 onnepys]
onys.

pei don in her sabatis, wherfore þe feste daies ben now so euyl
 kept þat [of] vnclen spiritis [þei] ben scornyd. And so seip 50
 Goddis lawe, Viderunt [¶]eum hostes et sabata eius deriserunt, þat
 is, "þe enmyes sawyn hym and þei scornyd hym þe sabbatis of."
And alle suche leesen þe Lord Iesu and neuer more schul fyndyn
 hym. Wherfor þe gospel seip þus of Cristis owne word, Queretis
et non inuenistis me, þat is, "þe schul seche me and þe schul 55
 not fynde me."

Also Crist is lost in his knowleche, þat is, inter cognatos
et notos, "amongis his cosynes and his knowynge", and þer mai
 he not be founden. And þat is ful sop of vs, þat ben here his
 breþeren (as anentis his manhed), þe whiche han knowyn hym 60
 þorouþ beleue and knowyn hys grete goodnes don to vs, and 3it
 he is ofte lost among vs and ful / clene forþeten, so f. 164v
 wailawai þe while. And þerfore seyp Bernard, Quomodo te,
bone Iesu, inter cognatos meos inueniam, qui inter tuos minime
es inuentus? þat is, "How, gode Iesu, schal I fynde þee amonges 65
 my cosynes, þat vnneþis art foundyn amonge þi cosynes?" Bernard
 seip, "Hou schal [I] fynde þe in ioie, þat on[n]e[þi]s þe modyr
 fond sorwyng?" Bi cosynys is vndirstonde fleischlynes or
 fleischly folk ful of fleischly synnys, þat ben oure knowynge
 delites, as glotony, lecheri and coueitise, for as moche as 70
 þei comyn of oure fleisch. And in þat knowleched al dai is
 Iesus lost and neuer is founden þere. Wherfor Iob seip, Non
inuenitur in terra suauiter viuencium. Et in Canticorum .ij^o.,

Lb 51 eum] te subpuncted; eum in margin. 57 inter cognatos,
etc.] with Nota in margin. 58 þer] þerfore. 67 onneþis]
 ones.

"[He] is

n^{ow}t f^{ow}ndyn in þe londe of hem þat leuyn swetly as in lustys, 75
/ but yn my lytyl bed I sowȝt hym whom my sowle louyȝth." f. 68

And also, Quesiui et non inueni, "I sowȝt hym and Y

fonde hym n^{ow}t." For þese þre seyde God to Abraham, by whom
eche ryȝtwyse man is vndirstonde, Genesis, Egredere de terra tua,

"Wende owt of þe 80

londe", þat is, of þe deuyllys [lond], "and of þe multitude of
wykydnesse and of þe fadrys hows", þat is, þe fynde,
fadyr of falsnesse, "and wende owt of þy knowlage," þat con-
seylyth þe to fleschlinesse.

But ȝyt yt ys to wete of whom Iesu is sowȝt, and sowth 85
he is of hys fryndys, þat ys, of Mary and Ioseph. Be Marie,
þat betokenyth þe byttyr see, þat betokenyth hem þat doon penawnce for
her^e synne, þat eche day owyn to be yn byttyrnesse of synne, as
Iob was, In amaritudine mo[ratur], "In

bytternesse dwellyȝt myn eye." In Ioseph, þat betokenyth 'mak- 90
ynge more', þat betokenyth charite þat makyth more [yn men] alle
goodys. These ben þe frendis of Iesu Cryst, doers of penawnce
in charyte, and þese seche veryly Iesu owre sauowre, and yn þe
ende they schul fynde hym. For Salamon seith, Qui mane uigila-
uerit ad me, "He þat eerly wakyt to me, 95

he schal fynde me," þat is, he þat in ȝowthe wak[ip] yn
penawnce and charite to seche me, þese schul fynde me. In ȝowȝthe
we owyn to seche hym and nowȝt yn dethe, as þey of whom

Ad 74 He] It. 75 lustys] with catchword But in my lityl bed
at bott. of f. 78 For]For s;s carc. 91 yn men] men yn.
96 in'] ys in. wakip] waker.

In lectulo meo quesui quem diligit anima mea, þat is, "He is
not foundyn in þe lond of hem þat lyuyn swetly in lustis, 75
but in my litel bed I souȝte hym whom my soule louȝp."

And also, Quesui eum et non inueni, þat is, "I souȝt hym and I
fond hym not." And for þes 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, þat is, "Wend out of þi 80
lond", þat is, of [þe] deuelis lond, "and out of þe multitude of
þe wickidnes and out of þe fadris hous", þat is, þe fendis hous,
fadir of falsnesse, "and wend out of þi knowliche," þat con-
seylyþ þee to fleischlynesse.

But now it is to wite of whom Iesus is souȝt, and so[uȝt] 85
he]is of his frendys, þat is, of Marie [and Ioseph. Be Marie],
þat betokenyþ þe bitter see, betokenyþ hem þat don penaunce for
her synne, þat iche dai owip to be in bitternesse of synne, as
Iob was, In amaritudinibus moratur oculus meus, þat is, "In
bittirnessis dwellip my izeen." In Ioseph, þat betokenyþ 'mak- 90
ynge more', bitokenyþ charite þat makip more [in men] alle
goodis. And þes ben þe frendis of Iesu Crist, doers of penance
in charite, and þes verreili seche Iesu her sauȝour, and in þe
ende þei schul fynde hym. For Salamon seip, Qui mane vigila-
uerit ad me, inueniet me, þat is, "He þat [erly] wakip to me, 95
he schal fynde / me," þat is, he þat in zoupe wakip [in] f. 165
penaunce and charite to seche me, schal fynde me. In zoupe
we owyn to seche Crist and nouȝt in dep, as þei diden of whom

Lb 85 But now, etc.] with .ij^a. diuisio in margin. souȝt he]
sop.it. 91 in men] men in.

þe Sawtere seyth, Cum occiderit eos,

"Whan he schuld sle hem, þey sowl hym", þat is to sey, 100

þat doon penawnce and charite be frendys of Iesu Cryst, for þey
doo þe wyll of hym. And as he seyth yn þe goospel,

Qui facit voluntatem patris mei,

"He þat dooth þe wyll of my fadyr þat
is in heuene, he is my broþyr, my modyr and my sustyr." And 105
vnto sweche seyth God in þe psalme, Querite Dominum, "Seche 3e þe
Lord and 3owre sowle schal lyue here in lyfe of grace and þere
yn lyfe of glory."

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

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

"A woman
hauyng ten drammes, 3yf sche lese on dram, ne ly3ht [sche]
nowt a lanterne and turnyth vp here hows and sechyt besyly tyl 120
þat sche fyndyth it?" So besyly sow3t þe spowse hym, seyng,
Surgam et circuibo ciuita [tem],

"I schal aryse and wende abowte þe

þe Sauter spekip, Cum occideret eos, querebant eum, þat is,
 "Whan he schulde slee hem, þei souȝtyn hym." þei 100
 þat don penaunce in charite ben frendys of Iesu Crist, for þei
 don þe wille of hym. And as he seip in þe gospel, Mathei .xij^o.,
Qui facit voluntatem patris mei qui in celis est, hic meus frater,
soror et mater est, þat is, "He þat doþ þe wil of my fadir þat
 is in heuene, he is my broþer, my suster and my modir." And 105
 to suche seip God in þe spalm, "Seche ȝe [þe]
 Lord and ȝoure soule schal lyue here in lijf of grace and þere
 in lijf of glorie."

þe þridde is for to see hou it is to seche Iesu so þat
 he mai be foundyn, and þat is on þre wyse - [besily], deuoutly 110
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, .liij^o. Also Crist is to
 be souȝt as a womman souȝte hir dragme or goldyn besaunt
 whan sche hadde loste it, for sche souȝt it into þe tyme þat 115
 sche had foundyn it, as Crist seip, Mulier habens dragmas decem,
si perdidit vnam, nonne accendit lucernam et euertit domum et
querit diligenter donec inueniat illam? þat is, "A womman
 hauynge ten dragmys, ȝyf sche leese oon dragme, wheþir sche lijteþ
 not a lanterne and turneþ vp hir hous and sechip bisily into 120
 þat sche fyndip it?" So bisily souȝte þe spouse hym, seyinge,
Surgam et circuibo ciuitatem per vicos et plateas, et queram quem
diligit anima mea, þat is, "I schal arise and wende aboute þe

Lb 109 þe þridde, etc.] with .iiij^a.
diuisio in margin. 110 besily] wisely. 111 Besily, etc.]
 with .j. vicos in margin. 115 into þe] in þe to þe. 116
Mulier, etc.] with Luce .xv^o. in margin. 122 Surgam, etc.]
with Canticorum .iiij^o. in margin.

cete, and Y schal seche whom pat my sowle louth." 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 sey3th, "Y haue sow3t pe." Also we owyn to seche hym braynyngly,
 and so Mary Maydeleyne sow3t hym, for sche sowt hym with
 terys. Whereof pe goospel seyth, Maria stabat
ad monumentum foris, 130

"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 fecisti, etc.?

"Sone, why dedyst pu to vs
 pus? Loo! by fadyr and Y sorwyng haue sow3t pe." And what
 marueyle was pat, whan pey hadde lost pat preciows tresure and 140
pat presyows thyng? And perfor we owyn deuowtly 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," sey3t Cryst. And as pe seke
 sechyth hys hele, Malachie .iiij^o., Sanitas in, "Hele is in the 145
 fetherys of hym." And in pe Sawtere he sent hys seruawnt and
 helyd hym. And as pe blynde sechyth pe ly3th, ffor he sey3th,
Ego sum lux mundi, "I am pe ly3th of pe world."

cite, and I schal seche whom my soule louyb." And so Crist
 sechip hem þat sechyn hym of al her herte, and so sou3te 125
 Dauid hym, In toto corde meo exquisiui te, þat is, "In al my
 herte I haue sou3te þee." Also we owyn to seche Iesu brennyngly,
and so Marie Mawdeleyne sou3te hym, for sche sou3te hym wip wepyng
 teris of hir i3en. Wherfor þe gospel / seip, María stabat f. 165v
ad monumentum foris plorans et dum fleret dicunt angeli, Mulier, 130
quid ploras? Quem queris? þat is, "Marie stood wipoute [at] þe
 monument wepyng, and þe while sche wepte þe aungels seiden,
 'Womman, what wepist þou? Whom sechest þou?' Sche seide, 'For
 þei han take awai my Lord, and [I] wot not where
 þei han put hym.'" And so on þe same wise sow3tyn hym Marie his135
 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, þat is, "Sone, whi didest þou þus
 to vs? Loo! þi fadir and I sorwyngre han sou3te þee." And what
 meruaille was þat, whan þei had lost þat precious tresour, sauy- 140
 cure of al þe word? And þerfore sobly we owen deuoutly and brenn-
 yngly to seche Iesu, 3e, as many men sechyn her mete or breed for
 to ete, for Iesu is breed of lijf, seip Crist. Ego sum panis
vite, þat is, "I am breed of lijf," seip Crist.

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Lb 127 Also we owyn, etc.] with .ij^a. vicis in margin. 143
 etc] hete; h canc. 143-144 panis vite] vite panis marked for
transposition.

On þe thyrdē manere we owyn to seche hym lastyngly, for Cryst seyth yn þe goospel, "Seche and 3e schul fynde; knocke and 150 it schal be openyd to 3ow."

The fowrthe is to see how he schal be fowndyn, and 3e schul vndyrstonde after thre days he is fowndyn. Þe ferste day is before þe lawe; þe seconde, / vndyr þe f. 89 lawe; þe thirde, vndyr grace. Or be þe thre days 155 be vndirstonde þe dedys of ry3thwysnesse in hem and þe dedys of mercy anentys thy ne3ebowrs and dedys [of pity] anentys God. Or be thre dayis [is] vndirstonde contrycion, confession, satisfaccion, and also pouerte and chastite and obedyence. Of þis thyrdē day seyth Cryst, Ecce iam triduo sustinent, 160

"Loo! now þe thyrdē day þey susteyne me, ne they haue nowt þat þey schuld etc." This is þe wey of the thre days, [of] þe weche Moyses spak to Pharao, Viam trium dierum ibimus in deserto vt,

"The wey of thre days we schal wende yn deserte, þat we 165 offur to owre God." Or 3yt be thre days may be tokene[d] þe days of þe passion, and þe days of pees, and of sabote, and þis was þe day of pees and quiete and day of re-surreccion and of ioy. Wherfore God sey3th be O3ye, Viuficabit nos post duos dies, 170

"He schal make vs to leue after twey days; in þe thyrdē day he schal arere vs azane." And Crist seyth to þe Iewys, Soluite templum hoc in tribus,

Ad 153 fowndyn] fowndyn. And 3e schul vndirstonde þat. 157 thy] they
162 they] they haue now þat þey; haue nowt þat þey canc.

On þe þridde maner we owyn to seche Iesu lastyngly, for
Crist seip in þe gospel, "Sechiþ and 3e xul fynde; knockiþ and 150
it schal be openyd to 3ou."

þe fourþe tyme it is to see hou Iesu schal be foundyn, and
3e schul vndirstonde þat aftyr þre daijs he is foundyn. þe firste
dai is þe tyme afor þe lawe; þe secunde dai is þe tyme vndir þe
lawe; þe þridde dai is þe tyme of grace. Also þe þre dayis 155
ben vndirstonde þe dedis of ri3thwisnesse in hem and þe dedis of
mercy [anentys þi nei3ebours and dedis of pity] anentys God. Or
ellis be þe þr[e] dai[js] is vndirstondyn ~~contricion, confession, satisfacion,~~
and also pouertnes, chastite and obedience. And of þis þridde
dai spekiþ Crist, Marce .viij^o., Ecce iam triduo sustinent me, 160
nec habent quod manducent, þat is, "Loo! now þe þridde dai þei
sustyneþ me, ne þei haue not þat [þei] schulde etc." And þis is
þe wai of þre daies, of þe whiche Moises spak to Pharao, / f. 166
Viam trium dierum ibimus in deserto vt immelemus Deo nostro,
þat is, "þe way of þre daijs we schal go in desert, þat we 165
offre to oure God." Or 3it be þes þre daijs may be vndirstondyn
þe daies of þe passioun, and þe daijs of þe pees, and of þe
sabat, and þis was þe dai of pes and quiete and þe dai of re-
surrecioun and of ioie. Wherefor God seip bi O3ee þe prophete,
Viuificabit nos post duos dies et in tertia die suscitabit nos, 170
þat is, "He schal make vs to lyue aftyr two daijs and 'in' þe
þridde dai he schal arere vs agen." And as Crist seip to þe
Iewys, Soluite templum hoc et in tribus diebus excitabo illud,

Lb 149 On þe þridde, etc.] with .iij^a. vicis in margin.
152 þe fourþe tyme, etc.] with .iiij^a. vicis in margin. 155-157
Also . . . God] with nota and vacat in margin. 157 þre daijs]
þridde dai. 162 þei] I. 164 Viam, etc.] with Exodi .iij^o. in
margin. 166 offre] þ offre; þ canc.

"Vndo thys tempyl [and] in thre days I schal rere it agene."

The fyfthe is to see where he is fowndyn, and 3e schul 175
vndirstonde pat in fyue placys [Iesu is fowndyn]. Ferst he is
fowndyn in pe crache of pe herdys, vnde Luce .ij^o., Dicit
angelus, In hoc vob[is].

"In pat is a tokyn to
3ow of pe sayowr; 3e schul fynde a 3ong child wondyn in 180
clothys, put in a crache", nowt in a coryows payntyd chambyr
but put yn a chambyr of a place of porenesse. He is nowt fowndyn
in gret manerys, ne yn frerys castellys; pe pore herdys
fownden hym thus. So do nowt [owre] goostly
herdys, for pey seche hym nowt yn porenesse 185
but alle yn wordly glory, and in pe chauselerye and pe clerke
in pe receyte and [in] kyngys hows, and oper prelatys.

Also pei kepe ful euyl pe ny3th-wache ouyr
pe flok of Cryst, and lityl pey chargen pe
schepe of Crist pat he so tendyrly louyth. 190

The [secunde] tyme he is fowndyn with hys modyr Mary of pe
bre kyngys, bryngyng with hem gold, ensense and myrre, as pat is
ywretyn in Mathew, Et intrantes / domum inuenerunt, f. 89v

"And pey 195
enteryng pe howse fowndyn pe chyld with Mary hys modir." Be
pe hows ys mannys conscience vndirstondyn, pat is pure and clene
herte, and pured clene of synne, and in pis hows is Crist fowndyn

Ad 192 secunde] thirde.

pat is, "Vnde þis temple and in þre daijs I schal rere it agen."

þe fifte is to see where he is foundyn, and 3e schul 175
 vndirstondyn þat in .v. placis Iesu is foundyn. First he is
 foundyn in þe cracche of þe hirdis, vnde Luce .ij^o., Dicit
angelus, Et hoc vobis signum saluatoris; inuenietis infantem
pannis inuolutum, positum in presepio, pat is, "A tokene is to
 3ow of þe sauour; 3e schul fynde a 3ong child wondyn in 180
 clepis, put in [a] cracche", not in a curious peyntyd chambyr
 but put in a chaumbre of porenesse. He is not foundyn
 in grete maners, neiþer in freris castelis, but þe herd is
 foundyn [hym] þus in þe cracche, and so don not now oure gostly
 hirdis þat ben curatis, ffor [þei] sechen not Iesu in porenesse 185
 but al in wordly glorie, as in þe chaunselrie and þe clerkis
 in þe receit and in kyngys housis, and oþer prelat is and lordis
and ladijs. And so ful cursidliche þei kepe þe nyȝt-wacche ouer
 þe flok of Iesu Crist, and so ful litil or nouȝt þei chargyn þe
 scheep of Iesu Crist þat he so tendirly louyþ, Nos autem popu- 190
lus eius et oues pascue eius.

þe [secunde] tyme Iesu is foundyn wiþ Marie his modir of þe
 þre kyngis, bringynge wyþ hem gold, ensence and mirre.

Et intrantes domum / inu[en]erunt f. 166v
puerum cum Maria, matre eius, Mathei .iiij^o., pat is, "And þei 195
 entringe þe hous founden þe child wiþ Marie his modir." Be
 þe hous is vndirstonde manny's conscience, þat is purid or purgid
 clene of synne, and in þis hous is Iesu foundyn

Lb 175 foundyn] foll. by in grete maners neiþer in freris
 castelis but þe hirdis foundyn hym þus canc. 186 þe clerkis] in
 þe clerkis. 192 secunde] þridde.

of þe kyngys, þat is to sey, of hem þat kunne wele gouerne here
 .v. wyttys; but 3yf þey wylle fyndyn þis child 200
 þey mote bryng gold of charite, ensense of deuocion of
 preyem, and myrre of penawnce, in mortifyeng of þe flesch.

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

Hys fryndys ben thei 205

þat kepyn hys heestys and doon penawnce for here sennys; þo
 fyndyn Crist in Ierusalem, þat is, in a pesybyl herte and
 a meke, for þere he dwellyt, In pace factus est,

"In pees is maad þe place of hym."

The fowrthe tyme he was fowndyn in þe howse of Symonde, þat 210
 is, in a contemplatife sowle, of Mary Mawdeleyne, þat is,

of man or woman wepyng for here synne, Luce .vij^o.,
Rogabat Ihesum quidam phariseus,

For Mary Mawdeleyne, whan sche wiste
 þat Iesus was in Symondes hows, with oynement and terys of here 215
 eyen sche fond hym.

The fyfthe tyme he was fondyn in wyldirnesse, þat is to
 sey, in penawnce of hem þat sowtyn hym and folwyd hym, and
 he fedde [^]hem[^] with fyue louys and to fyschys. Be þe twey fyschys
 ben vndirstonde feyth and hope; be þe fyue louys ben vndir- 220
 stonde þe fyue wowndys of Iesu Cryst. With þe fayth of þe
 Trinyte, and hope of euyrlastyng gladnesse, and of hys fyue
 wowndys he fedyth hys leuers. And [al]so he fedyth hem with .vij.

of þe kyngys, þat is to seie, of hem þat kunne wel gouerne her
fyue wittis; and 3if þei wolyn fynde þis blissyd child Iesu 200
þei motyn bryngyn gold of charite, encense of deuocoun of
preior, and mirre of penaunce, in mortefying of her flesch.

þe þridde tyme Iesu is foundyn in þe temple in Ierusalem
of his frendis, vnde, Parentes eius regressi sunt in Ierusalem
et inuenerunt eum in medio doctorum, etc. His frendis ben þei 205
þat kepyn his hestis and don penaunce for her synnys, and þei
fyndyn Iesu Crist in Ierusalem, þat [is], in a pesible herte and
a meke, for þere he dwellip. In pace factus est locus eius, þat
is, "In pes is mad þe place of hym."

þe fourþe tyme he was foundyn in þe hous of Symound, þat 210
is, in þe contemplatijf soule, of Marie Mawdeleyne, bi whom is
vndirstonde man and woman wepyng for her synne, Luce .vij^o.,
Rogabat Iesum quidam phariseus, etc. Et ecce mulier que erat
in ciuitate peccatrix. For Marie Magdaleyne, whan sche wiste
þat Iesus was in Symoundis hous, wip oynement and teris of her 215
izen sche fond hym.

þe fifte tyme Iesus was foundyn in wildernesse, þat is to
seie, in penaunce of hem þat sou3tyn hym and folwedyn hym, and
Iesus 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 euerlastyng gladnes, and of hys fyue
woundys he] fedip his louers. And also he fedip hem wip .vij.

louys, pat is, with þe .vij. gyftys of þe Holy Gost. They pat
hungryn and thurstyn ry3twysenesse be fed thus and blessyd of 225
Iesu Cryst. þys foode he grawnte vs in þys lyfe, and
endles fode [in] heuyn blys. Amen.

louys, þat is, wiþ þe seuen 3iftis of þe Holy Gost, and þei þat
hungrin and þrustyn ri3twisnes ben þus fed and blessyd of 225
Iesu Crist. þis foode he graunte vs in þis lijf here, and
þe endles foode in heuene blys. Amen.

IX

f. 89v Dominica .ij^a. post octavam Epiphanie
Nvpcie facty sunt in Chana Galilee.

Thys goospel tellyth of þe ferste myracle þat Cryst made in
þe syth of hys desyplys, and tellyth þat wed/dyngys weren f. 90
made yn a lityl dwellyng place yn þe cuntre of Galilee, and þe 5
modyr of Iesu was þere with Iesu and hys desipulus. And whan
wyne faylyd at þe feste, þe modyr of Iesu seyde to hym, "þey haue
nat wyne." But Iesu answeyrd strangely, "What is þat to me and
to þe, woman? 3yt is now3t myn owre comyn." But hys modyr seyde
to þe mynystrys þat þey schulde doon what þat euyr he seyde. And10
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 seruwantys felle þe pottys with water, and þei fell-
yd hem vp to þe mowth. And Iesu seyde þanne, "Helde owt
now, and bere þe persone," þat was an archedeclyne. And þey 15
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 seruwantys
wystyn wele þat drowyn þe water), he clepyd þe [spowse] of þe
hows, and seyde to hym thus, "þyse men þat festyn othir puttyn ferst
good wyne, and after, whan þey ben dronkyn, þan þey puttyn 20
werse wyne; þu, forsothe, hast kepyd good wyne to þys tyme." Thys
was þe begynnyng of signys þat Iesu dede in Galile, and schew-
yd hys glory, and hys desypulys trowdyn yn hym.

Ad 14 owt] owti. 18 spowse] persone. 19 thus] thus Thus.

IX

f. 166v Dominica secunda post octavam Epiphanie

/ Evptie facte sunt in Chana Galilee, etc. Iohannis .2^o. c.^o f. 167

þis gospel tellip of þe firste miracle þat Crist dide in
 þe sizte of his disciplis, and tellip þat weddynggys wern
 maad in a litil dwellynge place in þe contre of Galile, and þe 5
 modyr of Iesu was þere wip Iesu and wip his disciplis. And whan
 wyn faylede at þe feste, þe modyr of Iesu seide to hym, "þei haue
 not wyn." But Iesu answerde strangeli, "What is þat to me and
 to þee, womman? 3it is not myn oure comyn." But his modyr seide
 to þe mynystris þat þei schuldyn do whateuer he seide. And 10
 þere weryn at þe feste sixe watyr pottys sette, and iche on of
 hem heldyn a galoun or more, aftyr þe costom of þe Iewis. And
 Iesu bad þe seruauntys fille þe pottys wip watir, and þei fill-
 edyn hem alle vp to þe moup. And Iesus seide þan, "Held out
 now, and bere þe persone," þat was an archeteclyne. And þei 15
 bare to þis persone þe wyn þat Iesu hadde maad. And whan he
 hadde tastid þerof and wist not hou it cam (but þe seruauntis
 wisten wel þat drowyn þe watyr), he clepide þe [spouse] of þe
 hous, and seide to hym þus, "þes men þat festyn oþer puttyn first
 good wyne, and aftyr, whan þei ben dronkyn, þa[n] þei puttyn 20
 wers wyne; þou, forsoþe, to þis tyme hast kept good wyn." þis
 was þe begynnynge of signys þat Iesu dide in Galile, and schew-
 ide his glorie, and his disciplis trawide in hym.

Lb 18 spouse] persone. 20 þan] þat.

Nupcie facte sunt.

It

is seyde pat thyse weddyng. forsothe weryn made of Ion þe Ewangeliste
 in Cana Galilee. þerfor in þys goospel twey thyngys we 26
 schul take hede to; þe ferst is what thyng betokenyth þys wedd-
 yng; þe seconde is what betokenyth þyse sex water pottys, þe
 whiche were reseuyd ynto wyne. By þese weddyngys may
 acordyngly bene vndirstonde tweyne manere of weddyng, of þe weche 30
 þe ferste weryn made betwix þe sone of God and mankynde. And
 why þe þese weddyng seyde of Seynt Ion? For Ion is as moche
 to sey as þe grace of God, and þe þe oonly grace of þe
 Holy Gost and hys grete charite werne these weddyng made be-
 twen Godys sone and man. For so my₃ty kyng 35
 [as] he was of alle kyngys, and lord of lordys, as þe Apocalips
 tellyth, / he wolde now ellys be cowplyd with so pore f. 90v
 an handmadyne to hym as owre kyng is. Of þys matrimonye was
 Gabriel þe angyl masagere, and þe holy Goost was þe preest, wer-
 fore þe goospel seyth, Missus est angelus Ga., etc. 40

And þere sey₃th þe angyl to Marye, Spiritus Sanctus,

"The Holy Goost schal ouyrcome into þe, and þer-
 fore drede þe now₃t, Marye." And þese weddyng were made in þe
 tempul of owre Lady, pat was þe vyrgynys wombe. 45

And þese weddyngys been betokenyd be þe weddyngys of Ysaak
and Rebecca. Ysaak ladde Rebecca into þe dwellyng place of Sara
 hys modyr and tok here to hys wyfe. Be Rebecca, pat is as moche

Ad 24 Nupcie, etc.] with Thema in margin. 27 betokenyth]
 betokenyth to. 26 pottys] pottys bytokyn; bytokyn canc.

Nupcie facte sunt in Chana Galilee, vbi prius. Forsope it
 is seid pat þes weddyngis weryn maad of Ion þe Euangelist 25
 in Chana Galilee. In þis gospel tweie þingis forsope whe
 schulde take hed to; þe firste is what is betokenyd be þis wedd-
 yngis; þe secunde is what betokenyþ þes sixe water pottis.

Be þes weddyngis mai wel and
 acordyngly ben vndirstonde two maner of weddyngis, of þe whiche 30
 þe firste wern mad 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 my3ty a kyng 35
 as he, þat was kyng of kyngys and lord of lordys as þe Apocalips
 tellyþ, c^o. .xix^o., he wolde not ellis be couplid wip se pore
 an handmaidin to hym as oure kyng is. And of þis matrimonye was
 Gabriel þe angel messenger, and þe Holy Gest was þe prest, wher-
 fore þe gospel seip, Missus est Gabriel angelus ad Mariam vir- 40
ginem, þat is, "þe angil Gabriel was sent to þe Virgine Marie."
And þere seip þe aungil to Marie, Spiritus Sanctus superueniet in
te, etc., þat is, "þe Holy Gost schal ouercome into þe, and þer-
 fore drede þe not, Marie." And þes weddyngys were maad in þe
 temple of oure Lady, and þat temple was þe virgynes wombe. 45

And bi þes weddyngis ben betokenyd þe weddyngis of Ysaac
and Rebecca. Ysaac ladde Rebecca into þe dwellyng place of Sara
 his modir and took hir to hys wyf. Bi Rebecca, þat is as moche

Lb 35-38 For so my3ty . . . kyng is] marked vacat in text and
margin. 46 And] and and. 46-56 And bi þes . . . maidens wombe]
marked vacat in text and margin.

to sey ^A 'as' 'pacience', þe mankynde of Cryst and hys gloriose
 flesch, for þat suffryd pacyently many tribulacions, weel 50
 it is lykenyd to. [Be] Ysaac, in þat it is to sey 'law³ter',
 is signyfyed Cryst, Godys sone of heuene. For alle we ewyn to
 lauze goostly and moche ioye make, yn þat þat [he] hath ceuplyd to
 hym Rebecca, þat ys owre kynde, in þe dwellyng of hys
 modyr; þat is, he ha3th spousyd owre kynde yn þe blessyd maydenys55
 wombe. Werfore, ry3th as men woldyn make gret ioye þat
 haddyn a pore sustyr or a pore woman of þeyre ken, 3yf þe kyng
 of Frawnce wolde wedde hem, or ellys anoper gret lord, so ow3e we alle
 to make [gret ioye forasmoche] as þe kyng of heuen and erþe,
 þe Son of God þe Fadir, ha3th weddyd a pore sustyr of owre kynne, 60
 and þat a fowle as is owre fowle kynde. And þerfor seyth þe Sawter,
Cantate Domine canticum nouum,

"Syng 3e to þe Lord a newe song, for he ha3th doon meruaylys."

Þese weddyng ben betokenyd [bi þe weddyngys] of O3ee and
 Gomor. O3ee is as moche to say as 'sauyoure', and Gomor 65
 is to say 'takyn vp', and betokenyth mankynde, þe wyche
 Cryst owre sauowre haath takyn vp yn þe madenys wombe; and þat
 mankynde ha3th takyn vpon yt alle owre defawtys and langores,
 saue vnkunnynghesse and synne. These weddyngys ben propurly
 weddyngys yn þe Cane of Galilee; Cane is to sey 'loue', 70
 and Galile is to say 'a / passyng oure'. And sertys loue f. 91
 made Cryst propurly to take flesch and blood and to be bore,
 and so to passe ouyr, comyng downe from heuen ynto þe wombe of

Ad 59 gret ioie forasmoche] so. 61 þat a] þat þat a.

to seie as 'pacience', þe mankynde of Crist and hys glorious
 flesche, for þat suffride many tribulacyouns patiently, wel 50
 it is licnyd to. [Bi] Ysaac, in þat it is to seie 'lau3ter',
 is signyfyed Crist, Goddis sone of heuene. For alle we owyn to
 law3e gostly and make moche ioie, for þat he hap couplyd to
 hym Rebecca, þat is oure kynde, in þe dwellynge place of his
 modir; þat is, he hap spousyd oure kynde in þe blissid maidens 55
 wombe. Wherefore, ri3t as men woldyn makyn gret ioie 3if þei
 haddyn a pore suster or a pore womman of hir kyn, 3yf þe kyng
 of Fraunce or sum oþer gret lord wolde wedde hir, so we alle owyn
 to make gret ioie forasmoche as þe kyng of heuene and of erþe,
 þe Sone of God, hap weddyd a pore sustyr of oure kyn, 60
 and þat is oure foul kynde. And þerfore seiþ þe Sauter,
Cantate Domino canticum nouum, quia mirabilia fecit, þat is,
 "Synge 3e to þe Lord a newe song, for he hap don meruaylys."

And þes weddyngis ben tokenyd [þe þe weddyngis] of Osee and
 Gomor. Osee is as moche to seie as / 'sauyor', and Gomor f. 168
 is to seie 'takyn vp', and þat bitokenyþ mankynde, þe which 66
 Crist oure sauoure hap takyn vp in þe maydenys wombe; and þat
 mankynde hap takyn vpon hym alle oure defau3tys and langouris,
 vttake vnkunnyng[n]ys and synne. And þes weddyngys [þen propurly
 weddyngis] in þe Chane of Galilee; and Chana is to seie 'loue', 70
 and Galilee is to seie 'a passynge ouer'. And certis loue
 made Crist propurli to take fleisch and blood and to be bern,
 and so to passe ouer, comynge down from heuene into þe wombe of

þe Maydyn, and out of þe wambe into þe world. Wherfor Ysaies seyth, Jelus Domini
[exercituum] faciet, "The loue of God of hostis schal do 75

þese þyngys." In þese weddyng was wyne of confort, also longe as
þe apostillys ioyden of þe presenc of þe spowse. Wherfor

Cryst seyth in þe goospel, Non possunt filij nupciarum

"þe sonys of weddyngys schul nowt morne also
long as þe spowse is with hem." But the wyne wanted whan þat 80
Cryst schuld wende vnto hys fadir, and seyde to hem, Florabitis
et flebitis, etc.,

"þe schul wepe and gret; ioye þe world schal make; ffor-
sothe, þe schul be heuyed." But þe water is turnyd into wyne whan
he seyde to hem, Tristitia vestra uertetur, 85

"þowre heuyesse schal be turnyd into ioy." And þat was in þe
day of hys resurreccien, vnde Iohannis, Gaui si sunt dis-
cipuli viso Domino, "þe Lord sey[en], glade werne þe
disciples."

But marke weel þat þere weryn sex water pottys. And as 90
anentys þe weddyngys owt of Cristys incarnacioun, sex water
pottys may be seyde sex thyngys þat maden Cryst to take flesch,
þat weryn yn hys incarnacion. Myldenesse - þat may be clepyd þe
[firste] water pette. And of þys seyth þe apostel,

Apparuit benignitas et humanitas, 95

"The myldenesse and þe manhode", þat is, þe myldenesse appered
yn þe manhed of owre sauowre." The seconde pot was mercy
and pete, wherof þe apostyl seyth also, Ad Titum .iij^o., Non ex

Ad 78 goospel] goospel wherfore Cryst seyth in þe goospel;
wherfore Cryst seyth in þe goospel canc. 88 seyen] seyde.
90 But marke, etc.] with Nota de .vj. ydrijs in margin. 93
Myldenesse, etc.] with .j^a. olla in margin. 97 The seconde pet,
etc.] with .2^a. olla in margin.

be Virgine Marie. Wherefore Ysaie seip, .ix^o. c^o, Jelus Domini
[exercituum] faciet hec, "þe loue of God of hoostys schal de 75
 þes þingys." In þes weddyngys was wyn of confort, as longe as
 þe apostelis ioiedyn of þe presence of þe spouse Crist. Wherefore
 Crist seip in þe gospel, Mathei .ix., Non possunt filij nupciarum
lugere, etc., þat is, "þe sonys of weddyngys schul net morne as
 longe as þe spouse is wip hem." But þe wyn failide whan þat 80
 Crist schulde wende vnto his fadyr, and seide to hem, Plorabitis
et flebitis vos; mundus autem gaudebit; vos autem contristabimini,
 þat is, "3e schul wepe and grete; þe word schal make ioie; fer-
 sope, 3e schul ben heuyed." But þe water is turnyd into wyn whan
 Crist seide to hem, Tristitia vestra vertetur in gaudium, þat is, 85
 "3oure heuynes schal be turnid into ioie." And þat was in þe
 dai of his resurreccioun, vnde Iohannis .xx^o., Gaui sunt dis-
cipuli viso Domine, þat is, "þe Lord seien, disciplis weryn
 glade."

But marke wel þat þer weryn sixe water pottis. And as 90
 anentis þe wendingis out of Cristis incarnacioun, sixe water
 pottis mai ben seid sixe þingis þat madyn Crist to take flesch,
 þat weryn in his incarnacioun. Mildenes - þat mai be clepid þe
 firste water pott. And of þis myldenes seip þe apostil, Ad Titum
primo, Apparuit benignitas et humanitas saluatoris nostri, þat 95
 is, "þe myldenes [and þe manhed", þat is, þe myldeness] apperid
 in þe manhed of eure sauoure." þe secunde water pott was mercy
and pite, wherof þe apostil seip also, Ad Titum .iij^o., Non ex

operibus iusticie que nos,

"Newjt of þe dedys of

100

ry3twysnesse, þe weche we haue deo, but after hys mercy he hath made vs safe." þe thyrde pot is meknesse agens þe pryde of owre forme fadrys, as Seynt Fowel tellyth, Ad Philippensis .ij^o., Exinaniuit semetipsum, etc.,

"He enentyssyd hymself, takyng þe forme of a seruawnt." The 105 ferthe watyr pot was porenesse, / of whēche þe apostyl seyth f. 91v þus, Cum diues esset in omnibus,

"Whan he was ryche yn alle thyngys, he was made pere for vs." þe fyfthe potte was pees and pesibylnesse, and þerfore he wold take flesch and bloode and be crucyfyed, 110 þat he schuld put pees betwyx vs and God þe Fadyr, and also betwyx vs and angelys, bytwene whom was discord for þe ferst synne of man. And þerfor in þe berthe of Crist songyn þe angelys, Gloria in altissimis Deo,

"Icy or glory in alþerheyest to God and pees yn 115 erþe to men of good wylle." And of hym seyth Ysaye .ix^o. c^o., Appellatur princeps pacis, "He is clepyd Prince of Pees, Fadyr of þe world þat is to come", þat come to make and reforme þys [pees]. þe sexþe pot was loue and charyte, werfor Ier[e]m[ie] seyth, In caritate perpetua 120 que, etc., "In þe perpetual

charyte thorwe þe weche Y loued the, þerfor hauyng mercy Y drowe þe." And Ion sezth, In hoc apparuit gracia Dei,

Ad 102 þe thyrde pot, etc.] with .3^a. olla in margin. 105
The ferthe, etc.] with .4^a. olla in margin. 109 þe fyfthe, etc.]
with .5^a. olla in margin. pees] pes pees; pes canc. 119 pees]
world. 120 Ieremie] Ierom.

operibus iusticie / que fecimus nos, sed secundum miseri- f. 168v
cordiam suam saluos nos fecit, þat is, "Mou3t of þe dedis of 100
 ri3twisnes, þe wiche we han don, but aftir his mercy he hap
 mad vs saaf." Þe þridde watir pott is meknesse a3ens þe pride
 of oure former federis, as Seint Poul tellyþ, Ad Philippenses
 .ij^o., Exinaniuit semetipsum, formam [serui] accipiens, þat is,
 "He anentischide hymself, takynge þe forme of a seruaunt." Þe 105
 ferþe watyr potte was porenes, of þe wiche þe apostil seip
þus, Cum diues esset in omnibus, egenus factus est pro nobis,
 þat is, "Whan he was riche in alle þingys, he was maad pore for
 vs." Þe fiþe water potte was pees and pesiblenes, and þerfore
 wolde Crist take flesch and blood and be born and crucified, 110
 þat he schulde putte pees betwixe vs and God þe Fadir, and also
 betwixe vs and aungels, betwen whom was discord for þe firste
 synne of man. And þerfore in þe birþe of Crist þe aungelis
 songyn Gloria in altissimis Deo et in terra pax hominibus, etc.,
 þat is, "Ioie or glorie be in alþerhi3est to God and pees in 115
 erþe to men of good wille." And of hym seip Isaie .ix.,
Appellatur princeps pacis, pater futuri seculi, þat is, "He is
 clepid Prince of Pees, Fadir of þe word þat is to come", þat
 come to make and reforme þis pes. Þe sixte water potte was loue
 and charite, wherfore Ier[e]m[ie] seip, In caritate perpetua 120
qua dilexi te, ideo traxi te miserans, þat is, "In þe perpetual
 charite þrou þe wylich I louede þe, þerfor hauyng mercy on þee
 [I] drow3 þee." And Ien seip, In hoc apparuit gratia Dei [patris].

Lb 116 Isaie] fell. by lacuna (...). 120 Ieremie] Ierem.
 123 In hoc, etc.] with Neta prima Iohannis .iiij. in margin.

"In þat

appereþ þe grace of God þe Fadyr, þat he sent hys 125
 ewyn-getyn sone ynto þe world þat we leue by hym." And dredles
 alle þese weryn turnyd ynto wyne of gostly gladnesse
 and of yoy whan þat he was bern, wherfore þe angelys seyden to
 þe herdys, Annuncio vobis gaudium magnum,

130

"I schewe to 3ow gret yoye þat schal be to alle þe
 pepul, fer þys day is bern þe sauiewr of þe world."

Or be sex water pottys may be vndyrstende sex
 heuynesses þat þe apostylls haddyn in þe passien of Crist. þe
 ferst was of þat þat he seyde to hem, þat oon of 135
 hem schulde betray hym, Amen, dico vobis, vnus,

"Persothe Y say to 3ow þat oon of 3ow is to betray
 me." Et contristati sunt, "They waryn þan ful sery."
 The secende was whan Iudas toke hym to þe Yewys and was
 kyssyd of Iudas, þat trayteur, [Osculatus est eum.] þe thyrde 140
 was of smytyng of buffetyng on þe hed and þe chekys of Iesu,
 here leue, Et percuciebant. þe ferthe was of þe skern-
 yng of þe Iewys, Alij autem palmas dederunt,

"Summe 3auen hym befettys into / hys face, f. 92
 seyng, 'Prophetise to vs, who is he þat smytyth þe?'" þe 146
 fifte was of þe speylyng of hys clothyng and of þe departyng
 of hem, Dnserunt sibi ves[timenta],

Ad 126 leue] leue be; be canc. 133 Or be sex, etc.] with
 Neta in margin. 134-135 þe ferst, etc.] with .j^a. in margin.
 137 3ow¹] 3ow Y say to 3ow; Y say to 3ow canc. 140 Osculatus
est eum] Et percuciebant. 148 hem] hem lotthe; lotthe canc.

in nobis, quod misit filium suum vnigenitum, þat is, "In þat
 apperide þe grace of God þe Fadir in vs, þat he sente his 125
 oun-getyn sone into þe word þat we lyue bi hym." And dredles
 alle þes water pottis weryn turnyd into wyn of gostly gladnes
and of ieiue whan Crist was born, wherfor þe aungelys seiden to
 þe / hirdes, Luce .ij^o., Annuncio vobis gaudium magnum f. 169
quod erit vniuerso populo, quia hodie natus est saluator mundi, 130
 þat is, "I schewe to 3eu gret ieiue þat schal be to alle þe
 peple, for þis dai is born þe sauour of þe werd."

Or bi þes sixe water pottis mai ben vndirstendyn sixe
 heuynessis þat þe apostelis haddyn in þe passien of Crist. Þe
 firste heuynesse was of þat þat Crist seide to hem, þat een of 135
 hem schulde bitraie him, Amen, dico vobis vnus vestrum me tra-
diturus est, "Perseþe I seie to 3eu þat een of 3eu is to betraie
 me." Et contristati sunt valde, þat is, "Þei weryn þan ful sori."
 Þe secunde heuynes was whan Iudas teek him to þe Iewis and was
 kissid of Iudas, þat traitour, Osculatus est eum. Þe þridde 140
 was of smytyng of buffetis þe heed and þe chekis of Iesu Crist,
 her leue, Et percuciebant caput eius. Þe furþe was of þe scern-
 yng of þe Iewis, Alij autem palmas dederunt in faciem eius, dic-
entes, Prophetiza nobis, Christe, quis est qui te per-
cussit? þat is, "Summe 3auyn hym buffatis in his face, 145
 seiynge, 'Prophetize to vs, who is he þat smytib þee?'" Þe
 fifte was of þe spoilyng of his elopis and of þe departynge
 of hem, Diuiserunt [sibi] vestimenta sua, sortem mittentes, þat

Lb 133-153 Or bi . . . oure Lord] marked vacat in text and
margin. 136 Amen, etc.] with Mathei .xxvj^o. in margin. 148
Diuiserunt, etc.] with Mathei .xxvij^o. in margin.

"They departedyn my clothys, puttyng lot." þe sexpe was of
hys crucifyng, Crucifixerunt eum, 150

"þey crucifyed hym, and tweyne theuys with hym." These
sex pettys of water, þat is, of heuynesse, been turnyd into wyn of
conforte and ioy in þe resurreccien of ewre Lord.

þe seconde weddyng ben twene God and eche feythful sowle,
and as þer been yn fleschly matrimonye thre thyngys - feythe, þat is,
of surawnce, þe seconde, þe solempnyte yn þe 156
cherche, þe thyrde is fleschly knowyng eyþer of eþer - so
yn þys weddyng and yn þys goostly matrimonye been thre thyngys,
so as it were thre weddyngys. þe ferste is yn
baptem [of] innocentys; þe secende is yn very penawnce-doyng; 160
þe þyrde schal be in eyrlastyng ioy, where þe spowse
schal be ieynyd to þe husbende yn eyrlastyng charite,
beþe body and sowle yn þe blysse of heuene withowtyn ende.
Of þese thre spekyt Osee þe prophete, Sponsabe te mihi
in fide; spensabo te michi, 165

"I schal spowse þe to me in feythe", þat is, yn beleue; "I schal
spowse þe in ry3twysenesse, in dome and in mercy; Y schal spowse þe
into withowtyn ende", þat he schewe þat matrimonye be [begonnen] and
made withowtyn ende, sekyre confermyd and endyd. [And it is be-170
gonnen] in bapteme, where respite is 3ouyn, þat is, þe grace
of þe Holy Goost. It is made sekyr and confermyd in penewnce,
and it is endid in ioy and blysse with þe spowse and hys angelys.

Ad 154 þe seconde, etc.] with Nota in margin. 156 þe seconde]
of þe seconde of. 160 of] in. 162 husbonde] with b from b.
169 into] into 'ioye'. begonnen] 3ouen. 170-171 And it is be-
gonnen] be 3ouen.

is, "þei departidyn my clepis, puttyng lett." þe sixte was of his crucifynge, Crucifixerunt eum et duo latrones cum eum, etc. 150 þat is, "þei crucified hym, and tweine þeuys wip hym." And þes sixe water pettis, þat is, of heuynes, ben turnyd into wyn of comfort and ioie in þe resurreccioun of oure Lord.

þe secunde weddyngis be betwene God and ich feipful soule, and as þer ben in flesli matrimonye þre þingys - feip, þat is, 155 suraunce of þe concent, þe secunde is þe selemnyte in þe chirche, þe bridde is knowyng eiper of eper - riht so þer ben in þes weddyngis and in þis gostly matrimonye þre þingis, and so þei ben as it were [þre] weddyngis. þe firste is in baptemys of innocentis; þe secunde is in verri penaunce-deyng; 160 þe bridde schal be in euerlas/tyng ioie, where þe spouse f. 169v schal be ieynyd to þe housbende Crist wip euerlastyng charite, beþe body and soule in þe blysse of heuene wipoute ende. And of þes þre spekyþ Osee þe prophete, .ij^o. c^o. Sponsabo te michi in fide; sponsabo te michi in iusticia et in iudicio, in misericordia et miserationibus; sponsabo te in sempiternum, þat is, 165 "I schal spouse þe in feip", þat is, in beleue; "I schal spouse þe in ritwisnes, in deom and in mercy; I schal spouse þe into wipoutyn ende", þat he schewe þat matrimenie be [begonnen] and maad wipoutyn ende, sikir confermyd and endyd. And it [is be- 170 gomen] in baptem, where þe spirit is zouyn, þat is, þe grace of þe Holy Gost. It is maad sikyr and confermyd also in penaunce, and it [is] endid in ioie and blisse wip þe spouse and his aungels.

Lb 150 crucifynge] with y from x. Crucifixerunt, etc.]
 with Luce .xxiiij^o. in margin. 164 .ij^o.] .iiij^o. 169 begonnen]
 zouyn. 170-171 is begonnen] be zouyn.

As to þe ferste þat is to doo in bapteme, he seythe, "I schal a "spowse" þe to me in beleue." For ryȝth as yn bodyly weddyng is requiryd concentyng of boþe partys and þere trowþe is sekeryd, so on þat same wyse in bapteme consentyng axyth þat þe trowþe be sekyr, and þere he plyȝth hys trowþe to be crystyn man. And þerfore is a "þe" crede rehersyd, / þe weche he seyth be hys godfaderys, þat he beleuyth, and forsakyt þe deuyll and all hys werkys, as a woman conce[n]tyth and rehersyth þe wordys of matrimonye, and forsakyt alle oper men saue here husbonde vndyr surawnce of here trowthe. And þe godfadrys and godmedrys vndyrtakyn þere and ben þe chyldys berwe þat it schal, whan yt comyth to age, trowly beleue þe feythe of þe crede and forsake þe deuyll and alle hys werkys. And þys is a grete vndyrtakyng for hem þat neuer besye hem þerabowte. In þys weddyngs water is turnyd into wyne; fro blyndenesse into lyȝht, from charldam ynto fredam, is manns lyfe turnyd, ffor before we weryn blynde and þe sonys of þe deuyll for original synne, werfore þe apostyl seyth, Omnes nascimur filij ire, sed per baptismum, etc.

"Alle we ben yboren þe sones of yre, but be bapteme we bene lyȝthnyd þorwe grace of þe Holy Goost and be made þe sonys of God." Werfore Powle seyth, Itaque, fratres, non sumus ancille filij sed,

"Also, bretheryn, we be nowt þe sonys of þe hondemaydyn but of þe [fre] wyfe", þorw þe weche

And as to þe firste þat is don in baptem, he seip, "I
 schal spouse þe to me in beleue." For riȝt as in bodyly wedd- 175
 ynge is requirid consentyng of boþe parteis and þere troupe is
 sikerd, riȝt so on þe same wise in baptem consentynge axip þat
 þe troupe be sikird, and þere he plitip his troupe to be cristen
 man. And þerfore is þe crede rehersyd þere, þe which he
 seip be his godfadris and godmodris, þat [he] beleuyþ, and fer- 180
 sakip þe deuyll and alle his werkys, riȝt as a woman concentip
and rehersip þe werdys of matrimonie, and forsakip alle oper
men for hir husbonde vndir suraunce of hir troupe. And þe god-
 fadris and godmedyrs vndirtakyn þere and ben þe childis berwis
 þat he schal, whan þe child comþ to age, treuly beleue þe 185
 feip of þe crede and forsake þe deuyll and alle his werkys.
And þis is a gret vndirtakynge, namely to hem þat neuyr besie
 hem þeraboute. In þes weddyngys watyr is turnyd into wyn; from
 blyndnes into liȝt, from þraldam into fredam, is manny's lijf
 turnyd, fer before we weryn blynde and þe sonys of þe deuyll 190
 for þe / original synne, wherfore þe apostil seip, Omnis f. 170
nascimur filij 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 Gest and ben
 maad þe sonys of God." Wherfor Seint Poul seip, Itaque, 195
fratres, non sumus ancille filij sed libere, qua libertate
Christus nos liberauit, þat is, "Also, breþeren, we ben not þe
 sonys of þe handmaidyn but of þe fre wijf", þerouȝ þe which

fredam Crist hath delyueryp vs. þorwe water of bapteme and
 hys gloriens passien, þat hath alle hys vertuys, be þe weche 200
 we ben made þe sonys of God. And þerfore seyth Powle,
Quicumque baptizati sumus, in morte.

"Wh[er]eueyr we been baptizyd, in þe dethe of Cryst we been baptizod."

As anentys þe seconde, þat is of weddyngys of penawnce,

he seyth, "Y schal wedde þe to me yn ryȝtwysnesse 205
 and yn dome," for fewe it been þat kepe þe bapteme whan þey been
 comyn owt of chyldhode; þerfore þe penawnce is a feyth-
 ful sowle reconсылde vnto hys creatowr. And þer ben
 made as it were newe weddyngys bytwyxe God and mannys sowle,
 when þe sowle we[d]dyth hyre to [Crist þerwe] penawnce. And þese
 weddyngys be fygurid be þe weddyngys of Iacob and Iye, and 211
 be þe weddyngys of Theby and Sarra. Toby is to say
 as 'lad o[n]te serwe' er 'turnyng to alle thyngys', / and f. 93
 betokenyth a sowle deyng penawnce, þat owyt to serwe for
 here synnys and turne here to doo alle good dedys. Sara is to 215
 say 'angwysche', and betokenyth penawnce, þat owyth to be
 weddyd to Toby. These weddyngys may be sayd þe weddyngys
 of Mary and Iosep. Ioseph is to say 'made mere', and
 betoknyth charyte, þat makyp mere alle goodys yn man. Mary
 is to say 'bitternesse', and trewly [h]e þat is yn charyte owyt
 to wedde to hym betternesse of penawnce. In þese weddyngys 221
 owyth to be wyne of compuncciown, of þe weche þe psalme
 seyth, Potasti nos vino compunccionis. "ȝu hast drenchid vs with

Ad 203 Whoeuyr] Whereueyr. 210 weddyth] wendyth. 213
 onto] ouer to. 216 penawnce] w penawnce; w canc. 220 he]
 be.

fredam Crist hap delyuerid vs þorou3 þe water of baptem and
 his glerious passioun, þat hap alle his vertues, bi þe whiche 200
 we ben maad þe sonys of God. And þerfore seip Seint Paul,
Quicumque baptizati sumus in morte ipsius baptizati sumus, þat
 is, "Whoeuer we ben baptizid, in þe dep of Crist we ben baptizid."

And as anentis þe secunde, þat is of weddyngis of penaunce,
 þe spouse Crist seip, "I schal wedde þe to me in rígtwínes 205
and in doom," for fewe þer ben þat kepyn her baptem whan þei
 come out of childhed; and þerfore bi penaunce-doyng is a feip-
 ful soule reconsilid agen vnto his maker. And þan þere ben
 maad newe weddyngis betwixe God and mannis soule,
 whan þe souleweddip hir to [Crist þorou3] penaunce. And þes 210
 weddyngis [þe 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 serwe' er 'turnyng [to] alle þingis , and
 þat betokenyþ a soule doynge penaunce, þat owip to serwe for
 his synnys and turne hym to do alle gode dedis. Sarra is to 215
 sei 'angwisch', and þat bitokenyþ penaunce, þat owip to be
 weddid to Tobie. And þes weddyngis mai ben seid þe weddyngis
 of Marie and Ioseph. Ioseph is to sei 'maad more', and þat
 bitokenip charite, þat makip more alle godis in man. And Marie
 is to seie 'bitternes', and treuli he þat is in charite owip 220
 to wedde to hym bittirnes of penaunce. And in þes weddyngis
 owip to be wyne of compunccioun, of þe / which þe psalm f. 170v
 seip, Potasti nos vino compunccionis.

Lb 199 þorou3] þorou3 þe which fredam Crist; þe which fredam
 Crist canc. 208 reconsilid] reconsilid; c² subpuncted.

þe wyn of compunccien." Verrey confescion schuld be as
 þe preest makynge and ioynynge þat matrimonye; confescion is 225
 Symeon þe grete prest, of whom Salomon saith, "þer moost be
 [b]rede of sorwe, of sweet and of traualle", of þe weche God sayde
 vnto Adam and to hys folwerys, In sudore vultus tui,

"In þe swete of þy visage þu schalt ete þy breed."

þe ryng of þys weddyngys owyth to be perseuerawnce yn good werkys
 of penawnce, for þe rowndenesse, for þe figure of þe rondenesse 231
 among oper figurys is more perfyte and more epyen to worche.
 Of thys ryng spekyt þe goospel, Date annulum in
manu eius, etc., "þeuyth a ryng yn hys honde."

Sex water pottys been sex heuynesses þat comen to 235
 man for synne, þe weche þat been turnyd yn þe weddyng of penawnce
 ynto geostly wyne of cenfert. þe ferst schulde be of þe trespas
 doon agens þe spewse Iesu; þe seconde, of þe de-
 fowlyng and forsakyng of hym; þe thirde, of þe les-
 yng of þat tyme; þe forthe is of þe quenchyng and 240
 vndoynge of þe good dedys doone before yn charyte; the fyfthe
 is of þe obligacion þat man þorw synne byndyth hym to helle
 peynys. And þese haue mesuryngs - one is betyrnesses
 of peynes, þe tothyr mochelnesse of peynys, þe thirde euer-
lastyngnesses of peynes, and of alle these seyth / God be Ysaye, f. 93v
Ignis eorum non extinguetur, 246
 "þe fyre of hem schal now3t be quenched, and þe worme of hem schal
 nowt dge." þe sexthe is lesyng of þe grace of God and

And verrai confessioun schulde be as
 þe prest makynge and ieynyng þat matrimenye; confessioun is 225
 Symeon þe grete prest, of whom Salomon seip, "þer moste be
 breed of serwe, of swet and of traueil", of þe which God seide
 to Adam and to his folwers, In sudore vultus tui vesceris pane
tue, þat is, "In þe swet of þi visage þou schalt ete þi bred."
 þe ryng of þis weddyng ewip to be perseueraunce in goode werkis 230
 of penaunce,

and

of þis ryng spekiþ þe gospel, De filio prodigo, Date anulum in
manu eius, Luce .xv^o., þat is, "3euiþ a ryng in his hand."

Also sixe watyr pottis ben sixe heuynessis þat comyn to a 235
 man for synne, þe whiche ben turnyd in þe weddyngis of penaunce
 into gostli wyne of comfort. þe firste schulde be of þe trespas
 don agens þe spouse Iesu Crist; þe secunde schulde be of þe de-
 feulyng and forsakyng of Iesu; þe þridde schulde be of þe lees-
 yng of þat tyme; þe fourþe schulde be of þe quenchyng and 240
 vndoyng of þe gode dedis don before in charite; þe fifte schulde
 be of þe obligacioun þat man þorou, synne byndiþ hym to helle
 peynys. And alle þes watir pottis han mesuris - en is bittirnes
 of peynys, [þe tothir mochelnesse of peynys, þe þyrde euerlast-
 yngnesse of peynys], and of alle þes seip God be Ysaie vltimo, 245
Ignis eorum non extinguetur et vermys eorum non morietur, þat is,
 "þe fire of hem schal not be quenched, and worme of hem schal
 not die." And þe sixte heuynes is lesyng of þe grace of God and

of þe long wantyng of þe cuntre of heuene,

Heu michi, quia incolatus meus,

"Alas 250

to me, for my dwellyng place is prolongyd fro me." And also

yt ys wretyn,

Hereditas vestra uersa est ad

ali[enos],

"Ȝowre heritage is turnyd to alyenes." Werche

we so þerfore, þat we lese nowt þe heritage,

but þat we may dwelle wiþ Iesu yn endles blys. 255

Amen.

of þe longe wantynge of þe countrei of heuene, vnde in psalmo,
Heu michi, quia incolatus meus prolongatus est, þat is, "Alas 250
to me, for my dwellyng place is prolongid from me." And also
it is seid, Trenerum .iiij^o., Hereditas vestra versa est ad
alienos, þat is, "þeure heritage is turnyd to aliens." Werche
we þerfore so, þat / we lese not þat heritage þat is þe f. 171
blis of heuene, but þat we may duelle wip Iesu euer withoutyn 255
ende. Amen.

I

f. 93v Dominica .iij^a. post octavam EpiphanieCvm descendisset Ihesus de monte.

Thys goospel telly3th hew Iesus com down of an hylle whan he had
 3ouyn hys lawe to hys desypulys, and mochl pepul fulwede hym. And
 lo, per com a mesel man, lowtyd, and seyde, "Lord, 3yf þu 5
 wylt þu mayste make me clene."

And Cryst strechyd owte hys honde and towchyd hym,
 and seyde, "I wyl, [make þe] hole," and anon was helyd þe lepyr of
 hym. And after Cryst badde hym, "Se þat þu telle no man! but goo
 and schewe þe to þe preeste, and offyr þat 3yfte þat Moyses bad 10
 yn wytnesse ef sweche helpe." And whan Iesus com ynto Caphar-
 naum, century come ney to hym, preyng to hym and saying, "Syre, my
 chyld lythe yn my hows syke of the palsye, and is euyl tormentyd."
 And Iesus seyde to hym, "I schal come and hele hym." And cen-
 tury answeryng seyde, "Syre, Y am nowt worthy þat þu enters 15
 vndyr my rofe, but say oonly wyt ee word and my chyld schal be helyd.
 Fer Y am a man [p]ut vndyr þe power ef þe emperewre, hauyng vndir me
 kny3tys, and Y say to en, 'go' and he gooth, and to anoþer, 'come'
and he comyth, and to my seruawnt, 'doo þys' and he do3th yt." And
 Cryst ¹seyde to þe folke þat sewyd hym, "Sothly Y say, Y 20
 fond nowt so meche feythe yn all þe folk of Yrael. Forsothe Y
 sey to 3ow þat many schulle come fro þe eeste and fro þe west and
 schulle reste with Abraham, Ysaak and Iacob / yn þe kyngdom of f. 94

Ad 1-2 Superscript] with Dominica .3^a. post octavam Epiphanie
in margir in later hand. 4 pepul] pepul w; w canc. 8 make þe]
 þe make. 9 Se] with S from N. 13 palsye] paulesye, with u and
 e¹ canc. 17 put] but.

X

f. 171 Dominica .iiij^a. post octavam Epiphanie

Cvm descendisset Ihesus de monte. Mathei .viiij^o.

þis gospel telliþ hou Iesus com doun of an hil whan he hadde
 3ouyn his lawe to his disciplis, and moche peple suyden hym. And
 loo, þer com a mesel man and lowtide, and seide, "Lord, 3if þou 5
 wolt þow maist meke me clene." And Crist seide he wolde, and bad
 hym be clene, and Crist strecchid out his hand and touchide hym,
and seide, "I wol, make þe heol," and anen he helyd þe lepre of
 hym. And aftyr Crist bad hym, "See þat þou telle no man! but go
and schewe þee to þe prest, and effre þat 3ifte þat Moyses bad 10
 in witnesse of such helpe." And [whan] Iesus com into Caphar-
 naum, centurie com ny3 to hym, preiynge and seyynge, "Sere, my
 child liþ in my hous sek of þe palsye and is eucl turmentyd."
And Iesus seide to hym, "I schal come and hele hym." And cen-
 turie ansuerynge seide, "Sire, I am not worþ[i] þat þou entre 15
 vndyr my roof, but sei onli wiþ word and my child zal ben helyd.
 For I am a man put vndir power of þe Emperour, hauynge vndyr me
 kny3tis, and I seie to on, 'go' and he gob, and to anoper, 'com'
and he comþ, and to my seruaunt, 'do þis' and he dop it." And
 Crist seide to þe folk þat suede hym, "Sobly Y seie to 3ou, I 20
 fonde not so moche feiþ in alle þe folk of Israel. Forsope I
 seie to 3ow þat many schul come fro þe est and fro þe west and
 schullyn reste wiþ Abraham, Ysaac and Iacob in þe kyngdam of

Lb 12 seyynge] with y² from another letter.

heuyness. Forsope þe chyldren of þe rewme schul been casten forth ynto þe vttyste derknesse; þere schal be wepyng and gryntryng 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 befor 30 þys day.

Cum descendisset Ihesus de monte. Thys goospel is ful long to declare at þys tyme, but of twey thyngys Y wyl 30 speke - of Cristys comyng down 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 mynstre with hym, sum to be helyd, and sum folwyd 35 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 religiows, as monkys and frerys and chanonys þat been now. Et ecce leprosus ueniens, "And loo! a leprose man comyng, and ys hely[d]." And sex þyngys 40 þer been to take hede to. Þe ferst is what is þys leprose man whom owre Lord helyd. Þe seconde, what it menynt whan he strechyth forth hys honde. Þe thyrde, wherto owre Lord would towche hym. Þe ferthe is why owre Lord, whan he hadde helyd hym, forfendyd hym to telle to ony man. 45 Þe fefthe is why he sende hym to þe preest. Þe sexthe is what is þat 3yfte and what betekonyt yt þat he schuld offre to hym.

heuenys. Forsope þe childryn of þe rewme schul be cast forþ
 into vtermer derknessis; þer xal be wepyng and grintynge of 25
 teep." And Iesus seide to centurio, "Wende, or go! and as þou
 hast beleuyd, be it don to þe." And þat hour þe child was
 helyd.

Cum descendisset Ihesus de monte, vt supra. Þis gospel is
 ful longe to declare at þis tyme, but of two þingis I wol 30
 speke, and þat is of Cristis / comyng doun of þe hil, and f. 171v
 of þe helynge of þis mesel. Sonly w^han Iesus hadde gon doun
 of [þe] hyl, in þe which hil he hadde prechid to his disciplis,
 moche peple folwidyn hym, summe for his techynge, summe for to
 mynystre to hym, summe to be helyd of hym, and summe folwidyn 35
 hym among wiþ enuy, for to take hym in his wordys, and þei
 weryn comounly prestys and deknys, phariseis and scribis -
 phariseis weryn þat tyme religious men, as monkys, freris and
 chanouns ben now in oure tyme. Et ecce leprosus veniens, þat is,
 "And loo! a leprous man comynge, and is helid." Sixe þingis 40
 þer ben to take hed to in þis gospel. Þe firste is what is þis
 leprous man whom oure Lord Iesu Crist helide. Þe secunde is what
 it menyþ þat Crist strecchid forþ his hand. Þe þridde is wherto
 oure Lord Iesu wolde touche hym. Þe forþe is whi oure Lord, whan
 he hadde helid þis leprous man, forfendide hym to telle any man 45
 of his helynge. Þe fifte is whi oure Lord sente hym to þe prest.
 Þe sixte is what is þat gifte and what betokenyþ þat gifte þat
 þis leprous man schulde offre to þe prest.

þys mesel 3e schul vndyrstonde betokenyth mankynde þat alle
was mesel for origynale senne. But þe 50

sone of God com down of þe hylle of euerlastyngnesse into
flesch and bloode, Cum se exina [ni]uit, formam,

"[Whan Iesu anentischid] hymselfyn, takyng þe forme of man."
And þe þe blood þat he sched on þe croose, where he hath hys
hondys sprad owt and with naylys holyd þorw, he dede hys cure and
helyd þys mesel. Vnde in psalmo, Misit seruum, 56

"He sente hys sone [and] helyd / hem." Forsothe f. 94v
alle we been made clene in bapteme fro þe orygnal leper þat
took hys vertu yn Crystys passiam, and þerfore seyth þe apostel,
Quicumque baptizati, 60

"3e whoeuyr been baptizyd, yn þe deth of Cryst 3e been
bapty3yd." And þe apocalipse seyth, Lauit nos a peccatis
nostris. And goostly þe þys mesel is vndyrstondyn

eche sennere beyng yn dedly senne, and meselrye betoknyth dedly
senne for tweye skyls. þe ferst is for meselry comyt 65
of corrupcion of eche membre, as yche dedly senne comyth

^of^ trespassyng a3ens the lawe of God. And þerfore seyth a glose
vpon Leuitico, Quod peccatum est transgressio legis, "Synne is

brekyng of þe lawe." þe seconde is for as þe meselrye is
a sekene þat may not be helyd of man but only of God, so 70
no man may hele a man of hys synne but owre makere aboue. Werfore þe
Kyng of Yrael seyde, whan Naaman com to hym þat he schuld hele
hym of hys lepyr, Numquid ego sum Deus, ut curem?

Ad 53 Whan Iesu anentischid] þe which he hap touchyd. 67
of 1] written above a3ens canc.

þis mesel or leprous man betokenyd mankynde þat was
 al mesel for þe original synne of oure former fadris. But þe 50
 sone of God com doun of þe hiȝ hil of euerlastyngnesse into
 flesch and blood, Quando exinaniuit [se], formam serui accipiens,
 þat is, "Whan Iesu anentischid hymself, takynge þe forme of man."
And be þe blood þat he schedde in þe cros, where he hadde his
 handis abrod and wip nailys holid þourȝ, he dide his cure and 55
 helid þis mesel. Vnde in psalmo, Misit seruum suum et sanauit
eos, þat is, "He sente his sone and helide hem." Forsope
 alle we ben mad clene in oure baptem from þe original lepre þat
 took his vertu in Cristis passioun, and þerfore seiþ þe apostil,
Quicumque baptizati estis, in morte ipsius baptizati estis, þat 60
 is, "Ȝe whoeuer ben baptizid, in þe deþ of Crist Ȝe ben / f. 172
 baptizid." And Ion in þe apocalipsis seiþ, Lauit nos a peccatis
nostris in sanguine suo. And gostli be þis mesel is vndirstonde
 ich synner beyng in dedli synne, and þis meselri betokenyþ dedly
 synne for two skilis. And þe first skile is for meselrie comyþ 65
 of corrupcyoun of iche membre in a man, as ich dedly synne comyþ
 of trespasyng aȝens þe lawe of God. And þerfore seiþ a glose
 vpon Leuitico, Quod peccatum est legis transgressio, "Synne is
 brekyng of þe lawe." þe secunde skile is for as þe meselrie is
 a seknesse þat mai not be helid of ony man but only of God, so 70
 no man mai hele a man of his synne but God alone. Wherfor þe
 Kyng of Israel seide, whan Naaman com to hym þat he schulde hele
 hym of his lepre, Re[gum] .v^o., Numquid ego sum Deus! vt curem

Lb 60 Quicumque, etc.] with Ro[manos] .vj^o. in margin. 61
 ben²] with catchword baptizid at bott. of folio.

X

"Whe [be]re Y am God, pat Y schal hele a man
of hys lepyr?" And þe goospel seyth, Quis potest dimittere 75
peccata, "Who may forgeue sennys but God allone?"

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

And perfor [be] meselrye is dedly synne vndirstonde 80
and be þys leprose man vndyrstonde eche sennere, and pat for
many propirtees of a mesel.

Ferst for a mesel is swollyn and bollyn with wynd of vnclen-
nesse, so a prowde man ys lykenyd to a leper, ffor þey
been swollyn with pride and blowyn with bost, as a bladdre ful 85
of wynd with benys þerynne pat clateryn - but
bore þys bladdyr with a nedyl and þan alle þe boost is layde owt.

So fro pat tyme pat þe dethe haue persyd þe hert of a prowde man,
alle hys booste and bragge is clene leyd adown. And þerfore seyth Iob,
Tollet eum ventus vrens et, "A bren- 90
nyng wynd schal take hym and rauische hym fro hys place." / And f. 95
alle sweche prowde men and women been likened to frowdys

pat been swollyn, and namely whan þey been towchyd with ony
scharpe blame, and alle wey þey beren yn here nowþe venyme of bac-
bytyng as frowdys venyme hem pat towche hem, 95
and sle hem 3yf þey may. Werfore of sweche seyth þe
psalme, Venenum aspidum, "Venyme of eddrys
vndyr þe tongys of hem." And þys is þe lepur of þe hede þer

hominem a lepra sua? "Wheper Y am God, þat I schal hele a man
of his lepre?" And þe gospel seip, Quis potest dimittere 75
peccata nisi solus Deus? "Who mai forþeue synnys but God alone?"
Forsope non prest in erþe mai do awai synne of man, neiþer pope,
ne noon oþer man, but God alone, þat for synnys was dede, vnde
Augustinus, Ille Christus solus dimittit peccata qui pro peccatis
mortuus est. And þerfore be meselrie is dedly synne vndirstonde 80
and bi þis leprouse man is vndirstonde ich synner, and þat for
many propirtees of a mesel.

First for a mesel is swolnyn and blowyn wip wynd of vnclen-
nesse, and so in þat a proud man is likned to a lepre, for þei
ben swollyn wip pride and blowyn with bost, as a bladir ful 85
of wynd wip benys þerinne þat clateryn or makyn noise - or
prike þis bladdre wip a nedil and þan al þe bost is laid down.
Rigt so from þe tyme þat dep hæþ persed þe herte of a proud man,
al his bost and brag is clene laid down. And þerfore seip Iob,
Tollet eum ventus vrens et rapiet de loco suo, þat is, "A bren- 90
nyng 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 þat ben swollyn, and namely whan þei ben touchid wip any
scharp blame, and so alwai þei beryn in her mouþ venym of bac-
bitynge as froudys or todis don, to venym hem þat touche hem, 95
and so þei wolyn slee hem gif þei mai. Of suche spekip þe
psalm, Venenum aspidum sub læbijs eorum, þat is, "Venym of eddris
vndir þe tongis of hem." And þis is þe lepre of þe heed þat

Godys lewe spekyth of, for pryde is hed and begynnyng of alle synne, Inicium omnis peccati superbia.

100

"Or it is clepyd þe lepur of þat hede, þat is, þe deuyll, quia ipse est capud,

"For he is kyng and hede ouyr of alle þe sonys of pryde."

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

105

110

Putredo ossium invidia, "Rotten thyng is enuye, of bonys."

The thyrde propurte is for stenche of his brethe and corrupcion of othir. And for his lowe speche he is likenyd to þe senne of bacbytyng and gruchyng, ffor a gruchere vndyr stylnes bacbytyth hys ne3ebowre as an edder, and þerfore seyth Salamon, Si mordeat serpens in,

115

[3yf] þe edder byt yn stylnesse, no thyng hath he lesse þen he þat preuyly bacbytyth." And so he hath hys breth stynkyng, and þerfore seyth Salomon, Sepulcrum patens est guttur,

120

"An

open beryel ys þe throte of hem; treturly þeydede with

Goddis lawe spekip of, for pride is heed and begynnyng of al synne, Inicium omnis peccati superbia, "The begynnyng of al synne is pride." Or it [is] clepid þe lepur of þe heed, þat is, þe deuyl, quia ipse caput et rex super omnes filios superbie, "For he is kyng and heed ouer alle þe sonys of pride."

Þe secunde propurte of þe lepre is whi it is ligned vnto synne, for þe indermore rotyng. For euer it rotip man wipinne, and þat betoknip þe synne of enuye, for enuye makip a man to sorwe for þe goodis of oper men and of þe welfare of his neiþebour, and ioieful of her euel fare. And so it makip a rotyn and a stynkyng soule and a defoulid, bifore [God; and his] conscience and alle þe vertues þat weryn before in a manny's soule, it makip for to stynke, and þerfore seiþ Salamon, Prouerbiorum .xiiij^o., Putredo ossium inuidia, "Rotyn þing of bonys is enuye."

Þe bridde propurte is stynche of his breeþ and corrupcioun of opere men. And for his lowe speche he is ligned to þe synne of bachtityng and grucchyng, for a gruccher vndir þe colour of stilnesse bacbiteþ his neiþebour as an edder, and þerfore seiþ Salamon, Si mordeat serpens in silencio, nichil minus habet quam qui in oculis detrahit, þat is, "3if þe edder biteþ in stilnesse, no þing hap [he] lasse þan he þat priueili bacbitip." And so he hap his breeþ stynkyng, and þerfore seiþ Salamon, Sepulcrum patens est guttur eorum; linguis suis dolose agebant, etc., "An open beriel is þe þrote of hem, for trecherousli þei dedyn wip

Lb 100 Inicium, etc.] with Leuitici .ix^o. in margin. 102
quia ipse, etc.] with Ecclesiastes .ix^o., Iob .xl^o. in margin.
 118 Si mordeat, etc.] with Ecclesiasticus .x^o. in margin.

here tungys." And 3yt with pe stynche he corruptyd fferst hymselfe,
 and hym pat he bacbytyth, and [hym pat bacbytyth] oper men 125
 thorwe hys wordys yn pat pat yn hym is. For Seynt Gregory seyth,
Nunquam esset detractor si non, "Neuyr
 schulde / per be a bacbiter 3yf per were none herer." And f. 95v
 pe psalme seyth, Corrupti et abhomina [biles],

"pey be corrupte and made lothly." 130

pey ys pe lepur of Mary, Moyses sustyr and [A]arons, as Holy
 Wryth tellyth, pat God smote hyre with a lepur for sche grochyd
 agens Moyses for pe woman of Ethiope.

pe ferthe propurte is pat pe lepur 'is' likenyd to synne for gret
 plente of thurst, and pat betoknyth pe synne of aueryce and of 135
 coueytise, ffor a lepur is euermore thursty and drye of kynde;
pe more he drynkyth, pe more he may. Ry3th so a coueytows
 man, pe more good he hath, pe more coueytows he is. Wherefore Iob
 seyth, Exardescet ignis contra eum, "Thurst schal brenne
 agens hym." And maruayle it is, pe more he 140
 drynkyt, pat ys, pat he hath, pe more he thurstyth, pat is,
pe more he coueytyth to haue, werfore he may nat be fellyd, and
pat is seyde in Ecclesiastico, Oculus cupidi insaciabilis,
 "pe eye of a couetows man wyl nat be fellyd." And why he seyth
with ey3e he may not be fellyd? For whan he seth a fayr hors, 145
 or ony fayr thyng, onnone he coueytyth for to haue yt, for
 as Salamon seyth, Venter impiorum insaciabilis, "pe wombe
 of pe wyckyd ys vnabyl to be fellyd." Forsothe wykyd

her tungys." And 3yt wit þe stynch he ce/ruptide hymself, f. 173
and hym þat he bacbitip to, and hym þat bacbitip opere men 125
 pour3 his word in þat in hym is. For Seynt Gregory seip,
Numquam esset detractor si non esset auditor, þat is, "Neuer
 schulde þer be a bacbiter 3if þer were noon herer." And
 þe psalm seip, Corrupti su[n]t et abominabiles facti sunt, þat
 is, "Þei ben corupte and maad abhominable to God and men." 130
And þis is þe lepre of Marie, Moises sister and Aarons, as Holi
 Writ tellip, þat God smot hir wip a lepre for sche grucchide
 agens Moises for þe womman of Ethiope.

Þe furpe propirte is þat lepre is licnyd to synne for gret
 plente of þurst, and þat bitoknyþ þe synne of auarice and of 135
 coueitise, for a lepir-man is euermore þursti and drie of kynde,
 for þe more þat he drynkyp, þe more he mai. Rlyth so a coueitous
 man, þe more good he hap, þe more coueitous he is. Wherfore Iob
 seip, Exardescet contra eum sitis, þat is, "Þurste schal brenne
 agens hym." And it is a merueilous þing þat þe more þat he 140
 drynkyp, þat is, þe more þat he hap, þe more he þrustip, þat is,
 þe more he coueitip to haue, wherfore he mai not be fillid, and
 þat is seid in Ecclesiastico .xiiij^o., Oculus cupidi insaciabilis,
 "Þe ize of þe coueitous man wil not be fillid."

For whan he seep a faire hors, 145
 or ony oper faire þyng, anoon he coueityþ for to haue it, for
 as Salamon seip, Venter impiorum insaciabilis, þat is, "Þe wombe
 of þe wickide men is vnable to be fillid." Forsope wickide

coueytows men haue noo mercy no pyte of [her owne] sowlys, ne
of here negebowrys, and so seyth Iame, Iudicium sine mis- 150
ericordia fiet ei, "Dome withewtyn

mercy schal be doo to hym þat doth noo mercy." Þys is þe
lepur of Gye3y, ffor be coueytise he ran after Naaman and took
3yftys of hym, wherfore Elyse seyde to Gye3y, Lepra Naaman
adherebit tibi, "The lepre of Naaman falle 155

to þe and to þi sede." And so þe meselrye of coueytise
drawyt to þese coueytows men and to sede of hem, and þerfore
þe sonys wylle nowt 3yldyn a3en þat þe fadrys han takyn
with wrong for coueytise. And þerfore 3yf þe sonys wetyngly with-
holdyn sweche wrong-getyn goodys, þey schullyn with here fadrys 160
euyr in helle / be dampnyd. And so seith Salamon, De patre f. 96
iniquo conquerentur, "Of a wykyd fadyr

schullyn euyr childryn pleyne," for þey schulle þorwe hem
been yn euyrlastyng reprofe.

Þe fyfthe condicion wy þe lepre is lykenyth onto synnys, 165
for þe heuynesse of yt. For þe lazerys ben heuy, and be
þat is slowpe vndirstonde and ydylnesse, ffor slow folk
and ydul men been so heuy þat þey wylle not meue hem to do ony good
werke. And þerfore seyth Iob, Quare posuisti me, etc.?

"Why puttyst þu me contrarye to þe? I am made heuy to me- 170
selfe." And þerfore spekyt þe apostul þus, Deponentes omne
pondus, "Puttyng down

alle we3te and alle synne stondyng abowte vs, renne we a3ens the stryfe

Ad 149 her owne] oper. 156 coueytise] coueytise men; men
canc. 161 helle] with catchword Be dampnyd at bott. of f.
166 yt] 3yt; 3 eras. 172 Puttyng] Puttyng away; away canc.

coueitouse men haue no merci ne pitee of her owne soulis, ne
of her neizebours, and so seip Seint Iame, Iudicium sine mis- 150
ericordia fiet ei qui non facit misericordiam, "Doom wipoutyn
mercy [schal be don] to hym þat dop no mercy." And þis is þe
lepre of Giezi, for bi coueitise he ran aftir Naaman and took
giftis of him, wherfore Helise seide to Giezi, Lepra Naaman
adherebit tibi et semini tuo, þat is, "þe lepre of Naaman falle 155
to þe and to þi seed." / And so þe meselrie of coueitise f. 173v
drawip to þis coueitous men and to þe seed of hem, and þerfor
þe sonys of hem wol nout 3eldyn a3en þat her fadris for coueitise
haue takyn wip wrong. And þerfore 3if þe sonys wityngly wip-
holdyn suche wronge-gotyn goodis, þei schullyn wip her fadris 160
be dampned for euer in helle. And so seip Salamon, De patre
iniquo conquerentur filij impij, þat is, "Of a wickid fadir
schullen euel childryn pleyne," for þei schullyn þorou3 hem
be in euerlastyng reprof.

þe fifte condicioun whi þat lepre is licnyd vnto synnys, 165
and þat is for þe heuynes of it. For lazers ben heuy, and be
þat siknes is vndirstondyn slou3þe and idilnes, for slowe folk
and idel ben so heuy þat þei wole not moue hem to do any good
werk. And þerfore seyþ Iob, Quare posuisti me contrarium tibi?
"Whi puttidist þou me contrarie to þe?" I am maad heuy to my- 170
self." And þerfore spekþ þe apostil þus, Deponentes omne
pondus et omne circumstans nos peccatum, þat is, "Puttyng down
al wei3te and al synne stondyng aboute vs, renne we to strif

Lb 150 Iudicium, etc.] with Iacobi .2º. in margin. 161 De
patre, etc.] with Ecclesiastici .xljº. in margin. 169-175 And
þerfore . . . lepre hand] marked vacat in text and margin. 171
Deponentes, etc.] with Hebre[es] .xijº. in margin.

or batayle purposyd agens vs." These bene mesellys [in] hondys and yn fe[t], as Moyses was pat had a lepre h[an]d. 175

pe 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, Fetor eius ascendit, "pe stynche of hyt stehyt 180

vp to heuen. No meruayle it is, seyth it is muk of pe flesche, a dunke-hep of pe body, hate to pe angelys, nexte dyscorde

and pe deuyllys [mete]." And perfore seyth Ier[e]m[i]. Quam vilis facta es, "How fowle art pu

made, ofte takyng or vsyng pe weyis of lecherye." And 185

perfore sey3th Holy Wryth, Dederunt preciosa p[re] u[i]li vt re-focil[lauerunt], "pey 3auyn precious pyngys,"

pat is, pe ioyes of paradyse pat been so preciows, "for vyle synne," and for a lytyl delyte of corruptibyl flesch; and per-

fore he seyth, "to fulfelle here lustes," for pe lustys 190 fulfilled, pe ioy perof is agoon, and wrechidnesse and wondryng and wo fulwyt after.

Also pe lepur of lecchorye betokenyþ synne ffor it waastyth man and what goodys pat he ha3th. Werfore Iob sayth, Ignis est vsque ad consumacionem, "Lecchorye is a fyre, 195 or a wylde fyre deuowryng to pe endyng." Also for it dooth away membrys, pat is, his eyen of vndirstondyng, and hys vertuys, werfore it tellyth in Iudicum / that Sampson was blyndyd for f. 96v

Ad 174 in] and. hondys] howndys. 175 fet] feyth.
Moyes] Moyses suster. hand] heed. 182 hate] hated.
183 Ieremie] Ierome. 186 pro uili] paruuli.

or bataile purposyd agens vs." And þes ben mesels in handys
and in feet, as Moises was þat hadde a lepre hand. 175

þee [sixte] propirte is whi lepre is ligned vnto synne,
and þat is for filþe and stynke of þe siknes, and bi þat is
vndirstonde þe synne of lecherie, þat is þe moste stynkyng
synne before Gød and his aungelis. Wherfor Seynt Gregory seip,
Fetor eius ascendit in celum, þat is, "þe stynk of it stiep 180
vp into heuene. And it is no merueile, syþen it is muk of
þe fleisch, a doung-heep of þe body, hatid of angelis, discord
to neizebours and þe deuellis mete. And þerfore seip Ier[e]m[ie],
Quam vilis facta es iterans vias tuas, þat is, "Foul art þou
maad, eftesone takynge or vsynge þe weijs of lecherie." And 185
þerfore seip Holy / Writ, Dederunt preciosa p[re]u[er]uili vt re- f.174
focillauerunt animas suas, þat is, "þei 3auyn precious þingis,"
þat is, þe ioies of paradys þat ben so precious, "for foul synne,"
and for a litil delite or luste of coruptible fleisch; and þer-
for he seip ful wel, "to fulfille hir lustis," for be þe lustis 190
of lecherie fulfillid, þe ioie þerof is gon, and þat anon, and
wrecchidnes and wondryng and woe folwip aftir.

Also þe lepre of lecherie betokenyd synne for it wastip a
man and whateuer good þat [he] hap. Wherfor Iob seip, Ignis
vsque ad consummacionem est deuorans, þat is, "Lecherie a fire, 195
or a wilde fir deuorynge to þe endynge." Also it dop awai þe
membris, þat is, his igen of vndirstondynge, and his vertuys,
wherfore it is seid in Iudicum þat Sampson was blyndid for

Lb 175 as Moises, etc.] with Exodi .iiij^o. in margin. 183
Ieremie] Seynt Ierom. 184 Quam, etc.] with Iero. .ij^o. in
margin. 186 Dederunt, etc.] with Trenorum .ij^o. in margin.
190 hir] ?from hur. 193 betokenyd] is betokenyd. 194 he]
it. 198 wherfore] with Iudicum .xvj^o. in margin. Iudicum]
Iudicium with second minim of u² subpuncted. 186 pro uili]
peruuli.

a stromppet. For þe eeren it dooth away of buxumnesse, þe nose
of discrecion, þe herte of good þowtys, þe berde of strengthe, 200
þe browys of schamfastnesse, þe hondys of good werkys, þe feet
of holy affeccionys, þe tonge of trewe confession and of prayer
and sothfast prechyng, quia non est [s] peciosa laus in,

"For þer nys no fayre preysyng yn þe mowpe of þe sennar."

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

"Syre, 3yf þu wylt, þu may make me clene."

And so yn þat þat þe goospel sayth, Et ecce leprosus veniens,

"Loo! þe mesel comyng," betokenyth leuyng of synne, 210

ffor þan comyth a man to Crist whan he leuyth hys synne. In

þat [þat þe goospel sayth], "He worschepyd",

hys kne bowyd betokenyth lownesse and mekenesse of herte, for

þe psalme seyth, Cor contritum et humiliatum, Deus non,

"þe contrite herte and þe meke, God þu schalt not 215

despyce." And also, Venient et,

"They schul come and lowte befor þe." And afterward
hem owne to say, "Syre, 3yf þu wylt, þu may make me clene."

In þys word he schewith þat Cryst was of powere, as ho sey3th,
"Y am serteyne of þi powere, but of þi wylle Y dow3te." Also 220
whan he seyth, Mundare, etc., "To make me clene," he schewyth mekely hys
sekeneesse, wherof þe psalme seyth, Delictum meum,

"To þe Y haue made knewyn myn trespas," and so

Ad 203 speciosa] peciosa
206 he mot] to. 219 as ho, etc.] with Nota in margin.
ho] hos; s eras.

a strompet. And her herynge it dop awai of buxunnesse, þe nose
of discrecyoun, þe herte of goode þou3tis, þe berd of strengþe, 200
þe browys of schamfastnes, þe handis of goode werkis, þe feet
of holi affeccions, þe tonge of trewe confessioun and of preier
and sabfast prechyng, quia non est [sp]eciosa laus in ore peccatoris,
þat is, "For þer is noon fair preisyng in þe moup of a synner."
þis[is] mesarie of þe flesh, of þe wich it is writyn in Leuitico. 205
3if a man wol be clensid þerof he mot come to Crist þat is welle
of merci and worschipe him and seie, Domine, si vis, potes me
mundare, þat is, "Sire, 3if þou wolt, þou maist make me clene."
And so in þat þat þe gospel seip, Et ecce leprosus veniens, "And
loo! þe mesel comyng," and þat betokenyþ leeuynge of synne, 210
for þan comyþ a man to Criste whan he leuyþ hys synne. And in
þat þat þe gospel seip, Adorabat, "He worschiphith Crist" and
his kne bowed down betoknyþ lownesse and meknesse of herte, for
þe psalm seip, Cor contritum et humiliatum, Deus non despicias,
þat is, "þe herte contrite / and mekyd, God þou schalt not f. 174v
dispise." And also, Venient et adorabunt coram te, Domine, 216
þat is, "þei schul come and lowte before þee." And aftirward
he owip to seie, "Sere, 3if þou wolt, þou maist make me clene."
And in þis word he schewip þat Crist was of power, [as who seyth,
"I am serteine of þi power,] but of þi will Y doute." Also 220
whan he seip, Mundare, "Make me clene," he schewip mekely his
siknes, wherof þe psalm seip, Delictum meum cognitum tibi feci,
þat is to seie, "To þee I haue mad knowyn my trespes," and so

Lb 199 And her herynge, etc.] with Nota in margin. 200
þou3tis] with þ from 3. 203 quia, etc.] with Ecclesiastico
.xv°. in margin. 222 siknes] sirknes. 203 speciosa] preciosa.

þorwe trewe beleue of þowere of Cryst and þorwe stedefast hope
of hys good wylle, with knowlachyng of herte and worde of þe 225
sekenesse of þe sowle, man is helyd of þe goestly leper be virtu
of Cristys passion, and abel to reste yn þe blys of
heuene. He cl[an]se vs of owre synnys and bryng vs to þat ioy
þat euer schal laste, withowte eny ende. Amen.

þorou3 trewe beleue of power of Crist and þorou3 stedefast hope
of Cristis good wil, wip knowlechyng 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 clense vs of oure synnys and brynge vs to þat ioie
þat is endeles, þat bouw3te vs wip his precious blood, Ihesus
Christus. Amen. 230

XI

f. 96v Dominica .iiii^a. post octavam Epiphanie
Ascendente Ihesu in nauiculam.

/ Thys goospel tellyth how þat Iesu stye vp yn a boote and f. 97
hys discipulys sewden hym. And loo, þe water meuyd faste so
þat þe boot was hedde with wawys, for þe wynd and water were 5
contrarie to hem. Cryst slepte yn þys tyme yn þe boote, as he had
ordeynyd. The decipulys comyn and wakyd hym, and seydyn þus
to Cryst, "Lord, safe vs, for we perschyn!" And Cryst seyde to
hem, "What drede 3e of lytyl feythe?" And Cryst rose vp anone
and comawnde to þe wyndes and to þe see, and þey were 10
restyd onone. And al þe pepul wondryd þeroff, and seyde,
"What is [he] þys? For þe wyndys and þe see obeyschedyn to hym."

Ascendente Ihesu in, etc. Fowre thyngys we schulle take hede
to yn þys goospel. Þe ferst is, what is beteknyd be þys boot
ynto þe whyche Iesus sty vp. Þe seconde is, weche bene 15
þe dicipulys þat steyn with Iesu ynto þe boot and
folwyd hym þere. Þe þyrde is, what betokenyth þe
see and þe wyndys. Þe ferthe, how Cryst is to be
steryd or excyted, þat he helpe vs þat we persche nat.

Be þys lityl boot is vndyrstonde þe cros of Cryst or 20
penawnce þat he suffryd, of þe weche þe spowse spekith yn þe
Book of Songys, Ascendam in palmam et apprehendam,

"I schal ste vp ynto þe palme and take þe frute þere[of]."

XI

f. 174v Dominica 4^a post octavam Epiphanie

Ascendente Ihesu in nauiculam, secuti sunt discipuli eius. Mathei .viij^o.

Þis gospel tellip hou þat Iesu stiede vp into a boot and
his disciplis sueden hym. And loo, þe water mouede fast so
þat þe schip was hid wip wawys, for þe wynd and þe watyr weryn 5
contrarie to hem. Crist slepte in þis tyme in þe boot, as he
ordeynyd. Þe disciplys camyn and wakyde hym, and seiden þus
to hym, "Lord, saf vs, for we perischen!" And Crist seide to
hem, "What drede 3e of lital feyth?" And Crist roos vp anoon
and comaundide to þe wyndys and to þe see, and þei weryn 10
restyd anoon. And al þe peple wondriden þerof, and seidyn,
"Wha is he þis? For þe wyndys and þe see obeien to him."

Ascendente Ihesu, etc. Foure þingis we schulde take hed
to in þis gospel. Þe firste, þis is - what betoknyþ þis boot
in þe wich Crist stiede vp. Þe secunde þing is, whiche be 15
þe disciplis þat stiede wip Iesu into þe / boot and f. 175
folwidyn hym þere. Þe þridde þing is, what betoknyþ þe
see and þe wyndys. Þe ferþe þing is, how Crist is to be
stirid or excitid, þat he helpe vs þat we perischen not.

Bi þis lital boot is vndirstonde þe cros of Crist or of 20
penaunce þat he suffride, of þe wiche þe spouse spekip in þe
Book of Songis, Ascendam in palmam et apprehendam fructum eius,
þat is, "I schal stie vp into þe palm and take þe fruyt þerof."

Lb 13 Foure þingis, etc.] with Moraliter in margin.

Þys ys þe boot of Symon Petyr, ffor Symon is to say 'buxsum',
 [and Cryst hymself was made buxsum] for vs to þe de3th 25

vpon þe cros. Þys cros is made, þat be þys boot ys
 vndyrstonde, of fowre trees þat weryn cydre, cypres, palme
 and olyue, as clerkys tellyn, of þe weche it ys seyð in
 Ecclesiastico, Quasi cedrus exaltata sum in Libano, et quasi
cipressus in Monte Syon, et quasi palma exaltata sum in Cades, 30
quasi oliua speciosa in campis, "As a seder Y am made
 hey yn Liban, and as þe cypres yn þe Mownt of Syon, and as
 þe palme Y am made hey yn Cades, and as þe fayre olyue
 yn þe feldys."

Þe seconde ys to [see] weche been þe decypulys of Cryst, 35
 and weche wendyn with hym ynto þe boot and folwyn hym.f. 97v
 Crystys disipulys be þey þat with contriciown doon penawnce,

þey þat dredyn hym and þey þat louyn hym and kepyn hys commawndementys
 mekely. For þre þyngys þer been þat Godys dyscipulys schuld
 haue [to do]. Þe ferste, to drede hys maystyr, and so for drede þat
 [þey] offende hym nowt and þat þe maystyr beete hym now3t to fle 41
 fro euyl werkys. Þe seconde is to loue hym, and for loue
 of hym to kepyn hys bedyngys. Þe pyrde, þat hym
 owyth to lerne þe good lesson of hys maystyr and to
 holde it. And þese thre owyth þe desypulys of Cryst 45
 to doon. Þe ferst is þat þey moost drede here maystyr,
 þat þey offende hym nowt and þat he bete hym now3t, 3aa, and
 þat he put [hem] nowt togedere body and sowle yn helle.

Ad 27 of fowre trees, etc.] with quattuor partes crucis in
margin. 35 see] þe. 41þey] he. to fle] and to fle.

And þat is þe boot of Symon Petyr, for Symon is to seie 'buxom',
 [and Crist hymself was maad buxom for vs] vnto þe dep, vp to 25
 þe dep vpon þe cros. And þis cros is maad

of foure trees þat weryn cidre, cipresse, palm
and olyue, as clerkys tellyn, of þe whiche it is seid in
 Ecclesiastico, Quasi cedrus exaltata sum in Libano, et quasi
cipressus in Monte Syon, et quasi palma exaltata sum in Cades, 30
quasi oliua speciosa in campis, þat is, "As a cedar I am maad
 hiȝ in Liban, and as þe cipresse in þe Mounte of Syon, and as
 þe palm Y am maad hiȝ in Cades, and as þe faire tree of olyue
 in þe feldis."

þe secunde þing is to see whiche ben þe disciplis of Crist, 35
and wihche gon or wenden wiþ hym into þe boot and folwyn hym.
 Cristis disciplis ben þei þat wiþ contricioun don penaunce,
and þei dredyn hym, louyn hym and kepe his commaundementis
 mekli. For þre þingis þer ben þat Cristis disciplis schulde
 haue to [do - to] drede here maister, and so for drede þat 40
 þei offende hym not and þat þe maister beete hym not so þing is to cese
 from euyl werkys. Anoper þing is to loue hym, and for loue
 of hym to kepe his hestis. þe þridde þing is þat he[m]
 owyþ for to lerne þe gode lessoun of his maister and to
 holde it. And þes þre þingis behouyþ þe disciplis of Crist 45
 to do. þe firste þing is þat þei moste drede here maister,
 þat þei offende not and þat he bete hem not, ȝe, and þan
 þat he putte hem not bodi and soule togidere into helle.

And perfor seyth God to hys desipulis, Nolite timere eos qui
occidunt corpus,

50

"Ne wyllle 3e drede
hem pat slene pe body, but more drede 3e hem pat may put
ynto helle body and sowle." And sertys for pys drede
schulle alle men declyne fro euyl, as Salamon seyth, Per
timorem Domini,

"Be pe drede

55

of pe Lord bowyd yche one from euyl." pe seconde is pat
pe desipulis owyn to loue Crist here mayster,
and for pe grete loue of hym to kepe hys comawndementys,
vnde Iohannis .xiiij^o., Si diligitis me, mandata,

"3yf 3e louyn me, kepe 3e myn heestys." And ofte he
seyth yn pe goospel, "Yn pat schulle men knowe pat pey
be myn decipulys." pe thyrde is pat pey owyn
of here mayster to lerne a good lessown, and to holden yt,

60

and pys lessown it ys pat pey be mylde and meke of
herte. So pan men may knowe Crystys dicypulys be pese
thre, pat pey drede God, and louyn hym, and kepyn
hys comawndementys. But beholde we [1] how pat yt
be pat custumablylly brekyn eny of pe heestys of God, be it
swerynge, lycchorye, pefte, hate to hys ne3eborys, he
is noon of Crystys discipulis but pe deuyllys [disciple] of
helle. And perfore techyth pe good mayster and seyth,
Discite a me, quia mitis, /

65

70

f. 98

"Lernyd of me, for Y am melde and meke of herte." And pese

And þerfore seip Crist, Nolite timere eos qui
occidunt corpus, / sed magis timete eum qui potest corpus f. 175v
et animam mittere in Gehennam, þat is, "Ne wille 3e drede 51
hem þat sleen þe body, but more drede 3e hym þat mai putte
in helle boþe body and soule." And certis for þis drede
schul alle men decline from euy1, as Salamon seyþ, Per
timorem Domini declinat omnis a malo, þat is, "Bi þe drede 55
of þe Lord bow ich man from euel." Þe secunde þing is þat
þe disciplis of Crist owyn to do - to loue Crist her maistyr,
and for þe grete loue of hym to kepe [his] comaundementis,
vnde Iohannis .xiiij^o., Si diligitis me, mandata mea seruate,
þat is, "3if 3e loue me, kepyþ my hestys." And ofte Crist 60
seip in hys gospel, "In þat schul men knowyn þat þei schul
be my discyplis." Þe bridde þing is þat þei owyn to lerne
of her maister a good lesson, and to holde it and kepe it
in her herte; and þis lesson is to be mylde and meke of
herte. And so þan man mai knowe Cristis disciplis bi þes 65
pre þingis, þat þei drede God, and louyn hym, and kepyn
his comaundementis. But bihold wel þan þat whoouer þat it
be þat custommabli brekyn ony of þe hestis of God, be it be
swerynge, lecherie, þefte, or be hate to his neigebours, he
is noon of Cristis disciplis but þe deuelys disciple of 70
helle. And þerfore techip þis goode maistyr and seip,
Discite a me, quia mitis sum et humilis corde, þat is,
"Lernyþ of me, for I am my[1]de and mek of herte." And þes

been þe decypulys to þe weche Cryst seyth yn þe goospel,
Stetit Ihesus in medio discipulorum eius, 75

"Iesus stooðe yn þe 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 schyp seyth Sapiens, Transeuntes mare,
per ratam, "Passyng þe see of þe world, 80

be þys instrument of penawnce [þei ben delyuered]."

[Penawnce] is wel vnderstonde be þys boot, and for thre thyngys.

For as a schyp ys narwe yn þe begynnyng and brood yn þe
 myddys and narwe at þe laste ende, so penawnce
 yn þe begynnyng ys streyte, as to goo barefoot, to were charpe 85

clothyng, to faste breed and watyr, to skowrge hys owyn
 flesch, to wake, to k[n]ele, and oonly to loue God aboue alle
 thyng and to loue þyne enmyes and doo good to hem þat doon

þe harme, to drede noon othyr aduersyte. And þefore seyth
Crist, Angusta est porta in ingressu, et arta, 90

"Narwe is þe 3ate 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 þefore streyt is mercy to hem yn

ende. For þe wey of penawnce is brood yn þe myddys, for 95
 þe gret confort þat God 3af to hem þat doon wylful penawnce.
 For as þe psalme seyth, Secundum multitudynem dolorum meorum
consolaciones, "Aftyр

Ad 81 þei ben delyuered] supplied from Lb. 82 Penawnce]
 He. 87 knele] kele _^it. 93 fyndyn yt] fyndyn yt _^not.

ben þe disciplis of Crist to þe whiche Crist seip in þe gospel,
Stetit Iesus in medio discipulorum suorum et dixit eis, Pax 75
vobis, þat is, "Iesus stood in þe myddys of hys disciplys
and seide vnto hem, 'Pees be to þou.' "

And þes disciplis owyn to wende wyþ Crist into þe boot
of penaunce. And of þis schip seip Sapiens, Transeuntes mare,
per ratam liberati sunt, þat is, "Passyng þe see of þis wold, 80
be þe instrument of penaunce þei ben delyuered." And wel is
penaunce vndirstonde bi þis boot, and þat for þre þingis.
Foor as a schep is narw3 in þe begynnyng and brood in þe
myddis and [narw3] in þe laste ende, so is penaunce streit
in þe begynnyng, as / to go barfot, to were scharp f. 176
clopyng, to faste breed and water, to scourge his owne 86
flesch, to wake, to knele, and only to loue [God aboue alle
thyng and to loue] þin ennymys and do goode to hem þat don
þe harm, and to drede noon aduersite. And þerfore seip
Crist, Angusta est porta [in] ingressu, et arda est via que 90
ducit ad vitam, þat is, "Narw3 is þe 3ate in þe entre, and
streit is þe weie þat lediþ to lijf, and fewe þer ben þat
fyndyn it." And þat is for þei sechyn it not but folwyn þe
lustys of þe flesch, and þerfore streit is þe mercy of God in
þe ende. For þe way of penaunce is brood in þe myddys, for 95
þe grete counfort þat God 3af to hem þat don wilful penaunce.

Secundum multitudinem dolorum meorum
consolaciones tue letificauerunt animam meam, þat is, "Affir

þe multitude of my sorwys þyne confortys haue gladlyd my sowle."

And Seynt Bernard seyth, Multi viderunt cruces vestras, 100

"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 withynne azens þe loue of erpely thyngys 105
and azens þe waterys of fleschly lustys, and owyt to haue
yt opene aboue, depely to þenke on heuenly þeng.

Warfore hym owyt to say, as þe apostel / dooth, Ad Philippenses, f. 98v

Que quidem retro sunt obliuiscens,

"Forsothe, forþetyng þo þyngys 110

þat ben behynden, puttyng me forth to þe þenges þat were
befor or rapere." And also he saipe, "Owre conuersacion is
in heuene." And þerfor seyth Crist yn þe goospel, Penitenciam
agite, etc.,

"Do 3e

penawnce; forwhy þe kyngedam of heuene schal come nye." 115

Thys boot, þat is to saye, penawnce, oweth to ben
of fowre trees, þat ben [seid] befor gostly. Be þe cedyr tre,
þat [is] [n]yrressed be watres, is betokened sorwe for owre synnys,
for it ys norysched bysyde þe water of contriciown and
conpuncciown, whereof þe lawe of God speketh, Quam pulcra 120
tabernacula tua,

"How fayre been

þy dwellyng places, Iacob, as þe cedrees besyde þe watres." Be þe
cypres, þat is an hye tre and growyth moche euene vþward,

þe multitude of my sorwys þi counfortis han gladid my soule."

And Seint Bernard seiþ, Multi vident cruces vestras, sed pauci 100
vident inuitaciones vestras.

þe secunde skile is for a schip is closid beneþe and
opyn aboue; so a man beyng or doying penaunce owiþ to haue his
herte closyd wyþinne his soule azens þe loue of erpely þingys 105
and azens þe waters of flescly lustis, and he owiþ to haue
his herte opyn aboue, deþly to þynkyn on heuenly þingis.
Wherfor he owiþ to saie, as þe apostil doþ, Ad Philippenses
.iiij^o., Que quidem retro sunt obliuiscens, ad ea vero priora
sunt me extendendo, þat is, "Forsope, forþetyng þoo þingis 110
þat ben behynde, puttyng me forþ to þoo þingis þat weryn
before or rapþer." And also he seiþ, "Oure conuersacioun is
in heuene." And þerfore seiþ Crist in þe gospel, Penitentiam
agite; appropinquabit enim regnum celorum, þat is, "Do 3e
penaunce; forwhi þe kyngdam of heuenes schal come ny3e." 115

And þys boot, þat is to seie, penaunce, owiþ to be maad
of foure trees, þat ben seid bifore gostly. Be þe ceder tree,
þat is nurchid bi waters, þat bitoknyþ sorwe for oure synnys,
þat is nurschid biside þe / watyr of contricioun and f. 176v
co[m]punccioun, wherof spekiþ þe lawe of God, Quam pulcra 120
sunt tabernacula tua, Iacob, þat is, "Iacob, hou faire ben
þi dwellyng placis, as þe cedris biside þe watrys." Bi þe
cipresse, þat is an hi3 tree and growiþ moche eyn vpwardys,

Lb 109 Que quidem, etc.] with Philippenses .iiij^o. in margin.
112 seiþ] seiþ Crist in þe gospel; Crist in þe gospel canc.
120 Quam pulcra, etc.] with Numerj .xxiiij^o. in margin.

is betokenyd myknesse of herte þat makyt a sowle styte vp to
 þe blisse of heuene. Wherfor þe whys man seyde, Humilem spiritum, 125
etc., "Ioy schal take þe meke spyryt."

Meke men ben þe laquaryes of þe Holy Cherche, wherfor
 it is seyde in Boke of Canticorum, Laquaria domorum nostrarum,
 "The laquarye of ȝowr howse ben cypres." Be þe palme is betokenyd
 largenesse of charyte, for þe palme is moche spred yn brede aboue yn
 þe bowes. Wherfore þe spouse seyth yn þe booke of loue of hys 131
 wyff, þat wel hadde largenesse of charyte, Quam pulcra et
quam decora statura,

"How fayre and semely art þu, my moost dere, yn
 delyces; thy stature is likenyd to þe palme." Be þe olyue 135
 tre is vnderstonde werke of charite and of pety, and
 þerfore seyth þe Sawter thus, Ego sicut olyua fructifera,

"I am as a fructuful olyue in þe hows of þe
 Lord." These bene þe fowre trees of þe weche schuld be made
 þe schyp of penawnce. Hope, sekyr and stedefast, owyth to be þe
 ankyr. Whereof þe apostyl seyth, 141
Fortissimum solacium habemus,

"Whe haue þe moost stabel solase þat fleen to holde
 / purposyd hope, þe weche we haue as an ankyr stabyl and ~~certeyne~~." f. 99

Into þys boote of penawnce wentyn vp þe disciplys of Cryst 146
 be þre degrees, and folwid hym. Þe ferst degre
 is forsakyng here owyn wylle; þe seconde is despysyng of

is bitoknyd meknesse of herte þat makip a soule to stie vp to
þe blysse of heuene. Wherof þe wise man seiþ, Humilem spiritum 125
suscipiet gloria, þat is, "Ioie schal take þe meke spiri3t."

Meke men ben þe laquearijs of Holi Chirche fi3tynge, wherof
þe Bokys of Songys seyn, Laquaria domorum nostrarum cipressa.

Be þe palm is vndirstonde

largynge of charite, for þe palm is moche of brede aboue in 130
þe bowys. Wherfore þe spouse seiþ in þe book of loue of his
wif, þat wel hadde largenesse of charite, Quam pulcra es et
quam decora, karissima, in delicijs; statura tua assimilata est
palme, þat is, "Hou faire and semely art þou, my most dere, in
delices; þi stature is ligned to þe palm." And bi þe olyue 135
tree is vndirstonde war[k]e of charite and of pitee, and
þerfore seiþ 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 be þe 140
ankyr of þe schip. Wherof spekip þe apostil, Ad Hebre[os] .vj^o.,
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 forsakyng her owne wil; þe secunde is bi dispisyng of

Lb 125 Humilem, etc.] with Prouerbiorum .xxix^o. in margin.
132 Quam pulcra, etc.] with Canticorum .vij^o. 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 be 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 fleeschly loue. Of þese thre seyth Crist 150
 yn þe goospel, answeyng to Petyr, whan he seyde, Ecce nos
relinquimus omnia et secuti, "Lo, we forsakyn

alle thyng 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 155
 þefore be to vs?" And Iesus seyde to hem, Vos qui secuti
estis me sedebitis,

"þe þat haue folwyd me schul sytte vpon
 twelue segys demyng þe twelue kynrede of Yrael."

þe thirð þyng þat we schul take hede to, what is 160
 betokenyd be þe see and be þe wyndys thorwe þe weche tempest
 was steryd yn þe see. þerto Y answere þat þe see
 betokenyth þys world, ffor þe see is bitter yn hymself and

perilows and ful of many tempestys. Ryth on þe same maner þe
 world is ful of beternesse of synne and tempestys of glotonye, 165
 leccherye, wratthe, enuye and bacbityng and falsse flateryng,
 and many oper peryllys, of þe weche spekyth Powle, Nocte et
die fui in mari[s], "Nyth and

day," he seyde, "Y was yn þe depe see in perellys of flodys,
 yn perellys of þeuys, as schepmen þat trauayle yn þe see." 170
 Whereof spekyth Salamon, Qui nauigant mare, etc.,

"þey þat rowyn yn þe see tellyn þe
 peryllys of it." And þefore Y sey þys world may be weel lykenyd to

wordly vanite; þe þridde is bi abstinence of flescli desyr̄s
and bi fleynḡe of fleschli loue. And of þes pree seiþ Crist 150
 in his gospel, Ecce nos

relinquimus omnia et secuti sumus te, þat is, "Loo, we forsakyn
 alle þingys and haue folwyd þee," þat is, we forsakyn oure
 propir wyl and þe worldys vanyte and al fleschly loue, and
 han folwyd þee. Quid ergo erit nobis? þat is, "What schal 155
 þefore be to vs?" And Crist seid to hem, Vos qui secuti
estis me sedebitis super sedes duodecym iudicantes .xij. tribus
Israel, þat is, "þee þat han folwyd me schullen sitte vpon
 .xij. segys demyng þe .xij. kynredys of Israel."

þe þridde þing is þat we schul take hed to, what is 160
 beteknyd bi þe see and be þe wyndys þorouþ þe whiche tempest
 was sterid in þe see. And þerto doctours seyn þat þe see
 bitoknyþ þis word, for þe see is bitter in himself and ful
 of pereillis and many tempestys. [Riþt on þe same maner þe
 world is ful of bitternes of synne and tempestys] of glotonye, 165
 leccherie, enuye, hatrede, bacbytynḡe and fals flaterynḡe,
and many oper pereillis, of þe whiche spekiþ Poul, Nocte ac
die fui in profundo maris periculo latronum, etc., "Niþt and
 dai," seiþ Poul, "I was in þe depe see in pereillis of flodis,
 in pereile of þeuys, of schipmen þat traueilyn in þe see." 170
 wherof spekyþ þe wys man Salamon, Qui nauigant mare narrant
pericula eius, þat is, "þei þat rowyn in þe see tellyn þe
 perilyls of it." And þefore þis world mai wel be licnyd to

Lb 151 Ecce nos, etc.] with Mathei .xxix^o. in margin.

171 Qui nauigant, etc.] with Ecclesiasticus .xliij^o. in margin.

þe see, for it is ful of tribulacions and wykydnesse. And
 be þe wyndys of þe see ben vndirstonde þe fyndys þat awakyd 175
 tempestys and stormys yn þe see of þys world. These bene þe
 wyndys þat alle tobarst þe fowre / cornerys of þe hows þat f. 99v
 fel and oppressyd þe sonys [of] Iob, wherfore Iob
 seyth to þe deuylle, Nocte opprimit eum tempestas,

"On the nyght oppressyd hym tempest and it schal take 180
 hym," þat is, þe deuyll þat is rarer of tempestys. And
 so for twey skellys fendys ben clepyd wyndys. On is for þey now
 nowt be seyne. The seconde is for sweftness of hem, wherfor
 it is seyð, Velociiores sunt inimici nostri,

"Swyfter ben owre enemyes þan þe eglys of heuene." 185

And be þe see þat is so betyr is vndyrstonde þe
 herte of senful man, þat besyliche [o]wyth to be [in]
 betirnesse, þat he ha3th offendyd and forsakyn þorwe synne
 hys God. Onto alle sweche seyth Ierome, Scite et vide quia
malum est et, 190

"Wete þu and see þat it is euyl and betyr þat [þu] hast
 forsoke þy Lord God." Þerfore prey we to hym, þat
 persed was hondys and fete and syde with fyue
 wyde wondys, þat he kepe vs yn þe peryllys of þys falsche world,
 þat we persche with noo storme of þe fynde of helle, but bryng 195
 vs suwerly þorw hys my3th to þe hauen of heuyn, and
 grawnt vs hys blessyng and ioy þat neuyr schal fayle.
 Amen.

þe see, for it is ful of tribulaciouns and wickidnes. And
 þe wyndys of þe see ben vndirstonde þe fendys þat awakyn 175
 tempestis and stormys in þe see of þis word. And þes ben þe
 wyndys þat alle tobrastyn þe foure corners of þe hous þat
 fel don and oppreside þe sonys of Iob, [wherfore Iob] / f. 177v

seide to þe deuyll, Nocte opprimit eum tempestas et tollet eum,
 þat is, "On þe nyȝt oppressid hym tempeste and it xal take 180
 hym," þat is, [þe] deuyll þat is rerer of tempestis. And
 for two skillis fendys ben clepid wyndys. Oon is for þei mowe
 not ben seyn. Þe secunde skile is for swifnes of hem, vnde
Trenorum, Velociores sunt inimici nostri aquillis celi, þat
 is, "Swifter ben oure enemyis þan þe eglis of heuene." 185

And also bi þe see þat is so bitter is vndirstonde þe
 herte of þe synful man, þat besiliche owip to be in
 bittirnesse, þat he hap forsake and offendyd þorouȝ synne
 his God. And to alle suche seiþ Saint Ierom, Scite et vide quia
malum est et amarum te dereliquisse, Dominum Deum tuum, þat 190
 is, "Wite þou and see þat it is euel and bittyr þee haue
 forsakyn þe Lord þi God." And þerfor preie we to him, þat
 þersid was for oure loue hondis and feet and þe side wip fyue
 wyde woundys, þat he kepe vs in þe pereilis of þis fals word,
 þat we perische wip no storme of þe fend of helle, but brynge 195
 vs surely þorouȝ his grete myȝt to þe hauene of heuene, and
 graunte vs his blyssynge and ioie þat neuer schal faile.
 Amen.

XIII

f. 99v

Dominica .v^a. post octavam EpiphanieNonne bonum semen seminasti in agro tuo?

Cryst seyth yn þys goospel þat the kyngdome of heuene is lyke to a man þat sowyth good sede in hys fylde, and whan men schuld slepe hys enemye comyth and sowy3t tarys þervpon yn þe myddys of 5 þe whete and 3ede hys way; and forsothe, whan þe herbe

had growyn and browt fortthe froyte, þan schewedyn þe tarys þat þe enemy had sowyn. Þan com þe good mannys seruawntys of þe hows and seyde to hym, "Syre, sewe þu now3t good sede yn þy feld? From whennys þerfore hath it tares?" And 10 he seyde to hem, "þe man enemy dede þat." Forsothe þe seruawntys seyde to hym, "Wyl þu þat we wende and gadere hem togedyr?" And he seyde, "Nay, in auyntyre / yn gaderyng of tarys f. 100 3e drawe vp with hem whete be þe rotys. Suffre 3e bothe to growe onto heruyst, and yn heruyst-tyme Y schal sey to þe 15 repars, 'Gaderyth ferst þe tarys and byndyth hem yn scheuys to be brend. Gedere 3e forsothe þe whete ynto my berne.'"

In þys goospel is moche lernyng of þe tyme þat ys now and of þe day of doome, but yt ys ynow at þys tym to speke of þys seede and þe sowyng, and fowre þyngys þer been yn þys 20 matere. þe ferst, what is þe good sede þat eche ry3twyse schuld sowe. þe seconde, [which] is þe feld were it schuld be sowyn. þe thyerde, whens it may or how yt schuld

Ad 7 schewedyn] with h from y. 14 3e¹] with 3 from d.
 vp] with faint vpward stroke before v? 19 yt ys ynow at þys]
 underscored and with Nonne bonum in margin.

XII

f. 177v Dominica quinta post octavam Epiphanie

Nonne bonum semen seminasti in agro tuo? Mathei .xiiij^o.

Crist seip in þis gospel þat þe kyngdam of heuenys is lijk
to a man þat sew good seed in his feld, and whan men schulden
slepe his enemy comþ and sowip taris þerupon in þe myddis of 5
þe whete and ȝede his wai; and forsoþe, whan þe herbe or þe
seed hadde growyn and brout forþ fruyt, þan schewidyn þe taris
þat þe enemy hadde sowyn. þan com þe goode mannys seruauntis
of þe hous and seide to hym, "Sere, sere, sewe þou not good
seed in þi feld? From [w]hennes þerfore hap it taris?" And 10
he seide to hem, "þe man enemy dide þat." / Forsoþe þe f. 178
seruauntys seidyn to hym, "Wolt þou we wende and gadere hem
togidir?" And he seide, "Nai, in aunter gaderynge taris
ȝe drawe vp wiþ hem þe whete be þe rotys. Suffre ȝe boþe to
growe vnto heruest, and in heruest-tyme I schal seie to þe 15
reper, 'Gaderyþ ferst þe taris and byndyþ hem in scheuys to
be br[en]t. G[a]dir ȝe forsoþe þe whete into my berne.'" 20

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 20
mater. þe firste is, what is þis good seed þat ich ritȝwis
man schulde sowe. þe secunde is, which is þe feld where it
schulde be sowyn. þe þridde is, whennys it may or hou it schulde

Lb 5 þerupon] with v from a? 10 whennes] hennes. 16
scheuys] with s¹ added later by scribe. 17 brent] brout.
Gadir] togidir. into] gadyr into. 19 ynow] now. 23 after schulde² b
gaderid of þe good seed. Of þe firste canc.

haue tarys. Þe ferthe, weche is þe froyte þat schuld be
gaderyd of þe good sede.

25

Of þe ferste of þese fowre 3e schul vndirstonde þat þer
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. [Fowr] manere of euyl sede sowyn euyl men. Þe
ferst sede is rancowr and discord amongys bretheryn, and þerof 30
spekyth Godys lawe, how þat Iosep accusyd hys bretheryn of
þe worst synne. And aftyrward it tellyth how he told to
hys bretheren þe sweuene þat he mette, þat was of sowyn of
more hate. Swyche is a man apostata þat sowyth stryues and
discordys. Whereof Salamon seyth, Homo apostata 35
vir inuilitis; graditur ore peruerso,

"A man apostata, 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 40
schrewyd herte euyl thyngys, and in eche tyme he sowyth stryuyts."
And euer God looth and hatip swyche synnys, whereof spekyth
Salamon, Sex sunt que odit Deus; oculos sublimes,

"Sex þyngys þer been þat 45
God hatyth; bold eyen, a lyenge tonge, / hondys schedyng f. 100v
blood vngylty, and an herte ymagynyng, ful of euyl þowtys, swyfte
feete to renne ynto euyl, profuryng lesyng, aand fals wytnesse,

Ad 28 sowyn] sowyn euyl sede; euyl sede canc. 29 Fowr]
þe fowrthe. 48 fals] falsche; che canc.

haue taris. Þe fourþe is, which is þe fruyt þat schulde be
gaderyd of þe good seed.

25

Of þe firste of þes foure 3e schul vndirstonde þat þer
ben two maner of seedis. Summe is good, and summe ben euyl.
Euyl men sowyn euyl seed and goode men sowyn good seed. Euyl
seed is synne. [Four] maner of euyl seed sowyn euyl men. Þe
firste seed is rancour and discord among breþeryn, and þerof 30
spekyþ Goddis lawe, hou þat Ioseph accuside his breþerin of
þe worste synne. And aftyrward it tellyþ how he tolde ^{to}
his breþerin þe sweuene þat he mette, þat was of sowynge of
mo[r]e hate. Such a man is apostata þat sowyþ struys and
discordis among breþeryn. Wherof Salamon seyþ, Homo apostata 35
vir inutilis; graditur ore peruerso, innuit, terit pede, digito
loquitur, prauo corde machinatur mala, et in omni tempore
seminat iurgia, þat is, "A man apostata, a man vnprofitable,
gop wip an euyl mouþ; he schewyþ or bekenyþ, he wryngip / f. 178v
wip his foot, he spekip wip his fingyr, he ymachinyþ wip his 40
schrewyd herte euyl þingis, and in eche tyme he sowip striuys."
And euer God loþeþ and hatip suche synnys, wherof spekyþ
Salamon and seiþ, Sex sunt que odit Deus; oculos sublimes,
linguam mendacem, manus effundentes sanguinem innoxium, cor
machinans pessimas cogitaciones, etc., "Sex þingis þer ben þat 45
God hatip; [b]o[l]d izen, a liynge tunge, handys schedyng
blood vnþilty, an herte ymagenyng, ful of euyl þoujtis, swifte
feet to renne into euyl, proferyng lesyngis, and false wittenes,

Lb 29 Four] Þe fourþe. 31 Ioseph, etc.] with Genesis 36°
in margin. 34 more] moche. 35 Homo apostata, etc.] with
Prouerbiorum .vjo. in margin. 46 bold] glod.

and hym þat sowyth discord among hys bretheryn." And þys is þe seuēnþe also þat God hatyth.

þat is pride 50

þat is heynesse of eyne, and þis 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 þe deuyll, as Iob makyth mynde, Omne sublimē videt et ipse. 55

And so3thly prowde men be wel clepyd hye eyjee, for whan þey be put to any hey astate yn þe rychesse of þys world, vnto ober lowere men of pore astate þey wyl not loke on hem, but þey cast of fer on hem here prowde

eyne with gret dignacion, and sweche men ben þey þat be comyn vp fro pore astate, þat ferst were 60

now3t. Þerfore þey been acursyd, as Salamon seyth, Maledicta generacio cuius excelsi,

"Cursyd be þe generacion of whom þe eyne and pride been heye." And þerfor seyth þe wyse man, "Ne 3eue þu nowt to me þe altherheyest of myne eyen," Extollenciam oculorum. 65

þe seconde is þe lust and þe custumabulnesse of lesyngys, whan þat he sayth þat God hatyth þe lyyng tonge. And þerof þe prophete seyth, Perdes omnes qui locuntur mendaciam, "þu schalt lese alle þat spekyn lesyngys." þat is þe 70
tonge of a bachytere, þat God hatyth, Detractores Deo sunt oditiles. For þat þat is of God, þey say yt is of þe deuyll; þe goode dedys of othyr, þat þey haue envye to, þey sey

Ad þat] 51 of] of of. 52 of] of ic?; ic canc. 55 sublime] simile.
61 þat] þat
þey; þey canc. 64 Cursyd] with C from S?
67 custumabulnesse] custum yn abulnesse.

and hym þat sowith discord among breþerin." And þis is þe seueneþe þat God hatip also.

And þat is pride 50

þat is hiþnes of iþen, and þis is put first, for pride is bigynnyng of ich synne, Inicium omnis peccati est superbia; odibilis est Deo et hominibus, "Pride," he seip, "is hateful to God and to men." And alle proude men ben ligned to þe deuyll, as Iob makyp mende, Omne s[ub]lime videt et ipse est rex super omnes filios superbie. And soþly proud men ben wel clepid 55

hiþe iþne, ffor whan þei ben set to any hiþe astaatis in richesse of þis word, vnto oper lowere men of pore astaatis þei wolyn not loke on hem, but þei castyn of fer on hem her proude iþen wiþ gret indignacioun, and ben most suche men þat ben 60 come vp fro pore astaatis into gret astaatis, þat weryn first ful pore. And þerfore þei ben acurstid, as Salamon beryþ witnes and seip, Maledicta generacio cuius excelsi sunt oculi, þat is, "Cursid be þe generacioun of whom þe iþen ben hiþe." And þerfore seip þe wijs man, "Ne ȝeue not to me þe alderhiþest 65 of myn iþen," Ex[te]llenciam oculorum meorum ne dederis mihi.

þe secunde þing is þe lust and þe custummableness of lesyngis, whan he seyþ þat God hatyp a liynge tunge. And þerof spekyþ þe Sauter, Pe[r]des omnes qui locuntur mendacium, "þou xalt / leese alle þo þat spekyn lesyngys." And þis is þe f. 179 tonge of [a] bacbiter, þat God hatip, Detractores sunt Deo 71 odibiles. For þat þat is of God, þei seyn þat "it" is of þe deuyll; þe gode dedis of oper, þat þei haue enuy to, þei seyn

Lb 50 God] good. / 55 sublime] simile.
 36° in margin. 63 Maledictio, etc.] with Prouerbiorum
 66 Extollenciam] Excellenciam.

þey been doon for an euyl entent. Þys is þe thyrdē tonge þat
 castyth down strong women, as Salamon seyth, and is clepyd 75
 þe thirde tonge, for with on word yt sley3th thre,
 hymselfe, and þe herer, and hym þat he bacbytyth. And þerfor
 seyth Sapiens, Ne comescearis cum
detractoribus,
 "Medele þu nowt with bacbiterys, for sodanly schal come þe 80
 dystroynge of hem."

Þe / þyrde is mannys slaw3t or crwelnesse, and þat is f. 101
 notyd whan he seyth þat God hatyth þe hondys þat schedyn geltlees
 blood, ffor as Holy Wryth seyth, Quicumque effuderit sanguinem humanum,
"Whoeuer schedy3th mannys blood, 85
 þe bloode of hym schal be schede."

Þe ferþe is senne of enuye, and þat is schewyd whan þat
 he seyth þat he hatyth þe herte þat ymagynip euyl thowtys, ffor
 as Sapiens seyth, Male cogitaciones separant,
 "Wykyd þowtys departyn þe sowle from 90
 God."

Þe fyfþe is wylle to doon euylle, and þat is wele notyd
 whan he seyth þat God hatyth þe feete þat been swyfte for to renne ynto
 euyl; these been þe deuyllys corrowrys, ffor þey be redy yn þo
 thyngys and swyfte þat longyn to þe deuyll, and yn þo thyngys 95
 þat fallyn to God, ydyl and slowe. For
 Salamon seyth, Pedes eorum currunt in, etc. "Þe feet of hem
 rennyn into euyl." Alle sweche been stronge yn wykkydnesse and

pat þei ben don of an euyl entent. Þis is þe bridde tonge pat
 castiþ doun stronge wymmen, as Salamon seiþ, and it is clepid 75
 þe bridde tonge for þis skyle - for wiþ oo word it sleep þre,
 hymself, and þe herer, and hym pat he bacbityþ. And þerfor
 seiþ Sapiens, Prouerbiorum .xxiiij^o., Ne comescearis cum
detractoribus, quia repente veniet destruccio eorum, pat is,
 "Medle þou not wiþ bacbiters, for soudeynly schal come þe 80
 distroiynge of hem."

Þe bridde synne is manslauzter or cruelnes, and pat is
 notyd whanne he seiþ þat God hatiþ þe handys schedynge giltles
 blod, for Holy Writ seiþ, Quicumque effuderit sanguinem humanum,
effundetur sanguis eius, pat is, "Whoeuer schede mannys blood, 85
 þe blood of hym schal be sched."

Þe fourþe þing is þe synne of enuy, pat is schewyd whan
 he seiþ þat God hatiþ þe herte þat ymagyneþ euel þouztis, for
 as Sapiens seiþ, [Sapientie] .j^o., Male cogitaciones separant
a Deo animam, pat is, "Wickyd þouztis departyn þe soule from 90
 God."

Þe fifte þing is wil to do euyl, and pat is wel schewid
 whan God seiþ þat he hatiþ þe feet þat ben swifte to renne into
 euyl, and þes ben þe deuelis corours, for þei ben redi in þoo
 þingis and swifte þat longyn to [þe deuyl, and in þoo þingis 95
 pat fallyn to] God þei ben idel and slaw₃. And þerfore seyþ
 Salamon, Pedes eorum currunt in malum, pat is, "Þe feet of hem
 rennyn into euyl." And alle suche ben stronge in wickidnes and

Lb 80 soudeynly] with u subpuncted for canc.? 84 Quicumque,
etc.] with Genesis .ix^o. in margin. 89 Sapientie] Prouerbiorum.
 95-96 þe deuyl . . . fallyn to] om.

febyl in goodnesse, of whom Ysaye seyth, Ve
qui potentes estis ad, 100

"Woo to 3ow þat been my3thy to
 drynke wyne, and stronge men to medle dronkenesse."

þe sexþe vice is testimony of falsnesse, and þat is
 schewyd whan owre Lord seyth þat he hatyth hem þat proferne
 forth lesyngys [and] a deseuyabyl wytnesse. But as þe wyse 105
 man seyth, Testis f[alsu]s non erit, etc.

And also he seyth, Fidelis
testis non menciatur, "A fals wytnesse schal not be
 vnpunshyd, and a trewe wytnesse schal not lye, and a gilerows
 wytnesse schal profre forth a lesyng." 110

þe seuenþe þyng þat God hatyth is a sowere of discord, and
 it is set last to synfyne þat yt is þe moost greuows synne, as
 pees among þe blestefulhedys ys as þe blestfulhede, Beati
pacifici quoniam filij Dei,
 "Blessyd be þe peysabel, ffor þey schul be clepyd þe sonys of God."
 Sowerys of discord be acursyd, for þey been þe sonys of 116
 þe deuyll, of whom þe wyse man seyth, Susurro et biling[ui]s

/ "A f. 101v

stryuar and a dubbul-tungyd man, cursyd be he, ffor many
 þat whonle haue pees he sterip þerfrom." For þese propurly 120
 been aduersarys to Cryst, Godys sone, for þey dystroy þat pees
 þat Godys sone come to make. For hys comyng was ynto þys
 world þat he schulde reforme good vnyte of pees and charyte yn

pebel or febyl in goodnes, of whom Ysaie seip, .v^o., Ve vobis qui potentes estis ad bibendum vinum, et viri fortes ad miscendum ebrietatem, þat is, "Wo to 3ou þat ben my3ti to drynke wyn, and stronge men to monge dronknes." 100

þe sixte vice or synne is fals witnes, and þat is schewid whan God seip þat he hatip hem þat / proferryn f. 179v
forþ lesyngys and a deceyuable wittnesser. But as þe wise 105
man seip, Testis falsus non erit inpunitus, þat is, "A fals witnes schal not be vnpunyschyd." And also he seyp, Fidelis testis non menciatur, þat is,

"A trewe witnes schal not lie, and a gilerouse wittenesse schal profere forþ a leesyng." 110

þe seueneþe þing is þat God hatip a sower of discord, and þat is set last to sygnifye þat it is þe most greuous synne, as pees among þe blisfulhedis is as þe most blisfulheed, Beati pacifici quoniam filij Dei vocabuntur, Mathei .v^o., þat is, "Blessyd be þe peseble, for þei xul ben clepid þe sonys of God." 115
Sowers of discord ben acursyd of God, for þei ben þe sonys of þe deuyll, of whom þe wijs man seip, Susurro et bilinguis maledictus; multos enim commouit pacem habentes, þat is, "A striuer and a double-tonged man, cursid be he, for many men þat haue pees he stireþ þerfro." For þes ben propurli 120
aduersarijs to Crist, Goddis sone, for þei distroien þat pees þat Goddis [sone] com to make. For his comynge was into þis word þat he schulde reforme good vnyte of pees and charite in

Lb 112 it] from is. 117 Susurro, etc.] with Ecclesiasticus .xxv^o. in margin.

vs, and to reforme pees betwyx vs and God þe Fadyr, and
 betwyx angelys and vs, betwene whom was discord for þe ferst 125
 synne of man. And þerfor ful swetely þey sungyn with gret ioy,
Gloria in excelsis Deo.

þe thirde [sede] is of fleschly vyces þat euyl men sowyn,
 as of glotonye and leccherie; of þis sede seyth þe apostyl,

Qui seminat in carne, de, 130

"He þat sowyt yn flesch, of þe flesch he schal
 repe corrupcion." Hereon seyth þe glose, "He þat sowyth
 fleschly vyces [and corrupcion; þat is sede of man, for
 fleschly vyces] of man þey been; þat is sede of beestys, þat is,
 of fleschly men and vnresonable." 135

þe ferþe is þe sede of auarice þat euyl men sowyn, þat is
 to sey, sede of wykydnesse, of þe weche Salamon spekyt, Qui
seminant iniquitatem, "þey þat sowyn
 wykydnesse, þey schul repe euyl thyngys," þat is, endles deth.
 The sede of coueytise is þe sede of wykydnesse, ffor coueytows 140
 men and auerows men been wykyd to hemseluyn and to here
 neþeboris, ffor neyþer heue þey mercy of hyseluyn ne of here
 neþeborys, and þerfore [of] sweche auerows men and coueytows men,
 þat with wrongegetyn rentys [and] herytagys from hem þat
 been vnmyzhty, sayth þe wyse man, Filiorum peccatorum peribit 145
hereditas, "þe heritage of senful men schal persche",
 and þe prophete seyth, Fructum eorum de terra perdes,

Ad 124 God] good. / ^{128 sede] vyce.} 147 Fructum] Fructum d; d canc.

vs, and to reforme pees betwixe vs and God þe Fadir, and
 betwix angelis and vs, betwene whom was discord for þe first 125
 synne of man. And þerfor ful swetly þei songyn wip gret ioie,
Gloria in excelsis Deo.

þe þridde seed is of fleischli synnys þat euyl men sowyn,
 as of gloteny and lecherie, and of þis seed spekiþ þe apostyl,
 ad Galatas .v^o., Qui seminat in carne, de carne metet corrup- 130
cionem, þat is, "He þat sowyp in fleisch, of fleisch he schal
 reþe corrupcioun." And heron seiþ þe glose, "He þat sowyp
 fleischli vicis [and corrupcioun; þat is seed of man, for
 fleischli vicis] of man þei ben; þat is seed of bestis, þat is,
 [of] fleschli men and [vn]resonable." 135

þe fourþe is þe seed of auarice þat euyl men sowyn, þat is
 to seiþ, seed of wickidnes, of þe wich spekiþ Salamon, Qui
seminat iniquitatem, metent mala, þat is, "þei þat sowyn
 wickidnes, þei schul reþe euyl þingis," þat is, endeles dep.

þe seed of coueitise is þe seed of wickidnes, for coueitous 140
 men / and auorous men ben wickyd to hemself and to her f. 180
 neiþebours, for þei haue neuer mercy of hemself ne of her
 neiþebours, and þerfor of such auerouse and coueitous men,
 þat wyþ wrong getyn hem rentys [and] heritagis from hem þat
 ben vnmyȝty, seiþ þis wijs man, Filiorum impiorum peribit 145
hereditas.

And in þe psalm, Fructum de terra perdes et semen eorum in eternum
peribit, þat is, "þe heritage of synful sonnys schul perisch."

"þe frute of hem schul persche from þe
erþe, and þe sede of hem for euer schal persche." 150

The fylde yn þe wyche is fowre manere of sede sowyn
ys þe world, as Cryst hymself expownyth yn þe goospel of Sent
Mathew. And þys felde is ful of þese fowre sedys.

And þe feld / may ben seyde þe herte of senful man, f. 102
wherefore yt ys rede þus yn þe Book of Kyngys þat Absalon brende
with feer Ioabys feld with rype barley. Ioab þe enemy is þe
deuyl, whos felde is þe herte of a senful man hauyng rype
heruyst of barley, for prykyng be þe frutys of þe senner.
Thys felde bryngyth forth brerys and þistylys ful nye vnto
Goddys curs þat was 3ouyn to Caym. 160

But þer been on þe toþyr syde fowre manere of good seedes.
þe ferst ys sede of ry3twysenes, of þe wheche Holy Wryt
spekyth, Seminanti iusticiam, "To hym
þat sowyth ry3twysnesse, trewe is hys mede," þat ys, þe blys
of heuene. And God seyth be Osee, Seminate in veritate iusti- 165
ciam, "Sowyth ynto trowpe
ry3twysenesse, and reþe 3e yn þe mowþ of mercy." þat schal be
whan God schal say to 3ow, Venite benedicti patris mei,
"Come, 3e blessyd of my fadyr, take 3e þe kyngdom þat to 3ow
is made redy fro þe begynnyng of þe world." "Sowyth þerfore," 170
he seyth, "yn trowpe and nowt yn falsnesse", and now3t in feynyd-
nesse, as ypocritys doon, þat doon here ry3twysenesse before men þat
þey been seyn of hem. þys sede sowyth he þat

And þe prophete seip, "þe fruit of hem schal perische."

150

þe feeld in þe which þis foure maner of sed is sowyn in is þis world, as Crist hymself expownyþ in þe gospel of Seint Mathew, c. .xiiij^o., and þis feld is ful of þes foure sedis.

And þis feld mai also be seid þe herte of a synful man, wherfor it is rad þus in þe Book of Kyngis þat Absolon brente 155 wip fire Ioabis feld wip ripe barley. Ioab þe enemy is þe deuel, whoos feld is þe herte of a synful man hauynge ripe heruest of barly, for prickyngys ben þe fruitys of þe synner. þis feld bryngyþ forþ breris and þistelis.

160

But þer ben on þat oper side foure maner of good seed.

þe firste seed is seed of ríþtwisnes, of þe which Holy Writ spekíþ, Seminanti iusticiam merces fidelis, þat is, "To him þat sowíþ ríþtwisnes, trewe is his mede," and þat is þe blis of heuene. And God seip bi Osee, Seminate in veritate iusticiam et metite in ore misericordie, þat is, "Sowíþ in troupe ríþtwisnes, and repe 3e in þe mouþ of merci." And þat xal be whan God schal seye to 3ou, Venite benedicti patris mei, þat is, "Come 3e, þe blissid of my fadir, take 3e þe kyngdam þat to 3ou is mad redi fro þe begynnyng of þe word." "Sowyþ þerfore," 170 he seip, "in troupe and not in falsnes," and not in feynynesse, as ypocritis don, þat don her ríþtwisnes before men þat þei ben seyn of men. þis seed of ríþtwisnes sowyþ he þat

Lb 153 .xiiij^o.] xiiij^o. 155 Absolon, etc.] with Regum .xiiij^o. in margin. 163 Seminanti, etc.] with Proverbiorum .xj^o. in margin. 165 Seminate, etc.] with Osee .xj^o. in margin. 172 as ypocritis] with Mathei .v^o. in margin.

3eldyt to eche on þat ys hys, and he þat dooth to anoþer þat he wold were do to hym. 175

þe [secunde] good sede is of preyerys and of þe terys [of eyen], of þe weche þe psalme seyth, Euntes ibant et flebant, mitentes.

"þey wendyn and 3eden and þey weptyn, sowyng here sedys." "They þat sowyn yn terys, yn gladnesse þeyssschul repe." þis sede schal man sowyn 180

ffor fowre thyngys, [for fowre thyngys] þer been for þe weche man schuld wepe. Ferst for hys owyn synnys, as þe prophete seyth, Lacrimis meis stratum, "With my teeres my bed Y schal watere." And also he seyth, "My teerys weryn to me looues day and ny3t." þe secunde for oþer mennys sennys, 185 of þe weche Ier[em]ie spekyth, Qui[er] dabit capiti meo et oculis meis fontem? / f. 102v

"Who schal 3eue to my hede and to myn eyen þe welle of teris? And Y schal wepe vpon þe slawen sones of my pepul." þe þirde for dystruccion and offension of 190 Holy Cherche owre modyr, of þe wyche Iohel þe prophete spekyth, Inter vestibulum et altare plorabant sacerdotes, dicentes,

Parce, Domine, parce populo tuo, "Betwene þe vestry and þe awtere wepedyn þe preestys, seyyng, 'Spare, Lord, spare, Lord, to þy pepul, and 3yf now[t] þyne eritage ynto 195 felenye."

þe ferthe is for thyngyng and long abydyng of þe heuenly cuntre, whereof Godis lawe spekyth, Defecerunt pre lacrimis oculi mei, et conturbata sunt viscera,

3eldip to iche on þat is his, and dop to anoþer þat he wolde
were don to hym.

175

þe [secunde] good seed is of prai^{er}is and of teer^{is} of
i3en, of þe whiche þe psalm seyþ, Euntes ibant et flebant, mit-
tentes semina sua, þat is, "Wendynge þei 3edyn and weptyn,
sowynge her sedis." "þei þat sowyn in terys of wepyng, in
gladnes þei xul ripe." And þis / seed schal a man sowe f. 180v
for foure þingis, for foure þingis þer ben for þe whiche a 181
man schulde wepe. Firste for his owne synnys, as þe prophete
seyþ, Lacrimis meis stratum meum rigabo, þat is, "Wip my teris
my bed I schal water." And also he seyþ, "My teerys weryn to
me loues dai and ny3t." þe secunde is for oþer mennys synnys, 185
of þe whiche Ier[em]i[as] spekþ, Quis dabit capiti meo et oculis
meis fontem lacrimarum? Et plorabo super interfectos filios
populi mei, þat is, "Who schal 3eue to myn heed and to myn i3en
þe welle of teris? And I schal wepe vpon slawyn sonys of my
peple." þe þridde tyme for distruccioun and offensioun of 190
Holy Chirche oure modir, of þe which Iohel þe prophete seyþ,
Inter vestibulum et altare plorabant sacerdotes, dicentes,
Parce, Domine, parce populo tuo, etc., þat is, "Betwene þe
vesterie and þe auter weptyn prestis, sei3ng, 'Spare, Lord,
spare to þi peple, and 3eue þou not þyn eritage into 195
velany or perdiccioun." þe fourþe is for þenkyng and longe
abydyng of þe heuenly cuntre, wherof Goddis lawe spekþ,
Defecerunt pre lacrimis oculi mei; turbata sunt viscera mea,

Lb 176 secunde] þridde. 186 Ieremie] Ieron. Quis, etc.]
with Ieron .ix^o. in margin. 192 Inter, etc.] with Iohel .ij^o.
in margin.

"Myne eyen fayledyn for teres; myne entrayles been sturbelyd."

And þe Sawter seyth, Posuisti lacrimas meas in conspectu tuo, 200

"þu hast put myn terys yn þy syth." And efte he sayth,

"Vpon þe flodys of Babilone þer we seten and wepedyn, the
whyle we schulde þynke on Syon," þat is, on heuene blysse.

The thirde is seyde of mercy and pety, whereof þe
apostyl spekyth, Qui parce seminat, parce et metet, 205

"þat sc[ars]ely sowyth, sc[ars]ely schal he repe reward." He sowyth not
littel þat of þe lytyl hath 3ouyn a lityl, ffor hys wylle
ys good - 3yf he had more, [m]ore he woulde 3eue. þerfor
3eue we of þat we haue with a good wylle to þe nedy men, and God
wylle 3eue vs largely an .C.fold rewarde yn þe blysse of heuene, 210
þat euer schal lastyn withoutyn ende. To þat blyss
bryng he vs. Amen.

Ad 204 seyde] seydh; h erased. 206 scarsely^{1&2}] scharpely.
208 more] ynore? 210 largely] largely c?; c canc.

þat is, "Myn ijen failedyn for teris; my entrailis ben turbled."

And þe Sauter seip, Posuisti lacrimas meas in conspectu tuo, 200

þat is, "Þou hast put my teris in þi siȝte." And eft he seip,

"Vpon þe flodis of Babyloyne þere we setyn and weptyn, þe

while we schulde þenke on Syon," þat [is], of heuen blis.

þe bridde [seed] is seid of mercy and of pitee, wherof þe
apostyl spekyþ, Qui parce seminat, parce et metet, þat is, "He 205

þat scarsely sowyþ, scarsly schal repe." He sowyþ not a

lityl þat of þat litil þat he haþ ȝeuyþ a lityl, for his wil

is good - ȝif he more hadde, more he wolde ȝeue. And þerfore

ȝeue we of þat we han wip good wil to þe nedi men, and God

wil ȝeue vs largely an hundridfold reward in þe blis of heuene, 210

þat euer schal laste.

To þat blis

he vs brynge, Ihesus Christus. Amen.

XIII

f. 180v Dominica in Septuagesima/ 1

f. 181 Simile est regnum celorum homini patrifamilias, etc.
Mathei .xx^o.

Crist tellip 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 vynezerd, and her comenaunt was maad 5
 for a peny on þe day. And he sente hem into hys vynzerd, and aboute
 þe þridde our þis housbondeman wente oute and fonde oþer stondynge
 idel in þe chepynge, and vnto hem he seide, 'And 3e gob into my
 vynezerd, and I schal 3eue 3ou þat is ri3t.' And þei forsoþe
 3edyn, and eft forsoþe he 3ede out aboute þe sixte oure, and aboute 10
 þe oure of noone, and he dide on þe same maner. And aboute þe
 elleuenþe oure he 3ede forþ and fonde oþer stondynge [idel], and
 seyþ to hem, 'What stonde 3e here al dai idel?' And þei seidyn
 to hym, 'For no man haþ hired vs.' He seyþ to hem, 'And wende
 3e into my vynezerd.' And whan it was maad late, þe lord of þe 15
 vynezerd seide to his proctour, 'Clepe 3e þe werkmen and 3elde
 to hem her hire, bigynnyng fro þe laste vnto þe firste.' Forsoþe,
 whan þei comyn þat comyn aboute þe elleuenþe oure, þei tokyn
 senle penyes; and forsoþe, þe firste comynge wendyn þat þei
 schuldyn han takyn more, and forsoþe þei tokyn syngle pens, and 20
 takynge þei grucchidyn agens þe good man of þe hous, and seide,
 'þes laste diden or wrou3tyn oon oure and þou hast mad hem euen
 to vs þat han born þe charge and þe heete of þe day.' And he
 answeyng 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

forsop I wol 3eue to þis laste as to þe. Or it is not to me to do
 þat I wil? Or þin ize, þat is, þin entent, is wickyð for I am
 good?' So schul þe laste be þe firste, and þe firste be laste.
 Forsope, many ben clepyð, fewe forsope ben chosyn."

Simile est regnum celorum, etc. Pre þingys mai ben / schewyd 30 f. 181v
 at þis tyme of þis gospel. De firste is, ho is þis good man þat
 wendyð forþ, ledyð or hireð werkmen into his vynezerd, and what
 is his goynge forþ. De secunde þing is, what is bitokenyd bi
 þis vynezerd, and who ben þis werkmen, and what bitokenyn þes
 ouris þat þei weryn hirid in. De þridde þing is, what is þat 35
 peny on þe day þat eche of hem is 3ouyn. Þis good housebondeman
 is God þe fadir of heuene, þat wendyð forþ bi holy inspiracioun
 to þe telli[ng] of hys vynezerd; and þan he wendyð forþ to vs whan
 he shewyð to vs his wil, for his wendynge forþ is his schewynge
 to vs his wil by enspyrynge of his soule, but he wendyð not forþ 40
 to hem to whom he shewyð not his wil. Wherefore þe prophete
 seið 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 seið,
Viderunt ingressus tuos Deus, etc., þat is, "God, þei sawyn [þi 45
 wen]dyngys in". But oftyn God wendyð forþ to 'þe' gode whan he
 schewyð oftyn to hem his wil, as Ecclesiasticus seið, Factus

Lb

30 pre þingys] with Moraliter in margin. 38 telling] and tellið.
 47 as Ecclesiasticus] with Ecclesiastici primo in margin.

sapientie verbum Dei in excelsis et ingressus illius mandata
eterna, þat is, "þe deede of wisdam þe word of God in hiȝe þingis,
[and] þe [ing]oyng[e]s of hym euerlastyng maundement[s]." And 50
after he seiþ, "and þe multyplyng of þe ingyng[e] of hym, who
hap vndirstondyng?" Also Salamon seiþ, Ipse est sol in aspectu,
anuncios in exitu, þat is, "He is þe sunne in beholdyng[e]," þat
is to seie, 'þe wil of God'. And so þis good housbondeman is
God þe Fadyr þat erly wendyþ forþ to hire werkmen into his 55
vyn3erd.

þe secunde þing is to wite what beteknyþ þis vyn3erd, and
bi þat þat he seiþ he schewyþ þat þer is an oþer
vyn3erd þat is not his, and þerfore ȝe schul wel wite þat þer
is many maner of vyn3erd. For þe chirche of / wickid men is 60 f. 182
clepid a vyn3erd, and þe fiȝtyng[e] chirche, and euery feiþful
soule, and þe glorious maidyn Marie, and Crist hymself þat is
euerlastyng[e] ioie. þe firste chirche is of euyl men, and þis
is not of God þe Fadyr but raþer of þe deuyl. For to make and
to tile þis vyn3erd þe deuyl wendyþ forþ to lede hys werkmen into 65
it, and of þis vyn3erd spekyþ Goddis lawe, Vinea Sodomorum vinea
eorum, et vua eorum vua fellis et botri amarissimi, "þe vyn3erd
of Sodom, þe vyn3erd of hem and þe gras of hem gras of galle
and alderbittereste clustris." þis vyn3erd of wickyd men is þe
synagoge of Sathanas and þis is clepid nowondaiȝs here Holy Chirche, 70
and þat is þe tauerne, whan men wiþdrawyn hem from her parisch

Lb

49 þe deede of wisdam] with nota in margin. 50 and þe ingynges] in þe doyng[e]
51 and þe multipliyng] with Ecclesiastici .xliij^o. in margin.
57 þe secunde] with .ij. in margin. 65 after deuyl] for to canc.
66 Vinea] with .32. Deuteronomii in margin.

chirche and gon to þe ale in tyme þat þei schulde here Goddis
seruise, and sittyn þer vnto þe tyme þat þei ben dronkyn; and
þan þei ben gilty in alle þe seuene dedly synnys, þat is to seie,
in pride, enuye, wrathe, coueitese, slouþe, gloteny and lecherie. 75

And þes ben bitter clustris of grapys þat þis vyneþerd beryþ, of
þe whiche grapis wyn of dedly synne comyþ forþ; and þerfor seyþ
þe apostil Ad Ephe [slos] .v^o., Nolite inebriari vino in quo est
luxuria, þat is, "Wol 3e not dynke wyn in þe which is legerie."

And also coueitous men and auerouse þat delityn hem in þe 80
hauynge of money and richesse is oon of þes vyneþerdys; and in
þis vyne is wyn of wickidnesse, of þe whiche spekiþ Salamon,
Comederunt panem iniquitatis et bibunt vinum impietatis, þat is,
"Þei han etyn breed of wickidnes and drunkyn wyn of vnpitousnes."

And also þe delijt þat glotouns han in drinkynge is wyn þat þis 85
vyneþerd berip; and of þis vyneþerd spekiþ Salamon, Ecclesiastici
.31o., Vinum arguet corda superborum in ebrietate potatum, þat is,
"Wyn schal repreue þe hertis of proude men dronkyn in dronknesse." / f. 182v.

Rigt so þe delitis þat proude men haue in vsynge her pride, and
oþer synners in doynge her synnys, alle ben wynys þat þis cursid 90
vyneþerd beryþ. And þis wyn of þis vyneþerd is clepid þe vyneþerd
of Sodom and Gomor, of þe which spekiþ þe prophete, E3e [chielis]
.xvj^o., Hec fuit iniquitas Sodome; superbia, saturitis panis et
ocium, þat is, "Þis was þe wickidnes of Sodom ; pride, plente of
mete and idilnesse." And for þe cursid synners of Sodom and 95

Lb

83 Comederunt] with Prouerbiorum .4^o. in margin.

Lb

Gomor wern dronkyn of þe wyn of þis vyneꝛerd, þerfore God brende
 þe cite wiþ 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 100
 but 3if þei amende hem here betymys in þis lijf wiþ gret sorwe in
 hertys and scrifte of mouþ and penaunce-doynge.

And certis þe tilieris of þis vyneꝛerd whan þei han dronkyn al
 þe clere dryng þat is in þe vessel, þan þe tauerner or tapster
 biddyn hem gon hom and seien þer is no more in þe vessel, and 105
 3it þe tilieris þat ben þes drynkeris wol not go hom vnto þe
 tyme þat þei bryngyn forþ. þe drastis þat leuyn in þe vessel.
And so þei drynkyn boþe þe clere and picke, as glotouns þat neuer
 more ben fillyd; and alle suche tiliers in þis vynꝛerd þat ben
 drynkeris, but þei amende hem here betyme, þei schul drynke drastis 110
 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 vynꝛerdis þat
 þus euermore lyuyn in þe delite and in synne, and drynkyn þe lustys 115
 of þis word! Þerfore seiþ Ysaie .xxiiij^o., Ideoꝛue insanient
cultores eius, / þat is, "þe tilieris of þis vynꝛerd schul wexe f. 183
 wode, þe vendage of it sorowede, þe wyn is enfeblid, alle þei
 schul siþe ful sore þat gladede hem in herte. Þe ioie of menstralcie
 is cesid, þe so[u]ne of hem þat ioiede stillide, þe swetnes of 120
 hir harpe [is cesid]; wiþ þer ioie þei schul not drynke wyn. Bitter

Lb 103 tapster] tapster with s added later by scribe.
 120 soune] sunne

schal be þe drynke to þe drynkeris." For sikirleche it schal be bitter whan a man is deed for þe conscience bityng hym ful sore, and bitter[er] it schal be in þe doom whan he schal see agens hym his maker wrappid, but alþerbittereste schal be aftyr þe doom 125 whan þei schul be þrowyn boþe body and soule into helle, þat is, endeles dampnacioun. And þis vynezerd vaylip not bu[t] to be kut down and aftyr þat to be cast into fijr of helle, as Crist seiþ in þe gospel, Omnis arbor que non facit fructum bonum excidetur et in ignem mittetur, þat is, "Euery tree þat bryngyþ noot forþ good 130 frut be it kut down and caste into þe fire." And þerfore I rede and conseile þat we be not werkmen neyþer tilieris of þis cursid vynzerd.

Also þer is anoþer vynzerd, of oure [Lord] Iesu Crist, þat is, þe figtyng chirche, þat alwai figtyþ agens þe deuyt, oure 135 fleisch, and þe wold, and agens false lyueris þat dispise God. And of þis vynezerd spekyþ þe Sauter, Vineam de Egipto transtulisti, þat is, "Dou ouerbare þe vynezerd of Egipt." And also Isaie .v^o., Vinea enim Domini exercituum domus Israel est, þat is, "þe hous of Israel is þe vynezerd of þe Lord of ostis." And þis vynezerd 140 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 vynezerd. Þe firste is þat a vyne takyþ rote, for as a go[o]ld 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, þat is, "þe wyndys flewyn and þe floodys hurtilde to þat hous", þat is, into Holy Chirche, "and 3it it feld not doun." And whi? Quia fundata erat supra firmam petram, þat is, "For þat it was foundid vpon þe stabi[1] stoon". And Crist seide to Petir, "þou art Petyr, and vpon þis stoon I schal make my chirche," Tu es Petrus, etc. 150

/ For þe secunde þing Holy Chirche is clepid a vynezerd, and þat is for þe kittynge awai of þe vnprofitable branchis from þe vyne. Ri3t so who þat is departid from þe chirche in gostli biggynges is not worþ but endlesly to brenne. Wherof oure Lord spekyþ be Ezechiel þe prophete, Quomodo lignum vitis inter ligna siluarum quod dedi igni ad deuorandum, sic tradam habitatores Ierusalem et ignis consumet eos, þat is, "As þe vyne tree amongis þe trees of þe wodys, þe whiche I gaf to þe fir to deuoure, so schal I take þe dwelleris of Ierusalem and fir schal waste hem." f. 183v. 155

þe þridde skile is whi Holi Chirche is clepid a vynezerd, and þat is for swetnes of þe wyn, for as þe wynezerd 3euyþ his wyn [so þe chirche 3euyþ wyn] of helpful lore and techynge, for it 3euyþ wyn þat bu[r]genep virgynes, þat betokenyþ chastite and goode affeccions as Zacharie seip, .x. cō. Ipsa portat vinum quod letificat cor hominis, "Sche beryþ þe wyn of chastite þat comfortyþ mannys herte", as þe psalm seip. þe werkmen and þe tillieris of þis vynezerd ben þe house-mene of Israel þat ben trewe feiþful men þat seen God in beleue and be verri contemplacioun; and also men of Iuda, þat is, actif men - seculers þat knowyn God and 170

glorifien hym. Dis vynezerd plantyþ Iesus Crist hymself wip þe word of prechyng and watirip it with þe blood of his passion, and heggip it aboute with kepyng of his holi aunglis, and he pariþ it clene wip comfort of heuenly desyris, with holy ensaumplis of seintis, and dongyþ it ful besily wip plente of beneficis and 175
goode dedis, and deluyþ aboute þe rotis wyþ swete suffryng of penaunce.

To þis vynezerd it was þat þe good man of þe hous 3ede out first erly to hyren werkmen into his vynezerd. Be þis 'erli' is vndirstondyn childhod, in þe which a man owyþ to gouerne hymself 180
and serue his God. And so seiþ Salamon, Mane semina semen tuum, / þat is, "Erly sowe þou þi seed". And Crist seiþ in þe gospel, f. 184
Sinite paruulos venire ad me, "Suffre 3e smale childryn for to come to me". And be þe þridde oure is vndirstonde þe age of a 3ong man, in which age he owyþ to serue God, and þefore it is 185
writyn, Trenorum .iiij^o., Bonum est viro cum portauerit iugum Domini ab adolescencia sua, þat is, "Good it is to a man whan he haþ born þe 3ok of oure Lord from hys 3ouþe". And Crist seiþ in þe gospel, Adolescens tibi dico, Surge, þat is, "þou 3onge man Y seie to þee, 'Arise from synne'". Bi þe sexte oure is vndirstonde 190
þe age of man þat is in his strengþe, and in þat age a man owyþ to serue God, of whom spekyþ Salamon, Ecclesiastes .12^o., Memento creatoris tui in diebus iuuentutis 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 195

181 Mane] with Ecclesiastici .ix. in margin.

189 Adolescens] with Luce .vij^o. in margin. 190 seie to] seie to seie to.

191 before age^c] man canc. 194 after none] and be þe oure of none canc.

is passid, of whom þe wise man spekyþ, Prouerbiorum .16., Corona dignitatis senectus que in via iusticie reperit[e]tur, þat is, "þe corone of dignite is elde þat is foundyn in þe weie of ríztwisnes". Also be þe .xj. oure is vndirstonde þe age of olde men, in whiche oure a man owip to serue God aftyr þe sentence of þe psalm Dauid 200 þat seiþ, Vsque in senectam et senium Deus ne derelinquas me, þat is, "Vnto þe age of eldmen, God forsake þou not me". And þe wijs man seiþ, In vespere non cesset manus tua, þat is, "In þe nyzt cese not þin hond", þat is, not in þin old age cese þou not to do goode werkys. 205

In eche of þes ouris it is to serue God, and who þat begynneþ betyme and holdyþ wel on, he offryþ to God þe flour of his zoubhede. And so in euery age þat man wol come to God, kepe he hym out of synne, þat is þe deuylis seruyse, and God wol take hym into his vynegerd and 3if he trauayle wel into þe nyzt, þat is, into þe 210 tyme þat he die, he schal for his trauaile þe peny on þe day, þat is euerlastyng*e* ioie and blis / for his schorte tyme of labour f. 184v. here. He vs graunte grace to be chosyn into hys vynegerd and to worche trewly þat he hap bodyn vs do þat we be hys trewe seruantys here, þat we mai cum to endles blis. Amen. 215

XIV

f. 184v.

Dominica in sexagesima

Exijt qui seminat seminare semen suum. Luce .viiij^o.

Dis gospel telliþ hou þat Iesus spak þes þingis to þe peple
 in parablis, seiynge, "He gob forþ þat sowiþ to sowe his seed. And
 þe while he sowyþ sum of hys seed fel besidis þe weie, and it is 5
 defoulid, and foulis of heuene etyn it; an sum fil vpon a ston,
and whan it was sprongyn it driede vp for it hadde no moisture; [and
oper fel among þornys, and þe þornys sprongyn vp togidir and strangliden it];
and summe fel into good erþe, and þat sprongyn vp made an
 hundridfold fruit." And Crist, seiynge þes wordis, criede and seide
 to þe peple, "He þat haþ eris to here, here he." And his disciplis 10
 askide hym what þis parable mente. And Crist seide to hem þat to
 hem was grauntyd to knowe þe priuete of þe rewme of God, and to
oper men in parablis, þat þei seiynge wiþouteforþ see not wyþinne
 in her soule, and þei, herynge þe wordys of þis parable, vndirstonde
 not þe wit of hem. Crist seide þat þis is þe vndyrstondynge of 15
 þis parable: þe seed is Goddis word. Þat þat fel besidis þe weie
 ben þoo þat heryn Goddis word, and þan comyþ þe deuyl and takyþ þe
 word out of þe hertis of hem, þat þei beleuyng ben not saaf. Forwhi
 þe seedys þat fel vpon þe ston ben þei þat wiþ ioie heryn Goddis
 word and takyn it; and þes seedys han no rotys, for þei beleue for 20
 a tyme and in tyme of temptacioun þei wendyn awai. Þe þridde seed
 þat fel among þornys ben þei þat han herd þe word of God, and of
 wordly besynes and lustis and riches of þis lijf wendynge awai, and

Lb 7-8 and oper ...strangliden it] om.; corr. by ref. to WB.

ben stranglid and beryn no fruit. Forsoþe þe seed þat fel into
 good lond ben þei þat wyþ good herte and alderbest, herynge Goddis 25
 word holdyn it and beryn / fruit in pacyence. f. 185

Exijt qui seminat se[m]i[n]are semen suum. Þis gospel is
 expownyd of Crist hymself, and þerfore it nedip not oure exposicioun.
 Napeles for oure enformynge in þes wordis we mai see .iiij. þingis.
 Þe firste is who is þis sower and fro whennes he sowyþ. Þe secande 30
 is what is þe seed þat owyþ to be sowyn. Þe þridde is which is þe
 fruit þat men sowyn of þis seed. And 3e schul vndirstonde þat þer
 ben .vij. þingis to take hede to in þis seed. Þe firste is þat þe
 seede owyþ to be clene, þat is to seie, þat almesdede owyþ to be
 ritf[ullly] getyn; and also it [^]'owip' to be chosyn, so þat first. 35
 almes owyþ to be 3ouyn to þe riȝtwijs rather þan to þe vnriȝtwise,
and rap^{er} to þe seke body þan to þe hol, and rap^{er} to þe olde body
 þan to þe 3onge. Also it owyþ to be manyfold, for þer ben dyuerse
 kyndis.[...] and almes is of þe herte, and þat is forȝefne[s] of wrongis
 don vnto man. Þe þridde is of mouþ, and þat is techynge of goode 40
 men. Also it schulde be sowyn wiþ ful hand, þat is, wiþ largenes,
 aftyr a mannys power. And also it schulde be sowyn befora a man
and not byhynde hym, for almes schulde be 3ouyn before a mannys
 deþ rap^{er} þan aftyr. And also þe seed owyþ to be hed vndyr þe
 erþe, þat it be not born awai wiþ foulis, þat is to seie, þis almes 45
 schulde not be don for boost neiþer for wordly preeysynge; wherfor
 God biddiþ in his gospel and seiþ, Nesciat sinistra tua quid faciat
dextera tua, þat is, "Wite not þe left hond what þi riȝt hond dop."

Lb 27 þis gospel, etc.] with Moraliter in margin.

37 hol] holy. 47 Nesciat, etc.] with nota in right margin.

But now it is to wite whi þis seed is clepid Goddis word, and
 þat is for þis skile. For riȝt as þe corn whan it is cast into erþe 50
and is helid wiþ þe erþe is not wist where it lijth into þe tyme
 þat it comyþ forþ into þe herbe, so it is not wist or knowe into
 whos herte þe word of God haþ fallyn before þat þe werk folwiþ.
 Wherof seiþ Iamis, Fides sine operibus mortua est, þat is, "Feiþ
 wiþoutyn werkys is deed." Anoper skile or reson is / whi þat 55 f. 185v.
 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. 60

In anoper place seed is clepid 'worchyng', and for þis skile.
 For riȝt as of þe seed comyþ manyfoold fruit, so of good werk comyþ
 or folwyþ moche mede as þe gospel beriþ witnessse and seiþ, Centuplum
accipiet. And sop it is þat any good þat man haþ, God sowiþ
 þat good in hym. Wherfore [Paul] seiþ in his pistil, Vnicuique 65
nostrum data est gratia secundum mensuram donacionis Cristi, þat is,
 "To ich of vs alle is ȝouyn grace aftyr þe mesure of þe ȝeuyng of
 God", as in a riche man he sowiþ riches, and strengþe in a stronge
 ma[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 70
 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 comyþ þerof in þe

Lb

53 whos] h canc. whos. 56 clepid] clepid to.
 63 mede] with nota in left margin. 65 Paul] Ion
 67 ich] Iesus ich; Iesus canc.; nota in left margin.

tyme of repynge, and þat is in þe dai of dom. But alas, many
wrecchis nowondais mysvsyn þes 3iftis and wastyn þes gracious
seedis or 3iftys to þe dispigt of God, as my3ti men wip her grete 75
power ouerledyn her nei3ebours a3en þe lawe of charite, and large
men of conscience. For many wip her grete wit fauerne and maynten
false causis, and so þei deluyn in erþe þe besaunt þat God haþ
takyn hem to kepe, þat is, in erþeli wit and besynes for wordly
goodis. 80

And þerfore it is to wite first who is þis sower and from whens
he owyþ to wende forþ. A sower mai be clepid iche prechour or ich
trewe man þat owyþ to wende forþ in bodi þorou3 ful herte and wil
out of þe kyngdam of iche / synne, as þe aungelis seiden to Loth, f. 186
þat he schulde wende out of Sodom and þat he schulde not stonde in 85
iche place about þe regioun. And as God seide to Abraham, Egredere
de terra tua et de cognacione] tua et de domo patris tui et veni in
terram quam monstrauro tibi, þat is, "Wende out of þi fadir hous
and cum into þe lond þat I schal schewe vnto þe." Abraham is as moche
to seie as 'fadir of moche folk', and þat is to vndirstonde þat iche 90
ri3twis man owyþ to be a fadir and a sower of goode werkis; but hym
behouyþ to wende out of his lond, þat is, from al erþeli loue, not
settyng his herte on passynge þingis of þis word, as coueitous and
auerous men don. And þerfore to hem þat han sett so gretly her
þou3tis on wordly goodis seiþ þe prophete in þe Sauter, Diuicie si 95
affluent, nolite cor apponere, þat is, "Riches 3if þei folwyn to 3ou,

Lb

75 my3ti men, etc.] with paragraph mark in left margin.

82 A sower, etc.] with .j^a. 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 3e not putte 3oure herte on hem but only on hym þat sendiþ hem
to 3ow." And also he seiþ, Vsquequo diligitis vanitatem et queritis
mendacium, þat is, "Wharto or how longe loue 3e vanite?", and alle
þes wordly goodis he clepid but vanyte. Wherefore Iob seiþ, Diues 100
cum dormierit nichil secum affert; aperiet oculos et nichil inuenit,
þat is, "De riche man whan he hap slep he berip noþing wiþ hym",
þat is whan he dieþ; "He schal opene his igen and noȝt schal he
fynde." And þat schal be whanne þe aungil blowe his trumpe and
awake þe dede men. And þe prophete seyþ in þe Sautyr, Dormierunt 105
sompnum suum et nichil inuenerunt omne]s viri diuiciarum in manibus
suis, þat is, "Dei sleptyn her slep and alle men founde nouȝt of
riches in her handis." And þerfore out of þis erþe or out of þis
lond owiþ a wijs man first to wende out, and þis / lond, þat is f. 186v.
erþely loue and þe coueitise of hem, schulde ich wijs man fle, for 110
Ieremie primo seiþ, Hec est terra aquilonis, et ab aquilone pandetur
omne malum. And þis is þe west out of þe whiche al euyl schal be
openyd or schewyd, and þerfore seiþ God be 3acarie .ij^o., O, o, fugite
de terra aquilonis quia in quatuor ventis celi dispersi vos,
þat is, "A, a, fle 3e ouȝt of þe west lond, for in foure wyndis of 115
heuene I disparblid 3ow," seiþ oure Lord. Þes foure wyndys mai wel
be seid 'auarise', 'coueitise', 'raueyne' and 'symonye', in þe
whiche al þis world is al toblowyn and sprad abroad; and out of þis
cursid lond first it is to wende out wiþ herte, wil, word and dede.

De secunde tyme a man owiþ to wende out of his knowleche, 120
and þat is out of þe vicis of þe fleisch, þat ben glotenyne,
lecherie and slouȝþe for þes ben clepid vices of oure knowleche,

Lb 106 omnes] omnis.

120 De secunde, etc.] with .ij^a. distinccio in margin.

122 knowleche] the w is written over an l.

for of oure flesch þei wendyn out. And þerfore oure Lord God
 biddiþ bi Isaie to wende out and turne awai, seyng þus, Recedite,
recedite, exite inde, polutum nolite tangere, þat is, "Wendiþ awai, 125
 wendiþ a wai, gob from þenns, wille 3e not touche polute þing." For
 aboute alle synnys, synnys of þe fleisch ben most vnclene and pollutid,
and nameli þe synne of lecherie, for it is so vnclene þat it defouliþ
 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
 doþ, wiþoutyn þe body it is; but he þat doþ lecherie, he synnyþ into
 his bodi." And vpon þis text þe glose seip, "Opere synnys al only
diffouliþ þe soule; forsoþe fornicacioun as wel diffouliþ þe body
as þe soule." Out of þis clei of lecherie owyþ a man to wende þat 135
 wol sowyn goode seed, for / he þat sowiþ in clei, þere he lesiþ al. f. 187
 Riht so alle þe goode werkys þat a man sowiþ þe while he is in þe
 clei of lecherie, he lesiþ hem, for no þing þei schul auaille to him
 as to þe euerlastynge 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, whan a man or a womman is fallyn into þat luste, he dare
 boldeliche abide þerinne two 3eer or þree, or ellis perauenture þe 145
terme 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

 Lb

 129 Omne etc.] with nota in margin.

þe apostil þus, Eripe me de luto vt non infigar, þat is, "Lord
delyuere me out of clay þat I stike not þerinne." And out of þis
clai owiþ iche riȝtwijs man first to wende out, þat wole sowe goode 150
werkis, and þat it is þat he seiþ, "Wendiþ out of þi knowleche."

þe bridde is, hym behouyþ to wende out of his faderis hous,
þat is to seie, proude men and enuyous dwellyn wiþ þe deuyll in
his hous and he dwelliþ in þe hertis of hem. For þe fend is fadir
of proude men and enuyous, to whom it mai be seid þat Crist seiþ in 155
þe gospel, Vos ex patre diabolo estis et ideo opera patris vestri
vultis facere, þat is, "3e ben of þe fadir þe deuyll, and þerfore
þe werkis of ȝoure fadir ȝe wol don." And Iob seiþ, Ipse est rex
super omnes filios superbie, þat is, "He is kyng ouer alle þe sonys
of pride." And þe prophete seiþ þus in þe Sauter, Audi filia et vide 160
et inclina aurem tuam et obliuiscere [populum tuum et] domum patris
tui, þat is, "Douȝter, here þou and see and bowe þou þin ere, and
forȝete þou þi puple and þe hous of þi fadir," þat is, þe cumpanye
of þe deuyll, as þe glose seiþ. Of þes þre a man schulde wende / out f. 187v.
first, and þanne wende out aftyr þat to sowe goode sedis. 165

And ȝe schul vndirstonde þat þer ben þre maner of goode sedis,
and [þe] ¹'firste seed is' Goddis word, as Crist hymself seyþ,
Mathei .xiiij., Semen est verbum Dei, þe wich seed ich prechour
schulde sowe into good lond, þat is, into þe hertys of ich riȝtwijs
man, not to glose þe peple and comforte hem more into euyl leuyng 170
of synne, but to telle hem þe perelys and þe venianse þat God
punyschyþ vs al day for oure synnys, and þat we sowe no sedis

Lb

152 þe bridde etc.] with .iiij^a. distinccio in margin.
156 Vos, etc.] with Io.viiij. in margin. 158 Ipse, etc.] with Iob.xli.
in margin. 166-167 sedis ... Goddis word] sedis, and ȝe schul v Goddis
word. 172-185 and þat... herte] marked vacat in text and margin.

of wikkyd wedis amonge þe seed of whete, þat is vndirstonde, 'Goddis
 word' wherþorou3 oure whete þat is Goddis word
 mai þe souner be distroid wiþ cursid wedis. For as corn
 whan it growith is mengyd wiþ wedis, ri3t so þis wrecchid world is 175
 mellid wiþ synne. And bi þis whete is vndirstonde holynes and
 chastite, as þe prophete seiþ, 3acharie .ix., Quid est bonum eius
et quid pulcrum eius nisi frumentum elettorum et vinum germinans
virgines?, þat is, "What is þe good of hym but þe whete of þe chosyn,
 þorou3 þe whiche þe chosyn ben fedde to þe word of God", þat is, 180
 to þe kyngdam of heuene, "and wyn burgenynge maidenys?" Dis whete
 is clepid Goddis word, wiþ þe which word maidenys ben chosyn of God
 to ben feed in þe kyngdam of heuene wiþoutyn ende. And þe wyn
 burgenynge maidenys is also þe word of God, for it engendriþ chastite
 and affeciouns ofte in a mannys herte. And of þis whete spekyþ 185
 Salamon, Prouerbiorum .xj., Qui abscondit frumentum maledicetur in
populis; benediccio super caput vendentium, þat is, "Cursid be he
 þat hidid þe whete in þe peplis; blessynge be vpon þe heed of hem þat
 sellyn."

De secunde seed is seed of pees of a verrey herte, and of þis 190
 seed seiþ Crist bi 3acharie þe prophete, .viij^o. c^o. Semen pacis
erit; vinea dabit fructum suum et celi dabunt rorem suum, þat is,
 "It schal be seed of pees; þe vynezerd schal 3eue / his fruit, and f. 188
 heuenes schul 3euyne her dew." And þat seed schal make ri3twijs
 lyuers, for [of] ri3twisnes it spryngyþ; and herof spekiþ Iamys þe 195
 apostyl, c^o. .iij^o. Fructus iusticie in pace seminatur, þat is, "De
 fruit of ri3twisnes is sowe in pees." And þis seed owiþ iche

Lb 175 growith] with r from g.
 188 peplis] with p² written over an l.
 190 De secunde, etc.] with .ij^a. distincio in margin.
 193 3ene] with catchword his fruit at bott. of f.

ri3twis man to sowe, and alle þei ben blessid þat sowyn þis seed
of pees, and alle suche God louyþ and he hatyþ alle hem þat sowyn
discord and strijf among her nei3ebours, as Salamon seip. 200

þe þridde seed is þe seed of goode werkys, as of fastyngē,
of praiers, of knelyngē and of haire-weryngē, of scourgyngē, of
hard liggyngē, and of almesdede-doyngē. And þes ben þe seedis þat
rit3wis men schuldyn sowyn from 3ougþe as þe wis man seip, Mane
semina semen tuum et vespere non cesset manus tua, þat is, "Erli sow 205
þi seed and at euyñ cese not þin hond", and þan schalt þou gadere
fruit in euerlastyngē 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 þirtifold, sixtifold, and an hundridfold, þat is
wijfhod, widewhod and maydynhod. And þes þre wel kep in her degre 210
wolyn bryngē moche mede to mannys soule, 3if þat þei ben wel rewlyd
aftyr Cristis techyngē. He 3eue vs grace þis rewle to holde and
heuene to oure mede. Amen.

XV

f. 188

Dominica in QuinquagesimaCecus sedeba[t]. Luce .xviij^o.

Cecus sedebat secus viam mendicans, etc. Dis gospel telliþ
hou Iesus took his twelue disciplis and seide þus to hem, "Loo!
we stien to Ierusalem, and alle þingys þat ben writyn be prophetis 5
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 aftyr þat þei han scourgid hym þei schal ~~see~~ see hym; and þe
bridde dai he schal rise aȝen. And þei vndirstonde noon of þoo
þingis, and þis word was hid from hym and þei vndirstodyn not 10
whiche þingis wern seid to hem. But it fel whan Crist come nyȝ
Ierico, a / blynd man sat be þe weie beggyng, and whan he herde f. 188v.
a cumpany of peple passyng wip Crist in þe weie, he axide what
it was. And þei seidyn aȝen to hym þat Iesu of Nazareþ schulde
passe þerbi. And he criede on him and seide, "Iesu, þat art 15
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 nyȝ, Crist axide him what he wolde þat he dide to hym. And 20
he seide, "Lord, þat I mai see!" And Iesu seide to hym, "Loke
þou, þi beleue haþ mad [þe] saaf." And he saw anon and suede
Crist, magnyf[y]linge God. And alle þe peple, whan þei haddyn seyn
þis, ȝaf preisyng to God.

Cecus sedebat secus viam, etc. In þe myracle of þis blynd 25
man ben [lij] tokenys to loke to. Þe firste is, what þis blynd
man betokenyþ, þat wiþ an hiȝ vois criede aftyr Crist, seiynge,
"Haue merci on me, Dauyd sone!" Þe secunde is, what is þe weie
biseide þe which þe begger sat, and what betoknyþ þat [þat] beggyng 30
man sat beside þe weie. First we schul see what þis blynd man
betoknyþ. Bi þis blynd man is vndirstonde eche man lyuyng in
dedly synne, for ecch man haþ two iȝen in his hed and two iȝen
in his herte, þe riȝt iȝe and þe left iȝe. Wiþ þe riȝth iȝe him
behouyþ to beholde þe ioijs of paradise, þat he mai in þis lijf
purchase hem and haue hem. And wiþ þe left iȝe he owyþ to beholde 35
þe wrecchidnes of þis present lijf, þat he do penaunce wiþ fre
wil. For meritorie penaunce mai no man do aftyr þe time þat he
be ded. Also he owyþ wiþ his iȝe to beholde þe peynys of helle,
þat he mai kn^A'o'we hem and fle hem, and ȝif þou wolt haue stedefast
/ knowynge of hem, asay first þe peynys of þis word, and so 40 f. 189
in party þou schalt now knowe þe peynys of þe toþer word; and
ȝif þou maist not suffre here, alas, hou schalt þou suffre þe
grete peynys þere.

And riȝt as a crowe þat wol cacche an hare or a schep in þe
feld wol first pike ouȝt boþe iȝen, þat he see not to wende awai, 45
so doþ þe deuyl whan he wole deceyue a synful man bi any dedli
synne; first he puttyþ out boþe his iȝen, þe riȝt iȝe and þe
left, so þat whanne he doþ synne he wol neuer beholde þe ioijs

Lb

25 In þe myracle, etc.] with Moraliter in margin.
40 peynys of] peynys of þat oper wold; þat oper wold canc.

of paradise, þe whiche ioijs þorouȝ synne he haþ lost, ne þe peynys
of helle [.] 50
inwardly he schulde neuer do synne, and þerfore þe deuyl first
blyndyþ a synner. And þis is wel figurid of Sampson, bi whom I
vndyrstonde ich ritȝwis man; whan þe Philistynys haddyn takyn him,
þat is to seie, þe deuelis, anoon [þei] puttidyn out his iȝen. Also
as þe book of Kyngys tellyþ, .iiij. Regum .xxv^o. c^o, þat 55
Nabugodonoser þe kyng of Babiloyne, þat is to seie, þe deuyl, þat
ouer sittyþ in angwisch and þat is kyng of euerlastyng
confusioun, whan he slow Sedeches sone bifore hym and put out his
iȝen, he bond hym and lade hym into Babiloyne. Sedeches is to seie
'iustifiyng', and bitokenyþ ich ritȝwis man. First þe deuyl 60
puttiþ out boþe his iȝen of his herte, þat þei see not to defende
hem from hym and þat he mai drawe hym into sum synne and bynde
hym þerinne, and as a blynd manny's seruant drawiþ hym and lediþ
hym whiþer þat he wole. And so þis blynd man bitokenyþ eche synful
man, þe which þe deuyl haþ so blyndid þat he seþ not þe deþ bifore 65
hym ne vpward þe iois of heuene, ne downward þe peynys of helle.

But first it is to vndirstonde þat þer ben .vij. þingis þat
blyndyn a manny's [iȝen of his] body, þe whiche blyndyn a manny's
iȝen of his herte gostli. Þe firste is gret elde, of þe whiche
spekyþ þus in Genesis x[x]vij^o. c^o, / Senuit Isaac et caligauerunt 70 f. 189v.
oculi eius et videre non poterat, þat is, "Isaac wexit old and his
iȝen wexin dym and myȝt not see." Be þis grete elde þat Ysaac was

blyndid wyþ mai wel be vndirstonde longe dwellyng in dedli synne,
 for many wickyð men ben blyndyd þerinne, so þat þei mai not know
 not where þat þei falle. Wherof spekiþ Salamon in his Prouerbis 75
c^o. .iiij^o., Via impiorum tenebrosa; nesciunt vbi corruunt, þat is,
 "þe wei of wickyð men is derk; þei know not where þei fallyn."
 And Crist seiþ in þe gospel, Io[hannis] .xij., Qui ambulat in
tenebris, nescit quo vadit, þat is, "He þat gob in derkenesses he
 wot not whiþer he go." 80

þe secunde is ful gret li3t, and þat is schewyd in þe Actys
 of þe Apostlis of Poul, whan he 3ede toward Damaske, pursuyng
 Cristis chirche, Et subito circumfulsit eum lux de celo, þat is,
 "And sodeynly þe li3t of heuene schoon him aboute, and he fallynge
 in þe erþe herde a vois seiynge to Saule, Saule, Saule, quid me 85
persequeris?, þat is, "Saul, Saul, what pursuest þou me?", and was
 maad blynd. And þer it seiþ þat Poul roos vp fro þe erþe and his
 i3en openyd and noþing he sau3. Dis grete li3t signyfiþ li3t of
 plenteuoste of goode werkys of oure nei3ebours, þe whiche whan
 enuyouse men seen hem þei ben blyndyd of þe li3t of þe goode werkys 90
 of hem. Wherfore Seint Gregory seiþ 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 oþer men, þat of ree of þe sonne he is blyndyd." And þei ben
 ny3tfoullys, hatynge li3t of goode werkys and louyn þe werkys of 95
 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 þe secunde, etc.] with .ij^a. distincio in margin.

 83 Et subito, etc.] with Actus .ix^o. in margin.

 96/97 Per diem, etc.] with Iob .v^o. (?) in margin.

Lb

"Be day þei rennyng into derknes, and þei schul gropyn at midday, as
it were / in þe nyȝt." Certis suche ben as Eli þat was blyndid f. 190
þat he myȝte not see þe liȝt into þat tyme þat it where quenched. 100

Be 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 whan 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 105
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 seiþ þus, De muliere fatua; quod garula est et
vaga, quietis impaciens, nec valens in domo consistere pedibus suis,
nec in foris nec in plateis, þat is, "Be fool woman is a langeler and 110
wagerynge or goynge to and fro, vnsuffrynge to restful men, vpon
her feet sche mai not in þe hous abide, ne wipoute, ne in þe weiȝs."
And þerfore lecherous peple ben ligned to þe swalwe for þe vnstab-
ilnesse and crynge, and be þe dong or ordure of hem is þe synne
of lecherie vndirstonde, for stynch and vilenes þerof. For certis 115
þat synne stynkyþ before God and angelis, wherfore Seint Gregory
seiþ, Arbor luxurie descendit vsque ad infernum; fetor ascendit
vsque ad celum, þat is, "Be tree of lecherie wendyþ down to helle
and þe stynche of it stieþ vp to heuene." And no merueile, for it
is dong of þe flesch, þe myxyng of þe body, hate to angelis, discord 120

Lb

99 Eli etc.] with primo Regum .iij^o. in right margin.

101 Be þridde etc.] with .iij^a. distinccio and a cross in margin.

108 De muliere etc.] with Prouerbiorum .vij^o. and a paragraph mark
in margin.

to neigbours, mete of þe deuyll; and þis blyndyþ man an womman.

And þerfore seiþ þe firste book of Holy Writ, Genesis .x[i]x^o.,
þat Lottis gestis, þat weryn aungelis which he hadde herbored,
closidyn þe dore, and hem þat wern wiþoute þei smotyn hem wiþ
blyndnes fro þe leeste vnto þe moste, and þei myzte not fynde þe 125
dore. And þe cause was for þei weryn / lecherous, 3e, alderwerst f. 190v.
sodomytys, and þerfore, as þe same chapiter telliþ, oure Lord God
reynede brynston and fire vpon þe ri3twyse and vnri3twise, vpon
Sodome and Gomor, and turnede þe citeis vpsedown and alle þe cuntre
aboute, and alle þe dwelleris in þe townys and al grene growynge 130
þingis. And so schal God do in þe ende to hem þat now ben blyndid
wiþ þe synne of lecherie, but 3if þou þoru3 grace of God recouere
to gostly si3te; for ful gret is þe blyndnes of þes lecherous, þat
for a litil lust þat sone ouerpassiþ þei wol lesyn þe ioijs of
heuene. For in a mannys consciencie ben þre chambris, þat is, 135
vndyrstondynge, mynde and wil; into þat conscience wendiþ þe deuyll
whan he makip man to delite hym in þat synne. He takyþ hym whan
þe synner consentiþ to þe deuyllis entysynge; he kepiþ hym whan þe
synner lediþ þe dede of þat synne into costum and þan pesibely he
holdiþ þat synner in possessioun. And so gostli to vndirstone seiþ 140
þe text of þe gospel, Cum fortis armatus custodit atrium suum, etc.,
"Whan þe strong-armyd man kepiþ his 3ate", an lesiþ þe deuyll his
armure, þat is, whan he þat was a lecherous man and li3t to ouercome
is maad chast [bi] þe grace of God, and he þat was coueitous and

Lb

127 telliþ] telliþ þat. 144 maad] maad j; j canc.

auarous is maad large to þe pore and nedi, and he þat was slouȝ is 145
 wakyd, and he þat was dronklew is maad sobyr, and þat was proud is
 maad meke, and so forþ of oþer synnys.

On þe fourþe maner a man is maad blynd wiþ smoke, be þe whiche
 is vndirstonde wordly worschipe, for as smoke blyndiþ þe iȝen of a
 man, so wordli honour and al pride blyndiþ gostli þe iȝen of a 150
 manny's herte, as Ierom seiþ, Honor mundanus spinna est, fumus et
sompnus; and also he seiþ, Qui desiderat primatum in terris, inueniet
confusionem in celis, þat is, "He þat coueytyþ to haue hiȝ estate
 in erþe, he schal fynde confu-/sioun in heuenys", þat is, in f. 191
 heuenly þingis. Pride blyndiþ þes grete men and riche of þis world, 155
 so þat þei wolyn not take hede to her owne defautys, neiþer to pore
 men of lowe degre, but take of hem ful grete worschipsis wiþ gret
 lordnes and pride and enuye. And of alle suche spekiþ þe apostil,
Cum cognouissent Deum, non sicut Deum glorificauerunt, Ro[manos]
primo, þat is, "Whan þei schulde han knowe God and his pore creaturis, 160
 þei glorifieden hym not as God." And Salamon seiþ þe cause whi,
Quia excecavit eos malicia eorum, þat is, "For þe malicie of hem made
 hem blynde", þat is, þe malicious pride of hem; but euanuerunt in
cogitationibus suis et obscuratum est insipiens cor eorum, seiþ Poul,
 þat is, "Þei vanyschidyn in her þouȝtis and þe vnwise herte of hem 165
 is maad derk; seiynge and holdynge hemself wise, fooles þei ben mad."
And þerfore, as it is writyn, Dedit illis Deus spiritum compuncionis,
oculos vt non videant, þat is, "God ȝaf to hem a spirit of

 Lb

148 On þe fourþe, etc.] with .iiij^a. distincio in margin.

162 Quia excecavit, etc.] with Salamon.ij^o. in margin.

Lb

compunccioun, iȝen þat þei see not and eryl̄n þat þei here not". For
 þei [b]een proude men þat þei desiryng wordly worschippis and 170
 dispisen pore men for wordis muk þat þei haue, and stien vp wiþ
 pride, and þei schul sone falle wiþ schame. Of þe whiche spekiþ
 Dauid þe prophete, Mox vt exaltati fuerint et honorificati fuerint,
sicut fumus deficient, þat is, "As smartly as þei weryn hized and
 weryn worschippid, as smoke þei schul falle." Þis blyndnes mai 175
 be signyfied be þe blyndnes of þe blynd man born, of whom þe gospel
 spekiþ.

On þe fite maner a man is blyndyd wiþ dust or poudir, and
 þat betokenyþ vaynglorie. And of þis poudir seiþ Crist to his
 apostlis, Excute puluerem de pedibus vestris, þat is, "Caste 180
 ȝe forþ þe poudyr of ȝoure feet", þat is, veynglorie from ȝoure
 affeccions. Consurge, sede, Ierusalem, þat is, "Arise þou / f. 191v.
 pesible soule into an heuenly loue, and sitte deuotly, and beholde
 inwardli þin defautys." And þerfore vaynglorie is wel liced to
 poudyr, for it blyndiþ manys iȝen, and liȝtli it flieþ into þe 185
 hertis of hem. Wherfor Bernard seiþ, Leuiter volat, leuiter
penetrat, sed non leue vuulnus infligit, þat is, "Liȝtly it flieþ,
 liȝtly it pressyþ, but þe wounde is not liȝt which it makþ."

Þe sixte þinge þat blyndiþ a man is moche blood in mannys
 iȝen; and in blood fleischli lustis is vndirstondyn. Of þis 190
 blood seiþ God to Peter, Caro et sanguis non reuelauit tibi, þat
 is, "Fleisch and blood schewide not to þe." In blood is fleischli

Lb

170 been] seen 171 wordis] the w is written over a d.
 176-77 of whom þe gospel spekiþ] with Io.ix. in margin.
 188 pressyþ] with presit in margin.
 189 þe sixte etc.] with .vj^a. distincio in margin.

Lb

lustis bitoknyd, or to moche loue of a mannys owne fleisch, or of
 a mannys fleschli frendis. Wiþ þis blood ben many men blyndid in
 many placys nowondaijs, and insecutoris þat ben comyn vp and maad 195
 riche wiþ þe goodis and þe catel of dede men, and þus þei wexyn
 hi3 and proud and knowyn not hemself and ben maad blynd. And
þerfore it is seid in þe Apocalips, Scio opera tua quia nec calidus
nec frigidus es, ideo incipiam ~~e]u]o]n]e~~ere tede ore meo þat is, "I
 knowe þi werkis, for þou art not hoot neiþer cold but luk, þerfore 200
 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, þorou3 wrecchid synne in þis
 lijf, and more wrecche aftyr þis lijf, þat is, in peyne þat schal
 come, "and pore" of riches of grace, "and blyndid" wiþ þe blood 205
 of fleischli kyn, "and nakyd" of vertu." And þerfor he seiþ, "I
 conseile þe þat þou bigge fired siluyr", þat is, brennyng of charite,
and to remoue from þe al þe lustis and þe blyndnesse of fleisch,
and 3if þou wolt do þes þingys þat þe Apocalips telliþ and seiþ,
Vnge oculos tuos colirio et vide, þat is, "Anoynte þin igen wiþ 210
 oynement and see", and [see] þi synnys and clense þi soule of
 synne, þat þou mai see in clene conscience þe ri3te weie þat lediþ
 to heuene. Iesu Crist bryngge vs þidir wiþ hym to dwelle in ioie
and blis for euere more. Amen, for charite.

Lb

198 Scio, etc.] with Apocalypsis .ij^o. in margin.
 199 euomere] emouere.

Lb

XVI

f. 191v

Dominica prima xle

Dvctus est Iesus in desertum a spiritu vt temptaretur a diabolo. f. 192
Mathei .iiij^o.

Dis gospel tellip hou þat Iesus was lad into desert of þe Holy
 Gost þat he schulde be temptid of þe deuyll. And whan he hadde fastid 5
 forti daijs and forti ny3tys, aftyr he hungride, and þe temptor com
 ny3 and seide to hym, "3yf þou art þe sone of God, sei þat þes stonys
 ben maad louys", þe whiche answeyng seide, "It is writyn, 'Not only
 in breed lyuyþ man, but in ech word þat comyþ forþ of þe moup of God.'" 5
 Ðan þe deuyll took hym vp on þe pynacle of þe temple and seide to hym, 10
 "3if þou art Goddis sone, sende þe doun; forsoþe it is writyn, 'for
 to his aungelis he haþ comaundid of þee, and in hondis þei schul take
 þe, in aunter þat þou stomble þi foot at a stoon.'" Eft Iesus seide
 to hym, "It is writyn, 'þou schalt not tempte þe Lord þi God.'" Eft
 þe deuyll took hym vp into a ful hi3 hil, and schewede to him alle þe 15
 rewmys of þe word and þe ioie of hem, and seide, "Alle þes Y schal
 3eue þe, 3if þou fallyng doun worschipe me." Ðan seide to hym Iesus,
 "Goo, Sathanas! Forsoþe it is writyn, 'þe Lord þi God þou schalt
 worschipe, and to him aloone þou schalt serue.'" Ðan þe deuyll lafte
 him, and loo, aungelis comyn and mynystredyn vnto hym. 20

Ductus est Ihesus in desertum, etc. Dis gospel tellip moche
 gostli mater, but to telle of Cristis temptynge and of his fastyng
 sufficip at þis tyme. And 3e schul vndirstonde þat þer ben foure
 maner of temptacioun, for man is temptid of God, of man, of fleisch

Lb

Lb

and of þe deuyll, þat is e[nem]y to man. God temptiþ man þat he 25
proue, of þe whiche temptynge it is writyn in Genesis .xxij^o.,
Temptauit Deus Abraham, and in Psalmorum, Proba me, Domine, et tempta
me, þat is, "God temptid Abraham"; and þe Sauter seip, "Proue me,
 Lord, and tempte me." Also man temptiþ, þat he wite; þe fleisch,
 þat it sleep or enfectiþ, of þe which Iamys þe apostil seip, Temptat[ur] 30
vnusquisque a concupiscencia sua, þat is, "Iche on is temptid of his
 desire or of his coueitise." Also þe deuyll temptiþ/ and disceyuyþ, f.192v
 wherof Holy Writ seip - and þei ben þe wordis of Petyr to Ananye -, Cur
temptauit Sathanas cor tuum?, þat is, "Whi temptide Sathanas þi herte?",
and so here it spekiþ of þe deuelys temptynge. But 3e schul vndirstonde 35
 þat þe fend ofte temptiþ a man after þat he is gon into desert, þat is,
 aftyr þat he haþ begonnyn to do penance and turnyd him to holi lijf,
 for euer þe hijer þat þe tree is growyn, þe stronger blowyn þe wyndys
 on hem. But þei þat liggyn in her couchis in lustis and likyngis
 knowe not of þes stormys, for þe fend in a maner holdiþ hym ful siker 40
 of hem, for a gret enemyte þe fend haþ to men doying penaunce and to
 hem þat forsakyn synne and þis wordly lyuyng. And þerfore sumtyme
 he temptyþ hem to do moche penaunce to ouercome hem þorou3 feblenes,
 in grucchyng or in pacience, or to moue hym to pride or veynglorie
 of her good leuyng, whan þei passyn into perfiztnes of lijf. And 45
 so þan þei ben demers of oper 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, wiþ
 þes þre synnys, of glotenee, of vaynglorie, and of auarice, wiþ þe 50

Lb 25 enemy] emeny. 25/26 þat he proue] and þat he proued.
 30 Temptatur] Temptator with o subpuncted and u in margin.
 35 here] herte with t subpuncted for canc.

Lb

wiche synnys he temptid Crist in desert. For wip þes þre synnis
 þe fend disceyuyde and ouercom Adam and Eue, and for þe fend was
 not sikyr þat Crist was verray God, because of his manhod, but
 was doutynge, þerfore he temptide Crist on þe same maner as he
 temptid Adam and Eue. He temptide hem of glotonye whan he made 55
 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 euyl; 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/ f.193 60
 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, 65
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, 3yf he wolde, with þoo same armys wip þe
 whiche he ouercom Adam and Eue, and þat he schulde enforme vs hou
 we schulde ouercome þe fende wip Holy Writ, as Crist dide hym. And 70
 of þes þre synnys ofte þe fend temptiþ iche ri3twis man, whan he
 wendiþ into any holy ordris of Crist, þorou3 holy leuyng and
 penaunce-doyng, and holdynge cristyn mannys religoun.

First þe fend temptiþ men of gloteny, and þat on sixe maneris.
 First, seiynge vnto him, Dic vt lapides isti panes fiant, "Sai þat 75
 þes stoonys ben maad louys", as who seip, "Wheþer þat God hap

Lb 68 schulde] with u written over a?

74 First þe fend, etc.] with .j^a. distincio in margin.

Lb

comoundid þat a man schulde slee himself?" Wherfore þe fend
 seide to Crist, "Longe þou hast trauaylid, 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 80
 faile." In þis maner entisid þe deuyll vnder 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, seiþ Seint Gregory, "þe scharpnesse of trewe lore, þe
 punyschyng of þi bodily penance, turne þou into tendyr lykyngis 85
and into fleschli delitys."

þe secunde tyme þe fend temptip of gloteny, / whan he steryþ f.193v
 men to etyn erly or late, to moche, or ellis to gridili, whan tyme
 were to faste, and in vnmesurable drynkyng and þe tyme of wastyng.
 Of þis spice þe fend temptide Io[n]athan, þat ete before þe tyme 90
and hour, as þe Book of Kyngys tellip, Regum .xiiij^o., and alle
 suche schulde moche drede þe curs þat þe wis man spek 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 erþe, for of þe erþe he is 95
 maad, and into erþe he schal turne agen. 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 100
 to delicate metis, as Diues þat eche dai was fed schynnyngly and
 was beried in helle, as þe gospel tellip, Luce .xvj^o., and as þe

Lb 87 þe secunde, etc.] with .ij^a. distincio in margin.
 89 vnmesurable] fol. by tyme canc. 100 And also þe fend, etc.]
 with .ii^a. distincio in margin.

Lb

sonys of Israel þat desiredyn fleisch in wildyrnesse, as þe book
of Numeri tellyþ, .x[j]. c^o. And þerfor seiþ Sei[n]t Bernard of
metis, "It sufficyþ þat metys ben, þat mowe ben etyn, and not 105
delicate desiderable." And Seint Ierom seiþ, Non est curandum ex
quibus cibarijs conficiantur stercora, þat is to seie, "It is not
to charge of what kynys metys tordis or ordure be maad."

Also þe fend temptiþ on þe fourþe wise wha[n] he makyþ men to
take moche mete or drynke, þat þei fallyn into sijknes and dronknes, 110
þoþe bodily and gostli. Wherfor God seiþ be Ezechiel þe prophete,
.xvj^o., þat þe synne of sodomy was cause þorouþ pride, plente of
metis and idilnes.

Of þe fifte, þe fend temptiþ wiþ gloteny whan he makip men to
besie hem aboute curiosite of metis and dyuersly diȝt or araied wiþ 115
sausis and poudervis, and whan men ben to besy aboute te fede men,
and hemself to plese wormys mete; and to exite / me[n]to ete and f.194
drynke more þan hem nedyp, as þe deuyl temptid þe sonys of Hely
þat wolde not take sobin fleisch from hem þat diden sacrifice, but
tokyn raw fleisch to diȝte it after her lust and, as þe Book of Kyngis 120
tellyþ, þat þoþe þei weryn slayn sodeynly togidir.

And summe þe fend temptiþ wyþ hasty etynge and gredi as Esau dide,
þat þorouþ his gredi etynge he solde his fadris blyssyng for a few
potage of lentis or taris þat he hastli eet; and þerfor iche riȝthwis
man owiþ to fiȝte aȝens þis temptacioun, and wyþ toknys and warnyngys 125
and sobernes strongly to wyþstonde it, as Sei[n]t Ierom techiþ, þere

Lb 109 Also þe fend, etc.] with .iiij^a. distincio in margin.

114 Of þe fifte, etc.] with .v^a. distincio in margin.

120/121 as þe Book of Kyngis tellyþ] with Regum .4^o. in margin.

122 And summe, etc.] with .vj^a. distincio in right margin.

Lb

he seyþ þus, Sumenda sunt alimenta sicut medicamina; si ultra mensuram capiantur non sanitas, sed mors acquiritur, þat is, "Metis schulde be takyn as medicynys, and 3if þei ben takyn ouer mesure, not helpe it getyþ but sijknes or ellis dep." Also men schulde answere to þe fend as Crist dide, be Holy Scripture. Wherfore ich man schulde saie to þe deuyt whan he temptiþ hym to synne, 'I schal not consente to þe, for it is writyn, Ecclesiastici .31^o., Sobrius potus sanitas est anime et corporis, þat 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, þat is, "þe kyndam of heuyn is not mete and dryng but rijtwysnesse, pees and ioie in þe Holi Gost."¹

Also þe fend temptyþ man on þe secunde wise of þe synne of vaynglorie, whan he tysyþ a man to haue hijenes and vayn ioie of his prechyng or or wisdam or of his strengþe or of his riches. And agens þis temptacioun schulde iche man figte and wipstonde it wip Holy Scripture, þat seiþ þus, Non gloriatur sapiens in sapientia sua, nec diues in diuicijs suis, nec fortis in fortitudine sua, þat is, "Ioie not þe wijs man in his wijsdam, ne þe riche man in his riches, ne strong man in his strengþe," sed qui gloriatur in Domino, gloriatur, þat is, "but he þat ioieþ, ioie he in oure Lord."

Also þe fend temptiþ of veynglorie whan he tisyþ a man to ioye of any good dede þat he doþ, sechyng þerfore to ben preysyd of men. And þis temptacioun schulde men wipstonde wip Holy Writ

Lb 134 Non enim est, etc.] with Ro .14^o. in margin.

147 Also þe fend, etc.] with .ij^a. temptacio in margin.

Lb

þat Crist spekyþ in þe gospel, Attendite ne faciatis iusticiam 150
vestram coram hominibus vt videamini ab eis, alioquin mercedem
[non] hab[eb]itis apud patrem vestrum, Mathei .vj^o., þat is,
 "Take 3e hed þat 3e do not 3oure ri3twijsnes before men þat 3e
 ben seyn of hem, for ellis 3e schullyn haue no mede at 3oure fadir
 in heuene." For sobly, he þat schulde do his good dedis þat he 155
 schulde be preisid þerof, schulde neuer oper mede in þe tyme þat
 is to come. But he þat wolde verryly do hem befor men, þat only
 God be glorified þerbi, it were a good doynge. Wherof Crist spekyþ
 in þe gospel, Sic luceat lux vestra coram hominibus, vt videant
opera vestra bona et glorificent patrem vestrum qui in celis est, 160
Mathei .v^o., þat is, "So schyne 3oure li3t before men, þat þei see
 3oure goode werkys and glorifie 3oure Fadyr, þe which is in heuene."

Also þe fend temptiþ man on þe þridde maner wip auarise, whan
 he makip hym to coueite þe honour of þe word, þe riches and þe
 delytys. And of þis spekyþ þe apostil, Sancti per fidem vicerunt 165
regna, þat is, "Holy men be feyþ ouercome kyndomys." Bot ich
 ri3twys man schulde wipstonde þis temptacioun be þe dispysynge of
 þe word aftyr þe ensanple of Crist. For Seint Austyn seip. Omnia
bona terre contempsit Christus, vt omnia contempne[n]da ostenderet,
 þat is, "Alle þe goodis of þe erþe Crist dispisede to schewe, þat 170
 þei alle ben for to ben dispysid." And also he seyþ. Diuicias homines
appetebant, et Dominus esse pauper voluit; honoribus inhiabant et
rex esse noluit; voluptates quere-/bant et ipse esuriit et sitiuit, f.195
 þat is, "Men desiryng riches and þe Lord wold be pore; þei coueitidyn

Lb 163 Also þe fend etc.] with .iij^a. temptacio in margin.

Lb

worschypis and þe Lord wolde not be a kyng; men sowtyn lustis, 175
and he hungride and þrustide."

þe secunde þing is to see what a riȝtwis man schulde hungre
 in þis wildirnes, syþen þat Crist hungride bodily in desert; and
 he hungride gostli þre þingis and þrustide. First he hungride and
 þrustyde in his pore men and wymmēn þe dedis of mercy and of pitee. 180
 Wherfore he schal seie in þe dome as þe gospel seip, Esuriui et
dedistis mihi manducare; sitiui, etc., þat is, "I hungride and ȝe
 ȝoue me to ete; I þrustede, and ȝe ȝouyn me to drynkyn."

On þe secunde maner he hungride and þrustide, þat is oure
 confessioun and oure knowliche and oure inward swetnesse of deuocioun 185
 in oure werkys. Wherof þe gospel tellyþ, Mathei .21., þat Crist
 hungride figys, and for he in þe fige tree fond but leeuy, he
 acu[r]side it. And þe prophete seip, Michee .v[i]j^o., Ficus preciosas
desiderauit anima mea, þat is, "Precious figys desirede my soule",
and þat is þe inner swetnes of deuocioun. 190

Also on þe þridde wyse he hungrip and þrustip helpe of ich mannys
 soule þat is feiþful, as Seint Poul beryþ witnes, Omnes uult saluo[s]
fieri, Ad Thimo. .ij^o., and in þe crosse Criste seid, Sci io, Iohannis
.xix., þat is, "He wole þat alle men ben sauȝd", and Crist seide hymself
 þat he þrustede hangyng on þe cros, and þere he hungride and þrustide 195
 þe helpe of oure soulys, and þerfore he suffride dep on þe cros. And
þus he tauȝte ich riȝtwys man to hungyr and þruste, and namely foure

Lb 177 þe secunde þing, etc.] with .ij^a. distincio in margin.

Lb

pingis. On is þe wil of soulis to þe waschyng of oure synnys and
oper mennys, as þe prophete seip, Sittuit anima mea ad Deum, fontem
viuum, etc., þat is, "Mi soule," he seyb. "þrustyb to God, quikke 200
welle."

De secunde it owip to hungere and þruste helpe of synful men
and wymmen, and blessid be suche a stomak, for God, as þe psalm
seip, schal zeue mete to þe hungri. 204

De þridde is rijtwisnes / of lijf, þat stondip in zeldyng 215
f. 195v
to iche þat is his, to God, to his neygebour, and to hymself; and
þes schul ben fillid wip breed of aungelis, vnde, Beatus qui manducat
panem in regno celorum.

De fourþe is þat man schulde hungere and þruste is euerelastyng
ioie, and so seip þe quene of heuene, þe blissid maidyn Marie, 210
Esurientes impleuit bonis, þat is, "De hungryng he fedde wip
goodis." For soþli þei þat þus hungryn and þrustyn deuoutly in her
herte, þei schul not faile to ben fulfillid of ioie of endeles
blys. Crist þat her wolde hungre in erþe and suffre harde peynys
fro his birþe til he were ded doolfully on þe cros, for oure loue 215
to bigge vs fre, he bryngte vs ouut of synne and graunte vs alle his
blissyng and ioie euer schal laste. Amen.

Lb 198 On is, etc.] with .j^a. in margin. 202 De secunde, etc.] with
.2^a. in margin. 209 De fourþe, etc.] with .4^a. in margin.

Lb

XVII

f.195v

Dominica .ij^a. xleEcce mulier Chananea a finibus illis egressa. Mathei .xv^o.

Dis gospel tellip a miracle of Crist to stire men to merci
and hope, al 3if bei ben synful, and tellip hou pat Iesu wente
out of Iude and fel into be cuntres of Tire and Sidon. And loo 5
a womman of Chanane gon out of be costis, criede on Crist and
seide þus to hym, "Haue merci on me, Daid sone! my dou3tyr is
euyt turmentid of a deuyt." And Crist ansuerde not first oo word
to hir, but be disciplis comyn to Crist and spakyn þus to hym,
"Sere, leue þis womman, for sche criep aftyr vs." And Crist 10
ansuerde and seide, "I am not sent but to be perisched scheep of
be hous of Israel." But þis womman com ny3 and lou3tide Crist, and
seide, ["Lord! help me." And Crist answeride and seide,] "It is
not good to take be breed of sonys and 3eue it to hondis to ete."
And þis womman ansuerde, knowynge Cristis speche, and grantide þat 15
it were good, "for whelpis," sche seide, "etyn of be crommys þat
fallyn of her lordis bord." And Iesu ansuerde to hir, and seide,
"A, womman! gret is þi feip. Be it don to be rigt as þou wolt."
And hir doutyr was helid rigt in be same oure.

Ecce mulier Chananea, etc. We mai speke of þre þingys þat 20
ben / touchid in þis gospel. Þe firste is what is betoknyd be þis f.196
womman þat was went forþ of be costis of Tire and Sydon, þat was

Lb 13 Lord . . . seide] sic Hudson 41/15-16, om. MS.
21 ben] with catchword touchid at bott. of f.

Lb

clepid Chanane. Þe secunde, who was hir douȝtyr þat was trauaylyd
 wip a fend. Þe þridde, hou sche was delyuerid of þe deuyll. Be
 þis womman is vnderstonde ich synful soul, for þe while sche is in 25
 dedly synne, sche is suchget to þe deuyll, and he lediþ hir whiper
 þat he wole, from synne into synne. For as Seint Austyn seip in
 a glose vpon Sauȝter, Misit iram indignacionis sue: Eandem potestatem
quam habet homo in pecore suo, [eandem potestatem habet in pecore suo]
diabolus, þat is, "Þe same power þat a man haþ in his owe best, þe 30
 same power haþ þe deuyll in his best."

And for foure þingis owiþ a womman to gon out of synne. Þe
 firste þing is for bondage or seruage to synne, wherof þe gospel
 seip, Qui facit peccatum, seruus est peccati, Io[hannis] .viij^o.,
 þat is, "He þat dop synne, is seruant of synne." And Seint Peter 35
 seip, A quo quis superatus est, et eius seruus efficitur, Petri
 .ij^o., þat is, "Of whom hoo is ouercomyn, his seruant he is maad."

Þe secunde þing is for oppressioun of þe deuyll and his
 turment, of þe which God spekiþ in Exodi primo, and seip þat þe
 kyng of Egip, be whom þe deuyll is vnderstonde, seide, Ecce populus 40
Irael multus est; venite sapienter et opprimamus eum, "Loo! þe
 peple of Irael is moche; comeþ wisely and oppresse we it." And
 þei ordeynyd maistris of werkys ouer hem, þat þei schulde turmente
 hem wip chargis, wherfor þe childryn of Irael ȝedyn forþ out of
 Egipte for þe turmentyngis of hem. And also Holy Writ seip, 45
Trenorum primo, Migravit Iudas propter afflictionem, þat is,
 "Iudas passide for turmentynge."

Lb 38 Þe secunde þing, etc.] with .ij^a. distincio in margin; his
 foll. by small hole in MS.

Lb

De bridde is for poorenes of synne, for synne is a preue
 bef þat robbiþ þe soule of alle goodis of grace, and wondid it
 in g^fo^lodis of kynde. Wherof þe gospel spekiþ, Luce .[x]^o., Homo 50
descendebat ab Ierusalem in Ierico, and seip, "A man 3ede down
 from Ierusalem into Ierico, and fel into þe þeuys hondis, þe
 whiche spoiliden him of goodis," / of fre 3ifte of grace, and f.196v
 woundidin his kyndly goodis, þat he hadde of kynde. Wherfor
 Ieremye seip, Trenorum .iij^o., Ego vir videns paupertatem meam, 55
 þat is, "I a man, seynge my poornes."

[De] forþe [is] greet siknes of synns, of þe whyche þe book
 of Kyngis tellyþ, Regum .v^o., hou Naaman þe mesel was went of
 Syria and com to þe kyng of Irael, where he schul be helid of hijs
 grete sijknes. Be Naaman þis mesel is vndirstonde iche leprous 60
 synner, and stynkyng before God and his aungelis, þe whiche owiþ
 to wende out of þe lond of synne. And also he owiþ to wende to
 þe kyng of Irael, þat is, to Crist, þat is veri kyng of Irael, þat
 he be helyd of hijs sijknes, þat is, of his synne.

For þes foure owiþ þe whoman of Chanane to wende out of synne, 65
and not only out of synne but out of þe costum of synne, as it is
 seid in þis gospel, þat þis woman is wente forþ out of þe costis
 of Tire and Sidon. Tire is to saie 'anguisch', and þat beteknyþ
 synne, for it stynkyþ; and in eueri dedli synne a man hap more of

Lb 48] De bridde is, etc.] with .iij^a. distincio in margin.
 50] Luce .x^o.] Luce .xij^o. 55.iij^o.] .iij^o. and iij^o.
 57 synns] my synns.

Lb

angwische and sorwe þan of loue. And þis [is] opynly schewyd of 70
 lechoris peple and auarous men and coueitous and in þeues; for
 lechors moste wake many nyȝtys and moche spende before þat þei
 mowe come to fulfille her stynkyng lust. Auarous men and coueitous
 arisyn erly and longe trauailyn, and wakyn in see and on lond in 75
 many grete pereillis bifore þat þei mowe gadyr her riches or haue
 her desire. And þeues on þe same maner moste moche wake bifore
 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 boþe in þe worchyng, and aftyr, in þe remordyng of
 conscyencie, and alþermost whan þei schul be turmentyd in helle 80
 boþe in bodi and soule wipoutyn ende; and most þei þat wole nouȝt
 here wende out ofsynne, ne do penaunce here for her synnys. Wherfor
 as Salamon seip, Videntes turbabuntur timore horri/bili, et mirabuntur f.197
in subitacione insperate salutis, gementes per angustia spiritus,
etc., þat is, "3e seyng schullyn be trobblyd wip an horrible drede, 85
and þei schul ben ameruailid of þe sodeyn turnyng out of þe ioie of
 þis word into peynys, hauyng noon hope and hele, sorwyng wipinforþ
 for angwisch of spirit doyng penance or suffryng, þat þei schullyn
 be wip oure Lord." Hij sunt quos aliquando habuimus in derisum, etc.,
 þat is, "Des ben þei þat sumtyme we haddyn in lawȝter and scorn, but 90
 we haue erred fro þe waie of trowþe, harde waijs we haue gon, and
 þe weie of God we knwe not." And certis as Seint Bernard seip,
Quis, putas, erit tunc meror? quis luctus? que tristicia? cum
seperabuntur impij a consorcio iustorum et a visione Dei, et
traditi in potestate demonum, ibunt cum impijs in ignem eternum, 95

Lb

vbi erunt sine fine in luctum et gemitum, "What kenys bittyynes
or woo, welynge or wepynge? what kenys heuynes or sorwyngeschal
be, whan þe wickyd soule schal be departyd from þe cumpany of þe
ri3twise and from þe si3te of God, and takyn into þe power of
þe fendys, wendynge wiþe þe vnpiteuouse into þe fire euerlastynge, 100
where þei schul be wiþoutyn ende in si3ynge and sorwynges." And
þerfore euery synful soul wende sche out of þe angwische of synne,
þe while sche mai.

Sidon is to say 'huntynges', and þe deuelys huntynges is þe
synful man. Whi so? For þe deuyl huntyþ þe synner or þe synful 105
soule as hundys don her pray. Wherof Ieremye seiþ, Venacione
receperunt me, quasi auem, þat is, "Wyþ huntynges 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 clopynges and nettys, and trappis 110
and snaris. Þe de/uelys houndys ben bacbiters, of whom þe gospel f.197v
seiþ, Mathei .xv^o, Nolite sanctum dare canibus, þat is, "Ne wole
ge 3eue holy þynge to houndys." And Salamon seiþ, Sagitta infix
femori canis, sic verbum in ore stulti, þat is, "As an arwe stikid
to þe houndis hiþe, so is þe woord in a folis mouþ." For as an 115
hound restyþ not til he hap remeuyd þe arwe from his hiþe, so a
fol, þat is, a bacbiter, mai not cese into þe tyme þat he schewyd
[to oper men] a schrewyd word þat he hap herd of his nei3bour.
And þei ben liche bochers houndis, þat liggen in þe bocherie and

Lb 104 huntynges is] fol. by huntynges canc. 113 Sagitta infix, etc.] with Ecclesiastici .xix^o in margin.

Lb

asprien blood. And wel þei ben clepid helle-houndis þat ben 120
 bachiters and traitours, for euer þei bityn men in preuy place, as
 Judas þe traitour of Crist dide. And not only þei ben houndis,
 but also þei ben serpentys, of whom Ecclesiast[es] .x^o. seip,
Si mordeat serpens in silencio, nichil eo minus habet qui occulte
detrahit, þat is, "3if þe eddir bite in silence, he hap nooping 125
 lasse, þat he þat proueili bachityp."

Also þe fend, þat is þis hunter, hap hornys, and þei ben
 glosers and flaterers þat glosyn þe peple wyþ trifles and fablis
and lesyngis, þe whiche disceuyþ þe peple wip glosynge. And
 alle suche 3euyñ men to souke melk of glosynge, of þe whiche þe 130
 wise man seip, Prouerbiorum primo, Fili, se te lactauerunt peccatores,
non adquiescas eis, þat is, "Sone, 3if synners 3eue to þe souke,
 acorde þou not vnto hem." And Isaie seip, .iij^o. c^o., Popul[e]
meus, qui te be[atum] dicunt, ipsi te decipiunt, þat is, "Mi peple,
 seip God, þei þat seien þe blissid, þei disceuyue þe." Certis as 135
 Seint Austin seip, Hec est magna ira Dei, vt desit correccio, et
assit adulacio, þat is, "Dis þe grete ire of God, þat correccioun
 wantip, and glosynge be drawe to." And þerfore seip Ecclesiast[es]
.vij^o. c^o., Melius est a sapientie corripri quam ab adulate decipi,
 þat is, "It is better of a wise man to [be] blamyd, þan of a gloser 140
 to be disceuyd." And þerfore seip þe Sauter of þes hornys,
Cornua peccatorum confringam, þat is, "I schal breke togidir þe
 hornys of synners", þat ben glosers of þe peple/wip fals flateris, f.198
 "and þe hornys of þe ri3twis man techynge vertuys and trupe schul
 ben hized in glorie." 145

Lb 122 þei] þei with i² subpuncted. 123 Ecclesiastes] Ecclesiasticus.
 130 3euyñ] foll. by ne canc. 133 Popule] Populus. 134 beatum] bene.
 138 Ecclesiastes .vij^o.] Ecclesiasticus .vij^o.

Lb

De þridde instrument is a paal cloþinge, wip þe which þe fend is clopid wip his menbris, and þat is ypocrise, þe whiche ypocritis vsyn, qui exterminant facies suas vt videantur ab hominibus ieiunantes, Mathei .v[i]º. And of þes seyþ Crist, Attendite a falsis prophetis qui veniunt ad vos in vestimentis ouium; intrinsecus sunt lupi rapaces, Mathei .v[i]jº., þat is, "Be 3e war of false prophetis þat comyn to 3ou in cloþyng of schep; wipinneforþ þei ben rauyschyng woluys." Þeise ben ipocritys þat ben cloþyd wip pilgrynys cloþinge. And þat seiþ oure Lord in Sophoni þe prophete, Visitabo super illos qui induti sunt veste peregrina, þat is, "I schal visite vpon hem þat ben clopid in pilgrynys cloþinge." 150 155

De fourþe instrument of þe fend is þe hunters net, wip þe which he drawyþ þe peple vnto helle bi slei3tis and sotiltees of his snaris, whan he temptiþ man or womman into any of þe seuene dedly synnys, but 3if þei haue space and grace to breke þe panter and þe nettis of þe deuyll wip scrifte and sorwe in herte and penaunce-doyng. 160
 De cri of hem ful dolfoli schal be ful hard at þe dredful day of doom, wip wepyng ful sore, whan þe fend schal drawe hem to helle al togidyr, as a fouler wip his nettis killiþ his foulis. And þerfor God warnyþ 3ow of hem, and seiþ þus bi Osee þe prophete, Laqueus facti estis speculacioni, et sicut rete expansum ante montem Thabor, þat is, "3e ben made a snare to þe waytyng, and as a nett sprad abroad bifore þe mounte of Thabor." 165

De fifte instrument of þe deuyll, þat is þis, is a panter or a greue, þe which is euery man or womman, of what degre þat þei ben, þat ben fallyn into þe stynkyng synne of pride, þat araien hem in ober a rayment þan her astaate askyþ for to be þe more semely 170

Lb

to be sigt of þe word, for to stire hemsilf and opere moo to þe synne of lecherie, and so here hertis ben cacchid to consente þer-/to. And þerfor seiþ God bi Ieremye .v^o. c^o, Inuenta sunt f.198v 175 impij in populo meo insidiantes, quasi laqueos ponentes et pedicas ad capiendos viros, sicut d[e]cipula plena auibus, sic domus eorum plena est dolo, þat is, "þer ben foundyn in my peple wickyd men waitynge, as it were puttynge panteris and caltrappis for to cacche men, for as a snare or a panter is ful of f_A'o'ulis, so þe hous of hem is ful of 180 gile." Þes foulers and þes aspies and þes hunters ben þei þat ben cacchers of men and w_{mmen} into synne þorouþ her gay aray. Þe panteris and þe snaris and þe caltrappis of hem ben disceytours of wickid lore or techynge of euel men and w_{mmen} lyuyng here in þis world. 185 And þerfore out of alle þes synnys schulde þe synful soule wende fro, as God biddyþ þe Ysaie, seying þus, Exite, pollutum nolite tangere, þat is, "Wende '3e' out; wil 3e not touche diffouldid þing." and þus schulde euery wijs man and w_{mmen} wende out of þe costis of Tire and of Sydon, þat is, out of alle circumstaunce of synne, 190 and out of alle occasiouns of synne, and out of þe cumpany of euyll men and w_{mmen}, and out of superfluite of metys and drynkys. And þat was þat þe angil saide to Loth, þat he schulde wende oute of þe cite of Sodom, and out of cumpany of sodomytys, and bad hym þat he schulde not loke a3enward, Neque stes in omnem viam circa 195 regionem, sed in monte te saluum fac, þat is, "Stond not þou in eche wai aboute þe regioun 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 a3en to þe vicys of þis word but

Lb 177 decipula] discipula. 187 Exite, etc.] with mark thus # and Isai..lij^o. in margin. 193 þat¹] foll. by ?'a'.

Lb

behold vaward into hi3e heuene. Crist for his grete pete brynge
vs alle þidir. Amen.

200

Lb

XVIII

f.198v

Dominica .iiij. xle

Erat Ihesus eiciens demonium, etc. Luce .xj^o.

Dis gospel tellip hou þat Iesu was castynge out a deuyl of
 a man, and [þis] fend was domb. And when he hadde cast out þis 4
 fend, þis man þat was domb spaak, and þe peple/weryn amerueylid. f.199
And sum of hem seide þat Crist droof out deuelys in þe power of a
 fend þat þei clepidyn Belsebub, a prynce of oper deuelis. And
 þei þat þus defamydyn Crist, it semyþ þat þei weryn prestis or
 pharisees. And oper, temptynge Crist wiþ lasse malice, axidyn of
 hym a tokyn from heuene, and whan Crist sau3 þe þou3tis of hem, 10
 he seide, 'Iche kyngdam departyd in itself schal be desolatid, and
 hous schal falle vpon hous, and forsobe 3if Sathanas is departid
 in hymself, hou scha[1] hys kyngdam stonde? For 3e seien me in
 Belsebub to caste out deuelis. Forsobe 3if I caste out deuelis in
 Belsebub, 3oure sonys, in whom caste þei out deuelis? þerfore þei 15
 schul be 3oure domysmen. Forsobe, 3if I caste out deuelis in þe
 my3t of God, þe rewme of God is comyn amongys 3ou. For whan a stronge
 armyd man kepip his 3ate, alle þingis þat he hap þerinne ben surely
 kept in pees. Forsobe, ffor a stronger þan he come on hym and
 ouercome hym, al his armour he beryþ awai in þe whiche he trustide, 20
and his robberies or his spoilyngis he departid. He þat is not wiþ
 me, is agens me; and he þat gaderith not with me, disparpelip. Whanne
 an vnclene spirit wendip out of a man, he gob be drie placis and

Lb 4 þis] sic Hudson 42/3, and MS. 17 comyn] comynge.

Lb

sekyþ hym reste, and whan he fyndiþ noon, he seiþ to hymself,
 "I schal turne aȝen into þe hous þat I com out of". And whan he 25
 comyþ to þat hous, he fyndiþ it idel, clansid wiþ besemys and
 schynyngly araied. Ðan he goþ and takiþ wiþ hym seuene oþere
 spiritis werse þan hymself, and þei entryn into þe man dwellyn
 in hym. And þus þe laste of þis man ben werse þan þe firste.

Erat Ihesus eiciens demonium, etc. vbi prius, þat is, "Iesus 30
 was castynge oute a deuyll." Ofte we redyn þat Crist caste out
 deuelis. First he caste hem out of heuene, for pride, as
 witnessit Ezechiel 28, þere he seiþ þus, Cherub, peccasti, et
ideo eieci 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 35
 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. telliþ, þe worchyng of myraclis.
And on þe fourþe maner Crist caste out deuelis of soulis þat 40
 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
 telliþ, and þat is to seiþ, "In þe myȝt of God I cast out deuelis,"
and so oure Lord God doþ ech day þorouȝ myracle, in synful soulis
 as he dide in bodiys besegid wiþ deuelys. And þerfore he seiþ þat 45
 Iesus was castynge out a deuyll, vbi supra.

Þre þingis we mai see in þis gospel at þis tyme. Þe firste
 is, what betokenyþ þe man þat Crist droof out of þe deuyll, and

Lb 26 he fyndiþ, etc.] with nota in margin.

Lb

what is þe deuyll þat man [^]'is' maad of blynd and domb. Þe
 secunde is to see hou þat þe deuyll is cast out of hym, and what 50
 wordis þat he schulde speke aftyr þat he is delyueryd of þe
 deuyll. Þe þridde þing is, whiche ben þe cumpanyes þat wern
 ameruaylid of þe myracle þat Crist dide.

To þe firste 3e schul vndirstonde þat þe þis demonyak is
 vndirstonde iche synner, and þat for foure þingis. Þe firste is 55
 for þe fende felip not his owne infirmite, so a synful man, beyng
 in dedly synne, whan he is seek wip þe moste infirmyte, þat [is]
 euerlastynge deeb, and albermost whan a man is obstynat in his
 synne, for þan a man hap stonyn herte. Wherof God seiþ þe Ezechiel
 .iiij^o., Omnis domus Israel attrita est fronte et duro corde sunt, 60
 þat is, "Al þe hous of Irael is bold-frontide and hard-hertid."
 So synners, after þat þei ben obstynat in her synnys, þei ben
 schameles and hard-hertid, and þerfor þei mai not fele her owne
 infirmyte o[r] freelnesse, as/fendys. And þerfor seiþ God þe f.200
 Ezechiel þe prophete, .xi^o., Auferam a vobis cor lapideum, et dabo 65
vobis cor carneum, þat is, "I schal bere awai from 3ou þe stonyn
 herte and [I schal 3eue to you a fleischly herte", þat is,] a
 tendir and a sensible.

Þe secunde is, for he recchyþ not of schame, þat is, a synner
 [recchyþ] ne of schorn of þe peple, ne no more [of] velayny, þan 70
 he [^]'pat' hap þe deuyll wibinne hym. And þat is seen wel of wy~~m~~en
 þat ben comoun, þat sellyn hir bodijs for money. But al þe while

Lb 54 To þe firste] with .j^a. distincio in margin. 64 or] of.
 64 as fendys] as þei han/fendys. 65 xi^o] .xxviiij^o.
 69 Þe secunde, etc.] with .ij^a. distincio in margin.
 70 no more of] of no more. 72 after while] two letters erased.

Lb

maidens þei ben wondyr schamefast, but after þat þei han synnyd
and ben bicomoun wymmen, þei recche of no schame, ne of scorn,
 ne velany. But as Iob seip, .xv., Bibunt quasi aquam iniquitatem, 75
 þat is, "Þei drynkyn wickidnes as watyr." And Ieremye prophete
 seip, .iiij^o., of þe synful soule, In via sedebas expectans eos quasi
latro in solitudine, et polluisti terram in fornicacionibus tuis
[et in maliciis tuis]; frons meretricis mulieris facta est, þat is,
 "In þe weie þou sate abydyng e hym as [a] þe[f] in wildirnesse, and 80
 þou defoulidyst þe erþe in þe fornycacyouns and in þe wickidnes; þe
 frount of a womman þat is comoun as a strompet sche is maad to [þe],
 þou woldest not schame."

Þe bridde is whan he is a foole he holdip hymself wise. Forsope
 þe demonyak [is] alþermost fool, for hem þat kepyn hym and chastisen 85
 hym, ho betip hem wip his teeþ, and ouer þat he ioieþ and gladip hym of
 his ouel dedis, of þe wiche he schulde wepe. Rigt so dop þe synner
 whan he is most fool for whateuer þat he
 dop it semyþ hym þat it is al wel don. Of þe whiche Ieremye seip
 þus, .iiij^o. c^o., Sapientes sunt vt mala faciant; bene autem facere 90
nesciunt, þat is, "Wise þei ben þat þei don euelis; wel forsope þei
 conne not do." And of þes synners mai be seid þat þe apostil seip of
 þe proud pherisees, Obscuratum est cor insipiens eorum; dicentes
enim ipsos esse sapientes, stulti facti sunt, þat is, "Þe vnwise
 herte of hem is woxin derke; seiynge hemself to be wise foolis þei 95
 ben mad." Forsope, þei þat ben synners seyn and trowyn hem to be/ f.200v
 wise, but certis þei ben verrei foolis, for hem þei hatyn and

Lb 78 polluisti] possuisti. 80 þef] þei. 82 þe] whom.
 84 þe bridde, etc.] with .iiij^a. distincio in margin.

Lb

dispisen þat blamyn hem of her defaultis 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 100
fore, þat is, of her wickid werkys, þerof þei lawzen and makyn ioie,
of whom þe wijs man seiþ, Letantur cum male fecerunt, et exultant in
rebus pessimis, "þei ioien whan þei han euyl don and vttrli gladyn
in euele þingis."

þe fourþe þing is for chaterynge and vnstablenes, as þes wode 105
men ben. So is a synner chaterynge and vnstable, for now he gob
into þe tauerne, now to carolis of syngyng and daunsis, now to
pleies, now in beholdyng of vanytees, now hidir and now þidir.
Wherof Ieremye spekyþ þus, Peccatum peccauit Ierusalem; propter hoc
instabilis facta est, þat is, "A synne Ierusalem synnyd, and þerfore 110
it is maad vnstable." And eft he seiþ, Hec dicit Dominus populo hinc,
qui dilexit mouere pedes suos et non quieuit, þat is, "þes þingys seyþ
oure Lord to his peple, he þat louyþ to meue his feet and restid not
and plesid not to oure Lord; wole þou not preie þerfore, he seiþ,
for þis peple vnto go[old],^a as who seiþ, 'For I herde þe not,' or 115
ellis, 'For I schulde not here þee.' And also Salamon seiþ,
Prouerbiorum .vij^o., "þe fool womman þat is a chaterar and vnstabil,
vnpacyent and vnrestful, nout abidyng on hir feet in hir hous, but
now wibouteforb, and now in þe weijs." And þerfore bi þis man þat
hadde a fend wipinne hym is iche synner bitokenyd, and bi þe deuyl 120
is vndirstonde eche dedly synne.

Lb 105 þe fourþe etc.] with .iiij^a. distincio in margin.
109 Peccatum, etc.] with Trenorum primo in margin. 115 good] god.

Lb

And foure maner of fendys per ben þat makyn synful man blynd
and domb. Þe firste is þe fend of enuy, and wip þis fend was Saul
occupied, as þe book of Kyngis tellip, Regum .xv^o., Spiritus Domini
recessit a Saule, et exagitabat eum spiritus nequam, þat is, "Þe 125
spirit of God 3ede awai from Saul, and þe spirit mouyd hym." And
þis spirit of enuy / makip a man domb, for an enuyous man [may f.201
not] speke good of anoþer þat he haþ enuy to; and also it makip hym
blynd, for he may not behold ri3t wip good entent and clere si3te hym
þat doþ better þan he. And þis is opynly schewed in þe book of 130
Kyngis, where he tellip whan þe wymmen seidyn þat Saul smot a
þousande, and Dauid .x. þousand, Saul percussit mille, et Dauid
decem milia. And from þat tyme forþ Saul biheld not on Dauid wip
good cher and ri3t igen.

Þe secunde spirit is þe spirit of slowþe, and þat spirit mai 135
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 .xiiij^o., þat
is, "A womman was ocupied wip þe spirit of sekenes .xvi[i]j. 3er,
and sche was bowyd down and my3te not loke vp." And þerfore seide 140
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 3ou
wol vnbynde on þe Sabot day his asse, or his oxe, and go to watere
hym. Hou moche more behouyþ it to vnbynde bis dou3ter of Abrahe,
þe whiche Sathanas hadde bondyn .xvi[i]j. 3eer?' And þat fend is 145

Lb 127-128 may not] schulde 132 before þousande] s canc.
132 Saul, etc.] with Primo Regum .xviiij^o. in margin.
135 Þe secunde, etc.] with .ij^a. distincio in margin.
140 bowyd] w bowyd; w¹ canc.

Lb

be spirit of slowbe, þat makyþ a man crokyd and suffryþ hym not to do ri3te werkys, ne to arise to don good dedis of penaunce for hys synnys, ne to loke toward heuene, but to alle lustful þingis of erþe.

Be bridde fend is þe spirit of symony, of coueitise or of auarice, and wiþ þis wern Ananye and Saphire his wijf ocupied, and sodeynly þei wern ded, for þat þei wypheldyn oo part of þe prise of þe feld þat þei soldyn. And wiþ þis deuyl was Symon Magus fulfillid, þat wolde haue bowt þe Holi Goost for money, þat he schulde now sille hym to whom þat he wolde; tho whom Petir seide bus, Peccunia tua tecum sit in perdicione, Actuum .viij. 150 155

Be fourþe / fend is þe spirit of vnclennes and leccherie wherof spekyþ Zacharie bus, Auferam de terra prophetas et immundum [spiritum], þat is, "I schal bere awai of þe erþe prophetis and vnclene spirit." And in þis gospel Crist seiþ bus, Cum inmundus spiritus exierit ab homine, ambulat per loca inaquosa, querens requiem, et non inuenit, þat is, "Whan þe vnclene spirit was went from þe man, be penaunce and grace of þe Holy Goost, he wendiþ be dreie placys, þat is, be chaste hertys and sobur, and drie from alle moysture of fleischly desyris, "and sechiþ reste, but in such chaste hertys fyndyþ no reste." For 3if a man or a woman be so cleynly temptid to þat synne borou3 tysynge of þe fend, he suffriþ not þat temptacioun to reste in his herte, but wiþ drede of God, þat alle þingis seep and of his harde dom, þat he schal deme suche dedis by mynde of Cristis passion, and be deuout preier, he puttiþ out 160 165 170

Lb 149 erþe] erþely. 150 Be bridde, etc.] with .iii^a. distincio in margin. 151 Saphire] Saphaire with a² subpuncted. 156 viij] .xviij. 157 Be fourþe, etc.] with .iiij^a. distincio in margin. 161 inaquosa] inaquosa.

Lb

pat bougt; and be scharp penaunce-doynge, so pat be vnklene spirit fle away for schame. And þan he seip þus, Reuertar in domum meam, vnde exiui, þat is, "I schal turne aȝen into myn hous, from whens Y jede out," of þe which I was dreuyn wyþ penaunce-doynge. For Ysaie seip þus, [.xxxvij^o.] c^o Per viam qua venit Sanacherib; be þe same he 175 wendyþ aȝen. And whan þe vnclene spirit comyþ, he fyndiþ it swept wiþ besomys, þat is to seie, wyþ penaunce, and þanne he takyþ wiþ hym .vij. spiritis werse þan hymself, and þei gon into þat manns soule and dwellyn þere.

Bi þes .vij. spiritis mai be vndirstonde þe seuen dedly synnys, 180 þat regnyn ouermoche in þis word nowondais on iche a side, þat is to seie, pride, coueitise, bacbitynge, gloteny, lecherie, auoutrie, incest wiþ a manns owne kyn, and delicate metys and drinkys, - for commonly lecchours peple louyn þes two. / And wiþ þes .vij. deuelis f:202 wern þe .vij. housbondis of Sara, þat was Raguels douȝter, ocupied, 185 þe which þe deuyl, þat is þe lust of lecherie, slow, as telliþ þe book of Tobie, .[v]j^o. c^o Or þe .vij. worse spiritis mowen be seid .vij. feynyngis of ypocritys, þe whiche synnys ben werse þan þe opyn vicys. For Seint Austyn seip, Similata equitas non est equitas, sed duplex iniquitas, þat is, "Feyned equyte is not equyte, but double 190 wickidnes." And þes .vij. feynyngys þe deuyl byndiþ men and wymmen wiþ, vndir colour of holynes as ypocritys, and blyndiþ þe word, wherof men ben not war and so þei ben cursidliche disceyuyd. And as feynyd prudens and feynyd wijsdam, feynyd consel or puruyaunce bifore

Lb 175.xxxvij^o.] .xiiij^o. 175 venit] veniti Sanacherib] Sanacherib cam.
181 side] siche. 187 .vj^o.] .iiij^o. 191 byndiþ] blyndiþ.

Lb

feynyð, [feynyngel] of strengþe, of cunnynge or of pacience, feynynges 195
 of pite, of drede and of meknes; þes seuene feynyngys makip þe
 synne of ypocrisie. And þerfor seuenfold cursynge God bihotyþ to
 hem togidir in oo gospel, seyinge þus to hem, Ve vobis, ypocrite! etc.,
 þat is, "Wo to 3ou, ipocritis!" And þerfor fle we fals feynynges of
 ipocritis and holde we hiȝ trouþe, and þat trouþe wole delyuere vs 200
 from alle disesis and brynge vs to his blis; to þe whiche blis, etc.

Lb

XIX

f.202

Dominica .iiij^a. xleEst puer vnus hic qui habet quinque panes. Iohannis .vj^o.

Dis gospel tellip of þe firste feste þat Crist made to þe
 peple, and seip þat Iesu wente ouer þe watyr of Galile þat is
 clepid Tyberiadis; and a gret multitude suede Crist, for þat þei
 sawyn sygnys þat Crist dide on sike men. And whan Iesus com ouer
 þe watyr of Galile he wente into an hil and sat þere wip his
 disciplis. And Pask was ful ny3, a gret feste among þe Iewis.
And whan Iesus hadde cast vp his i3en, and saw a ful gret multitude
 was comyn to hym, he seide to Philip, "Wherof schul we bigge louys
 þat þes men ete?" And þis he seide temptynge / hym, for he wyste
 what [he] was to do. And Philip seide to Crist þat þe loouys of
 two hundrid pens suffisid not to hem, þat iche on take a litilwhat.
And oon of Cristis disciplis, 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 3e
 hem sitte to mete", for þer was moche hey in þe same place. And so
 þei setyn to þe mete, as it were fyue þousande men. And Iesu took
 þes .v. loouys and 3af þankynges to God, and delide among þes
 syttynges men, and also of þe fischis, as moche as þei woldyn. And
 whan þei weryn fillyd, Crist seide to his disciplis, "Gader 3e þe
 relefiies þat ben left, þat þei perische not." And so þei gaderidyn
and fillidyn twelue coffynys of þe relefe of fyue barly louys and

 Lb 11 men] mente with te subpuncted. '13 iche] þou3 iche.

Lb

two fischis þat weryn left of hem þat hadde etyn. And þes men,
whan þei had seyn þe tokyn þat Crist hadde don, þei seidyn, "Dis 25
is a verrei prophete þat is come into þis word."

Est puer vnus hic qui habet quinque panes, vbi prius. Pre
þingis we mai beholde in þis gospel. Þe firste is, what is betoykenyþ
bi þis child. Þe secunde, what betoknyþ þes fyue barly loouys and
þes two fisches. And þe bridde is, what betokenyþ þes twelwe cofyns 30
of relefe.

Þis child mai be seid Crist for clenness of lijf, wherfor he al
aonly mai sei þe word of þe wijs man þat seiþ þus, Prouerbiorum .xx.,
Purus sum a peccato et mundum est cor meum, þat is, "Pure or clene
I am of synne and clene is myn herte." And Isaie seiþ, .[liiii]. c.^o, 35
Peccatum non fecit nec inuentus est dolus in ore eius, þat is, "Synne
he dide not, ne gile is not foundyn in his mouþ." And of þis child
seþ God þe fadir, Ecce puer meus quem elegi, dilectus meus, in quo
bene complacuit anime mee, þat is, "Loo, my child þat Y haue louyd,
my derlyng, in whom it hab wel plesyd to my soule." And of þis / f.203
child seiþ þe cherche in þe natiuyte of oure Lord, Puer natus est 41
nobis, þat is, "A child is born to vs and a sone is ȝouyn to vs."

And for þe secunde skile þis child mai be seid Crist for þe
troupe of hym, for a child is comounli trewe as Crist is euer trewe.
And þat witnessiþ þe gospel, Mathei .2[2]^o., for þe pharisees seide 45
þus to Crist, Magister, scimus quia verax es et viam Dei doces,
þat is, "Maister, we wityn þat þou art trewe and in troupe þou

Lb 24 hadde] foll. by illegible letter which has been canc.
27 Est puer etc.] with pointing hand in margin.
35 liiii] ix. 38 Ecce puer, etc.] with Mathei .xij^o. in margin.
41 Puer natus, etc.] with Isaie .9^o. in margin. 45 .22^o.] .23^o.

Lb

techist þe wei of God." And ful sob it is þat he is trewe, for
 he is trouþe hymself, of whom seiþ Ion, .xiiij^o., Ego sum via, veritas
et vita, þat is, "I am wei, trowþe and lijf." And Dauid seiþ of hym, 50
Veritas de terra orta est, þat is, "Trowþe is sprongyn of þe erþe,"
 þat is, Crist of þe maidyn Marie.

þe þridde skile is whi þis child mai be seid Crist for his
 benygnyte and meknesse, for a child is so meke þat sone he forþeuyþ
 þe wrongys þat ben don to hym. And so Crist was meke, for he forþaf 55
 þe wrongis þat þe Iewis diden to hym and praide for hem, Pater, ignosce
illis quia nesciunt quid faciunt, þat is, "Fadir, forþeue to hem, for
 þei wite not what þei don." And ouer þat so meke he is þat so[ne]
and for a litil he is plesid as a child and mad pesible to synners,
and anoon to mercy he receyuyþ hym. And þat fond wel Marie Maudeleyne 60
and Petyr, Mathew and Jache, and þe þeef þat hangide on his riȝt syde,
and many oper synners as þe gospel tellip, Luce .xv^o. And þefore
 Crist is þis child þat hab fyue barly loouys.

þes fyue barly loouys mai ben seid þe fyue woundys of Crist wiþ
 þe whiche his louears ful nobely and richely ben fed, þat is, verrai 65
 penaunce-dooers, þat deepli þenkyn on hym and his woundis þat ofte
 bryngyþ confort to oper soulis and makyþ penaunce ful swete to hem,
and alȝif it be bittir to þe fleisch, þe soule likyþ it ful wel. And
 þes ben / goostli þe fyue stoonys þat Dauid þe prophete chees out of þe f.203v
 rennyngre ryuer to scomefite Golly wiþ. For Crist is clepid 'Dauid sone', 70
 þat is "verrey Dauyd", and Dauyd sone wiþ þes fyue stonys put in þe
 scrippe of his bodi bodyly ȝede for vs to þe batayle and scomefitide

Lb 56 Pater, ignosce, etc.] with Luce .24^o. in margin. 58 sone] softly.
 71 Dauyd sone] with nota in margin.

Lb

Goly þe deuyt. 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 mydday, as þe 75
book of loue telliþ, Canticorum primo, Indica mihi vbi pascas, vbi
cubas, in meridie.

Þe two fischis moun be vndirstondyn Marie, Goddis modir, and
þe holy þeef þat hangide on Cristis riȝt side; for of alle, þes two 80
stodyn most sadly in þe beleue.

Þes 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 Holi Gost, and loue and witt and
Goddis wil, þat prechidyn besiliche euerywhere þe feiþ of Crist
þorouȝout al þe word. 85

And to a gostli ondirstondynge bi þis child mai ben vndirstonde
iche riȝtwis man, þe which owiþ to be a child. For Crist seiþ hymself,
Nisi conuersi fueritis et efficiamini sicut paruuli non intrabitis
regnum celorum, þat is, "But ȝif ȝe ben turnyd from ȝoure synne and
ben maad as smale childryn, ȝe schul not entre into kyngdom of 90
heuenys." And for þes þre skillis schulde iche riȝtwis man be lich
to a child, þat is, for clenness of lijf, for trowþe, and for meknes;
and ȝif it likiþ more of þis mater secheþ in þe sermoun of Puer
autem Ihesus.

And for opere seuene skillis schulde eche riȝtwijs man be a child. 95
Þe firste is for chastite, for a child is chast and feiþ not þe
sterynge of þe fleisch and so schulde ich riȝtwijs man be chast and

Lb 93-94 Puer autem, etc.] with cross in later hand in margin.

Lb

holde chastite. For Sei[n]t Gregory seip, Castitas facit
appropinquare Deo, þat is, "Chastite makih þe louer to come ny
 God." And so it folwih þat lecherie makih men and wymm^{en} to be 100
 fer from God.

þe / secunde skile is þat a man schulde be lich to a child for f.204
 meknes, for a child is meke; and gladly he sittih in þe poudyr and
 in þe aschyn, and so schulde iche good man and womman be meke and
 namely whan þei þenkyn on þat synne þat Eue dide in paradise and on 105
 her owne synnys. But whoeuere wol haue meknes muste sitte in þe
 poudir and in þe aischen, and þat dop he [wel þat] biholde[þ] his
 owne freelnesse and his dep. And þat vertue and grace hadde Abraham,
and þat is seid in Genesis, [.xviij^o.] c.^o, Loquar ad Dominum meum,
cum sim puluis et cinis, þat is, "I schal speke to my Lord whan y 110
 am poudyr and aischis." And so in poudyr is vndirstonde þe biholdynge
 of freelnesse, and bi aschis þe mynde of dep. þerfore he þat desyriþ
 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 115
in puluere, filia Babilonis, Isaie .xlviij^o., þat is, "Com doun,
 sitte in þe poudyre or dust, þe dou3ter of Babilonye", þat is to seie,
 "O þou dou3ter", O þou proud soule, dou3tyr of euerlastynge confusioun
 þorou3 þe vaynglorie and pride; "com doun", þat is, into meknes; "and
 sitt in þe poudyr", þat is, biholde þe freelte 3if þou wolt wel be mekyd. 120
 þe bridde skyle is for charite þat iche chyld hap wih oper,

Lb 102 þe] with catchword secunde at bott. of f. 107 wel þat] þat wol
 109 .xviij^o.] .viij^o. 112 be mynde of dep] with nota bene in margin.

Lb

for ich child louyb oper, wherof þe wijs man seiþ, Omne animal diligit sibi simile, "Ich best louyb þe beste lich to hym." And so euery riȝtwijs man and good man moche more schulde haue bis loue togidir syþen þei haue boþe more resoun and knowynge, and 125 þat it is þat Peter seiþ, .iiij^o. c^o., Estote prudentes et vigilate in orationibus ante omnia, fratres mei, mutuum in vobismet ipsis caritatem continuam habentes", þat is, "Be ȝe prudent and wake ȝe in preiers bifore alle þingis, my breþerin, hauynge in ȝou iche on wiþ oper lastynge charite." For as Seint Bernard seiþ, Vita vestra 130 dileccio; odium mors, þat is, "ȝoure lijf is loue; hate is deþ. Man þou ouercomyst wiþ mannys celynesse, þe deuyl þou ouercomyst þorouȝ loue [of] þin enne/my." Noþing to God is more precious þan is þe f.204v vertu of loue, and þerfore seiþ þe apostil, Colossenses .iiij^o. c^o., Super omnia caritatem habe[te], que est vinculum perfeccionis, þat is, 135 "Ouer alle þingys haue ȝe charite, þe which is þe bond of perfitnesse".

þe fourþe skile is for largenesse. Childryn comounli ben large and gladly ȝeuyne to her felaws of her breed, ȝee, and þat to houndys. And so schulde euery ritwijs man after þat he mai, be large in almesdedis-ȝeuynges, for Tobie seiþ, .iiij^o. c^o., Si multum tibi 140 fuerit, habundanter tribue; si exiguum, liberter illud impartiri stude, þat is, "ȝif þou haue moche; ȝeue plenteuousli; ȝif þou haue a lityl, studie gladly to pa[r]te it", and aftyr þat he tellyþ þe cause whi and seiþ, Quod elemosina liberat a peccato et non permittit animas venire ad tenebras, "þat almes delyueryþ a mannys soule from 145 synne and suffriþ not soulis to come to derknessis". And Salamon seiþ,

Lb 122 Omne animal, etc.] with Ecclesiastici .xiiij^o. in margin.
135 habete] habentes

Victoriam et honorem adquiret qui dat munera, þat is, "He þat
 3euyþ 3iftis getip honours". Certis 3if þat childryn 3euyñ 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, 150
 to þe pore blynde, pore lame, halte and crokid, and also to men
and wymmē þat ben 3oure pore nei3ebours, þat han many childryn
and han but lital to helpe hem and her childryn wyb, and moun not
 begge for schame. And þei þat 3euyñ her almes vnto pore nedi men,
 þei puttyn þat 3ifte into tresour of heuene, þe which þei moun noot 155
 leese, wherof þe gospel spekyþ, Mathei .xv. c^o., Thesaurizate vobis
thesauros in celo, þat is, "Tresoure 3ou tresours in heuene, where
 no rust ne mou3bis ne þeues schul peire it ne bere it awai."

Þe fifte is whi a man schulde be lich to a child for obedience
 or buxumnes, for goode childryn gladly obeischen to her fadris and 160
 modris and to her frendis, and þerinne schulde we see verrai obedience,
 hou iche ri3twis man schulde obeische / to his souerayns inasmoche f.205
 as it acordip wiþ Goddis lawe, and to obeische not to ony man in þe
 contrarie þerof, - noo, þou it were an aungil þat com doun fro
 heuene. And suche on is verrei obedience, wherfor Seint Bernard 165
 seip, Verus obediens mandatum non procrastinat parat aures auditui,
pedes itineri et manus operi, et se totum recoligit vt mandatum
adimpleat, þat is, "Þe verrei obedyent abidiþ not of þe commandement
 into þat oper morwe; he rediþ or makip redi his eryl to heryng,
 his feet to þe wey, hys hondys to þe werk, and himself he gaderyþ 170
 al togidir þat he fulfille þe maundement of his souerayns". And
 þe apostil seip, Obedite propositis vestris, "Obeize to 3oure

Lb 149 man] men. 157 in heuene] in heuene in heuene.
 167 totum] with totum repeated in margin.

Lb

souereynis", and þe apostil seip, Petri .i. c., Sperate in ea que vobis offertur gratia, þat is, "Tristep in þat grace þat is offrid to þou in þe schewynge of Iesu Crist as sonys of obedience". 175

þe [sixte] cause is for trust of þe fadyre, for þe sone trustip not in hymself but in his fadir, and al clamour and cri he beryþ to his fadir. And so schulde ich riȝtwijs man truste al onli in God, as þe prophete Daud seip, In Domino confido, þat is, "In þe Lord I truste". And Ieremias seyþ, Maledictus qui confidit in homine. Et benedictus qui confidit in Deo, þat is, "Cursid be he þat trustip in man, and blessid be he þat trustip in God." 180

þe seuenþe 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 þat is a riȝtwis man schulde gladli do þe goode werkis þat he myȝte do; wherfore Salamon seip, Diuitis et pauperis cor bonum omni tempore uultus hillaris, þat is, "Of þe riche and of þe pore al tyme þe goode herte is glad." And Prouerbiorum .[x]vij., Animus gaudens facit etatem floridam, þat is, "A ioying wil makip a florischild eelde." And oure Lord seip in þe gospel, Luce .ix., Quicumque susciperit pauperem istum in nomine meo, ille me recipit, þat is, "Whoeuere resceyuyþ þis pore / meke man in my name, he resceyuyþ me." A[n]d f.205v Isaie seip, .x[i]j. c., Ecce puer meus saluabitur, þat is, "Loo, my child schal be sauýd and rerid vp and mad hiȝ, and wonder hiȝ he schal be", and Crist seip in þe gospel, [Mathei] 18., Sinite paruulos venire ad me, þat is, "Suffre ȝe þe smale childryn to come to me, for of suche is þe kyngdam of heuenys; and whoso resceyuyþ not þe rewme" 190 195

Lb 173 Sperate,]etc. with Ebre[os] .xiiij. in margin.

184 after goodis] lacuna (.....) no apparent erasure.

185 riȝtwis man] with nota in margin. 192 And] Ad. 195 Mathei] Luce.

Lb

of heuene as a child, he schal not entre into it."

De secunde poynt is to knowe what betokenyþ þees fyue louys
and twei fischis. Dis breed is breed of holy scripture, wherof þe 200
 gospel spekiþ, Mathei .iiij^o., Non in solo pane uiuit homo sed in omni
verbo quod procedit de ore Dei, þat is, "Man lyuyþ not only in breed
 but in ich word þat goþ forþ from þe mouþ of God." For man haþ two
 kyndys, - kynde of body and kynde of soule, - for as mannys kynde
 my3te not longe stonde but if it were nurschid wiþ material breed or 205
 oþer mete, no more schulde þe soule now stonde longe in good astaat
 but 3if it were norschid sum tyme wiþ gostly goode, 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 seiþ, Ve vobis,
diuitibus, qui habetis hic consolacionem uestram, "Wo to 3ou, riche 210
 men, þat han here 3oure confort." And also Crist seiþ, Luce .xiiij^o.,
Nisi penitenciam egeritis, peribitis, þat is, "But 3if 3e don penaunce,
 3e schul perische." Dis word is ful swete and ful comfortable to hem
 þat [don] penaunce, werof þe gospel seiþ, Mathei [4]^o, Agite penitenciam
quia appropinquabit regnum celorum, "Do 3e penaunce, for þe kyngdam 215
 of heuenys schal ny3e." And God seyþ be Ezechiel, .18^o., Si impius
egerit penitenciam de omnibus peccatis que operatus est vita, uiuet
et non morietur, þat is, "3if þe wickyd man do penaunce of alle synnys
 þat he haþ don in his / lijf, he schal lyue and not die." Crist f.206
 Iesu graunte vs grace to lyue such lyf here and suche penaunce to do 220
 þat we neuere die in dedly synne, but brynge vs into his blis þat
 euer schal laste withoutyn ende. Amen.

Lb

XX

f.206

Dominica in passione Domini

Tvlerunt lapides vt iacerent in Ihesum. Iohannis .8^o.

Dis gospel tellyþ hou þat Crist spak þes wordis to þe Iewis
and to þe pryncys of prestes, 'Which of 3ou,' seyþ Crist, 'schal
 reprove me of synne? 3if Y seye trowþe, whi trowe 3e not me? He 5
 þat is on Goddis syde, he heryþ Goddys word; þerfore 3e heryn
 not, for 3e ben not on Goddys behalf.' And þei seidyn to him,
 'Ne saie we not wel, for þou art a Samaritan and hast a deuyll?'
And Iesus seide to hem, 'I haue no deuyll, but Y worschipe my fadir,
and 3e han vnworschippid me. Forsobe, Y seche not my glorie; he 10
 is, þat sechþ and demyþ. Forsobe Y seye to 3ou, who þat kepþ
 my word, deþ wiþoutyn ende he schal not see.' Forsobe þe Iewys
 seydyn, 'Now we knowyn þat þou hast a deuyll. Abraham is deed, and
 þe prophetis, and þou seist "whoso kepþ my word schal not taste
 deþ wiþoutyn ende." Wheþer þou art more þan Abraham oure fadir 15
 þat is deed, and þe prophetis ben dede? Whom makist þou þiself?'
 'If I glorifie mysylfe, my glorie is nouzt. My fadir is þat
 glorifieþ me, whom 3e seien, for he is 3oure God, and 3e han not
 knowyn hym; [but I haue knowen hym. And 3if I sey 3e nay, I schal
 be lijk to 3ow a lyere. But Y knowe hym] and I kepe his word. 20
 Abraham 3oure fadyr ioiede þat he schulde see my day, and he saw
 it and was ioied.' Þerfor þe Iewis seidyn to hym, '3it þou hast
 not fifty 3eer, and þou hast seien Abraham?' And Iesus seide to

Lb

hem, 'Forsope, forsope, I seie to 3ou, bifore þat Abraham schulde be,
I am.' Perfore þei tokyn stonys þat þei schulde caste at hym. 25
Iesus forsope hidde hym, and 3ede out of þe temple.

Tulerunt lapides vt iacerent in Ihesum. Frennis, in þis gospel
we haue þre wordis to oure lessoun. Þe first word is, what betoknyþ
to stone Iesu. Þe secunde is, who ben þe þat / stonyn Iesu and f.206v
from whom he hidid þym. Þe þridde is, which is þe temple þat Iesus 30
is seid to wende out of.

To þe firste, 3e schul vndirstonde þat Iesus is to seie troupe,
mercy, largenes and charite, and in hym was souereyn meknes, clenness,
chastite and sobrenes, and whoso stonyþ þes vertues, he stonyþ Iesu
his souyour. And first, þei þat stonyn troupe, þei stonyn Iesu, as 35
þe gospel seyþ, Io[hannis] .14., Ego sum via, veritas et vita, "I
am wei, trowpe and lijf" - wei to hem þat sechyn me wiþoutyn errour,
troupe wiþoute falsnes [to hem þat comyn to me, lif wiþoute dep] to
hem þat lastyn þerinne. And perfore whoeuer agenseiþ troupe,
wiþstondid trowpe, oppressyþ þe troupe, or hidid or sillyþ þe troupe, 40
he stonyþ Crist, þat is troupe, as liers, ypocritis and bacbiters
don. And alle þes ben contrarie to troupe, þat is Crist, and
perfor whan Iesus seide þus in þe gospel, Iohannis .10., Ego et
pater vnum sumus, þat is, "I and my fadir ben on", þe Iewis tokyn
stonys, þat ben lesyngis, ypocricys and bacbitynge, to stonyn Iesu 45
wiþ, and þe cause was for he seide hem troupe. And ri3t so it is
seid here in þis gospel, Tulerunt lapides vt iacerent in Ihesum,
þat is, "þei tokyn stonys þat þei schulde caste in Iesum." And whi?

Lb 39 whoeuer] who haþ þat euer. 41 he stonyþ] and he stonyþ.
48 And whi?] with / # in margin.

Lb

But he prechide to hem þe troupe. And so it fariþ nowondayis amonge
 þe peple, who þat spekyþ troupe or holdiþ þerwip, his heed schal be 50
 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 þefore
 charite and good feiþ ben went out of þis lond, and dar not abyde,
and þus falshede now regnyþ and hap þe maistrie of troupe, and 55
 hatyþ men þat spekyn þe troupe as God witnessid 'himself' bi Amos
 þe prophete, .v^o.c^o., Odio habuerunt corripientem in porta, et
loquentum perfecte abominati sunt, þat is, "Þei haddyn in hate
 þe blamer in þe 3ate, and haddyn abominacioun of hem þat spakyn
 parfijtly." / And of suche þei seidyn, as þe Iewis seidyn of Crist, f.207
Nonne bene dicimus nos, quia demonium habes? þat is, "Wheþer we 61
 seyn not wel, for þou hast a deuyl?"

But God forbede þat any man for þis stonyngge lette to speke or
 to preche þe troupe of Goddis word, be þe whiche mannys soule mai be
 arerid from dep of synne to þe lijf þat euer schal laste. And þat 65
 is wel signyfied in þe gospel of Ion, c^o. .xj^o., where it is seid
 þat whan oure Lord wolde goon in Iude, where he wolde rere La3ar, his
 disciplis seidyn to hym, Rabi, nunc querebant Iudei te lapidare, et
tu vadis illuc? þat is, "Maister, now þe Iewis haue sou3t þe to stone,
and þou gost þidir?" And naiþeles he left not þefore to wende þidir. 70
 Bi La3ar, þat was ded and biri3d, stynkyngge vndyre a ston, of foure
 daiyis deed, [betoknyþ eche man þat is deed] þorou3 deedly synne, and
 byried vndir a ston of enduracioun, þat is, hardid in synne, and
 stynkyngge bifore God and his aungelis; and most whan he is foure daijs
 deed, þat is, be delite, and consentyngge, and worchyngge, and custom, 75

Lb

in synne. We owyn þerfor to wende for to arere þorou₃ þe vertue of Goddys word a synful man from dep of synne, and also we owyn to schewe þe troupe vnto hym, bi þe wich he mai be areryd from þe dep of synne. And we owyn not for to leue neyþer spare to schewe þe troupe to synners for st on ynge wiþ tongys of bachbiterys, ne for dep, 3yf it come. Perfore liers and bachbiters ben enemyes to troupe, and þei stonyn troupe, þat is, Crist hymself, for þei ben contrarie to hym boþe in word and in dede.

80

Also ypocritys stonyn troupe, þat feynyn hemself holy in contenance wiþoutynforþ, and haue noþing of troupe of holynes wiþinneforþ. And suche ben lich donghepis hely aboue wiþ snow, þat ben owtward white and stynkyng wiþynneforþ, and to suche ipocritys seip Crist in þe gospel of Mathew, Ve vobis, / ipocrite, qui mundatis quod deforis calicis est, vel parapsidis, et interius estis pleni auaricia et rapina, siue inuidia et inmundicia, þat is, "Wo to 3ow, ypocritys, þat clensyn þat is wiþoutynforþ of þe chalice and of þe plater, and 3e ben ful wiþinneforþ of auarice and raueyne and enuye, and of vnclennes of synne." And þerfore Crist seyþ. "Pharisee, munda prius quod intus est, þat is, "þou pharise, clense first þat is withinneforþ."

85

f.207v

90

95

And on þe same wise bachbiters stonyn troupe, and þat is wel bitokenyd in þe book of Kyngys, Regum [.xxi^o.] c^o., where it is seid þat Iesabel took twei false prophetys or false wittenessis, þe whiche seidyn false witnes aþens Naboth and stonyd hym wiþoutyn þe citee,

Lb 80 st[on]ynge] stynkyng. 81 come] comee with e² subpuncted.
 84 Also ypocritys] with .ij^a. distincio in margin. 96 And on þe same, etc.] with .iij^a. distincio in margin. 97 .xxi^o.] .iij^o.
 98 Iesabel] with .xvij^o. in margin.

Lb

wha[n] sche wolde zeue to Achab þe vynezerd, þat betokenyþ 'takyngē' 100
and figurip þe deuyll þat takyþ synners whan þei consentyn to do his
 temptacyouns, and to his suggestiouns. Forsope, þan he takip þe
 synner whan he consentyþ to do dedly synne. Werfore þe psalm seip,
Comprehendat et conculcet in terra vitam meam, þat is, "Take he
and defoule my lijf into þe erþe." And in Exodi Pharao seip, þat is 105
 to seiþe, þe fend, Persequar et comprehendam et diuidam spolia, et
implebitur anima mea, þat is, "I schal pursue and departe spoilyngis,
and my wille schal be fulfillyd." Þe deuyll pursueþ þe synner bi a
 fals suggestyoun to take him, and bi coueytyngē of desire he cacchip
 him þorouþ delite to þat þat he vnleffully coueiteþ. Þe werk of 110
 synne doþ þe synner whan þe fend departyþ þe robberies, but þe wil
 of hym, þat he clepip þe soule, þat schal be fulfillid 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 seiē as 'concludyngē', is vndirstonde 115
 ich rīgtwis man þat schulde, þorouþwijsdam and Goddis lawe, conclude
 þe deuyll, and þan he concludip hym wel whan he consentip not to his
 temptaciouns, but wel defendip hym of his / temptaciouns þorouþ loue f.208
and deede and helpe of his God.

Bi þe vynezerd of Naboth is ich feipful soule vndirstondyn, þat 120
 schulde bere and bryngē forþ wyn of compunccioun. And of his
 vynezerd seip oure Lord bi Ysaie .v^o. c^o., Vinea Domini exercituum,
domus Israel est, þat is, "Þe vynezerd of þe Lord of hostis is þe hous

Lb 111 synne] þe synne. 120 vndirstondyn] vndirstondyng.
 122 exercituum] exercituum.

Lb

of Irael." And bis vyne3erd coueityþ þe deuyll moche, for it is
 writyn in Genesis þat þe kyng of Sodom seiþ - bi þe which kyng þe 125
 deuyll is vndirstonde - he seiþ þus, Da mihi animas, et cetera tolle
tibi, þat is, "3eue to me þe soullis, and þe oper þingis take to þe."
 Dis vyne3erd þe deuyll wole take awai from Naboth, þat is, from iche
 ri3twijs man, and to hym he bihotiþ many delitis and lustis and
 worschipis and riches, and many opere þingis. And whan he mai not 130
 haue it for any fair behest, þan Iesabel bryngyþ forþ tweyne false
 witnessis þat gostli stonyn and sleen Naboth, and makyþ Achab to haue
 his vyne3erd. Iesabel is to seiþe 'þe veyne flux,' or 'a doun3heep,'
and bitookenyþ coueitise of wordly þingis, þat makyþ many hertis of
 men to flowe into veyne þou3tis and into veyn desiris, and into many 135
 noiynge þingis, þat drenchyn men into depnes of synnys and of dep
and endeles losse, as þe apostil seiþ. .j^a. Thimo[thei] .vj^o., þat
 .es temperal goodis ebbyn and flowyn from on to anoþer, as water
 rennyþ and flowiþ, and þei ben gaderid togidir and maad lich a
 doun3heep. But whan þei ben departid among þe pore nedi peple, þan 140
 þei makyn fruyt an hundridfold. Wherof þe gospel seiþ þus, Luce
 .viij^o., Semen cecidit in terram bonam, et fecit fructum centuplum,
 þat is, "Seed fel into good lond, and made an hundridfold fruit."
And so bi Iesabel is vndirstonde coueitise and wordly goodis, and
 þes two false witnessis moun ben clepid looue [of] hard holdynge, 145
and brenynge loue of besily getynge. And þes makyn gostly to
 stonyn Naboth wiþoute þe cite, and to flee him, þat is to seiþe, 'þe
 ri3twijs man,' and þat is Crist in his menbris; and makyþ his
 vyne/3erd, þat is, þe feiþful soule of man, to be had of Achab, f.208v
 þat is, to be in þe deuelis possessioun. 150

Lb

Also Crist is charite, as Ion seyþ, Deus caritas est, et qui manet in caritate, etc., þat is, "God is charite, and he þat dwellyth in charite dwellyþ in God, and God dwellyþ in hym." But enuy and hate stonyn Crist, þat is charite, in his menbris, wherfore as þe Actus of Apostlis tellyn, þat be enuy þe Iewis stonedyn [Seint] Stephene, ful of feyþ and grace and of þe Holy Gost. And also in Crist was sobirnes and chastite, so þat he alone maie seie þe word of Salamon, Purus sum a peccato; mundum est cor meum, þat is, "Pure or clene I am from synne; clene is my herte." He is al clene from euery dedly synne, ne neuer was gile foundyn in his mouþ, as Isaie seip .liij^o. In þe membris of Crist, þat 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 þe stonys wip þe whiche chastite and sobyrnes be stonyd is hail stoon, of þe whiche it is seid in Exodus, .ix. c^o., Linum et ordium lesum est lapidibus grandinis, þat is, "Lyne and barly is smytyn or hurt wip hayle stonys." By lyne, þat be many strokys comyþ to þe whitnesse, is betokned chastite, and bi barly, for þe scharpnesse þerof, is vndyrstonde sobyrnesse. And for barly bred is breed of penaunce and of abstynence, þerfore is barly breed hurt whan sobyrnesse is distroized þorou3 superfluite of mete and drynkis, and so on þe same wise is lyne hurt whan chastite bi violence and vnclennes is defoulyd.

Lb 154-155 as þe Actus, etc.] with .vj^o. Actuum in margin.
 167 Lyne and barly] with nota in margin.
 169 bi barly, etc.] with nota in margin.

Lb

Also Crist is mekenes, as it is seid in Mathei .xj^o. c^o.,
Di[s]cite a me, quia mitis sum, et humilis corde, þat is, "Lerneþ 175
of me," seiþ Crist, "for I am mylde and meke of herte." And þerfore
he stonyþ meke Crist in hymself þat is proud, þorouþ his pride, for
pride and proud men and wymmen stonyn meknes gostly, and þat schulde
not a wijs man do, to stone mekenes [þorouþ pride, but raper to stone 179
pride þorouþ verri meknes] and þe deuyt þat is kyng of pride, as / f.209
Dauyd dide Goly, .i^o. Regum c^o. .xv[i]j^o., Elegit quinque limpidissimos
lapides de torrente, þat is, "He chees fyue scharpest stonys out of
þe reuer in his schepperdis scrippe þat he bar, and putte his hond
into his scrippe and took oon, and caste it wiþ his slynge, and
smote þe Philistyne in þe frount; and þere þe stone stikide stille, 185
and þe giaunt fel down."

By þes fyue stonys ben vndirstonde fyue biholdyngis, of þe
whiche mekenes comþ, þorouþ þe whiche pride is stonyd. Þe firste
is þe biholdyng of þin owne freelnes. Þe secunde is þe schortnes
of oure lijf and of oure birþe. Þe þridde is þe biholdyng of oure 190
deþ, þat comþ faste vnto vs. And of þes þre biholdyngis spekyþ
Iob .xxx^o. c^o., and seiþ, Comparatus sum luto et assimilatus sum
fauille et cineri, þat is, "I am euend vnto clay and to a spark, Y
am ligned to aischyn." Þe forþe is þe beholdyng of a mannys owne
wickidnes, wherfore þe psalm seyþ, Hij humiliati sunt in iniquitatibus 195
suis, þat is, "Þes ben mekyd in here wickydnesses." And Salamon seyþ
Meror in corde viri humilia[ui]t eum, þat is, "Sorwe in þe herte of

Lb 185 before smote] sp canc. 197 virii] virii w; w canc.
197 humiliauit] humiliant.

Lb

a man hap mekid hym." Þe fifte is þe beholdynge of þe meknes of Crist
oure sauoure, wherof Ysaie seyþ, Inclinabitur homo ad factorem suum,
þat is, "Man schal be bowyd to his makere," þat is, to þe beholdynge 200
of his makere, hou meke and lowly he was.

And [bi] þis stoon is Goly þe deuyll, þat [is] þe pride of [þe]
deuyll, stonyd, þat þes daijs wolde ouercome alle þe childryn of
Irael and dispise hem. And þerfore trouþe is stonyd of ypocritys
and bacbiters, mercy and largenes of auarous men and coueytous, 205
charite of enuyous men and hateful, and meknes of proude men. But
wite þei wel þat alle þes and suche opere schullyn be stonyd in helle
of deuelys, wiþ stonys of euerlastynge peynys. Wherof Ezechiel seiþ,
.16^o., Adducent super te multitudinem, et lapidabunt te, þat is "Þei
schul lede to þee / multitude of fendys, and þei schul stone þee wiþ f.209v
stonys of endles peyne, and wiþ swerdys þei schul slee þee;" þou 211
schul fal of alle þes synnys, for Crist hidip hym from alle þes, as
hymself saiþ in hys lawe, Abscondam faciem meam ab eis, et considerabo
nouissima eorum, þat is, "I schal hyde my face from hem, and I schal
biholde þe laste of hem." And to alle suche Crist wol seie ful treuly 215
in dede, as he seide to þe Iewys, Queritis me et non inuenietis, þat
is, "3e schul seche me, and not fynde me, but to deme 3ou to peyne."
And þerfore I rede þat we seche hym here, while þat he mai be foundyn
in trewe loue, leuynghe or forsakynghe oure synnys wiþ trewe hope and
trewe beleue, wiþ fastynge, preiers and almesdedis, and ful sekyrli 220
we schul fynde hym mercyful to vs at domysday, to brynghe vs to endeles
ioie and blys. To þe whiche ioie and blys brynghe he vs þat dyede for
vs. Amen.

Lb 213 Abscondam, etc.] with Deuteronomii .32^o. in margin.

Lb

XXI

f.209v

Dominica in ramys palmarum[I]te in castellum quod contra vos est, etc. Mathei .21.

Dis gospel of þis dai is rad on þe firste Sondai of Aduent, and
berfore Y wole telle 3ou þe gospel of þe passioun of Crist, hou þat
 prynces of prestys and pharisees comyn togidyr to Pilat on þe nexte 5
 Satyrday aftyr þat þei haddyn kyllyd Crist, and seidyn þus to hym, "Sere!
 we þenkyn on [þat] þis gilour seyde] whan he was on lyue þat he schulde
 rise a3en aftyr þre dayis. And berfore comaunde his sepulture 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 deþ; and so þe laste errour schal 10
 ben werse þan was þe ferste." And bus don þei þat nowondaijs hydyn þe
 troupe of Goddis lawe. And Pilate seiden to hem, "3oureself haue þe
 kepyng. Gob forþ and kepib it as 3e connyn." And þei wentyn forþ and
 keptyn wiþ kny3tys þe sepulcre of Criste, merkyng þe stoon þat was put
 at þe dore. 15

Ite in castellum quod contra vos est, vbi prius, þat is, "Wendyn 3e
 into þe castel þat is a3ens 3ou." Þes wordis wern seyde to two / discyplis f.210
 þat Crist sente to bryng to hym þe asse and hir foole, and as sum men
 seyn, þes discyplis wern Petyr and Philip, for Petyre conuertyd Cornely,
 and Philip conuertide Samari. And berfore Crist seyde, "Wende 3e into þe 20
 castel þat is a3ens 3ou." Foure þingis my3te we lerne in his word, 3yf þat
 we hadde tyme. Þe firste is, what is [bi] þis castel bitokenyd, and whi
 it is seid to be contrarie to Cristis discyplis. Þe secunde is, what
 bitokenyþ þe asse þat was bowndyn, and whiche be þes bondys. Þe þridde is

Lb 2 Ite, etc.] with Dominica in ramis palmarum in later hand in margin.
 7 gilour seyde] gilour þat seydyn.

Lb

hou sche is vnboundyn. And þe fourþe is, hou þat sche is lad to Crist. 25

For þe firste, 3e vndyrstonde þat þis castel bitokenyþ þis word,
wallyd wiþ dyuerse vices, as þe glose touchyþ. And Ierico may wel be
sygnified be þis castel, þat þe sonys of Irael assailidyn, as it is told
in þe book of Iosue, c^o. .j^o. [þe] tweyne disciplis þat weryn sent into
Bethfage þe castel, and to fy3te þeragen, weren two maner of prechours - 30
prelatys and prestis - as wern þe apostlys and discyplis, as Bede and
Gregory declaryn; and þei ben seyð tweyne, as þe glose seyþ, for knowynge of
trouþe and clennes of werk þat þei schulde haue, for þei schulde preche
þe double charite of þe loue to God and to oure neizebour. And þes two
disciples schulde ben sent of God and not of þe fleich vnto þe castel, þat 35
is þe word, to fy3te agens it, and to vnbynde þe asse and hir foole, and
to lede hem to Crist. Þei schulde ben sent to Bethfage þe word and [to]
fy3te þeragen, forit is agens hem, and þerfore þei schulde preche þe
trouþe in porenesse and scharpnesse. But þe word prechyþ falsnes, for in
þe word is no trouþe; and þat witnessyþ þe prophete, O3ee .[i]iij^o. c^o., 40
Non est veritas, non est misericordia, non est scientia Dei in terra,
þat is, "Trouþe, mercy and kunnyng of God is [not] in erþe", sed furtum,
homicidium et adulterium inundauerunt super terram, þat is, "but þefte,
manslauuter and auoutrie flowid vpon þe erþe." And on þe same wise þe
word prechyþ to haue ryches, delitys and worschippis, / for in þe word is f.210v
but appetite, coueitise or ellis desyris of riches and of lustys of þe 46
fleisch, and of proude honouris and worschippis. Wherof Seint Ion seip
þus, Nolite diligere mundum, neque ea que in mundo sunt; quia omne quod
est in mundo concupiscencia carnis est, et concupiscencia oculorum, aut
superbia vite, þat is, "Wole 3e not loue þe word, ne þoo þingis þat ben 50

Lb 26 For þe firste, etc.] with .j^a. distincio in margin.

48 Nolite diligere etc.] with Ion .ij^o. in margin.

49 concupiscencia etc.] with # in margin.

Lb

in þe word, for al þat is in þe word is coueitise of fleisch, and
 coueityse of iʒen, or pride of lijf, þe which is not of þe fadyr of
 heuene, but of þe word." Transibit mundus et figura eius, þat is, "þe
 word schal passe and þe figure þerof", and þerfore seyþ Crist in þe gospel,
 "Wendyþ into þe castel þat is aʒens ʒou", for troupe, for velanesse, 55
and scharpnesse þat ʒe preche.

þe secunde is to wite what betokenyþ þe asse and hyr foole, and whiche
 ben þe boundys wiþ þe whiche þei ben boundyn. And ʒe schul vndyrstonde
 þat bi þe asse and hir foole is bitokenyd iche synful man, for wyþ bondis
 of synnys þei ben boundyn. Wherof þe wise man seyþ þus, Prouerbiorum .v^o., 60
Funibus peccatorum suorum vnusquisque constringitur, þat is, "Ich man is
 streynyd or boundyn wiþ bondys of his synnys." And þe psalm seyþ, Funes
peccatorum circumplexi sunt me, þat is, "þe bondis of synners han boundyn
 me aboute."

And for þre skilis is þe synful man ligned to þe asse and hir foole. 65
 þe firste is for idylnesse, for an asse is a ful idel beste and so is þe
 synner ful idyl to ich good werk, vnde Prouerbiorum .xxvj^o., Sicut ostium
vertitur in cardine, ita piger in lectulo suo, þat is, "As þe dore is
 turnyd into þe dore-herre, so þe idel man turnyþ hym in his couche."
And also Salamon seiþ, Piger propter frigus noluit arare, ideo mendicabit 70
in estate et non dabitur ei, þat is, "þe idel man for cold wolde not ere,
þerfore in somer he schal begge and it schal not be ʒouyn to hym."

þe secunde is for vnclennes and lecchory, ffor an asse is an vnclene
 beste and ful leccherous, and bi þis is betokenyd a lechour and a synner,

Lb 56 after preche] aʒens is, with s subpuncted and t in margin.
 63 after peccatorum] cr canc. 66 þe firste, etc.] with .j^a. distincio
 in margin. 73 þe secunde, etc.] with .ij^a. distincio in margin.

Lb

in whom þe fiȝr of helle is tendid. Wher/of Goddis law spekyþ, f.211
Deuteronomii .32^o., Ignis succensus est in furore meo, et ardebit 76
usque ad inferni nouissima, þat is, "þe fiȝr is tendid in my wodnesse,
and it schal brenne vnto þe laste of helle."

þe bridde is for þe asse is febil in þat part in þe whiche he hap
þe cros, þat is, in his fore-lendis; but in his reynys, where þe cros 80
wantyþ, where is þe vnclennesse, þer is he stronge. Ryȝt so þe synner in
þe cros of oure Lord, þat is, in þe cros of penaunce, he is feble to bere,
[but] in foule werkys of synne, and euele werkys of þe word, to be riche
and geder money, and in idil pleijs and wakyngys, in vanytees, in etyngys
and drynkyngys, he is strong and myȝti. And to suche God seiþ in Isaie, 85
Ve vobis! qui potentes estis ad bibendum vinum, et viri fortes ad miscendam
ebrietatem, þat is, "Wo to ȝou!" he seiþ, "þat ben myȝti to drynkyn wyn
and stronge men to medle drounkenes." And þerfore bi þe asse is sygnified
iche synner and iche synful soule, for ofte þe synner is boundyn wiþ ten
bondys, of þe whiche þe firste þre ben þei þat drawyn a man into synne, and 90
oper .vij. bondys ben þei þat holdyn a man in synne.

þe firste is fleischly desyris, of þe whiche Salamon seiþ þus, 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, capiatur ab illa, þat is, "I haue foundyn a womman bitterer þan 95
deþ, þe which is a snare of hunteris, and þe herte of hir is a nette,
forsobe þe handys of hyr be bondys; he þat plesip God schal fle hire,
forsobe, he þat is a synner schal of hir ben take."

Lb 79 þe bridde, etc.] with :iij^a. distincio in margin. 83 but] for.
92 þe firste, etc.] with prima distincio in margin.

Lb

seib Crist, Obluioni datus sum, tamquam mortuus a corde, þat is, "I
am 3ouyn to for3etyng in þe herte as a deed man." 125

þe þridde bond is loue of synne and þe delite þerof, þat makyþ man
enemy to God þat is her maker. Wherof Seint Iamys seib, .iiij^o. c^o.,
Adulteri, nescitis quia amicitia huius mundi, inimica est Deo? þat is,
"3e auoutres, wite 3e not þat þe frendship of þis word is enemy to God?"
þerfor whoso wole be enemy to þe word, þat is, of wordly lust, he is maad 130
frend to God. Soply þe synner is boundyn and holdyn wiþ þe loue of
synne [and] / wyþ þe delite þerof, for in synne he is takyn of þe deuyll f.212
and disceyuyd. Wherfor þe wijs man seib, Ecclesiastes .ix^o., Sicut pisces
capiuntur hamo et aues laqueo, ita homines in tempore malo, þat is, "As
fischis ben cau3t wyþ þe hook and foulis in þe panter, so ben men," he 135
seyþ, "takyn in euyl tyme." And so þe deuyll in þe bigynnyng disceyuyd þe
womman Eue bi lust of þe forbedyn tree, wherfore it is seid in Genesis
.iiij^o. c^o., Quod mulier vidit lignum, quod esset bonum ad vescendum,
þat is, "þe womman saw þe tree, þat it was good to ete and fair to þe
i3e-si3t and likyng; sche took of þe frut of it and eet, and 3af to 140
hir man þat was hir housbonde." A, a! þan hou euyl is þe delite of synne,
þat byndyþ so synners and holdyþ hem in her synnys; dredles, it is ful
euyl, and turmentyþ man gretly and ful greuously in þe tyme to come, as
Seint Austyn seib, Delectacio presens non saciat, preterita non delectat,
futura cruciat, þat is, "þis present lust filliþ not, þe lust þat is passid 145
delityþ not, and þat þat is to come turmentyþ."

þe fourþe bond is schame and confusioun to scriue and to knoleche,
and wiþ þis bond byndyþ þe deuyll þe tongys of synners. But cursid be þat

Lb 126 þe þridde, etc.] with .iiij^a. distincio in margin.
132 synne] with catchword and wiþ delite at bott. of f.
147 þe fourþe, etc.] with .iiij^a. distincio in margin.

Lb

schame and cursid be þat confusioun þat lettyþ confessioun, and þerfore
 it is seid in Ecclesiastici .iiij^o., Fili, conserua tempus et declina a 150
malo, et non confundaris dicere verum pro anima tua, þat is, "Sone, kepe
 þe tyme, and bowe awai from euyl and be þou not confoundyd to sey þe
 trouþe for þi soule."

þe fifte bond is drede to make amendys for his trespas, for blyndyd
 lusty synners seen wel þat hem muste faste to breed and water, and go 155
 barfoot and were þe heire and do suche oper penaunce, lettynge for no
 schame of men; and for þei drede sumtyme þis - for þe fleisch grucchip, þat
 grucchide not to do synne - þerfor many men contynue and leuyn not her
 synne, and for hem þenkyþ synne swete, loþe [þe]i ben [^]'to' forsake it.
 Wherof Salamon seyþ þus in Prouerbiorum .xviij^o. c^o., Pigrum deiecit timor, 160
 þat is, "Drede castiþ down þe idel synner," þat is to seie, drede of
 penaunce. But drede of euerlastyng penaunce lettyþ hem not to do synne, / f.212v
and þerfore it castyþ down in þe laste ende þe soule of hem to helle, and
þerfore it were good þat þei asaidyn what kynys peynes ben ordeynyd for
 men þat han grete lustis and likynges of her fleisch here in þis word, and 165
 wole not amende hem betyme. And of alle such peple seiþ þe Sauter book
 þus, Conuertantur peccatores in infernum, "Be synners turnyd togider
 into helle." And so schulde such synners take hed hou þei schulde now
 suffre þe peynes of helle, þat þei able hem to, in þis schort lijf, þe
 whiche ben a þousandfold more greuous or cruel þan alle þes temporal peynys. 170
And þerfore seiþ Iob .vj^o. c^o., Qui timent penitenciam, veniet super eos
nix, þat is, "He þat drediþ penaunce," þat is, to do penaunce, "snow schal
 come on hym," þat is, euerlastyng peyne.

Lb 154 þe fifte, etc.) with .v^a. distincio in margin. 159 loþe þei] lo þei.

Lb

De sixte bond is trust of long lijf, wherfore þe deuyt seide vnto
 oure former faders, Genesis .iiij^o ., Nequaquam moremini, sed eritis sicut 175
dij, scientes bonum et malum, þat is, "Nai; 3e schul not die, but 3e
 schul ben as goddis, knowynge good and euyt."

De seuenþe bond is to haue to moche trust of merci, þat makyp
 men bold to synne be sley3te of þe fend, as þes synners seien whan
prechours spekyn of bitter peynys of helle, þei seyn þat God wole not 180
 lese þat he haþ so dere bou3th - "he made me not to be dampnyd! Gou I
 to heuene or to helle, I schal haue felaws ynowe, for þer schal no man
 be dampnyd, he seip." And so bi þes seuene bondys mai ben vndirstonde
 þe seuene bondys þat Sampson was bondyn wiþ, of þe whiche Holi Writ
 spekyþ, Iudicum .xvj^o ., Attulerunt satrape philistinorum septem funes ad 185
Dalidam, quibus ligat Sampsonem, þat is, "De satrapes of þe philistens
 tokyn seuene bondis to Dalida, wiþ þe whiche sche bond Sampson." And þes
 moun betokeny[n] þe .vij. bondis wiþ þe whiche Nabugodonosor made
 [bounden] Sedechiam, as þe book tellip, .iiij. Re[gum] / .xxv^o. [And f.213
 þes moun betokenyn þe .vij. bondis wiþ þe whiche] Lajar was boundyn wan 190
 he was deed and put in his sepulcre, Io[hannis] .xj. And þerfor I rede
 þat we do aftyr þe conseil of þe prophete þat seip þus, Disrumpamus vincula
eorum, et proiciamus a nobis iugum ipsorum, "Al tobreste we þe boundys of
 hem, and caste we awai from vs þe 3ok of hem," and take we on vs þe 3ok
 of Crist, as he hymself byddip, Tollite iugum meum super vos, et discite 195
a me, quia mitis sum [et] humilis corde, þat 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.

Lb 174 De sixte, etc.] with .vj^a. distincio in margin.
 178 De seuenþe, etc.] with .vij^a. distincio in margin.
 190 betokenyn] betokenyd.

Lb

XXII

f.213

In die ParasceuePrima Petri .ij^o.

Christus passus est pro nobis, etc., Des ben þe wordis of
Seint Petre in his pistil and pertynen to þe mater of þis day,
and þei ben þus moche to seie on Englisch, "Christ haþ suffrid for
 vs". In þes wordys ben þre þingis to take hede to. Þe firste, hou
 he suffride; þe secunde, what he suffride for vs; þe þridde, whi he
 suffride for vs.

5

Hou he suffride for vs - þenke deepli in bi mende þat þe
 godhede myȝt not suffre, but þe manhede of tendyr age, takyn of þe
 blissyð maiden, of þe clenest dropis of blood of hir wipoutyn synne
 or of mannys seed, conceyuyd of þe Holy Gost, born to vs a champioun,
 a maister, and an heuenly schepherde. And hou Poule tellip in his
 pistil, Exinaniuit semet ipsum formam serui accipiens, þat is, "He
 enentischede himself," paulominus ab angelis, þat is, "a litil lower
 þan angelis, takynge þe forme of a seruaunt as anentis his manhed,"
 to ben oure champioun and fiȝte for vs; not compellid, but wip his
 fre wil for pete and rewþe of oure vmyȝt. Quia non est alius qui
pugnet pro nobis nisi tu solus Dominus noster, þat is, "For þer is
 noon oper," seip þe prophete, "þat fiȝtip for vs but hou oure Lord
 alone." Exultauit vt gigas ad currendam viam; a summo celo egressio
eius, / þat is, "He ioiede as a giaunt to renne þe wei, þorouȝ verrei
 rewþe; from hiȝ heuene he is forþ passynge," to fiȝte for vs aȝens
 þe fend.

10

15

20

f.213v

And as a maister he com also to teche vs here þe craft of 25
 figtynge. 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 fau3t in þis word, and þefore he
 techib vs wel and seib þus, Pugnate cum antiquo serpente, þat is,
 "Figtynge wyþ þe olde serpent." Oþer armure hadde Crist noon but 30
 pacience and meknes, and 3af his body as a child þat was persid in
 many a place of his blessid body. And so he bicom oure heuenly
 hirde, to delyuere his wrecchid schep þat weryn pyned in helle of
 þe fend for her trespas don on paradise. He sente patriarkys and
 prophetis, but noon my3te delyuere þes scheep, no martires of þe olde 35
 lawe, til þat Crist com hymself. And neiþer wip 3ifte ne wip speche
 ne wip strengþe ne wip power ne wip 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 þerside þe
 fendys platis and al tobrast þe 3atis of helle, for Crist seide 40
 bifore þat helle 3atis schulde not auaille a3ens hym, Super hanc petram,
etc. Et porte inferi non preualebunt aduersus eam. And þus as
 I seide bifore, Crist hap suffrid for vs.

Þe secunde poynt is to take hede what he suffride for vs. First 45
 is þe narwenes of þe cracche, þe stynch of þe comoun stable betwene
 an oxe and an asse. Þis was a simple harbegage for such a worþi
 lord, wrappid also in an opyn hous among þe bestys in simple cloþinge,
 pursued of Heroude, sone after to haue killid þis 3onge child Iesu,
 circumcidid also in his 3ouge, and schedde his blod þere for oure

Lb 32 blessid body] body blessid marked for transpositi-
 on. 39 his] his tete, þat is his; tete, þat is his canc.
 41 auaille] a auaille.

Lb

loue. And perfor seiþ Seint Ber/nard þus of þe porenes of Crist, f.214
O homo! quid sollicitus es de regali officio? Ecce saluator tuus 51
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 dominio? Ecce rex glorie Ioseph et Marie 55
obediunt imperio, þat is, "A, man! what art þou besi aboute rial
office? Loo, þi sauour liggeþ in a cracche. Wherto isies þou þe
of þi cloþing? Loo, þi kyng is cloþed in a vile clout. Wherto
preisest þou þee of þi client or of þi riche kyn? Loo! þi sauour
liggeþ wiþ an oxe and an asse. What þenkest þou of lordschip? Loo! 60
þe kyng of glorie to Maries byddyng and Ioseph is buxum and meke."

Crist suffride also temptynge of þe deuyl, hunger and þrust
fastynge fourti daies togider wiþoute 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 techyng 65
of his blyssid lawe, wepyng þries for synne, and swette water and
blood; betraied of his disciplè; sold for þritti pens; takyn as he hadde
ben þef; boundyn to a piler; beten wiþ scourgis; spit vpon wiþ
buffetis and cloþid as a fool; tugged and drawyn from place to place;
forsakyn of his discyplis; sore smytyn in his face; bobed and corounned 70
wiþ scharpe þornys; boundyn to a piler; scourgyd bak and side, þat no
place was laft hool of hym, from þe croune of þe hed to þe sole of
his feet; condempnyd wiþoutyn gilt wiþ þeues to be hangid al blodi on

Lb 54 et) et s; s canc. 65 lond) s lond; s canc.

Lb

þe rode-tree in þat stynkyng place, crynge ful loude on þe cros,
 þrustyng ful sore after so grete a blood-latyng. And he tastede 75
 eisel and galle, and .vij. wordis he spak þere, and .vij. wondrys
 wern wrout. He criede loude and seide, Consummatum est, and he
 3eldide vp / þe spirit. f.214v

A, þou man! abide now and biholde and see inwardly þe peynes of
 þi lord. O vos omnes, qui transitis per viam, attendite et videte 80
si est dolor sicut dolor meus, þat is, "3e alle men," he seip, "þat
 passyn bi þe weie, abide 3e and see 3if any sorwe be liche to my sorwe."
 For þou saw neuer in þis word parchemyn skyn streynyð so vpon an harwe
 as was Cristis blessyd body for þe loue of man streynyð on þe rode-tree;
 ne þou saw in þis word writyn wiþ so harde pennys vpon parchemyn as 85
 þe cursid Iewys writyn wiþ vpon Cristys blessid body, nailed wyþ harde
 iren spikyngis þorou3 feet and hondis, wiþ scharpe þornys on his blissid
 heed þat perside to þe panne; 3ee, as doctours seyen, þat þe þornys
 mettyn togider þorou3 his hed into þe brayn. And wiþ a scarp iren
 spere þe Iewis persidyn his herte, þat blood and watyr spronge out after 90
 to wasche vs out of synne. And þefore seip Seint Bernard on þis wise,
Respice Christum in cruce pendentem, et videbis eum dorso flagellato,
capite spinis coronato, lancea latere perforato, manibus et pedibus
clavis confixis, et nichil sanum in eo remanet nisi lingua, cum quia
pro peccatoribus exoraret, þat is, "Bihold Crist hangyng in þe cros, 95
and þou schalt see hym, his regge betyn, his heed wiþ þornys prickyd,
 handys and feet wiþ nailis ficchid, his side persid wiþ a spere, and
 noþing is laft on hym hol but þe tunge, wiþ þe which he preide for
 synful man."

Lb 85 pennys] peynnys with y¹ canc. 94 confixis] confixiis with
 i³ subpuncted for canc.

Lb

Also Seint Bernard seiþ in Cristis persone, Nonne pro te 100
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 vuulnus lateris mei, þat is, "Man, ne am I not for þe al
totoryn? Man, ne am I not for þee deed? What myȝte Y more do and 105
I haue not ~~de~~ it (as who seiþ, Nouȝt)? Cese þerfore, / þou man," he f.215
seiþ, "for þou dost more heuynesse to me, for more greuyþ me þe
wounde of my syde".

Also Seint Bernard seiþ þat in þe tyme of Cristys deep þe erþe
quakide for drede, þe sonne and þe mone lostyn her liȝt, quarris 110
and stonys al tobrastyn and clouyn asundyr, in þe tyme þat Crist
suffride his passioun 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
passioun and þe bittyre deþ þat he suffride for vs þis day, þat weryn
dampnyd to helle for euermore for Adamis gilt, and for þe grete petee 115
and rewþe, merci and grete loue, þat he hadde to vs. He bouȝte vs
a[1] þis day wip his precious blood from þe bitter peynys of helle
to ben þe heires of þe kyngdam of heuene, and þis was a gret kyndenes
and loue of suche a worþi kyng. And þerfore, dere frendys, for
Cristis loue, cr[u]cifie ȝe Crist no more, but cesyþ of ȝoure wickyd 120
synnys and of ȝoure euyll leuynges, for as I seyde in þe secunde poynt
of þis singyl sermoun, Crist haþ suffride for us.

Lb 100 Seint] Seint Seint. 109 deep] followed by lacuna (...).
1174[4] as. 120 crucifie] cricifie.

Lb

De bridde þing i[s] to wite whi he suffride for vs and, wite 3e
 wel, for two skilis. On was for loue, as Poul tellip on þis maner,
Qui dilexit nos et lauit nos a peccatis nostris in sanguine suo, 125
 þat is, "Crist louyde vs and waschid vs in his blood of oure synnys,
and more charite my3te no man haue don," he seyþ, "þan he þat puttyþ
 his lyf for his frend." And so for loue he suffride for vs, þat we
 schulde loue hym aboue alle þynge and iche on ober for his loue.
 "For þis is my comaundement, þat 3e loue togidere," seyþ Crist; and 130
 also he seyþ, "I comaunde to 3ou þat 3e loue togidere, as I haue
 louyd 3ou," Hoc mando vobis vt diligatis inuicem sicut dilexi vos.

De secunde cause is þat Peter tellip in þis same pistyl, Christus
passus est pro nobis, vobis reliquens ex/emplum, vt sequamini vestigia f.215v
eius, qui peccatum non fecit, þat is, "Crist hap suffrip for vs, leuyng 135
 to 3ou," 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 plenteuouste, bi wilful penaunce, leuyng synne, bi rewþe
 of oure pore nei3ebours. For Crist seyþ, Qui michi ministrat me 140
sequatur, et vbi ego sum illic et minister meus erit, þat is, "He
 þat mynystriþ to me folwe he me, and þer as I am, þere schal my
 seruaunt be." "And he þat folwip me," he seyþ, "he gob not in
 derknes; for he is ligt of þe word þat ladiþ man to heuene, "Ipse
est lux mundi. 145

And þerfor, my dere frendys, makyp 3ou redi and puttip away
 3oure charge of synnys, þat 3e ben redi araied in soule to resceyue
 at þis holy tyme Cristis fleisch and his blood, þat as þis day for þe

Lb

loue of man peynful deþ diede on þe cros. For he seyþ hymself,
Nisi manducaueritis carnem filij hominis, non habebitis vitam in vobis, 150
 þat is, "But 3if 3e ete of þe fleisch of mannis sone, þat is Crist,
 3e schul not haue lijf in 3ou; and he þat etyþ my fleisch and
 drynkyþ my blood, he seiþ, he dwelliþ in me and I in hym," þat is to
 seie, þorou3 bileue. And Seint Poul seiþ, Qui manducat et bibit
indigne, iudicium sibi manducat, etc., þat is, "He þat etyþ it and 155
 drynkyþ it vnworþili, to hym he etyþ dom," þat is to seie, dampnacioun,
 as Iudas dide þat hangide hymself, and þerfore lokip þat 3e ben clene.

And so, as I firste seide at þe bigynnyng, Crist hap suffride
 for vs, and þerfore preie we Crist Iesu þat he graunte vs grace in
 clene lijf to resceyue hym into oure soulys now on Estyr Day, þorou3 160
 stedefast bileue, and to kepe hym stille wiþ vs in oure soul, þat we
 now come to þe endeles ioie and blis of heuene whan is wil is. To
 þat ioie and blis brynge he vs, þat þis dai suffride dolful deþ on
 þe rode-tree. Amen.

Lb

XXIII

f.216

In die Pasche omninoMaria Magdalene et Maria Iacobi et Salomee emerunt aromata. Marce ultimo.

Dis gospel tellyþ þat whan þe sabot was passid aftyr þe tyme þat
 Crist hadde suffride, Marie Mawdeleyne and Marie Iames modir, [and]
 Salomee, þes Maries bouztyn hem at euen vnementes, - for it was 5
 leueful to worche at euyⁿ on þe sabotys - þat þei comynge schulde
 annoynte Cristis bodi. And ful erly on þe Sundai þei comyn to þe
 sepulcre of Crist at þe sunne risynge, and seiden togidere, "Who schal
 turne vs þe stone from þe dore of þe sepulcre?" And þei lokiden
þerto and sawyn it remowed awai; fforsope, it was ful gret. And 10
 þei comyn into þe sepulcre of Crist and sawyn an aungil of God in forme
 of a yong man, sittynge on þe riȝt side, and helid wip a whijt stole.
And þei wondridyn of þat sigte. But þe aungel seide to hem, "Wole
 ȝe not drede. ȝe sechyn Iesu of Nazareth þat was don on þe cros, but
 he is risen to lyue and is not here, för here is þe stede where þei 15
 haddyn put him. But go ȝe, and seiþ to his disciplys and to Petre
 þat Crist schal go bifore ȝou into þe cuntre of Galilee, and þere
 ȝe schal see hym, as he seide bifore to ȝou."

Maria Magdalene et Maria Iacobi, etc. Þes wordis þat I haue
 take to my teme ben writyn in þe gospel of þis day, and ben bus 20
 moche to seye in Englisch tonge to ȝoure vndirstondynge, "Marie
 Mawdeleyne, [Marie] Iacobe, and Salome bouztyn oynementys." In þes
 wordis mown twei þingys be conceyuyd. De firste is, what bitokeneþ

 Lb 4 and] of.

Lb

þes þre Maries þat comyn to seche Iesu at þe sunne risynge. Þe
secunde is, what bitokenyþ þe oynementys þat þei brouȝtyn wiþ hem. 25

Marie is as moche to seye as 'þe bitter see', after þe
vndyrstondynge of þat name, and bi þes þre Maries is vndirstonde
iche soule in bitterness of sorwe, doynge penaunce for hir synne,
þe whiche soule schulde haue þre maner of bitternes, and þat of
þre / synnes, - ffor þe synnes of þe herte, of þe mouþ and of dede. f.216v
For iche synne, oper it comyþ of herte, of idel and euyl consentynge 31
and of euyl þouȝt; or of þe mouþ, þorouȝ wickid speche; or of þe body,
þorouȝ sum wickyd worchyng. Þe synnes of þe mouþe mown wel be seid
lesynges, false witnessis, bacbityngis, to moche swerynge, cursyng,
slaundrynge, false witnessynge, scornynge, false excusynge, bostynge, 35
malicious pretenynge, lecherous spekyng, idel speche and lawȝynge,
and suche many moo synnys þan I kan telle now. Synnys of þe herte
ben þes: pride, ire, enuye, hate, rancor, euyl-demyng, grucchyng,
euyl delite, coueitise, auarice, and suche opere. Þe synnys þat
comyn of dede-doyng be þes: þefte, manslawȝter, raueyne, drunkenes, 40
lecherie, auoutrie, wiþ suche opere dedis.

And of þes synnys and of alle opere schulde iche man do penaunce,
to haue þre maner of bitternes, and namely of þat þat he hap þorouȝ
þes synnys offendid and trespassed agens Crist, oure moste derest
spouse. Wherfore Ieremye seyþ, Scito, et vide quia malum est et 45
amarum te dereliquisse, Dominum, Deum tuum, þat is, "Knowe þou and
see, for it is euyl and bitter þe to haue forsaken þe Lord þi God."
And of þes þrefold bitternes was holi Iob fulfillid, for Iob is to
seie 'sorwyng', and þat bitokneþ þe sorwyng soule for synne,

Lb

Loquar in amaritudine anime mee, 'Noli me condempnare', þat is, "I 50
 schal speke in bitternes of my soule; I schal seie to God, 'Wole þou
 not condempne me.'" And also he seyþ, In amaritudinibus moratur
oculus meus, et ideo libera me, Domine, et pone me iuxta te, þat is,
 "In bitternes dwellyþ my iþe, and þerfore Lord, delyuere me, and put
 me beside þee." And of þis bitternes spekyþ Kyng Ezechie, Recogitabo 55
tibi omnes annos meos in amaritudine anime mee, þat is, "I schal
 þenke / aþen to þe alle my ȝeris in bitternes of my soule." And of f.217
 þis bitternes spekyþ Ieremye also, .xxix^o. c^o., Anime peccatrici,
statue tibi specula, pone tibi amaritudines, dirige cor tuum in via
in qua ambulasti, reuertere virgo Israel ad ciuitates tuas, and þat 60
 is þe speche of God to þe synful soule, seyng on þis maner, "Sette to
 þe merouris, put to þe bittyrnes, dresse þou þin herte in þe waie þat
 þou gost, turne aþen, maydyn of Irael, turne aþen to þi citees; wharto
 art þou multen in delites, wanderynge douȝter?" And þerfore bi þes
 Maries is iche synful soule vndirstonde, and wiþ þes þre sorwys, for 65
 synnes of þe herte of þe moub and of dede, schulde sche come to seche
 Iesu at þe sunne risynge, of grace in þe herte; "alle derke dedis of
 synne, castyn [we] clene away", Abiciamus opera tenebrarum, etc.

Þe secunde þinge is to wite whiche ben þe oynementys þat þes þre
 Maries brouȝtyn wiþ hem, þat is, iche soule doynge penaunce for his 70
 synne, he schulde offre to Iesu þre maner of oynementys gostly.

Þe first is oynement of deuocioun or of compunccioun, and þis
 oynement is maad of deep mende of a mannys owne synne (and not of
 oþer mannys synnys), wiþ þe whiche þe woundys of þe herte ben helid

Lb

and anoynted. And bis oynement mai ben seid Maries oynement 75
Mawdeleyne, pat com wepyng to sepulcre. Wherfore pe aungelis
seydyn, Mulier, quid ploras?, Io[hannis] vltimo, "Wharto wepist pou?"
And sche seyde, "Quia tulerunt Dominum meum et nescio vbi posuerunt
eum, pat is, "For pei han takyn my Lord, and Y wot not where pei
han put hym." And sche it is pat wip hir teeres of hir igen waterid 80
Cristis feet, wherof it is seid in pe gospel, Ecce mulier que erat in
ciuitate peccatrix, etc., Luce .vij^o., pat is, "Loo, a womman pat
was in pe citee a synner, whan pat sche hadde wist pat Iesus was at
pe mete in pe pharisees hous, sche took a box of oynement, / and f.217v
stondynge behynde his feet, wip teris of hir igen sche began to water 85
or wasche hem." And of pes 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 soup, and blow my gardyn, and pe onementys of it schal flow."
"O hou west," pat is, pe fend, "wende awai"; "com, hou soup," pat is, 90
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 bis anoyntyng is pe olde man changid into anoper
man, pat is, newe maad, as it was seid of Saule, primo Regum .x^o.,
after pat he was anoynted he was changed into anoper man. 95

pe secunde oynement mai be seid pe oynement of verrei confessioun
and of verrei pees of herte. And bis 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 pes of
reconsilyng of pe soule to his maker. Verri confessioun of moup is a 100

Lb

tokyn and a schewynge of reconsilynge of þe soule þat is synful to
his maker. Þis reconsilynge or þis tokyn þerof wiþ gret desire
coueiteþ Cristis spouse, seiynge, Canticorum primo, Osculetur me
osculo oris tui, þat is. "Kisse he me wiþ þe kus of his moub," þat
he schal oftyn reconsilyn me to hym. For kussyng of þe mowþ is 105
tokyn of reconsilynge; þe meke fadyr kusside his sone comynge aȝen
to hym aftyr þat he hadde wasted his goodis in lecherie, whan he com
aȝen to hym and seide þus, Pater, peccau in celum et coram te; iam non
sum dignus vocari filius tuus, þat is, "Fadyr, I haue synne[d] into
heuene and bifore þe; I am not worþi to be clepid þi sone." In þat þat 110
he seide "Fadir, I haue synnyd" is bito/kenyd scrite of mouþe, and f.218
in þat þat it is seid þat þe fadyr kyssede hym is bitokenyd reconsilynge
of þis oynement, þat is, þe oynement of confessioun and of pees, þat is
helpe of soule. For Salamon seyþ, Ecclesiastici .[3]8⁰, Vnguentarius
facit pigmenta suauitatis, þat is, "Þe oynement-maker makip pyment 115
of swetnesse, and he schal make oynement of helpe." And þis oynement-
maker mai be seyð Crist, þat makyp pyment in þe herte of hym þat dop
penaunce, forþenkyng his synne, and he makeþ þereinne oynement
of hele whan þat he ȝeuyþ hym grace of turnynge from his synnys, and
grace verreyly to scryue hym of his synnys. 120

And þat oynement gostly may be seyð þe oynement of Marie Iacobe,
for Iacob is as moche to seye as a supplantar or ellis a wresteler,
and euery soule doynge penaunce schulde supplante vices and wrastle
aȝens hem bi mortificacioun of his fleisch, and bi ȝeuyng of almes-
dedis and bi opere dedis of pite and merci, and bi deuocioun of preier. 125

Lb

No drede, bi þis oynement, þat is bi mortificacioun of þe fleisch of a man, þat is in scourgyngis and fastyngis and in honest wakyngis and suche opere, schulde euery soule do penaunce and wrastle agens þe vices of þe fleisch and so supplante hem. And þefore seiþ þe apostil, Mortificate membra vestra que sunt super terram, þat is, "Sleep þoure membris þat 130 ben on erþe," þat is to seiþ, killyþ wiþ such penaunce-doyngþe þe synnys of fornicacioun, of vnclennes, of lust, of euyl desire, þat steryþ man to synne vpon erþe. And þefore spekþ Poul þus, Qui Christi sunt carnem suam crucifixerunt cum vicijs et concupiscencijs, þat is, "Þei þat ben of Crist han crucified her fleisch wiþ vices and desires." 135

And þat oynement mai be clepid þe oynement of myrre, wiþ þe which oure bodies schulde be anoynted, þat þei rote not neiþer / stynke wiþ f.218v corrupcioun of lecherie, for wiþ myrre ben dede bodijs anoynted þat þei rote not. And of þis oynement Iudith ano[y]nted hyr, as þe book of hir telliþ, Exiuit se Iudith indumento viduitatis sue, et lauit corpus suum et vnxit se mirra optima, þat is, "Iudith dide of hir widow cloþinge and waschide hir bodi, and anoyntede hir wiþ þe beste mirre." Iudith is to seiþ 'trustyngþe' or 'glorifyngþe', and bitokeneþ þe sorweful soule doynge penaunce, þe which schulde knowleche God wiþ wordis and dedis and to glorifie hym in al þat sche mai of þe goodis þat he hap þouyn 145 hir. Þis synful soul doynge penaunce schulde do of hir widow cloþinge, þat is, hir olde synnys bi verrei contricoun, and also wasche hir body wiþinne bi verrei confessioun and wiþ gostly wepyngþe and þanne aftyrward anoynte hyr body wyþ þe beste mirre, þat is, wiþ good sleynþe of þe

Lb 133 Qui Christi, etc.] with Galatas .v^o. in margin.
 140 Exiuit, etc.] with Iudith .x^o. in margin.

Lb

fleisch, wip swete-sauouryng discrecioun and wip scharp penaunce- 150
doyinge. And þe glose seip þat mirre and aloe makip þe bodi of man
þat it rotip not, and whan þe body is anoynted þerwip it schal neuer
rote in þe erþe ne aboute þe erþe, and þerfore it schal kepe þe bodi
hool from al maner corrupcionis of þe fleisch, and þerfore seip þe
spouse in þe book of loue, Canticorum .v^o., Manus mee stillauerunt mirram 155
et digiti mei pleni sunt mirra probatissima, "Myne hondys droppyn myrre
and my fyngris ben ful of þe moste prouyd myrre," þat makyp bodijs not
to rote. Þat is þat þis mirre is to vndirstonde þat eueri good
crystyn man schulde be besy day and nyȝt with al his myȝtys to kepe
hym clene out of dedly synne, þe whiche þe deuyl is euer more besi 160
and redi to take mannis soule in his panteris wip his sleiȝtis, with
pride, enuye, wrappe, 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. 165
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 i, j, g and 3 are treated as separate letters, and 3 follows g. Where medial 3 represents s or z, then it is treated accordingly. þe 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.)

acceptyng vbl.n. acceptyng of personys partiality, undue favour
Ad I/77, 82-3 (accepting ger.)

affermyng 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.)

ajenbygging vbl.n. redemption Ad II/61 (ayen-bing(e ger.)

ajenbygging pr.p. redeeming Ad II/161 (ayen-bien v.)

ajenseiynge vbl.n. rebelling Lb IV/204; ajenseying Ad II/204
(ayen-saing ger.)

ajenward 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 XIX/68 (al-if conj.)

almy3th adj. almighty Ad I/117 (al-might adj.)

al only adv. alone Lb VII/7; al oonly Ad VII/7 (al-oneli adv.)

anentis prep. concerning Lb VII/37; as anentis Ad VII/37 (anent(es
prep.)

anentischid v. 3sg.pa.refl. reduced to nothing; destroyed Lb X/53,
Lb XIII/113; anentischide Lb IX/105; enentischide Lb XXII/15;
enentyssyd Ad IX/105 (anientishen v.)

apairyd p.p. ruined, spoilt Lb V/254; apeyryd Ad V/254 (apeiren v.)

apostata adj. apostate AdLb XII/34,38 (apostata adj. and n.)

arahyt v. 3sg.pr.refl. dresses, adorns Ad V/59; 3pl.pr. araien
Lb XVII/171 (arraien v.)

archedeclyne n. the man who presides over a feast Ad IX/15; arche-
teclyne Lb IX/15 (arch(i)triclin n.)

arere v. lift up; revive AdLb VIII/172, Lb XX/76; p.p. areryd
Lb XX/78 (areren v.)

ariols n.pl. soothsayers, diviners AdLb III/140, Lb III/149;
aryols Ad III/149 (ariol n.)

aseep n. satisfaction, atonement, reparation Lb V/189; aseyte Ad
V/189 (asseth n.)

asoyle v. 3pl.pr.sbj. absolve Ad V/166; assoile Lb V/166 (assoilen v.)

asoilyng vbl.n. absolving, absolution Ad V/162; assoilyngfe Lb V/
162 (assoiling ger.)

avisid p.p. having taken thought or considered Lb IV/34; avysyd
Ad IV/34; auysyd AdLb VII/58 (avisen v.)

avouteres n. adulteress Ad IV/47; auoutres Lb IV/47 (auoutresse 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.
berielis 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 (besm(e) n.)

besynesse n. solicitude, anxiety, care Ad II/164, 166, 177
(bisynesse 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.)

bihotip v. 3sg.pr. promises Lb XX/129; bihotyb 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
(blouen 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

burgeneþ 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 3if 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.)

cawȝte v. 3sg.pa. took, had Ad III/39 (cacchen v.)

cause n. be cause whi 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.)

charldam 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; schosyn 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 (commaunden 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. concludiþ Lb XX/117 (concluden v.)

concludynge vbl.n. enclosing, shutting up Lb XX/115 (concludinge ger.)

coniurisouns n.pl. magical invocations and practices Lb III/138; coniurisonijs Ad III/138 (conjurison n.)

conscyencie n. conscience Lb XVII/80

conseylyth v. 3sg.pr. counsels, urges Ad VIII/83-4; conseylyþ Lb

VIII/83-4 (counseilen v.)

contemplatife adj. thoughtful (as opposed to active, i.e. given to religious contemplation and prayer) Ad VIII/211; contemplatijf Lb VIII/211 (contemplatif adj. and n.)

cordyng vbl.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.)

cracche n. manger, stall Lb IV/112, Lb VIII/177, 181, 184, Lb XXII/45, 57; crache Ad VIII/177, 181; crake Ad IV/112 (cracche n.)

cumburyt see combryn

curiosite n. elaborateness, fanciness Lb XVI/115 (curiousite n.)

custumable adj. habitual AdLb VII/101 (custumable adj.)

custummablenessse n. frequent recurrence, habit Lb XII/67 (custumablenessse n.)

dedly adj. mortal AdLb III/182 (dedli adj.)

dedlynesse n. mortality Ad II/93 (dedlines(se) n.)

delyces n.pl. delights, beauties Ad XI/135; delices Lb XI/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; dispende Lb VI/96 (dispenden v.)

deuyse 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.)

disparpelip v. 3sg.pr. scatters, spreads about Lb XVIII/22; p.p. disparblid Lb XIV/116 (disparplen v.)

do v. do of take off Lb XIII/146; 3sg.pa. dide of Lb XXIII/141 (don v.)

dore-herre n. hinge Lb XXI/69 (dor(e) n.(1))

dowty adj. brave Ad III/28 (doughti adj. and n.)

dragme n. drachma AdLb VIII/114, Lb VIII/119; dram Ad VIII/119;
pl. drammes Ad VIII/119; dragmys Lb VIII/119 (dragme n.)

drastis n.pl. dregs Lb XIII/107, 110, 112 (drast n.)

drawyt v. 3sg.pr. clings, sticks Ad X/157; drawip Lb X/157
(drauen v.)

drawe-welle n. a deep well from which water is drawn by a bucket
on a rope Ad II/130 (drau(e) n.)

dredful adj. awesome Ad I/171, Ad II/23 (dredeful adj.)

dress(e) v. make straight, set AdLb IV/11, 121, Lb XXIII/62; p.p.
dressyd put straight AdLb V/180 (dressen v.)

dronklew adj. habitually drunk Lb XV/146 (dronke-leu(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.)

euynesse 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.)

enchesons n.pl. reasons AdLb VI/82 (enchesoun 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 XX/193 (evenen v.)

euenhede n. justice, equity Ad I/86; euenhed 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 (feue indef.pron.(pl))
- fycchyd p.p. fixed firmly, stuck Ad VII/138; ficchid Lb XXII/97;
fuchid Lb VII/138 (fichen v.(1))
- fillip v. 3sg.pr. fulfils, satisfies Lb XXI/145 (fillen 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.)
- foly adj. foolish, lewd, sinful Ad V/73, VI/91; foli Lb V/73, VI/
91 (foli adj.)
- folwyng n. following the example of, imitation Ad XI/102 (folwing
ger.)
- foole n. foal Ad I/8 (fole n.)
- fordo v. destroy, remove, do away with Ad VII/112; fordon Lb VII/
112; 3sg.pa. fordede Ad V/97; fordide 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 quoniam) Ad II/7; forwhy Ad II/172
(for-why 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; frelte Ad II/90 (frelete n.)
- frendis n.pl. relatives AdLb VIII/92, Lb VIII/204; frendys Lb
VIII/86, AdLb VIII/101; fryndys Ad VIII/86,204 (frend n.)
- frere n.gen. friar's Ad I/23; pl. freris Lb III/178, Lb VIII/183;
frerys 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.)

gastnes n. fear, terror Lb V/79 (gastnes(se n.)

gate v. 3sg.pa. obtained Ad I/100; gat fetched Lb XXII/37 (geten v.(1))

gilerouse adj. deceiving Lb XII/109; gilerows Ad XII/109 (not in MED)

gilour n. deceiver Lb XXI/7 (gilour n.)

glose v. flatter; ?speak with deceptive words Lb XIV/170; 3pl.pr. glosyn Lb XVII/128 (glosen v.)

gloser n. flatterer Lb XVII/140; pl. glosers Lb XVII/128, 143 (gloser n.)

glosynge vbl.n. flattering, smooth talking Lb XVII/129,130,138 (glosing(e ger.)

gonge-pitte n. the pit of a privy Lb XIV/147 (gang n.)

gret v. weep, cry Ad IX/83; grete Lb IX/83 (greten v.(3))

grucchidyn v. 3pl.pa. complained Lb XIII/21

zelde v. give tribute AdLb VII/175; pl.pr.sbj.refl. give o.s. up AdLb V/176 (yield v.)

zeldyn azen v. 3pl.pr return Lb X/158; zyldyn azen Ad X/158 (yield)

zotyn p.p. zotyn out squandered, wasted Lb IV/203; zotyn owt Ad IV/203 (yote v.)

zowtehode n. youth Ad II/127 (youthhood)

halwe v. bless, consecrate AdLb VI/83 (halwen v.)

halwyng n. blessing, consecration AdLb III/165 (halwing(e ger.)

harbegage n. resting place Lb XXII/46 (herbergage n.)

harwe n. parchment-maker's frame Lb XXII/83 (harwe n.)

heiwardis n. gen.sg. overseer's, keeper's, hayward's Lb XXII/38 (hei-ward n.)

helde v. 2imp.pl. pour Ad IX/14; held Lb IX/14 (helden v.)

hele n. health Ad VIII/145(x2) (hele n.(1))

helid p.p. covered, hidden Lb XIV/51, Lb XXIII/12; helyd Lb XIV/57, Lb XX/86; hilid Lb XIV/56 (helen v.(2))

hepe n. hip Ad I/30 (hipe n.)

hepis n.pl. crowds AdLb VI/135 (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.)
- hoso 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;
ymagynib Ad XII/88; ymagenyth Ad XII/40; ymagyneb Lb XII/88;
 pr.p. ymagynyng Ad XII/47; ymagenyng Lb XII/47 (imagenen v.)
- yndermore adj. inner Ad X/105; indermore 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.)
- kyndly adj. natural, related by nature Ad VI/109, Lb XVII/54;
kyndely Lb VI/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.)
- knowelachyng vbl.n. acknowledging Ad V/173; knowlechyng Lb V/173,181; knowlchyng Ad V/181 (knouleching(e) ger.)
- knowelachyt v. 3sg.pr. acknowledges Ad V/180; knolechib Lb V/180; 3sg.pa. knolichede Lb IV/5; knowlachyd Ad IV/5,6
 (knoulechen v.)
- knowyng(e) n. family, friends AdLb VIII/58 (knouing(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 (knoulech(e) n.)
- laquyaryes 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.)

lastyng n. perseverance Ad IV/215; lastynge Lb IV/215 (lasting(e ger.)

la3ers n.pl. lepers Lb X/166; la3erys Ad X/166 (laser n.(1))

lecchours 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))

lesyng n. lie AdLb VII/65, Ad VII/67,70,122; lesynge Lb VII/67, 70,122; pl. lesyngis 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))

ly3t v. 3sg.pr. lies, rests Ad VII/80 (lien v.(1))

ly3te adj. easy Ad VII/216; li3t Lb VII/216 (light adj.(2))

li3te v. 2imp.sg. give light Lb IV/120; ly3thne Ad IV/120 (lighten 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 (livere 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 lou3tide Lb XVII/12 (louten v.(1))

louears n.pl. lovers Lb XIX/65 (lover(e n.)

lucratiue 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
(maugre n.)
- mawmettys n.pl. idols Ad III/108; mawmetis Lb III/108 (maumet 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 XV/
37; meritory Ad II/138 (meritori(e adj.))
- mesel adj. leprous AdLb X/5,50; as n. leper AdLb X/32,56,63,82;
Lb X/49, Lb XVII/58,60; mesul Ad X/49; n.pl. mesels Lb X/174;
mesellys Ad X/174 (mesel n.)
- meselrye 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 XIX/112; mende Lb V/21, Lb XII/55,
Lb XIII/193, Lb XIX/113, Lb XXIII/73 (mind(e n.(1)))
- myxyng n. dung-heap Lb XV/120 (mixen n.)
- monge v. mix Lb XII/102 (mongen v.(2))
- mou3pis n.pl. moths Lb XIX/158 (motthe n.)
- now v. have the power, be able Ad I/176,120, Ad III/83, Lb XIX/
206; mowe Lb III/83; 3pl.pr. now Lb XVII/77; mowe Lb XI/182,
Lb XVI/105, Lb XVII/73,75; mowen Lb XVIII/187; moun Lb XIX/78,
153,155, Lb XX/145, Lb XXI/190; mown Lb XXIII/23,33; pl.pr.sbj.
now Lb XXII/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.))
- nycomyng n. advent; close approach Ad II/61 (neigh-coming(e ger.))
- nyse adj. wanton, lascivious AdLb 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 (noing(e ger.))

noiyng adj. wicked, harmful Lb XX/136 (not in MED)

ocupied p.p. possessed Lb XVIII/124,139,151,185 (occupien v.)

old men n.phr. men of old Ad VII/91; olde men Lb VII/91 (old(e adj.))

only, oonly see al only

onnepe, onnepis, onnepys see vnnepys

onnone adv. soon Ad X/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.)

owteragete n. excess, abnormality Ad V/206 (? variant of outrage n. or outrageouste n.)

outeragys n.pl. excesses Lb V/206 (outrage n.)

owtetakyng vbl.n. owtetakyng of personys the showing of undue favour Ad I/95 (see outtakeinge ger. but this sense not recorded)

owther conj. either Ad I/91 (either conj.)

owttakere n. owttakere of personys one who shows undue favour Ad I/84 (outtaker n.)

ouerbare v. 2sg.pa. carried over, removed Lb XIII/138 (overberen v.)

ouerhizer comp. adj. used as n. superior Lb IV/110; ouerheyer Ad IV/110 (overheigh adj.)

ouerledyn v. 3pl.pr. oppress Lb XIV/76 (overleden v.)

panne n. skull, brain Lb XXII/88 (panne 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 perished p.p. Lb XVII/11 (perishen v.)

pilled p.p. robbed; stripped of hair Ad I/48 (pilen v.(1))

pyment n. aromatic ointment Lb XXIII/115,117 (piment n.)

pyned p.p. tormented Lb XXII/33 (pinen v.)

platis n.pl. armour Lb XXII/40 (plate n.)

pleies n.pl. pleasures, (idle) amusements Lb XVIII/108; pleijs
Lb XXI/84 (plei(e) n.)

plete v. argue, dispute Lb VI/26 (pleten v.)

ponsche v. punish Ad I/95,126; sg.pr.sbj. punsche Ad I/96; 3sg.pr.
pownschild 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 (povert 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.)

practise n. method of action, evil or treacherous practice Ad I/
44 (practise n. but derogatory sense not recorded)

pressure n. affliction Ad II/5,29 (pressur(e) n.)

prykyng n.pl. pricks, stings, sorrows Ad XII/158; prykyngys Lb
XIII/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 AdLb V/7, VI/50, Ad VI/127; priowr Ad VI/124,129;
priour Lb VI/124,125,127,129; pl. priowrs Ad VI/136 (priour n.)

priuyte n. sacred mystery, divine secret Lb XIV/12 (private n.)

proctour n. deputy, agent Lb XIII/16 (procutour n.)

profitars 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; propfite Lb VII/
45; 3sg.pa. proficied Ad VII/27; profitide Lb VII/27 (profiten
v.)

profiting vbl.n. progress Ad II/137 (profiting(e) ger.)

prouyd p.p. tried, excellent Lb XXIII/157 (preven v.)

prowden v. 3pl.pr.refl. prowden hem pride themselves Ad III/43
(prouden v.)

puruyaunce n. providence Lb XVIII/194 (purveiaunce n.)

quarris n.pl. massive stones Lb XXII/110 (quarrei n.)

quikke adj. living Lb XVI/200 (quik adj.)

qwat pron. what Ad IV/9 (what)

qwom pron. whom Ad II/98 (whom)

racionable adj. reasonable Lb V/197 (racionable adj.)

raueyne n. rapaciousness; 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.)

receyte n. government office dealing with the receipt of revenue
to the king Ad VIII/187; receit Lb VIII/187 (receit(e) n.)

redijb 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.)

reynys 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 (relef(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 X/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.)

reseyuyd p.p. turned (into) Ad IX/29 (receiven v.)

rijt 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)

schat v. 2sg.pr. shall Ad I/27, Ad VII/70 (shall)

schynnyngly adv. splendidly Lb XVIII/27; schynnyngly Lb XVI/101 (shiningly adv.)

schorn n. scorn Lb XVIII/70 (scorn; this spelling amply recorded)

schosyn see chosyn

schraddyn v. 3pl.pa. 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)

sciissip v. 3sg.pr. hisses Lb V/70 (sis v.; MED has cissen - sis 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. segys AdLb XI/159 (siege sb.)

seyt v. 3sg.pr. sees Ad II/156; p.p. seyen Ad III/7 (see)

seke v. imp.sg. sigh Ad II/67 (sike v.)

sely adj. pitiable 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

slawȝt n. slaughter Ad XII/82 (slaught sb.)

sledir adj. slippery Lb IV/50; sledyr Ad IV/50 (slither a.)

sleyng vbl.n. mortification Ad IV/135; sleynge Lb IV/135, Lb XXIII/149 (slay v.¹)

smartly adv. quickly Ad I/7, Lb XV/174; smertly Ad II/81 (smartly adv.)

snaperyng vbl.n. blundering, stumbling, faltering AdLb Iv/153

solsekel n. marigold Lb VII/257; solsekyl Ad VII/257 (solsecle)

sori adj. sorrowful Lb IX/138; sory Ad IX/138 (sorry a.)

sopin p.p. cooked Lb XVI/119 (sodden pa.ppl.e)

sownneyth v. 3sg.pr. is connected, is related, has to do with Ad VI/154; sownep 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 XV/5,171; 3sg.pr. stieþ Lb XV/119 (sty 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; ferst stole Ad V/121 (stole sb.¹)

streynyð p.p. constrained, bound fast Lb XXI/62 (strain v.¹)

sturbelyð p.p. stroubled Ad XII/199 (sturble v.)

suede v. 3sg.pa. followed Lb XIX/5; 3pl.pa. suyden Lb X/4 (sue v.)

surawnce n. pledge Ad IX/183; suraunce Lb IX/182 (surance)

swype 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 owt of hys termys exterminated, wiped out Ad II/80 (term)

pebel adj. ?feeble, weak Lb XII/99 (OED ?debile a.)

benke aȝen v. think over, reflect Lb XXIII/57 (aȝen 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))

tysip v. 3sg.pr. entices Lb XVI/139; tisyp Lb XVI/148; pr.p.tysynge enticing Lb XVIII/167 (tice v.)

tobreste v. pl.pr.sbj. burst asunder, shatter Lb XXI/193; 3sg.pa. tobrast Lb XXII/40; 3pl.pa. tobrastyn Lb XXII/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)

toylid p.p. tugged about, caused to struggle Ad I/48 (toil v.¹)

trais n. footprint, path, track Lb XXII/136; traice Lb XXII/138 (trace sb.¹)

trauaylyd 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.)

vndepartyd p.p. not parted or separated AdLb VI/80 (undeparted)

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.)

vnmv3t n. lack of strength Lb XXII/18 (unmight)

vnnebys adv. scarcely Ad VIII/66; vnnebis Lb VIII/66; onnebe Ad
II/45; onnebys Ad VIII/67; onnebis Lb VIII/67 (uneath adv.)

vnpiteouse n.plimpious ones, the wicked Lb XVII/100 (unpiteous)

vnpitousnes n. impiety, wickedness Lb XIII/84 (unpiteousness)

vnpunschid p.p. unpunished Ad I/89; vnpunschyd 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.)

vnworschippid p.p. treated with indignity Lb XX/10 (unworship v.)

vp prep. upon, on Lb V/137 (up prep.¹)

vsyn v. 3pl.pr. be in the habit of doing Ad I/43 (use v.)

vtermer adj. utmost Lb X/25 (uttermore a. and adv.)

vttake prep. except Lb IX/69 (outtake(n prep.))

vttyste adj. utmost, extreme Ad X/25 (utterest a.)

vanytees n.pl. worthless or idle pursuits Lb XVIII/108, Lb XXI/
84 (vanity)

vendage n. vintage Lb XIII/118 (vendage)

velanese 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)

waferynge pr.p. wandering Lb XV/111 (waffer v.)

wakynghys n.pl. episodes of staying up at night Lb XXI/84; wakynghis
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 Lb 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 XX/14; hoso Ad I/25
(whoso)

wylful adj. wished for, of free will Ad XI/96; wilful Lb XI/96
(wilful a.¹)

withowtynforthe adv. everywhere outside Ad VI/81; wipouteforb Lb
VI/81; wipouteforb outside Lb XVIII/119 (withoutforth adv.)

wold n. world Lb XI/80, Lb XIII/136 (world sb.; this spelling not
recorded)

wood adj. mad AdLb VII/146; woode Lb VII/146; wode Ad VII/146
(wood a.)

wortly adv. worthily Ad IV/65 (worthly adv.)

xal v. shall Lb III/142; 2sg.pr. xalt 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))

co(r)rumpyn v. 3pl.pr. destroy AdLb IV/63 (<corrumpen v. 1(a))

dredles adj. assuredly, certainly Lb XXI/142 (<dredeles adv. (b))

drenchyn v. 3pl.pr. plunge Lb XXI/113 (<drenchen v. 1(d))

ey₃ee n.pl. of the eyes as expressing a state of mind or emotion h₃e ~ Ad XII/57 (<eie n. (1)1e)

i₃ne n.pl. see ey₃ee Lb XII/57

large adj. largely adv. liberally, bountifully AdLb XII/210 (<largeli(e) adv. 1.(a))

lust n. delectation, pleasure AdLb XXI/145 (<lust n.)

lusty adj. lustfull AdLb XXI/155 (<lusti adj.)

mette 3 sg.pa. dreamt AdLb XII/33 (<meten v. (3),1(b))

scribe v. be shriven, confessed Lb XXI/147 (<OED shrive v.2)

sweuene n. dream AdLb XII/33 (<OED sweven sb.1)

ynbuxumnes(se) n. disobedience AdLb IV/204 (<OED unbuxumness)

wacche n. enforced wakefulness Lb XXII/64 (<OED watch sb.)

wite v. know Lb XXI/57 (<OED wit v1. B.I.1)