

AN EDITION OF A  
FIFTEENTH CENTURY MIDDLE ENGLISH TEMPORALE SERMON CYCLE  
IN MSS LAMBETH PALACE 392  
AND CAMBRIDGE UNIVERSITY LIBRARY ADDITIONAL 5338

VOL I

RUTH EVANS

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

The University of Leeds

School of English

June 1986

## IMAGING SERVICES NORTH

Boston Spa, Wetherby  
West Yorkshire, LS23 7BQ  
[www.bl.uk](http://www.bl.uk)

# BEST COPY AVAILABLE.

# VARIABLE PRINT QUALITY

## IMAGING SERVICES NORTH

Boston Spa, Wetherby  
West Yorkshire, LS23 7BQ  
[www.bl.uk](http://www.bl.uk)

# BEST COPY AVAILABLE.

TEXT IN ORIGINAL IS  
CLOSE TO THE EDGE OF  
THE PAGE

## 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 interrelation. 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.

## TABLE OF CONTENTS

	Page No.
TITLE PAGE	VOL. I
ABSTRACT	1
TABLE OF CONTENTS	2
LIST OF PLATES, TABLES AND DIAGRAMS	3
ACKNOWLEDGMENTS	4
PREFATORY NOTE	5
MANUSCRIPT SIGLA	6
ABBREVIATIONS AND SHORT TITLES USED IN THIS EDITION	7
SEXUAL SHORTCOMINGS or THE EPICENE PRONOUN	9
INTRODUCTION	
THE EDITION	11
DESCRIPTION OF THE MANUSCRIPTS	15
A NOTE ON THE HANDS OF Ad AND Lb	43
THE INTER-RELATION OF THE TWO MSS (AdLb)	48
RELATION OF SERMON VI TO HUDSON 31	66
THE LANGUAGE OF Ad AND Lb	77
A COMPARISON OF THE TREATMENT OF NICHOLAS DE AQUEVILLA AS A SOURCE IN AdLb AND THE HR SERMON COLLECTION	98
THE INTERACTION OF LOLARDY AND ORTHODOXY IN AdLb	115
SOME APPROACHES TO A LITERARY CONTEXT FOR SERMONS	128
EDITORIAL METHOD	130
TEXT	134
SELECT GLOSSARY	429
VOL. II	
NOTES	VOL.II
BIBLIOGRAPHY	447
APPENDIX: LIST OF MSS CITED	460

## LIST OF PLATES, TABLES AND DIAGRAMS

	Vol./Page
WATERMARKS IN Lb	I/20
WATERMARKS IN Lb	I/22
TABLE I Relationship between sermons in Ad and Lb	I/42
PLATE 1 Lambeth Palace 392 f.161v	I/44
PLATE 2 Cambridge University Library Additional 5338 f.82	I/46
SKETCH MAP of the provenance of Ad and Lb	I/86
SCHEMATIC REPRESENTATION of the structure of Sermon V	II/122

## 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 expiceat: 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 Friars<sup>1</sup>

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 regrettably 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).

**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 1982<sup>1</sup> 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

Hudson 1983: English Wycliffite Sermons, Vol.I, <sup>ed. G. Cigman, S. Litt. thesis (Oxford, 1968)</sup> 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.<sup>1</sup>

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 Moi<sup>2</sup>

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 Temporale<sup>1</sup> collection found in two manuscripts - Lambeth Palace 392, ff. 148-218v (Lb) and Cambridge University Library Additional 5338, ff. 67v-102v.<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup> There is nothing though to suggest that anything is missing from the set in Ad.<sup>5</sup> 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.<sup>6</sup> The distribution of sermons between the two manuscripts is set out graphically in Table I.<sup>7</sup>

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.<sup>1</sup>

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 James<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup> James's figure, "1s.8d", is consistent with the price-range suggested by Ker.<sup>5</sup> 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.<sup>6</sup> 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 <sup>8</sup> 2 <sup>12</sup> 3 <sup>8</sup> (all parchment)
II (ff. 29-58v)	4 <sup>8</sup> 5 <sup>10</sup> 6 <sup>12</sup> (all parchment)
III (ff. 59-115[116]v)	7 <sup>18</sup> (2 outer and 1 middle sheet parchment, rest paper) 8 <sup>18</sup> (1 outer and 1 middle sheet parchment) 9 <sup>14</sup> (1 outer and 1 middle sheet parchment) 10 <sup>8</sup> (1 outer parchment)
IV (ff. 116[117]-131[132]v)	11 <sup>8</sup> 12 <sup>8</sup> (all parchment)
V (ff. 132[133]-147[148]v)	13 <sup>16</sup> (all paper)
VI (ff. 148[149]-219[220]v)	14 <sup>8</sup> (1 outer and 1 middle sheet parchment) 15 <sup>8</sup> -22 <sup>8</sup> (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).<sup>7</sup> 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.<sup>8</sup> 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.

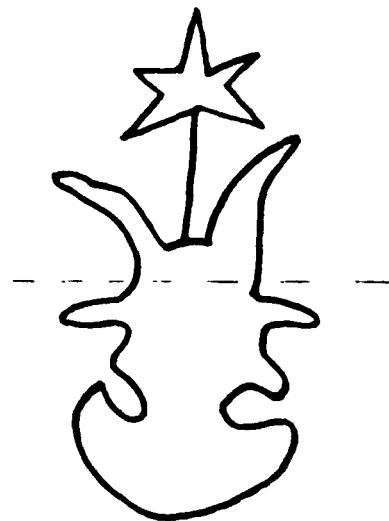
Again, nothing precisely corresponds to this watermark, although it belongs to the general category "main ouverte, les cinq doigts écartés".

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

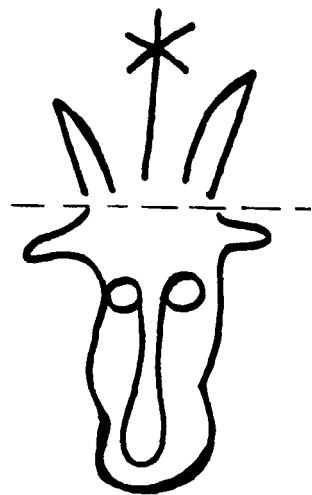
Almost identical to Briquet 11.154 and 11.174, "main aux quatre doigts serrés, le pouce écarté", and "main semblable, généralement lacée au poignet, le pouce très écarté".

## W A T E R M A R K S

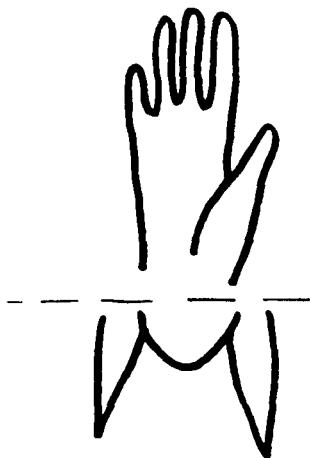
1.



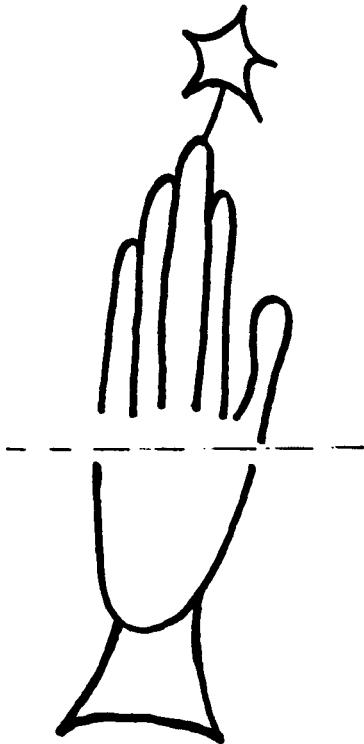
4.



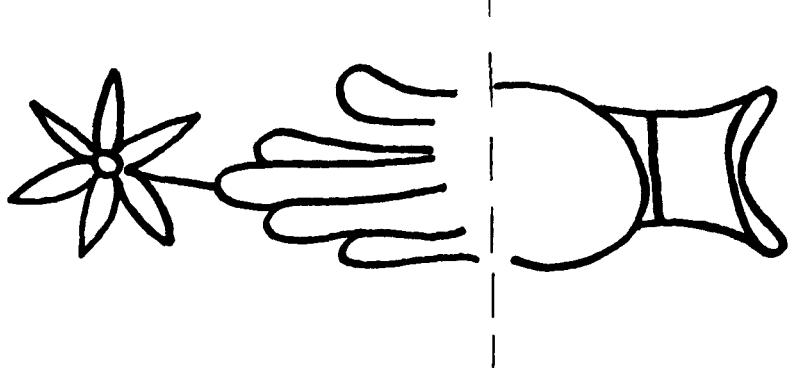
2.



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.

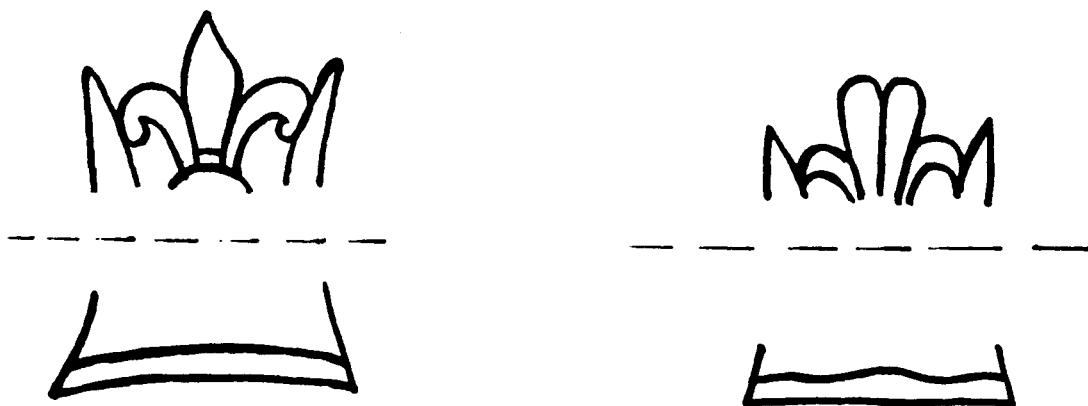
6. Section VI (quires 14-22) contain two unidentifiable watermarks, both based on a fleur-de-lys design. Although the marks are dissimilar they may well be "twins".<sup>9</sup> There are no other watermarks in this section.

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,<sup>10</sup> 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.

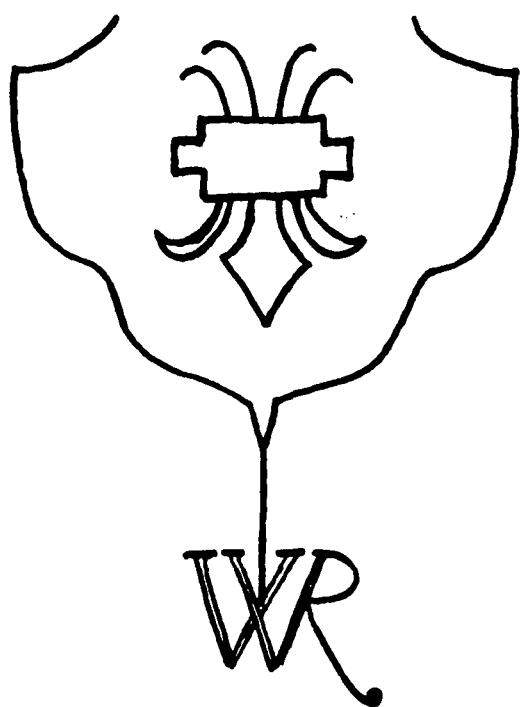
Pressmarks. The following pressmarks appear:

- |       |   |
|-------|---|
| f.1   | K.28 (crisp black ink, bottom right-hand corner)                |
|       | 166 (black ink, top right-hand corner)                          |
| f.29  | 4 <sup>to</sup> 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 <sup>to</sup> 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,<sup>11</sup> 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.<sup>12</sup> Sancroft entered these old shelfmarks only in the manuscripts which he had put into new bindings, and not in all of those.<sup>13</sup> 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.<sup>14</sup> Ker refers to this catalogue as T.<sup>2</sup><sup>15</sup> The pressmark #C.θ.28. is a Cambridge shelfmark, which was entered when the manuscripts were transferred to Cambridge University Library in 1647.<sup>16</sup> 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.<sup>17</sup> 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  
animae sc[ilicet]"]

Pharetra Sacramenti; liber contra Lollardos. Quis dabit  
 capiti meo aquam etc [The title, "Quis dabit capiti meo aquam  
etc", is underlined. By the words "Pharetra Sacramenti" Wharton  
 has put a cross in the left-hand margin, and at the foot of the  
 page, and has added "pharetram scripsit Fr. Johannes ordinis  
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 T<sup>2</sup> 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.<sup>18</sup> 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.<sup>19</sup>

#### 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

"Ovi 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.<sup>o</sup>".<sup>20</sup> and a seventeenth century hand has written "liber viaticus siue medicinalis". Sancroft has added below this "De sacramentis, Decalogo etc. secundum Guillielmus de Montibus."] The work is closely written in a good small hand which James ascribes to the early thirteenth century. It is written in double columns, 41 lines to the page, and the pages are fully ruled throughout. It is full of post-scribal worm-holes. The outer margins have been trimmed down in places, as some marginalia have been cropped. This work, known as the Qui bene presunt, is an early sacerdotal manual ascribed to Richard de Wethersett or Wetherstede.<sup>21</sup>

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<sup>o</sup> Perfeccio 'in margin'"

56 "Interrogatio Augustini. anglorum episcopi"

57 "Augustinus"

57v Distinctions on the Seven Deadly Sins

58 "III Hii prohibuntur ordinari"

58v Another hand has written what looks like a moral story or a theological extract on the top half of the page only; the words "bonus" and "bonum" can be made out quite frequently. The story is very closely written and

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 imperfectos 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<sup>a</sup>. 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.<sup>22</sup> Anne Hudson states that the work is anonymous,<sup>23</sup> 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]".<sup>24</sup> 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.<sup>25</sup>

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

132[133] "Incipit tractatus sancti Edmundi de pontiniaco qui dicitur  
speculum ecclesie in xxx<sup>a</sup> 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,<sup>26</sup> who also gives a brief description of Lambeth 392.<sup>27</sup> The work has Augustinian associations.<sup>28</sup>

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.<sup>29</sup> 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.<sup>30</sup> 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,<sup>31</sup> 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.<sup>32</sup> The

second quire would then begin a.i. The imperfect opening sermon is for the Third Sunday in Advent,<sup>33</sup> 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.<sup>34</sup> 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.<sup>35</sup> 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,<sup>36</sup> 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.<sup>37</sup>

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.<sup>38</sup> James states in his Catalogue<sup>39</sup> 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,<sup>40</sup> 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.<sup>41</sup>

Provenance. Basically we are dealing with a seventeenth century compilation, and one which has been very fully documented.<sup>42</sup> 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.<sup>43</sup> The motivation behind the new compilation would appear to have been to form a theological miscellany.<sup>44</sup>

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,<sup>45</sup> 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 Lanthonay in Gloucestershire.<sup>46</sup> 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,<sup>47</sup> 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<sup>e</sup> 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 <sup>48</sup>

S. xv<sup>1</sup>.<sup>49</sup>

- 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 <sup>8</sup>-15<sup>8</sup> (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.<sup>50</sup> 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. Bernard, 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.<sup>51</sup> This collection, though quite independent from that in the second part of Ad, is also a derivative of the English Wycliffite sermon cycle.

## N O T E S

- 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.Hewood, 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 Abingdon, 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 Ib and Ad below.
- 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<sup>a</sup> 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 o.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 <sup>1</sup>	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
42	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

<sup>1</sup> 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.<sup>1</sup> However, the two hands are quite distinct, and there is no question of their being the work of one scribe. The hands provide information which confirms or modifies internal dating of the material copied; indicate the possible provenance of the scribes and the milieu in which they worked; reveal the attitudes of the scribes towards the text and suggest the possible use or intention of the text. Malcolm Parkes and Ian Doyle have suggested a date somewhere between 1420 and 1450 for the hands of both manuscripts.

### Lambeth 392 (Plate 1)

The scribe of Lb writes a small, current hand which blends features from both Anglicana and Secretary scripts. The Secretary influences are not immediately obvious, and in some cases are blurred by currency. The hand most closely resembles Parkes, Plates 17 (i) and (ii), written by Oxford scribes in the second quarter of the fifteenth century. The scribe uses the Anglicana forms of r (1, "from") and short s (10, "placys"), but Secretary r is also present (31, "3oure"). There are no examples of the Secretary short s graph, and no Anglicana forms of a or 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").<sup>2</sup>

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.

ryngis from the clay of lecherei from verryng of hanum  
 & Disord & from lust of concubise & unjustice. Of pole  
 of lecherei seyn y' gylme & prelep god & seyn. I have  
 me done be this ut no infideli pat is. lord Delneye  
 me of y' clere of lecherei pat I be not furchid ymme for  
 de lypynge in men & wyomen brydun so faire in hat clere of lecherei  
 pat in ten dayz yel adoun nevir mai not come out of  
 yat clere fles plates sellyn pat clere of lecherei & nevir  
 chen men & wyomen from zeay to zeay y' mme & usyn  
 it hem self in manys playns & plesys ben delvered y'  
 mme to soule helle swyn in to whom y' Descript  
 d'eyn u lassond of deneles pat hasten hem to be  
 deneles in y' depe see of helle & so per ben adoun  
 ffor man adoun swyn sine. pat per adoun adarde pat  
 hilde in y' bruyngre clay & adoulde not beslie hem  
 fer to vende out y' off & roghts of such a plac or y' st  
 schulde noman yf ymme to heze his masse fer  
 wyl suspenderit. & y' popis lorde also ne per schulde  
 have no paynes of hote chiche. ne come in y' chum  
 cel to frunge ne to jede And of jancis & disord. seyn  
 y' dynman pat god hatyn y' handys of hem y' ffe  
 den blad & stiche handys han pat. y' at swdyn d'eyn  
 amont hez breken, & god say. Be y' sine. y'. Cu mul  
 tiplicarunt zones vnde no expandit vos ymme  
 mo vnde swygynne pleyn ffor. pat is. When ye mul  
 tiplic or make zone many ffor. y' ffor not heye  
 300. for zone handys ben ful of blad. And off  
 lust of concubise & unjustice. seyn seyn lame. v. c. I  
 yte my dunces plorate vnlantes y' amys y' vnde  
 yne enemeynt vnde & c. pat is. Wc ge noys yf ymme  
 adape ge & wele ge in zone drednesses. pat  
 comyn to zone ffor is gold & zone filnez. & y' lust  
 of hem. schal be to zone in abitnesse & palmon for  
 Anfer y' subyrgydme de aygent & ayngedictyn vnde

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, "forfendyþ"), 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, "þys"). There are no examples of Anglicana long-tailed r, but occasionally the 2-shaped r appears

men fern. ther shulde holdis comande mentis & and yut refert  
 Jamys p' ethan he speke of oþer & ec p' we shulde doe. we shulde contyn  
 stonde. gif god wyl. But art on þ thirde maner. we seþeris þt it shulde  
 be yut. we witen it neþ we tristen it. a þt p' we understandis ȝif  
 god wylle. Enþis wuln' erf god wylle. a ȝif we laun. we shulde doo  
 þ or þ. And yut baptisþ spak ethan he forfendis crift. to be baptis  
 ed of hym i' her wyl he helde obediencie. But on this we shul  
 dete g' n' if geit dñe site be thysse scruncis of orthodoxy obediencie  
 a scruncis n' of. See god obediencis to mannes wile. a scruncis nolit  
 to bryni. but n' mannes wile other remayn bor' to axom. for yf  
 more obediencis to yf lessis. a also scruncis to hys. for yf mor' is erthe &  
 yf lassis a forste. and so is boþe mor' i lassis to hys scruncis. And yut off  
 fullfyllyd al man ryghtwessesse. see ryghtwessesse is compasid deþyd al  
 manis of virtu. a Jon. suffred crift to take thysse scruncis of hym.  
 And wt he forde sethe in wordis þ he sone. for Jon was bryngyd  
 of þt. as he shulde sen þ he wylt baptis of n' holy ghost. & therof  
 of n' holynesse be undevoted. Et aðern forthe. And wylt crift am  
 erft to be baptisyd in name of Jon. as he shulde for manys redysons.  
 First to teche yut moost dñe of medynesse. Setthen fer to haffre yf blud  
 of basteme. for vertu of tertiuitie of criste. & redyred suffere. T þ  
 thirde cruncis is to wile re ensimble. to take medys baptisme. &  
 the crift that baptismed yis. And yf for Jon wile crift. to be bry  
 ngyd of hys. for Jon wylt taþer. in his sette. þt it wyl god  
 wylle. And her takyn it men wile. þt ȝint a mi wylle utbyng. &  
 he wile off þt it were bet to leue it. þt he settent to. leue it al  
 grette wylne scriue of iwt hys leþere. But it needit wileþ beto  
 go to wile. to warfame yut medysil dede. i her in ben manys  
 men deservyd on wileþ of here iðuereris. for yut leuen yf hym  
 redyred to haue leue of hem. to do af her shulde. Therfor shulde

(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 y 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.<sup>1</sup> 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.<sup>2</sup> 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<sup>a</sup> 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 "onneybys", which also restores the parallelism of lines 66 and 67 ("vnneybys . . . onneybys"). The reason for the omission is perhaps that the scribe of the archetype unconsciously produced an easier reading, and that the spelling "onneybys", 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 scanc. 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 be 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 whiȝt</u> as snow
Ad V/243-244	it is non erthly kyng . . . of alle kyngys
Lb	it is noo erþely kyng <u>but it is God wipoute begynnynge and wiboutyn endyng, and kyng of alle kyngys</u>
Ad VIII/176	ȝe schul vndirstonde þat in fyue placys . . . Ferst he is fowndyn
Lb	ȝe 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, . . . per been for þe weche man schuld wepe.
Lb	þis seed schal a man sowe for foure pingis, <u>for foure pingis per 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 be Lord
Lb	of þe beste schepe and þe bestys to <u>Amalech, to offre hem</u> to be Lord
Ad III/89-90	"Dyna goo owt, þe dowter [foll. by "se" <u>canc.</u> ] of Lya, se þe <u>dowter</u> of þat <u>loue,</u> "
Lb	"Dyna gon out, þe douȝter of Lya, to see þe <u>wymmen</u> of þat <u>lond,</u> "
Ad III/138	by wyche craft and þe fals beleue and þe <u>comyth se nijs</u>
Lb	bi wiccecraft and [þe fals] beleue and bi <u>coniurisouns</u>
Ad III/165	ffor <u>'to'</u> han likyng of cherchys, of auterys, for <u>halwyng</u> of chirchis, of auters,
Ad IV/62	<u>schewyd</u> þe desyres of hertys and euyl thowtys
Lb	<u>schrewyd</u> desyris of herte and euele bouȝtys
Nicholas	<u>praua cordis desideria, male cogitaciones</u>

Ad V/29	coueytise <u>of enuye</u> and pride of lyf
Lb	couetise <u>of be ijen</u> and pride of lijf
Vulgate	concupiscencia <u>oculorum</u> et superbia vite
Ad V/89-90	a lomb withowtyn wenne, be weche schul bene <u>ofrid ech 3ere</u>
Lb	a lamb wipoute weem, be whiche schulde be <u>of oon</u> 3er
Hudson 30/6-7	a loomb wipowten wem, be whiche schulde ben <u>of oo</u> 3er
Ad VI/47	<u>vp ry3ht</u>
Lb	<u>open ri3t</u>
Hudson 31/8	<u>open ri3t</u>
Ad VII/180	we owyn to make hem clene <u>fro good</u>
Lb	we owyn to makyn hem clene <u>for God</u>
Nicholas	pura debemus illa facere <u>propter Deum</u>
Ad VIII/111	deuowtly and brennyngly, and <u>lustyngly</u>
Lb	deuoutly and brennyngly, and <u>lastyngly</u>
Nicholas	deuote et ardenter, et <u>perseueranter</u>
Ad IX/88	"Pe Lord <u>seyde</u> , glade werne be desciples." "Pe Lord <u>seien</u> , disciplis weryn glade."
Lb	Gauisi sunt discipuli <u>viso Domino</u>
Ad IX/227	<u>dredre</u> of sorwe, of sweet and of trauayle <u>breed</u> of sorwe, of swet and of trauueil
Lb	
Ad X/40	a leprose man comyng, and <u>hys helyng</u>
Lb	a leprous man comyng, and <u>is helid</u>
Ad X/53	Cum se exina[ni]uit, formam, "Pe whech he hab <u>touchyd hymseluyn,</u> Lb Quando exinaniuit [se], formam serui accipiens, bat is, " <u>Whan Iesu anentischid hymself,</u>
Ad X/149	coueytows men haue noo mercy no pyte of <u>oper</u> sowlis, no of here nejebowrys coueitouse men haue no merci ne pitee of her <u>owne soulis</u> , ne of her neijebours
Ad X/174-175	These bene mesellys <u>and howndys</u> and yn <u>feyth</u> , as Moyses was bat had a lepre <u>heed</u> bes ben mesels <u>in handys</u> and <u>in feet</u> , as Moises was bat hadde a lepre <u>hand</u> Nicholas Isti sunt leprosi <u>in pedibus</u> et <u>manibus</u> , sicud Moyses qui habuit <u>manum</u> leprosam
Ad X/228	He <u>clowse</u> vs of owre synnys
Lb	He <u>clense</u> vs of oure synnys
Ad XI/23	"I schal ste vp ynto be palme and take be frute <u>bere.</u> "
Lb	"I schal stie vp into be palm and take be fruyt <u>berof.</u> "
Vulgate	Ascendam in palmam et apprehendam fructum <u>eius</u>

Ad XI/35	De seconde ys to <u>be</u> weche been <u>be</u> decypulys of Cryste
Lb	De secunde þing is to <u>see</u> whiche ben <u>þe</u> discipulis of Crist
Ad XI/67	But beholde <u>we how þat</u> yt be þat custumabylly brekyn eny of <u>þe heestys</u> of God
Lb	But bihold <u>wel þan þat whoeuer þat</u> it be þat custommabli brekyn ony of <u>þe hestis</u> of God
Ad XI/87	to skowrge hys owyn flesch, to wake, to <u>kele</u> 'it' Lb to scourge his owne flesch, to wake, to <u>knele</u>
Ad XI/187	<u>þe herte</u> of senful man, þat besyliche <u>sewyth</u> to be betirnesse
Lb	<u>þe herte</u> of <u>þe synful man</u> , þat besiliche <u>owib</u> to be <u>in</u> bittirnesse
Ad XII/206	" <u>þat scharpely sowyth, scharpely schal</u> he repe reward."
Lb	"He <u>pat scarsely sowyp, scarsly schal</u> repe." Vulgate Qui <u>parce</u> seminat, <u>parce</u> 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. " <u>This is he þat I seyde of, aftir me comyȝt a man</u> 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 <u>spirit</u> forsothe aȝens þe flesch
Lb	þe flesch desiryþ aȝens þe spirit, þe . . . forsoþe aȝens þe flesch
Ad VI/57	as trewe men seyn, " <u>God is in heuene.</u> " Sum <u>thyng men seyn</u> purposyng to fulfelle it
Lb	as trewe men seyn, . . . purposyng to fulfille it
Ad VII/108	Seynt Gregory tellyȝth in hys Dyaloges þat <u>a ryche man</u> 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 <u>ony noying of mannys neȝebowr.</u> <u>But al þe clennest and fayrest is þe weche is put forþe withowte stryfe</u>

- Lb            But clennere is þat word and fairer þat comyþ  
forþ withoutyn . . . strijf
- Ad VII/253-4    "Loo! my chyldryñ, þe weche þe Lord hath ȝouyn  
to me in wondir and tokyn to Yrael," þe weche  
Cryst expoundyt, Pueri mei mecum sunt, "My  
chyldryñ be with me in bed."
- Lb            "Loo! my childryñ, . . . ben wip me in bedde."
- Ad VIII/86      of hys fryndys, þat ys, of Mary and Ioseph. Be  
Marie, þat betokenyth þe byttyr see
- Lb            of his frendys, þat is, of Marie . . . þat  
betoknyþ be 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, be tothyr  
mochelnesse of peynys, be thirde euerlastyngnesses  
of peynes, and of alle these seyth God
- Lb            on is bitternes of peynys, . . . and of alle þes  
seip God
- Ad X/219-220     he schewith þat Cryst was of powere, as ho  
seyȝeth, "Y am serteyne of bi powere, but of bi  
wylle Y dowȝte."
- Lb            he schewip þat Crist was of power, . . . but of  
bi will Y doute."
- Ad XI/87-88      oonly to loue God aboue alle thyng and to loue  
þyne enmyes
- Lb            only to loue . . . þin enmyyis
- Ad XII/95-96     þey be redy yn þo thyngys and swyfte þat longyn  
to be 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 slawȝ

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 pardoneris þat bostyn of here  
asoilyng with pardonyis and indulgence[s] þat  
popys and beschopys grantyd, how hath <sup>A</sup> 'a man'  
very contricion, noon of hem can telle
- Lb            But prestys and pardoners þat bostyn of her  
assoilynge wip pardouns and indulgencys þat popys  
and bisschopis wip pardouns and indulgencys  
tricioun, noon of hem can telle

Ad VIII/85-86	yt ys to wete of whom Iesus is sowȝt, and <u>sowth</u> he is of hys fryndys
Lb	it is to wite of whom Iesus is souȝt, and <u>sop</u> <u>it</u> is of his frendys
Ad XII/17	Gaderyth ferst be tarys and byndyth hem yn scheuys to be <u>brend</u> . Gedere <u>ȝe</u> forsothe be whete ynto my berne
Lb	Gaderyþ ferst be tarys and byndyþ hem in scheuys to be <u>brout togidir</u> . ȝe forsothe be 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 hab his name of clennes of lijf" (Lb VII/53-54). Presumably the scribe felt that having omitted the Latin it would have been pointless to give the translation since the word-play is lost in English.

Two comments may be made here. Ad's policy in respect of Latin quotations and sources cuts down on the amount of text and hence makes reading and copying easier and less time-consuming. But it would be wrong to infer that Ad is therefore directed at a 'popular' audience, even though the scribe of Lb is certainly more conservative. Popular sermon collections like Mirc's Festial use Latin quotations extensively. The second point is that it is possible

that the Ad scribe was more consciously Lollard in his aims than the scribe of Lb. Given the proto-Lollard nature of the AdLb collection it is reasonable to suppose that Ad's policy here, at least for the first four sermons, imitates that of the Wycliffite sermon-cycle which avoids all Latin quotations save the sermon text. However there is no clear reason why Ad suddenly decides to include the Latin quotations in Sermons V to XII.

#### Abridgement of text of Ad

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

#### Lexical differences between Ad and Lb

This category of divergences will be discussed fully in the section

on translational differences between the two manuscripts, but it is sufficient here to notice that these differences seem to fall into two groups, those due to scribal preference, which are generally unexceptional, and those which suggest that Ad is 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 be 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 Nicholas	Godys word prechyg, thorw þe weche hele of sowle is getyn 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 simoniac 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,<br>for pey seche hym nowt yn porenesse but alle yn<br>wordly glory, and in be chaunselrye and be clerke<br>in be receyte, and [in] kyngys hows, and oper<br>prelatys.  |
| Lb              | so don not now oure gostly hirdis <u>bat ben curatis</u> ,<br>ffor [pei] sechen not Iesu in porenesse but al in<br>wordly glorie, as in be chaunselrie and be clerkis<br>in be receit, and in kyngys housis, and oper<br>prelatis and <u>lordis and ladijs</u> . |

Ad's omission of "bat 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 ȝyf þu wylste a worme in a note kernel venyme in by 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 euerlastynge 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<sup>o</sup>., 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 lyȝth, ffor he seyȝth, Ego sum lux mundi, "I am þe lyȝth 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 ober figurys is more perfyte and more opyn to worche.

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

#### General Conclusions

From the above evidence the following observations can be drawn.

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

Notes

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

2 See Hudson 1983:99-100, for a brief account of the contents of the first part of Ad.

## 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).<sup>1</sup> 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".<sup>2</sup> Her comment though that "Lb is a much more careless copy than Ad, at least in this sermon"<sup>[31]</sup>,<sup>3</sup> 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 purposynge to fulfille it
Ad VI/74-76	And þus Crist fulfillyd al maner ryȝtwisnesse, for ryȝtwysnesse is comynly clepyd al manere of virtu
Lb	And þus Crist fulfillid al maner rȝtwisnes is commounly clepid alle maner of vertu
Ad VI/130-131	eche obediense to make (Hudson:"man") is as muche worthe as it techyt obediense to God ich obedience to God
Lb	

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 erþe and þe lasse a spirite, and so is boþe more and lasse to hys seruawnt
Lb VI/117-118	For Crist ordeynede his ordyr for to stonde
Ad	And þerfore he ordenyf 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
Ad VI/109	was þe manhed of Cryst here schewyd w <sup>t</sup> hys manhed of Cryst here (schewyd w <sup>t</sup> hys manhed of Cryst here <u>canc.</u> ) schewyd w <sup>t</sup> hys dedys
Ad VI/111	þat he is þat he is (þat he is <u>canc.</u> ) þe best man
Ad VI/132-3	For eche very obedience is obedience (is obedience <u>canc.</u> ) is obedience to God

Both scribes then are careless, but the mistakes of the Lb scribe have more serious consequences as far as intelligibility goes. The above evidence proves that Ad cannot have been copied from Lb, since that manuscript is defective, but neither can Lb have been copied from Ad, which is however a more careful production than Lb as evidenced by its corrections.<sup>4</sup> 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 <sup>t</sup> Cryst com Cryst to be baptiȝyd in water of Ion
-------------	--

Lb	And wip þis com Crist to be baptiȝyd 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 ȝyf <sup>ȝ</sup> oon' fayle here
Lb	and ȝit it faile here
Hudson 31/84	and ȝif hit fayle herefro
Ad VI/136-7	and tellyȝt in hys parcketyke
Lb	and tellip in his pre dik

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 agenstondyn
Hudson 31/96-97	men schulden lernen obedience to agenstonden

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.<sup>5</sup> 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	schewydh	Lb	tellyþ 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 sytting it	Lb	so it was sittyng
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	tellygþ	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 neigebours and not chide ne plete ne curse ne smyte neiper fiȝte
Ad VI/25-26	and þus schuld eche on be meke to owre neȝebowrys

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 doyng of eche þing þat bi pryuat priour byddep þe do, - and certis þanne þow puttest hym to ben vnsynful  
 above Crist, - or ellis þat þow schuldest don his wille aȝen Crist. Certis, Crist hab no power to lyuen as þi's' prelat dop, but ȝif 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 doyng of eche thyng þat þe priuate priowr biddyt þe doo, - and sertys þan þu puttyst hym to be vnsynful  
 euен wip Cryst, - or ellys þat þu scholdyst do hys wylle aȝens Cryst. Sertys Cryst hath no power to leue as þy prelate or þy prior doth, but 'ȝyf' Cryst had fredam to falle in senne! And þus þy priowr were more fre þan Crist.
- Lb      Men mai vndirstonde amys þis obedience to Crist, and trowe þat it stondyp in doyng of iche þing þat þe priuat priour biddyp men do, - and certis þat men puttyn þis pryuat prioure to be vnsinful euен wip Crist, - or ellis þat þei xuldyn do his wil aȝens Crist. And certis Crist hab no power to lyue as þi prelat or þi prioure dop, but ȝyf Crist had fredam to falle in synne! And þus þi priour were more fre þan Crist.

- Hudson 31/99-100      þanne þow schuldest aȝenstonden þi prelat in þis  
 Ad VI/                  þu schuldust aȝanestonde þyne prelate in this  
 Lb                        þan schulde men aȝenstonde 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 1978<sup>1</sup>:113 notes the change from "ȝe" to "þu" 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"<sup>6</sup>:

Hudson 31/41-42	for vertew of touchyng of Crist strechchede 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> rechib 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 sytting Crist to teche þis mekenesse. And here schulle we wyten
Ad VI/51-2	And so was sytting it Crist to teche þis meknesse. And here schewyd Cryst <sup>w</sup> 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 fylub manye hepis of men by foly of here prelates.
Ad VI/134-136	And sethe vnobedience is browȝt in be þese new religiows ordres folwȝb many hepis of men be foly of here prelatys and priowrs
Lb	And sib vnobedience to God is brought in bi þes newe religious ordris many hepis folwyn of men bi folie of her prelatis and priours þis vnobedience

The corruption here seems to derive from AdLb's "sethe"/"sib" 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 tellþ how Crist taȝte Baptist ... how he schulde be meke", which appears in AdLb as "The gospel of þis dai tellyþ or schewiþ to vs alle gret ensaumple of meknes of Crist." The "alle gret ensaumple" indicates the adaptor's intention to develop that aspect of his theme. Since Sermon VI is a sermon of the 'ancient' type, and the AdLb series is basically 'modern'<sup>7</sup>, this insertion is presumably in order to integrate Sermon VI with the other sermons of the collection.<sup>8</sup> 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 tellyȝt in hys parcketyke þan men schuld obeysche
Lb	and telliþ in his p̄actik þat men schulde obeische

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

Hudson 31/89 Sɔþly, in þese newe ordres men schulden obesche  
 The antecedent of the common exemplar of AdLb must have omitted  
 the phrase "Sɔþly, 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 "Sobly, 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 (§). The following readings show the correspondences:

Hudson 31/2	þat <sup>2</sup> ] hou þat N&AdLb
Hudson 31/7	to <sup>2</sup> ] þus to N&AdLb
Hudson 31/20	þat <sup>2</sup> ] om. N&AdLb
Hudson 31/28	þeof <sup>2</sup> ] and seruyse þerof N&AdLb
Hudson 31/31	is <sup>2</sup> ] om. N&AdLb
Hudson 31/42	touchyng <sup>2</sup> ] techyng N&AdLb; streichchede <sup>2</sup> ] and rechyd Ad; and rechip Lb; and racchede N
Hudson 31/51	þer <sup>1</sup> ] om. NAdLb
Hudson 31/69	in <sup>3</sup> ] e!Tes in N&AdLb
Hudson 31/91-92	any oþur <sup>2</sup> ] ony suche §AdLb
Hudson 31/103	obeschede <sup>2</sup> ] obeischeþ N&AdLb

It is not possible though that N& 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 N&, 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 <sup>2</sup> ] clepid AdLb
Hudson 31/67	herof wolehit sewe <sup>2</sup> ] 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  $\delta$ . 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: xlivi-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 Whitehall<sup>1</sup> 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,<sup>2</sup> their evidence is still useful, at least for a broad localisation of texts.<sup>3</sup> 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 safast 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 p(e)yre. Since p/th forms for the pronouns are not known further south than southern Lincolnshire before about 1430, as far as is known,<sup>4</sup> 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,<sup>5</sup> which is supported by the paleographical evidence.  
Lb throughout has Southern hem and her(e).

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

In Ad OE y 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; furþe Lb IX/142. OE y 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, -yb 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: -yȝth e.g. ledyȝth Ad IV/189; -yt e.g. spekyt Ad IV/29; -yȝt e.g. etyȝt Ad IV/48; -iȝt e.g. cryiȝt Ad IV/11. Ad also has a few examples of uninflected 3 sg.pr. forms e.g. plyȝth 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 yb e.g. tellyb Lb XV/55 (and less frequently -eb e.g. signyfieb 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 -eb, -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: beȝth Ad IV/124; beth Ad IV/169; holdyȝt Ad I/41; schynyȝt 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; hauyng(e) 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.<sup>6</sup>

Although the Atlas of Later Middle English Dialects has not yet been published<sup>7</sup> 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.<sup>8</sup> 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".<sup>9</sup> 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",<sup>10</sup> whereas that of Lb is "rather colourless",<sup>11</sup> 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.<sup>12</sup> 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 bouȝ and bou. 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 ȝt/ght in words derived from OE -ht (see further below, Xal and its Congeners in Lb). The form bouȝ 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 eastern ony), which is widespread over the South Midland area, although not typical of Kent or Essex.

#### Map 7 (p.90) "self"

Ad's usual form is self(e), typical of the Southeast but also of Norfolk.

Lb's usual form, like Ad's, is self, but it also records silf as a minority form, suggesting parts of Cambridgeshire and Suffolk.

#### Map 9 (p. 92) "given"

Ad's ȝouen and ȝouyn 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 ȝouyn, again restricted to the shaded area of Samuels' map, particularly Norfolk, Suffolk, Cambridgeshire and Essex.

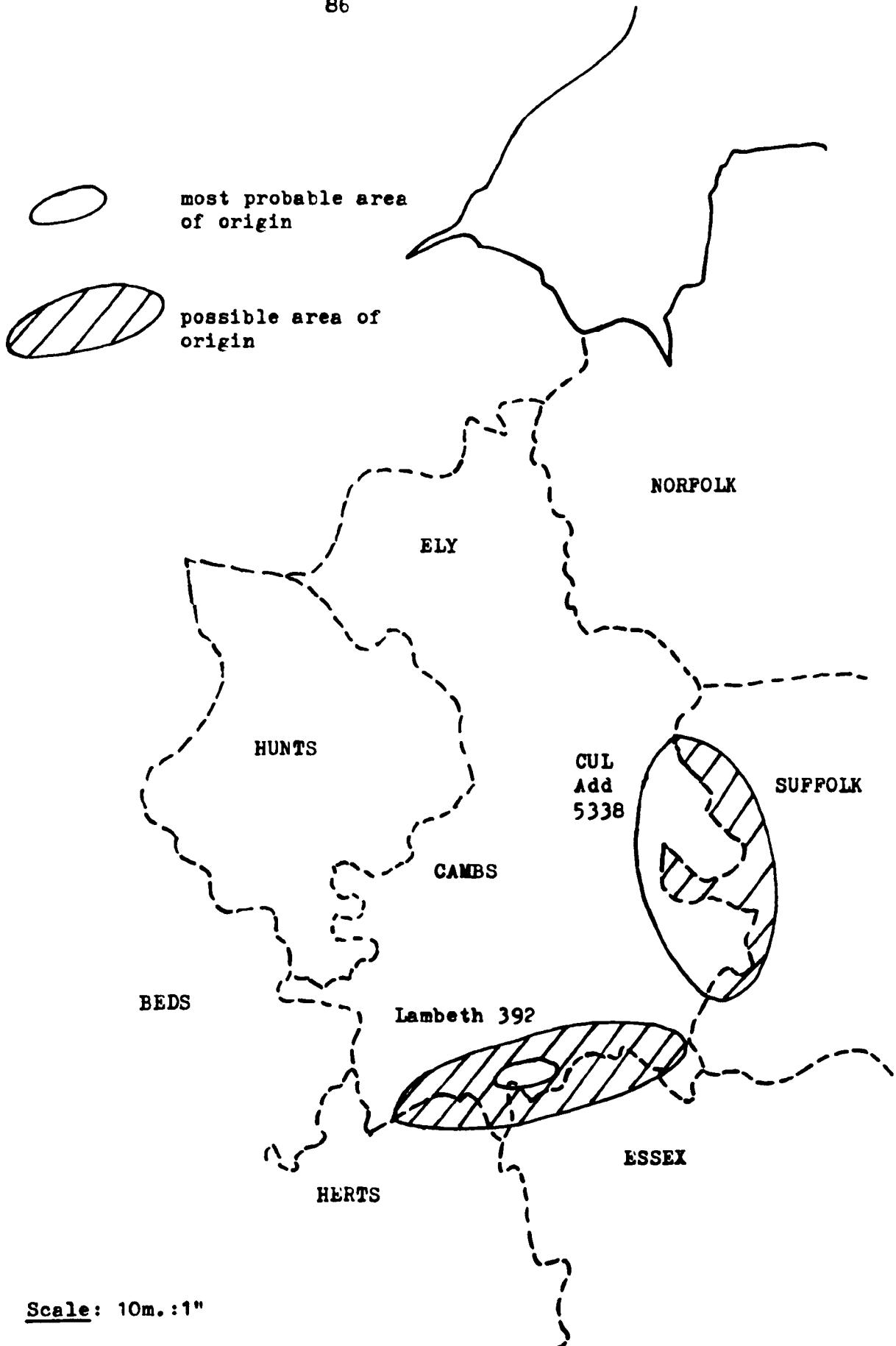
Map 10 (p. 92) "saw"

Ad's saw(e) is found in the South, but also in the Central Midland and in Norfolk.

Lb's sau<sub>3</sub> (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,<sup>13</sup> and this is reinforced by the evidence of Map 9 for gouen. 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 gouyn. 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)<sup>14</sup> 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:



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>ȝaf</u>	<u>ȝaf</u>
<u>nat</u>	<u>not</u>	<u>now(ȝ)t, 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, þeir(e)</u> <u>þair(e), her</u>	<u>her(e),</u> <u>þe(y)re</u>	<u>her(e)</u>
<u>thise</u>	<u>thes(e)</u>	<u>these, þese</u>	<u>þe(e)s, þeise</u>
<u>thurgh</u>	<u>thorough,</u> <u>þorow(e)</u>	<u>thorw(e),</u> <u>þorw(e)</u>	<u>þoro(u)ȝ</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).<sup>15</sup> 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.<sup>16</sup> Their conclusions are conveniently brought together and summarised in Richard Beadle's study of the East Anglian drama,<sup>17</sup> 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.<sup>18</sup> Beadle identifies four main features which occur commonly in East Anglian texts written in the later fourteenth and fifteenth centuries, and which he holds to be unambiguously East Anglian, in other words the use of one, some, or all of these features points to a Norfolk or Suffolk text. However, Lb does not use these features consistently; rather, they indicate a previous exemplar or exemplars. The features are: x for sh in "shall", "should"; gw, 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;<sup>19</sup> 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.<sup>20</sup> 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.<sup>21</sup> 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 gh was recognised in the fifteenth century as a characteristic Norfolk provincialism (Beadle 1977: 52). It is highly likely that q spellings were present in an earlier stratum of the AdLb series, since there are two examples in Ad (gwom Ad II/98 and gwat Ad IV/9). These two exceptions point to deliberate avoidance of a Norfolk idiosyncracy; the Lb scribe seems to have been successful in getting rid of them altogether. However, Beadle also notes (1977: 54) that w alone, or a mixture of w and wh, for initial wh is a typical East Anglian feature, and also one which a scribe would find difficult to avoid, since if the scribe's usual form were wh the eye would not perceive initial w as a provincial form in the same way as q. The preferred form in Lb is overwhelmingly wh, but there are sporadic instances of initial w where wh would be usual, and these occur throughout the series, and not just in those sermons which have the x spellings. There are also several back spellings: wheryn Lb IV/13; whe Lb V/100 and IX/26; where (= "were") Lb XV/100; whomman Lb XVII/65. Two spellings

indicate scribal afterthought: wywhich Lb IX/122 and wihche Lb XI/36. There is one instructive correction: w<sup>r</sup>h<sup>an</sup> 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<sup>r</sup>h<sup>an</sup>, and the forms wywhich 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 ȝ 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 ȝth e.g. riȝth Lb XV/33; five examples of tȝ e.g. ritȝwis Lb VII/42; and twelve examples of reverse spellings e.g. dispiȝt 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 ȝt 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 wyneȝerd Lb XIII/162 (Beadle 1977: 72-73).

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

#### East Anglian Characteristics in Ad

Since the scribe of Lb perpetuates Norfolk dialect features already present in a version of the text underlying his own, it might be supposed that Ad, which is not a Norfolk production, would also show traces of Norfolk dialect because it stands in close textual relationship to Lb, and therefore the Norfolk exemplar would also appear in its stemma. The situation with Ad though is not as clear-cut as with Lb; Ad has been localised in East Cambridgeshire or possibly West Suffolk, an area close to Norfolk, so that East Anglian forms in Ad might well be part of the scribe's own linguistic preferences and not due to the language of the exemplar. In other words, it is more difficult

with Ad to sort out two (or more) layers of dialect, although it should be possible, since Beadle discriminates carefully between Norfolk and Suffolk where such evidence exists. Ad records no x forms for "shall", "should", but consistently uses sch (and ssch once, sschul Ad XII/180). However, falsche "false" (Ad XI/194) and falsche with -che cancelled (Ad XII/48) look like hypercorrect forms, with the scribe writing sch for s because s/he is aware of variation between the two forms in "shall"/"should". Forms with s rather than sh (e.g. sal) are an obvious Northern dialect feature<sup>22</sup> which s/he may be trying to eradicate; the two instances of falsche may represent hypercorrections. However, it would not do to base an argument on two idiosyncratic forms. Ad's treatment of initial "sh" does not appear to betray an underlying Norfolk text. Initial "wh" appears as both wh and w in Ad, but the percentage of w forms is about 30% which is considerably higher than in Lb. There are two g forms: gwom Ad II/98 and gwat 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. lyȝf Ad II/100 beside a number which are regularly spelt with t (e.g. browt), ȝth (e.g. ryȝth), and also ȝt and ȝb. "Not" is frequently spelt nowȝt. 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 -yȝth, beside more usual -eb, -yb, -yth or -ith. The t and ȝth are found throughout East Anglia and not just in Norfolk. The evidence points to Ad as an East Anglian production, from Suffolk rather than Norfolk (since g forms have

been consciously eliminated), with the evidence of qwat and qwom suggesting an anterior Norfolk exemplar.

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

1. the very occasional writing of on for un: onnepe Ad II/45; onto Ad IV/184; onbynde Lb V/213; ondirstondyne Lb XIX/86 (Seymour 1968: 167)
2. the rare appearance of the reduced form of "have": wold 'a' bowȝt Ad III/172; mighȝte a killedē 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: meueþ "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; hab suffrib 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 ladib "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.<sup>23</sup>

- 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 Aevum 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. Rightly, "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.<sup>1</sup> 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.<sup>2</sup> 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).<sup>3</sup> 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".<sup>4</sup> 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"<sup>5</sup> 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.<sup>6</sup>

#### 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,<sup>3</sup> 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 wendyþ forþ, ledyþ  
or hireþ werkmen into his vyne3erd, and what is his  
goyng forþ. Þe secunde þing is, what is betokenyd bi  
þis vyne3erd, and who ben þis werkmen, and what bitokenyn  
þes ouris þat bei weryn hirid in. Þe pridde þing is,  
what is þat peny on þe day þat eche of hem is 3ouyn.

MS Harley 2247 does not translate this threefold division,<sup>7</sup> 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 roddes, þat it fall not to be 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 viij principall vertues contrary to þe viij 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 Egypio transtulisti." "A, gode Lorde," quod Dauid, "þou hast remevid and take þe 'vyne' from Egyp", þat is to sey, from þe develles power, and made it þe vyne of Holy Chirch. God, oure souereyn Lorde, planted þis vyne of Holy

Chirch with his holy handes and plentevously hath watrid hit with [hys] sacred blode in his precious and peynefull passion. And pe laberou[r]s [and] werkmen in pis vyne-herd be gode men and gode women pat se God by peire 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., Vinea  
enim a Domini exercituum domus Israel est, viri  
Iuda, etc. Vinea ista est Sancta Mater Ecclesia, et  
dicitur Sancta Ecclesia vinea propter tria ...<sup>8</sup>  
Operarij et cultores istius vinee sunt domus Israel<sup>9</sup>  
id est, viri apostolici<sup>10</sup> 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 plantauit Dominus Iesus virga predicationis.  
et rigauit eam sanguine sue passionis et sepiuit  
eam custodia angelorum et eam paxillauit consolaci-  
onibus diuinis et celestibus desiderijs et exemplis  
sanctorum et stercorauit eam multitudine beneficiorum  
et putauit eam falce flag<sup>A</sup>'ell' [acionis].<sup>11</sup>

Lb XIII/  
134-143 Also per is anoper vyn3erd, of oure [Lord]  
Iesu Crist, pat is, pe fi3tynge chirche, pat alwai  
fi3typ a3ens pe deuyl, oure fleisch, and pe wold,  
and a3ens false lyueris pat dispise God. And of pis  
vyne3erd spekyp pe Sauter; Vineam de Egipto transtu-  
listi, pat is, "þou ouerbare pe vyne3erd of Egipt."  
And also Isaie .v., Vinea enim Domini exercituum domus  
Israel est, pat is, "þe hous of Israel is pe vyne3erd  
of pe Lord of ostis." And pis vyne3erd is oure modir  
Holy Chirche pat is pe congregacioun of trewe Cristen  
men, pe bei lernyd or lewyd; and for þre bingis it is  
clepid a vyne3erd ...

167-177 þe werkmen and pe tilieris of pis vyne3erd ben pe  
house-mene of Israel pat ben trewe feipful men pat  
seen God in beleue and be verri contemplacioun; and  
also men of Iuda, pat is, actif men - seculers pat  
knowyn God and glorifieng hym. Pis vyne3erd plantyp  
Iesus Crist hymself wip þe word of prechynge and  
watiryp it with pe blood of his passion, and heggyp  
it aboute with kepyng of his holi aunglis, and he  
parip it clene wip comfort of heuenly desyris, with  
holy ensaumplics of seintis, and dongyp it ful besily  
wip plente of beneficis and goode dedis, and deluyyp  
aboute pe rotis wyp swete suffrynge 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 cristен men, be þei lernyd or lewyd",<sup>12</sup> as is the "domus Israel", which in Nicholas is explained as the inhabitants of convents, but which in Lb appears as "trewe feipful men", a more tendentious phrase than H's "gode men and gode women". Caution is needed when discussing the use of Lollard sect vocabulary though, since it is highly unlikely that H's use of the phrase "tru Cristen men" has any Lollard significance.<sup>13</sup> 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 gospel 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<sup>a</sup>. possunt considerari. Primum est quid per istam mulierem signatur que egressa est a finibus Tyri et Sidonis que Chananea appellatur ...2<sup>m</sup>. est que est eius filia que a demonio vexatur. .3<sup>m</sup>. 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 signyffieþ by this woman off Canonee. The secunde, qwhat vndurstonde by hyr dogh3tur yat was wexed with a dule. And the iij<sup>de</sup>, howe this dogh3tur was delivyrde ffrom the dule.

C, f.56

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

Lb XVII/20-24

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

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".<sup>15</sup> 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).<sup>16</sup> 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.<sup>17</sup> 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.<sup>18</sup> Since he omits the second and third main divisions, there seems to be a somewhat unbalanced insistence on "stynkyng synne" and the extended image of the devil as a hunter (Lb XVII/108-185), but the proto-Lollard compiler was probably drawn to the material in Nicholas because of the opportunity it offered to attack false preachers, although it should be said that criticism of the friars, for example, is found in perfectly orthodox contexts:

Nic f. 60v    cornua diaboli possunt dici predictores trufas et fabulas predicantes, et blandimentes<sup>19</sup> in predicationibus suis et querentes ab hominibus gloriam. Adulatores et tales predictores ipsi lactant homines lacto adulacionis ...

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

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°. Ego 'vir'<sup>to</sup> videns paupertatem meam, etc. In .4°., propter peccatum infirmitatem ...

Lb f. 196v    Wherfor Ieremye seip, Trenorum .iij°., Ego vir videns paupertatem meam, þat is, I a man, seyng my poornes, for þe greet sikenes 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.<sup>21</sup> 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 .. <sup>m</sup> 2 <sup>o</sup> est propter humilitatem. Puer humilis et libenter sedet in puluere et cinere ...   |
| Lb 95-104  | And for opere seuene skilis schulde eche ri <sub>3</sub> twijs man be a child. Je firste is for chastite, for a child is chast and felip not be sterynge of be fleisch. .. Je/secunde skile is pat a man schulde be lich to a child for meknes, for a child is meke; and gladly he sittyþ in be poudyr and in be aschyn ...  |
| H f. 77v   | But gostely þis childe pat be gospel spekiþ of þis day may be vndirstond euery rightfull man pat must haue vertuous condicions and propertees of a childe. For a childe hath vij vertues aproperid vnto hym ageyn þe vij vices and synnes pat reigne in a man, comprehended in þese verses: "Sunt pueri parui, puri, paruo saciati, ludunt, conformes, cite dant, cito pacificantur". First, a childe is lityll in persone and stature, which is ageyns pride ... Second, children be clene in complexion and naturall disposition, which is ageyn þe lothely lust of lechory. For a childe felith not the movynges, stirringes and vnlefull flesshly lustis nor sensualytee of þe flessh. |
| Cardiff<br>Public<br>Library<br>MS 3.174<br>ff. 239r-v | 'Hac nocte puer natus est nobis'. Cuius condiciones si bene considerantur amisse hereditatis rescaucionem 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 ... <sup>2</sup> <sup>o</sup> inuenitur in Christo corporis puritas ...   |

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

#### Conclusions

From the above evidence it is reasonable to assume that the Lb and HR compiler made independent use of Nicholas, and the differing purposes of the two collections is reflected in their choice of material for translation. Since all three sermons are independent versions, there is no significance to be attached to the fact that these three sermons occur only in the Lambeth manuscript and not in the Cambridge one, which stops at the Sunday before Septuagesima. Sermons for the Lent period often form separate collections, and it is therefore possible that the HR compiler had access to a translation of Nicholas which contained only the Lent sermons; or that he only selected material from this part of the Latin series because of the need to provide more sermons for this important penitential season. The technique of the Lb translator is to rely on Nicholas for his structure and to make minor expansions and changes of emphasis, while the HR compiler makes freer use of Nicholas, changing the structure, rearranging the material and making additions and substitutions from other sources. It is far more of a patchwork than the Lb version.

1 See Spencer 1982<sup>1</sup>; 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.

2 See Spencer 1982<sup>1</sup>: 274-279. I am grateful to Dr Spencer for drawing my attention to the use of Nicholas by the AdLb compiler. Fifty-two sermons from HR have been edited by Dr. Susan Powell, "A

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

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 subdivision, 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, "?ellorum" to read "?flagellorum".

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

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 1982<sup>1</sup>: 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 LOLLA RDY AND ORTHODOXY IN AdLb

As it is 3ut pese dayes, of good puple and of yuel  
 fewe dar come to Iesu Criste, or to pe herynge of his  
 lore, for false cristen (worse panne Iewes) demen suche  
 folke wip greet malice 'Lollardes' or mysbyleuyng men'

MS Bodley 806 f.73v<sup>1</sup>

What was the ideology of the preacher who compiled the AdLb collection? Where exactly is s/he to be placed within the spectrum of Lollard opinion in the early fifteenth century? And what was his or her intended audience? These are not easy questions to answer. To the casual reader these sermons immediately appear tendentious, as reference is made early on to "antecrist and hys clerkys" who "haue reryd anothir lawe, pe wyche is magnified more pa[n] pis 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.<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup> It has been known now for some time that the Lollards adapted earlier, orthodox texts for their own needs by inserting into them controversial or tendentious additions. Examples of such hybrid texts include the interpolated version of the Ancrene Riwle, Rolle's Psalter commentary and the Lollard expansion of Thoresby's Catechism. But in the fifteenth century, it has recently emerged, the reverse process seems to have taken place and, as the sermon collections mentioned above exemplify, 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.<sup>5</sup> The following discussion then, while aiming to elucidate as fully as possible this preacher's ideological orientation, will still remain inconclusive until further work is done on the texts mentioned above.

Since Anne Hudson discussed the outlook of the preacher of the AdLb compilation in 1983<sup>6</sup> 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.<sup>7</sup> Detailed scrutiny of the changes made by the AdLb compiler as s/he translates reveal emphases which make his/her purpose and outlook clearer; the irreproachably orthodox sermons of Nicholas have been altered, expanded, avoided or left to stand in a most instructive way. The discovery of the Latin source also means that some of the arguments raised by Anne Hudson in her discussion of Lollard sect vocabulary<sup>8</sup> 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.<sup>9</sup> Close scrutiny is also needed of the differences between the Lambeth and the Cambridge manuscripts in cases where it is possible that one has rejected a Lollard word in favour of some other more neutral term. Even so, it will be difficult to avoid being trapped in a vicious circle. The AdLb compiler does not show his or her hand by discussing specific points of Lollard doctrine, and in the absence of definite external evidence about contemporary reactions to the work (such as is the case with Dives and Pauper, for example<sup>10</sup>) 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"<sup>11</sup>. 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).<sup>12</sup> 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 pe lawe. In pe olde lawe weren pei wont to offren a loomb wipowten wem, þ whiche schulde ben of oo 3er, for pe synne of pe peple; þus Crist, þat was wipowte wem and of oo 3er in mannys elde, was offred in pe cros for pe synne of al pis world. And wher suche lambren þat weren offred fallen som tyme to be prest, pis loomb þat maade eende of opur felde fully to Godes hond. And opur lambren in a maner foridden pe synne of o cuntre, but pis loomb proprely fordyde pe synne of al pis world. And þus he was ende and figure of lambren of pe 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 "*pis syngyl sermoun*", a phrase which might perhaps point towards its having been the only sermon in the manuscript from which it was taken.<sup>13</sup> 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,<sup>14</sup> 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 1982<sup>1</sup>: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", "glosyng", "lesynfis", "el jif", "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, ypoctritys" (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 deb, ȝyf 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 predestinotorum". 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. 93-114) 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 heresies 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<sup>11</sup>, 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 1982<sup>1</sup>: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 instability 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 y. 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 <sup>A</sup>. 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 "<sup>u</sup>p" 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 "<sup>u</sup>p" 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<sup>t</sup>", which I have expanded "drawyt", taking into account both the scribe's normal spelling patterns and presumed intentions. In the case of "<sup>t</sup>w" 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 "wib" 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<sup>o</sup>.", 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<sup>o</sup>", ".iij<sup>a</sup>.", ".xxx<sup>t1</sup>.") 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. "bēn", "dōn") 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 ȝ for ȝ has been retained. The version of the Tironian nota has been expanded as and in the English, et in the Latin; the common abbreviation "-ſ" 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<sup>a</sup>") 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**

CAMBRIDGE UNIVERSITY LIBRARY, ADDITIONAL 5338

## I

f. 67v

Aduentus Domini primo

1

This goospel telliȝt bat wan Iesus was comyn into Ierusalem  
 aȝen the tyme bat he schuld suffre deth for mankynде, and hadde  
 [comyn] to Bethfage, to þe Mownte of Oliuete, then he sente hys to  
 dissiplis, seying, "Wende ȝe into the castel bat is aȝens ȝow," 5  
bat was to Ierusalem a wallyd town, bat was aȝens Holy Cherche.  
 And also smartly he seyde, "3e schull fynde an asse bowndyn, and  
 a foole with here. Vnbynde ȝe hym, and bryng ȝe hym to me. And  
 3yf ony sey owȝt to ȝow, sey bat þe Lord hath [need] of hem, and  
 also he schal leuyn hym." This thyng was doon as Crist seyde, 10  
bat that thyng schulde be fulfellyd bat was seyde be þe prophetys,  
 seying, "Telle ȝe to Syon, the dowtyr of Ierusalem, Lo! thy kyn<sub>g</sub>  
 comyȝt tho þe, mylde or oo[m]ly, sittynge on an asse." And his  
 deciplis wentyn and dodyn 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 bat weryn riche spraddyn her~~e~~ clothys in the wey, and  
 pore men schraddyn braunchis of treys, and spreddyn hem in tho  
 wey. And other, bothe ȝong and oulde, comyn before and sungyn þis  
 song in worschepe of Iesu, "Dauyd sone, we preyen, make vs sauē! 20  
 Blessyd be he bat comyt in Goddys name."

Ad 2 comyn] comyn was comyn; was comyn canc.

3 and] followed by gap (.....), no erasure.

5 seyng] seyng go; go canc. 9 hath] hath do; do canc.

9 need] don. 13 oonly] only. 19 comyn] comyng.

Ecce rex tuus uenit, vt supra. These wordys of þis goospel suffysyn for to declare onto 'ȝow' withowtyn ony frere fablys or tales, and ben þus moche to sey, "Loo, thy kyng comyȝth." Ferst is to wete ho is þis kyng, and what is hys name. Thys kyng is 25 Crist, and his clepid Iesus, bat is [to] sey, 'sauiowr of the world,' of þe whyche þe angyl seyde to Marye, "Du schat conceyue yn þy wombe, and þu schal bere a sone, and þu schalt clepe þe name of hym Iesus," bat is, 'sauyore of þe world'. Dis kyng is Iesus Crist, for he is bat kyng bat hath in hys clothynge and yn his hepe 30 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 sauve f. 68 vs." Crist is seyde owre domysman for he schal deme vs alle, ffor 35 þe fadyr hath gouyn alle dome to þe sone. And he is clepid Legifer, bat is, þe lawe-ȝeuyr, for whan he was comyn ynto thys world a newelawe he ȝaf vs, bat is þe lawe of þe gospel, þe wyche þese days hath wondyr many enemyes. For antecrist and hys clerkys haue reryd another lawe, þe wyche is magnified more þa[n] bis 40 lawe of Crist, and thei holdyȝt betyr to rewle with Cristis cherche, and so they blasphemyn in God and in þe holy gospel. But men vsyn [now]ondays, for it is lucratiuе, lawe and symonyent rewle hat norschith many man in synne, as þe practise schewit. Hit may weel be likned to þe brambil busch, for venimows wormys slyde 45

thorw hem, but a schepe þat touchit it, hit is cawȝt 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 lyȝtly away to  
helle for a litil mony, and so they lyuen ȝere be ȝere aȝens 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 sauyd by.

For þis lawe is vndefowlyd, preciose and gloriose. "The  
lawe of God", owre Lord seyȝth be þe prophete, "is vnfowlyd,  
tornyng sowlys." A trewe wytnesse grawntit wysdom of owre Lord to 55  
be meke þat he clepit "litil". "For ȝyf ȝe turnyd and be made as  
þe litil, ȝe schulle not entre," seith Crist, "yn þe kyngdam of  
heuene." Ful gloriows, sothly, is thys lawe þat is þe techyng  
of þe goospel, confortable and vndefowlyd, for it techyt men to  
loue hereenmyes and to prey for hem, as þe gospel schewyt itself. 60  
Also hit techyt not to swere. Also it techyt men to withdrawe hym  
fro vnleful syȝthys, wherfor Crist seyȝth, "He þat seyȝth a woman  
to desyre here yn senne, he haȝt þanne doon lecherrye in hys herte."  
Also it techit to doo none euil vnto oþer, "Whateuyr ȝe wyl þat  
men doo to ȝow, þat same doo ȝe to hem"; thus seyȝth Crystys lawe 65  
þat he towȝte / whan he com into þys world, and þerfore blesseyd is f. 68v  
he þat hath mynde and stodyit in thys lawe day and nyȝth, and  
kepit it.

Also Cryst is clepyd owre kyng ffor hat 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 - ryȝtwysnesse, wysdam, power, myldenes and mekenesse, ffor  
 al theys were yn Crist.

Sothly ryȝthwysnesse he was and is, and therfore he may not be 75  
 bowyd, ne schal not mow. And therfore þe prophete seyȝth of hym,  
 "The Lord, ryȝtful iuge, withowtynacceptyng of personys." For also  
 swetly, gladly, and also iuge, he reseyuyt 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 therfore seyth Dauyd in þe Sautere, "The 80  
 Lord a ryȝtwyse iuge, strong and pacient." "The ryȝtwyse Lord louyd  
 ryȝtw[ys]nesse; hys [ch]ere saw equite, equite aȝens accepting of  
persones." "And in trowþe I haue fowndyn," seyth Petre, "þat God  
 is nowȝt owtakere of personys." And also he seith þe Ysaye þe  
prophete, "He schal deme the pore in riȝthwysnesse, and for þe 85  
 mylde of erthe in euenhede he schal blame." And [he] seyth in  
 Leuitico, "I schal rere Dauyt, þe ryȝtwyse seede or bronche, and  
 he schal do doome and ryȝtwisnes in erthe." And for he is ryȝtwyse  
 he schal leue no thing vnpunschid. Wherfore þe wyse man seyth,  
 "Alle thyng hat been doone God schal bring vnto dome, be it good 90  
 or euil," for owther pownschid God or man. And therfore he seyth,  
 "Sethe God is ryȝtwyse, alle thyngis he disposyt [ryȝtwysely]."

Ad

And so as he is ryȝtwyse we owyn to be ryȝtwyse, þat we bee not  
 bowyd from trewthe, þat ne we seȝth þe trewþe to alle men withowte  
[owte]takynge of personys. And so we owyn to ponsche vs here, so 95  
 þat Crist punsche vs nat in euerlastyng dampnacion, and so schul  
 ryȝtwyse men leue withowte ende, as Sapience seith.

Of þe wisdam of hym is no numbre, and / Powel seyt þat 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, þat no man was liche to hym before, ne none schal be  
after; and þerfore of him it is iwrætyn in þe Boþs of Kyngys, "This is a  
 pore man þat be his wysdam delyueryd a litil sete þat is world,  
 þe weche þe gret kyng, þe deuyl, hath wallyd and getyn of hit þe  
 lordschepe." And þerfor may no man hys wysdam avayle aȝens hym at 105  
 þe laste day. Therfore Barna[rd] þus, "That day," he seyth,  
 "schal come, in þe weche clene hertys schul more be worth þan  
 sterne wordys, gode conscience þan ful pursys. For he schal be seyn  
 þat with wordys schal not be begylid, ne bowed with ȝyftis." Wyse  
 he was, for euer he cowde reþriue euil thyng and chese þe goode, 110  
after þat Ysaye þe prophete seyȝth, "He schal ete," he seyde, "botyr  
 and hony, þat he cunne reþroue euyl thyng and chese þe goode." And  
 thys wysdam nedyt vs to haue. And of sweche man seyth Salamon  
 thusse, "Blessyd is þat man þat fyndyȝth wysdam and f[lo]uyt with  
 prudence." 115

And also I say he was myȝty, and is as Holy Wryt preuyȝt,  
 "Almyȝth is his name." And ȝyf strenghte be sowt, he is most

strenggest. And Ysaye seith, "þe name of hym schal be clepid Meruiolows, Consilowr, Strong God." And so h[e] is myȝti and streng, no ma[n] schal mow withstonde his power and his wille. 120  
And þat witnessit weel Mardochius, as þe Boke of Hester tellyt, "Lord king almyȝthy, in þyne ordinawnce been al thyngis put, and noon is þat may withstonde to thy wylle." And Iob seythe þat he is wyse of herte and strong in strenghte, "Who is þat withstondit to hym?" As hoso seyth, "None". Forsothe he is strong in body and 125 in sowle, vs for to punsche as hymself likyt. And therfore ouir 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 ȝe nat drede hym þat slene þe body, but more drede hym þat may lese into helle bothe / body and sowle." 130 f. 69v perfor in word he was myȝhti and yn werke, as þe goospel witnessith.  
And so we owe to be, and doo good werkys. "Be ȝe gyrded and be ȝe myȝthy, sonnys, erly." For Iob seyth, "þe myȝth[i] to do of good werkys, God castid not away."  
Also bis kyng þat komyt to deme vs alle was and is ful mylde, 135 as þe gospel witnessit, "Lo, bi kyng comyt [to] the, mylde." þe myldenesse of him is schewyd in thre thyngys. þe ferst is in mylde clepyng of senful men to penawnce and in þe [s]we[t]e resayuyng of hem, as it was in Mathew, and Mary Magdeleyne, owte of whom he caste owte deuillis. And also he seyth be Iohel the prophete, 140

Ad

119 he is] his. streng] strengte. 126 as] as as. 132 ȝe<sup>1]</sup>] ȝe ȝe .  
133 sonnys] sonnys el; el canc. myȝthi] myȝth.  
138 swete] weche.

"Be ge turnyd to be Lord ȝowr God, for he is mylde and merciful."  
 And Daniel seythe, "Lord, do with vsaftir thyne myldenesse."  
 And Powl seith to be Romaynes bat [he] was a mylde lombe bat  
 is borne to be slawtir hows. The secunde, be herkenyng and  
 be crye of the preyer of hym bat doon penawnce, and of þe pore bat 145  
 cry onto hym. For ful swetely he herkenyth hem and heryth hem, as  
 þe prophete seith yn þe Sawter Book, "De Lord herde þe cry of þe  
 pore." The thridde was in swete answere, as þe gospel tellyt, to  
 Iudas þe traytour and to be Iewys, askyng hym, "Whom seche ge?",  
 þe weche saydyn, "Iesu of Nazareth." "I it am," he seyde, ful 150  
 myldely. Bis myldenesse wy owe to haue, as Salomon ȝyft ensample  
 and sayȝthe, "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, bat I am mylde and meke of herte." Sertis good and trewe  
 is þis mayster bat þis lesson techit and blesyed is þis lesson, and  
perforn we owe to lern it. For þese ben þe fyue condicions bat  
 þys kyng Crist hadde.

And of þis kyng is it seyde thus in þe Songe of Songis, "Wende 160  
 ge forthe, dowȝtris of Syon," bat is, ge feyful sowlys owt of  
 ȝowr sennes, "and see ge Kyng Salamon," bat is, pesybil Crist. And  
 þe salme seyth, "Joy or glade þe, dowȝt[ir] of Syon, the ioy in þe  
 comyng / of Cryst," in here kyng, bat is, al fayful 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 ȝow; ȝow canc.153 how] with h from l.

163 dowȝtir] dowȝtris.

Ad

ioy in þe comyng of Cryst here kyng. And in this goospel of thys 165  
 day, "Sey ȝe to the dowȝtyr of Syon," þat is, to eche faytful sowle,  
 "þi kyng Crist [is ryȝtwys and wyse, myȝhty, mylde and meke. O þou  
 dowȝtyr of Syon, 'þyn' is þi kyng Crist] clepyd; for the he was bore  
and pore he come for the; hungryr and thurst he suffrede for the, and  
with scowrgis was betyn. He was for þe wondyd, crucyfyid and 170  
 deede. He grawnte vs grace to be redy aȝens hys dredful comyng to  
 mete with hym as hys spowse, al clothyd in virtuys, and with hym  
 for to entere into blys of heuene. Amen.

---

Ad 168 the<sup>1</sup>] with e from y. 171 dredful] dredful d; d canc.

## 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 abydynge þat schal come vpon to alle þe world, ~~for~~whye 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 ȝe, and lefte vp ȝowre hedys, for ȝowr redempcion comyth nye." And he tolde to hym a lyknesse, "See ȝe," he seyde, "þe fygge tre, and alle þe trees. Sone whan they bryng fort the froyte of hem ȝe wetyn þat þe somyr is nye. And so, whan ȝe see thys thyngys been doon, wyte ȝe þat þe kyngdom of God is nye. Forsothe I sey to ȝow, 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 aȝens þe comyng of Crist to be dome and þat angwysch þat schal be þat tyme. And þerfore he seith, "Pere schal be tokenys in the sonne and in the mone and in þe sterrys." And the same seyȝhte 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 sayȝt, "Gret erthequake is made, and / f. 70v

Ad

be 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.

The noyse of þe see betokenyt þe noyse and þe clamowr þat  
 schal be in thys world of þe ryȝtwyse aȝens þe wykyd and þe wykyd  
 aȝens þe ryȝtwyse 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 30  
 sonne, þat is, in 'þe' cherche, þat is þat senful presthod, þat be  
 tornyd into derknesse of senful lif that schuld be lyȝte of þe world.

In the mone, þat is, in þe lordys, þat schuld defende Goddys lawe,  
 and ȝyf theyre lyȝte 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 lyȝt and senful errorwrys,  
 for þe sunne and þe mone þat schynyȝt nowt to hem as they schulde.  
 And so schal þe lyȝte of Goddys lawe be quenchyd, 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 seyȝt, "Thise þyngys begynnyng to be doon, beholde ȝe <sup>A</sup> [and] lefte ȝe vp ȝowre heuedys," þat is ȝowre hertys, "for ȝowre redempcion schal come nye", as ho seyth wan þe world to vs is endid, ffor ȝe be not þe frendys ther<sup>A</sup> 'of'; ȝowre redempcion is nye, the wyche þat ȝe desyren. Therfore he sayth as 55 to hem þat doon penawnce / for here sennys, þat they been schosyn f. 71 to God, "Behold ȝe."

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 cawse of þe 60 fferst [two], þat is, for þe nycomyng of owre aȝenb[ygg]ing.

And ȝe 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 remuwe away al pride ~~from~~ 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 velbenesse of owre berthe, and þe schortnesse of owre lyfe and þe vnstabilnesse, and þe bettirnesse of deth. Dere these thre Job 70

Ad

50 men] men and reprooved. 56 for] for sennys; sennys canc.  
61 aȝenbygging] aȝenbeginning. 64 remuwe] rewume. 66 comyst] connyst.

beholde wel, seiȝing, "I am likned to clay, and euende vnto <sup>'a'</sup>  
sparkle and askes." To clay we been lyche, beholdyng owre  
[velþ]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  
seyȝth, "3e knowe not," he seyde, "what schall falle tomorrow.  
Forsothe what is ȝowre lyf but breþe a litil apperyng, and after  
it schal be put owt of hys termys?" Forsothe seyt Sent Bernard, 80  
"As a sterre yn heuene schynnyng sm<sup>er</sup>tly rennyþ and sodeynly fallyt,  
and as a sparke of fyre sone is quenchid, [and as aschyn, so soon wyl  
þis lyf be endid].

"I am," he seyde, "lyche to aschyn", beholdyng dethe and þe  
betirnesse perof. For as Salamon seyth, "A, dethe! how betir is thy 85  
mynde moost to a ryȝtwyse 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 owȝte / to see hys frelte, and þat is wel ensampled in Iohn, 90 f. 71 v.  
were þat is [r]ed þat God lyȝtened þe blynde man þat so was born.  
He put clay vpon hys eyȝen, betokenyng þat he schulde beholde his  
frelte and hys dedlynnesse, and þat owȝt[of] beholdyng of his  
frelenysse and of hys dedlynes, man is lyȝtid withyn. þat owe we  
euir to beholde, þat berthorw we be made meke - and sweche meke 95

---

Ad

73 velþinesse] frelinesse   owre] to owre <sup>an</sup>  
76 seyth] sey whole; l canc. 86 a ryȝtwyse]vnryȝtwyse.  
91 red] (...)ed, rubbred. 93 þat owȝt of] þt towȝt.

Ad

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

The secunde, we owe to beholde owr lyȝf bat is passyd, bat is 100  
 to say, owre olde don synnys, bat we sorwe for hem; and owre present  
 state, bat we into betir amende vs ȝyf we ben yn euyl lyf. Pat  
 we[1] beholde Manasse bat seyde [in hys] prayere, "I haue sennyd  
 aboue the numbre of be sonde of be see, and my wykkydnesse be made  
 many." And on the same wyse be s[o]nesse of Israel bat 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, bat is to say owre  
 passyd sennys, bat we for hem make sorwe. And so dede Dauid, as  
 wytnessyȝt be salme, "My sorwe is euermore yn my syȝth, for I schal 110  
 schewe my wykkydnesse for my synne; I schal thynke [for my synne]"  
bat is, I schal beholde my senne. And also man owte to beholde hys  
presente state, and bat is seyde by Ieremye be prophete, "Lyfte thyn  
 eyȝen euen forthe and see were þu art now[t] drawyn down." Pat  
 thyng we owȝe to beholde, bat we amende owreself into betyr ȝyf we  
 be nat in good state. And bat cryet Holy Cherche and seyȝt, "Amende 115  
 we owreself into beter what thyngys bat we haue reccheles or  
 vnco[nn]yngly synnyd." These thyng God commawnde to the blynde  
man bat cryed after hym, "Dauid sonne, haue mercy on me!" And Iesus  
 axyd hym what he wholde bat he schuld doon. And he / axyd hys  
 syȝth. And Iesus seyde to hym, "Behold!" bat is to say, by passyd  
 lyf and by [present] state. f.72 120

---

Ad 97 hondemaydyn] -maydyn from mayde. 103 seyde in hys] is seyde be  
 105 sonesse] soȝthnesse. 105 seydyn] seydyn Bernard; Bernard canc.  
 117 vnconnyngly] vncomyngly. 119 And he] with catchword axyd hys  
 syȝhte 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 defautys princypaly we owe to beholde  
 in owreself. The first is abelnesse of owre falllyng, as it seyth in 125  
þe book Genesis, "The wyttys and þe thowtys of mannys herte bene  
 redy into euyl fro hys ȝowtehode." And Salamon seyth þat seuene  
 sythes in þe day fallyȝth þe ryȝtwyseman. þe secunde is þe  
 vnmyȝthfulnessse of man hymself to ryse aȝen. 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 fallyȝt into senne, but vp rysyth he neuyr but thorw þe  
 helpe of God. And perfore seyȝth þe psalme on bis wise, "Mannys  
 spirite is wendyng and not turnyng aȝen," þat is, a man is wendyng  
 into senne be hymself and not wendyng aȝen be hymself, withowte þe 135  
 grace of God werchyng. The therde is þe litilnesse of mannys  
profiting. For as þe apostel seyth, "Withowtyn þe grace of God  
 man may not doo meritory dedys." þe ferþe is febylnesse of stonding  
and of werchyng. And therfore seyth þe apostyl to þe Romaynes,  
 "I doo nowt þat at I wille, but the iuel [I hate], þat I doo. 140  
 For I se," 'he' seyth, "anoper lawe in my membrys, fiȝtyng aȝen 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 semyȝt 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 [ferpel] byng, vs owe to beholde þe multitude of owre enemyes,  
and þe plente of hir snarrys and þe hydying of hem, and wende we  
 warly in thys lyfe. Forsoþe we owe to beholde þe multypling 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 snarrys þat been leyde for vs, the / psalme sayth, "The  
 prowde haue leyde snarrys and hed [hem] to me." And Iob seyth,  
 "Hys caltrap is hed in þe erþe, and hys snare is layde vpon þe  
 pathe." 3a, sertys al the [eyre], and wel nye al þe world [is] as  
 it were ful of snarrys of þe deuyl. Therfor seyt Sent Anton, as yt  
 is wretyn, þese snarrys in spiryt, knelyng in hys preyer, and seyde,  
 "Lord, how schal passe alle the snarrys?" And it was awryed to  
 hym þat oonly meknesse schuld passe hem alle. Þese thyngys we owe  
 to beholde, þat we wende warly in þis lyf, as þe apostel seyth,  
 "See þe how þe schul warly walke 'and' nowt as þe vnwyse but as þe  
 wyse, agenbyging þe tyme, ffor þe days been euyl;" nowt be days yn  
 hemselfe, but for the euyl þat is doon in þys days. 160  
 155

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 fedyfth hem withowte labowre to þeue  
 vs ensample to ful trust in hym, þat we remoue awey al besynesse  
 of owre flesch. And þerfor seyd vr Lord, "Ne wyl þe not be besy to  
 þowre sowle what thyng þe schul ete, ne to þowre body, 'in' what þe

165

---

Ad 146 ferpel 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," bat is, <sup>A</sup> 'pe' lyfe, "more 170  
ban be body, and be body more ban be clothyng? Behold be wylde  
fowlis of heuyn, forwhy they sowe nowt, no repe, ne gadere into  
bernys, and 3owre heuenly Fadir fedyt hem." Moche more he wyl fede  
3ow bat been hys soones, more 3ow, bat ben resonable, onto whom  
euyrlastyng lyf is behette; he schal ȝeve to 3ow necessaries, 3yf 175  
al 3owre trust be in hym. And as be gospel seyth, "He forbedyt  
not labowre or [prouidence] but be besynesse of carefulnesse in  
herte."

On be sexte maner we owe to beholde be bitternesse of be doome  
be weche Sophonye be prophete toke hede to, and seyde, "That day, be 180  
day of ire, be day of tribulacion and of angwyse." At bat day be  
pelerys of heuene schul quake, as Iob seyth; and be goospel seyb  
bat be virtuys of heuene schul be mewued - bat is, as be glose  
seyȝth, be angelys power trembelen aȝens be comyng of the iuge. / f. 73  
A, wrecchyd wrechys, synners, what schul we doo in bat day of 185  
visitacion, comyng of fer? Pat betirnesse we owyn to drede and  
to beholde with all owe myȝth in word, and wyt [all bat myȝth] of  
owre herte, and with all bat myȝth of owre sowle. Therefore do we after  
be apostel bat seyth, "Doo we good, and ban we fayle nowt; repe we  
yn hys tyme. Perfor do we good to alle men, ffor he bat lytel sowyt, 190  
litil schal repe; and 'he' bat sowyt in blessingyng, he schal repe  
euermore yn blessingyng of euyrlastyng lyf" as Powle seyth. Iesus  
grante vs of his grace euer in bat lyf to dwelle. Amen.

Ad

## III

f.73

Dominica terciaOvid existis uidere in desertum? Euangelium.

This gospel tellyȝt 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 anoper?" And Iesus awsweryng seyde to hem, "Wendyng, bere ȝe word aȝen to Ion what ȝe 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 blesyd is he þat is not scalaundred yn me." And whan they were wente fro Crist, Iesus began to sey to þe compayneis of Ione, not 10 preysyng hym yn hi[s] heryng but in hi[s]e absenc, "What ȝede ȝe owt to see in deserte? [A] rede wawyd with þe wynd? But what [ȝede] ȝe 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 ȝede ȝe owt to see? A prophete? ȝe! I 15 sey to ȝow, 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.'"

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

Ad 4 workis] wordis. 6 awsweryng] awsweryng and. 7 ȝe] ȝe h; h canc. 8 preched] preysed. 11 preysyng] preysyng of; of canc. his] hir. hisel] hire. 12 a rede] drede; d<sup>1</sup> canc.

vndirstonde þat þer been / too wendyng      owte. Þer is      f. 73v  
 oon when euyl men wendyn owt of þe compayne and of þe  
 seruyse of God, and entre be here [synnys into] seruyse [of]      25  
 þe deuyl. And þat wendyng owte is on seuen manerys.

The ferst be prude, when men ioyen 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 ȝyftys ȝouen to hem [by] God.      30  
 So ȝede Lucyfer owt of heuene fro þe compayne of God thorwe  
 prude, of whom Ysaye seyth thus in þe persone of God, "How  
 fel þu, Lucifer, from heuene, þat erly was arysyn? Þu fyl  
 into þe erthe, þe weche seydest yn thyn herte, 'I schal stey  
 vp into heuene; aboue þe sterris of heuene I schal make heye      35  
 my sege. I schal ste vp aboue þe heyenesse of þe clowdys  
and I schal be lyche God alþerhyest.' Forsothe into helle  
 þu art drawyn aȝen, into þe deppest pet." Lo, weche falle he  
 cawȝte thorwe pride from þe compayne of God. And God seyth  
 thus be Ezechiel þe prophete, "O cherub, thyne herte is leftyd      40  
 on heye yn thyne fayrnesse. Thy wysdam þu hast lost in thyne  
 fayrnesse. [I haue] cast the down into erþe." So wende they  
 owt of þe compayne of God þat prowdyn hem of Godys grace þat  
 God to hem haȝt ȝouyn. And þerfore seyde Thobye to hys sone,  
 "My sone, soffre þu neuyr prude to haue lordschepe ouir the,      45  
 in þy wytte or in þy worde, for in it took begynnnyng of alle

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

los."

Also in þe secounde maner men wendyn owt be vnbuxumnesse of þe companye of God and of hys seruyse, and wende into þe fendlis seruyse, þe weche wyl not be buxsum to þe comawndementys of God 50 and to þe laweful and [n]edeful comawndementys of here souereyns. So Adam thorwe hys senne wende owte of þe paradyse of delite, as Holy Wryt tellyȝt, ffor þat he ete of þe tre of þe weche God comawnde hym þat he schuld nat ete. And so ȝede 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 aȝen / þe heste f. 74 of God, wherfore Samuel seyt to hym,

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

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

Ad 51 nedeful] medeful þe; þe canc. 52 So] so so.  
53 of<sup>2</sup>] of þew?; þew canc.

## LAMBETH PALACE 392

## III

f. 148

of þe tre of þe whiche God  
commandide hym þat he xulde not ete. And so ȝede Saule þe kyng  
from þe cumpany and þe seruise of God, Regum .xv<sup>o</sup>., for he        55  
withheld of þe beste schepe and þe bestys to Amalech,

to offre hem to þe Lord, but þat he dide aȝens 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 hab castyn þee awai, þat þou be no kyng." Also bi þat synne  
Salamon loste þe loue of God and ȝede out of his seruyse, for  
he took many alien wymmen, as þe dowter of Pharao, and Moabites  
and Ammonites and Ydumees, aȝens þe heste of our Lord, as þe  
Bok [of] Kyngis tellyþ. Wherfore Seint Bernard seip of alle        65  
þes, Magnum vicium inobediencie; vicium quo angelus amisit  
celum, Adam paradisum, Saul regnum, Salomon amorem diuinum, þat  
is to seie, "Gret is þe vice of vnbuxumnesse, þorouȝ þe which  
þe angel loste heuene, Adam paradijs, Saul his kyngdam,  
Salamon Goddys loue." Before it is good to be buxum to þe        70  
comaunderementis of God, for as þe wijs man seip, Prouerbiorum

"Buxsum man schal speke victories."

Also sum wendyn owte of þe compayne of God on the thyrde wyse, þat is be enuye, as þei þat ioyen of oper mennys harmys and ben heuy of oper mennys welfare; so ȝede Caym owte <sup>[of]</sup> 75 þe seruyse of God be envye. For euir comynly hath þe deuyl enuye to þe goode, and so had Caym envie to hys broper 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 anoper! 80 (Here my3th men tell moche mater of envie.) And sertis, hadde Caym sowȝt God of forzeuenesse, he schuld wel mow haue fowndyn mercy in God.

Also on þe fowrthe manere men wende owte of þe compayne 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 lo [nd], þe weche wen Sychym hadde sene here, þe prince 90 sone of þat lond, he loue<sup>[d]</sup> hem and rauyschyd here, and lay be here." Dyna is as mechyl to sey as 'dome', and betokenyth a feythal sowle þat owȝt to dome hesylf and here owne dedys, and nowȝt oper mennys. But when þe sowle is curiows, as they þat holdyn hymself of virtuys thorwe pride beter pen 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] dyna it; it canc. and subpuncted.

.xxj<sup>o</sup>., "A buxum man schal speke victorijs."

Also summe wendyngys out of þe cumpany of God is on pridde  
wise and þat is be enuye, as þei þat ioien of oper mennys harmys  
and ben heuy of oper mennys welfare, and so ȝede Caym out of 75  
þe seruise of God be 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  
perfore Caym slow his broþer. Loo, how oo synne folwyp of another! 80  
(Here myȝte men telle moche mater of enuye.) And certis, ȝyf  
Caym hadde besouȝt God of merci and forȝefnes, he xulde  
wel mowe haue founden mercy i(n) God.

Also on þe fourþ maner men wendyn out of þe cumpany  
and of þe seruyse of God be leccherie, or fo(r) 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<sup>o</sup>., Egressa Dyna, filia Iye, videret mulieres regionis illius, etc., þat is, "Dyna gon out, þe douȝter of Iye, to see þe wymmen of þat lond, þe which whan Sychy[m] 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 hirself and hir owne dedis, and not oþir mennys dedys. But whanne þe soule is curious, as þei þat holdyn hemself virtuous þorouȝ pride better þan 95 oper, and haue likyng to see þing þat is not lefful to

be couytyd, often it fallyth þat be here curiouste sche <sup>A</sup> 'gop'  
owt fro þe compayne of God. For þan <sup>A</sup> 'þe' deuel seþ here, þat  
is Sichym, and rauyschit here and makyp here þe fendys strompet,  
and so wendyth sche into þe seruise of hym.

100

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

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

And God byddyth thus,

"Thu  
schalt nowt make to þe a grauyn ymage, no þu schalt nat onore  
hem no worschape hem." His seith God hymselfe. And also 120  
lechowrs and vnclene men and auerows men do ydolatry, as

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

be coueityd, ofte it fallip pat bi her curiouste sche wendip  
out of pe company of God. For þan pe deuyl seep hir, pat  
is Sychym, and rauyschip hir and makyp hyr pe fendys strompet,  
and so sche wendip into pe seruyse of hym.

100

Also on pe fifte maner summe wendyn out by idolatrie, and  
so ȝedyn out pe childrym of Israel whan þei madyn a goldyn  
chalf and worschipse it, as it is told in Exodi .xxxij.

c. And Ieroboam and his sonys ȝedyn out from pe company  
of God also, and from pe worschypyng of hym, bi ydolatrie; and 105  
þus wenden out many nowondaiys to sechyn and to worschipe  
ymages of stokkys and stony mad with manrys handys. And þan  
þey wenden out of pilgrimage to worschipe suche mawmetis,  
pat han no lijf in hem but ben figuryd be manrys fantasye  
as hem likyp. Aȝens hem spekip pe lawe of [God] on þis 110  
wyse, Deuteronomii .xxvijo. c., Maledictus homo qui facit  
sculptile et conflatile abhominacionem, pat is, "Cursid be  
he pat makyp a graue ymage or a [b]lowen ydol of metal  
abhominacion to pe Lord." And pe Sauter Book seip, "Lyke  
ben þei to hem pat makyn hem, and alle pat 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, pat is, "þou  
schalt not make to pe 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<sup>[o]</sup>dys here God, the weche they <sup>loue</sup> more then God, as  
þe[re] dedys schewyn." For ȝyf they louyd God more,  
þey wolde leue it ffor his loue. 125

"For a lecchowr, 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 seyd boþe to man  
and woman. And perfor of sweche þat wendyn thus owte of  
Godis seruyse and hys compayne God spekyt be Ieremy, þe  
.x. chapeter,

"My  
sonys ȝedyn owt fro me, and þer is none to strecche owt myn  
tentys, no þat rayit my skynnes." 135

And sum ȝedyn owte of Crystys seruyse and hys compayne  
by / wyche craft and be fals beleue and be co[niuri]sonijs f. 75  
and mysbeleuyng [and tillyngys] of chyldryns 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. By sweche, and [by] many oper mysbeleues, [men]  
wendyn owt fro Godys seruyse into þe deuyllys seruyse; and  
perfor seyth God þus in Leuitico, 145

---

Ad 123 the] they; y subpuncted for canc. 129 ydelys]  
ydelnesse. 130 of] of heuene; heuene canc. 138 coniurisonijs]  
comyth so nijs. 140 and<sup>1</sup>] 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 ȝyf 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 boþe to man 130  
and womman. And þerfor of suche þat wendyn þus out of  
 Goddis seruyse and of hys cumpaþy God seyþ bi Ieremy þe prophete,  
 .x. c°, Filiij mei exierunt a me, etc. Non est qui extendat  
tentoria mea et qui erigat pellas meas, þat is, "My  
 sonys jeden 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 seruise and hys cumpaþy  
 bi wicchecraft and [þe 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, wip 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  
perfore seip God þus in Leuitico, .xx°. c°, Anima que 145  
[peccauerit, declinauerit ad magos et ariolos, et fornicata]

---

Lb 126 worschippis] worschippid. 136 tentys] tentys þ;  
 þ canc. 140 and<sup>1</sup>] and to hem.

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

Also on þe sexthe maner sum wendyn owt by symonye, and  
 so ȝede owt Geyȝy, Eleyeys seruawnt, pat ran after Naaman  
 Sirus, þe 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 ȝede owt from Elye ful of mesylrye, [as  
 whiȝt] as snowe, ffor at þe preyere of hys lord þe 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 couȝteows,      160  
and þe symonyentes, pat sellyn beneficys to þe byschopys  
 for þe 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 þe seuene sacramentys, ffor [halw]yng of      165  
 cherchys, of auterys, or ony oper goostly thyng, as for  
 massys seying or for Godys word prechyng, thorw þe weche  
 hele of sowle is getyn. Alle these wendyn owt of þe seruyse  
and þe compayne of God into þe seruyse of þe deuyl thorwe  
 symonye, and ben acursyd erytykys and antecrustys clerkys      170  
 a[nd] sty[n]kyng meselllys befor God and hys angelys. And  
 so ȝede Symon Magus owt, pat wold <sup>'a'</sup> bowȝt þe Holy Goost

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

Also on þe sixte maner summe wendyn out by symony, and  
 so ȝede out Gieȝi, 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 ȝede out from Helye ful of meselrie, as  
 whiȝt as snow, for at þe preiere of his lord þe meselrie  
 fel vpon hym and to al his sed for euer. Bi Giesi ben  
 coveitous popis and cardynalis,      bisschopis, prelatis,  
persouns, vikers and prestys vndirstondyn, þat ben coveitous      160  
and symonyentes, þat sellyn beneficys to bisschopis  
 for þe firste frutys and to oþer lower men of Holy Cherche,  
 for mony, for seruyse, or for preiere, and þei þat sellyn  
 ordris, weddyngis, scriptys, absoluciouns, indulgences,  
 pardoun, or ony of þe .vij. sacramentys, for halwyng of      165  
 chirchis, of auters, or of ony oþer gostly þing, as for  
 massis syngynge or for prechyng of Goddis word.

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

Lb      147 fuerit]      fuerint.      faciem]      faciam with a<sup>2</sup> subpuncted  
and e in margin.      148 þat<sup>2</sup>]      þat w; w canc.

of þe apostolys.

Also on þe seuen[þ]e maner sum wendyn owt be auaryse and  
coueytise, and so Iudas ȝede owt / of þe companye of owre f. 75v  
Lord, for thorwe coueytyse 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. Bope þe beyherys  
and þe sellerys be 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  
glorifyed in heuene. For Crist seyth in þe goospel,  
"I am wey, trewthe and lyff." And perfore Ieremye cryest  
and seyth,

185

"Noo wyl ȝe nat wendyn owt to þe feld  
of auaryse, neyper 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 seuenþe maner summe wendyn out bi auarice and  
coueitise, and so ȝede Iudas out of þe cump<sup>n</sup>any of oure 175  
 Lord, for þorouȝ coueitise he solde Crist to þe Iewes for  
 .xxx*ti.* pans, Mathei .xvij. And þus wenden out many of  
 Cristys cump<sup>n</sup>any, as prestys and freris þat sellyn a masse  
 for a peny and trentel for .xxx. pens. And boþe biggeris 180  
and selleris ben worse marchauntys þan Iudas was, and also  
men of lawe þat sellyn þe trouþe for mony, and trouþe is  
Crist, as hymself seyþ, þat is not now a dedly man but  
 glorified in heuene, Ego sum via et veritas et vita, þat is,  
 "I am / wei, trowþe and lijf." And þerfore Ieremye cryeb f. 150  
and seyþ, 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  
 blesyd of God, as þe prophete Dauid 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.

f. 75v

Dominica quarta. Euangelium

Dirigit via 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 nouȝt Cryst. And they axede hym, "What þerfore art þu? Art þu Hely?" And he seyde nay, he was nowt Hely. "Art þu a prophete?" And he seyde nay. Therfore þey seyde to hym, "Qwat art þu, þat we ȝeue answere to hem þat sende vs? Wat seyst þu of þyself?" And he seyde, "I am a voyse of hym þat cryiȝt in desert, 'Dresse ȝe or make ȝe 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, "Therfore what baptyses þu, ȝyf þu art nowt Crist no Hely no a prophete?" Ion answeryd to hym, sayng, "I baptyse in watyr, the myddys forsope of ȝow stode, whom ȝe 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.

5

10

15

f. 76

Dirigit via Domini. These ben thre wordys of þis goospel þat Ion spak to þe pepul, seyng, "Make ȝe redy þe way of þe Lord." And ȝe schul vndyrstonde þat

21

## IV

f. 150

Dominica 4<sup>a</sup> Aduentus DominiDirigit via Domini. Iohannis primo.

Bis gospel tellip pat Iewys sentyn from Ierusalem  
prestys and dekenys vnto Iohn pat pei schulde axe hym, "Wo  
art pou?" And he knolichede and denyede not, and 5  
knolechede pat was not Crist. And pei axide hym, "What  
perfore art pou? Art pou Heli?" And he seide nai, he was  
not. "Art pou a prophete?" And he seide nai.  
Perfor pei to hym, "What art pou, pat we ȝeue ansuere to  
hem pat sente vs? What seiste pou of piself?" And he 10  
seide, "I a vois of hym pat criet in desert, 'Dresse ȝe  
or make ȝe redy pe wei of pe Lord,' as Ysaie pe prophete  
seide." And pei pat weryn sent wheryn of pe phariseis' and  
pei axidyn hym] and seidyn, "Perfor what baptises pou, ȝif  
pou art not Crist ne Hely ne a prophete?" Iohn ansuerde to 15  
hem, seiynge, "I baptise in water, pe myddys forsope of ȝow  
[stode], whom ȝe knowe not. He is pat after me is to come,  
pat is maad bifore me, of whom I am not worbi pat I vndo  
pe pownges of his schoon." Yes þingys weryn don in  
Bethanye-ouer-Iordan where Iohn was baptisynge. 20

Dirigit via Domini, vbi prius. Yes ben pre wordys  
of pe gospel pat Iohn spak to pe peple, seiynge þus, "Make  
ȝe redi pe weie of pe Lord." And ȝe schul vndirstonde pat

we owe to mak redy thre maner weyys to hym,

to owre herte bat he may entre and werche, and fowchesaf  
in owre hertys to dwelle.

25

þe ferste way is klennesse 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 wey of wysdom I schal schewe to þe." Sothly þis is  
þe way of clennesse [and] þe way of wysdom. For grete wysdom  
it is to kepe þe herte from vnclennesse 'of' lecherrye, and  
gret woodnesse it is long to be or lytil whyle wylfully avysyd  
in þe felthe of lecherrye. Werfore Gregory  
seyth that

35

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

40

þerfor we owe to fle þe wey of lecherrye, ffor <sup>'God'</sup>  
knowyt hem nowt bat wendyn þerby, as Salamon seyth,

that God vnknowyt thre thyngis and þe  
laste is þe way of [þe] jung man in hys ȝowþe.  
And þer it is seyd,

45

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

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

þe ferste wai is clennes 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 .iiijo., Viam sapientie monstrabo tibi, pat 30  
 is, "þe way of wijsdam I schal schewe to þe." Soply þis is  
 þe wai of clennes 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 avisid  
 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 euerlastynge is þe peyne of fornicacioun." 40  
And perfore we owyn to fle þe wei of lecherie, for God  
knoweþ hem not pat wendyn þerbi, as Salamon seþ.  
Prouerbiorum .xxx., pat God vnknowyþ pre þingis and þe  
 laste of hem is þe wei of þe jonge man in his þoug[þ]e.  
And þer it is seid, Talis est via mulieris adultere que 45  
comedit et tergens os suum dicit, Non sum operata malum,  
 pat is, "Such is þe weie of a womman aucoures, þe which  
 etip and wipip hir mouþ and seip, 'I haue don noon harm.'"

And Dauid 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 deuyl. 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 oper  
 vnclenessse. And sweche been þe hertys of leccherous men 55  
 and perfor þat Cryst come into owre hertys  
 we mote cast owte al vnclenessse of lecherrye of hem. And  
 þat is þat Seynt Iame seyth,

"Castyng away alle vnclenessse and  
 habundance of malice." Be vnclenessse may by betokened 60  
 þe senne of lechirye, and be þe plentyuows[te] of malice  
 [þe] sch[r]ewyd desyres of hertys and euyl thowtys,  
 and euyl beholdyng and schrewyd speche þat corrumpyn good  
 condicions. Alle þo we owe to caste a/vey f. 76v  
 from owre hertys þyf we wyl wortly receyue 65  
 Crist into owre soulys, þat makeþ vs sauе. And þe  
 apostel seyth,

"Fornycacion forsope  
and vnclenessse, ne be yt nemned in ȝow, but clene puttyth it  
 awey, as it besemyth holy men; felthe or fowle speche or 70  
 harlotrie þat pertenyȝt nowt to honeste, be it nowȝt nemned  
 amongys ȝow." And so is þe ferst wey made redy, þat  
 is cleannessse of herte, and so yt is seyd in

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

And Dauid seip in þe Sauȝter, Via illorum sit lubricum,  
 "Ye wei of hem is mad derk and sledir." Certis he pat 50  
 wendip bi þis weie makip redy in his herte a dwellyng  
 place of þe deuyl. Forsope it is not semely þe kyng pat  
 is kyng of [alle] kyngis and lord of alle lordys to dwelle  
 in a derk hostrie ful of styngkyng clay and oper  
 vnclenessse. And suche ben þe hertys of leccherous men 55  
and wommen, and perfor pat Crist come into oure hertys  
 we muste caste out al vncleness of lecherie. And perfore  
 sep Iamys, Abicientes omnem inmundiciam et habun/danciam f. 151  
malicie, pat is, "Castynge away alle vnclenessse and  
 habundance of malice." Bi vncleness mai bi vndirstondyn 60  
 þe synne of lecherie, and be plenteiuouste of malice is  
 vndirstonde schrewyd desyris of herte and euele þouȝtys,  
and euyl biholdyngys and schrewyd speche pat corumpyn gode  
 condiciouns. Alle suche cursidnes we owyn to caste awai  
 from oure hertys ȝif 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, pat is, "Fornicacio[n] forsope  
and vncleness be not nemþyd in ȝow, but puttip it clene  
 avey, as it besemyth holy men; ffilpe or foule speche or 70  
 harlotrie pat perteynip not to honeste, be it not nemþyd  
 amongys ȝou." And so is þe firste way mad redi and þat  
 is be clennes of herte, and so it is seid in Ecclesiastico

[Prouerbiorum] .22°. c°.

75

"He pat louyt clennesse of herte, he schal haue þe kyng to hys frend," pat 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 per 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 pat he wolde [be] among hys seruawntys as m[yry]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 pat is pat Ysaye seyth, 90

"Make þe redy þe way of þe Lord; make þe 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 95 vndyrstondyn þe meke, pat schal be made hey in euerlastyng ioye; by þe mownteynys be vndirstonde proud men and hye men, pat in the ende schal be lowyd in euyrlastyng dampnacion.

.[xv]°., Qui timet Deum. And Prouerbiorum .xxij°., Qui  
diligent cordis mundiciam, habebit amicum regem, pat is,

75

"He pat louyp clennes of herte schal haue pe kyng hys  
frend," pat is, Crist.

þe secunde wai is pe wai of meknesse, and be pis wai  
wente Crist whan he coom don from heuene into pe maidenys  
wombe, and per he took pe schap of a seruant, Exinanuit  
semetipsum, formam serui accipiens. Forsope, more meknes  
was neuyr schewid pan God of heuene and of erpe schewide  
whan he took pe forme of a seruaunt, and pat he wolde be  
also amongis his seruauntys as mynster and a seruaunt of  
hem. And pis wei made redy pe glorious maydyn to hir sone,  
and perfore sche disseruede to conceyue and bere Crist,  
Goddis sone of heuene, wherfor sche seip, Respexit humiliatem  
ancille sue, pat is, "He beheld pe meknesse of hys handmaiden."  
And pis wai of meknesse owyn we to make redi in cure hertys  
to God, as Ysaie seip, Preparate viam Domini; rectas facite  
/ semitas Dei nostri, pat is, "Make ȝe redi pe wai of pe f. 151v  
Lord; make ȝe rijte pathis of cure God in desert or  
wildirnes." Omnis vallis implebitur et omnis mons et collis  
humiliabitur, pat is, "Iche valei schal be fillid and iche  
hil and topet of hil schal be [l]owid." Be pe valei is  
pe make man vndirstonde, pat schal ben maad hiȝ in euerlastynge  
ioie; and bi montayns ben vndirstondyn proud men and hije  
men, pat in pe ende schul be lowyd in euerlastynge dampnacioun.

---

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

For as Salamon seyth,

"Glory

100

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

alle pryd and elacion [and] of couetyng of hye astate from owre hertys, and þat is þat is seyde in þe Kyngys Boke, 105 þe .vii<sup>o</sup>. chapter,

"Make ȝe redy ȝowre hertys to ȝowre Lord and oonly serue ȝe to hym, and bere ȝe 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 lecherrye; perfore mote we bere away from þe myddys of owre lyfe pride, glotenye and lecherrye, 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, lyȝthne þu to hem þat syt in 120 derknesse to dress owre feet in þe wey of pees." And Salamon, "þe ways of hym ben fayr, and alle þe pathis of hym peysibyl." S[o]the it is þe wey[is] of Cryst

For as Salamon seip, Prouerbiorum .xxix., Humilem suscipiet gloria et superbum sequitur humilitas, pat is, "Glorie or ioie schal take þe meke and mekenes folwyp þe proud man." And perfor we owyn in oure hertis to make redi þe way of meknesse. But þis way is mad redi bi remouyng or putting away al pride and elasioun and coueitynge of hiȝ astate from oure hertis, as i[t] is seid, Regum .vij<sup>o</sup>., Preparate corda vestra Domino et illi soli seruite, et auferte de medio mei Balam et Astaroth, pat is, "Make þe redi ȝour hertis to þe Lord and only serue þe to hym, and bere þe 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 pingis, mete and dunge. In mete is glotonie bitokned, and in dunge is lecherie, and perfore mote we bere away from þe middis of oure lijf pride, glotenye and lecherie, pat is to seie, from oure hertys.

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

beȝth peysibil, for þat he come into þys world to put pees  
 betwex vs and God þe fadyr, and betwex vs and angelis,  
 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,

125

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

130

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

135

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

140

The ferthe is þe wey of ryȝtwysenesse and of euynhede,  
 and of thys seyth Salomon,

145

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 seip,  
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 neijebour, and betwen þe body and  
 þe soule.

þe firste pees is mad redi bi contricioun and confessioune.  
 þe secunde pees is mad redi bi verrai charite. þe pridde is  
 mad redi bi ouercomyng and sleynge of oure fleisch. And 135  
 of þes þre maner pees spekyp þe wijs man where he seip 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." Acordyng  
 togidere of breberen, þat is, þe fleisch and spirit, and 140  
 þat is Iacob and Esau. And loue of neijebors - loo! þe  
 secunde pees, þat owyp to be had to oure neijebor. And þe  
 toþer is man and womman of oon accord - loo! þe pridde pees  
 þat owyp to be anentys God, for þis man is Crist and þe  
 womman is þe feipful soule þat schulde consente to Cristis 145  
 wil and be buxum to hys biddynghis.

þe fourþe wai is wai of rijtwisnes and of euenhed,  
and of þis seip Salomon, Prouerbiorum .iiij<sup>o</sup>., Ducam te per

"I schal lede þe be þe pathys of equite, 150  
 in þe weche whan þu art went þey ways schul nowt be made  
 narwe." And also he seyȝth þat þe [ways of] ryȝtwyse men ben  
 'wip' owt snaperyng. Thys wey to God we makyn redy whan we / f. 77v  
 bowyn awey 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 ryȝtwysnesse, when we doo nowȝt to anoper þat we wold  
 nowt werne doon or seyde to vs of hem, as it seyde in Tobyne,

"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, whan 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 ȝe wyllyn þat men doon to ȝow, as anentys  
 God and resoun, þe same doo ȝe to hem." Also ȝeue to eche  
 on þat is hys, to God and owre neȝebowre. These  
 beth þe ryȝt ways, of þe weche God owre Lord seyth by Salomon,

170

"God ladde þe ryȝtwyse man be ryȝth ways." Also God  
 seyth be Eȝechyel,

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] rijtwise men ben  
 wipoutyn snaperyng. *P*is wei to God we make redi whan we  
 bowyn away from euyl and worchen gode werkys as þe prophete  
 biddip, Declina a malo et fac bonum, þat is, "Bow pow 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°., Quod tibi ab alio odderis fieri, vide ne tu facias  
alteri, þat is, "*P*at 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, Quicumque vultis vt faciant vobis homines, hoc  
est secundum Deum et racionem, eadem facite illis, þat is, 165  
 "Eueri þingis þat je wolyn þat men do to þou, as anentis  
 God and resoun, þe same do je to hem." Also jeuyþ to iche  
 man þat is his, to God and to oure neigeboure. And þes  
 ben þe rijte weis, of þe whiche oure Lord spekip bi Salomon,  
Iustum deduxit Deus per vias rectas, Sapientie .x°., þat is, 170  
 "God ladde þe rijtwijs man be þe rijth weies." And also God  
 seip [bi] Ezechiel, Si autem auerterit se iustus a via sua  
et fecerit iniquitatem secundum abominaciones suas, quas

"Forsoope ȝyf þe

ryȝthwyse man turne hym away from hys ryȝtwyse 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 seyȝth nay,  
 and al þe ryȝtwysnesse of hym schal nowt be had in  
 mynde thensforward." "Wethire my wey is nowt euyn?" seyth  
 God.

180

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

"ȝyt an

heyer wey I schewe onto ȝow," seith þe apostel.

þys way is þe kyngys way of heuene, þe hey wey þat ledyȝth 185  
 wele-leuyng men in <sup>to</sup><sub>A</sub> þe lond of beheste. Wherfore þe childryn  
 of Israel seydyn to þe kyng Syon,

"Wend we þe opyn wey," þat is to sey,                "þat ledyȝth  
 alle men to þe lond of beheste."                This is þe way of 190  
 charite, þat is a [large] wey, 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 wey re[dye] 195  
 to owre Lord, hem owȝte to remeue awey                vnpacientnesse,  
 auaryse, enuye, and sweche oper synnys. For woo schal be to  
 hem þat wendyn be þo weyis, ffor Iude seyȝth in

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

operari solet impius, etc., þat is, "Forsope gif þe  
riȝtwise man turne hym away from þe riȝte way and do  
wickidnes aftyr his abhominacionys, þe whiche þe wickid man  
is 'wont' to do, wheþer he schal lyue? As who seip nay,  
and alle þe riȝtwisnessys of hym schul not ben had in  
mynde þensforward." "Wheþer my way is not euen?" seip  
God.

175

180

þe [fifthe] wai is þe wai of troupe, and of þis way  
spekip Iohn in þe Apocalyps. And Corinthios .xij<sup>o</sup>. c<sup>o</sup>,  
Adhuc excellenciem viam demonstrabo vobis, þat is, "An  
hijere wai I schal schewe vnto þou," seip þe apostil. And  
þis wai is þe kyngis wai of heuene, þe hije wai þat ledip  
wel-leuynge men to þe lond of bihest. Wherfor þe childryns  
of Israel seidyn to Seon þe kyng, Via publica gradiemur  
que dicit 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 bihest." And þis is þe wai of  
charite, þat is a large wai, of þe which spekip þe apostil  
pus, .i<sup>a</sup>. Corinthios .xijj., Caritas paciens est, etc.,  
"Charite is pacient and benygne, large to nedis men. It hath  
not enuye of oper mennys welfare or wel-doyng, or of here  
good name." Perfore þei þat wolyn make þis go[o]d wei redi  
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 þo cursid [weies], for Iude seip in

185

190

195

---

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

hys pyltel,

200

"Woo to hem þat ȝedyn in þe wey of Caym, þat slow hys  
brothyr be enuye, and thorw / errorr of Balaam þorw mede      f. 78  
be ȝotyn owt," þat betokenyȝth coueytise, "and thorw  
aȝenseying of Chore," þat is vnbuxumnesse, "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 dicit  
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  
make owre sacrifice in this dedly lyfe, boþe 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.

215

his pistil, ve illis qui viam Caym abierunt et errore Balaam  
mercede effusi sunt, et contradiccionē Chore perierunt, pat 200  
is, "Wo to hem pat wentyn in þe way of Caym, pat slow his  
broþir by enuye, and þorouȝ error of Balaam þourȝ mede  
ben ȝotyn out," and pat betokenyþ couetise, "and þourȝ  
aȝenseiynge of Chore," pat is vnbuxumnes, "perischidyn."  
Wo is to hem pat wenden bi þes cursid weies of enuye, 205  
couetise and vnbuxumnes.

þe sixte weie is of penance and meknesse, and þis  
weie owe we here to make redy to oure Lord. For Crist  
seip in þe gospel, Mathei .vij°., Arca est via que dicit  
ad vitam. And þis is þe weie of þre daies of þe whiche 210  
Moises spak, Exodi .iiij°., Viam trium dierum ibimus, etc..  
"þe wai of þre daies we schul wende into wildernes to do  
sacrifice to oure God." þe firste dai is sorwe for oure  
synnys. þe secunde dai is shame of confessiouȝ. And  
þe pridde 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.

f. 78

[Dominica infra octavas Epiphanie]

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Thys goospel tellyȝt 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  
 God and man. "This is he þat I seyde of, aftir me comyȝt  
 a man þe weche is mad befor me, for he was my prior. And  
 I knew hym nowȝt, þat is, [not] with bodily eye from another  
 man, but þat he schuld be schewyd in Israel, perfore come  
 I baptyȝng in water." And Ion bar witness, seying,  
 "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 baptijet men in þe Holy Goost.' And I saw and  
 bare witnesse 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  
 mynde. One is what is þe synne of þe world. Another  
 is why Cryst is clepid a lombe. The 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 þe;  
 þe canc. 13 On] in. 16 is] is kyngys sone; sone canc.

f. 153

[Dominica infra octavas Epiphanie]

Ecce Agnus Dei, ecce qui tollit peccata mundi. Iohannis .i<sup>o</sup>.

Pis gospel tellip pat Iohn saw<sup>3</sup> Iesu comynge to hym,  
and he seyde þus of oure Lord, "Loo, þe lomb of God; loo,  
 hym þat takyp away þe synnys of þe word", for he is boþe  
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 wiþ bodyly iȝen from anoþer  
 man, but þat he schulde be schewyd in Israel, þefore I  
 com baptizynge in water." And Ion bar witnes, seying,  
 "I saw<sup>3</sup> 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, 'Upon whom þou seest  
 þe spirit come doun and dwellyng vpon hym, / þat is  
 he þat baptisip men in þe Holi Gost.' And I saw<sup>3</sup> and  
 bar witnes þat pis is Goddys sone."

f. 153v

15

Ecce Agnus Dei, etc. Pis wordys of pis gospel  
 sufficyn at pis tyme and ben þus moche to seie, "Loo, þe  
 lomb of God; loo, he þat doþ awai þe synnys of pis word."  
 In þes wordys ben þe þingis profitable to vs to haue in  
 mende. Oon is what [is] þe synne of þe word. Anoþer  
 þing is whi Crist is clepid a lomb. And þe þridde is  
 hou pis 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 þe 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[yen] and pride  
of lyf." Þese been as thre robberyrs þat robbyn mannys 30  
sowle of þe blysse of heuene, quia caro concupiscit aduersus  
spiritum, etc., "For

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

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

The deuyl sendyth owt smoke also ofte as he enhyeȝth 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 perfore 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 Dauid þe prophete preyȝth 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 þe loue þe word, ne  
þingys þat ben in þe word, for al þat is <sup>A</sup>'in' þe word, it  
is couteityse of þe flesch, couteitise of þe iȝen and pride  
of lijf." And þes þre ben as robberis þat robbyn mannys  
soule of þe blys of heuene, quia caro concupiscit aduersus  
spiritum, spiritus autem aduersus [carnem], þat is, "For  
þe flesch desiryþ aȝens þe spirit, þe [spirit] forsoþe  
aȝens þe flesch." And þes [ben] þre foule vycys in word  
þat combryȝn 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 glotenye and leccherie. 40

þe deuyl sendyþ out smoke ofte whan he hiȝep a man  
from þe stat of mekenes into appetite of preisynge and  
vayn worschipis. But þe hyȝer þat he wendip vp þorouȝ  
pride, þe lower he fallip. 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, couteitise and enuye. And fro þis flaume  
to be clepid Dauip preieþ þus, Inclina cor meum Deus

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

50

"The auarus man schal 55  
nat be fillyd with mony and <sup>he</sup> þat louyt rychesse schal  
nowt take þe frutys of hem."

Stynche he castyth owt whan he settyȝth hys  
herte on a fayr woman þat arahyt here with prude, 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 fulfylle þy lust."

65

And þe vnsely man, seying þe woman as               a  
swete tree fayr to þe syȝth and deletable,    he takyth  
of þis forbodon frute                           and also he is [mad] dampnabyl  
to God also ofte as he dooth þe [synne of] leccherye with a  
woman, / ffor they lokyn nat to þe edder þat syttyȝth 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, / pat is, f. 154  
 "God bowe pou my herte in þi testimonye and not into 50  
 auarice." "Bow pou", pat is to seie, bi mekenes, "my  
 herte", pat it delite more in þi lawe, pat I freli  
 worschipe pee more þan in erþely þingis. And Salamon  
seip, Auarus non implebitur pecunia et qui amat diuicias  
fructum non capiet ab eis, pat is, "þe auarous man schal 55  
 not be fillid wip mony and he pat louyp richessys xal  
 not take frutys of hem."

Stench þe fend castip out whan he steryp a manrys  
 herte to beholde a womman fair arayed with pride, for to  
 be seyn of men, wherþorouȝ 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 spekip 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 fulfill in 65  
 dede. And so sely man, seyng þe womman as sche were a  
 swete tree fair to be siȝte and dilectable, and he takip  
 of þis forbede frut of þis tree and so he is mad dampnable  
 to God as ofte as he dop þe synne of leccherie wip a  
womman, ffor þei loken not to þe edder pat scissip in pat 70  
 tree. And take good hed of þis stynch, for Salamon seip  
 þus, Mulier fatua quasi stercus in via, quod qui percipit  
cito transit, nares obstruit, etc., pat is, "A foli womman

---

Lb 50 þi] þi w; w canc. 56 he] with h from s.  
 64 tast of] cast out.

is as a tord in þe way, and he þat perceyuyþ yt stoppyt hys  
nose and turnyth away hys eyȝen." So he

So he

75

þat seeth a foole woman,      passe he swybe awey from her,  
þat þu fele no lust ne stynche in þy sowle.      In alle  
forbodyn thyngis be war of þe sleytys of þe deuyl,

þe feir of þe eddre,                    þe dedly venyme,  
and so schalt þu liȝtly fle senne.

80

For 3yf

þu wyste a worme in a note kernel 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 euerlastynge dampnacion."

85

The secunde thyng of þys goospel is why Cryst is cleyd  
a lombe, and þe schul vndirstonde þat he is so clepid  
for many resonys in þe lawe. In þe  
old lawe men weyr wonte to offur a lomb withowtyn wenne,

þe weche schul[de] bene of [oon] ȝere, 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 hande of God And other lambwyr 95

in a manner founded on the course of events, but thus

95

lomb propirly fordede þe synne of al thys world. And thus  
he was ende and figure <sup>'of'</sup> lambryn of þe old lawe.

Ad 74 yt] with y from h.  
ofrid ech. 94-95 felde to be] felpe.

90 of 90

as tord in þe weie, and he pat perceyuyþ it stoppiþ his nose and turnip awai his iȝen." Rijȝt so schulde a man pat seeþ a womman fair arailed passe forþ away from hir, pat þou fele no lust ne stench in þi sowle. And in alle forbede þingys be þou rijȝt 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 stynkyng synne of leccherie and alle opere synnys.

75

80

85

f. 154v

90

95

þe secunde þing of pis gospel is whi Crist is clepid a lamb, and þe xul vndirstondyn / pat he is clepid so for many skilis or resouns in þe lawe. First in þe olde lawe men wæxn wont to offre a lamb wiþoute weem, þe whiche schulde be of oon ȝer, þe wiche betokenyþ boþe God and man pat was offrid on þe cros for þe synne of alle pis word. And where<sub>u</sub> suche lambys [pat] weryn offrid [fellen] sum tyme to many prestis, pis lamb Crist pat made a ful ende of alle opere was offrid and fel[de] to þe hondys of God þe fadir of heuene. And opere lambrin in a maner fordiden þe synne [of] oo cuntrie, but pis lamb propurly fordide þe synne of alle pis word. And þus he was ende and figur[e of] lambryn of þe olde lawe.

Lb 86 þe secunde þing] with .ij<sup>a</sup>. 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 innocent  
þat we schul offur to owre God. Whenne Cryst þys  
 lomb was betyn and slayne, he cursyd nowt no stroue  
 aȝen, quasi agnus qui ad victimam, etc.

100

A lomb also be bleyng yn a grete flok wyl knowe hys  
 modyr. So Cryst hongyng on þe cros in þe flok  
 of þe Yewys knew hys modyr, and betook here Ion for to kepe,  
 wherfore men sey thryes Agnus Dei at masse. The  
 ferst is seyd thus, "þe lomb of God þat doost  
 awey þe senne of þe world thorw knowyng of þe Fadyr by  
 buxumnesse, haue mercy to vs." The secounde,  
 "þe lombe of God þat offerdyst thyselfe to vs, [haue]  
mercy to vs." The thrydde, / "þe lombe f. 79v  
 of God þat doost awey þe senne of þe world, þat knewyst  
 thy modyr on þe cros, geue vs pees." And for þese skelys  
 is Godis sone lykned to a lombe.

110

The thirde is to knowe how thys lombe doȝth awey þe  
 sennys of thys world, and þat is on thre wyse - be baptyme,  
 by penawnce and be hys blesyng passion. Ferst in  
 baptyme is don away original synne, and pere we  
 makyn owre ferst come[n]awnt to be Crystys spowse, and  
 take pere þe ferst stole of Iesu Crystys luyere, and  
 fully forsake þe deuyl and alle hys werkys,  
 and there wee been all chargyd to kepe þe hestys of God,

115

120

---

Ad 107 wherfore, etc.] with nota quare tertia missa dicitur  
Agnus Dei in margin. 120 comenawnt] comemawnt.

A lomb is also a milde beste and betokenyþ innocence  
 pat whe schulde offre to oure God. For whan Crist þis 100  
 lomb was betyn and slain, he cursid not ne stroof not  
 aȝen, 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. Rijt 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 pries Agnus Dei in her masse. Þe  
 first Agnus Dei is seid þus, "Þe lomb of God þat dost  
 awai þe synne of þe word þorouȝ knowyng of þe Fadyr bi  
 buxumnes, 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 pridde Agnus is seid þus, "Þe lomb  
 of God þat dost away þe synnys of þe word, þat knewyst  
 þi modyr on þe cros, geue to vs pes." And for þes skilys  
 is Goddis sone licned to a lomb. 115

Þe pridde þyng is to knowe hou þis lomb dop awai þe  
 synnys of þis word, and þat is pre wisis - bi baptem,  
 bi penance, and bi hys blessyd passiouȝ. 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 deuyl and alle his werkys,  
and þere we ben chargyd to kepe Goddys comaundmentis.

---

Lb 105 modyr] modyr and; and canc. 116 Þe pridde]  
 with paraph mark in margin.

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 deuyl and al 130

hys werkys, and to be Cristys man, hyred to warke

into þis vynejerde 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 lyȝt and  
 hys ȝokke is swete, Iugu[m] enim meum suave, 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 awey synne thorwe  
 bapteme. Summe been baptizid 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 þe witnessis in heuene - Fadir and 125  
þe Sone and þe Holy Gost - and oper þe witnessis in  
erpe - 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 deuyl and alle 130  
his werkys, and to be Cristis man. You art also heryd  
into his vynejerd for a peny on þe day for to do þe  
werkys of God and perfore to haue þe endeles ioie of  
heuene.

And þat oper 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 myȝt vp  
peyne of dampnacioun. For Cristis charge is liȝt and  
his ȝok is swete, Iugum enim meum suave 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  
aqua et spiritu sancto, non potest videre regnum Dei, þat  
is, "But ȝif 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 dop þe lomb of God awai þe synne of þe word bi  
baptem. And summe ben baptisyd in fijr whan þei ben brende  
for þe trouþe of Goddys lawe, and summe in her blood, and

þus were martereys baptyzed mo þan I can telle,

clansyd and puryd thorw Godys grace of þe Holy

150

Goost.

On þe seconde wyse dooth away þe lombe of God þe senne  
of þe world, þat is thorw 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 Dauid 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 pardoneris þat bostyn of here asoylyng with

pardonys and indulgence[s] þat popys and beschopys grantyd,

how hath <sup>A</sup> 'a man' very contricion, noon of hem can telle

more þan þey can knowe. How dar antecrustys <sup>A</sup> '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 doyng awey þe sennys of þe world." "He al oonly  
forȝeuyst sennys, þat for owre sennys only was dede."

The seconde party is confession, þat is knowelachyng

Ad 153 hath] with h<sup>2</sup> 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 purfyed þrouȝ Goddys grace of þe Holy 150  
Gost.

On þe seconde wise þe lomb of God doþ away þe synnys  
of þe word þoruȝ penaunce, and þat hap 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 wipowte 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 despicies, 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 wip  
pardouns and indulgencys þat popys and bisshopis [grantyd,  
how hath a man very con]tricioun, noon of hem can telle.

How þan dar antecristis disciplis 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 doyng away synnys of þe word." "He al only  
forȝeuyþ synnys, þat for oure synnys only was ded."

Þe secunde part[1] is confessioun, þat is knowlechynge

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

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

"He bat hedyȝth hys sennys, he schal not  
be dressyd; he bat knowelachyt and leuiþ hem, he schal gete 180  
mercy." For begynning of alle goode is knowlchyng of  
euyl, and perfor seyth pe prophete, Confitemini Domino  
quoniam bonus, "Schryue ȝe to pe Lord for he is good,  
for into al pe world is pe mercy of hym."

þe thirde party is satisfaccion or amendys-makyng 185  
with teeres and syȝen[g] for owre sennys. For Bernard seyth,  
Lacrime lauant delictum,  
"Teeres wasschyn pe trespass bat schamed is to be schreuynd."  
And make aseyte to owre brethren bat we haue  
trespast to - ȝyf it be with word, with word aske 190  
forȝeuenesse; ȝyf it be with dede, with dede [be þu]  
besy to amenden yt - in full wyl and purpose  
neuyr to senne more.

þe ferthe party is fastynge, and bat is on twey maner,  
and boþe schuld been [don] in discretion, wip preyer and 195  
almes-dedys doyng. For Powle seyth, Racionabile sit  
obsequium vestrum, "Resonable be ȝowre seruyse."  
For many fastyn as ypocrytis and doon ful gret penawnce, as

wip mouþ oure synnys and oure gret defautys wipoutyn ony  
excusyng oper to God oper to man, for ellis God wol acuse  
 vs, and gelde we vs gilti vnto hym and put we vs in [his]  
 grace. For Holy Writ seip þus, Qui abscondit peccata sua  
non dirigetur; 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  
 merci." For þe begynnyng of al good is knowlechynge of  
 euyl, and þerfore seip þe prophete, Confitemini Domino  
quoniam bonus, etc., "Schriue þe 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  
 wyp terys and siȝenge for oure synnys. For Bernard seip,  
Lacrime lauunt delictum quod pudor est confiteri, þat is,  
 "Teiris waschyn þe trespass þat shame is to be schreuyn."  
And make aseep or amendys to oure breþeren þat we han  
 t<sub>A</sub>'r'espasyid to - ȝif it be wip word, wip word axe  
 forȝe[f]nes, and ȝif 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 fastynge, and þat is on two maners,  
and boþe þo schul be don in discrecioun of praier and  
 almes-dedis doyng. For Seint Poul seip, Racionabile sit  
obsequium vestrum, þat is, "Racionable be þoure 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 ypcritis  
 for preysyng, of seke men for hele, of lusty men for  
 apetyte, of nedys men for defawte, of þe feythful men for Godis  
 loue - and this 205 only is virtu. Goostly fastyng  
 is þe betyrre, to faste from alle owteragete, nowȝt to ete  
 no to drynke for luste but for nede,  
 and suffrenly ouer alle oper for to faste  
 from senne, ffor senful men may doon þe toper,  
and synne gretly þerynne. 210  
 And þefore seyth God, Non est illud ieunium,  
 "For þat is nowt  
 þe fastyng þe weche þat God hath chosyn, but to lose  
 þe bondys of thy synne." Late boondemen go free, forȝyfe 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 discretion. But oo day  
 forbere, and anoper take to moche,  
 and ligge in wratthe and coueytyse 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, Frange 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, perfore he hadde mawgri of God. þer is also  
 fastyng of auerous men for wynnynge, fastyng of ypoctrysts  
 for preisyng, fastyng of sijk for helpe, of lusty men for  
 appetite, of nedy men for defaute, of feipful men for Goddys  
 loue - and pat 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 pan nedip, and synne gretly perinne. 210  
 And perfor seip God, Non est iejunium quod elegi sed  
dissolute 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, forȝeue to  
 þi ennymyes, to helpe þe oppressid, to defende widowis, 215  
and wiþ suche oper goode dedis þat Goddys lawe rehersyp.  
And þis maner fastyng is most preisyd of God. Neuerþeles,  
 bodily fastyng is good don wiþ discrecioun. But oo dai to  
 forbere mete and drinke, and anoþer dai to take ouermochē,  
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, Frang esurienti panem tuum, etc., þat is,

"Breke þe breed to þe hungry; [hym] þat nedyth and wandrep  
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 ȝe togedyr þat  
ȝe been sauyd. Make eche on hymself a ryȝtwyse man, þat his 230  
prayer may avayle, and aske forȝeuenesse of ȝowre synnys and  
þat ȝowre ioy be ful", Gaudium vestrum sit plenum'.

For moche auaylyp þe prayer of a ryȝtwyse man, with  
herte, mowth and dede acordyng.

And þanne, as Cryst seyth, "What thyng ȝe 235  
askyn þe Fadyr in my name, he schal ȝeue it to ȝow."

And thre thyngys be in prayers. On is how vnworthy [we]  
bene þat prayen and lothly in Godys syȝth thorw synne, and  
what / nede we haue to sped. The seconde is what we aske f. 81  
of God, and nothyng may be more þan [to axe] forȝeuenesse 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 hungrí, and him þat nedip and wandryp  
lede into þi hous and cloþe 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 seip,  
Orate pro inuicem vt saluemini, þat is, "Preieþ togidir þat  
ȝe be sauid. Mache ich man himself a riȝtwis man, þat 'h'is 230  
preier mai auaille, and axeþ forȝe[f]nes / of ȝoure synnys f. 156v  
þat ȝoure ioie be ful," Petite vt gaudium vestrum sit

plenum. For moche auailip þe preier of a riȝtwis man, wip  
herte and mowþ and dede accordynge togider, Corde et voce

simul, etc. And panne, a[s] Crist seip, "What þing þat ȝe 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 loplí 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 heuenè. And þe pridde þing is to  
take hede to whom we preien, and panne schul we sonly see  
þat it is noo erþely kyng but it is God wipoute begynnynge  
and wipoutyn 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 almlys and alle thyngys ben clen to ȝow;  
as water quenchyd feer, so almesdede quenchyt senne." 250  
But it must haue thyse fowre condicionis. Oon  
þat it be of trewe begetyn good. Anothir þat þu ȝeue  
it betyme or þu sopose to deye, wil þe nedys  
hath nede, or it be to rotyn or apeyryd, and prinspaly  
to forȝeue to hem þat haue trespassyd to þe. 3yf 255  
it for pure charite and pyte and for no mannys preysyng,  
and souerenly ȝyfe techynge to þe  
vncunnyng and to synneris. And so seyth God in þe goospel,  
Date et dabitur vobis, "3euyȝt ȝowre erthly passyng  
goodis for þe loue of me and I schal ȝeue 260  
ȝow euyrlastyng goodys in þe blyss of heuene." To þat  
blys bryng vs Iesu þat deyde for owre synne. Amen.

þat is, "þeuyþ almes and alle þingys ben clene to you; for  
a[s] water quenchip fijr, so almesdede quenchip synne." 250

But almesdede moste haue þes four condicouns. On is  
þat it be of trewe begotyn good. Anoper is þat þou ȝeue  
it betyme or þou suppose to deie, and while þe nedи folk  
hap nede þerof, or it be rotyn or apairyd, and principally  
to forȝeue to hem þat han trespassyd to þe. And ȝeue þi 255  
almes for pure charite and pitee and for noo mannys preisynge,  
and souerenly ȝeue þou techynge and blamynge to þe  
vnkunyng[e] and to synners. And so biddip God in þe gospel,  
Date et dabitur vobis, þat is, "þeuyþ ȝoure erþely  
goodys for þe loue of me," seip God, "and I schal ȝeue 260  
þou euerlastynge goodys in þe blysse of heuene." To þat  
blys bryng vs Iesus Crist þat diede for oure synne. Amen.

---

Lb 249 almes] almes almes. 251 But almesdede, etc.] with  
4 condicione elemosine in margin.

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 baptijed 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 lessoun Schul we lerne of hym to  
be meke to owre souereyns, and þat biddyp Powle, Serui,  
subditti estote, "Seruawntis, be þe vndirlowte  
in alle goede[nes] to þowre 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 herefeete, and to kesse Iudas þe  
traytowre. Suget he was to Marye and Ioseph and to

Ad 13 prayde] prayde to; to canc. 19 alle<sup>2</sup>] alle th; th  
canc. 20 pat] is pat.

## VI

f. 156v

In Octava Epiphanie

Mathei .ij<sup>o</sup>.

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

And þis lessoun of mekenes schulde we lerne of Crist to  
 be meke to oure souereyns, and þat biddyþ Seint Poul, Serui,  
subditi estote dominis vestris, "Seruauntis, be ge vndyrloute  
 in alle goodnes to oure lordys in al drede." Þe secounde  
 is þat we xulde be mek to oure neigebours, and þerto 20  
 Crist þaf vs ensample in þat þat he bowede hymself to his  
 apostolis 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 baptizēd of hym, þat is  
boþe God and man. And þus schuld eche on be make to  
owre neȝebowrys,

25

and thus biddyth Seynt Powle, Humiliamini sub manu,

"Be þe made make vndir þe hond of myȝhti God."

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

30

35

"Be þe 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 meknesse as Iesu Crist hath<sup>40</sup>  
tawt.

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

45

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 neigebours and not chide ne plete ne curse ne smyte neiper  
fiste, and þus biddip Seint Poul, Humiliamini sub manu potentis  
Dei, etc., þat is, "Be ȝe mad meke vndyr þe hand of myȝti God."  
þe priddemekenes is to oure sugetis, and so Crist tauȝte vs to  
be meke to hem whan he suffred his passioun and vengid not þe      30  
cruelte of þe Iewis; to be bounden and betyn wip scourgis,  
buffetyd, spitte vpon, corownyd and crucified and stongyn to  
þe herte, and suffred also þe temptynge of þe fend and blasphemey  
/and scorn. And þerfore seip Poul þus, Estote pacientes      f. 157v  
ad omnes. And in þe gospel, Qui autem humiliauerit se sicut      35  
paruulus, iste hic maior est in regno celorum, "And þerfore  
be ȝe pacient vnto alle", for as Crist seip, "He þat mekyþ hym  
as a litil child, he is more in þe kyndam of heuenes." And  
so schulde we lerne to leue and forsake cruelte to oure  
sugetis and sette oure hertis al in mekenes as Iesu Crist hab      40  
tauȝt vs.

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

hys euен; but most preuy ryȝth [of] alle stondith in thys, þat  
 þe heyst obeysche to hys seruawnt, as Cryst, prior of alle vs, 50  
 obeyschyd to Baptiste. And so was sytting it Crist to  
 teche þis meknesse. And here sch[ulle we] wit as men in commune  
 speche seyne sum wordys rehersyd of oþer, and sum wordys pey  
 rehersyn and spekyn in þer owne persone, and þis may be varyed  
 aftyr thre manerys. Sum thyng men spekyn wittiug þat [it] is 55  
 sothe, affermenyng þe sentense withowtyn ony condicioun, as trewe  
 men seyn, "God is in heuene." Sum thyng men seyn purposyng  
 to fulfelle it, but vndirstondyng "ȝyf God wyl ȝeue hym  
 grace"; as / men seyn they schul holde Godis comandementys. f. 82  
 And þus techyt Iamys þat whan we speke of oure dede þat 60  
 we schuld doo, we schul vndirstonde "ȝyf God wyl."  
 But ȝyt on þe thyrde manere we sopesyn þat it schul be þus,  
 [neþer] we wetyn it, neþer we trowyn it, and with þys we  
 vndirstondyn "ȝyf God wylle." Si Deus voluerit,

"ȝyf God wille and ȝyf we 65  
 leuyn, we schul doo þat or þat." And þus Baptist spak  
 whan he forfendede Crist to be baptyȝyd of hym, and herwith  
 he helde obediense. But ouer thys we schul wete þat þer is gret  
 diuersite betwyxe seruysse of on thyng and obedience and seruise  
 þerof, ffor God obeysched to mannys voyce and seruysd nowt to 70  
 hym. But in mannys persone they rennyng boþe togodyr, ffor  
 þe more obeyschid to þe lesse and also seruysd to hym, for  
 þe more is erthe and þe lasse a spirite, and so is [Crist] boþe

hys euen; but most preuey riȝt of alle stondip in þis, þat  
 þe hiest obeische to hys seruaunt, as Crist, prior of vs alle, 50  
 obeischyd to Ion Baptist. And so it was sittyng Crist to  
 teche þis mekenes. And here sch[ulle we] wit as man in commoun  
 speche seyp summe wordis rehersid of oper, and summe wordys þey  
 rehersyn and spekyn in per personæ, and þis mai ben varied  
 aftyr þre maners. For sum þing men spekyn witynge þat it is 55  
 soþ, affermyng þe sentence wþoutyn any condicioun, as trewe  
 men seyn, ["God is in heuene." Sum thyng men seyn] purposynge  
 to fulfille it, but vndirstonde and seie "ȝif God wol ȝene hem  
 grace"; as men seyn bei schul holde Geddis comauendmentis.  
And þus techip 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 neiper we witen it, neiper we trowen it, and wþ 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 baptisyd of hym, and herwþ he  
 hild obedience. But ouer þis we schulde wite þat per is gret  
 dyuersite betwixe seruise of oo þing and obedience and seruise  
perof, ffor God obeyschede to mannys vois and seruyde not to 70  
 hym. But in mannys personæ bei ren[n]en boþe togidere, for  
 þe more obeischede to þe lasse and also seruyde to hym, for  
 þe more is erþe and þe lasse a spirit, and so is Crist boþe

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

more and lasse to hys seruawnt. And þus Crist fulfillyd al  
maner ryȝtwisnesse, for ryȝtwysnesse is comynly clepyd al  
manere of virtu.

75

And Ion suffryd Cryst to take thys seruyse of hym.  
 And ȝyt he seyde sothe in wordys þat he spak, for Ion was  
 baptizyd of Crist as he schuld, se[þ] þat he was baptizyd of  
 þe Holy Goost; and werkys of þe Holy Trinite be vndepartyd  
withowtynforthe. And with [pis] com Cryst to be baptizyd in water of  
 Ion as he schul for many enchesoins. Ferst to teche þys  
 moost degré of meknesse; sethen fer to halwe þe water of bapteme,  
 for vertu of t[ou]chyg of Cryste [st]rechyd ful ferr; þe thirde  
 cause is to ȝeue vs ensample to take mekely bapteme, sethe  
 Cryst was baptimed þus.

80

85

And þerfor Ion lettyd Cryst to be baptyzdyd of  
 hym, for Ion was tawȝt in hys sowle þat it was Godys wylle. And  
 here takyn it men weel þat ȝyff a man vewe a thyng and he wytte  
after þat it were beter to leue it, þan he sewyt to leue it  
 algatys and haue sorwe of hys foly beheste; but it nedit  
 nowt hym to go to Rome to parfome pis medeful dede. And herein  
 ben many men deseuyd [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 trauayle in veyne, [ne] despende more than þei scheldyn.  
Whan Iesu was baptizyd 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 touchyg] sic Hudson 31/42; techyng MS.  
 strechyd] strechchede Hudson 31/42; and rechyd MS. 93 in]  
 on. 96 ne] sic Hudson 31/52; om. MS.

more and lasse to his seruaunt. And þus Crist fulfillid al  
manner riȝtwisnes, [fer riȝtwisnes] is commounly clepid alle 75  
manner of vertu.

And þus Ion suffred Crist to take þis seruise of hym.  
And ȝit he seide sop in þe wordys þat he spak, for Ion was  
baptized of Crist as he schulde, se[þ] þat he was baptized of  
þe Holi Gost; an werkys of þe Trinite ben vndepartyd 80  
wipouteforp. And wip þis com Crist to be baptiȝyd in water of  
Ion as he schulde for many enchesons. Firsste to teche þis  
moste degré of mukenes; aftyr for to halwe þe watir of baptem,  
for vertu of t[eu]chyng of Crist [st]rechib ful fer; þe pridde  
cause is to ȝeue vs ensaumple to take mukely baptem, sib 85  
Crist was baptiȝid þus.

And þerfore Ion leet or suffride Crist to be baptiȝed of  
hym, for Ion was tauȝt in his soule þat it was Goddis 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 nedib  
not to goo to Rome to parforme þis medeful dede. And herwip  
many men ben disceyuyd in power of her souerayns, for þei  
wenyn þat hem nedib / 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 baptiȝed he wente out anoon 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] sib Hudson 31/37;  
seie MS. 81 baptiȝyd] baptiȝyd of þe Holi Gost; of þe Holi Gost  
canc. 84 touchyng] sic Hudson 31/42; techyng MS. streichib]  
streachchede Hudson 31/42; and rechib 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 <sup>A</sup> "as" a 100 coluyr and comyng vpon Cryst. And thys <sup>A</sup> "pat" he saw with hys eyen was a coluyr, and þys thyng þat 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 persones of þe Fadyr, "Thys is my sone, <sup>3aa,</sup> þat I kendlly loue, in þe wyche I plesyd to myself. And þerfore here <sup>3e</sup> hym!" 105 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 þat 110 he is þe best man and þe wysehest and þe best wyllyd þat may be in thys world, sethe he is God and man. And hereof [wole hit sewe] þat Crystys owne ordre is betyr than omy newe fowndyn ordre of senful men, for ellis Cryst faylyd in power,

in wette, or ellis in wylle. And for þis is aȝens beleue, 115 therfore þey faylyn in þe feythe þat beleuyn þat þese newe religious passen Cristys religiou[n]. 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 þat he made and put it 120 in these thre thynggys, in obedience to God, in pouerte and chastite wel vndirstondyn. Men may vndirstonde amys þys obedience to Cryst, and trow þat 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 þat he is; þat he is canc. 112 God] Go(.)d. 113 wole hit sewe] sic Hudson 31/67; wel it schewyt MS. 117 Fore Cryst] and þerfore <sup>þe</sup> 122 vndirstondyn] vndyrstanden Hudson 31/76, vndirstondyn MS.

nede is. And [to] confirme al þis þing heuenes weryn openyd  
 te Crist, and Ion sawȝ þe spirit of God comyng doun as a 100  
 culuyr and comyng vpon Crist. And þis þing þat Ion sawȝ  
 wip his iȝen was a culuyr, and þis þing þat he sawȝ wip his  
 sowle was God; and þus þe spirit of God com doun in a culuer.  
And þer was a vois comyng doun fro heuen, and seide in þe  
persone of þe Fadir, "þis is my sone, ȝee, þat I kendely 105  
 loue, in wiche Y plesid to myself. And þerfor here ȝe hym!"  
 And so be auctorite of þe Fadur of heuene, and also bi  
 auctorite of þe Holy Goost, and also bi auctorite of Goddis  
 kyndely Sone, was þe manhood of Crist here schewid wip his dedis.  
And bi auctorite of Crist schulde cristian men trowe þat 110  
 [he is] þe beste man, þe wiseste and þe beste willyd þat mai  
 be in þis word, sif he is boþe God and man. And herof  
 [wole hit sewe] þat Cristis ewne 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 aȝens bileue, 115  
perfore þei failyn in þe feip þat beleuen þat þis newe  
 religious passyn Cristis relegioun. For Crist ordeynede  
 his ordyr for to stonde in vertuȝys 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 þis pree þingis, in obedience [to God], in pouerte and  
 chastite wel vndirstondyn. Men mai vndirstonde amys þis  
 obedience to Crist, and trowe þat it stondyþ / in doyngs 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 vertuȝys] virtuous lyuyng. 121 to Ged] sic  
 Ad Hudson 31/75; om. MS. 122 vndirstondyn] vndyrstanden Hudson  
 31/76; vndirstondynge MS.

of echē thyng bat þe priuate priowr biddyt þe doo, - and sertys  
pan þu puttyst hym to be vnsynful euēn wiþ 125  
Cryst, - or ellys þat þu scholdyst do hys wylle aȝens Cryst.  
Sertys, Cryst hath no power to leue as by prelate or by prior  
doth, but 'ȝyf' Cryst had fredam to falle in senne! And / þus f. 83  
þy priowr were more fre pan Crist. Herefor schal we trowe  
bat echē obediense to ma[n] is as moche worthe as it techyt obediense  
to God; and ȝyf [it] faile herfrom [by] vnobedience, men 131  
schuld leue þys as venyme contrarious to obediense. For echē  
very obediense is obediense to God, and men schul obeysche  
to God raper [pan] to ony oþer creature. And [so] vnobedience  
browȝt in be þese new religiows ordres [fowlyþ] many heþis 135  
of men be foly of here prelatys and priowrs, and tellyȝt in  
hys p[ri]ncketyke þa[t] men schuld obeysche to echē thyng bat techyt  
more obediense to God pan den sweche prelatys. And it is nowt  
beleuyd bat þey teche betyr obediense to God pan dooth ony 140  
sweche newe religiows lawe, or thyngys bat spekyn to þese newe  
ordres. And þis meuyd Powle and oþer apostellys to holde hem  
to Crystys ordre, sethe þe abbotte is better, þe rewle  
[u]and] þe knytis, and algatys it is more fre to holde 145  
Godis commawndementys, ffor thys feynyd obediense lettith ofte  
to serue Cryst. And herfore men schuld lerne obediense  
[to aȝenstondyn]. Whan ony creature of God biddith þe doo  
contrarie to bat bat by prelate byddyth þe be expres signis,  
and God be hys creature byddyth þe doo pan þe contrarie,

Ad 127 prelate] with caret mark in margin. 130 man] make.  
131 it] A 'oon'. 132 as] for as. 133 obedienc[e] obediense is  
obediense; is obediense canc. 134 so] sic Hudson 31/87; sethe  
MS. 135 browȝt] is browȝt. fowlyþ] folwyp. 137 þat] pan.  
142 þe<sup>2</sup>] þen. 143 and<sup>1</sup>] of. 137 pracketyke] parcketyke.

of iche þing þat þe priuat priour biddip 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 aȝens Crist. And  
 certis, Crist hap no power to lyue as þi prelat or þi priour  
 dop, but ȝyf Crist had fredam to falle in synne! And þus  
 þi priour were more fre pan Crist. And herfor schul we trowe  
 þat ich obedience [to man is as moche worþ as it techip obedience]  
 to God; and ȝif it faile herefrom [by] vnobedience, men 131  
 schulde leus þis as venyme contrarie to obedience. For iche  
verrei obedience is obedience to Ged, and men schulde obeische  
 to God raper pan to any oper creature. And [so] vnobedience  
 brouȝt 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 pan don siche prelatis. And it is not  
 beleuyd þat þei teche better obedience to God pan dop ony  
 suche newe religious lawe, or þingys þat spekyn to þes newe 140  
 ordris. And þis meueþ Poul and oper apostelis to holde hem  
 to Cristis erdir, siper þe abbet is better, and also þe reule  
and þe knyȝtis 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 aȝenstondyn. 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 biddip 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; <sup>A</sup>'God' in margin.  
 134 so] sic Hudson 31/87; sib MS. vnobedience] vnobedience  
 to God. 135 brouȝt] is brouȝt. 135-6 fowlyn many hepis  
 of men] many hepis folwyn of men MS. 136 prioura] priours  
 þis vnobedience. 145 obedience] sic Hudson 31/97; om. MS.

þu schuldust aȝanestonde þyne prelate in this, and obeysche to God  
in what signe þat he v̄syth. 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 manrys  
voyse, ffor to eche thyngys þat men schuld obeysche in þat þat it  
sownneyth to þe obedience of God. And ȝyf 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 Fadyr to suffre deth for mankynde. Amen.

schulde men aȝenstende her prelat in þis, and obeische to God  
in what signe þat he vsyþ. In þis maner Peter and Poul and 150  
þeþer apostolis seidyn þat men motyn more obeische to God  
þan to man. And Geddyns lawe seip þat God obeisched þ to manrys  
vois, for to eche þing þat men xulde obeische in þat þat it  
sowneþ to obedi/ence of God. And ȝif þis beleue were wel f. 159v  
kept, þis newe obedience schulde go away. He graunte vs 155  
euere grace to obeiche stedfastleche vnto hym þat obeischede  
to his Fadir to suffre deþ for mankende. Amen.

## VII

f. 83

Dominica prima post Octavam EpiphaniePuer autem Ihesus crescebat et confortabatur.

Thys goospel tellyth þat whan Iesus was made twelve yere euld,  
 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 makynge of þys pylgrimage, hys fadyr and  
 hys modyr wenten home and Cryst left al oonly in þe  
 sete. And his fadyr and hys modir wanst 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 lechhere and  
 synne þat myth be doon. And when Joseph and Mary  
 were met togedyr, þen they myssyd þe child Iesu; ȝyt þey  
 weende þat he had been in felyschape 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, sytting 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 vndirstood

## VII

f. 159v

Dominica .j<sup>a</sup>. post Octavam EpiphaniePuer autem Ihesus crescebat et confortabatur. Luce .ij<sup>o</sup>.

This gospel tellyþ þat Iesu was maad twelue ȝere 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 makyng of þis pilgrimage, his fadir and  
his modyr wentyn hom and Crist lefte al only behynde in þe  
cites. 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 wyammen  
wysiden not to goo gidere in pilgrimage for lecherie and oper  
synnes þat myȝte liȝtli be don. And whan Ioseph and Marie  
weryn mette togidder, þan þei missede þe child Iesu; ȝit þei  
wenden þat he hadde be in feleschip with sum kyn of hys frendys.  
And þei ȝedyn ajen to sechyn hym, and on a day þei fondyn  
not hym in þe way. Þe pridde day þei sowtyn in cites and þei  
foundyn hym not. And aftyr þe pridde day þei foundyn hym in  
þe temple, sittynge among þe doctours, heryng and axing hem.  
And alle þat herden hym haddyn wondyre of his wisdom and his  
answers. And his modyr seide to him, "Sone, whi didest pou  
pus to vs? Loo! þi fadir and I sorwyng han souȝte þee."  
And Crist seide to hem, "What han ȝe souȝt me? Ne wite ȝe not  
þat I mot be in þe nedis of my fadur?" But þei vndirstoden

nowt þe wordys þat Cryst spak to hem.

And 25

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

And Iesu proficed 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 seyd; 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 wysdom, 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 cunnyng  
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 oþt to take hede to do and haue.

þe fyrst þat hym oþth to haue is clennesse of lyfe, and be as  
a chyld for many propirtes þat a chylde hath. The secunde is þat  
hym oþyt for to wex and to profite from vertu into vertu. The 45  
thirde is þat hym oþyt to haue fulnesse of grace and of wysdom.  
In þe fyrste may be notyd þe state of byginneris. In þe secunde  
þe state of profitars. 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 wiðdam, 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 zone 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 wiðdam, for þe fulnes of þe Godhede dwellide in hym, as þe apestil seip, In ipso fuerunt omnes thesauri sapientie et scientie Dei, þat is, 35 "In hym werin alle tresours of þe wijsdam and of þe kunnynge of God." And anentis his manhood 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 þerfore seip þe gospel, "þe child Iesus war", in þe whiche 40 wordis þre þingis ben to take hede to, and þat ich ritjwys man owte to take hed to and do and haue.

þe firste is clennes of lijf, and to be a child for many propirtes þat a child hab. þe secunde is þat hym owit to wexe and to profite from vertu into vertu. þe 45 pridde is þat hym owyp to haue fulnes of grace and of wiðdam. In þe firste mai be notid þe stat of bigynnars. In þe secunde þe staat of profiters. In þe pridde, þe staat of wijs men.

Lb 26 hem] sic Hudson 32/29, om. MS. 32 as] 34-35 In ipso, etc.]

with Colocenses .ij<sup>o</sup>. in margin. 38 Ion] Iob.

47-51 In þe firste. . . ful of wijsdam]

marked vacat in text and margin.

The ferst is notyd whan he seyth, "Forsope Iess be child";  
be secunde is whan he seyth, "he wex and was conforted"; the 50  
 thirde whan he seyth, "ful of wysdom".

þe ferste is for clennesse of lyfe.

And s[e]th þer is thre maner of senne - of mowth, of herte  
and of werk - a ryȝtwyse man owyt to have thre manere of 55  
 clennesse - of mowth, of herte and of dede. þe pyngys kepe  
 clene be wordys of manrys mowth. On is litil speche; [anoper],  
 auysyd or þu speke, how, whan or to whom; be pirde, þat  
 by speche be profitable to be herers. And þus of clennesse of  
be 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 be lyppys of hym he schal putte grace." þat 65  
 is clepyd a clene word þat is withowte lesyng. The clene  
 word is alltherfayrest, and resonabl[e] is þat it be  
 clepyd a clene word þat is ischewyd withowtyn lesyng,  
 ffor swech owyt to be be word of eche man, for of be ferst be  
prophete seyth to God, Perdes omnes qui loquuntur,

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

---

Ad 54 seth] seyth. 56 mowth] mowth and; and canc.  
 57 litilj a litil. 66 word] wordys. reasonable]  
 reasonably. 68 swech] be swech; be canc. 73 of] of?

*þe fir[s]te is notid whan he seip, "Persope was Iesus þe child"; þe secunde is whan he seip, "he wax and [was] comforted"; þe .iiij<sup>de</sup>. is whan he seyp, "ful of wijsdam".*

*þe firste is for clennes of lijf, quia puer dicitur a puritate vite, þat is, "for a child hap his name of clennes of lijf." And sib per is þre maner of synne - of mowþ, of herte and of werk - a rijtwise man ewip to haue þre maner clennes - of mowþ, of herte and of dede. Þre þingis kepen clene þe wordis of a mannys mowþ. Oon is litil speche; anþer, auyssyd or þou speke, hou, whanne and to whom; þe pridde, þat þi speche be profitable to þe hereris. And þus of clennes of mowþ spekip Salamon, Prouerbiorum .xvj<sup>e</sup>., Eruditus in verbo reperiet bona, and Cor sapientis erudit et 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 mowþ, and to þe lippis of hym he xal putte grace.*" *þat* word is clepid a clene word þat is wipoute lesyng. *þe* clene / word is alperfairest, and it is resonable þat it be clepid a clene word þat is schewyd forþ wipoutyn lesyng, and such owyp to be þe word of ich man. [Of] þe firste þe prophete seip to God, Perdes omnes qui locuntur mendacium, þat is, "*You schalt liese alle þat spekyn lesyng.*" And Sapiens seip, Os quod mentitur occidit animam, þat is, "*þe mowþ þat lieþ sleep þe soule.*" And it ewip to be wipoutyn bacbityng of a mannys neijebour, 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 bat bacbythy to eny thyng, he byndyth hym into tyme to come", bat is, to euyrlastyng dampnacion. And þe prophete seyth in Godis persones, Detrahentem secretem proximo.

"I haue pursuyd hym þat preuyli bacbythy hys neȝbour." Quia venenum aspidis,

"For þe venom of / þe eddre <sup>A</sup>'lyȝt' vndir þe tong of hem." f. 84v  
Qui deuorant plebem,

"For þey deuoren 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 personys - hymself alþerferst, and hym þat þey bacbythy, and hym þat heryth - ffor were þer noon euyl herers, þer wolde been noon euyl spekers.

Also hym ewyth to bene clene of newth, withowtyn oþe, ffor greet peryl þat comyth of grete sweryng. And þe goospel forbedyth sweryng, seyyng, 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 say to ȝow nowȝt to swere on alle manere." And Seynt Iame seyth, Ante omnia, fratres mei, nolite iurare,

"Before alle thyng, my bretheryn, 95  
ne wyl ȝe nowt swere, be heuene, no be erþe, ne be ony manere oþe, but be ȝowr word Nay and ȝe, þat ȝe falle nowȝt vndir dooms. And how euyl it is to swere and blaspheme be þe

.xij<sup>o</sup>., Qui detrahit alicui rei, obligat se in futurum, pat is.

"He pat bacbitip to any þing, he byndip hym into tyme to 75

come", pat is, to euerlastynge dampnacioneun. And þe prophete  
seip in Goddy[s] persone, Detrahentem secreta proximo suo, hunc  
persequabar, pat is, "I haue pursued him pat priuyly bacbitip  
his neigebore." Quia venenum aspidum sub labijs eorum, pat is,

"For þe venym of þe adder is vndir þe tungis of hem." 80

Qui deuorant plebem meam sicut escam panis, pat is, "For  
þei deuoren my peple", seip God, "as þe mete of breed." And  
he is licned to an hellehound pat hap þre hedys, for such a  
bacbiter sleep þ[r]e personys - hymself alþerferst, and hym  
he bacbiteþ, and hym pat heryþ - for weryn þer neon euyl 85  
hereris, þer wolde ben noon euyl spekers.

Also hym owyp to be clene of mouþ, wipoutyn op, for gret  
perel þat comyp of gret swerynge. For God in þe gospel forbedip  
swerynge, seying, Dictum est antiquis, Non periurabis. Ego

autem dico vobis, Non iurare omnino, Mathei .v<sup>o</sup>., pat is, "It 90  
was seid to olde men", pat is, to men of þe olde lawe, "'þow  
schalt not forswere þee.' Persope I seie to you not to swere  
on al maner." And Seint Iamys seip, Ante omnia, fratres mei,  
nolite iurare per celum, neque per terram, neque per aliquod-  
cumque iuramentum, pat is, "Befor alle þingis, my breþeren,  
ne wole þe not swere, be heuene, ne be erþe, ne be ony oþer 95  
op, but be þoure word þe and Nay, pat þe falle not vndir  
doom." A! hou euel is it to swere and to blasfeme be þe

Lb 77 Goddys] Goddyd; d<sup>3</sup> subpuncted for canc. 87 Also hym,  
etc.] with De iuramento in margin. 92 þou] þoure.

membries 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 deyide. 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 quenchyd 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 oure Lord, and con of þe deuylllys 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 penne 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 suffriþ not to be vnpunyschyd. / For ofte it habþ be herd þat men þat han ben f. 161  
 customable sweroris and blasphemers, wiþ sodeyn deþ þei 101  
 deied. And þeþfor seip þe wijs man, Prouerbiorum .xxº. cº.,  
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 liȝt of hym quenchid 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 geer 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 euel  
 men and blake comen þat wolde fordon hym. And whan he seide  
 þatt he began to swere and blasfemede þe name of oure Lord,  
and on of þe deuelis took þe soule out of þe child. And siben  
 God in a child of .v. geer punyschede so þis synne of swerynge 115  
 (as alle cursid childrin now ben tauȝt 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 forȝouyn in þis word, [ne] in þe toþer." And 120  
þeþfore is þat a fair word and a clene, þe which is put or  
 comyþ forþ wiþoutyn lesyng. But clennere is þat word and  
 fairer þat comyþ forþ wiþoutyn [any noying of mannys neiȝeþour.

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 ȝe clene ȝowre hondys and puryfye ȝowr hertys, ȝe of  
dubbul wylle." And Sapiens seyth, Sentite de Domino in boni[tate], 130

"Fele ȝe of þe Lord  
in good deuyse and in symþynesse of herthe seche ȝe hym." Forsoþe  
eche ryȝtwyse 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 coueytyse and aueryse. Of þe cley 135  
of leccherye seyth þe psalme and preyd God, seying, Eripe me,  
Domine, de luto.

"Lord, delyuere me of

cley of leachorie þat I be nowt fycchyd þerynne." Sume  
steekyn so                in þat cley                þat within a ten  
ȝere þey                may nowt come owt of þat cley no wyl nowt, 140  
for prelatys, þat sellyn þat cley                and noryssachyn men  
þerynne and vsyn it hemself

and preestys been weelterde                as fowle helle swyne  
into whom þe deuyl hath dreuyn a legiou[n] of deuyllys þat haasten  
to be drenchyd in þe                see of helle, and so þey been 145  
wode. For men wolde seyn þat <sup>A</sup>'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 ewip to haue clennes of herte, þat is þe secunde poynt, and þerfore seip Seint Iame, .iiij\*. Mundate manus vestras et purificate corda vestra, duplices animo, þat is, "Make þe clene þoure handys and purifie þoure hertis, þe 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 simplicenesse of herte seche þe hym." Persope ich riȝtwijs man ewyp to haue his herte clene from þre / f. 161v þingis - from þe cley of lecheri, from venym [and blood] of ranhour 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 perinne." For sum men and wyȝmen stykyn so sore in þat cley of lecherie þat in ten 140 yeer þei wolen neyþer mai not come out of þat cley, for prelates sellyn þat cley of lecherie and norischen men and women from yeer to yeer perinne, and vsyn it hemself in many placys; and prestys ben welterid perinne, as foule helle swyn into whom þe deuyl hap dreuyn a legyoun of deuels 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 byndyne clay and wolde not besie hem for to wende out perof. And certis of such a prelat or prest schulde no man presume to

Lb 126 Also a man, etc.] with .ij\*. 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 fendyfth 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 Ged hatyfth  
þe hondys of hem þat scheden blood; and sweche hondys haue þey  
þat sowne dyscorde among heren bretheryn. And God seyth be Ysaye,  
Cum multiplicaueritis orationes, 155

"Whan ȝe"

make manye ȝewre prayerys, I schal nowt here ȝow, for ȝowr  
hondis / been ful of blood." f. 85v

Of þe rust of coueytyse and auaryse seyth Sey[n]t Iame,  
Agite nunc, diuites, 160

"Doo ȝe now, ryche  
men, wepe ȝe and weyle yn ȝowre wrechydnesse[s] þat been comyn  
to ȝow." "Rust[i] is ȝowr gold and ȝowr syluyr, and þe rust of  
hem schal be to ȝow in wytnesse." And Salamon seyth, Aufer  
rubiginem de, 165

"Doo away þe rust of þe seluyr", þat is, of þe ryȝtwyse man, "and  
it schal goo forthe a vessel ful clene", þat is, a clene herte.  
ȝe 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 clennesse of werke, as þe psalme

here his masse, for Seint Poul forfendyp 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 syng ne to rede.

And of rancor and discord seip þe wijs man pat God hatyp  
þe handys of hem pat scheden blood; and suche handis han þei  
pat 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, pat is, "Whan ȝe multiplye  
or make ȝoure many preiers, I schal not here ȝow, for ȝoure  
handys ben ful of blood."

And of þe rust of coueitise and auarice seip Seynt Iame,  
.v°. c°., Agite nunc, diuites, plorate vvlantes in miserijs 160  
vestris que euenerunt vobis, etc., pat is, "Do ȝe now, riche  
men, wepe ȝe and weile ȝe in ȝoure wrechidnesses pat ben comyn  
to ȝou." "Rusti is [ȝour] gold and ȝoure siluer, and þe rust of  
hem schal be to ȝeu in witnesse." And Salomon seip, Aufer  
rubiginem de argento et egredietur vas / purissimum, pat f. 162  
is, "Do away þe rust of þe syluer of þe riȝtwis man and 166  
it shal go forþ a vessel ful clene", pat is, "ȝa" clene herte is  
þe vessel of God, and pat owip to be clene of þes, coueitise  
and auarise, and ful of þe grace of God. And of hem spekyþ  
Crist, Mathei .v°. c°., Beati mundo corde, quia ipsi Deum 170  
videbunt, pat is, "Blessyd ben þei of clene herte, for þei  
schul see God."

Also a man owip to haue clennes 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 consecrantis sed in verbo efficitur creatoris et in virtute  
spiritus Sancti added in laterhand in margin. 165 rubiginem  
rubicidinem.

A 'seyþ', Secundum puritatem,

"Aftyr þe clennesse of myn hondys þu schalt ȝelde 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  
 of veynglorie, and fro fauour of [men]. Owre werkys ewyn  
 to bene clene from thys threfold ȝyfte. Werfore Ysaye seyth,  
Beatus qui excutit manus, "Blessyd  
 is [he] þat schakyt hys hondys from alle ȝyfte", - of honde, of  
 herte and of mowth. ȝyfte of honde is mony or ony temporal  
 reward. ȝyfte of herte is veyneglerie of preysing. ȝyfte  
 of mowth is mannis fauour. And of þese ewyt owre herte to be  
 clene, ffor Seynt Augustyn seyth, Qui de bono opere gloriatur,  
 "He þat gloripe of good werke, of  
 vortu he makyt vyce." Sertys sweche schul haue none [other]  
 rewardys in paradise of here good werkys.

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

The secunde is for trewthe, for comynly a chyld is trewe.  
 Werfore it is a cemoun word, Ebrius, insipiens, puery,  
dicunt tibi verum, "A drunckyn man, and vnwyse, and chyldryñ,  
 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;  
 e<sup>2</sup>eras. 180 for God] fro good. from] saue from. 181  
 men] hem. 190 other] schir.

seip, Secundum puritatem manuum mearum retribuet mihi, pat is,  
 "Aftyr þe clennes of my handis pou schalt gelde to me." And 175  
 þe apostil seip, Volo viros leuantes manus puras ad Deum, pat is,  
 "I wol men liftyng clene handis to God." Be clennes of handis  
and clene handis be clene werkys vndirstondyn. And of pre  
 þingis owen cure werkis to ben clene, for we owyn to makyn hem  
 clene for God - ȝee, from temporal reward, and fro þe pow[ð]er 180  
of veynglorie, and fro fauor of [men]. Oure werkys owyn  
 to ben clene from þis prefold ȝifte. Wherfore Ysaie seip, .xxxiij<sup>o</sup>.,  
Beatus qui excutit manus suas ab omni munere, pat ys, "Blessid  
 is he pat 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 preisynge. ȝifte  
 of mouþ is mannys fauour. And of þes owyn cure werkys to ben  
 clene, fer Seint Austyn seip, Qui de bono opere gloriatur, de  
virtute vicium facit, pat is, "He pat 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 pre clennessis ben signified be  
 þe pre childryñ pat God delyueride out of þe fijr of Caldeis.

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

Wherfore it is a comoun word, / Ebrius, insipiens, pueri, f. 162v  
dicunt tibi verum, "A dronken man, and vnwise, [and] childrin, 196  
 sein to bee 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]iij<sup>o</sup>., Qui loquitu[r] veritatem, habitabit in

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

þe thirde is forȝetyng of wrong and for the myldenesse of a  
chyld, ffor he þynkþt nowt of þe wrong þat is doone onto hym,  
but sone he forȝetith it; he smyþth not aȝene, noo takyt noon 205  
vengawnce. But whan he is dasesyd, he sittyþ and weþyth; he  
hold no rancoure, but with a fayr word or a lityl ȝefte  
sone he is plesyd and all good frynd. He is nowt coueytowse of þys  
worldys good, for hym is leuyr, ȝyf he schuld, chese an appel  
þan a castel, a peny þan an oxse, and so of oþir thyngys. 210  
Se 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 oþer; he wyll take  
a "mete" of his ewne mowþ and ȝeu[e] yt to hys felawe; he careþ  
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 <sup>A</sup> "is" lyȝte to  
chastysse and settyt be no worschepys. Sweche <sup>A</sup> "a" child was  
Cryst, þe swete lomb of God, ffor noþyr he strofe no kynsed  
aȝene, no smote hem þat smote hym, no vengyd hym of hys mysdoers,  
whan he myȝth a kyllyd hym alle with oo word of hys mowþ. 220

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

excelsis, þat is, "He þat spekyþ troupe schal dwelle in alþer- 200  
hiȝest." And þerfore seip Crist, "Be ȝoure wordis ȝe, ȝe;  
nai, nai."

þe pridde is forȝetyng 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 forȝetþ it; he smytiþ not aȝen, ne takiþ no 205  
veniaunce. But whan he is disesid, he sittiþ and wepiþ; he  
holdiþ no rancour, but with a fair word or ellis a litil ȝifte  
he is sone plesid and al good frend. He is not coueitous of  
wordli goodys, for hym is leuer, ȝif he schulde, chese an appil  
pan a castel, a peny pan an oxe, and so of oper þingis. And 210  
[be 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 childryн ben iche on wip oper; a child wol take  
mete out of his owne mowþ and ȝeve 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 idyl]; he is liȝt to  
chastise and he sechýp 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 killed hem alle wip on word of his mouþ. 220

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

Lb 203 þe pridde, etc.] with .iiij<sup>a</sup>. diuision in margin.  
211 [be he] he be. 216 idyl] idis. 224 Ecce  
puer, etc.] with Ysaie .xliij<sup>o</sup>. and Luce .xv<sup>o</sup>. in margin.

"Lo! my chosyn chyld, 225

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

"Nowȝt defendyng ȝowȝelfe, my dere brethren, 230  
but late þe tyme passe." And Mathew in þe goospel seyth, Dimitte  
et dimitetur vobis, "Forȝeue, and it schal been for-  
ȝeue to ȝow." And to sweche / chyldre seyth God yn thys psalme, f. 86v  
Laudate pueri Dominum, "Chyldryn preyse ȝe þe Lord."

And anoper is þat a chyld is nat aschamyd of hys  
nakydnesse. So a ryȝtwyse man is nowt aschamyd, ȝyf he be  
pore or nakyd of all wordly good ffor þe loue of Iesu Cryst. 235

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 perfore seyth Crist in  
þe goospel, Pueri, numquid,  
"Chyldryn, weþer ȝe haue noo mete?" 245

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

Ad 239 Erat] Erant.

242 Sweche] Of sweche.

246 fifte] .5<sup>a</sup>. Nic, ferst MS.

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 riȝtwijs man schulde besie hym to be such a child,  
 to whom Seynt Poul seip, Non defendantes vos karissimi, sed date  
locum ire, þat is, "Not defendyng yourself, my dere breþerin, 230  
 but lat þe tyme passe." And Mathew in þe gospel seip, Dimitte  
et dimitetur vobis, þat is, "Forȝeue þe and it schal ben forȝeue to you." And to suche childryns seip God in þe psalm,  
Laudate pueri Dominum, þat is, "þe childryns preise þe Lord."

And anoper þing is þat a child is not aschamyd of his 235  
 nakydnesse. Rijt so a rijtwis 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 .2º. c., þat is,  
 "þei weryn nakyd and weryn not aschamyd." And of such nakydnes 240  
 seip God, Ambulabat seruus meus Ysaias nudus et discalciatus,  
 þat is, "Isaias my seruaunt wente nakid and barfot." And suche  
 childryns weryn alle [þe] apostelis, and þerfore seip Crist in  
 þe gospel, Pueri, numquid pulment[ar]um habetis? þat is,  
 "Childryns, wherþer þe 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 liggen bi hem  
 in þe same bed. So he is a ritȝwis man þat louyþ Holy Chirche  
 his modir and Crist his fadir, and gladly he liggip, slepiþ and

Lb 226-7 Non contendet, etc.] with Mathei .xiiijº. in margin.  
 229 Non defendantes, etc.] with Romanos .xijº. in margin. 231  
Dimitte, etc.] with Mathei .xijº. in margin. 238 childhood]  
 child is hood; is canc. 246 fifte] .5a. Nic, firste MS., with  
Nota in margin.

with hym, and restyf 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 gounyn 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 brynnynghly and besyly for to seche þe helthe of hys sowle,  
as þe wyse man seyde and dede,  
circuibo,

Surgam et 260

"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 geue vs  
grace in þys lyfe to seche hym and <sup>A</sup>'to' fynde hym, owre 265  
helpe and owre defendere aȝen al owre enemies, 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

Wherfor God seip be Ysaie, Ecce pueri mei, quos dedit mihi Dominus

in signum et in portentum Israel, þat is, "Loo! my childryn,

[þe whiche þe Lord hab joun 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

florisched wip lilijs of chastite, solsekkel of pite, and wip

rosis of charite." But þis child mot be clepid Iesus, for hym

be/heuyþ brennyngly and besily seche þe helpe of his soule, f. 163v

as þe wijs man þat dide and seide, Canticum .iij., Surgam et 260

circuibo 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 geue 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 behouyþ] behoueryþ. 267 ful] defendere ful; defendere  
canc. rewarde] rewarder.

## VIII

f. 87

Dominica prima post octavam EpiphanieDolentes querebamus te. Luce .ij.

In þys goospel þat is seyde before fyue thyngys bene perinne  
 to take hede to. Þe ferst is where Iesus owr sauowr is lost;  
 the secunde, of whom he is so sowȝt; 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 solemp-  
 nyte and in hys knowlage; in þe multitude of vicys and in  
 þe noyse of hem. Werfore þe goospel tellyth þat 10  
 ȝachee myȝt nowt see Iesus for þe pepull. And also it seyth  
 in Mathews gospel, Mathei .ix<sup>o</sup>., þat Iesus cast owt þe pepull  
 whan he reryd þe wenche, þe pryncys dowȝter. And þerfore of [t]hys  
 multitude seyth Holy Wryth, Propter multitudinem iniquitatum eius.

"For þe mul-15  
 titude of þe wykkydnesse of hym þe litil chyldryn of hym be  
 ladde into captiuite before þe face of hym þat dooth tribulacion."  
 And also Crist is lost in þe multitude of rychessys oftyn syþe,  
 for as þe psalme seyth, In multitudine diuiciarum suarum,

"They ioyen in þe multitude or in þe plente of 20  
her richessys." 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 .ja. post octavam Epiphanie de eadem

Dolentes querebamus te. Luce .ij<sup>o</sup>.

In þis gospel þat is seid before .v. þingis ben perinne  
to take hede to. þe firste is where oure sauour Iesus is lost;  
þe secunde is of whom he is souȝt; þe pridde 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 sollemp-  
nyte and in his knowliche, þat is, in multitude of vices and in  
þe noise of hem. Wherfore 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. g<sup>o</sup>. 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 sibis,  
ffor as þe psalm seip, In multitudine diuiciarum suarum gloriantur,  
þat is, "Riche men iocien in þe multitude or in þe plente of 20  
her richessis." And God seip bi Osee þe prophete, .v. g<sup>o</sup>., In  
gregibus suis et in armentis vadent ad querendum Dominum, et non  
inueniunt eum; ablatus est ab eis, þat is, "In her flokkis and

Lb

6 fynde] to fynde. 11 it] Crist.

marked vacat in text.

13-17 And perfor . . . tribulacioun]

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 solempnite 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 siȝtys and be-  
holdyng, in drunkenesse; to stonde in fylthys of wordly  
delyte and no noy to suffre. Loo! þe ioy of þe world, al  
thing lykyþ it to doo, and nowȝt be chastisyd 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] ladyn here leuers be  
þat lusty wey to euyrlastyng peyne of helle, and perfor seyth  
God be Ysaye, Neomenias et solempnitates,

"ȝowre feste / days and ȝowre solempnites hath f. 87v  
my sowle hatyd." And Malachy þe prophete seyth,

Dispergam stercus solempnitatis, "I schal sprede 40  
abrod þe tord of ȝowre solempnyte", for þey þat been nowt occupied  
on feste-days with erply labowre, they be occupied with slewthe,  
leccherye and drunckenesse and pryde, and sweche oþer synnys,  
so þat God in sweche days is more dispysid þan in ony oþer werkdays.  
Werfore God pleynyth hym be Ezechiel þe prophete, A sabatis meis 45  
diuerterunt oculos,

"Fro my sabates þey turnyd away here eyȝe, and I was defowlyd in  
myddys of hem", þat is to sey, thowr 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 curiose siȝtys and bi-  
holdyngys, and in dronkenes, and to stonde in filþis 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 plenteouoste of goodis, in sikir-  
nes of plesyng 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 euerlastynge 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<sup>o</sup>.,  
Dispergam stercus solempnitatis vestre, þat is, "I schal sprede 40  
abrood þe tord of þour solempnite", for þei ben not occupied  
on þe feste-dais wip erþely labour; þei ben occupied wip slowþe,  
lecherie, drunkenes and pride, and suche opere synnys, and  
so is God on suche daies more dispisid þan on oper werkedais.  
Wherfore God pleynyp 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 iȝen, and I was defoulyd in þe  
myddis of hem", þat is to seiȝe, þoruȝ 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<sup>o</sup>. 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. "Je 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 goodnessse to vs, and [ȝit]  
ofte he is lost amongys vs and ful clene forȝetyn, 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 vnneþys art fownde among þyne cosynes?  
How schal I," he seyth, "fynde þe in ioye, þat on[nep]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 lechorye and coueytyse, ffor 70  
of owre flesch þey comyn. And in þat knowlache al day is  
Iesus lost and neuer is fownde there. Werfore Job seyth, Non  
inuenitur in terra,

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

þei don in her sabatis, wherfore þe feste daies ben now so euyl  
 kept þat [of] vnkle[n] spiritis [þei] ben scornyd. And so seip 50  
Goddis lawe, Viderunt eum hostes et sabata eius deriserunt, þat  
 is, "þe enymyes 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, "Je schul seche me and je schul 55  
 not fynde me."

Also Crist is lost in his knowleche, þat is, inter cognatos  
et notos, "amongis his cosynes and his knowyng", and þer mai  
 he not be founden. And þat is ful sop of vs, þat ben here his  
breperen (as anentis his manhed), þe whiche han knowyn hym 60  
 porouȝ beleue and knowyn hys grete goodnes don to vs, and ȝit  
 he is ofte lost among vs and ful / clene forȝeten, 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 amonȝ 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  
 fleiscly folk ful of fleischly synnys, þat ben oure knowyng  
 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 sua uiter viuencium. Et in Canticorum .ij<sup>o</sup>.,

---

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

"[He] is

nowt fowndyn 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 nowt." 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,  
 fadry of falsnesse, "and wende owt of þy knowlage," þat con-  
 seylyth þe to fleschlinessse.

But ȝyt yt ys to wete of whom Iesus is sowȝt, and sowth 85  
 he is of hys fryndys, þat ys, of Mary and Ioseph. Be Marie,  
 þat betokenyth þe bytter see, þat betokenyth hem þat doon penawnce ~~for~~  
her synne, þat eche day owyn to be yn bytternesse of synne, as  
 Job 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 sauoyoure, and yn þe  
 ende they schul fynde hym. For Salamon seith, Qui mane uigile-  
uerit ad me,

"He þat eerly wakyd to me, 95

he schal fynde me," þat is, he þat in ȝowthe wak[ib] yn  
 penawnce and charite to seche me, þese schul fynde me. In ȝowȝthe  
 we owyn to seche hym and nowȝt yn deth, 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 canc. '91 yn men] men yn.  
 96 in'] ys in. watib] waker.

In lectulo meo quesui quem diligit anima mea, pat is, "He is not foundyn in þe lond of hem pat lyuyn swetly in lustis, 75 but in my litel bed I souȝte hym whom my soule louyþ." And also, Quesui eum et non inueni, pat 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 tue et de domo patris tui, pat is, "Wend out of þi lond", 80 pat is, of [þe] deuelis lond, "and out of þe multitude of þe wickidnes and out of þe fadris hous". pat is, þe fendis hous, fadir of falsnesse, "and wend out of þi knowliche," pat conseylyþ þee to fleischlynnesse.

But now it is to wite of whom Iesus is souȝt, and so[uȝt] he] is of his frendys, pat is, of Marie [and Ioseph. Be Marie], pat betoknyþ þe bitter see, betokenyþ hem pat don penaunce for her synne, pat iche dai owip to be in bitternesse of synne, as Job was, In amaritudinibus moratur oculus meus, pat is, "In bittirnessis dwellip my iȝen." In Ioseph, pat betokenyþ 'mak- 90 ynge more', bitokenyþ charite pat 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 sauyour, and in þe ende þei schul fynde hym. For Salamon seip, Qui mane vigila- 95 uerit ad me, inueniet me, pat is, "He pat [erly] wakip to me, he schal fynde / me," pat is, he pat in ȝoupe wakip [in] f. 165 penaunce and charite to seche me, schal fynde me. In ȝoupe we owyn to seche Crist and nouȝt in dep, as þei diden of whom

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

þe Sawtere seyth, Cum occiderit eos,

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

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

Qui facit voluntatem patris mei,

"He þat dooth þe wyll of my fadryr 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 je þe  
Lord and ȝowre 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 hix dragne 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, ȝyf sche lese on dram, ne lyȝht [sche]  
nowt a lanterne and turnyth vp here hows and sechyt besyly tyl 120  
þat sche fyndyth it?" So besyly sowȝt 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<sup>o</sup>.,  
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."

The pridde 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<sup>o</sup>. 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 perdiderit vnam, nonne accendit lucernam et euertit domum et  
querit diligenter donec inueniast illam? þat is, "A womman  
hauyng ten dragmys, ȝyf sche leese oon dragme, wherþir sche liȝtep  
not a lanterne and turnep 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  
diligent anima mea, þat is, "I schal arise and wende aboute þe

Lb 109 þe briddé, etc.] with .iij<sup>a</sup>.  
diuisio in margin. 110 besily] wisely. 111 Besily, etc.]  
with .j. vicis in margin. 115 into þe] in þe to þe. 116  
Mulier, etc.] with Luce .xv<sup>o</sup>. in margin. 122 Surgam, etc.]  
with Canticorum .iij<sup>o</sup>. in margin.

cete, and Y schal seche whom þat my sowle louyth." And so he  
sechyt hem þat sechyth hym of alle hys herte, and Dauid sowt 125  
hym so, In toto corde, etc., "Of al myne  
herte," he seyȝth, "Y haue sowȝt þe." Also we owyn to sech hym brennyng,  
and so Mary Maydeleyne sowȝt hym, for sche sowt hym with  
terys. Whereof þe goospel seyth, Maria stabat  
ad monumentum foris,

130

"Marye stode withowte at þe  
monument wepyng, and þe whylys sche wept he angel 'seyde',  
'Woman, what wepyst þu? Whom sechyst þu?' 'I wepe' for  
þey haue take away,' sche seyde, 'my Lord, and Y wot neuer where þat  
þey haue put hym.' And so on þe same wyse sowt hym Mary hys 135  
modyr and Iosep; wherfore as þe  
goospel tellyth, sche seyde to hym, Fili, quid fecisti, etc.?

"Sone, why dedyst þu to vs  
þus? Loo! þy fadyr and Y sorwyng haue sowȝt þe." And what  
marueyle was þat, whan þey hadde lost þat precious treasure and 140  
þat presyous thynge? And þerfor 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," seyt Cryst. And as þe seke  
sechyth hys hele, Malachie .iiij°., Sanitas in, "Hele is in the 145  
fetherys of hym." And in þe Sawtere he sent hys seruawnt and  
helyd hym. And as þe blynde sechyth þe lyȝth, ffor he seyȝth,  
Ego sum lux mundi, "I am þe lyȝth of þe world."

cite, and I schal seche whom my soule louyp." And so Crist  
 sechip hem pat sechyn hym of al her herte, and so souȝte 125  
 Dauid hym, In toto corde meo exquisiui te, pat is, "In al my  
 herte I haue souȝte þee." Also we owyn to seche Iesu brennyngly,  
and so Marie Mawdeleyne souȝte hym, for sche souȝte hym wip wepyng  
 teris of hir iȝen. Wherfor þe gospel / seip, Maria stabat f. 165v  
ad monumentum foris plorans et dum fleret dicunt angeli. Mulier, 130  
quid ploras? Quem queris? pat is, "Marie stood wipoute [at] þe  
 monument wepyng, and þe while sche wepte þe aungels seiden,  
 'Woman, what wepist þou? Whom sehest 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 sowȝtyn hym Marie his 135  
 medyr and Ioseph; wherfore Marie seide to hir sone Iesu as þis  
 gospel tellip, Fili, quid fecisti nobis sic? Ecce ego et pater  
tuus dolentes querebamus te, pat is, "Sone, whi didest þou þus  
 to vs? Loo! þi fadir and I sorwynghe han souȝte þee." And what  
 meruaille was pat, whan þei had lost þat precious tresour, sauy- 140  
oure of al þe word? And þerfore soþly we Owen deuoutly and brenn-  
 yngly to seche Iesu, ȝe, as many men sechyn her mete or breed for  
 to ete, for Iesu is breed of lijf, seip Crist. Ego sum panis  
vite, pat is, "I am breed of lijf," seip Crist.

145

---

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

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

The fowrthe is to see how he schal be fowndyn, and  
 ȝe 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 ryȝthwysnesse in hem and þe dedys of  
mercy anentys thy neȝebows and dedys [of pity] anentys God. Or  
 be thre dayis [is] vndirstonde contrycion, confession, satisfaccion,  
 and also pouerte and chastite and obedyence. Of þis thyrde  
 day seyth Cryst,    Ecce iam triduo sustinent,      160

"Loo! new þe thyrde day þey  
 susteyne me, ne they haue nowt bat þey schuld ete." 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, bat we 165  
 offur to owre God." Or ȝyt 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-  
 surrexcion and of ioy. Wherfore God seyȝth be Oȝye,  
Viuificabit nos post duos dies,    170

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

---

Ad      153 fowndyn] fowndyn. And ȝe schul vndirstonde bat.      157 thy] they  
 162 they] they haue now bat þey; haue nowt bat þey canc.

On þe pridde maner we owyn to seche Iesu lastyngly, for Crist seip in þe gospel, "Sechis and ȝe xul fynde; knockis and 150 it schal be openyd to you."

þe fourpe tyme it is to see hou Iesu schal be foundyn, and ȝe 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 pridde dai is þe tyme of grace. Also be þre dayis 155 ben vndirstonde þe dedis of riȝthwinesse in hem and þe dedis of mercy [anentys þi neighebours and dedis of pity] anentys God. Or ellis be þe þr[e] dai[js] is vndirstondyn cotidian, confession, antification, and also pouertnes, chastite and obedience. And of þis pridde dai spekis Crist, Marce .viij<sup>o</sup>., Ecce iam triduo sustinent me, 160 nec habent quod manducent, þat is, "Loo! now þe pridde dai þei sustynep me, ne þei haue not þat [þei] schulde etc." And þis is þe wai of þre dais, 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 dais we schal go in desert, þat we 165 offre to oure God." Or ȝit be þes þre daijs may be vndirstondyn þe dais of þe passiou[n], and þe daijs of þe pees, and of þe sabot, and þis was þe dai of pes and quiete and þe dai of resurrecio[n] and of icie. Wherefor God seip bi Oȝee 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 pridde dai he schal arere vs aȝen." And as Crist seip to þe Lewys, Soluite templum hoc et in tribus diebus excitabo illud,

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

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

The fyfthe is to see where he is fowndyn, and ȝe schul 175  
 vndirstonde þat in fyue placys [Iesu is fowndyn]. Ferst he is  
 fowndyn in þe crache of þe herdys, vnde Luce .ij°., Dicit  
angelus, In hoc vob[is],

"In þat is a tokyn to  
 ȝow of þe sayowr; ȝe schul fynde a ȝong 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; þe pore herdys  
 fownden hym thus. So do nowt [owre] goostly  
 herdys, for þey seche hym nowt yn porenesse 185  
 but alle yn wordly glory, and in þe chammelerye and þe clerke  
in þe receyte and [in] kyngys hows, and oper prelatys.  
 Also bei kepe ful euyl þe nyȝth-wache ouyr  
 þe flok of Cryst, and lityl þey chargen þe  
schepe of Crist þat he so tendyrly louyth. 190

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

"And þey 195  
 enteryng þe howse fowndyn þe chyld with Mary hys modir." Be  
 þe hows ys mannys conscience vndirstondyn, þat is pure and clene  
 herte, and pured clene of synne, and in þis hows is Crist fowndyn

pat is, "Vndo þis temple and in þre daijs I schal rere it aȝen."

þe fifte is to see where he is foundyn, and ȝe schul 175  
 vndirstondyn pat in .v. placis Iesu is foundyn. First he is  
 foundyn in þe cracche of þe hirdis, vnde Luce .ij<sup>o</sup>., Dicit  
angelus, Et hoc vobis signum saluatoris; inuenietis infantem  
pannis inuolutum, positum in presepio. pat is, "A tokene is to  
 ȝow of þe sauyour; ȝe schul fynde a jong child wondyn in 180  
 clepis, put in[a]cracche", not in a curious peyntyd chambry  
 but put in a chaumbre of porenesse. He is not foundyn  
 in grete maners, neiper in freris castelis, but þe hirdis  
 foundyn [hym] þus in þe cracche, and so don not now cure gostly  
 hirdis pat ben curatis, ffor [pei] 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 prelatis 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 pat he so tendirly louyp, Nos autem popu- 190  
lus eius et ous pascoue eius.

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

Et intrantes domum / inu[en]erunt f. 166v  
puerum cum Maria, matre eius, Mathei .ij<sup>o</sup>., pat is, "And þei 195  
 entringe þe hous founden þe child wip Marie his modir." Be  
 þe hous is vndirstonde mannys conscience, pat is purid or purgid  
 clene of synne, and in þis hous is Iesu foundyn

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

of þe kyngys, þat is to sey, of hem þat cunne wele gouerne here  
 .v. wyttys; but ȝyf 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 keþyn 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 fourthe tyme he was fowndyn in þe howse of Symonde, þat 210  
 is, in a contemplative sowle, of Mary Mawdeleyne, þat is,

of man or woman wepyng for here synne, Luce .vij<sup>o</sup>.

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 fowndyn in wyldirnesse, þat is to  
 sey, in penawnce of hem þat sowtyn hym and folwyd hym, and  
 he fedde <sup>A</sup>'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 wondys of Iesu Cryst. With þe fayth of þe  
Trinityte, and hope of euyrlastyng gladnesse, and of hys fyue  
 wondys he feddyth hys leuers. And [al]so he feddyth hem with .vij.

of þe kyngys, þat is to seie, of hem þat kunne wel governe her fyue wittis; and ȝif þei wolyn fynde þis blissyd child Iesu 200  
þei motyn bryngyn gold of charite, encense of deuocyon<sub>u</sub>n 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 contemplatiſf soule, of Marie Mawdeleyne, bi whom is vndirstonde man and womman wepynge for her synne, Luce .vij<sup>o</sup>., Rogabat Ihesum quidam phariseus, etc. Et ecce mulier que erat in ciuitate peccatrix. For Marie Magdaleyre, whan sche wiste þat Iesus was in Symoundis hous, wip oynement and teris of her 215 iȝen sche fond hym.

þe fifte tyme Iesus was foundyn in wildernesse, þat is to seie, in penaunce of hem þat souȝtyn 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, þat is, with þe .vij. þyftys of þe Holy Gost. They þat 225  
hungryn and thurstyn ryȝtwysesesse be fed thus and blesseyd of  
Iesu Cryst. þys foode he grawnte vs in þys lyfe, and  
endles fode [in] heuyn blys. Amen.

louys, þat is, wip þe seuen giftis of þe Holy Gost, and þei þat  
hungrin and þrustyn rijtwisnes ben þus fed and blesyed 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<sup>a</sup>. post octavam EpiphanieNvpcie facty sunt in Chana Galilee.

Thys goospel tellyth of þe ferste myrakle 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 cuntry 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 answeryd strangely, "What is þat to me and  
 to þe, woman? ȝyt is nowȝt myn owre comyn." But hys modyr seyde  
 to þe mynystryss þat þey schulde doon what þat euyr he seyde. And 10  
 þere weryn at þe feste .vi. water pottys sette, and eche on of  
 hem holdyn a galown or more, aftyr þe custum of þe Iewys. And  
 Iesu badde þe seruawntys felle þe pottys with water, and þei fell-  
 yd hem vp to þe mowth. And Iesu seyde þanne, "Held owt 15  
 now, and bere þe personē," þat was an archedeclyne. And þey  
 bare to þys personē þe wyne þat Iesu had made. And whan he  
 hadde tast þerof and he wanst nowt how it come (but þe seruawntys  
 wanst wele þat drowyn þe water), he clepyd þe [spouse] 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  
 warse 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.

## IX

f. 166v      Dominica secunda post octavam Epiphanie

/ Nuptie facte sunt in Chana Galilee, etc. Iohannis .2º. cº f. 167

Pis gospel tellip of þe firste miracle þat Crist dide in  
 þe siȝte 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, woman? ȝit 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 Lewis. And  
 Iesu bad þe seruauntys fille þe pottys wip watir, and þei fill-  
 edyn hem alle vp to þe mouþ. And Iesus ſeide þan, "Held out  
 now, and bere þe personē," þat was an archeteclyne. And þei 15  
 bare to þis personē 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 oper 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." Pis  
 was þe begynnyngе of signys þat Iesu dide in Galile, and sche-  
 ide his glorie, and his disciplis trawide in hym.

Nupcie facte sunt.

It

is seyde þat 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 þys sex water pottys, þe  
whiche were reseyuyd 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 only grace of þe  
Holy Gost and 'hys' grete charite werne these weddyng made be-  
tween Godys sone and man. For so myȝty kyng 35  
[as] 'he' was of alle kyngys, and lord of lordys, as þe Apocalips  
tellyth, / he wolde now ells be cowplyd with so pore f. 90v  
an handmadyn 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 seyȝth þe angyl to Marye, Spiritus Sanctus,

"The Holy Goost schal ouyrcome into þe, and þer-  
fore drede þe nowȝt, Mary." And þese weddyng were made in þe  
tempul of owre Lady, þat 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, þat is as moche

Ad 24 Nupcie, etc.] with Thema in margin. 27 betokenyth]  
betokenyth to. 28 pottys] pottys bytokyn; bytokyn canc.

Mupcie 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 forscope whe  
schulde take hed to; þe firste is what is betokenyd be þis wedd-  
yngis; þe secunde is what betokenyp 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 myȝty a kyng 35  
as he, pat was kyng of kyngys and lord of lordys as þe Apocalips  
tellyp, c. .xix°., he wolde not ellis be couplid wip se pore  
an handmaidin to hym as eure kyng is. And of þis matrimonye was  
Gabriel þe angel messenger, and þe Holy Gost was þe prest, wher-  
fore þe gospel seip, Missus est Gabriel angelus ad Mariam vir- 40  
ginem, pat is, "þe angil Gabriel was sent to þe Virgine Marie."  
And þere seip þe aungil to Marie, Spiritus Sanctus superueniet in  
te, etc., pat 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 pat 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, pat is as moche

Lb 35-38 For so myȝty . . . 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 say <sup>A</sup> '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 say 'law<sup>3</sup>ter', is signyfyed Cryst, Godys sone of heuene. For alle we ewyn to lauze goostly and moche ioye make, yn þat þat [he] hath couplyd to hym Rebecca, þat ys owre kynde, in þe dwellyng of hys modyr; þat is, he haȝth spousyd owre kynde yn þe blesydyd maydenys 55 wombe. Wefore, ryȝth as men woldyn make gret ioye þat haddyn a pore sustyr or a pore woman of peyre ken, ȝyf þe kyng of Frawnce wolde wedde hem, or ellys another gret lord, so oweze we alle to make [gret ioye forasmuche] as þe kyng of heuen and erþe, þe Son of God þe Fadir, haȝth 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 ȝe to þe Lord a newe song, for he haȝth doon meruaylys."

þese weddynge ben betokenyd [bi þe weddyngys] of Oȝee and Gomor. Oȝee is as moche to say as 'sauyoure', and Gomor 65 is to say 'takyn vp', and betokenyth mankind, þe wyche Cryst owre sauyowre haath takyn vp yn þe madenys wombe; and þat mankind haȝth takyn vpon yt alle owre defawtys and langores, saue vnkunnyngnesse and synne. These weddyngys ben properly weddyngys yn þe Cane of Galilee; Cana is to say 'loue', 70 and Galile is to say 'a / passyng oure'. And sertys loue f. 91 made Cryst properly to take flesch and blood and to be bore, and so to passe ouyr, comyng downe from heuen ynto þe wombe of

to seye as 'pacience', þe mankynde of Crist and hys glorious flesche, for þat suffride many tribulacyouns paciently, wel 50 it is licnyd to. [Bi] Iсаac, in þat it is to seie 'lauȝter', is signyfyed Crist, Goddis sone of heuene. For alle we owyn to lawȝe gostly and make moche ioie, for þat he hab couplyd to hym Rebecca, þat is oure kynde, in þe dwellynge place of his modir; þat is, he hab spousyd oure kynde in þe blissid maidens 55 wombe. Wherfore, riȝt as men woldyn makyn gret ioie þif þei haddyn a pore suster or a pore womman of hir kyn, ȝyf þe kyng of Fraunce or sum oper gret lord wolde wedde hir, so we alle owyn to make gret ieie forasmuche as þe kynge of heuene and of erþe, þe Sone of God, 60 hab weddyd a pore sustyr of oure kyn, and þat is oure foul kynde. And þerfore seip þe Sauter, Cantate Domino canticum nouum, quia mirabilia fecit, þat is, "Synge ȝe to þe Lord a newe song, for he hab 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 hab takyn vp in þe maydenys wombe; and þat mankynde hab takyn vpon hym alle oure defauȝtys and langouris, vttake vnkunnyng[n]ys and synne. And þes weddyngys [ben propurly weddyngis] in þe Chane of Galilee; and Chana is to seie 'leue', 70 and Galilee is to seie 'a passyng euer'. And certis loue made Crist propurli to take fleisch and blood and to be born, and so to passe euer, comyngs down from heuene into þe wombe of

þe Maydyn, and out of þe wambe into þe world. Wherfor Ysaiesy whole, Ielus Demini  
[exercituum] faciet, "The loue of God of hostis schal do 75  
þese pyngys." In þese weddyng was wyne of confort, also longe as  
þe a pestillys ioyden of þe presenc of þe spowse. Wherfor  
Cryst seyth in þe goospel, Non possunt filij nupciarum

"þe sonys of weddyngs schul nowt morne als  
long as þe spowse is with hem." But the wyne wanted whan þat 80  
Cryst schuld wende vnto hys fadir, and seyde to hem, Plorabitis  
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 heuynesse schal be turnyd into ioy." And þat was in þe  
day of hys resurreccien, vnde Iohannis, Gauisi sunt dis-  
cipuli viso Domino, "þe Lord sey[en], glade werne þe  
desciples."

But marke weel þat þere waryn sex water pottys. And as 90  
anentys þe weddyngs owt of Cristys incarnacioun, sex water  
pottys may be seyde sex thyngys þat maden Cryst to take flesch,  
þat waryn 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 sauwore." The seconde pot was mercy  
and pete, whereof þe apostyl seyth also, Ad Titum .iij°., 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<sup>a</sup>. olla in margin. 97 The seconde pet,  
etc.] with .2<sup>a</sup>. olla in margin.

þe Virgine Marie. Wherfore Ysaie seip, .ix<sup>o</sup>. c<sup>o</sup>, Iesus Domini exercituum faciet hec, "þe loue of God of hoostry schal do 75 þes þingys." In þes weddyngys was wyn of confort, as lenge as þe apostelis iocodyn of þe presence of þe spouse Crist. Wherfore 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 wiþ 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, "þe schul wepe and grete; þe word schal make icie; fer-sope, þe schul ben heuyed." But þe water is turnyd into wyn whan Crist seide to hem, Tristitia vestra vertetur in gaudium, þat is, 85 "þe ure heuynes schal be turnid into icie." And þat was in þe dai of his resurrecciooun, vnde Iehannis .xx<sup>o</sup>., Gauisi sunt discipuli viso Domine, þat is, "þe Lord seien, disciplis weryn glade."

But marke wel þat per weryn sixe water pottis. And as 90 anentis þe wendyngis out of Cristis incarnaciooun, sixe water pottis mai ben seid sixe þingis þat madyn Crist to take flesch, þat weryn in his incarnaciooun. 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 sauyoure." þe secunde water pott was mercy and pite, wherof þe apostil seip also, Ad Titum .iiij<sup>o</sup>., Non ex

operibus iusticie que nos.

"Nowȝt of þe dedys of

100

ryȝ twysnesse, þe weche we haue deo, but after hys mercy he hath  
made vs safe." þe thyrde pot is meknesse aȝens þe prydē  
of owre forme fadrys, as Seynt Powel tellyth, Ad Philippensis  
.ij<sup>o</sup>., Exinanuit semetipsum, etc.,

"He enentyssyd hymself, takyng þe forme of a seruawnt." The 105  
ferthe watyr pot was porenesse, / of whiche 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 þerfore crucyfyed, þat he schuld put pees betwyx vs and God þe Fadyr, and also betwyx vs and angelys, bytwene whom was discord for þe ferst syrne of man. And þerfor in þe berthe of Crist songyn þe angelys. Gloria in altissimis Deo.

"Iey or glory in alþerheyest to God and pees yn  
erþe to men of good wylle." And of hym seyth Ysaye .ix<sup>e</sup>. c<sup>o</sup>.  
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 sexpe pot was loue  
and charyte, werfor Ier[e]m[ie] seyth, In caritate perpetua  
qua. etc.. "In þe perpetual

"In be perpetual

charyte thorwe þe weche Y loued the, perfor hauyng mercy  
Y drowe þe." And Ion se3th, In hoc apparuit gracia Dei,

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

operibus iusticie / que fecimus nos, sed secundum misericordiam suam saluos nos fecit, pat is, "Mouȝt of þe dedis of 100  
 riȝtwisnes, þe wiche we han don, but aftir his mercy he haf  
 mad vs saaf." Þe þridde watir pott is meknesse aȝens þe pride  
of oure former federis, as Seint Poul tellyþ, Ad Philippenses  
 .ij°., Exinaniuit semetipsum, formam [serui] accipiens, pat is,  
 "He anentischide hymself, takyng 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,  
 pat is, "Whan he was riche in alle þingys, he was maad pore for  
 vs." Þe fife water potte was pees and pesiblenes, and þerfore  
 wolde Crist take flesch and blood and be born and crucified, 110  
 pat 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.,  
 pat is, "Icio or glorie be in alþerhiȝest to God and pees in 115  
 erþe to men of good wille." And of hym seip Isaie .ix.,  
Appellatur princeps pacis, pater futuri seculi, pat is, "He is  
 clepid Prince of Pees, Fadir of þe word pat is to come", pat  
 come to make and reforme þis pes. Þe sixte water pott was loue  
and charite, wherfore Ier[e]m[ie] seip, In caritate perpetua 120  
qua dilexi te, ideo traxi te miserans, pat is, "In þe perpetual  
 charite þrou þe wylich I louede þe, þerfor hauyng mercy on þee  
 [I] drowȝ þee." And Ien seip, In hoc apparuit gratia Dei [patris].

Lb 116 Isaie] foll. by lacuna (...). 120 Ieremie] Jerom.  
 123 In hec, etc.] with Nota 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 þess weryn turnyd ynto wyne of gostly gladnesse  
 and of yoy whan þat he was born, wherfore þe angelys seyden to  
 þe herdys,

Annuncio vobis gaudium magnum,

130

"I schewe to ȝew gret yoye þat schal be to alle þe  
 pepul, for þys day is born þe sauieur of þe world."

Or be sex water pottys may be vndyrstende sex  
 heuynesses þat þe apostyllys 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 ȝew þat oon of ȝew is to betray  
 me." Et centristati sunt,                  "They waryn þan ful sory."  
 The secunde                  was whan Iudas teke hym to þe Yewys and was  
 kyssyd of Iudas, þat trayteur, [Osculatus est eum.]    þe thyrde      140  
 was of smytyng of buffetys 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 ȝauen hym befettys into / hys face,      f. 92  
 seyng, 'Prophetise to vs, who is he þat smythyð þe?'" þe      146  
 fifte was of þe speylyng of hys clothyng and of þe departyng  
 of hem, Duiserunt sibi ves[timenta],

Ad 126 leue] leue be; be canc. 133 Or be sex, etc.] with  
Nota in margin. 134-135 þe ferst, etc.] with .ja. in margin.  
 137 ȝow] ȝow Y say to ȝow; Y say to ȝow 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 ieie whan Crist was born, wherfor þe aungelys seiden to þe / hirdes, Luce .ij°., Annuncio vobis gaudium magnum f. 169 quod erit vniuerso populo, quia hodie natus est saluator mundi. 130 þat is, "I schewe to þeu gret ieie þat schal be to alle þe peple, for þis dai is born þe sauþour of þe word."

Or bi þes sixe water pottis mai ben vndirstendyn sixe heuynessis þat þe apostelis haddyn in þe passion of Crist. Þe firste heuynesse was of þat þat Crist seide to hem, þat een of 135 hem schulde bitraie him, Amen, dico vobis unus vestrum me traditurus est, "Persepe I seie to þeu þat een of þeu is to betraie me." Et contristati sunt valde, þat is, "þei weryn þan ful scri." Þe secunde heuynes was whan Iudas took him to þe Iewis and was kissid of Iudas, þat traitour, Osculatus est eum. Þe pridde 140 was of smytyng of buffetis þe heed and þe chekis of Iesu Crist, her leue, Et percuciebant caput eius. Þe furpe was of þe scernyng of þe Iewis, Alij autem palmas dederunt in faciem eius, dicentes, Prophetiza nobis, Christe, quis est qui te per- 145 cussit? þat is, "Summe gauyn hym buffatis in his face, seiynge, 'Prophetize to vs, who is he þat smytib bee?'" Þe fifte was of þe speilyng of his cloþis and of þe departyng 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°. in margin. 148 Diuiserunt, etc.] with Mathei .xxvij°. in margin.

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

"þey crucyfyed 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 weddyn 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 cyþer of oper - so  
yn þys weddyn and yn þys goostly matrimonye been thre thyngys,  
so as it were thre weddynys. þe ferste is yn  
baptem [of] innocentys; þe secunde is yn very penawnce-doyng; 160  
þe þyrde schal be in euyrlastyng ioy, wher þe spowse  
schal be ieynyd to þe husbende                    yn euyrlastyng charite,  
þe body and sewle yn þe blysse of heuene withowtyn ende.  
Of þese thre spekyt Oþee þe prophete,                    Sponsabo 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 ryȝtwysenesse, in dome and in mercy; Y schal spowse þe  
into withowtyn ende", þat he schewe þat matrimonye be [begonnen] and  
made withowtyn ende, sekyre conferwyd and endyd. [And it is be-170  
gonnen] in bapteme, wher respite is ȝouyn, þat is, þe grace  
of þe Holy Goost. It is made sekyr and conferwyd in penewnce,  
and it is erdid 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 h from b.  
169 into] into 'ioye'. begonnen] ȝouen. 170-171 And it is be-  
gonnen] be ȝouen.

is, "þei departidyn my cleþis, puttyng lett." þe sixte was of his crucifynge, Crucifixerunt eum et duo latrones cum eum, etc. 150 þat is, "þei crucified hym, and tweine þeys wip hym." And þes sixe water pottis, þat is, of heuynes, ben turnyd into wyn of comfort and ieie in þe resurrecc<sup>i</sup>eun of eure Lerd.

þe secunde weddyngis be betwene God and ich feiþful soule, and as þer ben in flesli matrimonye pre þingys - feiþ, þat is, 155 suraunce of þe concsent, þe secunde is þe solemnnyte in þe chirche, þe pridde is knowyngs eiper of eiper - riȝt se þer ben in þes weddyngis and in þis gestly matrimonye pre þingis, and so þei ben as it were [pre] weddyngis. þe firste is in baptemys of innocentis; þe secunde is in verri penaunce-deyngs; 160 þe pridde schal be in euerlas/tyngs icie, where þe spouse f. 169v schal be ieynyd to þe housbende Crist wip euerlastynge charite, þeþe body and soule in þe blysse of heuene wipente ende. And of þes pre spekyþ Oȝee þe prophete, .ij<sup>o</sup>. c<sup>o</sup>, Sponsabe te michi in fide; sponsabe te michi in iusticia et in iudicio, in mis- 165 ericordia et miseracionibus; sponsabo te in sempiternum, þat is, "I schal spouse þe in feiþ", þat is, in beleue; "I schal spouse þe in ritȝwisnes, 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 ȝouyn, þat is, þe grace of þe Holy Gost. It is mad sikyr and confermyd also in penaunce, and it [is] endid in icie and blisse wip þe spouse and his aungels.

Lb 150 crucifynge] with y from x. Crucifixerunt, etc.]  
with Luce xxiiij<sup>o</sup>. in margin. 164 .ij<sup>o</sup>.] .ij<sup>o</sup>. 169 begonnen]  
ȝouyn. 170-171 is begonnen] be ȝouyn.

As to þe ferste þat is to doo in bapteme, he seythe, "I schal <sup>A</sup> 'spouse' þe to me in beleue." Per ryȝth as yn bodyly wedd-  
yng is requiryd concentyng of boþe partys and þere trowþe is 176  
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 <sup>A</sup> 'þe' crede rehersyd, / þe weche he f. 92v  
seyth be hys godfaderys, þat he beleuyth, and fer-  
sakyþ þe deuyl and all hys werkys, as a woman conce[nt]yth 181  
and rehersyth þe wordys of matrimonye, and forsakyt alle oper  
men sauue here husbonde vndyr surawnce of here trowthe. And þe god-  
fadrys and godmedrys vndyrtakyn þere and ben þe chyldys berwe  
þat it schal, whan yt comyth to age, trewly beleue þe 185  
feythe of þe crede and forsake þe deuyl and alle hys werkys.  
And þys is a grete vndyrtakynge fer hem þat neuer besye  
hem þerabowte. In þys weddyngs water is turnyd into wyne; fro  
blyndenesse into lyȝht, from charldam ynto fredam, is mannis lyfe  
turnyd, ffor before we weryn blynde and þe sonys of þe deuyl 190  
for original synne, werfore þe apostyl seyth, Omnis  
nascimur filij ire, sed per baptismum, etc.,

"Alle we ben yboren þe sones of yre, but  
þe bapteme we bene lyȝthnyd þorwe grace of þe Holy Goost and  
þe made þe sonys of God." Werfore Powle seyth, Itaque, 195  
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." Fer riȝt as in bodyly wedd- 175 yngc is requirid consentyng of boþe parteis and þere troupe is sikerd, riȝt so on þe same wise in baptem consentyngc axip þat þe troupe be sikerd, and þere he plitiþ his troupe to be cristen man. And þerfore is þe crede rehersyd þere, þe which he seip be his godfadrис and godmodris, þat [he] beleuyþ, and fer- 180 sakþ þe deuyl and alle his werkys, riȝt as a woman concentiþ and rehersiþ þe wordys of matrimonie, and forsakþ alle oper men for hir husbonde vndir suraunce of hir troupe. And þe god- fadirs and godmedrys vndirtakyn þere and ben þe childis berwis 185 þat he schal, whan þe child comyþ to age, treuly beleue þe feip of þe crede and forsake þe deuyl and alle his werkys.

And þis is a gret vndirtakyngc, 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 mannys liȝf turnyd, fer before we weryn blynde and þe sonys of þe deuyl 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 born þe sonys of ire, but bi baptem we ben liȝtnyd þerouȝ grace of þe Holy Ghost and ben mad 195 þe sonys of God." Wherfor Seint Poul seip, Itaque, fratres, non sumus ercille filij sed libere, qua libertate Christus nos liberavit, þat is, "Also, breþeren, we ben not þe sonys of þe handmaidyn but of þe fre wijf", þorouȝ þe which

fredam Crist hath delyueryþ vs. þorwe water of bapteme and  
 hys glorieus passion, þat hath alle hys vertuys, be þe weche 200  
 we ben made þe sonys of God. And þefore seyth Powle,  
Quicunque baptizati sumus, in morte,

"Wh[e]reuyr we been baptizyd, in þe dethe of Cryst we been baptized."

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 keþe þe bapteme whan þey been  
 comyn ewt of chyldhode; þefore be penawnce is a feyth-  
 ful sowle reconsylyde vnto hys createwr. And þer ben  
 made as it were newe weddyngys bytwyxe God and mannys sowle,  
 when þe sowle we[d]ydh hyre to [Crist þorwe] penawnce. And þese 211  
 weddyngys be fygurid be þe weddyngys of Iacob and lye, and  
 be þe weddyngys of Theby and Sarra. Toby is to say  
 as 'lad o[n]te serwe' or 'turnyng to alle thyngys', / and f. 93  
 betokenyth a sowle deyng penawnce, þat owyt to serwe fer  
 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 more', and  
 betoknyth charyte, þat makyþ more 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 compunccione, of þe weche þe psalme  
 seyth, Potasti nos vino compunctionis, "þu hast drenchid vs with

fredam Crist hab delyuerid vs porouȝ þe water of baptēm and  
 his glerieus passiouȝ, þat hab alle his vertues, bi þe whiche 200  
 we ben mead þe sonys of God. And perfore seip Seint Poul,  
Quicumque baptizati sumus in morte ipsius baptizati sumus, þat  
 is, "Whoeuer we ben baptizid, in þe deb 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 riȝtwisnes 205  
and in doom," for fewe þer ben þat keþyn her baptēm whan þei  
 come out of childhed; and perfore bi penaunce-doyng is a feip-  
 ful sowle reconsilid aȝen vnto his maker. And þan þere ben  
 mead newe weddyngis betwixe Ged and mannis soule,  
 whan þe souleweddiþ hir to [Crist porouȝ] 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 sei as moche  
 as 'lad vnto sorwe' or 'turnyng [to] alle þingis', and  
 þat betokenyþ a soule doyng penaunce, þat owip to sorwe for  
 his synnys and turne hym to de 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 'mead more', and þat  
 bitokenyþ charite, þat makip more alle godis in man. And Marie  
 is to sei 'bitternes', and treuli he þat is in charite owip 220  
 to wedde to hym bitternes of penaunce. And in þes weddyngis  
 owip to be wyne of compunccioun, of þe / which þe psalm f. 170v  
 seip, Potasti nos vino compunctionis.

þe wyn of compunccien." Verrey confescion schuld be as  
 þe preest makynge and ioyning þat matrimonye; confescion is 225  
 Symeon þe grete prest, of whom Salmon saith, "þer moost be  
[b]rede of sorwe, of sweet and of trauayle", 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 weddyngs 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 epyn to worche.  
 Of thys ryng spekyt þe goospel, Date annulum in  
manu eius, etc., "3euylth 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 confert. þe ferst schulde be of þe trespass  
 doon agens þe spewe Iesu; þe seconde, of þe de-  
 fowlyng and forsakynge of hym; þe thirde, of þe les-  
 yng of þat tyme; þe forthis is of þe quenchyng and 240  
 vndoing 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 mesurys - 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 nowȝt be quenchyd, and þe worme of hem schal  
 nowt døye." þe sexthe is lesyng of þe grace of God and

225

And verrai confessioune schulde be as  
þe prest makynge and ieynyng þat matrimenye; confessioune is  
Symeon þe grete prest, of whom Salomen seip, "þer moste be  
breed of serwe, of swet and of traueil", of þe which God seide  
to Adam and te 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 perseuerance in geode werkis 230  
of penaunce,

and

of þis ryng spekip þe gospel, De filio prodigo, Date anulum in  
manu eius, Luce .xv°., þat is, "þeuip 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 trespass  
 don aȝens þe spouse Iesu Crist; þe secunde schulde be of þe de-  
 feulyng and forsakynge of Iesu; þe þridde schulde be of þe lees-  
 ynges of þat tyme; þe fourþe schulde be of þe quenchyng and 240  
 vndoynge of þe gode dedis don beforis in charite; þe fifte schulde  
 be of þe obligacion þat man þorouȝ synne byndip hym to helle  
 peynys. And alle þes watir pottis han mesuris - en is bittirmes  
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 net be quenchid, and worme of hem schal  
not die." And þe sixte heuynes is lesynges of þe grace of God and

of þe long wantyng of þe cuntry 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],

"þowre heritage is turnyd to alyenes." Werche

we so þerfore, þat we lese nowt þe heritage,

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

Amen.

of þe longe wantynge of þe countrei of heuene, vnde in psalmo,  
Heu michi, quia inchelatus meus pro lengatus est, þat is, "Alas 250  
to me, for my dwellyng place is prolongid from me." And also  
it is seid, Trenerum .iiij., Hereditas vestra versa est ad  
alienes, þat is, "þe 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.

f. 93v

Dominica .ij<sup>a</sup>. post octavam EpiphanieCvm descendisset Ihesus de monte.

Thys goospel tellyȝth hew Iesus com down of an hylle whan he had  
 ȝouyn hys lawe to hys desypulys, and mochyl pepul fulwede hym. And  
 lo, per com a mesel man, lowtyd, and seyde, "Lord, ȝyf 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 ȝyfte þat Moyses bad 10  
 yn wytnesse of sweche helpe." And whan Iesus com ynto Caphar-  
 naum, century come ney to hym, preyyng 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 awnsweryng seyde, "Syre, Y am nowt worthy þat þu entere 15  
 vndyr my refe, but say oonly wyt ee word and my chyld schal be helyd.  
 Fer Y am a man [p]ut vndyr þe power of þe emperewre, hauyng vndir me  
 knyȝtys, and Y say to en, 'go' and he gooth, and to anoper, 'ceme'  
and he comyth, and to my seruawnt, 'doo þys' and he doȝth yt." And  
 Cryst <sup>A</sup> 'seyde' to þe folke þat sewyd hym, "Sethly Y say, Y 20  
 fond nowt so meche feythe yn all þe folk of Yrael. Forsothe Y  
 sey to ȝow 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<sup>a</sup>. post octavam Epiphanie  
 in margin 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  
 e<sup>1</sup> canc. 17 put] but.

## x

f. 171      Dominica .iij<sup>a</sup>. post octavam Epiphanie

Cvm descendisset Ihesus de monte. Mathei .vij<sup>o</sup>.

Pis gospel tellip hou Iesus com doun of an hil whan he hadde  
 goun his lawe to his disciplis, and moche peple suyden hym. And  
loo, per com a mesel man and lowtide, and seide, "Lord, gif pou 5  
wolt pou 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 pe heol," and anen he helyd pe lepre of  
hym. And aftyr Crist bad hym, "See pat pou telle no man! but go  
and schewe pe to pe prest, and offre pat gifte pat Meyses bad 10  
 in witnesse of such helpe." And [whan] Iesus com into Caphar-  
 naum, centurie com nyȝ to hym, preiyng and seiyng, "Sere, my  
 child liȝ in my hous sek of pe palsy and is euel turmentyd."  
And Iesus seide to hym, "I schal come and hele hym." And cen-  
 turie ansuerynge seide, "Sire, I am not worb[i] pat pou entre 15  
 vndyr my roof, but sei onli wip word and my child xal ben helyd.  
 For I am a man put vndir power of pe Emperour, hauyng vndyr me  
 knyȝtis, and I seie to on, 'go' and he gop, and to another, 'com'  
and he comyȝ, and to my seruaunt, 'do pis' and he dop it." And  
 Crist seide to pe folk pat suede hym, "Sonly Y seie to you, I 20  
 fonde not so moche feiȝ in alle pe folk of Israel. Forsoþe I  
 seie to gow pat many schul come fro pe est and fro pe west and  
 schullyn reste wip Abraham, Ysaac and Iacob in pe kyngdom of

heuyness. Forsope þe chyldren of þe rewme schul been casten forth  
ynto þe vtyreste derknesse; þere schal be wepyng and gryntyng 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 beforne ȝow 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,  
muche pepul folwyd hym, sum for hys techyng, sum for to  
mynystre 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  
chanonyys þat been now. Et ecce leprosus ueniens,

"And loo! a leprose man comyng, and ys hely[d]." And sex þyngys 40  
per been to take hede to. þe ferst is what is þys  
leprose man whom owre Lord helyd. þe seconde, what  
it menyt 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 ȝyfte and what betokonyt yt þat  
he schuld offre to hym.

Ad 25 vtyreste] vtyrneste; n subpuncted. 34 for<sup>2</sup>] for  
hys; hys canc. 40 ys helyd] hys helyng.

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. Soply w<sup>r</sup>h'an Iesus hadde gon doun  
of [þe] hyl, in þe which hil he hadde prechid to his disciplis,  
muche 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 wip envy, 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 menyp þat Crist strecchid forþ his hand. Þe pridde 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 ȝifte and what betokenyþ þat ȝifte þat  
þis leprous man schulde offre to þe prest.

pys mesul ȝe 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] hymseluyn, takyng þe forme of man."

And be 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 orygynal leper þat  
took hys vertu yn Crystys passioun, and perfore seyth þe apostel,  
Quicumque baptizati,

60

"ȝe whoeyr been baptizyd, yn þe deth of Cryst ȝe been  
baptyzyd." And þe apocalipse seyth, Lauit nos a peccatis  
nostris. And goostly be þys mesel is vndyrstondyn  
eche sennere beyng yn dedly senne, and meselrye betoknyth dedly  
senne for tweye skylys. ȝe ferst is for meselrye comyt  
of corrucion of eche membre, as yche dedly senne comyth  
of trespassyng aȝens the lawe of God. And perfore seyth a glose  
vpon Leuitico, Quod peccatum est transgressio legis, "Synne is  
brekyng of þe lawe." ȝe seconde is for as þe meselrye is  
a sekenes þat may not be helyd of man but only of God, so  
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 whech he hap touchyd. 67  
of 1] written above aȝens canc.

Pis mesel or leprous man betokenyd mankynde pat was  
al mesel for þe original synne of oure former fadris. But þe 50  
sone of God com doun of þe hiȝ hil of euerlastynghesse into  
flesch and blood, Quando exinanuit [se], formam serui accipiens,  
pat is, "Whan Iesu anentischid hymself, takyng þe forme of man."  
And þe blood pat he schedde in þe cres, where he hadde his  
handis abrod and wiþ nailys holid þourȝ, he dide his cure and 55  
helid þis mesel. Vnde in psalmo, Misit serum suum et sanauit  
eos, pat is, "He sente his sone and helide hem." Forsope  
alle we ben mad clene in oure baptem from þe original lepre pat  
teok his vertu in Cristis passiouȝ, and þerfore seip þe apostil,  
Quicumque baptizati estis, in morte ipsius baptizati estis, pat 60  
is, "Je whoeuer ben baptizid, in þe dep of Crist je ben / f. 172  
baptizid." And Ion in þe apocalipsis seip, 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 corupcyoun of iche membre in a man, as ich dedly synne comyþ  
of trespassyng aȝens þe lawe of God. And þerfore seip 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 pat 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 pat he schulde hele  
hym of his lepre, Re[gum] .vº., Numquid ego sum Deus! vt curem

Lb 60 Quicumque, etc.] with Ro[manos] .vjº. in margin. 61  
ben<sup>2</sup>] with catchword baptiz[ed] at bott. of folio.

"Whe[pe]re Y am God, þat Y schal hele a man  
of hys lepyr?" And þe goospel seyth, Quis potest dimittere 75  
peccata, "Who may forȝeue sennys but God allone?"  
Forsothe no preest yn erthe may doo away senne of man, pope  
ne non oper man, but God allone, þat 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 þat for  
many propirtees of a mesel.

Ferst for a mesel is swollyn and bollyn with wynd of vncleness,  
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 þat clateryn - but  
bore þys bladdyr with a nedyl and þan alle þe boost is layde owt.

So fro þat tyme þat þe dethe haue persyd þe hert of a prowde man,  
alle hys booste and bragge is clene leyd adown. And perfore seyth Iob,  
Tollet cum 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

þat been swollyn, and namely whan þey been towchyd with ony  
scharpe blame, and alle wey þey beren yn here mowþe venyme of bac-  
bytyng as frowdys venyme hem þat towche hem, 95

and sle hem ȝyf 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? "Wheþer 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 forȝeue synnys but God alone?"  
Forsope non prest in erþe mai do awai synne of man, neiper pope,  
ne noon oper 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 vncleness,  
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 perinne þat clateryn or makyn noise - or  
prike þis bladdre wip a nedil and þan al þe bost is laid doun.  
Riȝt so from þe tyme þat dep hap persed þe herte of a proud man,  
al his bost and brag is clene laid doun. And þerfore seip Job,  
Tollet eum ventus vrens et rapiet de loco suo, þat is, "A bren- 90  
nyngy wynd schal take hym and rauysche hym from his place." And  
alle suche proude men and wym/men ben licnyd to froudys or f. 172v  
todis þat ben swollyn, and namely when þei ben touchid wip any  
scharp blame, and so alwai þei beryn in her mouþ venym of bac-  
bityng as froudys or todis don, to venym hem þat touche hem, 95  
and so þei wolyn slee hem ȝif þei mai. Of suche spekip þe  
psalm, Venenum aspidum sub labijs 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 prude is hed and begynnyng of alle  
synne, Inicium omnis peccati superbia.

100

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

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

þe seconde propurte of þe lepur is why it is lykenyd onto  
synne, for þe yndermore rotyng. For euermore it rotyȝth man 105  
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 neȝebowre, 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 110  
manys sowle, yt makyth for to stynke, and perfor seyth Salomon,

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 115  
of bacbytyng and gruchyng, ffor a gruchere vndyr  
stylnes bacbythyd hys neȝebowre as an edder, and perfore seyth  
Salomon, Si mordeat serpens in,

[3yf] þe edder byt yn stylnesse,  
no thyng he lesse þen he þat preuyly bacbythyd." And so 120  
he hath hys breth stynkyng, and perfore seyth Salomon, Sepulcrum  
paters est guttur, "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, "þe begynnynge 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 licned vnto synne, for þe indermore rotynge. For euer it rotip man 105 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 neigebour, and ioieful of her euel fare. And so it makip a rotyn and <sup>A</sup> stynkyng soule and a defoulid, bifore [God; and his] conscience and alle þe vertues þat weryn before in a 110 mannys soule, it makip for to stynke, and perfore seip Salomon, Prouerbiorum .xiiij<sup>o</sup>., Putredo ossium inuidia, "Rotyn þing of bonys is enuye."

þe pridde propurte is stynche of his breeþ and corupcioun of opere men. And for his lowe speche he is licned to þe synne 115 of bactitynge and grucchynge, for a gruccher vndir þe colour of stilnesse bacbiteþ his neigebour as an edder, and perfore seip Salomon, Si mordeat serpens in silencio, nichil minus habet quam qui in oculte detrahit, þat is, "ȝif þe edder biteþ in stilnesse, no þing hap [he] lasse þan he þat priueili bacbitip." And so 120 he hap his breeþ stynkyng, and perfore seip Salomon, Sepulcrum patens est fuitur eorum; linguis suis dolose agebant, etc., "An open beriel is þe profe of hem, for trecherousli þei dedyn wip

Lb 100 Inicium, etc.] with Leuitici .ix<sup>o</sup>. in margin. 102  
quia ipse, etc.] with Ecclesiastes .ix<sup>o</sup>., Job .xl<sup>o</sup>. in margin.  
 118 Si mordeat, etc.] with Ecclesiasticus .x<sup>o</sup>. in margin.

here tungys." And ȝyt with þe stynche he corruptyd fferst hymselfe,  
and hym þat he bacbythyth, <sup>A</sup> and [hym þat bacbythyth] oper men 125

thorwe hys wordys yn þat þat yn hym is. For Seynt Gregory seyth,  
Nunquam esset detractor si non,

"Neuyr

schulde / per be a bacbiter ȝyf per were none herer." And f. 95v  
þe psalme seyth, Corrupti et abhomina [biles],

"þey be corrupte and made lothly."

130

þys ys þe lepur of Mary, Moyses sustyr and [A]arons, as Holy  
Wryth tellyth, þat God smote hyre with a lepur for sche grochyd  
aȝens Moyses fer þe woman of Ethiope.

þe ferthe propurte is þat þe lepure "is" likenyd to synne for gret  
plente of thurst, and þat betoknyth þe synne of aueryce and of 135  
coueytyse, ffor a lepur is euermore thursty and drye of kynde;  
þe more he drynkyth, þe more he may. Ryȝth so a coueytows  
man, þe more good he hath, þe more coueytows he is. Wherfore Iob  
seyth, Exardescet ignis contra eum, "Thurst schal brenne  
aȝens hym." And maruayle it is, þe more he

drynkyt, þat ys, þat he hath, þe more he thurstyth, þat is,  
þe more he coueythyth to haue, werfore he may nat be fellyd, and  
þat is seyde in Ecclesiastico, Oculus cupidi insaciabilis,  
"þe eye of a couetows man wyl nat be fellyd." And why he seyth  
with eyȝe he may not be fellyd? For whan he seth a fayr hors, 145  
er ony fayr thyng, onnone he coueythyth for to haue yt, for  
as Salomon seyth, Venter impiorum insaciabilis, "þe wombe  
of þe wyckyd ys vnabyl to be fellyd." Forsothe wykyd

her tungys." And ȝyt wit þe stynch he cō/ruptide hymself, f. 173  
and hym þat he bacbitip to, and hym þat bacbitip opere men 125  
pourȝ his werd in þat in hym is. For Seynt Gregory seip,  
Numquam esset detractor si non esset auditor, þat is, "Neuer  
schulde þer be. a bacbiter ȝif þer were noon herer." And  
þe psalm seip, Corupti 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  
azens Moises for þe womman of Ethisope.

þe furþe propirte is þat lepre is licnyd to synne for gret  
plente of purst, and þat bitoknyp þe synne of auarice and of 135  
coueitise, for a lepir-man is euermore pursti and drie of kynde,  
for þe more þat he drynkyp, þe more he mai. Rijȝth so a coueitous  
man, þe more good he hap, þe more coueitous he is. Wherfore Job  
seip, Exardescet contra eum sitis, þat is, "þurste schal brenne  
azens hym." And it is a merueilous þing þat þe more þat he 140  
drynkip, 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<sup>o</sup>., Oculus cupidi insaciabilis,  
"þe iȝe of þe coueitous man wil not be fillid."

For when he sleep a feire hors, 145  
or ony oper faire byng, anoon he coueityp 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 neȝebowrys, and so seyth Iame, Iudicium sine mis- 150  
ericordia fiet ei, "Dome withewtyn  
mercy schal be doo to hym bat doth noo mercy." þys is þe  
lepur of Gyeȝy, ffor be coueytise he ran after Naaman and took  
ȝyftys of hym, wherfore Elyse seyde to Gyeȝy, Lepra Naaman  
adherebit tibi, "The lepre of Naaman falle 155  
to þe and to þi sede." And so þe meselrye of coueytyse  
drawyt to þese coueytows men and to sede of hem, and perfore  
þe sonys wylle nowt ȝyldyn aȝen bat þe fadrys han takyn  
with wrong for coueytise. And perfore ȝyf þe sonys wetyngly with-  
holdyn sweche wrong-getyn goodys, þey schullyn with here fadrys 160  
euyr in helle / be dampnyd. And so seith Salomon, De patre f. 96  
iniquo conquerentur, "Of a wykyd fadyr  
schullyn euyl childryн 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  
bat is slowpe vndirstonde and ydylnesse, ffor slow folk  
and ydul men been so heuy bat þey wylle not meue hem to do ony good  
werke. And perfore seyth Job, Quare posuisti me, etc.?  
"Why putyst þu me contrarie to þe? I am made heuy to me- 170  
selfe." And perfore spekyt þe apostul þus, Deponentes omne  
pondus, "Puttyng down  
alle weȝte and alle synne stondyng abowte vs, renne we aȝens the stryfe

Ad 149 her owne] oper. 156 coueytyse] coueytyse men; men  
canc. 161 helle] with catchword Be dampnyd at bott. of f.  
166 yt] ȝyt; ȝ eras. 172 Puttyng] Puttyng awey; awey canc.

couceitouse men haue no merci ne pitee of her owne soulis, ne  
of her neiȝebours, 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 doþ no mercy." And þis is þe  
lepre of Gieȝi, fer bi couceitise he ran aftir Naaman and took  
ȝiftis of him, wherfore Helise seide to Gieȝi, Lepra Naaman  
adherabit tibi et semini tuo, þat is, "þe lepre of Naaman falle 155  
to þe and to þi seed." / And so þe meselrie of couceitise f. 173v  
drawip to þis couceitos men and to þe seed of hem, and perfor  
þe sonys of hem wol nout ȝeldyn aȝen þat her fadiris for couceitise  
haue takyn wip wrong. And þerfore ȝif þe sonys wityngly wip-  
holdyn suche wronge-gotyn goodis, þei schullyn wip her fadiris 160  
be dampned for euer in helle. And so seip Salomon, De patre  
iniquo conquerentur filij impij, þat is, "Of a wickid fadir  
schullen euel childryn pleyne," for þei schullyn þorouȝ hem  
be in euerlastynge reprof.

þe fifte condicioun whi þat lepre is licnyd vnto synnys, 165  
and þat is for þe heuynes of it. For lagers ben heuy, and be  
þat siknes is vndirstondyn slouȝþe 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 pou 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 doun  
al weigȝte and al synne stondynge 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[os] .xijº. in margin.

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

175

þe sexthe propurte is why it is likenyd to

synne of lecherrye, þat is þe moost stynkyng  
synne before God and hys angelys. Wherfore Seynt Gregory seyth,  
Fetor eius ascendit, "þe stynche of hyt stehyt 180  
vp to heuen. No merusyle it is, seyth it is muk of  
þe flesche, a dunke-hep of þe body, hate to þe angelys, nexte dyscorde  
"and" þe deuyllys [mete]." And þerfore seyth Ior[e]m[i].

Quam vilis facta es, "How fowle art þu  
made, ofte takyng or vsyng þe weyis of lecherrye." And 185  
þerfore seyðth "Holy" Wryth, Dederunt preciosa p[re] u[er]i li vt re-  
focil[lauerunt], "þey ȝauyn precious þyngys,"  
þat is, þe ioyes of paradyse þat been so precios, "for vyle synne,"  
and for a lytyl delyte of corruptibyl flesch; and per-  
fore he seyth, "to fulfelle here lustes," for be þe lustys 190  
fulfylled, þe ioy þerof is agoon, and  
wrechidnesse and wondryng and wo fulwyd after.

Also þe lepur of lechorye betokenyþ synne ffor it waastyth  
man and what goodys þat he haȝth. Werfore Job sayth, Ignis est  
vsque ad consumacionem, "Lecchorye <sup>is</sup> a fyre, 195  
or a wylde fyre deuowryng to þe endyng." Also for it dooth avey  
membris, þat 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.  
Moyses] Moyses <sup>A</sup>suster]. hand] heed. 182 hate] hated.  
183 Ieremie] Jerome. 186 pro uili] paruuli.

or bataile purposyd aȝens 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 licedn 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 God 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 douȝt-heep of þe body, hatid of angelis, discord  
to neijebours and þe deuelis mete. And perfore seip Ier[e]m[ie],

Quam vilis facta es iterans vias tuas, þat is, "Foul art þou  
maad, eftesone takyng or vsynge þe weijs of lecherie." And 185  

perfore seip Holy / Writ, Dederunt preciosa p[re]m[is]li vt re- f.174  
focillauerunt animas suas, þat is, "Iei ȝauyn precious þingis,"  

þat is, þe ioies of paradis þat ben so precious, "for foul synne,"  
and for a litil delite or luste of corruptible fleisch; and per-

for he seip ful wel, "to fulfillie hir lustis," for be þe lustis 190  

of lecherie fulfillid, þe ioie þerof is gon, and þat anon, and

wrecchidnes and wondryng and woo folwib aftir.

Also þe lepre of lecherie betokenyd synne for it wastib 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 doþ awai þe  
membris, þat is, his iȝen of vndirstondynge, and his vertuys,  
wherfore it is seid in Iudicum þat Sampson was blyndid for

Lb 175 as Moises, etc.] with Exodi .iiij<sup>o</sup>. in margin. 183  
Ieremie] Seynt Ierom. 184 Quam, etc.] with Iero. ij<sup>o</sup>. in  
margin. 186 Dederunt, etc.] with Trenorum .ij<sup>o</sup>. in margin.  
190 hir] ?from hur. 193 betokenyd] is betokenyd. 194 he]  
it. 198 wherfore] with Iudicum .xvj<sup>o</sup>. in margin. Iudicum]  
Iudicium with second minim of u<sup>2</sup> subpuncted. 186 pro uili]  
paruuli.

a stromppet. For þe eerent dooth away of buxumnesse, þe nose  
of discretion, þe herte of good powtys, þe berde of strengthe, 200  
þe browys of schamfastnesse, þe hondys of good werkys, þe feet  
of holy affeccionys, þe tongue of trewe confession and of prayer  
and sothfast prechynge, quia non est [a] peciosa laus in,

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

þys[is]meselrye of þe fleesch, of þe weche it is wretyn in Leuitico. 205  
þyf 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, ȝyf 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 aftyrward  
hem owne to say, "Syre, ȝyf þu wylt, þu may make me clene."

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

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

Ad 203 <sup>s</sup>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 buxumnesse, þe nose  
of discrecyeun, þe herte of good þouȝtis, þe berd of strengþe, 200  
þe browys of schamfastnes, þe handis of goode werkis, þe feet  
of holi affecciouns, þe tonge of trewe confessiouȝ and of preier  
and sapfast prechynge, quia n̄ est [sp]eciosa laus in ore peccatoris,  
þat is, "For þer is noon fair preisyng in þe mouȝ of a synner."  
þis[is]mesarie of þe flesch, of þe wiche it is writyn in Leuitico. 205  
ȝif a man wol be clensid þeroȝt he mot come to Crist þat is welle  
of merci and worschipe him and seie, Domine, si vis, potes me  
mundare, þat is, "Sire, ȝif 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 leeuyng of synne, 210  
for þan compy a man to Criste whan he leuyþ hys synne. And in  
þat þat þe gospel seip, Adorabat, "He worschipith Crist" and  
his knȝ bowed doun betoknyþ lownesse andmeknesse of herte, for  
þe psalm seip, Cor contritum et humiliatum, Deus non despicies,  
þat is, "þe herte contrite / andmekyd, God þou schalt not f. 174v  
dispise." And also, Venient et adorabunt coram te, Domine, 216  
þat is, "þei schul come and lowte before pee." And aftirward  
he owip to seie, "Sere, ȝif þou wolt, þou maist make me clene."  
And in þis word he schewip þat Crist was of power, [as who seyth,  
"I am serteyne 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 pee I haue mad knowyn my trespasses," and so

Lb 199 And her herynge, etc.] with Nota in margin. 200  
þouȝtis] with þ from ȝ. 203 quia, etc.] with Ecclesiastico  
.xvº. in margin. 222 siknes] sirknes. 203 speciosa] preciosa.

þorwe trewe beleue of powere 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 iey  
þat euer schal laste, withowte eny ende. Amen.

þerouȝ trewe beleue of power of Crist and þorouȝ stedefast hope  
of Cristis good wil, wip knowlechynge of herte and word of þe 225  
sijknes of þe soule, man is helid of þe gostly lepre bi vertu  
of Cristis passiouȝ, and he is able to reste in þe blisse of  
heuene. He clese vs of oure synnys and brynge vs to þat ioie  
þat is endeles, þat bouȝte vs wip his precious blood, Ihesus  
Christus. Amen.

230

f. 96v

Dominica .iiij<sup>a</sup>. post octavam EpiphanieAscendente 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 þe 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 betoknyd 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<sup>a</sup> post octavam EpiphanieAscendente Ihesu in nauiculam, secuti sunt discipuli eius. Mathei .viij<sup>o</sup>.

Pis gospel tellip hou pat Iesu stiede vp into a boot and  
 his disciplis sueden hym. And loo, þe water mouede fast so  
 pat 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 þe of litil 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,  
 "What 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 wiche Crist stiede vp. Þe secunde þing is, whiche be 15  
 þe disciplis pat stiede wip Iesu into þe / boot and  
 folwidyn hym pere. Þe midde 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 litil 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."

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

þpon þe cros. **P**ys 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 seyd 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."

**P**e seconde ys to [see] weche been þe decypulys of Cryste, 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]. **P**e ferste, to drede hys maystyr, and so for drede þat  
 [þe] offendre hym nowt and þat þe maystyr beete hym nowȝt to fle 41  
 fro euyl werkys. **P**e seconde is to loue hym, and for loue  
 of hym to kepyn hys bedyngys. **P**e 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. **P**e ferst is þat þey moost drede here maystyr,  
 þat þey offendre hym nowt and þat he bete hym nowȝt, ȝaa, 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. 41 þey] 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 offendre hym not and þat þe maister beete hym not eo þing is to cese  
from euyl werkys. Anoþer þing is to loue hym, and for loue  
of hym to kepe his hestis. þe þridde þing is þat he[m]  
owyp for to lerne þe gode lessoun of his maister and to  
holde it. And þes þre þingis behouyp þe disciplis of Crist 45  
to do. þe firste þing is þat þei moste drede here maister,  
þat þei offendre not and þat he bete hem not, je, 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 wylle þe drede hem þat slene þe body, but more drede þe hem þat may put ynto helle body and sowle." And sertys for þys drede schulle alle men declyne fro euyl, as Salamon seyth, Per timorem Domini,

"Be þe drede

55

of þe Lord bowyd yche one from euyl." Þe seconde is þat þe desipulis owyn to loue Crist here mayster, and for þe grete loue of hym to kepe hys comawndementys, vnde Iohannis .xiiij<sup>o</sup>., Si diligitis me, mandata,

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

and þys lessown it ys þat þey be mylde and meke of herte. So þan men may knowe Crystys dicypulys be pese thre, þat þey drede God, and louyn hym, and kepyn hys comawndementys. But beholde we[1] how þat yt be þat custumably brekyn eny of þe heestys of God, be it swerynge, lycchorye, þefte, hate to hys neȝeborys, he is noon of Crystys discipulis but þe deuyllys [disciple] of helle. And perfore techyth þe good mayster and seyth,

Discite a me, quia mitis, /

f. 98

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

And perfore 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 þe drede 51  
 hem þat sleen þe body, but more drede þe hym þat mai putte  
 in helle boþe body and soule." And certis for þis drede  
 schul alle men decline from euyl, as Salamon seyb, 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<sup>o</sup>., Si diligitis me, mandata mea seruate,  
 þat is, "Jif þe 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 pridde 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 pan man mai knowe Cristis disciplis bi þes 65  
 þre pingis, þat þei drede God, and louyn hym, and kepyn  
his comaundementis. But bihold wel pan þat whoeuer 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 perfore techip þis goode maistyr and seip,  
Discite a me, quia mitis sum et humilis corde, þat is,  
 "Lernyp 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 stoode yn þe myddys of hys decipulys

and seyde onto hem, 'Pees be to ȝow.'"

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 vndyrstonde 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 perfore seyth

Crist, Angusta est porta in ingressu, et arta,

90

"Narwe is þe gate yn þe entre, and  
streyte is þe wey þat ledyth onto lyue, and [fewe] per been þat  
fyndyn yt." And þat is for þey sechyn yt nowt,

and perfore streyt is mercy to hem yn  
ende. For þe wey of penawnce is brood yn þe myddys, for 95  
þe gret confort þat God ȝaf to hem þat doon wylful penawnce.  
For as þe psalme seyth, Secundum multitudinem dolorum meorum  
consolaciones, "Aftyr

Ad 81 þei ben delyuered] supplied from Lb. 82 Penawnce]  
He. 87 knele] kele <sup>A</sup> fit]. 93 fyndyn yt] fyndyn yt <sup>A</sup> not].

ben þe disciplis of Crist to þe whiche Crist seyþ 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 you.' "

And þes disciplis owyn to wende wyp Crist into þe boot  
of penaunce. And of þis schip seip Sapiens, Transeuſites mare,  
per ratam liberati sunt, þat is, "Passyng þe see of þis wold,  
be þe instrument of penaunce þei ben delyuered." And wel is  
penaunce vndirstonde bi þis boot, and þat for þre þingis.

80

Foor as a schep is narwȝ in þe begynnyng and brood in þe  
myddis and [narwȝ] in þe laste ende, so is penaunce streit  
in þe begynnyng, as / to go barfot, to were scharp  
clopyng, to faste breed and water, to scourge his owne  
flesch, to wake, to knele, and only to loue [God aboue alle  
thyng and to loue] þin ennymyis and do goode to hem þat don  
þe harm, and to drede noon aduersite. And perfore seip

f. 176

Crist, Angusta est porta [in] ingressu, et arta est via que  
ducit ad vitam, þat is, "Narwȝ is þe gate in þe entre, and  
streit is þe weie þat ledip to lijf, and fewe per ben þat  
fyndyn it." And þat is for þei sechyn it not but folwyn þe  
lustys of þe flesch, and perfore streit is þe mercy of God in  
þe ende. For þe way of penaunce is brood in þe myddys, for  
þe grete counfort þat God ȝaf to hem þat don wilful penaunce.

90

95

Secundum multitudinem dolorum meorum

consolaciones tue letificauerunt animam meam, þat is, "Aftir

þe multitude of my sorwys þyne confortys haue gladyd 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 aȝens þe loue of erþely thyngys  
and aȝens þe waterys of fleschly lustys, and owyt to haue  
yt opene aboue, depely to penke on heuenly þeng.

Warfare hym owyt to say, as þe apostel / dooth, Ad Philippenses, f. 98v

Que quidem retro sunt obliuiscens,

"Forsothe, forȝetyng þo þyngys

110

þat ben behynden, putting me forth to þe þenges þat were  
befor or rapere." And also he saþe, "Owre conuersacion is  
in heuene." And þerfor seyth Crist yn þe goospel, Penitenciam  
agite, etc.,

"Do þe

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  
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 vpward,

þe multitude of my sorwys þi counfortis han gladid my soule."

And SeintBernard seip, 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 beynge or doyng penaunce owip to haue his  
 herte closyd wypinne his soule aȝens þe loue of erpely þingys 105  
and aȝens þe waters of fleschly lustis, and he owyp to haue  
 his herte opyn aboue, deply to þynkyn on heuenly þingis.

Wherfor he owip to saie, as þe apostil dop, Ad Philippenses  
 .iiij<sup>o</sup>., Que quidem retro sunt obliuiscens, ad ea vero priora  
sunt me extendendo, þat is, "Forsoþe, forȝetynge þoo þingis 110  
 þat ben behynde, puttyng me forþ to þoo þingis þat weryn  
 before or raper." And also he seip, "Oure conuersacioun is  
in heuene." And perfore seip Crist in þe gospel, Penitenciam  
agite; appropinquabit enim regnum celorum, þat is, "Do þe  
 penaunce; forwhi þe kyngdam of heuenes schal come nyȝe." 115

And þys boot, þat is to seis, penaunce, owyp 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 biseide þe / watyr of contricioun and f. 176v  
co[m]puncio[n]ioun, 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 biseide þe watrys." Bi þe  
 cipresse, þat is an hiȝ tree and growip moche euyn vpwardys,

Lb 109 Que quidem, etc.] with Philippenses .iiij<sup>o</sup>. in margin.  
 112 seip] seip Crist in þe gospel; Crist in þe gospel canc.  
 120 Quam pulcra, etc.] with Numerj .xxiiij<sup>o</sup>. in margin.

is betokenyd myknesse of herte þat makyt a sowle stye 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, wherefor  
it is seyde in Boke of Canticorum, Laquiaria 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 book 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 vndyrstonde werke of charite and of pety, and  
þerfore seyth þe Sawter thus, Ego sicut olyua fructifera,

"I am as a fructful 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 degré  
is forsakyngh here owyn wylle; þe seconde is despysyng of

is bitoknyd meknesse of herte pat makip a soule to stie vp to  
 þe blysse of heuene. Wherof þe wise man seip, Humilem spiritum 125  
suscipiet gloria, pat is, "Ioie schal take þe meke spiriȝt."  
 Meke men ben þe laquearijs of Holi Chirche fiȝtynge, wherof  
 þe Bokys of Songys seyn, Laquiaria 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 seip in þe book of loue of his  
 wijf, pat wel hadde largenesse of charite, Quam pulcra es et  
quam decora, karissima, in delicijs; statura tua assimilata est  
palme, pat is, "Hou faire and semely art þou, my most dere, in  
 delices; þi stature is licned to þe palm." And bi þe olyue 135  
 tree is vndirstonde war[k]e of charite and of pitee, and  
perfore seip þe Sauter þus, Ego sicut olyua fructifera in domo  
Domini, pat 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<sup>o</sup>.,  
Fortissimum solacium habemus qui configimus ad tenend[a]m  
propositam spem, quam sicut anchoram habemus firmam et tutam,  
 pat is, "We haue þe moste stable solace pat flen to holde þe  
 purposid hope, þe wiche we han as an ankyr stabil and certayn." 145

Into þis boot of penaunce wentyn vp þe disciplis of Crist  
 bi þre degrees, and folwidyn hym. Þe firste / degree f. 177  
 is forsakynge her owne wil; þe secunde is bi dispisyng of

Lb 125 Humilem, etc.] with Prouerbiorum .xxix<sup>o</sup>. in margin.  
 132 Quam pulcra, etc.] with Canticorum .vij<sup>o</sup>. 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 tenendum] 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, awnsweryng 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

perfore 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 third þynge 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 answerē þat þe see  
betokenyth þys world, ffor þe see is bitter yn hymseluyn and  
perilows and ful of many tempestys. Ryȝth on þe same maner þe  
world is ful of beternesse of synne and tempestys of glotonye, 165  
lecherye, wratthe, enuye and bacbiting and falsse flatering,  
and many oper perylls, of þe weche spekyth Powle, Nocte et  
die fui in mariſſ], "Nyȝth 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 Salomon, Qui nauigant mare, etc.,

"þey þat rowyn yn þe see tellyn þe  
perylls of it." And perfore Y sey þys world may be weel lykenyd to

wordly vanite; þe þridde is bi abstinence of flescli desyrys  
and bi fleynge of fleschli loue. And of þes þree seip 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  
perfore be to vs?" And Crist seid to hem, Vos qui secuti  
estis me sedebitis super sedes duodecym iudicantes .xij. tribus  
Israel, þat is, "Bee 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  
 betoknyd bi þe see and be þe wyndys þorouȝ þe whiche tempest  
 was sterid in þe see. And þerto doctours seyn þat þe see  
 bitoknyp þis word, for þe see is bitter in himself and ful  
 of pereilis and many tempestys. [Rijt on þe same maner þe  
 world is ful of bitterness of synne and tempestys] of glotonye, 165  
 leccherie, enuye, hatrede, bacbytynge and fals flaterynge,  
and many oper pereilis, of þe whiche spekiþ Poul, Nocte ac  
die fui in profundo maris periculo latronum, etc., "Niȝt and  
 dai," seip Poul, "I was in þe depe see in pereilis of flodis,  
 in pereile of þeuys, of schipmen þat traueilyn in þe see." 170  
 Wheroft spekyþ þe wys man Salomon, Qui nauigant mare narrant  
pericula eius, þat is, "þei þat rowyn in þe see tellyn þe  
 perilys of it." And perfore þis world mai wel be licnyd to

Lb 151 Ecce nos, etc.] with Mathei .xxix<sup>o</sup>. in margin.

171 Qui nauigant, etc.] with Ecclesiasticus .xliij<sup>o</sup>. 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 nyȝt oppreſſyd hym tempeſt and it ſchal take 180  
hym," þat is, þe deuyl þat is rarer of tempestys. And  
ſo for twey ſkellys fendys ben clepyd wyndys. On is for þey mow  
nowt be ſeyne. The ſeconde is for ſweftneſſe of hem, wherfor  
it is ſeyd, Velociores sunt inimici nostri,

"Swyfter ben owre enemyes ban be egllys of heuene." 185

And be þe see þat is so betyr is vndyrstonde þe  
herte of senful man, þat besyliche [owyth to be [in]]  
betirnesse, þat he hajþt offendyd and forsakyn þorwe synne  
hys God. Onto alle sweche seyth Ierome, Scite et vide quia  
malum est et, 1

"Wete þu and see þat it is euyl and betyr þat [þu] hast  
forsoke by Lord God." Before 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 myȝth to þe hauen of heuyn, and  
grawnt vs hys blesсыng and ioy þat neuyr schal fayle.

þe see, for it is ful of tribulaciouns and wickidnes. And  
 be 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 deuyl, Nocte opprimit eum tempestas et tollet eum,  
 þat is, "On þe nyȝt oppressid hym tempeste and it xal take 180  
 hym," þat is, [þe] deuyl þat is rerer of tempestis. And  
 for two skilis 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 aquilis 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 seip Saint Ierom, Scite et vide quia  
malum est et amarum te dereliquisse, Dominum Deum tuum, þat 190  
 is, "Wite pou and see þat it is euel and bittyr pee haue  
 forsakyn þe Lord bi God." And perfor preie we to him, þat  
persid 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 bryng 195  
 vs surely þorouȝ his grete myȝt to þe hauene of heuene, and  
graunte vs his blyssyng and ioie þat neuer schal faile.  
Amen.

## XII

f. 99v      Dominica .v<sup>a</sup>. 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 sowyȝt tarys þervpon yn þe myddys of 5  
 þe whete and ȝede hys way; and forsothe, whan þe herbe  
 had growyn and browt fortthe froyte, þan schewdyn þe tarys  
 þat þe enemy had sowyn. Þan com þe good manrys seruawntys  
 of þe hows and seyde to hym, "Syre,        sewe þu nowȝt 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 auyntrye / yn gaderyng of tarys f. 100  
 ȝe drawe vp with hem whete be þe rotys. Suffre ȝe 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 ȝe 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 ryȝtwyse  
 schuld sowe. Þe seconde, [which] is þe feld were it  
 schuld be sowyn. Þe thyrde, whens it may or how yt schuld

Ad 7 schewdyn] with h from y. 14 ȝe<sup>1</sup>] with ȝ from d.  
vp] with faint voward stroke before v? 19 yt ys ynow at þys]  
underscored and with Nonne bonum in margin.

## XII

f. 177v      Dominica quinta post octavam EpiphanieNonne bonum semen seminasti in agro tuo? Mathei .xij.º.

Crist seip in þis gospel pat þe kyngdom of heuenys is lijk  
 to a man pat sew good seed in his feld, and whan men schulden  
 slepe his enemy comyp and sowip taris þervpon in þe myddis of  
þe whete and ȝede his wai; and forsope, whan þe herbe or þe  
 seed hadde growyn and brout forþ fruyt, þan schewidyn þe taris  
 pat þe enemy hadde sowyn. Man 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." / Forsope þe      f. 178  
 seruauntys seidyn to hym, "Wolt þou we wende and gadere hem  
 togidir?" And he seide, "Nai, in aunder 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  
 repers, 'Gaderyp ferst þe tarys and byndyþ hem in scheuys to  
 be br[en]t. G[a]dir ȝe forsope þe whete into my berne.'"

In þis gospel is moche lernynge of þe tyme pat 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 pat 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 þervpon] with v from a?      10 whennes] hennes.      16  
 scheuys] with s<sup>1</sup> added later by scribe.      17 brent] brout.  
 Gadir] togidir. int[el] gadyr into.      19 ynow] new.      23 after schulde<sup>2</sup>] b  
 gaderid of þe good seed. Of þe firste canc.

haue tarys. Ye ferthe, weche is pe froyte bat schuld be gaderyd of pe good sede.

25

Of pe ferste of pese fowre ȝe schul vndirstonde bat per ben twey manere of sedys. Summe is good, and summe bene euyl. Euyl men sowyn euyl sede and good men sowyn good sede. Euyl sede is senne. [Fowr] manere of euyl sede sowyn euyl men. Ye ferst sede is rancowr and discord amongys bretheryn, and perof spekyth Godys lawe, how bat Iosep accusyd hys bretheryn of pe worst synne. And aftyrward it tellyth how he told to hys bretheren pe sweuene bat he mette, bat was of sowyng of more hate. Swyche is a man apostata bat sowyth stryues and discordys.

Whereof Salamon seyth, Homo apostata

35

vir invtilis; 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 schrewyd herte euyl thyngys, and in eche tyme he sowyth stryuyss." And euer God looth and hatip swyche synnys, whereof spekyth Salamon,

Sex sunt que odit Deus; oculos sublimes,

"Sex þyngys per been bat 45  
God hatyth; bold eyen, a lyenge tongue, / hondys schedyng f. 100v  
blood vngylty, and an herte ymagynynge, ful of euyl powtys, swyfte feete to renne ynto euyl, profuryng lesyng, aand fals wytnesse,

haue taris. þe fourþe is, which is þe fruyt þat schulde be gaderyd of þe good seed.

25

Of þe firste of þes foure þe 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. Euel seed is synne. [Four] maner of euyl seed sowyn euyl men. þe firste seed is rancour and discord among breþeryn, and þeroþ 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 stryuys 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 wryngiþ / f. 178v wip his foot, he spekiþ wip his fingyr, he ymachinyþ wip his schreydyd herte euyl pingis, and in eche tyme he sowiþ striuys."

40

And euer God loþep and hatiþ suche synnys, wherof spekyþ Salamon and seip, Sex sunt que odit Deus; oculos sublimes, linguam mendacem, manus effundentes sanguinem innoxium, cor machinans pessimas cogitationes, etc., "Sex pingis per ben þat God hatiþ; [b]o[l]d iȝen, a liyng tunge, handys schedyng blood vngilty, an herte ymagenyng, ful of euyl þouȝtis, swifte feet to renne into euyl, proferyng lesyngis, and false wittenes,

45

---

Lb 29 Four] þe fourþe. 31 Ioseph, etc.] with Genesis 36<sup>o</sup> in margin. 34 more] moche. 35 Homo apostata, etc.] with Proverbiorum .vj<sup>o</sup>. in margin. 46 bold] glod.

and hym bat sowyth discord among hys bretheryn." And þys is þe  
seuenþe also bat God hatyth.

þat is pride

50

þat is heynesse of eyne, and þis is put ferst, for pryde is  
begynnyng of eche senne, Inicium omnis peccati est superbia;  
odibilis,

"Pryde is hateful

to God and man." And alle prowde men ben lykenyd to þe deuyl,  
as Job makyth mynde, Omne sublime videt et ipse.

55

And soȝthly prowde men be wel clepyd  
hye eyȝee, for whan þey be put to any hey astate yn þe  
rychesse of þys world, vnto oper 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,

60

þat ferst were

newȝt. Perfore þey been acursyd, as Salomon

seyth, Maledicta generacio cuius excelsi,

"Cursyd be þe generacion of whom þe eyne and pride been heye." And  
perfor seyth þe wyse man, "Ne ȝeue þu nowt to me þe altherheyest  
of myne eyen," Extollenciam oculorum.

þe seconde is þe lust and þe custumabulnesse of  
lesyngys, whan þat he sayth þat God hatyȝth þe lyyng tongue. And perof  
þe prophete seyth, Perdes omnes qui locuntur mendaciam, "þu  
schalt lese alle þat spekyn lesyngys." þat is þe  
tonge of a bacbytere, þat God hatyth, Detractores Deo sunt  
oditiles. For þat þat is of God, þey say yt is of þe  
deuyl; þe goode dedys of oþyrr, þat þey haue envy to, þey sey

---

Ad þat<sup>51</sup> of] of of. 52 of] of ic?; ic canc. 55 sublime] simile.  
þey; þey canc. 64 Cursyd] with C from S?  
67 custumabulnesse] custum yn abulnesse.

and hym pat sowith discord among breperin." And pis is þe seuenep  
þat God hatip also.

And þat is pride 50

þat is hiȝnes of iȝen, and pis 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 licned to þe deuyl,

as Iob makyp mende, Omne sublime videt et ipse est rex super  
omnes filios superbie. And soþly proud men ben wel clepid

55

hiȝe iȝne, ffor whan þei ben set to any hiȝe astaat in  
richesse of þis word, vnto oper lowere men of pore astaat þei  
wolyn not loke on hem, but þei castyn of fer on hem her proude

iȝen wiþ gret indignacioun, and ben most suche men þat ben 60

come vp fro pore astaat into gret astaatis, þat weryn first

ful pore. And þerfore þei ben acurstd, as Salamon beryþ witnes

and seip, Maledicta generacio cuius excelsi sunt oculi, þat is,

"Cursid be þe generacioun of whom þe iȝen ben hiȝe." And

þerfore seip þe wijs man, "Ne geue not to me þe alderhiȝest 65

of myn iȝen," Ex tollenciam oculorum meorum ne dederis mihi.

þe secunde þing is þe lust and þe custummablenesse of  
lesyngis, whan he seyp þat God hatip a liyng tunge. And þerof  
spekyþ þe Sauter, Pe[r]des omnes qui locuntur mendacium, "þou  
xalt / leese alle þo þat spekyn lesyngys." And pis 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  
deuyl; 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 Proverbiorum  
66 Extollenciam] Excellenciam.

þey been doon for an euyl entent. þys is þe thyrde tongue þat  
castyth down strong women, as Salamon seyth, and is clepyd 75

þe thirde tong, for with on word yt sleyȝth thre,  
hymselfe, and þe herer, and hym þat he bacbythyth. And perfor  
seyth Sapiens, Ne comescearis cum  
detractoribus,

"Medele þu nowt with bacbiterys, for sodanly schal come þe 80  
dystroynge of hem."

þe / þyrde is mannys slawȝt 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 effuderyt sanguinem humanum,  
"Whoeuer schedyȝth 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 deuyl, and yn þo thyngys 95  
þat fallyn to God, ydyl and slowe. For  
Salamon seyth, Pedes eorum currunt in, etc. "þe feet of hem  
rennyng into euyl." Alle sweche been stronge yn wykkydnesse and

þat þei ben don of an euyl entent. Þis is þe pridde tonge þat  
 castip doun stronge wymmen, as Salomon seip, and it is clepid 75  
þe pridde tonge for þis skyle - for wip oo word it sleep þre,  
hymself, and þe herer, and hym þat he bacbityp. And perfer  
seip Sapiens, Prouerbiorum .xxiiij<sup>o</sup>., Ne comescearis cum  
detractoribus, quia repente veniet destruccio eorum, þat is,  
 "Medle pou not wip bacbiters, for soudeynly schal come þe 80  
distroiyng of hem."

þe pridde synne is manslaȝter or cruelnes, and þat is  
 notyd whanne he seip þat God hatip þe handys schedyng giltles  
 blod, for Holy Writ seip, Quicumque effuderit sanguinem humanum,  
effundetur sanguis eius, þat is, "Whoeuer schede mannys blood, 85  
þe blood of hym schal be sched."

þe fourþe þing is þe synne of enuy, þat is schewyd whan  
 he seip þat God hatip þe herte þat ymagyneþ euel þouȝtis, for  
 as Sapiens seip, [Sapientie] .j<sup>o</sup>., Male cogitationes separant  
a Deo animam, þat is, "Wickyd þouȝtis departyn þe soule from 90  
God."

þe fifte þing is wil to do euyl, and þat is wel schewid  
 whan God seip þat he hatip 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  
þat fallyn to] God þei ben idel and slawȝ. And perfore seyþ  
Salamon, Pedes eorum currunt in malum, þat 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<sup>o</sup>. in margin. 89 Sapientie] Prouerbiorum.  
 95-96 þe deuyl . . . fallyn to] om.

febyl in goodnessse, of whom Ysaye seyth, Ye  
qui potentes estis ad,

100

"Woo to ȝow pat been my3thy to  
 drynke wyne, and stronge men to medle dronkenesse."

þe sexþe vice is testymony of falsnesse, and þat is  
 schewyd whan owre Lord seyth þat he hatyth hem þat proferne  
 forth lesyngys [and] a deseyuabyl wytnesse. But as þe wyse  
man seyth, Testis f[alsu]s non erit, etc.

105

And also he seyth, Fidelis  
testis non mencietur, "A fals wytnesse schal not be  
 vnpunschyd, and a trewe wytnesse schal not lye, and a gilerows  
 wytnesse schal profre forth a lesynge."

110

þe seuenþe byng þat God hatyth is a sowere of discord, and  
 it is set last to synfyte 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 deuyl, 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 sterib 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

þebel or febyl in goodnes, of whom Ysaie seip, .vº., Ve vobis qui potentes estis ad bibendum vinum, et viri fortes ad miscendum ebrietatem, þat is, "Wo to you þat ben myȝti 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 forþ lesyngys and a deceyuabla wittnesser. But as þe wise man seip, Testis falsus non erit in punitus, þat is, "A fals witnes schal not be vnpunyschyd." And also he seyp, Fidelis testis non mencietur, þat is, 105

"A trewe witnes schal not lie, and a gilerouse witnesse schal profere forþ a leesynge." 110

þe seueneþe þing is þat God hatip a sower of discord, and þat is set last to syȝnyfye þat it is þe most greuous synne, as pees among þe blisfulhedis is as þe most blisfulheed, Beati pacifici quoniam filij Dei vocabuntur, Mathei .vº., 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 deuyl, 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 perfro." For þes ben propurli 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 120

---

Lb 112 it] from is. 117 Susurro, etc.] with Ecclesiasticus .xxvº. 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 fleshly vyces þat euyl men sowyn,  
as of glotonye and lecherie;      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  
fleshly vyces [and corrupcion; þat is sede of man, for  
fleshly vyces] of man þey been; þat is sede of beestys, þat is,  
of fleshly 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 Salomon spekyt, Qui  
seminant iniquitatem,

"þey þat sowyn  
wykydnesse, þey schul repe euyl thyngys," þat is, endles deth.

The sede of coueytyse is þe sede of wykydnesse, ffor coueytows      140  
men and auerows men been wykyd to hemseluyn and to here  
neȝeboris, ffor neyþer heue þey mercy of hymseluyn ne of here  
neȝeborys, and þerfore [of] sweche auerows men and coueytows men,  
þat with wronge getyn      rentys [and] herytagys from hem þat  
been vnmyȝhty, 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,

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 pridde seed is of fleischli synnys þat euyl men sowyn,  
 as of glotenye and lecherie, and of þis seed spekip þe apostyl,  
 ad Galatas .v<sup>o</sup>., Qui seminat in carne, de carne metet corrup- 130  
cionem, þat is, "He þat sowyp in fleisch, of fleisch he schal  
 repe corrupcioun." And heron seip 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 fourpe is þe seed of auarice þat euel men sowyn, þat is  
 to seie, seed of wickidnes, of þe wiche spekip Salomon, Qui  
seminant iniquitatem, metent mala, þat is, "þei þat sowyn  
 wickidnes, þei schul repe euyl þingis," þat is, endeles dep.  
 þe seed of coueitise is þe seed of wickidnes, for coueitous 140  
 men / and auurous men ben wickyd to hemself and to her f. 180  
 neiȝebours, for þei haue neuer mercy of hemself ne of her  
 neiȝebours, and þerfor of such auerouse and coueitous men,  
 þat wyp wrong getyn hem rentys [and] heritagis from hem þat  
 ben vnmyȝty, seyþ 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 sonys 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 feir 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 prykyngh be þe frutys of þe senner.

Thys felde bryngyth forth brerys and þistilys ful mye vnto  
Goddys curs þat was gounyn to Caym.

160

But þer been on þe tobyr syde fowre manere of good seedes.

þe ferst ys sede of ryȝtwyses, of þe wheche Holy Wryt

spekyth, Seminanti iusticiam,

"To hym

þat sowyth ryȝtwyses, trewe is hys mede," þat ys, þe blys

of heuene. And God seyth be Oȝee, Seminate in veritate iusti-

ciam,

"Sowyth ynto trowþe

ryȝthwyses, and repe ȝe yn þe mowþ of mercy." þat schal be

whan God schal say to ȝow, Venite benedicti patris mei,

"Come, ȝe blesyd of my fadyr, take ȝe þe kyngdom þat to ȝow

is made redy fro þe begynnyng of þe world." "Sowyth þerfore,"

he seyth, "yn trowþe and nowt yn falsnesse," and nowȝt in feynyn-

nesse, as ypocritys doon, þat doon here ryȝtwyses 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 seed is sowyn in  
is þis world, as Crist hymself expownyþ in þe gospel of Seint  
Mathew, c. .xiiij<sup>o</sup>., 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 hauyng ripe  
heruest of barly, for prickyngys ben þe fruitys of þe synner.  
þis feld bryngyþ forþ breris and pistelis.

160

But þer ben on þat oper side foure maner of good seed.  
þe firste seed is seed of riȝtwisnes, of þe which Holy Writ  
spekip, Seminanti iusticiam merces fidelis, þat is, "To him  
þat sowip riȝtwisnes, trewe is his mede," and þat is þe blis  
of heuene. And God seip bi Osse, Seminate in veritate iusti- 165  
ciam et metite in ore misericordie, þat is, "Sowip in troupe  
riȝtwisnes, and repe ȝe in þe mouþ of merci." And þat xal be  
whan God schal seye to ȝou, Venite benedicti patris mei, þat is,  
"Come ȝe, þe blissid of my fadir, take ȝe þe kyngdame þat to ȝou  
is mad redi fro þe begynnyng of þe word." "Sowyþ þerfore," 170  
he seip, "in troupe and not in falsnes;" and not in feynyd-  
nesse, as ypcritis don, þat don her riȝtwisnes before men þat  
þei ben seyn of men. þis seed of riȝtwisnes sowyþ he þat

Lb 153 .xiiij<sup>o</sup>.] xiiiij<sup>o</sup>. 155 Absolon, etc.] with Regum  
.xiiij<sup>o</sup>. in margin. 163 Seminanti, etc.] with Proverbiorum  
.xj<sup>o</sup>. in margin. 165 Seminate, etc.] with Osse .xj<sup>o</sup>. in margin.  
172 as ypcritis] with Mathei .v<sup>o</sup>. in margin.

3oldyt to eche on þat ys hys, and he þat dooth to another 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, mit-  
tentes,

"þey wendyn and ȝeden and þey weptyn,

sowyng here sedys." "They þat sowyn yn terys, yn

gladnesse þeysschul repe." þis sede schal man sowyn 180

ffor fowre thyngys, [for fowre thyngys] þer been for þe weche  
man schuld wepe. Perst 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 wervyn to

me looues day and nyȝt." þe seconde for oþer mennys sennys, 185

of þe weche Ier[e]m[ia] spekyth, Qui[s] dabit capiti meo et oculis  
meis fontem? /

f. 102v

"Who schal geue to my hede and to myn eyen  
þe welle of teris? And Y schal wepe vpon þe slawen sones of my  
pepul." þe birde 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 weddyn þe preestys, seyyng, 'Spare, Lord,

spare, Lord, to þy pepul, and ȝyf now[t] byne eritage ynto

felenye." þe ferthe is for thynkyng and long

abydying of þe heuenly cuntry, whereof Godis lawe spekyth,

Defecerunt pre lacrimis oculi mei, et conturbata sunt viscera.

ȝeldip to iche on þat is his, and doþ to another þat he woldes  
were don to hym.

175

þe [secunde] good seed is of praieris and of teeris of  
iȝen, of þe whiche þe psalm seyþ, Euntes ibant et flebant, mit-  
tentes semina sua, þat is, "Wendynge þei ȝedyn 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 per ben for þe whiche a 181  
man schulde wepe. Firste for his owne synnys, as þe prophete  
seip, Lacrimis meis stratum meum rigabo, þat is, "Wip my teris  
my bed I schal water." And also he seip, "My teeris weryn to  
me loues dai and nyȝt." Þe secunde is for oper mennys synnys, 185  
of þe whiche Ier[e]m[ie] spekyþ, Quis dabit capiti meo et oculis  
meis fontem lacrimarum? Et plorabo super imperfectos filios  
populi mei, þat is, "Who schal geue to myn heed and to myn iȝen  
þe welle of teris? And I schal wepe vpon slawyn sonys of my  
peple." Þe pridde tyme for distruccioun and offensioun of 190  
Holy Chirche oure modir, of þe which Iohel þe prophete seip,  
Inter vestibulum et altare plorabant sacerdotes, dicentes,  
Parce, Domine, parce populo tuo, etc., þat is, "Betwene þe  
vesterie and þe auter weptyn prestis, seiying, 'Spare, Lord,  
spare to þi peple, and geue þou not þyn eritage into 195  
velany or perdicioun.' Þe fourþe is for þenkyng and longe  
abydyng of þe heuenly cuntry, wherof Goddis lawe spekþ,  
Defecerunt pre lacrimis oculi mei; turbata sunt viscera mea,

---

Lb 176 secunde] pridde. 186 Ieremie] Ierom. Quis, etc.]  
with Ierom .ix<sup>o</sup>. in margin. 192 Inter, etc.] with Iol .ij<sup>o</sup>.  
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 syȝth." And esþe he sayth,  
"Upon þe flodys of Babilone þer we seten and wepedyn, the  
whyle we schulde þynke on Syon," þat is, on heuene blysse.

The thirde is seyd of mercy and pety, whereof þe  
apostyl spekyth, Qui parce seminat, parce et metet, 205

"þat sc[ars]ely sowyth, sc[ars]ely schal he repe reward." He sowyth not  
litil þat of þe lytyl hath ȝouyn a lityl, ffor bys wylle  
ys good - ȝyf he had more, [m]ore he woulde ȝeue. þerfor  
ȝeue we of þat we haue with a good wylle to þe nedy men, and God  
wylle ȝeue vs largely an .C.fold rewards yn þe blysse of heuene, 210  
þat euer schal lastyn withowtyn ende. To þat blyss  
bryng he vs. Amen.

---

Ad 204 seyd] seydh; h erased. 206 scarsely<sup>1&2</sup>] scharpely.  
208 more] ynore? 210 largely] largely c?; c canc.

þat is, "Myn iȝen 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 sȝste." And eft he seip,

"Upon þe flodis of Babylayne þere we setyn and weptyn, þe  
while we schulde penke on Syon," þat [is], of heuen blis.

þe pridde [seed] is seid of mercy and of pites, whereof 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 habþ 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 nedî men, and God  
wil ȝeue vs largely an hundredfold 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<sup>o</sup>.

Crist tellib in þe gospel of þis dai a parable and seip þus,  
 "þe kyngdam of heuene is lijk to a good housbondman þat wente firste  
 erly to here werkmen into his vyneȝerd, and her comenaunt was maad 5  
 for a peny on þe day. And he sente hem into hys vynȝerd, and aboute  
 þe þridde our þis housbondeman wente outh and fonde oper stondynge  
 idel in þe chepynge, and vnto hem he seide, 'And ȝe gop into my  
 vyneȝerd, and I schal ȝeue ȝou þat is riȝt.' And þei forsope  
 ȝedyn, and eft forsope he ȝede outh aboute þe sixte oure, and aboute 10  
 þe oure of noone, and he dide on þe same maner. And aboute þe  
 elleuenype oure he ȝede forþ and fonde oper stondynge [idel], and  
 seyþ to hem, 'What stonde ȝe here al dai idel?' And þei seidyn  
 to hym, 'For no man hap hired vs.' He seyþ to hem, 'And wende  
 ȝe into my vyneȝerd.' And whan it was maad late, þe lord of þe 15  
 vyneȝerd seide to his proctour, 'Clepe ȝe þe werkmen and ȝelde  
 to hem her hire, bigynnyng fro þe laste vnto þe firste.' Forsope,  
 whan þei comyn þat comyn aboute þe elleuenþe oure, þei tokyn  
 sngle penyes; and forsope, þe firste comynge wendyn þat þei  
 schuldyn han takyn more, and forsope þei tokyn syngle pens, and 20  
 takynge þei grucchidyn aȝens þe good man of þe hous, and seide,  
 'þes laste diden or wrouȝtyn oon oure and þou hast mad hem euen  
 to vs þat han born þe charge and þe heete of þe day.' And he  
 awswerynge to oon of hem seid, 'Frend, I do to þe no wrong; ne  
 acordyste þou not wiþ me for a peny? Tak þat þin is and goo, and 25

forsoþ I wol þeue to þis laste as to þe. Or it is not to me to do  
 þat I wil? Or þin iȝe, þat is, þin entent, is wickyd for I am  
 good?' So schul þe laste be þe firste, and þe firste be laste.  
 Forsope, many ben clepyd, fewe forsoþ ben chosyn."

Simile est regnum celorum, etc. Pre þingys mai ben / schewyd 30 f. 181v  
 at þis tyme of þis gospel. Þe firste is, ho is þis good man þat  
 wendyþ forþ, ledyþ or hireþ werkmen into his vyneȝerd, and what  
 is his goynge forþ. Þe secunde þing is, what is bitokenyd bi  
 þis vyneȝerd, and who ben þis werkmen, and what bitokenyn þes  
 ouris þat bei weryn hirid in. Þe þridde þing is, what is þat 35  
 peny on þe day þat eche of hem is ȝouyn. Þis good housebondeman  
 is God þe fadir of heuene, þat wendyþ forþ bi holy inspiracioun  
 to þe telli[ng] of hys vyneȝerd; and þan he wendyþ forþ to vs whan  
 he shewyþ to vs his wil, for his wendynge forþ is his schewynge  
 to vs his wil by enspyrynge of his soule, but he wendip not forþ 40  
 to hem to whom he shewyþ not his wil. Wherfore þe prophete  
 seip in þe Sauter, Nonne tu Deus repulisti nos, et non egredieris  
in virtutibus nostris?, þat is, "Dou God, ne hast not put vs awai,  
and xalt þou not wende forþ in oure vertuys?" And eft he seip,  
Viderunt ingressus tuos Deus, etc., þat is, "God, þei sawyn [þi 45  
 wen]dyngys in". But oftyn God wendyþ forþ to 'þe' gode whan he  
 schewyþ oftyn to hem his wil, as Ecclesiasticus seip, Factus

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]loynge[s] of hym euerlastynge maundement[s]." And 50  
after he seip, "and þe multypliying of þe ingoynge of hym, who  
 habþ vndirstondyngh?" Also Salamon seip, Ipse est sol in aspectu,  
anuncians in exitu, þat is, "He is þe sunne in beholdynge," þat  
 is to seie, 'þe wil of God'. And so þis good housbondeman is  
 God þe Fadyr þat erly wendip forþ to hire werkmen into his 55  
 vyneȝerd.

þe secunde þing is to wite what betoknyþ þis vyneȝerd, and  
 bi þat þat he seip      he schewyþ þat þer is an oþer  
 vyneȝerd þat is not his, and þerfore ȝe schul wel wite þat þer  
 is many maner of vyneȝerd. For þe chirche of / wickid men is 60 f. 182  
 clepid a vyneȝerd, and þe fiȝtyng chirche, and euery feiþful  
 soule, and þe glorious maidyn Marie, and Crist hymself þat is  
 euerlastynge ioie. þe firste chirche is of euyl men, and þis  
 is not of God þe Fadyr but rafþer of þe deuyl. For to make and  
 to tile þis vyneȝerd þe deuyl wendip forþ to lede hys werkmen into 65  
 it, and of þis vyneȝerd spekyþ Goddis lawe, Vinea Sodomorum vinea  
eorum, et vua eorum vua fellis et botri amarissimi, "þe vyneȝerd  
 of Sodom, þe vyneȝerd of hem and þe grapis of hem grapis of galle  
and alderbittereste clustris." Þis vyneȝerd of wickyd men is þe  
 synagoge of Sathanas and þis is clepid nowondaijs here Holy Chirche, 70  
and þat is þe tauerne, whan men wiðdrawyn hem from her parisch

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 han þei ben gilty in alle þe seuene dedly synnys, þat is to seie, in pride, enuye, wrathe, coueitese, slouþe, glotenye and lecherie.

75

And þes ben bitter clustris of grapys þat þis vyneȝerd beryþ, of þe whiche grapis wyn of dedly synne comyþ forþ; and þerfor seyþ þe apostil Ad Ephe[sios] .vº., Nolite inebriari vino in quo est luxuria, þat is, "Wol ge not dynke wyn in þe which is legerie."

And also coueitous men and auerouse þat delityn hem in þe hauynge of money and richesse is oon of þes vyneȝerdys; and in þis vyne is wyn of wickidnesse, of þe whiche spekip Salomon,

80

Comederunt panem iniquitatis et bibunt vinum impietatis, þat is, "Bei han etyn breed of wickidnes and drunkyn wyn of vnpitousnes."

And also þe delijt þat glotouns han in drinkynge is wyn þat þis vyneȝerd berib; and of þis vyneȝerd spekip Salomon, Ecclesiastici

85

.31º., Vinum arguet corda superborum in ebrietate potatum, þat is, "Wyn schal repreue þe hertis of proude men dronkyn in dronknesse." / f. 182v.

Riȝt so þe delitis þat proude men haue in vsynge her pride, and oþer synners in doynge her synnys, alle ben wynys þat þis cursid vyneȝerd beryþ. And þis wyn of þis vyneȝerd is clepid þe vyneȝerd of Sodom and Gomor, of þe which spekip þe prophete, Eze[chielis] .xvjº., Hec fuit iniquitas Sodome; superbia, saturitis panis et ocium, þat is, "Dis was þe wickidnes of Sodom ; pride, plente of mete and idilnesse." And for þe cursid synners of Sodom and

90

95

Gomor wern dronkyn of þe wyn of þis vyneȝerd, perfore 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 ȝif 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 vyneȝerd 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  
 ȝit 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 þicke, as glotouns þat neuer  
 more ben fillyd; and alle suche tiliers in þis vyngerd 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 vyngerdis þat  
þus euermore lyuyn in þe delite and in synne, and drynkyn þe lustys 115  
 of þis word! Perfore seip Ysaie .xxiiijº., Ideoque insanient  
cultores eius, / þat is, "Þe tilieris of þis vyngerd schul wexe f. 183  
 wode, þe vendage of it sorowede, þe wyn is enfeblid, alle þei  
 schul siȝe ful sore þat gladede hem in herte. Þe ioie of menstrualcie  
 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] tapter with s added later by scribe.  
 120 soun] 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 aȝens hym his maker wrappid, but alþer bittereste schal be aftyr þe doom 125 whan þei schul be browyn boþe body and soule into helle, þat is, endeles dampnacioun. And þis vyneȝerd vaylib not bu[t] to be kut doun and aftyr þat to be cast into fijr of helle, as Crist seip 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 doun and caste into þe fire." And þerfore I rede and conseile þat we be not werkmen neyber tilieris of þis cursid vyneȝerd.

Also þer is anoþer vyneȝerd, of oure [Lord] Iesu Crist, þat is, þe fiȝtynge chirche, þat alwai fiȝtyþ aȝens þe deuyl, oure 135 fleisch, and þe wold, and aȝens false lyueris þat dispise God. And of þis vyneȝerd spekyþ þe Sauter, Vineam de Egipto transtulisti, þat is, "Pou ouerbare þe vyneȝerd of Egipt." And also Isaie .v<sup>o</sup>., Vinea enim Domini exercituum domus Israel est, þat is, "Þe hous of Israel is þe vyneȝerd of þe Lord of ostis." And þis vyneȝerd 140 is oure modir Holy Chirche þat is þe congregacioun of trewe cristian men, be þei lernyd or lewyd; and for þre þingis it is clepid a vyneȝerd. Þe firste is þat a vyne takip rote, for as a go[o]d 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 ȝit 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 150  
vpon þis stoon I schal make my chirche," Tu es Petrus, etc.

/ For þe secunde þing Holy Chirche is clepid a vyneȝerd, and f. 183v.  
þat is for þe kittynge awai of þe vnprofitable branchis from þe  
vyne. Rijt so who þat is departid from þe chirche in gostli  
biggyng is not worp but endlesly to brenne. Wherof oure Lord 155  
spekyb 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 ȝaf to þe fir to deuoure, so schal  
I take þe dwelleris of Ierusalem and fir schal waste hem." 160

þe þridde skile is whi Holi Chirche is clepid a vyneȝerd, and  
þat is for swetnes of þe wyn, for as þe wyneȝerd ȝeuyp his wyn  
[so þe chirche ȝeuyp wyn] of helpful lore and techynge, for it  
ȝeuyp wyn þat bu[r]genet virgynes, þat betokenyþ chastite and  
goode affecciouns as Zacharie seip, .x. co. Ipsa portat vinum quod 165  
letificat cor hominis, "Sche beryþ þe wyn of chastite þat comfortyþ  
mannys herte", as þe psalm seip. Þe werkmen and þe tilieris  
of þis vyneȝerd 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

glorifiēn hym. Bis vyneȝerd plantyþ Iesuſ C̄rist hymſelf wib be word of prechynge and watirib it with be blood of his passion, and heggib it aboute with kepynge of his holi aunglis, and he parib it clene wib comfort of heuenly desyris, with holy ensaumplis of seintis, and dongyþ it ful besily wib plente of beneficis and goode dedis, and deluyþ aboute be rotis wyp swete suffrynge of penaunce.

175

To bis vyneȝerd it was þat be good man of be hous ȝede out first erly to hyren werkmen into his vyneȝerd. Be bis 'erli' is vndirstondyn childhod, in be which a man owyþ to gouerne hymſelf and serue his God. And so seip Salomon, Mane semina semen tuum, / þat is, "Erly sowe þou bi seed". And Crist seip in be gospel, Sinite paruulos venire ad me, "Suffre ȝe smale childryn for to come to me". And be þe þridde oure is vndirstonde be age of a ȝong man, in which age he owyþ to serue God, and þerfore it is writyn, Trenorum .ijj⁹., Bonum est viro cum portauerit iugum Domini ab adolescencia sua, þat is, "Good it is to a man whan he haþ born be ȝok of oure Lord from hys ȝouþe". And Crist seip in be gospel, Adolescens tibi dico, Surge, þat is, "Þou ȝonge man Y seie to þee, 'Arise from synne'". Bi be sexte oure is vndirstonde be age of man þat is in his strengþe, and in þat age a man owyþ to serue God, of whom spekyþ Salomon, Ecclesiastes .12⁹., Memento creatoris tui in diebus iuuentutis tue, þat is, "Haue þou mende of bi makere in be daijs of þe ȝouþe". And be þe oure of none is vndirstonde be age of elde, whan be sunne is downward and be hete

180

f. 184

185

190

195

181 Mane] with Ecclesiastici .ix. in margin.189 Adolescens] with Luce .vijo. in margin. 190 seie to] seie to seie to.191 before age²] man canc. 194 after none] and be þe oure of none canc.

is passid, of whom þe wise man spekyb, Prouerbiorum .16., Corona dignitatis senectus que in via iusticie reperi[el]etur, þat is, "þe corone of dignite is elde þat is foundyn in þe weie of riȝtwisnes".

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 ccesset manus tua, þat is, "In þe nyȝt 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 holdyb wel on, he offryþ to God þe flour of his ȝouphede. 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 vyneȝerd and ȝif he trauayle wel into þe nyȝt, þat is, into þe tyme þat he die, he schal for his trauaile þe peny on þe day, þat is euerlastynge ioie and blis / for his schorte tyme of labour 210 f. 184v.  
here. He vs graunte grace to be chosyn into hys vyneȝerd 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 SexagesimaExiit qui seminat seminare semen suum. Luce .viij<sup>o</sup>.

Pis gospel tellib hou bat Iesus spak þis to þe peple  
 in parablis, seiynge, "He gob forþ þat sowip 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 hab 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 priuyte of þe rewme of God, and to  
oper men in parablis, þat þei seyinge wibouteforþ 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 beleuynge ben not saaf. Forwhi  
 þe seedys þat fel vpon þe ston ben þei þat wip 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 awei, 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 wyp good herte and alderbest, herynge Goddis  
word holdyn it and beryn / fruit in pacyence.

25

f. 185

Exiȝt qui seminat se[m]i[n]are semen suum. Dis 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 sowyp. þe secunde  
is what is þe seed þat owyþ to be sowyn. þe bridde is which is þe  
fruit þat men sowyn of þis seed. And ȝe schul vndirstonde þat þer  
ben .vij. þingis to take hede to in þis seed. þe firste is þat þe  
seede owip to be clene, þat is to seie, þat almesdede owip to be  
ritf[u]lly getyn; and also it 'owip' to be chosyn, so þat first. 35  
almes owyp to be ȝouyn to þe riȝtwijs rather þan to þe vnriȝtwise,  
and raper to þe seke body þan to þe hol, and raper to þe olde body  
þan to þe ȝonge. Also it owip 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 bridde is of mowþ, and þat is techynge of goode 40  
men. Also it schulde be sowyn wip ful hand, þat is, wip largenes,  
aftyr a manrys power. And also it schulde be sowyn beforne a man  
and not byhynde hym, for almes schulde be ȝouyn before a manrys  
deb[r] raper þan aftyr. And also þe seed owip to be hed vndyr þe  
erþe, þat it be not born awai wip foulis, þat is to seie, þis almes 45  
schulde not be don for boost neijer for wordly preeysyng; wherfor  
God biddip in his gospel and seip, Nesciat sinistra tua quid faciat  
dextera tua, þat is, "Wite not þe left hond what þi riȝt hond doþ."

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 liȝt into þe tyme  
þat it comyþ forþ into þe herbe, so it is not wist or knowe into  
whos herte þe word of God hab fallyn before þat þe werk folwiþ.  
Wheroft seip Iamis, Fides sine operibus mortua est, þat is, "Feiþ  
wiþoutyn werkys is deed." Anoþer 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 anoþer 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 witnesse and seip, Centuplum  
accipiet. And sob it is þat any good þat man hab, God sowiþ  
þat good in hym. Wherfore [Paul] seip 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 ȝeuynge 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

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 giftis and wastyn þes gracious  
seedis or giftys to þe dispisȝt of God, as myȝti men wip her grete  
power ouerledyn her neigebours aȝen 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 hab  
takyn hem to kepe, þat is, in erþeli wit and besynes for wordly  
goodis.

75

80

And þerfore it is to wite first who is þis sower and from whens  
he owyp to wende forþ. A sower mai be clepid iche prechour or ich  
trewe man þat owyp to wende forþ in bodi þorouȝ ful herte and wil  
out of þe kyngdam of iche / synne, as þe aungelis seiden to Loth,  
þat he schulde wende out of Sodom and þat he schulde not stonde in  
iche place about þe regiouȝ. And as God seide to Abraham, Egredere  
de terra tua et de cognacio[n]e] tua et de domo patris tui et veni in  
terram quam monstrauero 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  
riȝtwis man owip to be a fadir and a sower of goode werkis; but hym  
behouyp to wende out of his lond, þat is, from al erþeli loue, not  
settynge his herte on passyng þingis of þis word, as coueitous and  
auerous men don. And þerfore to hem þat han sett so gretly her  
þouȝtis on wordly goodis seip þe prophete in þe Sauter, Diuicie si  
affluant, nolite cor apponere, þat is, "Riches ȝif þei folwyn to you,

f. 186

85

90

95

75 myȝti men, etc.] with paragraph mark in left margin.

82 A sower, etc.] with .ja. 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 ge not putte goure herte on hem but only on hym þat sendip hem to ȝow." And also he seip, Vsquequo diligitis vanitatem et queritis mendacium, þat is, "Wharto or how longe loue ge vanite?", and alle þes wordly goodis he clepid but vanyte. Wherfore Iob seip, Dives 100 cum dormierit nichil secum affert; aperiet oculos et nichil inuenit, þat is, "De riche man whan he hab slep he berip nobing wiþ hym", þat is whan he dieþ; "He schal opene his iȝen and noȝt schal he fynde." And þat schal be whanne þe aungil blowe his trumpe and awake þe dede men. And þe prophete seyp in þe Sautyr, Dormierunt sompnum suum et nichil inuenerunt omnes viri diuiciarum in manibus suis, þat is, "Bei sleptyn her slep and alle men founde nouȝt of riches in her handis." And þerfore out of þis erþe or out of þis lond wiþ a wijs man first to wende out, and þis / lond, þat is erþely loue and þe couteitise of hem, schulde ich wijs man fle, for 105 Ieremie primo seip, 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 seip God be ȝacarie .ij°., O, o, fugite de terra aquilonis quia in quatuor ventis celi dispersi vos, þat is, "A, a, fle ge ouȝt of þe west lond, for in foure wyndis of 110 heuene I disparblid ȝow," seip oure Lord. Des foure wyndys mai wel be seid 'auarise', 'couteityse', 'raueyne' and 'symonye', in þe whiche al þis world is al toblwyn and sprad abrood; and out of þis cursid lond first it is to wende out wiþ herte, wil, word and dede. þe secunde tyme a man wiþ to wende out of his knowleche, 120 and þat is out of þe vicis of þe fleisch, þat ben glotenye, lecherie and slouȝþe for þes ben clepid vices of oure knowleche,

Lb 106 omnes] omnis.

120 De secunde, etc.] with .ij<sup>a</sup>. distinccio in margin.

122 knowleche] the w is written over an l.

for of oure flesch bei wendyn out. And berfore oure Lord God  
 biddip bi Isaie to wende out and turne awai, seyng bus, Recedite,  
recedite, exite inde, polutum nolite tangere, bat is, "Wendip awai, 125  
 wendip a wai, gop from penns, wille ge not touche polute bing." For  
 aboue alle synnys, synnys of þe fleisch ben most vnclene and pollutid,  
and nameli þe synne of lecherie, for it is so vnclene þat it defoulip  
 togidere bodi and soule. And berfore seip þe postil bus, Omne  
peccatum quodcumque fecerit homo extra corpus est; sed qui fornicatur 130  
in corpus suum peccat, bat 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, "Obere synnys al only  
 diffoulip þe soule; forsoþe fornicacioun as wel diffoulip 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 sowip in clei, þere he lesip al. f. 187  
 Riȝt so alle þe goode werkys þat a man sowip þe while he is in þe  
 clei of lecherie, he lesip hem, for no bing bei schul auaile 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 berof; for ber is no man ne womman þat if he fel  
 in þe erþely cley he wolde fayn rise and wende out berof, wolde not  
 abide berinne 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 berinne two geer or þree, or ellis perauenture þe 145  
terme of hijs lijf, and neuer wol he wende out berof for loue ne  
 for drede of God. Of þis clai, þat is þe deuelis gonge-pitte, seip

þe apostil þus, Eripe me de luto vt non infigar, þat is, "Lord delyuere me out of clay þat I stike not berinne." And out of þis clai owip iche riȝtwijs man first to wende out, þat wole sowe goode werkis, and þat it is þat he seip, "Wendip out of þi knowleche." 150

þe briddes is, hym behouyb to wende out of his faderis hous, þat is to seie, proude men and enuyous dwellyn wip þe deuyl in his hous and he dwellip in þe hertis of hem. For þe fend is fadir of proude men and enuyous, to whom it mai be seid þat Crist seip in 155 þe gospel, Vos ex patre diabolo estis et ideo opera patris vestri vultis facere, þat is, "3e ben of þe fadir þe deuyl, and þerfore þe werkis of ȝoure fadir ȝe wol don." And Iob seip, Ipse est rex super omnes filios superbie, þat is, "He is kyng ouer alle þe sonys of pride." And þe prophete seip þus in þe Sauter, Audi filia et vide 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 cumpayne of þe deuyl, as þe glose seip. Of þes þre a man schulde wende / out f. 187v. first, and hanne wende out aftyr þat to sowe goode seedis. 165

And ȝe schul vndirstonde þat þer ben þre maner of goode sedis, and [þe] 'firste seed is' Goddis word, as Crist hymself seyb, Mathei .xij., Semen est verbum Dei, þe wiche seed ich prechour schulde sowe into good lond, þat is, into þe hertys of ich riȝtwijs man, not to glose þe peple and conforte hem more into euyl leuynge 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

152 þe briddes etc.] with .iiij<sup>a</sup>. distinccio in margin.

156 Vos, etc.] with Io.viij. 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 wherþorouȝ oure whete þat is Goddis word word' mai þe souner be distroid wiþ cursid wedis. For as corn whan it growth<sup>175</sup> is mengyd wiþ wedis, riȝt so þis wrechid world is mellid wiþ synne. And bi þis whete is vndirstonde holynes and chastite, as þe prophete seip, Zacharie .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, þorouȝ þe whiche þe chosyn ben fedde to þe word of God", þat is, 180 to þe kyngdam of heuene, "and wyn burgenyng 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 burgenyng 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, Proverbiorum .xj., Qui abscondit frumentum maledicetur in populis; benedictio super caput vendentium, þat is, "Cursid be he þat hidip whete in þe peplis; blesyng be vpon þe heed of hem þat sellyn."

Þe secunde seed is seed of pees of a verrey herte, and of þis seed seip Crist bi Zacharie þe prophete, .viij<sup>o</sup>. cō. Semen pacis erit; vinea dabit fructum suum et celi dabunt rorem suum, þat is, "It schal be seed of pees; þe vyneȝerd schal ȝeue / his fruit, and f. 188 heuenes schul ȝeuyn her dew." And þat seed schal make riȝtwijs lyuers, for [of] riȝtwisnes it spryngyþ; and herof spekip Iamys þe apostyl, cō..iij<sup>o</sup>., Fructus iusticie in pace seminatur, þat is, "Þe fruit of riȝtwisnes is sowe in pees." And þis seed owip iche

Lb 175 growth] with r from g.  
188 peplis] with p<sup>2</sup> written over an l.

190 þe secunde, etc.] with .ija. distincio in margin.

193 ȝene] with catchword his fruit at bott. of f.

riȝtwis man to sowe, and alle þei ben blesid þat sowyn þis seed  
of pees, and alle suche God louyþ and he hatyþ alle hem þat sowyn  
discord and strijf among her neijebours, as Salamon seip.

200

þe þridde seed is þe seed of goode werkys, as of fastynge,  
of praiers, of knelynge and of haire-werynge, of scourgynge, of  
hard liggyng, and of almesdede-doynge. And þes ben þe seedis þat  
ritȝwis men schuldyn sowyn from ȝouȝþe as þe wis man seip, Mane  
semina semen tuum et vespere non cesset manus tua, þat is, "Erli sow 205  
þi seed and at euyn cese not þin hond", and þan schalt þou gadere  
fruit in euerlastynge blis. Men myȝtyn 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 pirtifold, sixtifold, and an hundridfold, þat is  
wijfhod, widewhod and maydynhod. And þes þre wel kep in her degré 210  
wolyn bryngē moche mede to mannys soule, ȝif þat þei ben wel rewlyd  
aftyr Cristis techynge. He ȝeue vs grace þis rewle to holde and  
heuene to oure mede. Amen.

f. 188

Dominica in QuinquagesimaCecus sedebat [t]. Luce .xvijio.

Cecus sedebat secus viam mendicans, etc. Pis gospel tellip  
 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  
heben men to be scornyd, and he schal be scourgid and spit vpon,  
and aftyr þat þei han scourgid hym þei schal blee hym; and þe  
þridde dai he schal rise aȝen. And þei vndirstonde noon of þoo  
þingis, and pis 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 brut 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 hap mad [þe] saaf." And he saw anoon and suede  
Crist, magnyfly]inge God. And alle þe peple, whan þei haddyn seyn  
bis, ȝaf preisynge to God.

25

Cecus sedebat secus viam, etc. In þe myracle of þis blynd man ben [ij] tokenys to loke to. De firste is, what þis blynd man betokenyb, þat wip an hiȝ vois criede aftyr Crist, seiynge, "Haue merci on me, Dauyd sone!" De secunde is, what is þe weie biseide þe which þe begger sat, and what betoknyþ þat [þat] beggyng man sat biside þe weie. First we schul see what þis blynd man betoknyþ. Bi þis blynd man is vndirstonde eche man lyuynge in dedly synne, for ecch man hab two iȝen in his hed and two iȝen in his herte, þe riȝt iȝe and þe left iȝe. Wip þe riȝth iȝe him behouyb to beholde þe ioijs of paradise, þat he mai in þis lijf purchase hem and haue hem. And wip þe left iȝe he owyb to beholde þe wrecchidnes of þis present lijf, þat he do penaunce wip fre wil. For meritorie penaunce mai no man do aftyr þe time þat he be ded. Also he owyb wip his iȝe to beholde þe peynys of helle, þat he mai kn' o'we hem and fle hem, and ȝif þou wolt haue stedefast / knowyng of hem, asay first þe peynys of þis word, and so in party þou schalt mow knowe þe peynys of þe toþer word; and ȝif þou maist not suffre here, alas, hou schalt þou suffre þe grete peynys here.

35

40 f. 189

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, so dob 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 dob synne he wol neuer beholde þe ioijs

45

25 In þe myracle, etc.] with Moraliter in margin.

40 peynys of] peynys of þat oþer wold; þat oþer wold canc.

But first it is to vndirstonde þat þer ben .vij. þingis þat  
blyndyn a mannys [iȝen of his] body, þe whiche blyndyn a mannys  
iȝen of his herte gostli. Þe firste is gret elde, of þe whiche  
spekyþ þus in Genesis x[x]vij<sup>o</sup>. c., / 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 bis grete elde þat Ysaac was

blyndid wyb mai wel be vndirstonde longe dwellyng in dedli synne,  
for many wickyd men ben blyndyd berinne, so þat þei mai not know  
not where þat þei falle. Wherof spekip Salomon in his Prouerbis

75

c<sup>o</sup>. .iiij<sup>o</sup>., Via impiorum tenebrosa; nesciunt vbi corrunt, þat is,  
"þe wei of wickyd men is dark; þei know not where þei fallyn."

And Crist seip in þe gospel, Io[hannis] .xij., Qui ambulat in  
tenebris, nescit quo vadit, þat is, "He þat goþ in derkenesses he  
wot not whiper he go."

80

þe secunde is ful gret liȝt, and þat is schewyd in þe Actys  
of þe Apostlis of Poul, whan he ȝede toward Damaske, pursuyng  
Cristis chirche, Et subito circumfulsit eum lux de celo, þat is,  
"And sodeynly þe liȝt of heuene schoon him aboute, and he fallynge

85

in þe erþe herde a vois seiynge to Saule, Saule, Saule, quid me  
persequeris?, þat is, "Saul, Saul, what pursuest þou me?", and was  
maad blynd. And ber it seip þat Poul roos vp fro þe erþe and his  
iȝen openyd and noþing he sauȝ. Þis grete liȝt signyfieþ liȝt of

90

plenteouuste of goode werkys of oure neiȝebours, þe whiche whan  
enuyouse men seen hem þei ben blyndyd of þe liȝt of þe goode werkys  
of hem. Wherfore Seint Gregory seip of hem þus, Mens inuidi tantum

95

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

95

of oþer men, þat of ree of þe sonne he is blyndyd." And þei ben  
nyȝtfoulys, hatynge liȝt of goode werkys and louyn þe werkys of  
mennys euyl dedys. And þei ben suche as Iob spekyþ of, Per diem  
incurrunt tenebras, et quasi in nocte palpabunt in meridie, þat is,

81 De secunde, etc.] with .i.j<sup>a</sup>. distincio in margin.

83 Et subito, etc. ] with Actus .ix<sup>o</sup>. in margin.

96/97 Per diem, etc.] with Iob .v<sup>o</sup>. (?) in margin.

"Be day þei rennynt into derknes, and þei schul gropyn at midday, as  
it were / in þe myȝt." Certis suche ben as Eli þat was blyndid f. 190  
þat he myȝte not see þe liȝt into þat tyme þat it where quenchid. 100

þe bridde þing þat blyndyþ man is clei or þe ordure of swalwe,  
be þe which is vndirstonde leccherie. Wherof it is writyn in þe  
storie of Thobie þat whan he was weri and lay doun to slepe, þe  
hoote ordure of swalwys fel into his yȝen and maad hym blynd. Be  
þe swalwe, þat is an vnstable bryd and chiterynge, is vndirstonde 105  
lecherous men and wommen, for þei ben vnstable, wherfore þei mai  
not be in pees, but now hidir and now bider, and þei ben chaterers,  
of whom Salamon seip þus, De muliere fatua; quod garula est et  
vaga, quietis impaciens, nec valens in domo consistere pedibus suis,  
nec in foris nec in plateis, þat is, "þe fool woman is a iangler 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 weijs."  
And þerfore leccherous peple ben licned to þe swalwe for þe vnstab-  
ilnesse and criyng, and be þe dong or ordure of hem is þe synne  
of leccherie vndirstonde, for stynch and vilenes þerof. For certis 115  
þat synne stynkyþ before God and angelis, wherfore Seint Gregory  
seip, Arbor luxurie descendit vsque ad infernum; fetor ascendit  
vsque ad celum, þat is, "þe tree of lecherie wendyþ doun to helle  
and be 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

99 Eli etc.] with primo Regum .iiij<sup>o</sup>. in right margin.

101 De þridde etc.] with .iiij<sup>a</sup>. distinccio and a cross in margin.

108 De muliere etc.] with Proverbiorum .vij<sup>o</sup>. and a paragraph mark  
in margin.

to neigheours, mete of þe deuyl; and þis blyndyþ man an womman.

And þerfore seip þe firste book of Holy Writ, Genesis .x[i]x<sup>o</sup>., þat Lottis gestis, þat weryn aungelis which he hadde herbored, closidyn þe dore, and hem þat wern wþoute þei smotyn hem wþ blyndnes fro þe leeste vnto þe moste, and þei myȝte not fynde þe 125 dore. And þe cause was for þei weryn / lecherous, ȝe, alderwerst sodomytys, and þerfore, as þe same chapiter telliþ, oure Lord God reynede brynston and fire vpon þe riȝtwyse and vnriȝtwise, vpon Sodome and Gomor, and turnede þe citeis vpsedoun and alle þe cuntry 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 ȝif þou þoruȝ grace of God recouere to gostly siȝte; 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 manrys consciencie ben þre chambris, þat is, vndyrstondynge, mynde and wil; into þat conscience wendip þe deuyl whan he makiþ man to delite hym in þat synne. He takyþ hym whan þe synner consentiþ to þe deuylis 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 seip 140 þe text of þe gospel, Cum fortis armatus custodit atrium suum, etc., "Whan þe strong-armyd man kepiþ his gate", an lesiþ þe deuyl his armure, þat is, whan he þat was a lecherous man and liȝt to ouercome is maad chast [bi] þe grace of God, and he þat was coueitous and

auarous is maad large to þe pore and nedî, 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 wip smoke, be þe whiche  
 is vndirstonde wordly worschipe, for as smoke blyndis þe iȝen of a  
 man, so wordli honour and al pride blyndis gostli þe iȝen of a 150  
 manrys herte, as Ierom seip, Honor mundanus spinna est, fumus et  
sompnus; and also he seip, 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 blyndis þes grete men and riche of his world, 155  
 so þat þei wolyn not take hede to her owne defautys, neijer to pore  
 men of lowe degré, but take of hem ful grete worschipis 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 Salomon seip þe cause whi,  
Quia excecauit 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, seip Poul,  
 þat is, "Þei vanyschidyn in her bouȝtis 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 compunctionis,  
oculos vt non videant, þat is, "God ȝaf to hem a spirit of

Lb

compunccioun, iȝen þei see not and eryn þei here not". For  
 þei [b]een proude men þat þei desiryn 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 spekib  
 Dauid þe prophete, Mox vt exaltati fuerint et honorificati fuerint,  
sicut fumus deficient, þat is, "As smartly as þei weryn hijed and  
 weryn worschippid, as smoke þei schul falle." Bis blyndnes mai 175  
 be signyfied be þe blyndnes of þe blynd man born, of whom þe gospel  
 spekib.

On þe fifte maner a man is blyndyd wiþ dust or poudir, and  
 þat betokenyþ vaynglorie. And of bis poudir seip 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  
 affecciouns. 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 licned to  
 poudyr, for it blyndib manys iȝen, and liȝtli it flieþ into þe 185  
 hertis of hem. Wherfor Bernard seyb, Leuiter volat, leuiter  
penetrat, sed non leue vuulnus inflictit, þat is, "Liȝtly it flieþ,  
 liȝtly it pressyþ, but þe wounde is not liȝt which it makib."

þe sixte pinge þat blyndib a man is moche blood in manrys  
 iȝen; and in blood fleischli lustis is vndirstondyn. Of þis 190  
 blood seip 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 spekib] with Io.ix. in margin.  
 188 pressyþ] with presit in margin.  
 189 þe sixte etc.] with .vja. distincio in margin.

Lb

lustis bitoknyd, or to moche loue of a mannys owne fleisch, or of  
 a mannys fleschli frendis. Wip þis blood ben many men blyndid in  
 many placys nowondaijs, and insecutoris þat ben comyn vp and maad  
 riche wip þe goodis and þe catel of dede men, and þus bei wexyn  
 hiȝ and proud and knowyn not hemself and ben maad blynd. And  
perfore it is seid in þe Apocalips, Scio opera tua quia nec calidus  
nec frigidus es, ideo incipiam e[st]i o[m]lere tede ore meg þat is, "I  
 knowe þi werkis, for þou art not hoot neiper cold but luk, perfore 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, þorouȝ 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" wip þe blood 205  
 of fleischli kyn, "and nakyd" of vertu." And perfor he seip, "I  
 conseile þe þat þou bigge fired siluyr", þat is, brennynge of charite,  
and to remoue from þe al þe lustis and þe blyndnesse of fleisch,  
and ȝif þou wolt do þes þingys þat þe Apocalips tellip and seip,  
Vnge oculos tuos colirio et vide, þat is, "Anoynte þin iȝen wip 210  
 oynement and see", and [see] þi synnys and clense þi soule of  
 synne, þat þou mai see in clene conscience þe riȝte weie þat ledip  
 to heuene. Iesu Crist brynge vs bidir wip hym to dwelle in ioie  
and blis for euere more. Amen, for charite.

Lb

198 Scio, etc.] with Apocalypsis .ijº. in margin.199 euomere] emouere.

## XVI

f. 191v

Dominica prima xle

Ductus est Iesus in desertum a spiritu vt temptaretur a diabolo. f. 192  
Mathei .iijj<sup>o</sup>.

Dis gospel tellip hou pat Iesus was lad into desert of þe Holy  
 Gost þat he schulde be temptid of þe deuyl. And whan he hadde fastid  
 forti daijs and forti nyȝtys, aftyr he hungride, and þe temptor com  
 nyȝ and seide to hym, "3yf þou art þe sone of God, sei þat þes stonyȝ  
 ben maad louys", þe whiche awswerynge seide, "It is writyn, 'Not only  
 in breed lyuyþ man, but in ech word þat comyþ forþ of þe mouȝ of God.'" 5  
 Dan þe deuyl took hym vp on þe pynnacle of þe temple and seide to hym, 10  
 "3if þou art Goddis sone, sende þe doun; forsope it is writyn, 'for  
 to his aungelis he hab̄ comaundid of þee, and in hondis þei schul take  
 þe, in aunter þat þou stomble bi foot at a stoon.'" Eft Iesus seide  
 to hym, "It is writyn, 'þou schalt not tempte þe Lord bi God.'" Eft  
 þe deuyl took hym vp into a ful hiȝ hil, and schewede to him alle þe  
 rewmys of þe word and þe ioie of hem, and seide, "Alle þes Y schal  
 ȝeue þe, ȝif þou fallynge doun worschipe me." Dan seide to hym Iesus, 15  
 "Goo, Sathanas! Forsope it is writyn, 'þe Lord bi God þou schalt  
 worschipe, and to him aloone þou schalt serue.'" Dan þe deuyl lafte  
 him, and loo, aungelis comyn and mynstredyn vnto hym. 20

Ductus est Ihesus in desertum, etc. Dis gospel tellip moche  
 gostli mater, but to telle of Cristis temptynge and of his fastynge  
 sufficiþ at þis tyme. And ȝe schul vndirstonde þat þer ben foure  
 maner of temptacion, for man is temptid of God, of man, of fleisch

Lb

and of þe deuyl, þat is e[nemy] to man. God temptib man þat he  
 proue, of þe whiche temptynge it is writyn in Genesis .xxij<sup>o</sup>. 25  
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 temptib, þat he wite; þe fleisch,  
þat it sleep or enfectib, of þe which Iamys þe apostil seip, Temptat[u]r 30  
vnuſquisque a concupiscencia sua, þat is, "Iche on is temptid of his  
desire or of his couteitise." Also þe deuyl temptib/ and disceyuyp,  
wherof Holy Writ seip - and þei ben þe wordis of Petyr to Ananye -, Cur  
tempatauit Sathanas cor tuum?, þat is, "Whi temptide Sathanas þi herte?", f.192v  
and so here it spekib of þe deuelys temptynge. But je schul vndirstonde 35  
þat þe fend ofte temptib a man after þat he is gon into desert, þat is,  
aftyr þat he hab begonnyt to do penance and turnyd him to holi lijf,  
for euer þe higer 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 holdib hym ful siker 40  
of hem, for a gret enemyte þe fend hab to men doyng penaunce and to  
hem þat forsakyn synne and bis wordly lyuynge. And perfore sumtyme  
he temptib hem to do moche penaunce to ouercome hem borouȝ feblenes,  
in grucchynge or in pacience, or to moue hym to pride or veynglorie  
of her good leuynge, whan þei passyn into perfijtnes of lijf. And 45  
so þan þei ben demers of oþer men aboute hem, þat lyuen not after  
her reule, ne don not after counseile.

And principali þe fend temptib men and wymmen of good wil, þat  
 begynnen to seche which is þe weie of lijf þat ledib to heuene, wib  
 þes þre synnys, of glotenee, of vaynglorie, and of auarice, wib 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 herel herte with t subpuncted for canc.

wiche synnys he temptid Crist in desert. For wib 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 doutyng, before he temptide Crist on þe same maner as he  
 temptid Adam and Eve. He temptide hem of glotonye whan he made  
 hem to ete of þe forbodyn appil; of veynglorie, whan he seide to  
 hem, Eritis sicut dij, þat is, "3e schul ben as Goddis"; of auarice,  
 whan þei wolde be knownyng good and euyl; ffor Saint Gregory seip,  
Auaricia non est peccunye sed scientie, þat is, "Auarice is not only  
 of money but of kunnynge." 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 stoony ben maad louys"; of vaynglorie, whan þe  
 fend put hym on þe pynnacle of þe temple, þat was a place of doctours  
and techers, where þe fend wiste wel þat many haddyn veynglorie; of  
 auarice, whan þe fend schewide to hym alle þe kyngdomys of þe word,  
and alle hem he seide he wolde geue hym, ȝif he wolde worschipe hym.  
 But of þes þre synnys wolde Crist be temptid of þe fend, þat he  
 schulde ouercome hym, ȝyf he wolde, with þoo same armys wib þe  
 whiche he ouercom Adam and Eue, and þat he schulde enforme vs hou  
 we schulde ouercome þe fende wib Holy Writ, as Crist dide hym. And  
 of þes þre synnys ofte þe fend temptib iche riȝtwis man, whan he  
 wendib into any holy ordris of Crist, þarouȝ holy leuynge and  
 penaunce-doynge, and holdyng cristyn mannys religoun.

First þe fend temptib men of gloteny, and þat on sixe maneris.  
 First, seiynge vnto him, Dic vt lapides isti panes fiant, "Sai þat  
 þes stoony ben maad louys", as who seip, "Wheþer þat God hab

Lb 68 schulde] with u written over a?

74 First þe fend, etc.] with .j<sup>a</sup>. distincio in margin.

Lb

comoundid pat a man schulde slee himself?" Wherfore be 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 pat sumtyme þou haue recreacions, or ellis þou schalt 80  
 faile." In þis maner entisid þe deuyl vndir colour of discrecioun  
 Crist to bryng in þe venym of lustis, whan he seide, Dic vt lapides isti  
panes fiant, pat is, "Sei þou bat þes stony ben maad louys", pat is  
 to sei, seip Seint Gregory, "þe scharpnesse of trewe lore, þe  
 punyschynge of þi bodily penance, turne þou into tendyr lykyngis 85  
and into fleschli delitys."

þe secunde tyme þe fend temptib of gloteny, / whan he steryb 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 wastynge.  
 Of þis spice þe fend temptide Io[n]athan, pat ete before þe tyme 90  
and hour, as þe Book of Kyngys tellib, Regum .xiiij<sup>o</sup>., and alle  
 suche schulde moche drede þe curs pat þe wis man spekip of,  
Maledicta terra cuius rex puer est, et cuius principes mane comedunt,  
 pat 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 aȝen. A man is also a kyng, for  
 he habþ 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 temptib man wip glotony whan any wil is had 100  
 to delicate metis, as Diues pat eche dai was fed schynnyngly and  
 was beried in helle, as þe gospel tellib, Luce .xvj<sup>o</sup>., and as þe

Lb 87 De secunde, etc.] with .ij<sup>a</sup>. distincio in margin.

89 vnmesurable] foll. by tyme canc. 100 And also þe fend, etc.]  
 with .iija. distincio in margin.

Lb

sonys of Israel pat desiredyn fleisch in wildyrnesse, as þe book  
 of Numeri tellip, .x[j]. c<sup>o</sup>. And perfor seip Sei[n]t Bernard of  
 metis, "It sufficyþ pat metys ben, pat mowe ben etyn, and not  
delicate desiderable." And Seint Ierom seip, Non est curandum ex  
quibus cibarijs conficiantur stercora, pat is to seie, "It is not  
 to charge of what kynys metys tordis or ordure be maad."

Also þe fend temptip on þe fourþe wise wha[n] he makyp men to  
 take moche mete or drynke, þat bei fallyn into sijknes and dronknes,  
 boþe bodily and gostli. Wherfor God seip be Ezechiel be prophete,  
 .xvj<sup>o</sup>., þat þe synne of sodomy was cause þorouȝ pride, plente of  
 metys and idilnes.

Of þe fifte, þe fend temptip wþ gloteny whan he makip men to  
 besie hem aboute curiosite of metis and dyuersly diȝt or arayed wþ  
 sausis and pouderis, and whan men ben to besy aboute te fede men,  
and hemself to plese wormys mete; and to exite / me[n]to ete and  
 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  
 tellyþ, þat boþe bei weryn slayn sodeynly togidir.

And summe þe fend temptip wþ hasty etynge and gredi as Esau dide,  
 þat þorouȝ his gredi etynge he solde his fadris blyssyng for a few  
 potage of lentis or taris þat he hastli eet; and perfor iche riȝthwys  
 man owip to fiȝte aȝens bis temptacioun, and wþ toknys and warnyngys  
and sobernes strongly to wþystonde it, as Sei[n]t Ierom techip, þere

Lb 109 Also þe fend, etc.] with .iiij<sup>a</sup>. distincio in margin.

114 Of þe fifte, etc.] with .v<sup>a</sup>. distincio in margin.

120/121 as þe Book of Kyngis tellyþ] with Regum .4<sup>o</sup>. in margin.

122 And summe, etc.] with .vj<sup>a</sup>. distincio in right margin.

Lb

he seyþ þus, Sumenda sunt alimenta sicut medicamina; si vltra mensuram capiantur non sanitas, sed mors adquiritur, þat is, "Metis schulde be takyn as medicynys, and 3if þei ben takyn ouer mesure, not helpe it getyp but sijknes or ellis deb." Also men schulde answere to þe fend as Crist dide, be Holy Scripture. Wherfore ich man schulde saie to þe deuyl whan he temptip hym to synne, 'I schal not consente to þe, for it is writyn, Ecclesiastici .31°., 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, "De kyndam of heuyn is not mete and dryng but riȝtwysnesse, pees and ioie in þe Holi Gost."<sup>134</sup>

Also þe fend temptip man on þe secunde wise of þe synne of vaynglorie, whan he tysiþ a man to haue hijenes and vayn ioie of his prechynge or or wisdam or of his strengþe or of his riches. <sup>140</sup>  
And aȝens þis temptacioun schulde iche man fijte and wipstonde it wip Holy Scripture, þat seyþ þus, Non glorietur 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, glorietur, þat is, "but he þat ioieþ, ioie he in oure Lord."<sup>f.194v 145</sup>

Also þe fend temptip of veynglorie whan he tisiþ a man to ioye of any good dede þat he doþ, sechynge perfore to ben prey syd of men. And þis temptacioun schulde men wipstonde wip Holy Writ

Lb 134 Non enim est, etc.] with Ro .14°. in margin.

147 Also þe fend, etc.] with .ij<sup>a</sup>. temptacio in margin.

bat Crist spekyb in þe gospel, Attendite ne faciat is iusticiam 150  
vestram coram hominibus vt videamini ab eis, alioquin mercedem  
[non] hab[eb]itis apud patrem vestrum, Mathei .vj<sup>o</sup>., bat is,  
 "Take þe hed þat þe do not þoure riȝtwisnes before men þat þe  
 ben seyn of hem, for ellis þe schullyn haue no mede at þoure fadir  
 in heuene." For soþly, he þat schulde do his good dedis þat he  
 schulde be preisid per of, 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 doyng. Wherof Crist spekyb  
 in þe gospel, Sic luceat lux vestra coram hominibus, vt videant 155  
opera vestra bona et glorificant patrem vestrum qui in celis est,  
Mathei .v<sup>o</sup>., þat is, "So schyne þoure liȝt before men, þat bei see  
þoure goode werkys and glorifie þoure Fadyr, þe which is in heuene." 160  
 Also þe fend temptib man on þe pridde maner wip auarise, whan  
 he makib hym to coueite þe honour of þe word, þe riches and þe  
 delytys. And of þis spekyb þe apostil, Sancti per fidem vicerunt 165  
regna, þat is, "Holy men be feyb ouercome kyndomys." Bot ich  
 riȝtwys man schulde wipstonde þis temptacioun be þe dispysynge of  
 þe word aftyr þe ensample 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  
 bei alle ben for to ben dispysid." And also he seyb. Diuicias homines  
appetebant, et Dominus esse pauper voluit; honoribus inhiabant et  
rex esse noluit; voluptates quere-/-bant et ipse esurijt et sitiuit, f.195  
 þat is, "Men desiryn riches and þe Lord wold be pore; bei coueitidyn

---

Lb 163 Also þe fend etc.] with .iij<sup>a</sup>. temptacio in margin.

worschipis and þe Lord wolde not be a kyng; men sowtyn lustis,  
and he hungride and brustide."

þe secunde þing is to see what a riȝtwis man schulde hungry  
in þis wildernes, syben þat Crist hungride bodily in desert; and  
he hungride gostli þre þingis and brustide. First he hungride and  
brustyde in his pore men and wymmen þe dedis of mercy and of pitee.  
Wherfore he schal seie in þe dome as þe gospel seip, Esuriui et  
dedistis mihi manducare; sitiui, etc., þat is, "I hungride and ge  
ȝoue me to ete; I brustede, and ge ȝouyn me to drynkyn."

On þe secunde maner he hungride and brustide, þat is oure  
confessioun and oure knowliche and oure inward swetnesse of deuocioun  
in oure werkys. Wherof þe gospel tellyp, Mathei .21., þat Crist  
hungride figys, and for he in þe fige tree fond but leeuyss, he  
acu[r] side it. And þe prophete seip, Michee .v[i]j<sup>o</sup>., Ficus preciosas  
desideravit anima mea, þat is, "Precious figys desirede my soule",  
and þat is þe inner swetnes of deuocioun.

Also on þe þridde wyse he hungrid and brustid helpe of ich mannys  
soule þat is feibful, as Seint Poul beryp witnes, Omnis vult saluo[s]  
fieri, Ad Thimo. .ij<sup>o</sup>., and in þe crosse Criste seid, Sci .io, Iohannis  
.xix., þat is, "He wole þat alle men ben sauyd", and Crist seide hymself  
þat he brustede hangyng on þe cros, and þere he hungride and brustide  
þe helpe of oure soulys, and þerfore he suffride dep on þe cros. And  
þus he tauȝte ich riȝtwys man to hungryr and bruste, and namely foure

Lb

bingis. On is þe wil of soulis to þe waschyng of oure synnys and  
oper mennys, as þe prophete seip, Sicutiuit anima mea ad Deum, fontem  
viuum, etc., þat is, "Mi soule," he seyþ. "þrustyp to God, quikke  
welle." 200

þe 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 ȝeue mete to þe hungri. 204

þe þridde is riȝtwisnes / of lijf, þat stondip in ȝeldynge f. 195v  
to iche þat is his, to God, to his neyȝebour, and to hymself; and  
þes schul ben fillid wip breed of aungelis, vnde, Beatus qui manducat  
panem in regno celorum.

þe fourþe is þat man schulde hungere and þruste is eurelastynge  
ioie, and so seip þe quene of heuene, þe blissid maidyn Marie,  
Esurientes impleuit bonis, þat is, "þe hungrynge he fedde wip  
goodis." For sobli þei þat þus hungryn and þrustyn devoutly in her  
herte, þei schul not faile to ben fulfillid of ioie of endeles  
blys. Crist þat her wolde hungryn in erþe and suffre harde peynys  
fro his birþe til he were ded doolfully on þe cros, for oure loue  
to bigge vs fre, he brynge vs ouut of synne and graunte vs alle his  
blissynge and ioie euere schal laste. Amen. 215

---

Lb 198 On is, etc.] with .j<sup>a</sup>. in margin. 202 þe secunde, etc.] with  
.2<sup>a</sup>. in margin. 209 þe fourþe, etc.] with .4<sup>a</sup>. in margin.

Lb

## XVII

f.195v

Dominica .ij<sup>a</sup>. xleEcce mulier Chananea a finibus illis egressa. Mathei .xv<sup>o</sup>.

Dis gospel tellip a miracle of Crist to stire men to merci  
and hope, al ȝif þei ben synful, and tellip hou þat Iesu wente  
out of Iude and fel into be cuntres of Tire and Sidon. And loo  
a womman of Chanane gon out of þe costis, criede on Crist and  
seide þus to hym, "Haue merci on me, Dauid sone! my douȝtyr is  
euyl tormentid of a deuyl." And Crist answerde not first oo word  
to hir, but þe disciplis comyn to Crist and spakyn þus to hym,  
"Sere, leue þis womman, for sche crieb aftyr vs." And Crist  
answerde and seide, "I am not sent but to be perisched scheep of  
þe hous of Israel." But þis womman com nyȝ and louȝtide Crist, and  
seide, ["Lord! help me." And Crist answerde and seide,] "It is  
not good to take þe breed of sonys and geue it to hondis to ete."  
And þis womman answerde, knowyng Cristis speche, and grantide þat  
it were good, "for whelpis," sche seide, "etyn of þe crommys þat  
fallyn of her lordis bord." And Iesu answerde to hir, and seide,  
"A, womman! gret is þi feib. Be it don to be riȝt as þou wolt."  
And hir doutyr was helid riȝt in þe same oure.

Ecce mulier Chananea, etc. We mai speke of þre þingys þat  
ben / touchid in þis gospel. Þe firste is what is betoknyd be þis  
womman þat was went forþ of þe 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.

5

10

15

20

f.196

Lb

clepid Chanane. De secunde, who was hir douȝtyr þat was trauaylyd wip a fend. De þridde, hou sche was delyuerid of þe deuyl. Be þis womman is vndirstonde ich synful soul, for þe while sche is in dedly synne, sche is suchget to þe deuyl, and he ledip 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 hab in his owe best, þe same power hab þe deuyl in his best." 25  
30

And for foure þingis owip a womman to gon out of synne. De firste þing is for bondage or seruage to synne, wherof þe gospel seip, Qui facit peccatum, seruus est peccati, Io[hannis] .vij<sup>o</sup>., þat is, "He þat doþ synne, is seruant of synne." And Seint Peter seip, A quo quis superatus est, et eius seruus efficitur, Petri .ij<sup>o</sup>., þat is, "Of whom hoo is ouercomyn, his seruant he is maad." 35

De secunde þing is for oppressioun of þe deuyl and his torment, of þe which God spekib in Exodi primo, and seip þat þe kyng of Egip, be whom þe deuyl is vndirstonde, seide, Ecce populus Israel multus est; venite sapienter et opprimamus eum, "Loo! þe peple of Israel 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 Israel gedyn forþ out of Egipre for þe tormentyngis of hem. And also Holy Writ seip, Trenorum primo, Migravit Iudas propter afflictionem, þat is, "Iudas passide for tormentynge." 40  
45

---

Lb 38 De secunde þing, etc.) with .ij<sup>a</sup>. distincio in margin; his foll. by small hole in MS.

Lb

þe þridde is for poorenes of synne, for synne is a preue  
 þef þat robbib þe soule of alle goodis of grace, and wondid it  
 in g<sup>r</sup>o<sup>ð</sup>odis of kynde. Wherof þe gospel spekib, Luce .[x]<sup>o</sup>., Homo  
descendebat ab Ierusalem in Ierico, and seip, "A man ȝede doun  
 from Ierusalem into Ierico, and fel into þe þeuys hondis, þe  
 whiche spoiliden him of goodis," / of fre ȝifte of grace, and  
woundidin his kyndly goodis, þat he hadde of kynde. Wherfor  
 Ieremye seip, Trenorum .iij<sup>o</sup>., Ego vir videns paupertatem meam,  
 þat is, "I a man, seynge my poornes."

[þe] forþe [is] greet siknes of synns, of þe whyche þe book  
 of Kyngis tellyb, Regum .v<sup>o</sup>., hou Naaman þe mesel was went of  
 Syria and com to þe kyng of Israel, where he schul be helid of hijs  
 grete sijknes. Be Naaman þis mesel is vndirstonde iche leprous  
 synner. and styngkyng before God and his aungelis, þe whiche owib  
 to wende out of þe lond of synne. And also he owib to wende to  
 þe kyng of Israel, þat is, to Crist, þat is veri kyng of Israel, þat  
 he be helyd of hijs sijknes, þat is, of his synne.

For þes foure owib þe whomman of Chanane to wende out of synne,  
and not only out of synne but out of þe costum of synne, as it is  
 seid in þis gospel, þat þis womman is wente forþ out of þe costis  
 of Tire and Sidon. Tire is to saie 'anguisch', and þat betoknyb  
 synne, for it stynkyb; and in eueri dedli synne a man hab more of

Lb 48] þe bridde is, etc.] with .iij<sup>a</sup>. distincio in margin.  
 50] Luce .x.] Luce .xij<sup>o</sup>. 55.iij<sup>o</sup>.] .iijo. and iijjo.  
 57 synns] my synns.

angwische and sorwe þan of loue. And þis [is] opynly schewyd of  
 lechoris peple and auarous men and cōueitous 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 cōueitous  
 arisyn erly and longe traualyn, and wakyn in see and on lond in  
 many grete pereilis biforn þat þei mowe gadyr her riches or haue  
 her desire. And þeues on þe same maner moste moche wake biforn  
 þat þei mow come to her purpos for to robbe and stele for þat þei  
 desyry, and so of ober synnys. And þerfore in synnys is moche  
 angwisch boþe in þe worchynge, and aftyr, in þe remordynge of  
 conscyencie, and alþermost whan þei schul be turmentyd in helle  
 boþe in bodi and soule wiþoutyn ende; and most þei þat wole nouȝt  
 here wende out ofsynne, ne do penaunce here for her synnys. Wherfor  
 as Salomon seip, Videntes turbabuntur timore horri/bili, et mirabuntur f.197  
in subitacione insperate salutis, gementes per angustia spiritus,  
etc., þat is, "3e seynge schullyn be trobblyd wiþ an horrible drede,  
and þei schul ben ameruailid of þe sodeyn turnyng out of þe ioie of  
 þis word into peynys, hauynge noon hope and hele, sorwyng wiþinforþ  
 for angwisch of spirit doyng penance or suffryng, þat þei schullyn  
 be wiþ oure Lord." Hij sunt quos aliquando habuimus in derisum, etc.,  
 þat is, "þes ben þei þat sumtyme we haddyn in lawȝter and scorn, but  
 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 mem[or]? quis luctus? que tristitia? 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 bittyrnes  
 or woo, welynge or wepynge? what kenys heuynes or sorwyng schal  
 be, whan þe wickyd soule schal be departyd from þe cumpny of þe  
 riȝtwise and from þe siȝte of God, and takyn into þe power of  
 þe fendys, wendyng wibe þe vnpiteuouse into þe fire euerlastynge,  
 where þei schul be wipoutyn ende in siȝynge and sorwyng." And  
perfore euery synful soul wende sche out of þe angwische of synne,  
 þe while sche mai.

Sidon is to say 'huntyng', and þe deuelys huntyng is þe  
 synful man. Whi so? For þe deuyl huntyp þe synner or þe synful  
 soule as hundys don her pray. Wherof Ieremye seip, Venacione  
recepereunt me, quasi auem, þat is, "Wyp huntyng þei tokyn me  
 as a brid." Wherfore þe deuyl is an hunter, and dyuerse  
instrumentis he hab, wib þe whiche he huntyp synful manrys soules.  
 Houndis he hab and hornys, pale cloþynge and nettys, and trappis  
and snaris. Þe de/uelys houndys ben bacbiters, of whom þe gospel  
 seyb, Mathei .xv<sup>o</sup>., Nolite sanctum dare canibus, þat is, "Ne wole  
 je ȝeue holy þynge to houndys." And Salamon seip, Sagitta infixam  
femori canis, sic verbum in ore stulty, þat is, "As an arwe stikid  
 to þe houndis hipe, so is þe woord in a folis mouþ." For as an  
 hound restyþ not til he hab remeuyd þe arwe from his hipe, so a  
 fol, þat is, a bacbiter, mai not cese into þe tyme þat he schewyd  
 [to oper men] a schrewyd word þat he hab herd of his neigbour.  
And þei ben liche bochers houndis, þat liggen in þe bocherie and

---

Lb 104 huntyng is] foll. by huntyng canc. 113 Sagitta infixam, etc.  
 with Ecclesiastici .xix. in margin.

Lb

aspien blood. And wel bei ben clepid helle-houndis bat ben  
 bacbiters and traitours, for euer bei bityn men in preuy place, as  
 Iudas pe traitour of Crist dide. And not only bei ben houndis,  
 but also bei ben serpentys, of whom Ecclesiast[es] .x<sup>o</sup>. seip,  
Si mordeat serpens in silencio, nichil eo minus habet qui occulte  
detrahit, bat is, "3if pe eddir bite in silence, he hab nooþing  
 lasse, bat he bat prueili bacbityþ."

Also pe fend, bat is þis hunter, hab hornys, and bei ben  
 glosers and flaterers bat glosyn pe peple wyp trifles and fablis  
and lesyngis, pe whiche disceyuyþ pe peple wip glosynge. And  
 alle suche ȝeuyn men to souke melk of glosynge, of pe whiche pe  
 wise man seip, Prouerbiorum primo, Fili, se te lactauerunt peccatores,  
non adquiescas eis, bat is, "Sone, ȝif synners ȝeue to be souke,  
 acorde þou not vnto hem." And Isaie seip, .iiij<sup>o</sup>. c<sup>o</sup>., Popul[e]  
meus, qui te be[atum] dicunt, ipsi te decipiunt, bat is, "Mi peple,  
 seip God, bei bat seien pe blissid, bei disceyue þe." Certis as  
Seint Austin seip, Hec est magna ira Dei, vt desit correccio, et  
assit adulacio, bat is, "þis pe grete ire of God, bat correcciooun  
 wantip, and glosynge be drawe to." And perfore seip Ecclesiast[es]  
 .vij<sup>o</sup>. c<sup>o</sup>., Melius est a sapientie corripi quam ab adulatore decipi,  
 bat is, "It is better of a wise man to [be] blamyd, þan of a gloser  
 to be disceyuyd." And perfore seip pe Sauter of þes hornys,  
Cornua peccatorum confringam, bat is, "I schal breke togidir pe  
 hornys of synners", bat ben glosers of pe peple/wip fals flateris, f.198  
 "and pe hornys of be riȝtwis man techynge vertuys and trupe schul  
 ben hijed in glorie."

145

---

Lb 122 bei] peii with i<sup>2</sup> subpuncted. 123 Ecclesiastes] Ecclesiasticus.  
 130 ȝeuyn] foll. by ne canc. 133 Popule] Populus. 134 beatum] bene.  
 138 Ecclesiastes .vij<sup>o</sup>.] Ecclesiasticus .vij<sup>o</sup>.

þe þridde instrument is a paal cloþinge, wib þe which þe fend  
 is cloþid wib his menbris, and þat is ypocrise, þe whiche ypocris  
 vsyn, qui extermiant facies suas vt videantur ab hominibus  
ieiunantes, Mathei .v[i]º. And of þes seyb Crist, Attendite a  
falsis prophetis qui veniunt ad vos in vestimentis ouium; intrinsecus 150  
sunt lupi rapaces, Mathei .v[i]jº., þat is, "Be ge war of false  
 prophetis þat comyn to þou in cloþyng of schep; wipinneforþ þei  
 ben rauyschynge woluys." Peise ben ipocritys þat ben cloþyd wib  
 pilgryns cloþinge. And þat seip oure Lord in Sophoni be prophete,  
Visitabo super illos qui induti sunt veste peregrina, þat is, "I 155  
 schal visite vpon hem þat ben cloþid in pilgryns cloþinge."

þe fourþe instrument of þe fend is þe hunters net, wib þe which  
 he drawyb þe peple vnto helle bi sleȝtis and sotiltees of his snaris,  
 whan he temptyb man or womman into any of þe seuene dedly synnys,  
 but ȝif þei haue space and grace to breke þe panters and þe nettis 160  
 of þe deuyl wib scrifte and sorwe in herte and penaunce-doynge.

þe cri of hem ful dolfoli schal be ful hard at þe dredful day of doom,  
 wib wepynge ful sore, whan þe fend schal drawhem to helle al togidyr,  
 as a fouler wib his nettis killyb his foulis. And þerfor God warnyb  
 ȝow of hem, and seip þus bi Osee be prophete, Laqueus facti estis 165  
speculacioni, et sicut rete expansum ante montem Thabor, þat is, "þe  
 ben made a snare to be waytynge, and as a nett sprad abrood bifore  
 þe mounte of Thabor."

þe fifte instrument of þe deuyl, 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 oper a rayment þan her astaat askyb for to be þe more semely 170

Lb

to be sijt of be word, for to stire hemself and opere moo to be  
 synne of leccherie, and so here hertis ben cacchid to consente  
per-/to. And perfor seiþ God bi Ieremye .v°. c°, 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, bat is, "per ben foundyn in my peple wickyd men waitynge,  
 as it were puttynge panters and caltrappis for to cacche men, for as  
 a snare or a panter is ful of f<sub>A</sub>'o'ulis, so be hous of hem is ful of 180  
 gile." Pes foulers and pes aspies and pes hunters ben bei bat ben  
 cacchers of men and wymmen into synne þorouȝ her gay aray. De panteris  
and be snaris and be caltrappis of hem ben disceytors of wickid  
 lore or techynge of euel men and wommen lyuyng here in bis world. 185  
And perfore out of alle þes synnys schulde be synful soule wende  
 fro, as God biddyb be Ysaie, seying þus, Exite, pollutum nolite  
tangere, bat is, "Wende 'ȝe' out; wil ȝe not touche diffoulid þing."  
and þus schulde euery wijs man and woman wende out of be costis of  
 Tire and of Sydon, bat is, out of alle circumstaunce of synne, 190  
and out of alle occasiouns of synne, and out of be company of euyl  
 men and wymmen, and out of superfluite of metys and drynkys. And  
bat was þat be angil saide to Loth, þat he schulde wende oute of  
 be cite of Sodom, and out of company of sodomitys, and bad hym  
bat he schulde not loke agenward, Neque stes in omnem viam circa 195  
regionem, sed in monte te saluum fac, þat is, "Stond not bou in eche  
 wai aboute be regiouȝ of Sodom, but wende into be mounteyne and  
þere maake be saaf" - and wende out of be valei of synne into be  
 mounteyne of vertuys, and loke not aȝen to be vicens of bis word but

Lb

behold vpward into hiȝe heuene. Crist for his grete pete brynge  
vs alle þidir. Amen.

200

## XVIII

f.198v

Dominica .iij. xle

Erat Ihesus eiciens demonium, etc. Luce .xj<sup>o</sup>.

Pis gospel tellip hou þat Iesu was castynge out a deuyl of  
 a man, and [bis] fend was domb. And when he hadde cast out pis  
 fend, pis man þat was domb spaak, and þe peple/weryn amerueylid. 4  
And sum of hem seide þat Crist droof out deuelys in þe power of a  
 fend þat bei clepidyn Belsebub, a prynce of oper deuelis. And  
 bei þat þus defamydyn Crist, it semyp þat bei weryn prestis or  
 pharisees. And oper, temptynge Crist wip lasse malice, axidyn of  
 hym a tokyn from heuene, and whan Crist sauȝ þe bouȝtis of hem, 10  
 he seide, 'Iche kyngdam departyd in itself schal be desolatid, and  
 hous schal falle vpon hous, and forsoþe ȝif Sathanas is departid  
 in hymself, hou scha[1] hys kyngdam stonde? For ȝe seien me in  
 Belsebub to caste out deuelis. Forsoþe ȝif I caste out deuelis in  
 Belsebub, ȝoure sonys, in whom caste þei out deuelis? Perfore bei 15  
 schul be ȝoure domysmen. Forsoþe, ȝif I caste out deuelis in þe  
 myȝt of God, þe rewme of God is comyn amongys ȝou. For whan a stronge  
 armyd man kepiȝ his gate, alle bingis þat he hab perinne ben surely  
 kept in pees. Forsoþe, ffor a stronger þan he come on hym and  
 ouercome hym, al his armour he beryȝ awai in þe whiche he trustide, 20  
and his robberies or his spoilyngis he departid. He þat is not wip  
 me, is aȝens me; and he þat gaderith not with me, disparelip. Whanne  
 an vnclene spirit wendip out of a man, he goþ be drie placis and

Lb

seyb hym reste, and whan he fyndib noon, he seip to hymself,  
 "I schal turne azen into þe hous þat I com out of". And whan he  
 comyþ to þat hous, he fyndib it idel, clansid wib besemys and  
 schynynghly arayed. þan he gop and takib wib hym seuene obere  
 spiritis werse þan hymself, and bei entryn into þe man dwellyn  
 in hym. And þus þe laste of bis man ben werse þan þe firste.

Erat Ihesus eiciens demonium, etc. vbi prius, þat is, "Iesus  
 was castynge oute a deuyl." Ofte we redyn þat Crist caste out  
 deuelis. First he caste hem out of heuene, for pride, as  
 witnessit Ezechiel 28, þere he seip þus, Cherub, peccasti, et  
ideo eieci te, þat is, "þou hast synnyd, and I/caste þee awai,  
 Cherub." De secunde, he caste hym out of þe word bi his glorious  
 passioun, wherof Seynt Ion spekyþ of þe wordys of Crist, Nunc  
princeps mundi huius eicietur foras, þat is, "Now þe prince of þis  
 word schal be cast out." De þridde tyme he caste hym out of men,  
 as þe gospel of Mathew .vij. tellib, be worchynge of myraclis.  
And on þe fourþe maner Crist caste out deuelis of soulis þat  
 wern synful, and þat be þe grace of þe Holy Gost and bi his grete  
 vertu, vnde, In digito Dei eicio demonya, as þe gospel of Crist  
 tellib, and þat is to seie, "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 bodijs besegid wib deuelys. And þerfore he seip þat  
 Iesus was castyng out a deuyl, vbi supra.

þre þingis we mai see in þis gospel at þis tyme. De firste  
 is, what betokenyþ þe man þat Crist droof out of þe deuyl, and

what is þe deuyl þat man <sup>'is'</sup> maad of blynd and domb. Þe secunde is to see hou þat þe deuyl is cast out of hym, and what wordis þat he schulde speke aftyr þat he is delyueryd of þe deuyl. Þe þridde bing is, whiche ben þe cumpanyes þat wern ameruaylid of þe myracle þat Crist dide.

To þe firste <sup>ȝe</sup> schul vndirstonde þat þe þis demonyak is vndirstonde iche synner, and þat for foure bingis. Þe firste is 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 deeþ, and albermost whan a man is obstynat in his synne, for þan a man hab stonyn herte. Wherof God seip be Ezechiel .iij<sup>o</sup>., Omnis domus Israel attrita est fronte et duro corde sunt, þat is, "Al þe hous of Israel is bold-frontide and hard-hertid." So synners, after þat þei ben obstynat in her synnys, þei ben schameles and hard-hertid, and berfor þei mai not fele her owne infirmyte o[r] freeenesse, as/fendys. And berfor seip God be Ezechiel þe prophete, .xi<sup>o</sup>., Auferam a vobis cor lapideum, et dabo vobis cor carneum, þat is, "I schal bere awai from þou þe stonyn herte and [I schal ȝeue to you a fleischly herte]", þat is, a tendir and a sensible.

Þe secunde is, for he readyp not of schame, þat is, a synner [recchyp] ne of schorn of þe peple, ne no more [of] velayny, þan he <sup>'þat'</sup> hab þe deuyl wibinne hym. And þat is seen wel of wymmen þat ben comoun, þat sellyn hir bodijs for money. But al þe while

Lb 54 To þe firste] with .j<sup>a</sup>. distincio in margin. 64 or] of. 64 as fendys] as bei han/fendys. 65 xi<sup>o</sup>] .xxviiij<sup>o</sup>. 69 Þe secunde, etc.] with .ij<sup>a</sup>. 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 bicome comoun 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, .iij<sup>o</sup>., of þe synful soule, In via sedebas expectans eos quasi  
latro in solitudine, et po[ll]uisti terram in fornicacionibus tuis  
[et in maliciis tuis]; frons meretricis mulieris facta est, þat is,  
"In þe weie þou sate abydynge 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 holdib hymself wise. Forsope  
þe demonyak [is] alþermest fool, for hem þat kepyn hym and chastisen 85  
hym, ho betip hem wiþ his teef, and ouer þat he ioieþ and gladib hym of  
his ouel dedis, of þe wiche he schulde wepe. Riȝt so dob þe synner  
whan he is most fool  
for whateuer þat he  
dob it semyþ hym þat it is al wel don. Of þe wiche Ieremye seip  
þus, .iiij<sup>o</sup>. c<sup>o</sup>, 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  
ben mad." Forsope, þei þat ben synners seyn and trowyn hem to be/ 95  
wise, but certis þei ben verrei foolis, for hem þei hatyn and  
f.200v

---

Lb 78 polluisti] posuisti. 80 þef] þei. 82 þe] whom.  
84 þe bridde, etc.] with .iij<sup>a</sup>. distincio in margin.

dispisen þat blamyn hem of her defautis and chastisyn hem of her  
 mysdedis,        þei biten hem wib teþ of bacbitynge in preuy place,  
 as þe adder doþ. And of þat þing þat þei schulde sorwe and wepe      100  
 fore, þat is, of her wickid werkys, perof þei lawȝen and makyn ioie,  
 of whom þe wijs man seip, Letantur cum male fecerunt, et exultant in  
rebus pessimis, "þei ioien whan þei han euyl don and vttirli 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 goþ  
 into þe tauerne, now to carolis of syngynge and daunsis, now to  
 pleies, now in beholdynge of vanytees, now hidir and now bidir.  
 Wheroft Ieremye spekyþ þus, Peccatum peccauit Ierusalem; propter hoc  
instabilis facta est, þat is, "A synne Ierusalem synnyd, and perfore      110  
 it is maad vnstable." And eft he seip, Hec dicit Dominus populo hinc,  
qui dilexit mouere pedes suos et non quieuit, þat is, "þes þingys seyp  
 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 perfore, he seip,  
 for þis peple vnto go[ol]d, "as who seip, 'For I herde þe not,' or      115  
 ellis, 'For I schulde not here þee.' And also Salomon seip,  
Proverbiorum .vij., "þe fool womman þat is a chaterar and vnstabil,  
 vnpacyent and vnrestful, nout abidyng on hir feet in hir hous, but  
 now wiboute forþ, and now in be weijs." And perfore bi þis man þat  
 hadde a fend wibinne hym is iche synner bitokenyd, and bi þe deuyl      120  
 is vndirstonde eche dedly synne.

Lb 105 þe fourþe etc.) with .iiij<sup>a</sup>. distincio in margin.

109 Peccatum, etc.) with Trenorum primo in margin. 115 good) god.

Lb

And foure maner of fendys per ben bat makyn synful man blynd  
and domb. Pe firste is be fend of enuy, and wib bis fend was Saul  
occupied, as be book of Kyngis tellip, Regum .xv<sup>o</sup>., Spiritus Domini  
recessit a Saule, et exagitabat eum spiritus nequam, bat is, "Pe 125  
spirit of God ȝede awai from Saul, and be spirit mouyd hym." And  
his spirit of enuy / makip a man domb, for an enuyous man [may f.201  
not] speke good of anoþer bat he hap enuy to; and also it makip hym  
blynd, for he may not behold riȝt wib good entent and clere siȝte hym  
bat doþ better ban he. And his is opynly schewed in be book of 130  
Kyngis, where he tellip whan be wymmen seidyn bat Saul smot a  
housande, and Dauid .x. housand, Saul percussit mille, et Dauid  
decem milia. And from bat tyme forþ Saul biheld not on Dauid wib  
good cher and riȝt iȝen.

Pe secunde spirit is be spirit of slowþe, and bat spirit mai 135  
be tokenyd [bi] be fend bat be gospel spekyþ of, bat be womman  
hadde, Mulier que habebat spiritum infirmitatis .xvi[i]j. annis,  
et erat inclinata, nec poterat sursum respicere, Luce .xiiij<sup>o</sup>., bat  
is, "A womman was occupied wib be spirit of sekenes .xvi[i]j. ȝer,  
and sche was bowyd down and myȝte not loke vp." And berfore seide 140  
Iesus to be Iewis, bat seidyn to hym bat he owte not to hele sekenes  
in be Sabot dai, and Crist seide to hem, '3e yþocritys! Eche of ȝou  
wol vnbynde on be Sabot day his asse, or his oxe, and go to watere  
hym. Hou moche more behouyb it to vnbynde bis douȝter of Abrahe,  
be whiche Sathanas hadde bondyn .xvi[i]j. ȝeer?' And bat fend is 145

Lb 127-128 may not] schulde 132 before housande] s canc.132 Saul, etc.] with Primo Regum .xviij<sup>o</sup>. in margin.135 be secunde, etc.] with .ij<sup>o</sup>. distincio in margin.140 bowyd] w bowyd; w<sup>1</sup> canc.

Lb

be spirit of slowbe, bat makyb a man crokyd and suffryb hym not to do riȝte werkys, ne to arise to don good dedis of penaunce for hys synnys, ne to loke toward heuene, but to alle lustful pingis of erþe.

þe bridde fend is þe spirit of symony, of coueitise or of auarice, and wip þis wern Ananye and Saphire his wif occupied, and sodeynly þei wern ded, for þat þei wyþheldyn oo part of þe prise of þe feld þat þei soldyn. And wip þis deuyl was Symon Magus fulfillid, þat wolde haue bowt þe Holi Goost for money, bat he schulde now sille hym to whom bat he wolde; tho whom Petir seide þus, Peccunia tua tecum sit in perditione, Actuum .viij.

þe fourþe / fend is þe spirit of vnclemnes and leccherie f.201v wherof spekyb 3acharie þus, 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 þus, 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 wendib be dreie placys, þat is, be chaste hertys and sobur, and drie from alle moysture of fleischly desyris, "and sechib resto, but in such chaste hertys fyndyb no resto." For ȝif a man or a womman be so cleynly temptid to þat synne borouȝ tysynge of þe fend, he suffrib not þat temptacioun to resto 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 devout preier, he puttib out

---

Lb 149 erþel erþely. 150 þe bridde, etc.] with .iiij<sup>a</sup>. distincio in margin. 151 Saphire] Saphaire with a<sup>2</sup> subpuncted. 156 viij] .xvij. 157 þe fourþe, etc.] with .iiij<sup>a</sup>. distincio in margin. 161 inaquosa] ininaquosa.

þat bouȝt; and be scharp penaunce-doynge, so þat þe 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 ȝede out," of þe which I was dreuyn wyp penaunce-doynge. For Ysaie seip þus, [.xxxvij<sup>o</sup>.] c<sup>o</sup> Per viam qua venit Sanacherib; be þe same he 175 wendyþ aȝen. And whan þe vnlene spirit comyþ, he fyndip it swept wip besomys, þat is to seie, wyp penaunce, and þanne he takyþ wip hym .vij. spiritis werse þan hymself, and þei gon into þat manrys soule and dwellyn þere.

Bi þes .vij. spiritis mai be vndirstonde þe seuen dedly synnys, 180 þat regnyn ouermuche in þis word nowondais on iche a si[d]e, þat is to seie, pride, couetise, bacbitynge, gloteny, lecherie, auoutrie, incest wip a manrys owne kyn, and delicate metys and drinckys, - for commonly lecchours peple louyn þes two. / And wip þes .vij. deuelis f.202 wern þe .vij. housbondis of Sara, þat was Raguels douȝter, occupied, 185 þe which þe deuyl, þat is þe lust of lecherie, slow, as tellip þe book of Tobie, .[v]j<sup>o</sup>. c<sup>o</sup> Or þe .vij. worse spiritis mowen be seid .vij. feynyngis of ypcritys, þe whiche synnys ben werse þan þe opyn vicyss. 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. feynyngis þe deuyl byndip men and wymmen wip, vndir colour of holynes as ypcritys, and blyndip þe word, wherof men ben not war and so þei ben cursidliche disceyuyd. And as feynyd prudens and feynyd wijsdam, feynyd conseil or puruyaunce bifore

Lb

feynyd, [feynyngel] of strenghe, of cunnynge or of pacience, feynynge 195  
 of pite, of drede and of meknes; þes seuene feynyngys makib þe  
 synne of ypocrisie. And berfor seuenfold cursynge God bihotyp to  
 hem togidir in oo gospel, seyninge þus to hem, Ve vobis, ypocrite! etc.,  
 þat is, "Wo to þou, ipocritis!" And berfor fle we fals feynynge of  
 ipocritis and holde we hiȝ trouþe, and þat trouþe wole delyuere vs 200  
 from alle disesis and brynge vs to his blis; to be whiche blis, etc.

Lb

## XIX

f.202

Dominica .iiij<sup>a</sup>. xlEst puer vnuſ hic qui habet quinque panes. Iohannis .vj<sup>o</sup>.

Dis gospel tellib of þe firſte feſte þat Cr̄iſt made to þe  
 peple, and ſeip þat Iesu wente ouer þe watyr of Galile þat is  
 clepid Tyberiadis; and a gret multitude ſuede Cr̄iſt, for þat þei  
 ſawyn ſygnys þat Cr̄iſt 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 nyȝ, a gret feſte among þe Iewis.  
And whan Iesuſ hadde caſt vp hiſ iȝen, and ſaw a ful gret multitude  
 was comyn to hym, he ſeide to Philip, "Wheroſ 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 Cr̄iſt þat þe loouys of  
 two hundrid pens ſuffiſid not to hem, þat iche on take a litilwhat.  
And oon of Cr̄iſtiſ diſciplis, Andrew, Petriſ broper, ſeide to Cr̄iſt  
 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 ge  
 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 ȝaf þankynges to God, and delide among þes  
 ſyttynge men, and alſo of þe fiſchis, as moche as þei woldyn. And  
 whan þei weryn fillyd, Cr̄iſt ſeide to hiſ diſciplis, "Gader ge þe  
 relefies þat ben left, þat þei perische not." And ſo þei gaderidyn  
and fillidyn twelue coffynys of þe relefie of fyue barly louys and

---

Lb 11 men] mente with te ſubpuncted. 13 iche] þouȝ 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, "Þis  
is a verrei prophete þat is come into þis word." 25

Est puer vnuſ hic qui habet quinque panes, vbi prius. Pre  
bingis 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 twelfe cofynys 30  
of relefe.

Þis child mai be seid Crist for clennes of lijf, wherfor he al  
aonly mai sei þe word of þe wijs man þat seip 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 seip, .[livi]. c<sup>o</sup>, 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  
seip 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 seip 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 goun to vs."

And for þe secunde skile þis child mai be seid Crist for þe  
trouþe of hym, for a child is comounli trewe as Crist is euer trewe.  
And þat witnessib þe gospel, Mathei .2[2]<sup>o</sup>., 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 trowþe þou

Lb 24 hadde] foll. by illegible letter which has been canc.

27 Est puer etc.] with pointing hand in margin.

35 livi] ix. 38 Ecce puer, etc.] with Mathei .xij<sup>o</sup>. in margin.

41 Puer natus, etc.] with Isaie .9<sup>o</sup>. in margin. 45 .22<sup>o</sup>. .23<sup>o</sup>.

techist þe wei of God." And ful sop it is þat he is trewe, for he is trouþe hymself, of whom seip Ion, .xiiij<sup>o</sup>., Ego sum via, veritas et vita, þat is, "I am wei, trowþe and lijf." And Dauid seip of hym, 50 Veritas de terra orta est, þat is, "Trowþe is sprongyn of þe erþe," þat is, Crist of þe maidyn Marie.

þe pridde skile is whi þis child mai be seid Crist for his benygnyte and meknesse, for a child is so meke þat sone he forȝeyþ þe wrongys þat ben don to hym. And so Crist was meke, for he forȝaf 55 þe wrongis þat þe Iewis diden to hym and prайд for hem, Pater, ignosce illis quia nesciunt quid faciunt, þat is, "Fadir, forȝeue to hem, for bei wite not what bei 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 3ache, and þe beef þat hangide on his riȝt syde, and many oper synners as þe gospel tellip, Luce .xv<sup>o</sup>. And berfore 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 penaunce-dooers, þat deepli þenkyn on hym and his woundis þat ofte bryngyþ confort to obere soulis and makyþ penaunce ful swete to hem, and alȝif it be bittir to be fleisch, þe soule likyþ it ful wel. And þes ben / goostli þe fyue stonyys þat Dauid þe prophete chees out of þe f.203v rennynge ryuer to scomfite Golly wiþ. For Crist is clepid 'Dauid sone', 70 þat is "verrey Dauid", and Dauid sone wiþ þes fyue stonyys put in þe scrippes of his bodi bodyly ȝede for vs to be batayle and scomfitide

Lb 56 Pater, ignosce, etc.] with Luce .24<sup>o</sup>. in margin. 58 sone] softly.  
71 Dauid sone] with nota in margin.

Lb

Goly þe deuyl. And now is þe tyme in þe myddys of þis lentyn  
 to hem þat wolyn don verray penaunce of þes louys, þat is, to hem  
 þat verraili louyn Crist. For now it is as it were mydday, as þe  
 book of loue tellip, Canticorum primo, Indica mihi vbi pascas, vbi  
cubas, in meridie.

þe two fischis moun be vndirstondyn Marie, Goddis modir, and  
 þe holy beef þat hangide on Cristis riȝt side; for of alle, þes two  
 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 feip of Crist  
 porouȝout al þe word.

And to a gostli ondirstondynge bi þis child mai ben vndirstonde  
 iche riȝtwis man, þe which owip to be a child. For Crist seip hymself,  
Nisi conuersi fueritis et efficiamini sicut paruuli non intrabitis  
regnum celorum, þat is, "But ȝe ben turnyd from ȝoure synne and  
 ben maad as smale childryn, ȝe schul not entre into kyngdom of  
 heuenys." And for þes pre skilis schulde iche riȝtwis man be lich  
 to a child, þat is, for clennes of lijf, for trowbe, and for meknes;  
and ȝif it likyþ more of þis mater secheþ in þe sermoun of Puer  
autem Ihesus.

And for opere seuene skilis schulde eche riȝtwijs man be a child. 95  
 þe firste is for chastite, for a child is chast and felib not þe  
 sterynge of þe fleisch and so schulde ich riȝtwijs man be chast and

Lb

holde chastite. For Sei[n]t Gregory seip, Castitas facit appropinquare Deo, þat is, "Chastite makib be louer to come ny<sub>3</sub> God." And so it folwib þat leccherie makib men and wy<sub>mm</sub>men to be 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 sittyb 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 100  
her owne synnys. But whoeuere wol haue meknes muste sitte in þe  
poudir and in þe aischen, and þat dop he [wel þat] biholde[p] his  
owne freelinesse and his deb. And þat vertue and grace hadde Abraham,  
and þat is seid in Genesis, [.xvij<sup>o</sup>.] c<sup>o</sup>, Locuar 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 freelinesse, and bi aschis þe mynde of deb. Perfore he þat desyrib  
to haue verray meknesse, he schulde haue ofte in mende þe deb þat he  
schal to and inwardly tak good hede hou freel þat he is whan he is  
steryd vnto any synne. And perfore seip Isaie þus, Descende, sede 115  
in puluere, filia Babilonis, Isaie .xlviij<sup>o</sup>., þat is, "Com doun,  
sitte in þe poudyre or dust, þe douȝter of Babylonie", þat is to seie,  
"O þou douȝter", O þou proud soule, douȝtyr of euerlastynge confusioun  
þorouȝ þe vaynglorie and pride; "com doun", þat is, into meknes; "and  
sitt in þe poudyr", þat is, biholde þe freelte ȝif þou wolt wel be mekyd. 120  
þe bridde skyle is for charite þat iche chyld hab wip ober,

Lb 102 þe] with catchword secunde at bott. of f. 107 wel þat] þat wol  
109 .xvij<sup>o</sup>.] .vij<sup>o</sup>. 112 be mynde of deb] with nota bene in margin.

Lb

for ich child louyp oper, wherof pe wijs man seiþ, Omne animal  
diligit sibi simile, "Ich best louyp pe beste lich to hym." And  
so euery ritwijs man and good man moche more schulde haue bis  
 loue togidir syben bei haue bobo more resoun and knowynge, and 125  
 pat it is pat Peter seip, .iiij<sup>o</sup>. c<sup>o</sup>., Estote prudentes et vigilate  
in orationibus ante omnia, fratres mei, mutuam in vobismet ipsis  
caritatem continuam habentes", pat is, "Be ge prudent and wake ge  
 in preiers bifore alle pingis, my breberin, hauynge in you iche on  
 wib oper lastynge charite." For as Seint Bernard seip, Vita vestra 130  
dileccio; odium mors, pat is, "3oure lijf is loue; hate is deb. Man  
 bou ouercomyst wib mannys celynesse, pe deuyl bou ouercomyst porouȝ  
 loue [of] bin enne/my." Nothing to God is more precious þan is pe f.204v  
 vertu of loue, and perfore seip pe apostil, Colossenses .iiij<sup>o</sup>. c<sup>o</sup>.,  
Super omnia caritatem habe[te], que est vinculum perfectionis, pat is, 135  
 "Ouer alle þingys haue ge charite, pe which is pe bond of perfictnesse".

þe fourþe skile is for largenesse. Childryн comounli ben large  
 and gladly ȝeuyn to her felaws of her breed, ȝee, and pat to houndys.  
And so schulde euery ritwijs man after pat he mai, be large in  
 almesdedis-ȝeuynge, for Tobie seip, .iiij<sup>o</sup>. c<sup>o</sup>., Si multum tibi 140  
fuerit, abundanter tribue; si exiguum, liberter illud impartiri  
stude, pat is, "3if þou haue moche; ȝeue plenteuousli; 3if þou haue

a lityl, studie gladly to pa[r]te it", and aftyr pat he tellyþ pe  
 cause whi and seib, Quod elemosina liberat a peccato et non permittit  
animas venire ad tenebras, "pat almes delyueryþ a mannys soule from 145  
 synne and suffrib not soulis to come to derknessis". And Salamon seip,

Victoriam et honorem adquirit qui dat munera, pat is, "He pat 3euyp giftis getib honours". Certis 3if pat childry<sup>n</sup> 3euyn gladly of her breed to houndys, iche cristen [man] schulde gladly 3eue of hys breed vnto oper cristyn men, and most to Cristis pore men, 150 to be pore blynde, pore lame, halte and crokide, and also to men and wymmen pat ben 3oure pore neiȝebours, pat han many childry<sup>n</sup> and han but litil to helpe hem and her childry<sup>n</sup> wyp, and moun not begge for schame. And bei pat 3euyn her almes vnto pore ned<sup>i</sup> men, bei putty<sup>n</sup> pat gifte into tresour of heuene, be which bei moun noot leese, wherof be gospel speky<sup>b</sup>, Mathei .vij. c<sup>o</sup>., Thesauriȝate vobis thesauros in celo, pat is, "Tresoure 3ou tresours in heuene, where no rust ne mouȝbis ne peues schul peire it ne bere it awai."

De fifte is whi a man schulde be lich to a child for obedience or buxumnes, for goode childry<sup>n</sup> gladly obeischen to her fadris and modris and to her frendis, and perinne schulde we see verrai obedience, hou iche riȝtwis man schulde obeische / to his souerayns inasmuche f.205 as it acordib wip Goddis lawe, and to obeische not to ony man in be contrarie perof, - noo, pou it were an aungil pat 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, pat is, "De verrei obedient abidib not of be commandement into pat oper morwe; he redij<sup>b</sup> or makij<sup>b</sup> redi his eryn to heryng, his feet to be wey, hys hondys to be werk, and himself he gadery<sup>b</sup> al togidir pat he fulfile be maundement of his souerayns". And 170 be apostil seip, Obedite propositis vestris, "Obeiȝe to 3oure

---

Lb 149 manj men. 157 in heuene] in heuene in heuene.

167 totum] with totum repeated in margin.

Lb

souereynis", and be apostil seip, Petri .i<sup>o</sup>. c<sup>o</sup>., Sperate in ea que vobis offertur gratia, pat is, "Tristep in pat grace pat is offrid to you in be schewynge of Iesu Crist as sonys of obedience".

175

De [sixte] cause is for trust of be fadyre, for be sone trustib not in hymself but in his fadir, and al clamour and cri he beryb to his fadir. And so schulde ich riȝtwijs man truste al onli in God, as be prophete Dauid seip, In Domino confido, pat is, "In be Lord I truste". And Ieremias seyp, Maledictus qui confidit in homine. Et benedictus qui confidit in Deo, pat is, "Cursid be he pat trustib in man, and blessid be he pat trustib in God."

180

De seuenebe cause is whi we schulde be lich to a chyld [for gladnes, for a chyld] is glad and meri in alle his goodis, and euer he pat is a riȝtwis man schulde gladli do be goode werkis pat he myȝte do; wherfore Salomon seip, Divitis et pauperis cor bonum omni tempore uultus hillaris, pat is, "Of be riche and of be pore al tyme be goode herte is glad." And Prouerbiorum .[x]vij<sup>o</sup>., Animus gaudens facit etatem floridam, pat is, "A ioying wil makib a florischid eelde." And oure Lord seip in be gospel, Luce .ix<sup>o</sup>., Quicumque susciperit pauperem istum in nomine meo, ille me recipit, pat is, "Whoeuere resceyuyb bis pore / meke man in my name, he resceyuyb me." A[n]d f.205v Isaie seip, .x[i]j<sup>o</sup>. c<sup>o</sup>., Ecce puer meus saluabitur, pat is, "Loo, my child schal be sauyd and rerid vp and mad hiȝ, and wonder hiȝ he schal be", and Crist seip in be gospel, [Mathei] 18<sup>o</sup>, Sinite paruulos venire ad me, pat is, "Suffre ge be smale childryn to come to me, for of suche is be kyngdam of heuenys; and whoso resceyuyb not be rewme

190

195

Lb 173 Sperate, etc. with Ebre[os] .xiij. in margin.

184 after goodis] lacuna (.....) no apparent erasure.

185 riȝtwis man] with nota in margin. 192 And] Ad. 195 Mathei] Luce.

of heuene as a child, he schal not entre into it."

De secunde poynt is to knowe what betokenyþ bees fyue louys  
and twei fischis. Pis breed is breed of holy scripture, wherof þe 200  
 gospel spekib, Mathei .iiij<sup>o</sup>., Non in solo pane viuit homo sed in omni  
verbo quod procedit de ore Dei, þat is, "Man lyuyþ not only in breed  
 but in ich word þat gop forþ from þe mouþ of God." For man hab two  
 kyndys, - kynde of body and kynde of soule, - for as manny kynde  
 myȝte not longe stonde but if it were nurschid wþ material breed or 205  
oper mete, no more schulde þe soule mow stonde longe in good astaat  
 but ȝif it were norschid sum tyme wþ gostly goode, þat is, þe word  
 of God. And pis breed is barly breed, þat is ha[r]d and bitter vnto  
 synners and also vnto riche men. Wherfore þe gospel seip, Ve vobis,  
diuitibus, qui habetis hic consolacionem vestram, "Wo to you, riche 210  
 men, þat han here ȝoure confort." And also Crist seip, Luce .xij<sup>o</sup>.,  
Nisi penitenciam egeritis, peribitis, þat is, "But ȝif ȝe don penaunce,  
 ȝe schul perische." Pis word is ful swete and ful confortable to hem  
 þat [don] penaunce, wherof þe gospel seip, Mathei [4]<sup>o</sup>, Agite penitenciam  
quia appropinquabit regnum celorum, "Do ȝe penaunce, for þe kyngdom 215  
 of heuenys schal nyȝe." And God seyp be Ezechiel, .18<sup>o</sup>., Si impius  
egerit penitenciam de omnibus peccatis que operatus est vita, viuet  
et non morietur, þat is, "3if þe wickyd man do penaunce of alle synnys  
 þat he hab 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

Tulerunt lapides vt iacerent in Ihesum. Iohannis .8°.

Dis gospel tellyþ hou þat Crist spak þes wordis to þe Iewis  
and to þe pryncys of prestes, 'Which of þou,' seyb Crist, 'schal  
 reproue me of synne? 3if Y seye trowþe, whi trowe ȝe not me? He  
 þat is on Goddis syde, he heryþ Goddys word; þefore ȝe heryn  
 not, for ȝe ben not on Goddys behalf.' And þei seidyn to him,  
 'Ne saie we not wel, for þou art a Samaritan and hast a deuyl?'  
And Iesus seide to hem, 'I haue no deuyl, but Y worshipe my fadir,  
and ȝe han vnworschippid me. Forsoþe, Y seche not my glorie; he  
 is, þat sechib and demyb. Forsoþe Y seye to þou, who þat kepiþ  
 my word, dep wipoutyn ende he schal not see.' Forsoþe þe Iewys  
 seydyn, 'Now we knowyn þat þou hast a deuyl. Abraham is deed, and  
 þe prophetis, and þou seist "whoso kepiþ my word schal not taste  
 dep wipoutyn ende." Wheþer þou art more þan Abraham oure fadir  
 þat is deed, and þe prophetis ben dede? Whom makist þou þiself?'  
 'If I glorifie mysylfe, my glorie is nouȝt. My fadir is þat  
 glorifieþ me, whom ȝe seien, for he is ȝoure God, and ȝe han not  
 knowyn hym; [but I haue knownen hym. And ȝif I sey ȝe nay, I schal  
 be liȝk to ȝow a lyere. But Y knowe hym] and I kepe his word.  
 Abraham ȝoure fadyr ioiede þat he schulde see my day, and he sawȝ  
 it and was ioied.' Perfor þe Iewis seidyn to hym, '3it þou hast  
 not fifty ȝeir, and þou hast seien Abraham?' And Iesus seide to

hem, 'Forsope, forsope, I seie to you, bifore þat Abraham schulde be,  
I am.' Perfore þei tokyn stony<sup>b</sup>s þat þei schulde caste at hym.  
Iesus forsope hidde hym, and ȝede out of þe temple.

25

Tulerunt lapides vt iacerent in Thesum. Frendis, in þis gospel  
we haue þre wordis to oure lesson. Þe first word is, what betoknyþ  
to stone Iesu. Þe secunde is, who ben þe þat / stony Iesu and  
from whom he hidip hym. Þe þridde is, which is þe temple þat Iesu  
is seid to wende out of.

f.206v

30

To þe firste, ȝe schul vndirstonde þat Iesu is to seie trouþe,  
mercy, largenes and charite, and in hym was souereyn meknes, clennes,  
chastite and sobrenes; and whoso stony<sup>b</sup>s þes virtues, he stony<sup>b</sup> Iesu  
his souyour. And first, þei þat stony<sup>b</sup>n trouþe, þei stony<sup>b</sup> Iesu, as  
þe gospel seyb, Iohannis .14., Ego sum via, veritas et vita, "I  
am wei, trowþe and lijf" - wei to hem þat sechyn me wiboutyn errorr,  
trouþe wiboute falsnes [to hem þat comyn to me, lif wiboute dep] to  
hem þat lastyn þerinne. And perfore whoeuer aȝenseip trouþe,  
wibstondip trowþe, oppresy<sup>b</sup> þe trouþe, or hidip or silly<sup>b</sup> þe trouþe,  
he stony<sup>b</sup> Crist, þat is trouþe, as liers, ypocritis and bacbiters  
don. And alle þes ben contrarie to trouþe, 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  
stony<sup>b</sup>s, þat ben lesyngis, ypocricy<sup>b</sup>s and bacbitynge, to stony<sup>b</sup> Iesu  
wip, and þe cause was for he seide hem trouþe. And riȝt so it is  
seid here in þis gospel, Tulerunt lapides vt iacerent in Ihesum,  
þat is, "þei tokyn stony<sup>b</sup>s þei schulde caste in Iesum." And whi?

35

40

45

But he prechide to hem þe troupe. And so it farib nowondayis amone  
þe peple, who þat spekyb troupe or holdib þerwip, his heed schal be      50  
brokyn and al dispoulyd wip [stony of] fals flaterers, bacbiters  
and lesyngmongers. And wip þes þre maner of meyne troupe is stonyd  
to þe grounde, and liggiþ a slepe, and dar not awake. And þerfore  
charite and good feib ben went out of þis lond, and dar not abyde,  
and þus falshede now regnyb and hap þe maistrie of troupe, and      55  
hatyb men þat spekyn þe troupe as God witnessid 'himself' bi Amos  
þe prophete, .v<sup>o</sup>.c<sup>o</sup>., Odio habuerunt corripiemt in porta, et  
loquentum perfecte abominati sunt, þat is, "þei haddyn in hate  
þe blamer in þe ȝate, 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, "Wheber we      61  
seyn not wel, for þou hast a deuyl?"

But God forbede þat any man for þis stonynge lette to speke or  
to preche þe troupe of 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<sup>o</sup>. .xj<sup>o</sup>., where it is seid  
þat whan cure Lord wolde goon in Iude, where he wolde rere Lazar, his  
disciplis seidyn to hym, Rabi, nunc querebant Iudei te lapidare, et  
tu vadis illuc? þat is, "Maister, now þe Iewis haue souȝt þe to stone,  
and þou gost þidir?" And naipeles he left not þerfore to wende þidir. 70  
Bi Lazar, þat was ded and birijd, stynkyng vndyre a ston, of foure  
daiyis deed, [betoknyb eche man þat is deed] þorouȝ deedly synne, and  
byried vndir a ston of enduracioun, þat is, hardid in synne, and  
stynkyng before God and his aungelis; and most whan he is foure daijs  
deed, þat is, be delite, and consentyng, and worchynge, and custom,      75

Lb

in synne. We owyn perfor to wende for to arere borouȝ þe virtue of Goddys word a synful man from dep of synne, and also we owyn to schewe þe troupe vnto hym, bi þe which 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 wib tongys of bacbiterys, ne 80 for dep, ȝyf it come. Perfore liers and bacbiters ben ennemyes to troupe, and þei stonyн troupe, þat is, Crist hymself, for þei ben contrarie to hym boþe in word and in dede.

Also ypoctritys stonyн troupe, þat feynyn hemself holy in contenaunce wiboutynforþ, and haue nōping of troupe of holynes 85 wibinneforþ. And suche ben lich donghepis hely aboue wib snow, þat ben owtward white and stynkyng wibynneforþ, and to suche ipocritys seip Crist in þe gospel of Matheu, Ve vobis, / ipocrite, qui mundatis f.207v quod deforis calicis est, vel parapsidis, et interius estis pleni auaricia et rapina, siue inuidia et inmundicia, þat is, "Wo to ȝow, 90 ypocritys, þat clensyn þat is wiboutynforþ of þe chalice and of þe plater, and ȝe ben ful wibinneforþ of auarice and raueyne and enuye, and of vnclettes of synne." And þefore Crist seyb. "Pharisee, munda prius quod intus est, þat is, "Pou pharise, clese first þat 95 is withinneforþ."

And on þe same wise bacbiters stonyн troupe, and þat is wel bitokenyd in þe book of Kyngys, Regum [.xxi<sup>o</sup>.] c<sup>o</sup>., where it is seid þat Iesabel took twei false prophetys or false wittenessis, þe whiche seidyn false witnes aȝens Naboth and stonyд hym wiboutyn þe citee,

Lb 80 st[on]yng] stynkyng. 81 come] comee with e<sup>2</sup> subpuncted.  
 84 Also ypoctritys] with .ij<sup>a</sup>. distincio in margin. 96 And on þe same, etc.] with .iij<sup>a</sup>. distincio in margin. 97 .xxi<sup>o</sup>.] .iiij<sup>o</sup>.  
 98 Iesabel] with .xvij<sup>o</sup>. in margin.

Lb

wha[n] sche wolde geue to Achab þe vyneȝerd, þat betokenyþ 'takynge' 100  
and figurib þe deuyl þat takyb synners whan þei consentyn to do his  
temptacyouns, and to his suggestiouns. Forsoþe, þan he takip þe  
synner whan he consentyþ to do dedly synne. Werfore þe psalm seip,  
Comprehendat et conculcat in terra vitam meam, þat is, "Take he  
and defoule my lijf into þe erþe." And in Exodi Pharao seip, þat is 105  
to seize, 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 deuyl pursueþ þe synner bi a  
fals suggestyoun to take him, and bi coueytynge of desire he cacchib  
him þorouȝ 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 clepiþ 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 seie as 'concludynge', is vndirstonde 115  
ich riȝtwis man þat schulde, þorouȝ wijsdam and Goddis lawe, conclude  
þe deuyl, and þan he concludip hym wel whan he consentip not to his  
temptaciouns, but wel defendip hym of his / temptaciouns þorouȝ loue f.208  
and deede and helpe of his God.

Bi þe vyneȝerd of Naboth is ich feiþful soule vndirstondyn, þat 120  
schulde bere and brynge forþ wyn of compuncciooun. And of his  
vyneȝerd seip oure Lord bi Ysaie .v<sup>o</sup>. c<sup>o</sup>., Vinea Domini exercituum,  
domus Israel est, þat is, "Þe vyneȝerd of þe Lord of hostis is þe hous

Lb 111 synne] þe synne. 120 vndirstondyn] vndirstondyng.  
122 exercituum] excercituum.

of Israel." And bis vyneʒerd coueityþ þe deuyl moche, for it is  
 writyn in Genesis þat þe kyng of Sodom seip - bi þe which kyng þe  
 deuyl is vndirstonde - he seip þus, Da mihi animas, et cetera tolle  
tibi, þat is, "3eue to me þe soulis, and þe oper þingis take to þe." 125  
Dis vyneʒerd þe deuyl wole take awai from Naboth, þat is, from iche  
 riȝtwijs man, and to hym he bihotip many delitis and lustis and  
 worschipis and riches, and many opere þingis. And whan he mai not 130  
 haue it for any fair beheste, þan Iesabel bryngyp forþ tweyne false  
 witnessis þat gostli stonyñ and sleen Naboth, and makyþ Achab to haue  
 his vyneʒerd. Iesabel is to seie 'þe veyne flux,' or 'a doungheep,'  
and bitookenyþ coueitise of wordly þingis, bat makyþ many hertis of  
 men to flowe into veyne þouȝtis 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 seip. .j<sup>a</sup>. Thimo[thei] .vj<sup>o</sup>., þat  
 .es temperal goodis ebbyn and flowyn from on to anoþer, as water  
 rennyþ and flowip, and bei ben gaderid togidir and maad lich a  
 doungheep. But whan þei ben departid among þe pore nedî peple, þan 140  
 þei makyn fruyt an hundridfold. Wheroft þe gospel seip þus, Luce  
 .viij<sup>o</sup>., Semen cecidit in terram bonam, et fecit fructum centumplum,  
 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 louue [of] hard holdynge, 145  
and brenynge louue of besily getynge. And þes makyn gostly to  
 stonyñ Naboth wiboute þe cite, and to flee him, þat is to seie, 'þe  
 riȝtwijs man,' and þat is Crist in his menbris; and makyþ his  
 vyneʒerd, þat is, þe feipful soule of man, to be had of Achab,  
 þat is, to be in þe deuelis possessioun. f.208v  
 150

Lb

Also Crist is charite, as Ion seyp, Deus caritas est, et qui manet in caritate, etc., pat is, "God is charite, and he pat dwellyth in charite dwellyb in God, and God dwellyb in hym." But envy and hate stonyn Crist, pat is charite, in his menbris, wherfore as be Actus of Apostlis tellyn, pat be envy be Iewis stonedyn [Seint] Stephene, ful of feyb and grace and of be Holy Gost. And also in Crist was sobirnes and chastite, so pat he alone maie seie be word of Salamon, Purus sum a peccato; mundum est cor meum, pat is, "Pure or clene I am from synne; clene is my herte." He is al clene from euery dedly synne, ne neuer was gile foundyn in his moup, as Isaie seip .liij<sup>o</sup>. In be membris of Crist, pat is, in his resonable creaturis, as ben men and wymmen, lecchours peple stonyn chastite, and glotouns stonyn sobirnes, and for to falle into glotony and dronknesse is gostli to stonyn Crist in hymself. But be stonys wip be whiche chastite and sobyrnes be stonyd is hail stoon, of be whiche it is seid in Exodus, .ix. c<sup>o</sup>., Linum et ordium lesum est lapidibus grandinis, pat is, "Lyne and barley is smytyn or hurt wip hayle stonys." By lyne, pat be many strokys comyp to be whitnesse, is betokned chastite, and bi barley, for be scharpnesse perof, is vndyrstonde sobyrnesse. And for barley bred is breed of penaunce and of abstynence, perfore is barley breed hurt whan sobyrnesse is distroijed porouȝ superfluite of mete and drynkis, and so on be same wise is lyne hurt whan chastite bi violence and vnclennes is defoulyd.

Lb 154-155 as be Actus, etc.] with .vj<sup>o</sup>. Actuum in margin.

167 Lyne and barley] with nota in margin.

169 bi barley, etc.] with nota in margin.

Lb

Also Crist is mekenes, as it is seid in Mathei .xj<sup>o</sup>. c<sup>o</sup>.,  
Di [s]cite a me, quia mitis sum, et humilis corde, pat is, "Lerneþ  
 of me," seip Crist, "for I am mylde and meke of herte." And þerfore  
 he stonyþ meke Crist in hymself pat is proud, þorouȝ his pride, for  
pride and proud men and wymmen stonyñmeknes gostly, and pat schulde  
 not a wijs man do, to stone mekenes [þorouȝ pride, but raper to stone 179  
 pride þorouȝ verri meknes] and þe deuyl pat is kyng of pride, as / f.209  
 Davyd dide Goly, .i<sup>o</sup>. Regum c<sup>o</sup>. .xv[i]j<sup>o</sup>., Elegit quinque limpidissimos  
lapides de torrente, pat is, "He chees fyue scharpest stonys out of  
þe reuer in his schepperdis scrippre pat he bar, and putte his hond  
 into his scrippre and took oon, and caste it wip his slynge, and  
smote þe Philistyne in þe frount; and þere þe stone stikide stille, 185  
and þe giaunt fel doun."

By þes fyue stonys ben vndirstonde fyue biholdyngis, of þe  
 whiche mekenes comyþ, þorouȝ þe whiche pride is stonyd. þe firste  
 is þe biholdynge of þin owne freernes. þe secunde is þe schortnes  
 of oure lijf and of oure birþe. þe bridde is þe biholdynge of oure 190  
 dep, þat comyþ faste vnto vs. And of þes þre biholdyngis spekyþ  
 Iob .xxx<sup>o</sup>. c<sup>o</sup>., and seip, Comparatus sum luto et assimilatus sum  
fauille et cineri, pat is, "I am euend vnto clay and to a spark, Y  
 am licned to aischyn." þe forþe is þe beholdynge of a mannys owne  
 wickidnes, wherfore þe psalm seyp, Hij humiliati sunt in iniquitatibus 195  
suis, pat is, "þes ben mekyd in here wickydnesses." And Salamon seyp  
Meror in corde viri humilia[ui]t eum, pat is, "Sorwe in þe herte of

a man hab̄ mekid hym." De fifte is þe beholdynge of þe meknes of Crist  
oure sauoure, wherof Ysaie seyb, Inclinabitur homo ad factore[m] 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 deuyl, þat [is] þe pride of [þe]  
 deuyl, stonyd, þat þes daijs wolde ouercome alle þe childryn of  
 Israel and dispise hem. And perfore troupe is stonyd of ypoeritys  
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, wib stonys of euerlastynge peynys. Wherof Ezechiel seyb,  
 .16°., Adducent super te multitudinem, et lapidabunt te, þat is "Þei  
 schul lede to þee / multitude of fendys, and þei schul stone þee wib f.209v  
 stonys of endles peyne, and wib swerdys þei schul slee þee;" pou 211  
 schul fal of alle þes synnys, for Crist hidib hym from alle þes, as  
 hymself saip 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 be Iewys, Queritis me et non inuenietis, þat  
 is, "3e schul seche me, and not fynde me, but to deme þou to peyne."  
 And perfore I rede þat we seche hym here, while þat he mai be foundyn  
 in trewe loue, leuynge or forsakyng oure synnys wib trewe hope and  
 trewe beleue, wib fastynge, preiers and almesdedis, and ful sekyrli 220  
 we schul fynde hym mercyful to vs at domysday, to bryng vs to endeles  
 ioie and blys. To þe whiche ioie and blys bryng he vs þat dyede for  
 vs. Amen.

f.209v

Dominica in ramys palmarum

[I]te in castellum quod contra vos est, etc. Mathei .21.

þis gospel of þis dai is rad on þe firste Sonday of Aduent, and  
berfore Y wole telle ȝou þe gospel of þe passioun of Crist, hou bat  
prynces of prestys and pharisees comyn togidyr to Pilat on þe nexte  
Satyrday aftyr þei haddyn kyllyd Crist, and seidyn þus to hym, "Sere!  
we þenkyn on [þat] þis gilour seyd[e] whan he was on lyue þat he schulde  
rise aȝen aftyr þre dayis. And berfore comaunde his sepultre to be kept  
to þe þridde day, leste his discyplis comyn and stelen his body, and  
feyne to þe peple þat he is risyn from dep; and so þe laste errorr schal  
ben werte þan was þe ferste." And þus don þei þat nowondaijs hydyn þe  
troupe of Goddis lawe. And Pilate seiden to hem, "ȝoureself haue þe  
kepynge. Gop forþ and kepiþ it as ȝe connyn." And þei wentyn forþ and  
keptyn wiþ knyȝtys þe sepulcre of Criste, merkyng þe stoon þat was put  
at þe dore.

5

10

15

Ite in castellum quod contra vos est, vbi prius, þat is, "Wendyn ȝe  
into þe castel þat is aȝens ȝou." Þes wordis wern seyd to two / discyplys f.210  
þat Crist sente to bryng to hym þe asse and hir foole, and as sum men  
seyn, þes discyplys wern Petyr and Philip, for Petyre conuertyd Cornely,  
and Philip conuertide Samari. And berfore Crist seyde, "Wende ȝe into þe  
castel þat is aȝens ȝou." Foure þingis myȝte we lerne in his word, ȝyf 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  
bitokenyb þe asse þat was bowndyn, and whiche þe bondys. Þe þridde is

20

---

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, ȝe vndyrstonde þat þis castel bitokenyþ þis word,  
 wallyd wiþ dyuerse vices, as þe glose touchyþ. And Ierico may wel be  
 sygnifyed be þis castel, þat þe sonys of Israel assailidyn, as it is told  
 in þe book of Iosue, c<sup>o</sup>. .j<sup>o</sup>. [þe] tweyne disciplis þat weryn sent into  
 Bethfage þe castel, and to fyȝte þeragen, weren two maner of prechours - 30  
prelatys and prestis - as wern þe apostlys and discyplis, as Bede and  
 Gregory declaryn; and þei ben seyd tweyne, as þe glose seyb, for knowyng of  
 trowþe and clennes of werk þat þei schulde haue, for þei schulde preche  
 þe double charite of þe loue to God and to oure neigebour. And þes two  
 disciples schulde ben sent of God and not of þe fleich vnto þe castel, þat 35  
 is þe word, to fiȝte aȝens it, and to vnbynde þe asse and his foole, and  
 to lede hem to Crist. Þei schulde ben sent to Bethfage þe word and [to]  
 fiȝte þeragen, forit is aȝens 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, Ozee .[i]iiij<sup>o</sup>. c<sup>o</sup>., 40  
Non est veritas, non est misericordia, non est scientia Dei in terra,  
þat is, "Troupie, mercy and kunnynge of God is [not] in erþe", sed furtum,  
homicidium et adulterium inundauerunt super terram, þat is, "but þeftie,  
manslauuter and auoutrie flowid vpon þe erþe." And on þe same wise þe  
 word prechis to haue ryches, delitys and worschippis, / for in þe word is f.210v  
 but appetite, couetise or ellis desyris of riches and of lustys of þe  
 fleisch, and of proude honouris and worschippis. Wherof Seint Ion seip  
 bus, Nolite diligere mundum, neque ea que in mundo sunt; quia omne quod  
est in mundo concupiscencia carnis est, et concupiscencia oculorum, aut  
superbia vite, þat is, "Wole ȝe not loue þe word, ne þoo þingis þat ben 46  
 50

Lb 26 For þe firste, etc.] with .j<sup>a</sup>. distincio in margin.

48 Nolite diligere etc.] with Ion .ij<sup>o</sup>. 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 iȝen, 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 berof", and þerfore seyb Crist in þe gospel,  
 "Wendyb into þe castel þat is aȝens ȝou", for troube, for velanesse,  
and scharpnesse þat ȝe preche. 55

þe secunde is to wite what betokenyb þe asse and hyr foole, and whiche  
 ben þe boundys wib þe whiche þei ben boundyn. And ȝe schul vndyrstonde  
 þat bi þe asse and hir foole is bitokenyd iche synful man, for wyp bondis  
 of synnys þei ben boundyn. Wherof þe wise man seyb þus, Prouerbiorum .v°., 60  
Funibus peccatorum suorum vnuſquisque conſtringitur, þat is, "Ich man is  
 streynyd or boundyn wib bondys of his synnys." And þe psalm seyb, Funes  
peccatorum circumplexi sunt me, þat is, "þe bondis of synners han boundyn  
 me aboute."

And for þre skilis is þe synful man licned 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°., 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 turnyb hym in his couche."  
And also Salamon seyb, 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 ȝouyn to hym."

þe secunde is for vnclennes and lechchory, ffor an asse is an vnclene  
 beste and ful lecherous, and bi þis is betokenyd a lechour and a synner,

Lb 56 after prechel aȝens is, with s subpuncted and t in margin.  
 63 after peccatorum] cr canc. 66 þe firste, etc.] with .ja. distincio  
 in margin. 73 þe secunde, etc.] with .ij<sup>a</sup>. distincio in margin.

Lb

in whom þe fijr of helle is tendid. Wher/of Goddis law spekyþ, f.211

Deuteronomii .32<sup>o</sup>., Ignis succensus est in furore meo, et ardebit 76

usque ad inferni nouissima, þat is, "þe fijr 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 hab  
þe cros, þat is, in his fore-lendis; but in his reynys, where þe cros 80  
wantyþ, where is þe vncleanness, per 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 seip in Isaie, 85  
Ve vobis! qui potentes estis ad bibendum vinum, et viri fortes ad miscendam  
ebrietatem, þat is, "Wo to you!" he seyp, "þat ben myȝti to drynkyn wyn  
and stronge men to medle droukenes." And perfore bi þe asse is sygnyfied  
iche synner and iche synful soule, for ofte þe synner is boundyn wip ten  
bondys, of þe whiche þe firste þre ben bei þat drawyn a man into synne, and 90  
oper .vij. bondys ben bei þat holdyn a man in synne.

þe firste is fleischly desyris, of þe whiche Salomon seip bus, Inueni  
mulierem amariorem morte, que laqueus venatorum est, et sagena cor eius,  
vincula enim sunt manus eius; qui placet Deo, effugiet illam, qui autem  
peccator, capietur ab illa, þat is, "I haue foundyn a womman bitterer þan 95  
deb, 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<sup>a</sup>. distincio in margin. 83 but] for.  
92 þe firste, etc.] with prima distincio in margin.

Lb

þe secunde bond þat drawyb a man to synne is coueitynge of hiȝ  
 astaat, wheroft Salamon seyb, Ecclesiastici .xvij<sup>o</sup>., Magna sunt enim 100  
iudicia tua, Domine, et enarrabilia verba tua, etc., þat is, "Lord, grete  
 ben þin domys and þyne wordys vntellable, before vntauȝt soulys erredyn,  
 be while wickid men han counfort / þat bei mowe ben lordys ouer naciouns, f.211v  
fer of þe myȝte to be bondyn. þe bondys of derknes  
in bondys of derknes ben bondys of coueitynge to hiȝ astaat, wiþ þe which þe  
 deuyl byndyb and blyndyb be iȝen of hem þat sechyn to hiȝ astaat, and ledyn 105  
 hem as þeues þan han sold her iȝen to þe peynys of helle. And perfor  
seip Isaie .v<sup>o</sup>. c<sup>o</sup>., Ve qui detrahit iniquitatem in vinculis vanitatis!  
 þat is, "Voo to hem þat drawib wickidnes into bondys of vanyte!"

þe þridde bond þat drawyb men to synne is þe bond of coueitise of  
 riches, wheroft þe postil spekyb þus, Qui volunt diuites fieri, incidunt 110  
in laqueum et in temptationem diaboli, þat is, "þei þat wolyn be maad  
 riche, fallyn into [þe] snare and into þe temptation of þe deuyl, and  
 into many desires þat drenchyn men into helle and into perdicioun." And  
 þes þre bondys ben drawynge þe soule in synne.

[þe oþer .vij. bondys ben þei þat holdyn a man in synne, of which] þe 115  
 firste is recchelesnes. And perof spekyb Salomon, Prouerbiorum .xix<sup>o</sup>.,  
Qui necgligit vitam suam, mortificabitur, þat is, "He þat is negligent  
 aboute his lijf, he schal be don to þe dep." Forsoþe, he þat is reccheles,  
 wheþer he leue wel or euyl, he schal be deed, þat is, he schal be dampnyd.

þe secunde bond of þe seuene is forȝetyng of God his creatour, and 120  
perof spekyb God in Deuteronomii .32., Deum qui te genuit dereliquisti,  
et oblitus es Domini creatoris tui, þat is, "God þat bigat þe þou hast  
 forsakyn, and þe Lord þi creatour þou hast forȝetyn." And in þe psalm

Lb 99 þe secunde, etc.] with .ij<sup>a</sup>. distincio in margin. 100 after enim]  
mirabilia. 109 þe þridde, etc.] with .iij<sup>a</sup>. distincio in margin.  
 110 Qui volunt, etc.] with prima ad Thimo. .vj. in margin.  
 120 þe secunde, etc.] with .ij<sup>a</sup>. distincio in margin.

seip Crist, Obliuioni datus sum, tamquam mortuus a corde, þat is, "I  
am ȝouyn to forȝetynge in be 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 seip, .iiij<sup>o</sup>. c<sup>o</sup>.,  
Adulteri, nescitis quia amicicia huius mundi, inimica est Deo? þat is,  
"3e auoutres, wite ȝe not þat þe frendship of þis word is enemy to God?"  
Perfor whoso wole be enemy to be word, þat is, of wordly lust, he is maad 130  
frend to God. Sowly þe synner is boundyn and holdyn wiþ þe loue of  
synne [and] / wyp þe delite þerof, for in synne he is takyn of þe deuyl f.212  
and disceyuyd. Wherfor þe wijs man seip, Ecclesiastes .ix<sup>o</sup>., Sicut pisces  
capiuntur hamo et aues laqueo, ita homines in tempore malo, þat is, "As  
fischis ben caught wyp þe hook and foulis in þe panter, so ben men," he 135  
seyþ, "takyn in euyl tyme." And so þe deuyl in þe bigynnyng disceyuyd þe  
womman Eue bi lust of þe forbedyn tree, wherfore it is seid in Genesis  
.iij<sup>o</sup>. c<sup>o</sup>., 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  
iȝe-sist and likynge; sche took of þe frut of it and eet, and ȝaf 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 seip, Delectacio presens non saciat, preterita non delectat,  
futura cruciat, þat is, "þis present lust fillib 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 deuyl þe tongys of synners. But cursid be þat

Lb 126 þe þridde, etc.] with .iiij<sup>a</sup>. distincio in margin.

132 synnel with catchword and wiþ delite at bott. of f.

147 þe fourþe, etc.] with .iiij<sup>a</sup>. distincio in margin.

schame and cursid be þat confusioun þat lettyþ confessioun, and þerfore  
it is seid in Ecclesiastici .iiij<sup>o</sup>., 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 trespass, 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 oþer penaunce, lettynge for no  
schame of men; and for þei drede sumtyme þis - for þe fleisch grucchip, þat  
grucchide not to do synne - perfor many men contynue and leuyn not her  
synne, and for hem þenkyþ synne swete, lobe [þe]i ben ^'to' forsake it.

Wheroft Salamon seyþ þus in Prouerbiorum .xvij<sup>o</sup>. c<sup>o</sup>., Pigrum deiecit timor, 160  
þat is, "Drede castip doun þe idel synner," þat is to seie, drede of  
penaunce. But drede of euerlastynge penaunce lettyþ hem not to do synne, / f.212v  
and þerfore it castip doun in be laste ende þe soule of hem to helle, and  
perfore 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 peples seip 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 seip Job .vj<sup>o</sup>. c<sup>o</sup>., Qui timent penitenciam, veniet super eos  
nix, þat is, "He þat dredip penaunce," þat is, to do penaunce, "snow schal  
come on hym," þat is, euerlastynge peyne.

De sixte bond is trust of long lijf, wherfore þe deuyl seide vnto  
 oure former faders, Genesis .iiij<sup>o</sup>., Nequaquam moremini, sed eritis sicut 175  
dij, scientes bonum et malum, þat is, "Nai; ȝe schul not die, but ȝe  
 schul ben as goddis, knowyng good and euyl."

De seuenþe bond is to haue to moche trust of merci, þat makyþ  
 men bold to synne be sleyȝte 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 habþ so dere boughth - "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 wib, of þe whiche Holi Writ  
 spekyþ, Iudicum .xvj<sup>o</sup>., Attulerunt satrape philistinorum septem funes ad 185  
Dalidam, quibus ligavit Sampsonem, þat is, "þe satrapes of þe philistens  
 tokyn seuene bondis to Dalida, wib þe whiche sche bond Sampson." And þes  
 moun betokeny[n] þe .vij. bondis wib þe whiche Nabugodonosor made  
 [bounden] Sedechiam, as þe book tellib, .iiij. Re[gum] / .xxv<sup>o</sup>. [And f.213  
 þes moun betokenyn þe .vij. bondis wib þe whiche] Lazar 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 ȝok of hem," and take we on vs þe ȝok  
 of Crist, as he hymself byddib, Tollite iugum meum super vos, et discite 195  
a me, quia mitis sum [et] humilis corde, þat is, "Take ȝe my ȝok vpon ȝou,  
and lernyþ of me, for I am mylde and meke of herte," for mekenes makyþ  
 men hiȝ 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<sup>a</sup>. distincio in margin.

178 De seuenþe, etc.] with .vij<sup>a</sup>. distincio in margin.

190 betokeny[n] betokenyd.

Lb

## XXII

f.213

In die Parasceue

Prima Petri .ij<sup>o</sup>.

Christus passus est pro nobis, etc., þes ben þe wordis of Seint Petre in his pistil and pertynen to þe mater of bis day, and þei ben þus moche to seie on Englisch, "Christ hab suffrid for vs". In þes wordys ben þre bingis to take hede to. De firste, hou he suffride; þe secunde, what he suffride for vs; þe þridde, whi he suffride for vs.

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 blissyd maiden, of þe clennest dropis of blood of hir wiboutyn 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 aungelis, takynge þe forme of a seruaunt as anentis his manhed," to ben oure champioun and fiȝte for vs; not compellid, but wib his fre wil for pete and rewþe of oure vnmyȝt. Quia non est alias qui pugnet pro nobis nisi tu solus Dominus noster, þat is, "For ber 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, borouȝ verrei rewþe; from hiȝ heuene he is forþ passynge," to fiȝte for vs aȝens þe fend.

5

10

15

20

f.213v

And as a maister he com also to teche vs here þe craft of  
 25  
fiȝtynge. 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 fauȝt in þis word, and befor he  
 techib vs wel and seip þus, Pugnate cum antiquo serpente, þat is,  
 "Fiȝtyȝ wyp þe olde serpent." Oper armure hadde Crist noon but  
 pacience andmeknes, and ȝaf his body as a child þat was persid in  
 many a place of his blessid body. And so he bicom cure heuenly  
 hirde, to delyuere his wrecchid schep þat weryn pyned in helle of  
 þe fend for her trespass don on paradise. He sente patriarkys and  
prophetis, but noon myȝte delyuere þes scheep, no martires of þe olde  
 lawe, til þat Crist com hymself. And neiper wib ȝifte ne wib speche  
 ne wib strengþe ne wib power ne wib preier he gat neuer his scheep  
 out of þe heiwardis fold of helle, into þe tyme þat he as a good  
 herde laide his blessid bodi to wedde. And þus Crist perside þe  
 fendys platis and al tobrast þe ȝatis of helle, for Crist seide  
 35  
 bifore þat helle ȝatis schulde not auaille aȝens hym, Super hanc petram,  
 etc. Et porte inferi non preualebunt aduersus eam. And þus as  
 40  
 I seide bifore, Crist haþ suffrid for vs.  
Ib. 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.

---

Ib. 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.

loue. And perfor seip Seint Ber/nard þus of þe porenes of Crist, f.214  
O homo! quid solicitus 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, bat is, "A, man! what art þou besi aboute rial  
office? Loo, þi sauyour liggeþ in a cracche. Wherto iōies þou þe  
of þi cloping? Loo, þi kyng is clobed in a vile clout. Wherto  
preisest þou þee of þi client or of þi riche kyn? Loo! þi sauyour  
liggeþ wib an oxe and an asse. What penkest þou of lordschip? Loo! 60  
þe kyng of glorie to Maries byddynge and Ioseph is buxum and meke."

Crist suffride also temptynge of þe deuyl, hunger and þurst  
fastynge fourti daies togider wiboute 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 prechynge and techynge 65  
of his blyssid lawe, wepynge þries for synne, and swette water and  
blood; betraied of his disciple; sold for þritti pens; takyn as he hadde  
ben bef; boundyn to a piler; beten wib scourgis; spit vpon wib  
buffetis and clopid as a fool; tugged and drawyn from place to place;  
forsakyn of his discyplis; sore smytyn in his face; bobed and corounned 70  
wib scharpe bornys; boundyn to a piler; scourgyd bak and side, þat no  
place was laft hool of hym, from þe crounne of þe hed to be sole of  
his feet; condempnyd wiboutyn gilt wib þeues to be hangid al blodi on

Lb

þe rode-tree in þat stynkyng place, criyng ful loude on þe cros,  
 þrustynge ful sore after so grete a blood-latynge. And he tastede  
eisel and galle, and .vij. wordis he spak here, and .vij. wondrys  
 wern wrout. He criede loude and seide, Consummatum est, and he  
ȝeldide vp / þe spirit.

75

f.214v

A, þou man! abide now and biholde and see inwardly þe peynes of  
bi 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 and see ȝif any sorwe be liche to my sorwe."  
 For þou saw neuer in þis word parchemyn skyn streynyd so vpon an harwe  
 as was Cristis blesyd body for þe loue of man streynyd on þe rode-tree;  
 ne þou saw in þis word writyn wib so harde pennys vpon parchemyn as 85  
 þe cursid Iewys writyn wib vpon Cristys blesid body, nailed wib harde  
 iren spikyngis þorouȝ feet and hondis, wib scharpe þornys on his blesid  
 heed þat perside to þe panne; ȝee, as doctours seyen, þat þe þornys  
 mettyn togider þorouȝ his hed into þe brayn. And wib a scarp iren  
 spere þe Iewis persidyn his herte, þat blood and watyr spronge out after 90  
 to wasche vs out of synne. And berfore 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 hangynge in þe cros, 95  
and þou schalt see hym, his regge betyn, his heed wib þornys prickyd,  
 handys and feet wib nailis ficchid, his side persid wib a spere, and  
 nobing is laft on hym hol but þe tunge, wib þe which he preide for  
 synful man."

---

Lb 85 pennys] peynnys with y<sup>1</sup> canc. 94 confixis] confixiis with  
 i<sup>3</sup> subpuncted for canc.

Also Seint Bernard seip in Cristis personē, 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 bee deed? What myȝte Y more do and 105  
I haue not ~~do~~ it (as who seip, Nouȝt)? Cese perfore, / þou man," he f.215  
seip, "for þou dost more heuynesse to me, for more greuyþ me þe  
wounde of my syde".

Also Seint Bernard seip þat in þe tyme of Cristys deep þe erþe  
quakide for drede, þe sonne and þe mone lostyn her liȝt, quarris 110  
and stony al tobrastyn and clouyn asundyr, in þe tyme þat Crist  
suffride his passioun and dep, 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 dep þat he suffride for vs þis day, þat weryn  
damnyd 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[ll] bis 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 perfore, dere frendys, for  
Cristis loue, cr[u]cifie þe Crist no more, but cesyþ of þoure wickyd 120  
synnys and of þoure euyl leuynge, for as I seyde in þe secunde poynt  
of þis singyl sermoun, Crist habþ suffride for us.

Lb

De pridde þing i[s] to wite whi he suffride for vs and, wite ȝe  
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 myȝte no man haue don," he seyb, "þan he þat puttyþ  
his lyf for his frend." And so for loue he suffride for vs, þat we  
schulde loue hym aboue alle bynge and iche on ober for his loue.

"For bis is my comaunderment, þat ȝe loue togidere," seyb Crist; and

130

also he seip, "I comaunde to you þat ȝe loue togidere, as I haue

louyd ȝou," 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 hab suffriþ for vs, leuyng  
to ȝou," he seyb, "emsaunple, þat ȝe folwe his traïs or steppis þat  
neuer dide synne, ne no gile was foundyn in his mouþ." So banne folwe  
we his traice bi trewe loue and charite, bi pacience and pouerte, bi  
merci and plenteouoste, bi wilful penaunce, leuyng synne, bi rewþe  
of oure pore neigebours. For Crist seip, Qui michi ministrat me  
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 folwiþ me," he seip, "he goþ not in  
derknes; for he is liȝt of þe word þat ladib man to heuene, Ipse  
est lux mundi.

140

And þerfor, my dere frendys, makyp ȝou redi and puttib away  
ȝoure charge of synnys, þat ȝe ben redi arayed in soule to resceyue  
at þis holy tyme Cristis fleisch and his blood, þat as þis day for þe

145

loue of man peynful dep diede on þe cros. For he seyþ hymself,  
Nisi manducaueritis carnem filij hominis, non habebitis vitam in vobis, 150  
þat is, "But ȝif ȝe ete of þe fleisch of mannis sone, þat is Crist,  
ȝe schul not haue lijf in ȝou; and he þat etyþ my fleisch and  
drynkyþ my blood, he seiþ, he dwellip in me and I in hym," þat is to  
seie, þorouȝ bileue. And Seint Poul seiþ, Oui 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 ȝe ben clene.

And so, as I firste seide at þe bigynnynge, Crist hab 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, þorouȝ 160  
stedefast bileue, and to kepe hym stille wiþ vs in oure soul, þat we  
mow come to be endeles ioie and blis of heuene whan is wil is. To  
þat ioie and blis brynge he vs, þat þis dai suffride dolful dep on  
þe rode-tree. Amen.

## XXIII

f.216

In die Pasche omninoMaria Magdalene et Maria Iacobi et Salomee emerunt aromata. Marce vltimo.

Pis gospel tellyþ bat whan þe sabot was passid aftyr þe tyme bat  
 Crist hadde suffride, Marie Mawdeleyne and Marie Iames modir, [and]  
Salomee, þes Maries bouȝtyn hem at euen vnementes, - for it was 5  
 leueful to worche at euyn on þe sabotys - þat þei comynge schulde  
 annoynce Cristis bodi. And ful erly on þe Sundai þei comyn to þe  
 sepulcre of Crist at þe sunne risyng, and seiden togidere, "Who schal  
 turne vs þe stone from þe dore of þe sepulcre?" And þei lokiden  
berto 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 ȝong man, sittynge on þe riȝt side, and helid wip a whijt stole.  
And þei wondridyn of þat siȝte. 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 seip to his disciplyns and to Petre  
 þat Crist schal go bifore ȝou into þe cuntry of Galilee, and þere  
 ȝe schal see hym, as he seide bifore to ȝou."

Maria Magdalene et Maria Iacobi, etc. Þes wordis bat 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 Salomee bouȝtyn oynementys." In þes  
 wordis mown twei þingys be conceyuyd. De firste is, what bitokeneþ

þes þre Maries þat comyn to seche Iesu at þe sunne risyng. Þe secunde is, what bitokenyþ þe oynementys þat bei brouȝtyn wip 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, doyng 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, ober 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 worchynge. Þe synnes of þe mouþe mown wel be seid lesynges, false witnessis, bacbitingis, to moche swerynge, cursyng, slaundrynge, false witnessynge, scornynge, false excusynge, bostynge, 35  
malicious pretenyng, lecherous spekyng, idel speche and lawȝyng, and suche many moo synnys þan I kan telle now. Synnys of þe herte ben þes: pride, ire, enuye, hate, rancor, euyl-demyng, grucchynge, euyl delite, coueitise, auarice, and suche obere. Þe synnys þat comyn of dede-doyng ben þes: þefte, manslawȝter, raueyne, drunkenes, 40  
lecherie, auoutrie, wip suche obere 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 habþ þorouȝ þes synnys offendid and trespassed agens Crist, oure moste derest spouse. Wherfore Ieremye seyb, Scito, et vide quia malum est et 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." 45  
And of þes prefold bitternes was holi Iob fulfillid, for Iob is to seie 'sorwyng', and þat bitoknþ þe sorwyng soule for synne,

Lb

Loquar in amaritudine anime mee, 'Noli me condemnare', bat is, "I schal speke in bitternes of my soule; I schal seie to God, 'Wole pou not condempne me.'" And also he seyþ, In amaritudinibus moratur oculus meus, et ideo libera me, Domine, et pone me iuxta te, bat is, "In bitternes dwellyþ my iȝe, and before Lord, delyuere me, and put me beside pee." And of his bitternes spekyþ Kyng Ezechie, Recogitabo tibi omnes annos meos in amaritudine anime mee, bat is, "I schal penke / aȝen to be alle my ȝeris in bitternes of my soule." And of his bitternes spekyþ Ieremye also, .xxix<sup>o</sup>. c<sup>o</sup>., Anime peccatrici, statue tibi specula, pone tibi amaritudines, dirige cor tuum in via in qua ambulasti, reuertere virgo Israel ad ciuitates tuas, and bat is þe speche of God to þe synful soule, seyynge on his maner, "Sette to þe merouris, put to þe bittyrnes, dresse þou þin herte in þe waie þat þou gost, turne aȝen, maydyn of Israel, turne aȝen to bi citees; wharto art þou multen in delites, wanderynge douȝter?" And before bi þis Maries is iche synful soule vndirstonde, and wiþ þes þre sorwys, for synnes of þe herte of þe mouȝt 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, bat is, iche soule doyng penaunce for his synne, he schulde offre to Iesu þre maner of oynementys gostly.

þe first is oynement of deuocioun or of compunccioun, and his oynement is maad of deep mende of a manrys owne synne (and not of oper manrys synnys), wiþ þe whiche þe woundys of þe herte ben helid

Lb 50 Loguar, etc.] with Job .x<sup>o</sup>. in margin. 52 In amaritudinibus, etc.] with Job .xiij<sup>o</sup>. in margin.

and anoynted. And bis oynement mai ben seid Maries oynement 75  
 Mawdeleyne, þat com wepynge to sepulcre. Wherfore þe aungelis  
 seydyn, Mulier, quid ploras?, Io[hannis] vltimo, "Wharto wepist þou?"  
And sche seyde, "Quia tulerunt Dominum meum et nescio ubi posuerunt  
eum, þat is, "For þei han takyn my Lord, and Y wot not where þei  
 han put hym." And sche it is þat wip hir teeres of hir iȝen waterid 80  
 Cristis feet, wheroft it is seid in þe gospel, Ecce mulier que erat in  
ciuitate peccatrix, etc., Luce .vij<sup>o</sup>., þat is, "Loo, a woman þat  
 was in þe citee a synner, whan þat sche hadde wist þat Iesus was at  
 þe mete in þe pharisees hous, sche took a box of oynement, / and f.217v  
 stondynge behynde his feet, wip teris of hir iȝen sche began to water 85  
 or wasche hem." And of þes oynementys it is writyn in þe bookys of  
 Songes, where it is seid þus, Surge, aquilo et veni, austera, et perfla  
ortum meum, et fluent aromata illius, þat is, "Arise, þe west and  
 com, þou soup, and blow my gardyn, and þe onementys of it schal flow."  
 "O þou west," þat is, þe fend, "wende awai"; "com, þou soup," þat is, 90  
 þou Holy Gost, "blow my gardyn," þat is, my conscience, "and flow  
 schal þe oynementis of it," þat is, deuocioun of it, þat is deuocioun  
 of herte. And in bis anoyntyng is þe olde man changid into anoþer  
 man, þat is, newe maad, as it was seid of Saule, primo Regum .x<sup>o</sup>.,  
after þat he was anoynted he was chaunged into anoþer man. 95

Þe secunde oynement mai be seid þe oynement of verrei confessioun  
and of verrei pees of herte. And bis oynement mai be seid gostli þe  
 oynement þat Marie Salomee brout, for Salome is to seiȝe 'pesible';  
and of verrei confessioun is purchasid pees of herte, and þes of  
 reconsilyng of þe soule to his maker. Verri confessioun of moup is a 100

Lb

tokyn and a schewyngre of reconsilynge of þe soule þat is synful to his maker. Þis reconsilynge or þis tokyn þerof wib gret desire coueiteþ Cristis spouse, seiynge, Canticorum primo, Osculetur me osculo oris tui, þat is. "Kisse he me wib þe kus of his mowb," þat he schal oftyn reconsilin me to hym. For kussyngre of þe mowb is tokyn of reconsylynge; 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, peccavi 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 bi sone." In þat þat 110 he seide "Fadir, I haue synnyd" is bito/kenyd scrifte of moube, and f.218 in þat þat it is seid þat þe fadyr kyssede hym is bitokenyd reconsylynge of þis oynement, þat is, þe oynement of confessioun and of pees, þat is helpe of soule. For Salamon seyb, Ecclesiastici .[3]8<sup>0</sup>., Vnguentarius facit pigmenta suavitatis, þat is, "þe oynement-maker makib pyment of swetnesse, and he schal make oynement of helþe." And þis oynement-maker mai be seyd Crist, þat makib pyment in þe herte of hym þat dop penaunce, forþenkynge his synne, and he makeþ bereinne oynement of hele whan þat he ȝeuþ hym grace of turnynge from his synnys, and grace verreyly to scryue hym of his synnys. 120

And þat oynement gostly may be seyd þe oynement of Marie Iacobe, for Iacob is as moche to seye as a supplantar or ellis a wresteler, and euery soule doyngre penaunce schulde supplante vices and wrastle aȝens hem bi mortificacioun of his fleisch, and bi ȝeuynge of almes-dedis and bi opere dedis of pite and merci, and bi deuocioun of preier. 125

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 suchे opere, schulde euery soule do penaunce and wrastle aȝens þe vices of þe fleisch and so supplante hem. And þerfore seip þe apostil, Mortificate membra vestra que sunt super terram, þat is, "Sleep ȝoure membris þat ben on erþe," þat is to seie, killyþ wib such penaunce-doynge þe synnys of fornicacioun, of vnclennes, of lust, of euyl desire, þat steryþ man to synne vpon erþe. And þerfore spekip Poul þus, Qui Christi sunt carnem suam crucifixerunt cum vicijs et concupiscencijs, þat is, "þei þat ben of Crist han crucified her fleisch wib vices and desires." 135

And þat oynement mai be clepid þe oynement of myrre, wib þe which 138v  
oure bodies schulde be anoynted, þat þei rote not neiper / stynke wib corrumpcoun of lecherie, for wib myrre ben dede bodijs anoynted þat þei rote not. And of þis oynement Iudith anoynted hyr, as þe book of hir tellip, Exiuit se Iudith indumento viduitatis sue, et lauit corpus suum et vxixit se mirra optima, þat is, "Iudith dide of hir widow clopinge and waschide hir bodi, and anoyntede hir wib þe beste mirre." Iudith is to seie 'trustynge' or 'glorifyynge', and bitokeneb þe sorweful soule doyng penaunce, be which schulde knowleche God wib wordis and dedis and to glorifie hym in al þat sche mai of þe goodis þat he hab ȝouyn 145 hir. Þis synful soul doyng penaunce schulde do of hir widow clopinge, þat is, hir olde synnys bi verrei contricoun, and also wasche hir body wibinne bi verrei confessioun and wib gostly wepynge and þanne aftyrward anoynte hyr body wyþ þe beste mirre, þat is, wib good sleynge of þe

Lb 133 Qui Christi, etc.] with Galatas .v<sup>o</sup>. in margin.

140 Exiuit, etc.] with Iudith .x<sup>o</sup>. in margin.

Lb

fleisch, wib swete-sauouryng discreciooun and wib scharp penaunce- 150  
doyinge. And þe glose seip þat mirre and aloe makib þe bodi of man  
þat it rotib not, and whan þe body is anoynted þerwib it schal neuer  
rote in þe erþe ne aboue þe erþe, and þerfore it schal kepe þe bodi  
hool from al maner corrucionis of þe fleisch, and þerfore seip þe  
spouse in þe book of loue, Canticorum .v<sup>o</sup>., Manus mee stillauerunt mirram 155  
et digitu mei pleni sunt mirra probatissima, "Myne hondys droppyn myrre  
and my fyngris ben ful of þe moste prouyd myrre," þat makib bodijs not  
to rote. Þat is þat þis mirre is to vndirstonde þat eueri good  
cristyn man schulde be besy day and myȝt 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 panters wib his sleiȝtis, with  
pride, enuye, wrabbe, sloube, couteitise, 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 ȝ are treated as separate letters, and ȝ follows g. Where medial ȝ 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.)

affermenyng 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.)

aȝenbygging vbl.n. redemption Ad II/61 (ayen-biing(e ger.)

aȝenbygging pr.p. redeeming Ad II/161 (ayen-bien v.)

aȝenseyng vbl.n. rebelling Lb IV/204; aȝenseyng Ad II/204  
(ayen-saiing ger.)

aȝenward adv. backwards Lb XVII/195 (ayen-ward adv.)

ale n. gon to be ale go to the tavern Lb XIII/72 (ale n.)

alȝif conj. although, even if Lb XVII/4, Lb XIX/68 (al-if conj.)

almȝyth 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 Ad Lb 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 Ad Lb VIII/172, Lb XX/76; p.p. areryd  
Lb XX/78 (areran v.)

ariols n.pl. soothsayers, diviners Ad Lb III/140, Lb III/149;  
aryols Ad III/149 (ariol n.)

aseeb 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; assoilyng Lb V/  
162 (assoiling ger.)

avised 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; beryle Ad X/123; ?pl. beriellis Ad II/87 (biriel(s n.)

besaunt n. bezant, gold coin Lb VIII/114, Lb XIV/78; besawnt Ad VIII/114 (besaunt n.)

besomys n.pl. brooms Lb XVIII/177; besemys Lb XVIII/26 (besm(e n.)

besynesse n. solicitude, anxiety, care Ad II/164, 166,177  
(bisinesse n.)

betook v. 3sg.pa. entrusted, commended Ad V/106; bitook Lb V/106 (bitaken v.)

beyherys see biggeris

biggeris n.pl. buyers Lb III/179; beyherys Ad III/179 (biere n.)

biggynge n. building Lb XIII/155 (bigginge ger.)

bihotip v. 3sg.pr. promises Lb XX/129; bihotyb Lb XVIII/197  
(bihoten v.)

blestefulhedys n.pl. blessednesses Ad XIII/113; blisfulhedis Lb XIII/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.  
burgenyng Lb XIV/181,184 (burjounen v.)

but conj. unless Lb XIII/110; but gif Lb XIII/101 (but conj.)

caltrap n. trap, snare Ad II/153; pl. caltrappis Lb XVII/179, 184  
(calketrappe n.)

carefulnesse n. concern, anxiety Ad II/177 (not in MED but see careful adj.)

carolis n.pl. round dances accompanied by singing Lb XVIII/107  
(carole n.)

cawte v. 3sg.pa. took, had Ad III/39 (cacchen v.)

cause n. be cause 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; chosyn chosen Ad II/56 (chesen v.)

clepid p.p. called Lb V/48, Lb VI/75; clepyd Ad VI/75 (clepen v.)

coffynys n.pl. baskets, hampers Lb XIX/23; cofynys Lb XIX/30; cophynys Lb XIX/81 (cofin n.)

coluer n. dove Ad V/11; coluyr Ad VI/101, 102, 103; culuer Lb VI/103; culuyr Lb V/11, Lb VI/101, 102 (culver n.)

comawnd v. 3sg.pa. commanded Ad I/14; comawnde Ad III/54, Ad XI/10; commawnde Ad II/117 (commaunden v.)

colour n. vndir be colour under the disguise Lb I/116; vndir colour Lb XVI/81, Lb XVIII/192 (colour n.)

combryn v. 3pl.pr. overwhelm Lb V/35; cumburyt Ad V/35 (combreñ 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. concludib Lb XX/117 (concluden v.)

concludyng vbl.n. enclosing, shutting up Lb XX/115 (concludinge ger.)

coniurisouns n.pl. magical invocations and practices Lb III/138; coniurisonijs Ad III/138 (conjurisoun n.)

conscyencie n. conscience Lb XVII/80

conseylyth v. 3sg.pr. counsels, urges Ad VIII/83-4; conseylyb Lb

VIII/83-4 (counseilen v.)

contemplative adj. thoughtful (as opposed to active, i.e. given to religious contemplation and prayer) Ad VIII/211; contemplatiif 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 combryny

curiosite n. elaborateness, fanciness Lb XVI/115 (curiousite n.)

custumable adj. habitual AdLb VII/101 (custumable adj.)

custummableness n. frequent recurrence, habit Lb XII/67  
(custumableness 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.)

disparpelib 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 (dropfen v.)

drowe v. 1sg.pa. drew, dragged Ad IX/123; drow Lb IX/123 (drauen v.)

drye adj. melancholic, spiritually empty Ad II/6 (dri(e adj.)

eelde n. old age Lb XIX/189 (elde n.)

euynnesse n.pl. heavens Ad II/7 (heven n.)

eisel n. vinegar Lb XXII/76 (aisel n.)

elacion n. arrogance, vainglory Ad IV/104; elasioun Lb IV/104  
(elacioun n.)

enchesons n.pl. reasons AdLb VI/82 (enchesoun n.)

enduracioun n. stubbornness, obduracy Lb XX/73 (induracioun n.)

enentischide, enentyssyd see anentischid

enhye<sup>3</sup>th v. 3sg.pr. makes high, exalts Ad V/141 (enhien v.)

enspyrynge n. inspiration Lb XIII/40 (inspiring 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 XI/193 (evenen v.)

euenhede n. justice, equity Ad I/86; euened 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 XXIII/97;  
fuchid Lb VII/138 (fichen v.(1))

fillip v. 3sg.pr. fulfills, satisfies Lb XXI/145 (filled v.)

fire p.p. tried in the fire Lb XV/207 (fire ppl.)

florisched 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; forpenkyb  
Lb VII/221 (forthinken v.)

forwhye conj. that (= Vulgate quoniam) Ad II/7; forwhy Ad II/172  
(for-whi pronominal adv. and conj.)

fouchesafe v. be willing, vouchsafe Lb IV/25; fowchesaf Ad IV/25  
(vouchsafe)

fre adj. generous AdLb VII/213 (fre adj.)

frelede n. frailty Ad II/68; 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-filled 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

golde v. give tribute AdLb VII/175; pl.pr.sbj.refl. give o.s. up AdLb V/176 (yield v.)

geldyn aȝen v. 3pl.pr return Lb X/158; ȝeldyn aȝen Ad X/158 (yield)

ȝotyn p.p. ȝotyn out squandered, wasted Lb IV/203; ȝotyn owt Ad IV/203 (yote v.)

ȝowtehode 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.)

hosو 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)

ymachinyp v. 3sg.pr. plots, contrives, machinates Lb XII/40; ymagynip Ad XII/88; ymagenyth Ad XII/40; ymagynep Lb XII/88; pr.p. ymagynyng Ad XII/47; ymagenyng Lb XII/47 (imagine 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; knowlechynge Lb V/173,181; knowlchyng Ad V/181 (knouleching(e ger.))

knowelachyt v. 3sg.pr. acknowledges Ad V/180; knolechip 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.))

laquaryes 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 (larding(e ger.))

lastyng n. perseverance Ad IV/215; lastynge Lb IV/215 (lasting(e ger.))

lāzers n.pl. lepers Lb X/166; lāzerys Ad X/166 (laser n.(1))

lechhours 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; leſeſe Lb XII/70 (lesen v.(4))

lesyng n. lie AdLb VII/65, Ad VII/67, 70, 122; lesyngē 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; leſul Lb III/86 (lefful adj.)

leuyn v. 3pl.pr. are left Lb XIII/107 (leven v.(1))

lyȝt v. 3sg.pr. lies, rests Ad VII/80 (lien v.(1))

lyȝte adj. easy Ad VII/216; liȝt Lb VII/216 (light adj.(2))

liȝte v. 2imp.sg. give light Lb IV/120; lyȝthne 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 louȝtide Lb XVII/12 (louten v.(1))

louears n.pl. lovers Lb XIX/65 (lover(e n.))

lucratiae 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 XIV/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 XIII/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))

mou3bis n.pl. moths Lb XIX/158 (motthe n.)

mow v. have the power, be able Ad I/176,120, Ad III/83, Lb XIX/206; mowe Lb III/83; 3pl.pr. mow 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. mow 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 (noiing(e ger.))

noiynge adj. wicked, harmful Lb XX/136 (not in MED)

occupied 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

onnebe, onnebis, onnebys see vnnebys

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.)

ouerhiger 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 (plet(en v.)

ponsche v. punish Ad I/95, 126; sg.pr.sbj. punsche Ad I/96; 3sg.pr. pownschid Ad I/91; 3sg.pa. punschyd Ad VII/115; punyschede Lb VII/115 (punishen v.)

potage n. thick soup Lb XVI/124 (potage n.)

pouert n. poverty Lb XXII/64 (poverte n.)

pouertnes n. poverty Lb VIII/159 (povertnesse n.)

practik n. in his practik in its practical application Lb VI/136-137; in hys pracketyke [MS parcketyke] Ad VI/136-137 (practik n.)

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 XII/158 (priking(e ger.)

pryncys of prestes n.pl. chief priests Lb XX/4; prynces of prestys Lb XXI/5 (prince n.)

prior n. one who goes before; the superior of a religious house or order Ad Lb V/7, VI/50, Ad VI/127; priowr Ad VI/124, 129; priour Lb VI/124, 125, 127, 129; pl. 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; profiter Lb VII/48 (profiter n.)

profite v. go forward; progress; grow Ad VII/45; propfite Lb VII/45; 3sg.pa. proficed 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 (receipt(e n.)

redijp v. 3sg.pr. makes ready Lb XIX/169 (redien v.)

regard n. yn regard of prep.phr in comparison with Ad I/32  
(regard(e n.)

regge n. back Lb XXII/96 (rigge n.)

reynys n.pl. loins, flanks Lb XXI/80 (reine n.(2))

relefe n. remains, left-overs Lb XIX/23,31,81; pl. relefies  
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.)

reseuyd p.p. turned (into) Ad IX/29 (receivev 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.)

schorne 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)

scissip v. 3sg.pr. hisses Lb V/70 (siss v.; MED has cissen - sissen but s fascicule not yet in print)

sclaundred p.p. caused to lapse spiritually Ad III/9; sklawndrid Ad II/34 (slander v.)

scomfit 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.)

selv 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; sowneb Lb VI/154 (sound v.1)

soup n. south wind Lb XXIII/89,90 (south)

sparkle n. spark Ad II/72 (sparkle sb.)

spede v. succeed AdLb V/239 (speed v.)

spende v. to expend oneself sexually, ?come Lb XVII/72 (spend v.1)

spice n. kind (of behaviour, way Lb XVI/90 (spice sb.))

stawnces n.pl. goods, possessions Ad II/86 (aphetic form of  
substance(s))

stey v. climb, rise Ad III/34-35; ste Ad III/36; 3pl.pr. stien  
Lb XV/5,171; 3sg.pr. stieb 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)

streynyd p.p. constrained, bound fast Lb XXI/62 (strain v.1)

sturbelyd p.p. stroubled Ad XII/199 (sturble v.)

suede v. 3sg.pa. followed Lb XIX/5; 3pl.pa. suyden Lb X/4 (sue v.)

surawnce n. pledge Ad IX/183; suraunce Lb IX/182 (surance)

swybe adv quickly Ad V/76 (swith adv.)

take v. take hym in his wordys catch him out in what he said Lb  
X/36; take hym yn hys wordys Ad X/36 (take)

tapster n. tavern-keeper Lb XIII/104 (tapster)

teme n. text (of a sermon) Lb XXIII/20 (theme sb.)

tendid p.p. lit Lb XXI/75 (tind v.)

termys n.pl. put owt of hys termys exterminated, wiped out Ad II/80 (term)

pebel adj. ?feeble, weak Lb XII/99 (OED ?debile a.)

benke ajen v. think over, reflect Lb XXIII/57 (ayen adv.)

tho prep. to Ad I/3, Lb XVIII/155 (to)

tillyngys n.pl. fore-tellings, acts of looking into the future or the unknown AdLb III/139 (telling vbl.sb. but none of the meanings corresponds exactly; ?aphetic form of fore-telling(s))

tysib v. 3sg.pr. entices Lb XVI/139; tisyb Lb XVI/148; pr.p.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; tracie 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.)

vñknowyb v. 3sg.pr. does not know Lb IV/43; vñknowyt Ad IV/43  
(unknow v.<sup>1</sup>)

vnleful adj. unlawful, forbidden Ad I/62 (unlawful a.)

vñmyȝt n. lack of strength Lb XXII/18 (unmicht)

vnneþys adv. scarcely Ad VIII/66; vnneþis Lb VIII/66; onneþe Ad II/45; onneþys Ad VIII/67; onneþis Lb VIII/67 (uneeth adv.)

vnpiteuouse n.pl impious 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.)

vñworschippid p.p. treated with indignity Lb XX/10 (unworship v.)

vp prep. upon, on Lb V/137 (up prep.<sup>1</sup>)

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.)

vttyreste 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)

velanesse n. vileness, moral depravity Lb XXI/55 (vileness)

vertuys n.pl. orders of the celestial hierarchy Ad II/7; virtuys  
Ad II/47, 183 (virtue)

waferynge pr.p. wandering Lb XV/111 (wagger v.)

wakyngys n.pl. episodes of staying up at night Lb XXI/84; wakyngis  
Lb XXIII/127 (waking vbl.sb.)

wedir adv. to what place? Ad III/22; whedir Ad II/67 (whither)

weelterde p.p. rolled about Ad VII/143; welterid Lb VII/143  
(welter v.<sup>1</sup>)

weem n. stain of sin Lb V/89 (wem sb.)

wenne n. spot, blemish Ad V/89 (wen<sup>1</sup> 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; hosو 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; wibouteforb 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 XIII/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. lond 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))

eyæe n. pl. of the eyes as expressing a state of mind or emotion hye ~ 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 (QED shrieve v.2)

sweuene n. dream AdLb XII/33 (QED swaven sb.1)

vnbuxumnes(se) n. disobedience AdLb IV/204 (QED unbuxumness)

wacche n. enforced wakefulness Lb XXII/64 (QED watch sb.)

wite v. know Lb XXI/57 (QED wit v1. B.I.1)