The Pater Noster of Richard Ermyte

F. G. A. M. Aarts
Debe Pater Noster of Richard Ermyte
PROMOTORES

PROFESSOR T.A. BIRRELL
PROFESSOR DR. G. STORMS
After worldis goodis whanne the seye. Ani
nepsi the waxter. Sa noth nothe. Pat id. Lawd
yon ynde as echethapes goode pat is ech et
bodis sustenanc. The pie after goodis goode
whan the seye offot coomitas the pate in
tes a m myna. Pat is the bishpe pee took par
the mo to heye on exile so pi wilke. As pi am
gelis pi wilke son m heiene. Eft instande
goodes. The preere to hym. Whan the seye the
that kepe the. Pat is grantere as lord pat
the map come to pi blyfe. Pat he grantere as
pere prewepe spes a confylyme hem. The preere
he the seye. Sanctiæur nexe tini. Pat is yi
name be halieth m os. So pat what so the
se heye a speke. a Worche. Al the moten aseigne
it to pi knowyng. And to ye wasthipe of pi
name. Pat halieth that alwy orey bigymping
it be halieth m os. So pat the moten hym se
i his blyfe. ehat as m a mynd. But alwy oreyen
conde. Conde as he is alwy oreyen bigymping
eye. The seyne priece of the gospel pat orey halle
tambe his strypis. pis preepe stow to be set
by losyng of soule. Bw when hope to spede
of al pat the m pis preepe. Spedhe hym bishpe.
PE PATER NOSTER
OF RICHARD ERMYTE

A Late Middle English Exposition of the Lord’s Prayer

edited from Westminster School Library MS.3
with an Introduction, Variants, Notes and Glossary

PROEFSCHRIFT
TER VERKRUIJING VAN DE GRAAD
VAN DOCTOR IN DE LETTEREN
AAN DE KATHOLIEKE UNIVERSITEIT TE NIJMEGEN,
OP GEZAG VAN DE RECTOR Magnificus Dr. A. J. H. VENDRIK,
HOOGLEERAAR IN DE FACULTEITEN DER GENEESKUNDE EN
DER WISKUNDE EN NATUURWETENSCHAPPEN,
VOLGENS BESLUIT VAN DE SENAAT
IN HET OPENBAAR TE VERDEDIGEN OP
MAANDAG 26 JUNI 1967, DES NAMIDDAGS TE VIER UUR

DOOR

FLORENT GÉRARD ANTOINE MARIE AARTS

GEBOREN TE MAASTRICHT

1967
DRUKKERIJ GEBR. JANSSEN N.V. NIJMEGEN
To my parents, my wife
and my children
PREFACE

There is ample confirmatory evidence to show that Miss H. E. Allen's rejection of Richard Rolle's authorship of the Pater Noster treatise in Westminster School Library MS. 3 was justified. This text, which is here edited with variants from five other manuscripts, is nevertheless of sufficient interest, both from a literary and from a linguistic point of view, to merit an edition, which, it is hoped, will satisfy scholars in both fields. Although this edition is not primarily intended for the student of the history of catechetical teaching in medieval England, part of the book may also be of interest to him.

As will be seen in section VI of the Introduction, the Pater Noster played an important part in medieval English literature and is dealt with in a large number of texts. However, I know of no single treatise which is quite comparable in approach and content to the one printed below. Particularly important, from the point of view of dialectology, is the fact that the provenance of this text has been established in accordance with the new approach to Middle English dialectology outlined by Professor A. McIntosh and Professor M. L. Samuels in *English Studies*, XLIV (1963), pp. 1-11 and 81-94. To Professor McIntosh I owe a special debt of gratitude for his willingness to answer several queries and for allowing me to make use of material not yet published.

I am also obliged to the following for help in various forms: to Mr. N. Ker for sending me his description of Westminster School Library MS. 3, which is to appear in his forthcoming catalogue *Medieval manuscripts in British libraries: I. London*; to Dr. R. W. Hunt for advice in paleographical matters; to Dr. R. C. Smail, librarian of Sidney Sussex College, Cambridge, for depositing MS. 74 in the Cambridge University Library and to Mother Mary Philomena Forshaw and Miss C. R. Goymer for permission to quote from their unpublished M.A. theses.

Thanks are also due to the librarian of Westminster School for permission to reproduce the text and to the authorities and staffs of the following libraries for permission to use manuscripts in their possession and for various kinds of services: The British Museum, London University Library, Cambridge University Library, Trinity College, Cambridge, Durham Cathedral Chapter Library, Edinburgh University Library, the John Rylands Library, Manchester and the Bodleian Library, Oxford.

I am under the greatest obligation to Dr. A. I. Doyle of Durham. He suggested the subject of this thesis and the book owes a great deal to his encourage-
ment, advice and unrivalled expertise in the field of Middle English devotional literature.

Finally I have to thank the Netherlands Organisation for the Advancement of Pure Research (Z.W.O.) for a generous grant, which enabled me to do part of my research in English libraries.
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IX
List of Abbreviations and Sigils

a ante
ad. adapted from
adj. adjective
adv. adverb
AF Anglo-French
Angl. Anglian
art. article
c circa
C Cambridge University Library
comp. comparative
conj. conjunction
D Durham Cathedral Chapter Library
M.S. A. IV. 22
dat. dative
def. definite
dem. demonstrative

D.N.B. Dictionary of National Biography
E.E.T.S. Early English Text Society
E.S. Extra Series
fem. feminine
gen. genitive
ger. gerund
imper. imperative
impers. impersonal
ind. indicative
indef. indefinite
inf. infinitive
interj. interjection
interr. interrogative

J. R. Jordan, Handbuch der mittel­
englischen Grammatik, Heidelberg, 1934
L. K. Luick, Historische Gramma­
tik der englischen Sprache, Leipzig, 1921-1940
L Bodleian Library Oxford
MS. Laud Misc. 104
Lat. Latin

masc. masculine
MDu. Middle Dutch
ME Middle English
MLG Middle Low German

MMED Michigan Middle English
Dictionary
n. noun
N.E.D. New English Dictionary
nOF Northern Old French
Nth Northumbrian
num. numeral
nWS non-West Saxon
OE Old English
OF Old French
OHG Old High German
OI Old Icelandic
OIr. Old Irish
OMerc. Old Mercian
O.S. Original Series
OSw Old Swedish
pa. past
pers. person(al)
P.G. Patrologia Graeca
P.L. Patrologia Latina
pl. plural
P.M.I.A. Publications of the Modern
Language Association of America

pos. positive
poss. possessive
pple participle
pr. present
prec. preceding
prep. preposition
pret. preterite
pron. pronoun
refl. reflexive
rel. relative
S Sidney Sussex College
Cambridge MS. 74
Sc. Scandinavian
sg. singular
subj. subjunctive
superl. superlative
T Trinity College Cambridge
MS. O. I. 29

v verb
W Westminster School Library
MS. 3
WS West Saxon
Introduction

I. THE MANUSCRIPTS

This treatise is known to have survived in six manuscripts:


II. DESCRIPTION OF THE MANUSCRIPTS

1. WESTMINSTER SCHOOL LIBRARY MS.3

This is an octavo volume, written on vellum in three different hands of the first half (first quarter?) of the 15th century; the second hand wrote ff.181v–204v, the third hand ff.205v–the end; the pages are ruled and measure 7½ x 5¼ ins.; the text is in single columns with an average of 24 lines per page; the folios are numbered in pencil in a modern hand; there are three parchment fly-leaves at the beginning, the second of which (on the recto-side) bears the press-mark 10 top 17; the parchment fly-leaf at the end contains some scribblings, among which occur the names Joshuah Siluester and An(? ) Habock(? ); there are 232 folios; ff.72v, 136 and 180v are blank; f.231r has the following text: ‘Amen

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1 The manuscript is described in H. R. Tedder’s Catalogue of the Old Library of Westminster School, London, 1889, in Miss P. Hodgson’s edition of Deonise Hid Diuinite, E.E.T.S., O.S., 231, p.xvi and in Miss C. R. Goymer’s A Parallel Text Edition of the Middle English Prose Version(s) of the Mirror of St. Edmund, based on the known complete manuscripts (unpublished M.A. thesis of the University of London, 1962), p.xxxviii. All these descriptions are incomplete. See also N. R. Ker’s forthcoming catalogue Medieval manuscripts in British libraries: I. London. Mr. Ker kindly sent me his description of the Westminster MS.

2 Dr. Doyle describes the first hand as a ‘cursiva formata anglicana’, which could be as early as c.1400. Miss Allen, Writings Ascribed to Richard Rolle, p.248, dates this manuscript c.1420.

3 This was the old press-mark, used in the library of Dr. Richard Busby (1606–1695), Headmaster of Westminster School, who, in his handwritten catalogue (which is still in the library) simply refers to the present codex as ‘a manuscript’. 
per Ricardo Cloos the wiche is owner of this bouke Anno 1472', with his device drawn underneath; the hand that wrote this inscription also wrote the poem (a relationship riddle in seven lines, beginning: 'Fay laydis I pray yow till me') on f.231v; most gatherings have catchwords; collation: 18-19 2010 218-228 232 248-298 304; the manuscript is wrongly bound: ff.221-228 precede ff.213-220; the binding is of the 15th century: wooden boards with brown leather, blind tooling on both sides, diagonal fillets with Oldham's stamp I.(3); originally there were two metal clasps, one of which is gone; initial capitals are blue with red ornaments; paragraph-marks are red, titles (if any) and most incipits are underlined in red.

Contents:7
1. f.1r: A treatise on the Lord's Prayer. 'Here bigynne þe pater noster of Richard Ermyte'.
2. f.68r: A meditation on the Ave Maria. 'Heyl be þow Marie'.
3. f.73r: A treatise on the Ten Commandments. Inc.: 'Alle maner of men schulde holde goddis biddyngis'.8
5. f.103v: An exposition of Psalm xxvi. Inc.: 'Hou men schulden be pacient i in tribulacioun'.
6. f.105r: No title. Inc.: 'Howmen ðmt bef) in heele schulde visite sekemen'.10
7. f.112r: De chartir of heuene. Inc.: 'Euyrche wysman ðat cleyme þis heritage'.11

4 Richard Cloos, or Cloce, may have been one of the churchwardens of St. Mary-at-Hill, London, during the years 1491-1493. His name appears frequently in the parochial accounts of that church between 1483 and 1502. See H. Littlehales, The Medieval Records of a London City Church, E.E.T.S.,O.S.,125. I owe this reference to Miss Hodgson, op.cit., note p.xvi.
5 Printed by E. Wilson, Notes and Queries, Sept. 1965, pp. 327-8.
7 This manuscript shares no less than eight items with MS.Bodley 938 (Sum.Cat.no.3054): 2, 6, 7, 8, 11, 12, 14 and 18. Some of the pieces in this manuscript are probably of Lollard origin, see F. D. Matthew, The English Works of Wyclif, hitherto unprinted, E.E.T.S.,O.S.,74, p.204 (in connection with item 2), Th. Arnold, Select English Works of John Wyclif, vol.III, pp.82, 188 and 204 (in connection with items 3, 11 and 12) and H. E. Winn, Wyclif: Select English Writings, p.xxxviii (in connection with item 12).
8 According to Miss Hodgson, op.cit., note p.xvii, this is the common orthodox treatise. This view is shared by A. L. Kellogg and E. W. Talbert, "The Wyclifite Pater Noster and Ten Commandments, with Special Reference to English MSS.85 and 90 in the John Rylands Library", Bulletin of the John Rylands Library, Vol.42, No.2, March 1960, p.365. At the end of this treatise is a four-line poem, written as prose, beginning: ffor to kepe god gyue us grace these comandements ten.
9 Ed. P. Hodgson, op.cit., p.12ff.
10 Ed. C. Horstmann, Yorkshire Writers, ii, p.449ff.
11 This treatise was printed by M. C. Spalding in The Middle English Charters of Christ,
8. f.115f: A translation of chapter iii of the pseudo-Bonaventuran \textit{Meditationes Vitae Christi}. Inc.: ‘Abowte \(\hat{\text{p}}\) glorious mayden of whom oure lord Ihesu crist took fleisch’.\(^{12}\)

9. f.117v: ‘How lordis 7 housbondemen schulden teche goddis comaundements’.\(^{13}\)

10. f.119v: ‘Diliges dominum… \(\hat{\text{p}}\) ou schalt loue \(\hat{\text{p}}\) lord god of al \(\hat{\text{p}}\) herte’.\(^{14}\)

11. f.121f: ‘Here bigynney a tretis of weddid men 7 wymen 7 of her children also’.

12. f.132v: ‘A schort reule of lyf for eche man in general 7 for preestis in special’.

13. f.137v: ‘Here bigynney a noble tretys of maydenhode’.\(^{15}\)

14. f.153r: No title. Inc.: ‘I write to \(\hat{\text{p}}\) heis tretys in \(\hat{\text{p}}\) seyfe fyue schort chapitres’.\(^{16}\)

15. f.163r: ‘\(\hat{\text{p}}\)e ten comaundements of god’ Inc.: ‘It is writen in \(\hat{\text{p}}\) gospel of mathew’.

16. f.181v: ‘Here bigynney \(\hat{\text{p}}\) sermoun of seynt Edmund of pountene ye pat is clepid \(\hat{\text{p}}\)e myrour of seynt edmund’.\(^{17}\)

17. f.204v: An enumeration of the ‘sevne gostly werkis of mercy’ and the ‘fyue gostly wittis’.

18. f.205v: No title. Inc.: ‘In ilk a synful man and woman \(\hat{\text{p}}\)at is boundon in deedly synne. ben iij wrecchednesses’.\(^{18}\)

19. f.225r: No title. Inc.: ‘\(\hat{\text{p}}\)ow \(\hat{\text{p}}\)at lyst loue, helde \(\hat{\text{p}}\) eerei 7 heer of loue’.\(^{19}\)

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Bryn Mawr, 1914, pp.100–2. Miss Spalding mentions a large number of manuscripts on p. 99, but does not seem to have known the Westminster MS. nor John Rylands Library English MS. 85, where it occurs on f. 64r. The \textit{Chartir of heuene} is often found by itself and forms part of \textit{The Pore Caitif}. See Sister Mary Teresa Brady, R.D.C., “The Pore Caitif, An Introductory Study”, \textit{Traditio}, 10 (1954), pp. 529–48.

\(^{12}\) Ed. C. Horstmann, \textit{op.cit.}, i, p.158ff.

\(^{13}\) This treatise is also found in Edinburgh University Library MS. 93, pp.174–79.

\(^{14}\) Ed. C. Horstmann, \textit{op.cit.}, ii, pp.454-5.

\(^{15}\) According to Miss Hodgson, \textit{op.cit.}, note p.xvii, this treatise also occurs in MS. Arundel 286, f.134v.

\(^{16}\) This item follows the preceding one without any break. It has not been recognized as an independent piece by Miss Hodgson nor by Miss Goymer. Cf. MS. Bodley 938, f.196r, where it forms the last part of \textit{The Pore Caitif}.


\(^{18}\) This is Rolle’s \textit{Form of Living}. Ed. C. Horstmann, \textit{op.cit.}, i, p.3ff. and H. E. Allen, \textit{English Writings of Richard Rolle}, p.82ff.

\(^{19}\) This is Rolle’s \textit{Ego Dormio}. Ed. C. Horstmann, \textit{op.cit.}, i, p.49ff. and 415ff., and Allen, \textit{English Writings of Richard Rolle}, p.60ff. It follows his \textit{Form of Living} without any break and has been overlooked by both Miss Hodgson and Miss Goymer.

XIII
This octavo volume is written on vellum in a current hand of the 15th century; the text is in single columns with an average of 43 lines to a page; there is one fly-leaf at the beginning; the number of folios is 118; they measure $7^{3/4} \times 5^{3/4}$ ins.; 36 of them have been numbered in pencil in a modern hand, the others are unnumbered; f.118 contains the name Dns. Johannes Levell, an indication that this codex probably belonged to secular clergy; there are catchwords; collation: 18 28 310 412 58–148; capitals and paragraph-marks are red; quotations, important words and most marginalia are encircled in red.

Contents:
1. f.1r: Richard Rolle's Commandment. Inc.: 'pe comaundment of godoure lorde ihesu omnipotent'.
2. f.8r: A treatise on prayer, known as Pupilla Oculi. Inc.: 'Qualiter sit oran-dum'.
3. f.18r: A treatise on the Lord's Prayer. Inc.: 'Vnto his dere sister in god'.
4. f.66v: 'Here begynnez pe exposicioun in englyche tonge of pe gosspell pe wilke pe prophete ysaie made of pe concepcioun of our lorde ihesu criste'.
5. f.73r: 'Hic incipit documentum Roberti Grosehede episcopi lincoln'. Inc.: 'pe worthi clerke Roberte Grosehede beschope of lincoln says in a sermone hat he made vnto pe Pope'.
6. f.75r: 'Hic incipit epistola sancti pauli de caritate'. Inc.: 'Saynte Paule pe holy apostole of criste Ihesu in his epistele spekes of charite'.

2 Skeat was of opinion that it belonged to the 14th century. See G. G. Perry (ed.), *Religious Pieces in Prose and Verse*, E.E.T.S., O.S., 26, p. xiii.
3 Ed. Horstmann, op. cit., i, p. 61 ff., and Allen, *English Writings of Richard Rolle*, p. 73 ff. See also Allen, *Writings Ascribed to Richard Rolle*, p. 252. This item as well as nos. 2, 4 and 8 have been wrongly described in James's Catalogue.
5 This treatise has not been recognized as an independent item by James, who looks upon it as part of the preceding treatise on prayer. It is written in the dialect of the Southwest Midlands.
6 At the end of this item (f.73r) occurs the name Jone Voull. Miss Allen, *Writings Ascribed to Richard Rolle*, p. 268, interprets it as Roulle(?), which is not likely, since the initials J.V. occur at the end of the first item (f.8r).
7 The title is misleading. This item is probably attributed to Grosseteste because of the reference in the incipit. No mention is made of it in S. H. Thomson, *The Writings of Robert Grosseteste*, Cambridge, 1940.
7. f.77r: ‘pis is þe begynnynge of þe abbay of þe holye goste’.
8. f.84r: ‘þis begynnes now here þo chartre of þe abbay of þe holy goste’.
9. f.99v: Richard Rolle’s Form of Living. No title. Inc.: ‘In ilke synnefule man or woman þat es bondene in dedely synne are thre wricchidnes vndirstande’.


This is a quarto volume, probably of the early 15th century; it is written on vellum in at least six different court hands; the folios, which measure 10½ x 7 ins., are numbered in pencil in a medieval hand; ff.146, 163 and 177 occur twice; ff.167, 179v and 180 are blank; there are 210 folios in all; 29 folios are missing; the text is in single columns, with an average of 37 lines to a page; the binding is probably of the 18th century (identical blind-tooling on both sides); capitals are in blue with red ornaments; paragraph-marks are in red or blue (often alternating); in most items important portions of text are underlined or encircled in red. The manuscript was given by Dr. Sam. Ward (d. 1643), Master of Sidney Sussex College.

Contents:
1. f.1r: A collection of 54 Lollard sermons. Only a fragment of the first sermon is found on what is now f.1. This folio is partly covered by a piece of paper, with a text in a 16th century hand, attributing these sermons to Wyclif.
2. f.143r: A treatise on the Lord’s Prayer. Inc.: ‘To his dere sustre in god. goddes hondemayden’.

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8 James is wrong in saying that this treatise ends on f.101v. The Abbey of the Holy Ghost was edited by Horstmann, op. cit., i, p. 321 ff. and by G. G. Perry, op. cit., p.49ff.
9 Ed. Horstmann, op. cit., i, p.337ff. This item has been overlooked by James.
10 Miss Allen, English Writings of Richard Rolle, p. 84, speaks of an ‘adapted copy’. In Writings Ascribed to Richard Rolle, p. 268, she is wrong in stating that this item starts on f.101v. This would mean that it lacked the first chapter, which is not the case.

1 Description in M. R. James, A Descriptive Catalogue of the Manuscripts in the Library of Sidney Sussex College, Cambridge, Cambridge, 1895, pp. 52-3; also in Bernard’s Catalogi Librorum Manuscriptorum Angliae et Hiberniae, Oxford, 1697, Tomus I, part III, p.103, no.737. The treatise on the Lord’s Prayer was overlooked here. Th. Arnold, op. cit., p.xx, writes that this MS. ‘conveys the impression of having been prepared by some poor parish priest for his own use’.
2 On Dr. Ward see the D.N.B.
3 See E. W. Talbert, “A Fifteenth-Century Lollard Sermon Cycle”, University of Texas Studies in English, 1939, pp. 5-30. Talbert is of opinion that this ‘cycle must have been composed at the earliest ca. 1412’ (p.15) and that it ‘represents an interesting and ingenious attempt to continue the preaching of Lollard doctrine after 1411’ (p.21). Unlike Owst, Preaching in Medieval England, Cambridge, 1926, p.361, Talbert believes that these sermons are not by Wyclif, but by one of his followers (p.15). Th. Arnold, op. cit., p. iii, also rejects Wyclif’s authorship.
4 The dialect is that of the Southeast Midlands.
4. f.181r: A treatise on the Ten Commandments. 'Hic incipiunt decem mandata dei'.
5. f.189v: A treatise on the Ave Maria. 'Heyl marie ful of grace, pe lord is wte'.
6. f.191v: 'Six sermons in three different hands'. (James).

4. UNIVERSITY LIBRARY CAMBRIDGE MS.II.VI.40.1

A duodecimo volume of the middle of the 15th century, written on vellum; the whole manuscript is in one very regular and current hand; there are 224 folios, measuring 43/4x27/8 ins.; f.222 is missing; all folios are ruled; the numbering is in pencil in a modern hand; there are catchwords and the collation is as follows: I 42 12 710 86–106 1112–2112 216 (wants 4; 6 a pastedown); the text is in single columns with an average of 23 lines to a page; the manuscript was rebacked as recently as 1961; the sides have identical oval stamps (gold-tooling); the holes in the sides probably indicate clasps, which are now gone; capitals are blue with red ornaments; important portions of text are in red; ff.1v, 2r and 4v have erasures; on ff.97v and 186v appears the name Edmund Bramptone and on f.224r the name Annyes Downs (Dawns?); the manuscript was owned by the Knyckett family of Norfolk, whose mark (Sed. 63) appears on f.223v and subsequently by John Moore, Bishop of Norwich (1646–1714).2

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1 Described in A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge, vol. III, pp. 538–9 (the whole codex is here attributed to Richard Rolle); in Bernard's Catalogi Librorum Manuscriptorum Angliae et Hiberniae (see the Cambridge University Library copy, vol. II, p. 400); it is mentioned in Tanner, Bibliotheca Britannico-Hibernica, London, 1748, p. 375.

2 Possibly with the exception of the first item.

3 Dr. Doyle writes that under ultra-violet light f.1v reveals the following text: 'Iste liber constat Agnette Dawn...(?) filie Thomas... Greue’(?), and that ff.2r and 4v bear the inscription: 'Iste liber constat domine Johanne Mouresleygh'. He also points out that there was a nun of that name in 1441 and 1460 at Shaftesbury Abbey (see J. Hutchins, History and Antiquities of the County of Dorset, London, 1774, ii, 18).

4 J. Foxe in Actes and Monuments, London, 1563, pp. 1607 and 1608, mentions one Agnes Downs, of Colchester, who was accused of heretical views concerning the Eucharist in the year 1557. She may have possessed 'a book in English', like so many heretics in those days. Cf. Foxe, op. cit., p. 421, where he mentions the case of a widow who was burned for possessing a 'skrol' containing the Lord’s Prayer, the Articles of the Faith and the Ten Commandments in English.

5 On the Knyvettts and on John Moore and his library see the D.N.B.
Contents: 6

1. f.2v: A Latin prayer to Our Lord. Inc.: ‘domine ihesu criste qui videns ierusalem’.

2. f.5v: ‘Her bygynnep an holy mater þe which is clepid xij chapiters’. Inc.: ‘In the bygynning and endyng of al good werkis’. 7

3. f.75r: ‘Her folowijp a tretis of parfijt loue’. Inc.: ‘Dere frendijs þe wote wele þis’.

4. f.76v: ‘Her bygynniþ a tretis of tribulacioun’. Inc.: ‘Seynt Poule techijþ vs to be willfully pacient’. 8

5. f.95r: ‘Her bigynniþ a tretis of pater noster þe first chapiter’. Inc.: ‘To my der suster in god. godis handmayden’. 9

6. f.191r: ‘A charter of remissioun’. Inc.: ‘Every wise man þat cleympþ his heritage’. 10

7. f.198v: ‘In þis tretis we are taulþt how we schul loue god on al wise’. Inc.: ‘The comaundmente of god is þat we loue our lord’. 11

8. f.207v: ‘Her bygynnþ a deouit meditacioun of Ric. hampol’. Inc.: ‘First þou schalt þinke how þis world is passing’. 12

5. BODLEIAN LIBRARY OXFORD MS. LAUD MISC.104.1

This quarto volume is written on parchment in a very regular court-hand of the mid-15th century; the size of the pages is 10x7 ins.; they are ruled and numbered in pencil in a modern hand; there are three fly-leaves at the beginning, the first two of paper, the third of parchment and two paper fly-leaves at the end; the number of folios is 44, the collation being: 1-42 112; catchwords appear at the end of the first four gatherings; ff.1r, 21v, 42v, 43r and 44 are blank; f.1v bears the press-mark G 79 as well as the names of the treatises contained in this MS.; in the right hand top corner of f.2r is the inscription: ‘Sum Guil.

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6 In contents this codex is related to MS.32 at Longleat House, Wilts., belonging to the Marquis of Bath.

7 Ed. Horstmann, op. cit., ii, p. 72 ff.; see Allen, Writings Ascribed to Richard Rolle, p. 357.

8 Also in MS. Bodley 938 (Sum. Cat. 3054).

9 Written presumably in the dialect of the central Southeast Midlands.

10 This is the Chartir of Heuene, see note 11, p. xii.

11 This is Rolle’s Commandment, see note 3, p. xiv.


Charcj"²; on f.43v a 16th century hand has written in red ink: 'Ricardus Jhonson'; the manuscript is written in double columns of text, the average number of lines per column being 48; the volume is bound in brown leather and has identical coats of arms on both sides (gold-tooling); capitals and paragraph-marks are red, relevant portions of text are underlined in red.

Contents:
1. f.2r: Speculum Christiani.³
2. f.22r: A tract on the Lord's Prayer. Inc.: 'Dere Sister thou wotyste wylle'.⁴

6. Durham Cathedral Chapter Library MS.A.IV.22.¹

An octavo volume written on parchment in two hands; the greater part of the manuscript is written in a regular text-hand of the early 15th century, the second hand wrote pages 133,134 and the last half of page 150; there is one fly-leaf at the beginning, which, on the verso-side, gives the contents of this volume; it also contains some scribblings and the names 'May Coperwhet' and 'John Coperwhet'; altogether there are 150 pages; the numbering is in pencil in a modern hand; there are catchwords at the end of most gatherings; pages 133 and 134 have been misbound and should probably follow page 150; page 132 is blank; all pages are ruled and measure 7½x5½ ins.; there is an average of 29 lines per page; the text is written in single columns; capitals are in blue with red ornaments; a 16th century hand has written marginalia commenting upon and summarizing the text; the binding is of the 17th century²; the sides have blind-tooling with gold stamps of the Cathedral arms in the middle; the volume can be closed with a clasp; a marginal note by Thomas Rud on page 1 says: 'Liber Ecclesie Cathedalis Dunelmensis dono datus a viro reverendo Roberto Blakiston'.

² Holmstedt, op.cit., p.lxxiii and the Bodleian Catalogue are both wrong in identifying this name as Chenei and Cherrei respectively. The reference is to William Charke, the Puritan divine and opponent of Edmund Campion. On Charke see the D.N.B. and J. Venn and J. A. Venn, Alumni Cantabrigienses, vol.1, p.324, neither of which contain any information on his activities as a collector of books and manuscripts. Mr. N. R. Ker informs me that among other manuscripts at one time owned by Charke there are MS. Laud. Misc. 388, MS. Laud Lat. 19, Trinity College Cambridge MS.B.2.17 and MS.B. 3.24. The interested reader may further be referred to Dr. Rodgers of the Bodleian Library, who has a small card-index of owners, books and manuscripts in the Bodleian, which includes a number of Charke items.

³ This title is in red in a 16th century hand. This item was edited by G. Holmstedt, op.cit.; on the poetry in this treatise see Brown's Register of Middle English Religious and Didactic Verse, p.5.

⁴ The dialect of this item appears to be mixed; it is clearly Eastern, however.

¹ Description in Thomas Rud's Codicum Manuscriptorum Ecclesiae Cathedralis Dunelmensis Catalogus Classicus, ed. J. Raine, Durham, 1825, pp.72-3.

² Dr. Doyle thinks it is certainly local, possibly by Hugh Hutchinson (1665–1684).
Contents:
1. p.1: A treatise on the Lord’s Prayer.\(^3\)
2. p.98: ‘Here folowip twelue lettyngis of preier’.\(^4\)
3. p.105: No title. Inc.: ‘Charite is a loue þat we schulden haue to god’.
4. p.116: No title. Inc.: ‘þis þat sueþ was doon aftir þat Adam was caste out of paradijs’.
5. p.135: ‘Several observations collected out of þe Scripture’. (in the hand of Thomas Rud). Inc.: ‘It is wriyen in vj c° of genesis’.
6. p.149: No title. Inc.: ‘If ony man semeþ ony part of goddis lawe hard or heuy’. (in the hand of Thomas Rud).\(^5\)
7. p.150: A series of jottings, partly illegible, beginning: ‘þre þingis þr ben þat plesen to my spirit’.
8. Pages 133 and 134, which should probably come after page 150, contain a treatise to which the catalogue gives the title ‘Of Prophecie’. It begins: ‘þr ben þre maner of prophecies þeuen’.

\(^3\) This treatise is defective at the beginning besides lacking considerable portions of text elsewhere (see pp. xxv-xxvi). It is written in the dialect of the Southeast Midlands.

\(^4\) The same treatise is also extant in Trinity College Cambridge MS. O.I.74 and MS.R.3.21, Bodleian Library MS. Laud Misc.23, British Museum Cotton Titus D.19 and John Rylands Library Engl. MS.85. There is a Latin tract on the same subject in Emmanuel College Cambridge MS.46.

\(^5\) This item follows the preceding one without any break. It is also found in Trinity College Cambridge MS.R.3.21, Edinburgh University Library MS.93, British Museum Harley 2388, Cambridge University Library MS.Ff.vi.31 and Ff.vi.55, Glasgow University Library Hunterian MS.V.8.23 and V.8.15.
III. THE RELATIONSHIP OF THE MANUSCRIPTS AND THE CHOICE OF THE BASIC TEXT

It is far from easy to say anything with certainty about the interrelations between these texts. The relatively small number of manuscripts that have been preserved does not facilitate this task.

Of the extant manuscripts none can be looked upon as the author's autograph. Even a superficial examination clearly shows that they are all copies. It is also evident that none of them has been copied from any of the others. There is no evidence to show which of them is the oldest. They all belong to roughly the same period (early-mid 15th century); a more accurate dating within this period is impossible.

No attempt has been made to reconstruct a stemma. It might perhaps have been possible to set up a stemma for the group WSLT, but the reconstruction of a stemma for all the manuscripts would have to be based on a number of highly dubious hypotheses. Anyone who is at all familiar with the latest editorial methods\(^1\) realizes how much care must be taken to avoid laying too much emphasis on or attaching too much importance to evidence which is in fact unreliable or even false. Nevertheless it is hoped that the following account, which is based on a full collation of all the known manuscripts, will offer some insight into what can be recovered of their genetic history, as well as justifying the choice of W as the basis for this edition.

Leaving D out of consideration for the moment, we can clearly distinguish two textual traditions, represented by the group WSLT and by the single manuscript C.

1. The group WSLT

There can hardly be any doubt that the members of this group derive from a common original. To start with, they share a fairly large number of agreements in error. Thus at 4/14-15 W reads: *Also, on oper halfe, every maner of goode pat is, it is ouper worldly or goostly of goodis pat aren lastande.* From what follows it appears that the author distinguishes three kinds of goodis (*worldly, goostly* and *lastande*), so that *of goodis* is obviously a false reading for *or goodis*.

However, S, L and T share this mistake, though S’s scribe has made an attempt to emend the text by substituting *aftir* for *of*. C is the only manuscript that has the correct reading. At 17/38 WSLT read *In he tofer paynt*, where the preposition is redundant. Again WSLT agree in error at 28/6: *And hat we in vs ne in noon opere creature loue noping but God... pen haue we wonnenmere dere pingis*, where *hat* is no doubt a corrupt reading for *when*, which is only found in C. WSLT further omit the headclause at 40/27–28 (L omits a larger portion of text than W, S and T). C’s reading is the only one that makes sense in this passage. These cases of agreement in error are typical examples of the kind of mistake that may be inherited from a faulty parent-manuscript, without ever being corrected, unless by an intelligent scribe.

Other examples of agreement against C are the following. Whereas WSLT mention five ‘impedimenta orationis’, C has as many as eight. WSLT describe the elephant as being afraid *whan he a mous seep* (14/17), where C has *whan he seep a mans face*. At 30/33–34 WSLT read: *be rewme of God is vndirstonden on pre maneres*, but C distinguishes *fyue maneres*. The quotation at 43/23–24 is attributed to Jeremiah in WSLT, but C has Jerome. David, in his fight against Goliath, uses three stones for his sling (52/26), but C gives the number as five. One final example to illustrate the common origin of WSLT will suffice. They all contain the story of a lady who refuses to have her seven sons crowned kings on condition that she will survive them all. In C this story is quite different. The lady is now a widow, who encourages her sons to die bravely for God. There is no reference whatever to a coronation.

Despite their common origin the manuscripts of this group present considerable textual differences. A collation of these four texts clearly shows that there are two distinct lines of descent within this group and that their common ancestor cannot possibly be the only manuscript that is responsible for the texts as they have been preserved. It is necessary to assume the existence of at least two intermediaries, one for the sub-group WSL (for which see below), the other for T.

The main reason for assuming that T derives from a source that is independent of the WSL-tradition is that it avoids a number of errors shared by these texts. However, T differs from these manuscripts in various other ways. Its most striking feature is a peculiar tendency on the part of its scribe to expand his original wherever possible.1 His method consists chiefly in the addition of short phrases and single words (due to his fondness of the rhetorical device known as ‘amplificatio’), none of which improve the meaning of his original in

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1 This was also observed by G. G. Perry, *op. cit.*, p.xiii, in connection with another treatise in this manuscript: *The Abbey of the Holy Ghost*.  

XXI
any important sense. A few illustrations will make this clear. At 3/23–24 the
author writes that he wishes to explain the seven Petitions of the Lord's Prayer
one by one after that God wole list my pore witt for our wissyng of his grace. This
T expands into after that gode Ihesu wil me graces graunte 7 giue 7 also if that he
wil lyght my pore wyt frowour be besy wyssyng of his endeles godenes 7 grace.
Another example is the following sentence at 8/18–19: What dop oure trewe
leche, that desirep oure lijf 7 nost oure deep? T's scribe expands this into What
doose pan oure trewe leche Ihesu goddes son of heuen that alle tyme 7 whiles that
where lyfe here in clenness of bodie 7 of saule sothely of his grete lordschippe he
desires oure lyfe 7 neuer more oure dethe. Examples might easily be multiplied;
they occur on every folio. An interesting example of the kind of absurdity that
T's scribe is capable of when expanding his original is provided by the following
passage on f.46r, where the reader is urged to follow the example of the Virgin
Mary, in whom rested... thre woundurfull pinges. And that es to sayepe godheed
7 be manheed and virgynyte 7 moderhede. It is interesting to note that this ten-
dency to expand is not confined to this particular item of the manuscript. It
was observed by Perry in connection with item 71 and also found in items 1
and 9 after a collation made by the present editor. T shares item 1 with Trinity
College Cambridge MS.B.15.42 and item 9 with MS.B.14.38 in the same
library. In both cases the versions in T were considerably longer.

T is further characterized by a large number of Latin quotations that are
wholly or partly unique. Some correspond to a vernacular text in the other
manuscripts, others complete a partial Latin quotation in W, S and L and
others again have no corresponding text in the other manuscripts, either in
Latin or in the vernacular. Many of these quotations in T are corrupt. Finally
T omits a number of short passages that occur in WSL. However, they may be
cases of unintentional omission due to homoteleuton.

From the foregoing account it will be clear that the peculiar state of the text
in T is in the main due to its scribe, who was apparently in the habit of taking
great liberties with his exemplars. That this did not lead to very happy results
was to be expected of a careless copyist, which T's scribe no doubt was. Hence
the text he produced is definitely inferior to the versions found in W, S and L.

1a. The sub-group WSL

It is possible to set up a sub-group WSL, the members of which probably
derive from a common ancestor, of which T is independent. This appears in the
first place from a number of agreements in error, the best example of which is
found at 27/9–10: As his kyng in his halle his walles inne made, which plainly

1 See note 1 on p. xxi.
does not make sense. T has: And afterwa... in his halle his semely walkynge did make. At 5/19–21 WSL twice share a passage which is quite unintelligible without the text supplied from T.

Many examples could also be given of correct readings shared by WSL against T. Thus at 12/8 they read: if we... do his wille, pat for vs dyed on pe rode tree, where T has: pat for vs schedde his preciouse blode on pe gode frydaye. At 29/17 W reads: *he* name of God is Ihesu Crist (and so S and L), but T has: *he* naame of god is halonghede. WSL agree with the Vulgate in reading: Os quod mentitur occidit animam (45/13), whereas in T we find: Omnis homo qui mentitur occidit animam suam. Also in reading: video autem aliam legem in membris meis (46/10–11) against T: in membris carnis.

Within this sub-group L exhibits a number of textual characteristics that clearly distinguish it from W and S. It omits the very beginning of the treatise: *To his dere sistir in God...* etc., and starts off at once with *Dere sister, pou wotyste wylle.* L has six additional cases of omission (apart from a very large number that are due to eye-slips), varying in length from a single sentence to about four folios. The longest omission occurs at f. 35v/b. It concerns a text (37/6–39/38) which deals mainly with *he* propre wille of man. Another long omission in L is found at f. 40r/b, where *Therfor seythe Salomone* (50/2) is not, as in the other manuscripts, followed by a quotation, but by a text which bears no logical relation at all to what precedes.

L contains unique passages as well. They, too, differ greatly in length, but none of them is very important textually. The first addition (f. 28v/a. 42–f. 29r/a. 9) is an expansion of a short passage in the other manuscripts, which criticizes current fashions in dress. Its only interesting feature is that it is in rhyming lines, written as prose. The most interesting interpolation occurs at f. 39v/a, where the reader is warned against the wiles of the devil, who persuades him to stay up late at night, so that he is too tired to attend matins in the morning. In this passage the reader is once addressed as *Syr.* This is the only occurrence of the word *Syr* in L, which otherwise addresses the reader as *sister* throughout. Again L expands at f. 41v/a when discussing *lachesnesse* as the seventh evil arising out of *vnskilful penaunce.* The other manuscripts agree in mentioning only six evils. Nothing need be said about other additions in L. Like the passages referred to above, they cannot be said to contribute anything important to the text.

The omissions and additions are by no means the only features that differentiate L from the other members of this sub-group. Though these detract from the value of the text, L is chiefly spoiled by an enormous number of errors that are for the greater part attributable to its scribe. That he was extremely careless is obvious from scores of minor omissions due to eye-slips. This is a
common enough phenomenon in medieval manuscripts, but the number of cases found here is exceptionally high. His errors also often take the form of repetition. A more serious charge to be brought against L's scribe is that often he must have understood very little of what he was copying. This appears from the punctuation, which is very haphazard, but more clearly from the following examples, which speak for themselves. At f.24r/a we find: they haue hem yn here mowthe instead of they haue hony yn here mowthe; at f.26r/b: Thys is repentaunce that god leyde on vs instead of Thys is penaunce; at f.31r/b: he spekethe our loue for to wynne instead of he sekethe and twice on f.38r/a: I haue a kynge yn goddys law for I haue likynghe and be we doughters to god for be we debtors to god. An intelligent scribe would no doubt have made an attempt to correct his text in such cases. We need not be surprised that a great many Latin quotations do not make sense either. The best illustration is found at f.24v/a: Populus iste labiis me ignorât.

By now it will be clear that L is a very poor text indeed. It has been shown that scribal inaccuracy and lack of understanding are chiefly responsible for the large number of errors it contains. It is also possible of course that a considerable portion of L's mistakes should be traced back to an intermediate copy, which was already far from perfect. However that may be, the text of L is far inferior to those of W and S, for which another sub-group may be set up.

1b. The sub-group WS

Textually these two manuscripts form a very close group. Since they avoid each other's errors, they cannot have been copied from each other, but there can be little doubt that they derive from a common ancestor, which must have contained a fairly accurate text. Unlike L and T these manuscripts do not contain any passages that do not occur elsewhere. It is true that both contain omissions, but nearly all of these are due to scribal carelessness (mostly homoteleuton) and consequently rather short. Agreement in error is again the most reliable evidence for their common descent. There are no fewer than ten clear cases. Thus at 13/8–9 Christ is referred to as synful pat neuere serued peyne for to hole. Again they agree in error at 24/18–19: Ffor he louehe no ping he man ne chesip before anoher, where L has: ffors man louetho no thynghe ne chesebe before anoher. Both texts omit he in the following sentence at 32/4–5: be (om. he) what so euere he be and not in a passage at 39/3–5: Ne is it not pen for to trowe pat he pat Lord of mersy soply is called fro his owne childre here sustenaunce wol (om. not) wipholde? The close interrelation between W and S is further confirmed by a group of at least 150 additional agreements against all the other manuscripts.
C differs from the group WSLT in a variety of ways. It is the only manuscript that is divided into chapters (twenty-three in all), a division which is rather arbitrary. Thus the fourth chapter begins right in the middle of a discussion of the lettynges of prayer. Secondly it is characterized by the complete absence of any Latin. There is no evidence to show why the Latin quotations in the other manuscripts are here given in the vernacular, but this might be due to the revisor having an audience in mind that was less educated or at least less familiar with Latin than that for which the original version was intended.

This manuscript contains a large number of passages that are not found anywhere else. Most of them are expansions of themes found in WSLT. A very long passage in C (ff.151r–159r), which deals with wrath, does not occur in WSLT, but is partly shared by D. In addition to this there are five other passages that C and D have in common. (For further information concerning the interrelations between these two manuscripts see below). As a result of all these expansions and interpolations the text of C is considerably longer than that of WSLT.

By far the most striking feature of C, which more than anything else distinguishes it from the manuscripts of the WSLT-group, is its phraseology. So thoroughly does it depart from the other manuscripts that it would be difficult to find two passages that are completely identical. The conclusion would seem to be justified that C represents an entirely distinct line of descent. Corroborative evidence for this is the fact that C avoids a number of errors shared by the WSLT-group (see p. xxi).

As was to be expected, certain correspondences were found between C and the members of the group WSLT (chiefly L and T). Although these were carefully examined, they were altogether too vague for any concrete relationship to be established.

C, though neatly written, is obviously a copy and cannot represent the original text of the revised version. Though its text is occasionally superior to that of the other manuscripts, it cannot possibly be looked upon as a successful attempt at revision. It has far too large a number of errors, especially in those portions of the text which it shares with D.

This is the poorest text of all. To start with, it is incomplete at the beginning, where it lacks an unknown but fairly large number of pages, corresponding to W ff.1–24v. Portions of text have also been lost between the following pages:
16–17, 28–29, 48–49, 70–71, 78–79, 86–87 and 94–95. A comparison with the other manuscripts shows that here, too, a considerable part of the text has disappeared.

D would evidently merit no further comment if it were not an interesting conflation. D’s text is clearly a mixture of the two textual traditions represented by C on the one hand and by the group WSLT on the other (see also the Appendix). There are passages in which the two traditions are completely merged and others where they are kept distinctly apart by the alternation of ‘C’-texts and ‘WSLT’-texts. This has often led to the same passage occurring twice, owing to the carelessness of the scribe, who repeats a passage from one exemplar immediately after copying exactly the same passage from another. The frequency of this kind of error has resulted in D’s text being almost as long as that of the other manuscripts, despite the fact that large portions of it have been lost.

It is evident that D cannot derive directly from C, since it avoids C’s errors (there are no fewer than thirty clear cases). Another striking feature that might be adduced as evidence is the fact that in passages, only found in C and D, D has quotations in Latin which in C occur in the vernacular. This might confirm the view expressed above that C is a revision. That both manuscripts probably derive from a common original appears from a number of shared agreements in error, the best example of which is found at C, f.140r: we preyen to our fader of heuen pat his reme come to him.

The exact relationship between D and the group WSLT is difficult to establish. There is at least one clear case of agreement in error at 28/6, where all five manuscripts read *hat* instead of *when*. Upon the whole D would seem to be furthest removed from T. Much closer is the relationship between D and the group WSL. In all twenty-one unmistakable cases of agreement were found. Thus D shares the preposition *in* with WSL in a sentence where it should obviously be omitted (as is the case in T and C): *we ne schulen seche in nohing of pis worlde but oonly pe honour of God* (28/15–16).

Within the group WSL D shows fewer points of contact with L than with W and S. A group of twenty-four agreements between D and the group WS may be set up, some of which are agreements in error. Thus all three manuscripts omit the predicate in *suche men... hat hym* (L inserts *foryeten*) *for any goodis hat he to hem hap joun* (25/28–30). However, D is closer to W than to any other manuscript of the group WSLT. The group of agreements between W and D is very large, if agreements in word order and vocabulary are included. If not, it nevertheless comprises thirty-six cases, of which at least six are agreements in error. D cannot possibly have been copied from W, however, since it does not contain all of W’s errors. The only conclusion that seems
justified is that D, at least as far as part of its text is concerned, derives from a manuscript that must have been very close to W.

Surveying the above evidence, one cannot but arrive at the conclusion that this treatise has been preserved in manuscripts of very unequal value. As a result the task of choosing the basic text is to some extent facilitated. It is clear that D should be rejected at once. The fact that it is a conflation (and a very poor one at that) and the defective state of the text at various stages exclude this choice. C may be ruled out as well, though for different reasons. It cannot be considered a successful revision of the original version and contains far too many passages that are irrelevant. The basic text will therefore have to be chosen from the group WSLT. Of these four manuscripts L and Τ must be ruled out, both having been corrupted too much by scribal carelessness and inaccuracy to have much value. To choose between the remaining two texts is not difficult. Since W and S are so close and do not differ quantitatively, it is possible to determine their respective merits by simply counting the number of errors made in each. W then proves to be definitely superior to S, for which reason the former manuscript has been chosen as the basis for this edition.
IV. THE LANGUAGE

The linguistic part of the introduction to the text deals with five aspects: accidence, syntax, spelling, dialect and vocabulary. These have not all been treated at great length, nor was this possible. Thus, for reasons of space, the syntactic features have been outlined as briefly as possible. Naturally this does not imply that the syntax of the text is considered to be of less importance than, say, its morphology. However, if accidence and spelling have received what may, at first sight, look like a disproportionate amount of attention, it should be borne in mind that the modern approach to the study of Middle English dialects makes it very desirable for anyone who wishes to assess the dialect of a text to have a complete (or almost complete) survey of its forms and spellings. What is said under A and C below should consequently be seen as having an immediate bearing on section D, which deals with the dialect.

A. ACCIDENCE

Nouns

1. Number

Most nouns form their plural by means of the suffixes -es and -is (with hardly any difference in frequency): aungeles, dayes, yueles, etc.; bookis, freendis, wordis, etc.

The -s suffix is mostly found with words of French origin: cardinals, lyouns, mountayns, prisouns, etc. However, it also occurs in words of OE origin: louers, lychams.

The suffixes -er and -re occur in childer and childre.

The following plurals end in -en: breperen, children, eузеп and ізен.

Mutated plurals are: breper(en), feet, fete, men and wym(m)en.

Uninflected plurals are: jeer (beside jeerà), maner (in al maner), pounde, scheep, sete (beside setis), setil (beside setils), ping (in ouer alle ping) and whyle. Hors in þe hors mouþ (53/5) may be both singular and plural, but is referred to by a plural pronoun.

1 As every form may easily be traced by means of the glossary, references to the text have been confined to a minimum.
2. Case

The genitive singular takes the suffixes -es, -is and -ys: deueles, deuelys, mannes, lordes, lordis, worldis, etc.

No genitive suffix is found in the following cases, all of them survivals of OE genitives: soule he(e)le, my herte blood, hi herte eyzzen, roode token and neddir kynde. However, it is not always easy to distinguish between a flexionless genitive and a noun used attributively (cf. T. F. Mustanoja, A Middle English Syntax, p. 72 and further literature referred to there).

With the exception of mennes the genitive plural has no distinctive ending.

Apart from the genitival and plural suffixes there are no further traces of nominal inflexion, the only exception perhaps being the form lyue, which may be a survival of an old dative.

Adjectives

Degrees of comparison

The comparative and superlative are formed by means of the suffixes -(e)r and -(e)st: fairer, lower, songer; hyzest, noblest, worpiest. The form depper points to a shortening of the stem-vowel.

The periphrastic comparative is found in more fast, more parfyt, a periphrastic superlative in most comoun.

The following irregular degrees of comparison occur: bet(t)ir, moo, more, lasse, lesse, wers, wors; nexte.

Adverbs

Adverbs are formed by means of the suffixes -ly and -li (the latter is rare): feifully, feifulli, gladly, schortly, soifastli, tendirly, etc. The suffix is -y in skilfuly and sorewfully.

Several adverbs have no distinctive ending: bri$t, depe, dere, longe, smal, wide, etc. This also applies to adjectives in -ly, when used adverbially: deadly, fleischly, grisly, etc.

The degrees of comparison are formed by means of the suffixes -(e)r and -st: hastilier, higer, lower, quyklyer, etc.; soonest (MS: soonerst).

Umlauted comparatives are lenger and nerre.

The forms depper, sarrer and sonner point to a shortening of the stem-vowel.

Occasionally the periphrastic comparative is found: more openly (opunly).

Irregular degrees of comparison are bet(t)ir, best(e), last, lesse, moost, more and most(e).
Articles

The definite article is *pe*, the indefinite article *a* or *an*, the latter spelling being used before vowels and *h*.

Numerals

Cardinal numerals:

one, oo(n), two(o), pre(e), foure, fyue, six(e), seuen(e), elleuen, twelue, twenti (-ty), pritti, fourti, hundred (-id), housande.

Ordinal numerals:

ffirst, first(e), bridde, ferpe, ferpe, fiste, fispe, fyfte, sixte, seuent, housande.

Multiplicatives:

ones, twies, twyes, pries.

The suffix -fold occurs in hundridfold and housandfold.

Pronouns

Personal pronouns

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 1. <em>I, y</em> (once)</td>
<td><em>me</em></td>
</tr>
<tr>
<td>2. <em>houn, houw</em> (rare)</td>
<td><em>pee, pe</em> (rare)</td>
</tr>
<tr>
<td>3. <em>he</em></td>
<td><em>hym</em></td>
</tr>
<tr>
<td>sche, scho (twice)</td>
<td>hire</td>
</tr>
<tr>
<td>it</td>
<td>it</td>
</tr>
<tr>
<td>Plural 1. <em>we</em></td>
<td>vs</td>
</tr>
<tr>
<td>2. <em>zee, se</em> (rare)</td>
<td><em>sou, sow</em></td>
</tr>
<tr>
<td>3. <em>he</em></td>
<td>hem, <em>hem</em> (twice)</td>
</tr>
</tbody>
</table>

Compound personal pronouns

<table>
<thead>
<tr>
<th>Singular 1. <em>myself</em></th>
<th>Plural 1. <em>oureself, oureseluen</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. <em>hiself, hiselfe(n)</em>, <em>hysilf</em> (once)</td>
<td>2. ______</td>
</tr>
<tr>
<td>3. <em>hymself, hymseluen</em></td>
<td>3. <em>hemself, hemseluen</em></td>
</tr>
<tr>
<td><em>hysilf</em> (once)</td>
<td></td>
</tr>
<tr>
<td><em>hirselfen, hirselue</em></td>
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</tr>
<tr>
<td><em>itself</em></td>
<td></td>
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</tbody>
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xxx
Possessive pronouns

Singular 1. *my, myn*  
   2. *pi, pin(e)*  
   3. *his, hys, hire*  
Plural 1. *oure*  
   2. *zoure*  
   3. *here, heire (once)*

*Myn, pin* and *pine* are usually found before vowels and *h*.
*Myn, pin, pyn, his, ounen* and *oures* are used as independent possessives.

Interrogative pronouns

The interrogative pronouns are *who, what* and *which*. Interrogative *whom* does not occur in this text.

Relative pronouns

The relative pronouns are *whois, whom, hat, what* and *(be) which(e)*.
Compound forms are *who so, what so, what...so euer(e)* and *whateuer(e)*.

Demonstrative pronouns

Singular:  *his, hat*  
Plural:  *hese* (usual spelling), *hes* (rare), *hees* (rare), *hoo, ho* (rare)  
*Suche, syche* and *such(e)* are also used in the function of demonstrative pronouns.

Indefinite pronouns

The following pronouns and spellings occur: *aiper, ayper, al, alle, anoper, any, eny, ony, bope, ech(e), ech(e)oon, echon(e), every, no, non, noo, noon, nozt, not, nouzt, nobing, one, oon, ober, ophere, opers, obir, somme, sum, summe, sumwhat.*

Verbs

Present tense indicative

Singular 1. *-e* as a rule: *answere, aske, bihete*, etc.  
   2. *-est, -ist* (with the same frequency): *askest, becomest*, etc.; *acordist, comaundist*, etc.  
   3. *-ep, -ip* (the latter more frequent): *arisep, askep*, etc.; *answerip, biddip*, etc.  
   *-b* occurs a few times: *saib, seib, sleep*, etc.
-es (-is) occur only in harmes, sereues (MS.: serenes), styres and techis.

Plural 1. -e and -en are the usual endings (the former more frequent): aske, turne, etc.; beren, bicomen, etc.
-iph occurs in askip, delitip, owip and vndirstondip.
-n in seen and seyn.
No ending is found in se and penk.
2. -e and -en: aske, ʒerne, hole; asken, maken.
-yn (once) in drynkyn.
3. -e and -en are the usual endings: aske, bicome, calle, etc.; chargen, comen, failen, etc.
-eph and -iph are found about 15 times each: arisep, bowep, callep, etc.; acordip, assentip, folewip, etc.
-yn occurs once in kyndelyn.
-n is found three times: fordon, ouerdon and seyn. No ending in folew.

Present tense subjunctive

Singular 2. -e is the usual ending: arise, bileue, dispende, etc. No ending in folow and wast.
3. -e is the usual ending: acorde, aforce, bihete, etc. Several forms have no ending: bryng, delyuer, glid, etc.

Plural 1. -e: bigynne, birewe, biseche, etc.
-en in knowen.
No ending in fordo.
3. -e in vndirstonde.
No ending in prees.

Imperative

Singular: The usual ending is -e: affye, biseche, calle, etc. No ending in croys, delyuer, festen, forgyf, etc.

Plural: -e: biholde, folewe, preye.
-iph: sechip, trowip, wendip and wipstondip. No ending in folew.

Infinitive

Most infinitives end in -e: answere, bere, come, etc.
Infinitives in -en are less frequent, but by no means rare: beten, birewen, for3yuen, etc.
Quite a few infinitives have no ending: drynk, fast, put, etc.
Present participle

Most present participles end in -and(e): gloand, goand, herand, etc.; bigilande, bowande, brennande, etc.

Some present participles end in -ing or -yng(e): waxing; abidyng, bisechyng; berynge, louynge, stondynge.

Gerund

The gerund ends in -yng (the usual ending) or -yne: clymbyng, comyng, desiryng, etc.; criyng, chaungyne, fiȝtynge, etc.

Past participle

1. OE strong verbs
   The usual ending is -en: bounden, chosen, fallen, etc.
   The following endings are rare: -e: bicode, holde, vnirdstonde.
   -n: lorn, slayn, stolen.
   -ne: sworne, torne.
   -yn: betyn.
   -un: ȝoun.

2. OE weak verbs and verbs of French and Scandinavian origin
   The usual endings are -ed: armed, called, demed, etc.
   -id: angrid, cursid, gederid, etc.
   Much less frequent are -yd: bridelyd, fulfilyd, schewyd, etc.
   -ide: awondride, lettide, suffride, etc.
   -d: herd, leid, seid, told, etc.
   -de: herde, ledde, solde, spredde, etc.
   -t: ateynt, blent, broȝt, lost, etc.
   -te: bouȝte, lefte, sente, wente, etc.
   Very rare are the endings -yde: preysyde, trespasyde.
   -ede: harmede.

The ending -e is found in ouercaste and quyte.
No ending occurs in cast, kast and put.
The past participle clad is from *clādd (OE clāpod).

Preterite

1. OE strong verbs
   Singular 1. no ending: knew, spak.
   2. no ending: knew.
   3. -e: come, dranke, eete, etc.
   no ending: bigan, bond, chees, etc.
Plural 1. -e: bicome.
   no ending: saw\textsuperscript{3}.
2. ______
3. -en: chosen, sawen, tobrusten.
   -e: come, felle, helde, etc.
   no ending: knew, saw\textsuperscript{3}, stood, etc.

2. OE weak verbs and verbs of French and Scandinavian origin
Singular 1. -de: seyde, schedde, tolde.
2. -(e)dist: settedist, suffredist, turnedist, madist.
   -test, -dest: bou\textsuperscript{3}test, madest.
3. The usual endings are
   -ed: answered, armed, called, etc.
   -id: askid, fastid, suffrid, etc.
   -yd: felyd, helyd, lokyd, etc.
Less frequent are
   -de: fedde, herde, preide, etc.
   -te: grette, lefte, sette, etc.
   -t: sent, went, bou\textsuperscript{3}t, etc.
Rare are the endings
   -ide: coueitide, hatide, suffride, etc.
   -yde: zernyde, trowyde.
   -ede: lokede.
No ending occurs in cast, kest, li\textsuperscript{3}t and set.

Plural 1. -id: assentid.
   -ed: loued.
   -iden: departiden.
   -edyn: passedyn.
   -t: wrou\textsuperscript{3}t.
2. ______
3. -ed: asked, called, folowed, etc.
   -id: dispisid, li\textsuperscript{3}tid, walkid.
   -yd: lettyd.
   -de: seyde, wende, made, etc.
   -den: preiden.
   -ide: answeride.
   -edyn: dispisedyn.
   -t: went, wrou\textsuperscript{3}t.
no ending in kest.

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B. SOME SYNTACTICAL OBSERVATIONS

An exhaustive survey of all the syntactic features of this text is obviously beyond the scope of this edition. In what follows, therefore, only a few important points have been dealt with, mainly those that are interesting from the point of view of present-day English syntax.

Nouns

1. Number

The plural is occasionally used of nouns that would only occur in the singular in present-day English: heuenes (passim), giltis (6/8), loues (11/7), myrpes (25/36), my3tis (27/11), harmes (50/17).

The word ping sometimes remains unchanged in the plural: ouer alle ping (29/7). However, ouer alle pingis (39/32). The same is true of the nouns zeer (27/23, 34/6), sete (35/20) and setil (34/19). Maner does not take a plural suffix when preceded by al: al maner of wisdam (16/21–22).

In present-day English bonk (25/26) has no singular counterpart. Richesse has a plural richessis (21/19).

2. Genitive

Although the genitive of nouns denoting persons is by no means rare, the periphrastic construction with of is more frequent. The actual number of nouns that are used in the genitive is very limited, the most frequent among them being God, Lord and man.

The genitive of nouns denoting things is only found in a few collocations with worldis: worldis goodis (4/15–16), worldis catel (16/31–32), etc., and in oure lyues ende (13/16) and bi flesschis wille (45/22).

The so-called 'split genitive' is preferred to group inflexion: be kyngis sones of heuene (11/23–24), oure Lordis wille Ihesu (37/15), Saules armure be kyng (52/20).

The genitive is mostly used attributively, but it may occur without a head-word: pou folewitness pin owne wille azeins Goddis (39/20–21).

for hen were bi lijf an aungelis ylyche (42/29–30).

Maner may be used appositively or be followed by of: al maner yuel (4/13), euery maner of goode (4/14). Note the appositive use of syde in on euery syde be stake (48/7).

3. Gender

Upon the whole there is little deviation from present-day usage.

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Names of persons: child (25/3, 55/28) is masculine, creature (24/2, 24/29) both masculine and neuter.

Names of animals: olyfaunt (14/12) is masculine, faukun (26/15) and hors (53/13) are neuter and ele (19/14) may be either masculine or neuter.

Names of things: hooly writt (6/10), preyer (10/32), broond (28/32), pricke (42/30), conscience (43/35) and inwitt (44/7) are masculine; fleisch (32/19, 32/22) and body (55/4) are both masculine and neuter; soule (40/27, 40/33, 40/37) may be referred to by he, sche and it.

In a great many cases the non-existence of the pronoun its makes it impossible to determine the gender of a noun.

Adjectives and Adverbs

Comparison

In the case of most adjectives the choice between the periphrastic and the inflectional construction is determined by the same factors as in present-day English. Occasionally, however, suffixes are used where a periphrastic construction would now be preferred or vice versa. Examples are: stalworpest (14/17), more fast (48/12), more dere (20/33). Worpi forms its comparative periphrastically: more worpi (20/34), but its superlative by means of a suffix: worpieest (34/19).

The comparative is used instead of the superlative when the reference is to two persons: his songer sone he made his heyr (18/15).

The superlative is found with the preposition ouer in: Pou3 his beste ouer alle oper stalworpest be (14/16-17).

Monosyllabic adverbs form their degrees of comparison by means of suffixes: sonner (38/5), hiser (50/37), soonest (34/23). Polysyllabic adverbs may use periphrasis, as in more opunly (21/25), but inflection is more frequent: openlier (3/6), hastilier (5/33), quyklyer (24/38), stalworplier (48/9).

Articles

Any survey of the rules that govern the use of the articles in this text is bound to be both incomplete and unsatisfactory. Therefore only a few quotations will be given below, illustrating the deviation from present-day usage, both in the use and the omission of the articles.

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Definite article

he zuaf his owne sone to be deepe (16/12–13).
Hym zou callest hi brother hat he fleisch of he same fadir (20/29).
Ffor as he gold is preued (47/35).
As wynd doiy to be cole (10/30–31).
And... went hym to ryuer (26/4).
his holy man wente out of cuntre (44/19–20).

Usage is by no means stable, however. Cf.:

He hat he fleisch fourmed to be liknes of man (21/27–28).
Who fourmed hat fleisch into liknes of man? (21/32–33).

Indefinite article

zyue hem to sobrenesse, hat vertu is grete (18/19–20).
settiþ hem alle on rowe (43/36).
hat ioye hat neuer schal haue eende (33/3).
I am nozti in as moche deettour (46/28).
he schal not hat day good iourny make (51/23–24).

Here, too, there is a great deal of wavering, especially after as and such:

hen hat God zeuen he fleisch to be soule as a wyntir roobe (15/18–19).
his lord gyueþ vs here for his wyntir oure deedly body as wyntir robe (15/26–27).
When he name of [God on] such maner is confermed in vs (28/7–8).
on suche a maner hat we hym so loue (30/24).

Numerals

'Thousand' may be followed by an of-adjunct:

he fedde fyue pousande of men in wildirnesse (29/27).
Sum day steige to eche hat noumbe elleuen pousande of virynes (34/9–10).
but:

hat was fyue pousande zeer two hundrid 7 pritti (34/5–6).
it ne is no day in he zeer hat fyue pousande martris [ne] haue for Goddis loue here blood schedde (34/11–12).
Pronouns

Personal pronouns

One of the most striking peculiarities of Middle English pronominal syntax is the so-called pleonastic use of the personal pronouns. It is very common after relative clauses. The noun to which the pronoun refers is mostly either the subject or the object of the sentence (cf. F. Th. Visser, *An Historical Syntax of the English Language*, Part I, Leiden 1963, pp. 56, 58 and 518):

*A peef pat is ouertaken wip þeþte... he feliph (5/26–27).*

*God þoruz þis word he þyueþ vs to vndirstonde (15/13–14).*

*alle þingis þat comen to man, þei comen þoruz good wille (28/9–10).*

*likynges 7 þernyngis, holde hem at home wip þee (5/10).*

*þe hye he can ouercaste 7 make hem lowe (27/36–37).*

*it is for to trowe þat his owne childre... he wole hem cloþe (38/10–12).*

The noun may also follow the pronoun:

*Fforpi is it wel called Ihesu Crist Maries sone þe name of God (29/31–32).*

*rìþtwys lore it is to vs alle Cristis holy werkis (36/30–31).*

In the following quotation the pronoun refers to a noun that functions as the indirect object:

*whanne þe leche to þe seke grauntþ hym al his wille (8/27).*

The pronoun may also refer to an infinitive, to another pronoun or to a clause:

*To kare for þe body... to Goddis childre noþt it bisemþ (38/13–14).*

*þei þat wip suche ydíl þouþtis preien, þei haue hony in here mouþes (9/17–18).*

*And þis it is þat he spekiþ þoruz þe prophete Jeremye (43/22).*

A preposition + the oblique form of a personal pronoun is sometimes preferred to a possessive pronoun, especially when there is an objective relation between pronoun and noun:

*to worschiphe of me al þis is woundþ (27/16).*

*as sone as we leue þe loue of hym (11/21).*

However, there is no such relation in:

*þere þei dwellyng made, abidynþ þe tyme of hym (34/6–7).*

The simple personal pronouns are often used reflexively. Examples are superfluous, but note:

*XXXVIII*
sone he took his leeue and, bankand hire, went hym to ryuer (26/4).

The pronoun it is frequently found where present-day English would use there:

_Ffor it is in no creature goodnesse (24/21)._

_But it is anofer maner flise envenemows (41/32–33)._

_He telliþ pat it was an hooly man (44/17)._

Note the use of it in:

_Fforþi it is to do as Dauyd dide (52/18–19)._

**Compound personal pronouns**

These pronouns are used reflexively as well as emphatically. When emphatic they may be used without a personal pronoun:

_al þat vs nediþ he wot bettir þan oureseluen (3/31–4/1)_.

_he... is nouȝt encheseoun of myn angre but myself (47/16–17)._

**Possessive pronouns**

The dependent as well as the independent possessives are mostly used as in present-day English.

The relation between pronoun and following noun is usually subjective, only rarely objective, as in:

_what so we se... al we moten ordeigne it to þi knowyng (4/24–25)._

Note the omission of the possessive in:

_But peraunenture sum man þenkiþ in herte (6/16)._

_allel þoo þat hav ære 7 wrapsþe in hertis (10/23)._

_oon of þat cyte... called hym to house (17/24–25)._

The use of a preposition + personal pronoun instead of a possessive pronoun is remarkable in:

_pere þei dwellyng made, abidyng þe tyme of hym (34/6–7)._

**Interrogative pronouns**

_Who and what are used as in present-day English. Which is only used once as an interrogative pronoun, without any selective meaning:_

_Now is it... for to se which is þe name of God (23/15–16)._
Demonstrative pronouns

Modern usage would use the definite article instead of a demonstrative pronoun in the phrase *pat oon... pat oher* (23/26-27).

The following is an example of the pleonastic use of *pat*:

*A bee *pat* fyndip hony in eche f loure *pat* in erbere growep* (41/27-28).

'Such' is used substantively with reference to both persons and things:

*Of siche *pen* spekip oure Lord* (9/19).
*Suche turne here good into yuel* (28/23-24).
*porous* suche as *pei* sawen hym do* (29/30-31).
*And many *behp* *pat* of suche taken ouer here my3t* (52/29).
*ffynde me suche as was abbot Thimothee* (53/17-18).

Note the use of 'such' in certain groups:

*while *pei* amonges hem hadde siche oon to fere* (18/34).
*pat* are to many suche now in *his* world* (38/8-9).*
*he *pat* vnwysely wakip... or *oher* suche werkis doip* (50/23-24).
*if *here* any suche be now* (53/19).

Pronominal adverbs, such as *heraftir, herof, perby, perinne*, usually take the place of prepositional groups with a demonstrative pronoun.

Relative pronouns

By far the most frequent relative is *pat*, which is used anaphorically with reference to both persons and things, singular and plural, in continuative as well as restrictive clauses. Examples are not necessary.

Relative *pat* may be used after antecedents qualified by 'such':

*suche pingis *pat* *pei* schulden not aftir haue preide* (7/27-28).
*he stirep *beep* suche dedis to don *pat* *pou* *piself... hatist* (42/33).

As an independent relative *pat* occurs by the side of *pat* *pat*:

*pou woldest... vndistonde* *pat* *pou* preiest *wip* *moup* (3/17-18).
*vndistondynge hem wantip in *pat* *pat* *bei* preie* (3/11).

When independent, *pat* may be preceded by a preposition (with anaphoric *pat* the preposition always has post-position):

*But he *pat* wole... spede of *pat* he... askip* (4/31-32).

In the following quotations modern usage would require *what*:
But sit, bat wers is (9/28).
his is bat Job seip to oure Lord (15/16-17).

Note the following remarkable construction with bat:

wipstonde we oure owne wille in al bat it is azeyns his (39/10-11).

The phrase as he bat (cf. A. A. Prins, French Influence in English Phrasing, Leiden, 1952, p. 59) has a causal connotation:

houz al he vngilty were, as he bat neuer synned (13/7-8).
When Carpo azeyn com and saw pis, as he bat soreful was (44/22-23).

Relative which(e) is very rare. It is usually independent. Modern English would have what in:

And so he techip vs... whiche we schulden be (22/28-29).
to proue perwip which pei ben bat hym wole not loue (27/3-4).

Dependent which(e) may be selective:

whiche twenty bat myzt fuilffe bat benche... pei schul lyue (34/22-23).

The group pe whiche may be used dependently as well as independently. Its dependent use (especially in cases where the antecedent is repeated) is very striking in this text:

Pre pingis we felen in vs... pe whiche pingis aren pes (13/38-14/1).
when pe noumbre is fulfilled... pe whiche noumbre is certeyn (34/1-2).

There is no relative pronoun (or conjunction) in:

as in werkis of penaunce he stirep summe to do (49/4).
vnto pe tyme he boled deep (13/7).
alle pe synnes bat jou hast don sib pe first tyme jou born was (43/35-36).

Antecedents denoting time, as in the last two examples above, may also be followed by when or bat:

at pe tyme when Crist steyj vp to heuene (34/3).
he askip nozt ellis but bat we... hirewe al pe while bat we yuel wurz3t (47/8-9).

Indefinite pronouns

Oon (one) may be used as a noun pronoun in the meaning of 'somebody':
on of bat cyte... called hym to house (17/24-25).
he turned one out of misbileue (44/18-19).
Also in the meaning of ‘one thing’:

oon I saye wip pe mouh 7 anoher I ęnke wip my herte (45/11).
ouer alle oher ęn is ęper oon ępat wondirfully greuep (56/10–11).

Noon used as a noun pronoun means ‘nobody’:

for in poco werkis... noon wole preue what he may do (15/5–6).

Noon is also used dependently, often in combination with oher:

It is noon so harde herte ępat it ne auzt to melten (11/35).
when ępi resoun... hęp noon oher kyng, noon oher gouernour (31/6–8).

Noon may follow the word it qualifies:

Suche play in ępis faukun... he fonde, ępat in oherwhat likynghe had he noon (26/5–6).

Any occurs as a noun pronoun in the sense of ‘anybody’:

sche hadde more of grace ęn any ępat euer... was born (20/18–19).
if any missięp ęhee, holde ępi soule on his (47/24–25).

Alle has front-position in:

of alle vs onely he it askep (25/7–8).

Ayper is used in the sense of ‘each of the two’ in the group ayper oher:

be more ępat ębei haue..., ayper loue pę oher ępe leesse (21/17–18).
aięper oher for to saue deep wolde holde holde (21/19–20).

Oher is used as a noun pronoun with reference to both persons and things:

Pis preier ouerstıęge alle oher (3/25).
ępi hele ępi socour arisep of me, ęshe ęf noon oher (5/25).
ffor of oher he is called William (23/20).
echon striuep wıp oher (14/40).

Opers is probably a genitive singular in the quotation below. According to Mustanoja, op. cit., p.216, the plural with -s is not used until the 16th century (but see N.E.D., s.v. other, B,6b):

werkis ępat aren don... for to lese oopers goodnes (17/17–18).

Anaöher may be used as a noun pronoun in the meaning of ‘something else’:

anoher I ęnke wıp my herte (45/11).
anoher is for to assente (46/1).
It may also occur before an adjective:

*his good lord wole 3yue hym anoþer newe* (15/22–23).

*Man* and *men* are regularly used in a function similar to that of an indefinite pronoun:

*if it so bitide þat man asked erþely goodis of God* (9/8–9).

*Be fyſte is þat man desirþ not herſily þat he in prērer asked* (10/25).

*So nedeful is þis vertu þat charite men calleþ* (16/19).

*þif I me wraþpe for anyþing þat men seyn or don* (47/15–16).

The Verb

I. Syntactical units with one verb

I. Verb and subject

The so-called ‘impersonal’ construction is fairly frequent. All the verbs used in this way are listed in the quotations below.

*nost forþi vndirstondynge hem wantþ* (3/11).

*al þat vs nedþ he wot bettir þan oureseluen* (3/31–4/1).

*Wherfore me I twyn þy my tyme* (6/18).

*newe lawe 7 newe lore hym is nede to haue* (13/23–24).

*ete 7 drynk, bettir 7 wyk, þouþ hym wlatide* (14/30–31).

*ne dide he neure þing þat hym so sore birewyd* (18/16).

*Ne þurt hym noþing bisy be* (19/31).

*and vs auþte holde more dere... [his broþerhed...* (20/33–34).

*Here bihouþ þee nedly to answere* (21/34).

*þat hym wolde not knowe whiles hem was wel* (25/30–31).

*grete sorewe... vs oweþ to haue* (31/30–31).

*hem were leuer fro hym hem to hyde* (35/5).

*of erþely þingis nedely must vs haue* (38/36).

*þee loþþ þin owne lijf* (44/1).

*bettir me were to holde me stille* (45/16–17).

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2 Some of these verbs are accompanied by a pronoun or a noun in the zero case. See Visser, *An Historical Syntax*, p. 24.
me þar not but if I wole assente to hem (46/3).
Me hungreþ, I þerne aftir mete (54/36).
Me þurstiþ, I þerne aftir drynk (54/36).

In some of the above cases there is also a 'personal' construction (cf. W. van der Gaaf, The Transition from the Impersonal to the Personal Construction in Middle English, Heidelberg, 1904, §§149 and 177):

\[
\begin{align*}
it & \text{ biloukeþ al þat we haue nede of (4/2).} \\
\text{pen} & \text{ owe we for to lowe vs (23/9).}
\end{align*}
\]

The unstable character of the construction appears from the combination 
\[
\text{oweþ þow in:}
\]

\[
\begin{align*}
\text{Hem} & \text{ oweþ þow þi breþer for to holde (20/30).}
\end{align*}
\]

The subject is occasionally omitted in cases where it may easily be inferred from the context, especially in a series of coordinate sentences:

\[
\begin{align*}
\text{Or} & \text{ myȝt haue made vs... a toode (11/31-32).} \\
\text{And dyd ouer oure desert (11/33).} \\
\text{ffor a gederyng of his freendis frely haþ made setis (35/7-8).} \\
\text{if he hool be hym hungreþ and þerneþ mete to haue (40/21).}
\end{align*}
\]

As in present-day English the subject is but rarely expressed in commands, requests and exhortations:

\[
\begin{align*}
\text{Lord, þou ȝyue vs [oure] echedayes foode (4/17).} \\
\text{And wite þou wel forsoþe (11/7).} \\
\text{Preye þe aftir þoo þingis þat ben aboue (8/32).} \\
\text{folewe þee not þe zerneyng of þoure fleisch (54/31).}
\end{align*}
\]

In a few cases modern usage would insert formal it or there as a subject:

\[
\begin{align*}
7 & \text{ bisouȝt hym..., ȝif his wille were (26/10-11).} \\
\text{So ne ys no more [certeyn] token of goostly deþ, as is when... (8/27-28).} \\
\text{And þouȝ peril be in every hasty remynge (50/35).} \\
\text{So many þe þat... And many þe þat... (52/27-29).}
\end{align*}
\]

The frequent repetition of the subject in the form of a pronoun has already been discussed together with the personal pronouns. See also the personal pronouns for the use of it where modern usage would require there.

XLIV
2. Verb without complement

The absolute use of the verbs in the following quotations deserves notice:

releef þat lefte of þe feestynge (29/29).
7 hit oure weele schal neuer mys (32/14-15).
for payne ne sorew wolde I noȝt lette (45/1).
þe fleische waxip seek þe spirit dullep (50/24-25).
Ffor þif God wolde, al þat is worþid to nouȝt (24/1).
it auȝt to make hym in loue to melte 7 worþe al to teeres (26/27).
he seeþ redily greþed þe payne þat he schal to (5/29-30).
if þei oute schulen... hem bihouþ be drawen out (19/13-14).
þat name þat proprely schulde be to a folke (24/1).
many ben of vs to þat heuenly felawschip (34/14-15).
Ne wolde he sparen (15/38-16/1).
þat recchip not where þei biþome (31/36).

Some verbs are used both absolutely and with a complement:

And if we wil þen vmþenke (31/22-23).
of his grete mersy and we vs wolde vmþenke (47/4).
þe payne of helle þif we mistake (33/27-28).
þouȝ we haue neuer so ofte mystaken vs (47/6).

3. Verb with complement

The following quotations exemplify verbal complements that differ from modern usage in the use or non-use of a preposition:

Goddis izen ben euere on þe riȝtwise and his eeris listenande his preieris (7/24-25).
he commaundid to his angels of heuene (6/35).
þat þou may bettir vndirstonde of þis broþerhed (21/25-26).
seynt Ignace, þat answerid to þe tiraunt (29/37-30/1).
yuel seþe it vs (30/18).
Ffor when man lokiþ his filþe (48/26).
þe first þing... is honour of þe persone to whom he serueþ (49/18-20).
bisechyng to þe fadur of heuene (9/10).
but:
we biseche God of þingis þat... (8/5).
þe pore þat cryþ to hym aftir helpe (10/10).
but:
þe hastlier mercy he criþ (5/33).
\textit{pat} preiden hym aftir suche pingis (7/27).
but:

\textit{forzyuenes ... he biddi}p vs preye (47/9-10).
\textit{we ne may to pat io}ye wynne (35/30).
but:
\textit{if pou his mekenes ... mayst wynne} (48/32).
\textit{I biseche hym of his mercy} (42/25).
but:
\textit{7 biseche hym mercy} (43/14).
\textit{forzyue me my synnes} (45/7).
but:
\textit{as I forzyue to poo pat haue trespasid azens me} (45/8).

The reflexive object would nowadays be omitted in:

\textit{idil pou^tis and foule, pat we deliti}p vs inne (9/14-15).
\textit{whan God... deyned hym to make vs to his owne liknes} (11/26-30).
\textit{for we feyne vs 7 turne oure bak vpon pee} (15/4-5).
\textit{and, pankand hire, went hym to ryuer} (26/4).

The direct object would now be suppressed in:

\textit{suche dedis... pat pou... hatist 7 knowest it for yuel} (42/33-34).

The direct object may be omitted when it can be inferred from the context:

\textit{what so jee asken..., trowi}p stedfastly 7 jee schal haue} (6/31-32).
\textit{it kyndeli}p \textit{he preyer 7 quykenep} (10/31-32).
\textit{pat harmep hem more 7 letti}p \textit{in batayle} (52/16-17).

Note the use of \textit{can} and \textit{may} as notional verbs:

\textit{pat no ponk kun hym of his good dede} (25/25-26).
\textit{kyng of heuene, pat alle my}stis \textit{may} (34/36).

\textit{Will} may be followed by a complement in the form of a clause:

\textit{I wil pat jee ... drynkyn here of my cuppe} (7/34-35).
\textit{he wol pat man zyue his body to penaunce} (15/14).
\textit{pe dedis pat God wold not pat pou didist} (43/4-5).

The so-called 'cognate' object is rare:

XLVI
oure synnes hat we haue synned aȝeyns hym (42/20).
ALLE pe fallis hat he fallip in his deadly lyf (43/26-27).

The copulas be and become + dead are used in the sense of 'to die':

Alle pat deade were to be tyme hat Crist roose to lyue (34/5).
3if pat zichande pricke... were bicome dead (42/27-28).

A copula may be omitted when it has been mentioned before. Note that in
the first quotation a plural verb would be required, whereas the form that
precedes is in the singular:

Als sone is doom of deep ȝuyen vpon vs 7 pe tormentoures of helle redy
(5/35-36).
Goddis ȝisen ben euere on pe riȝtwise and his eeris listenande his preieris
(7/24-25).

The following collocations deserve special attention:

calle home: calle pin herte home (5/9).
First quotation in N.E.D.: 1526.
holde at home: likynge ȝerneygis holde hem at home (5/10).
Not recorded in N.E.D.
take doom: A beef pat is... ledde forp to take his doom (5/26-27). Not
recorded in N.E.D. First quotation in MMED: 1430.
make lettynge: but if pe mercy... lettynge make (6/1-2). Not recorded in
N.E.D.
don in liknes of: Be which goost... dyd hym in liknes of a pilgrym (17/21-22).
Not recorded in N.E.D.
festen likyng in: festen not ȝi likyng in noping ȝat takip eendyng (41/2-3).
Not recorded in N.E.D., nor in MMED.
spede of: he ne may... certeyn hope haue of his preieres for to spede
(7/19). First quotation in N.E.D.: 1400.
setten in ensaumple: pou settedist hem in ensaumple to alle (22/24-25). Not re-
corded in N.E.D., nor in MMED.
stonden aȝeyn: suche ȝinges... ȝat his herte stondip aȝeyn (8/12). First
quotation with this meaning in N.E.D.: 1551.
take to yuel: take it not to yuel ȝat I do (26/19). First quotation in
N.E.D.: 1430, but with different preposition: Take it not
in euel.
take wreche on: Fforpi schulde I take wreche on myself (47/17). N.E.D. only
has examples with take wreche of.

XLVII
make tokenyng to: Who so to his childred his tokenyng wole make of he sonne (33/21-22). Not recorded in N.E.D.

make reckonyng: reckonyng to make of alle he werkis hat hei han wrouȝte (35/1-2). First quotation with this meaning in N.E.D.: 1599.

putten to peril: pat aren... bolde to putten hem to peril on se (14/19-20). Not recorded in N.E.D.

turne he bak vpon: we... turne oure bak vpon pee (15/4-5). First quotation with this meaning in N.E.D.: 1605.

4. The present tense

Differences with present-day usage are slight, but in a few cases the present tense would now be impossible:

    if I herewip hadde no charité, I am nouȝt worp (16/23-24).
    Waylowey, hat we schul... be bounden to oure... breþeren (22/6).
    pis kyng hat spoken is of (34/35).
    Þouȝ þei hadde it sworne, may þei it not forsake (35/2-3).

Subjunctive

The present subjunctive may be used in main clauses as well as in various kinds of sub-clauses when there is some implication of modality:

    þi name be halewid (4/24).
    he þat wolde preie... do þe biddynge of þe wyseman (4/31-32).
    rïȝt it is þat God wiȝstonde hym (7/21).
    We preien hym þat his rewme come to vs (32/37).
    and we... nouȝt to þat be aȝeyn his wille (30/25-26).
    And þouȝ þeri be in eueri hasty rennyng (50/35).
    but good, if þere any be, it is of God (12/31).
    Now may sum man aske wher God haue any oper name (23/17-18).

In most of these cases the indicative is also used, though the subjunctive is definitely more frequent. The two moods are occasionally found side by side:

    Ffor þouȝ þou falle... 7 eȝt æe æt fallen (43/11-12).
    Or if he do bodily werkis... or wastþ hymself (16/34-35).
    Ʒif any... cure of mannes soule vnþirtake or holdþ it (32/4).
    but if he hymself laye hym doun... or in erþe fallþ (47/23-24).

5. The preterite

The preterite is mostly used as in present-day English. It may occur in the same kind of context as the perfect. Cf.:

*pat oon special preier* pat Ihesu Crist haþ taugte vs (3/21).
*Ihesu Crist hymself it made 7 taugte it* vs (3/26–27).

In the following quotations the preterite would now be replaced by verbal groups with *has (had) + past participle or would + infinitive*:

*bi name, pat halewid was wipoute bigynnyng (4/26).*
*it were a lettyng of here lore (8/4).*
*to helpen his kynde, pat becom so weyke (20/1).*
*Crist steys vp to heuene wip alle pe soulës pat he brouȝt out of helle (34/3–4).*
*Greet dishonour he dide to a kyng (37/10–11).*

Subjunctive

The preterite subjunctive occurs in both main clauses and sub-clauses that are modally coloured:

*to a glotoun it were inpossible chast for to be (18/12–13).*
*houȝ it were so pat pe fleisch were acordid wip pe spirit (32/23).*
*a pece of fleisch pat were coruen of þi fadir (21/30–31).*
*ceessid hire for to loue, as scho to hym were strawnge (26/7–8).*
*And pat was no wondir, þauȝ it so were (18/29).*
*if it were þi Lordis wille (3/17).*

6. The infinitive

The infinitive may be preceded by *to* and *for to*, apparently without any difference in meaning. *For to* usually expresses purpose; it is not used before an infinitive that functions as the subject of the sentence.

*For to* may be split up:

*oper for fals preisyng of þis world to wynne (14/22–23).*

The plain infinitive is used in:

*bettir it is wip seeknes wende to wele (8/25).*
*and... went hym to ryuer his faukun see to fle (26/4–5)*

Note the peculiar use of the plain infinitive after *þen* in:

*þat harmep hem more... þen forþer (52/16–17).*
Note the use of the infinitive with *to* in:

7 hete bitokenep love, to vndirstonden pat... (16/15-16).
and... went hym to ryuer his faukun see to fle (26/4-5).
on suche a forward to see hem alle dye (41/10-11).

A striking syntactic feature is the use of the active infinitive in:

pe peef pat... hap... his hed leid on a stokke of for to smyte (6/3-5).
God made hem pilchis 7 zaf hem to were (19/21).
pei deme met and drynk worpi to wipdrawe fro Goddis childre (53/14-15).

The infinitive may be preceded by its subject:

foure pingis... pat nedeful are vs to haue (22/29-30).
pis witt pat were nedeful vs for to haue (32/26-27).
to see hem alle dye... 7 sche ouerlyue hem alle (41/11-12).
Nede it is hem to reule [hem] wip skille (51/19-20).

Cf.:

nedeful it is to alle Goddis louers to reule hem (49/10).

The modern equivalent of this construction is also used:

Ffor man to folew his owne wille is bigynnyng of alle yueles (36/21-22).

The perfect infinitive is used modally in:

*Or myzt haue made vs haue ben... a toode (11/31-32).*

7. The present participle

Syntactically the use of the present participle requires little comment. The character of the participle in -*and(e)* is often adjectival rather than verbal (note especially the preposition in the first quotation):

*whan he was louand to God (13/26).*
*God, pat is al louande (26/22).*
*goodis pat aren lastande (4/15).*
*whiles pei lyuande were (41/13-14).*

8. The gerund

The object of the gerund may both precede and follow:

---

knowynge of oure giltis... schal fynde mercy (6/9–10).

hard fleisch pynyngis (25/15).

penaunce of prest taken for betyng of þi synnes (43/34).

fastyng, wakyng 7 ðer hardschipes polyng (54/22).

to þis vertu þou schalt wynne þoruþ verey knowyng of þiself (48/17–18).

II. Syntactical units with two or more verbs

1. Verb + infinitive

To be is frequently followed by an active instead of a passive infinitive:

Men aske not... þat were for to aske (7/1–2).

Lo what is to don in aquitaunce of þis dette (12/28).

Now is it... for to se which is þe name of God (23/15–16).

it is for to desire 7 for to seche wipouten mesure (54/6).

An active infinitive is also found after suffre:

He wol suffre of to smyte honde and foot (14/31).

Can + infinitive is often equivalent to a past tense:

his fairnes 7 his fredom awey can glyde (19/34).

when he þe sope can knowe (27/33).

May often expresses ability:

he may here on his bak a castel (14/12–13).

every creature, þauþ he may not speke (24/10–11).

Shall may stand by itself when the infinitive may be inferred from the context:

And why þat we ne schulen he seip sone anoon (19/4–5).

Schulde may be the equivalent of present-day 'had to':

þei myȝten þole pyne..., as he schulde do (15/8).

as Davyd dide, þat schulde fiȝte aȝeyns Golye (52/18–19).

Schulde and schuldest correspond to modern English ‘would’ in:

þe sorew of here deep schulde overweye þe ioye (41/12–13).

noþer schuldest þou synne ne penaunce schuldest þou seche (42/29).

Will usually expresses volition or willingness:
he pat Wolfe haue pat ioye (13/12).
noon Wolfe prue what he may do (15/5–6).

Wolde may correspond to modern English 'would like':

þou woldest… yndirstone pat þou preiest (3/17–18).
I ne do nozt pat I wolde do (42/36–37).

Note the absence of the infinitive after wolde in:

more it stireþ hym to mekenes þen wolde bodily penaunce (48/27–28).

Owþ and owen + infinitive are now obsolete:

þis preier owþ to be seid (4/30).
in hym men owen to haue certeyn hope (11/1–2).

Aȝste is usually followed by an infinitive with to. Note the plain infinitive in:

And vs aȝste holde more dere… [þis broþerhed… (20/33–34).

Bihoueþ is followed by an infinitive with or without to:

Fforþ bihoueþ man to fiȝte (21/7–8).
þen bihoueþ hym ete 7 drynke 7 oþer þingis do (51/5).

Do is not used as an auxiliary of periphrasis in negative and interrogative sentences.
Causative do may be followed by a plain infinitive and an infinitive with to, active or passive:

Pat he desireþ he doþ to be holden fro hym (8/10–11).
and doþ wipdrawe fro þat we desiren (8/20–21).
7 did drawe out his herte (30/3).
3if þis kyng… þis cry did make (34/21–22).

It is hard to tell whether do is periphrastic1 or vicarious in:

He seeþ þat we as seke don mourne (8/15–16).

Let is followed by a plain active infinitive in:

he leet slee Goddis martir (30/2–3).

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1 Periphrastic do was very rare in late medieval prose. There are no instances from 14th-century Eastern texts in A. Ellegård, The Auxiliary Do, Stockholm, 1953, p. 65.
2. Verb + past particle

To be is used with the past participles of intransitive verbs where present-day English would require 'have':

If we pan in suche perel be fallen (6/6).
\( \text{pat of oon fader... ben comen (21/16-17).} \)
\( \text{zif \ pat zichande pricke... were bocomen dead (42/27-28).} \)
\( \text{when his holy man was fro hym wente (44/21).} \)

To be followed by the past participle of a transitive verb forms the category of the passive voice, which is either dynamic or static:

He is drawen 7 iugide... to his doom (5/28-29).
\( \text{pese wordis weren seyd to Adam (13/20).} \)
\( \text{Pe body is 3ouun to be soule as cloping (15/16).} \)
\( \text{ffor we are taken of pe erpe (19/5).} \)

To have + past participle is used to form the perfect and pluperfect, which differ but little from present-day usage.

The perfect as well as the preterite are found in more or less identical contexts:

\( \text{hat oon special preier pat Ihesu Crist haþ tau3te vs (3/21).} \)
\( \text{Ihesu Crist hymself it made 7 tau3te it vs (3/26-27).} \)
\( \text{alle pingis of his world he haþ maad (11/19-20).} \)
\( \text{oure soules he made to his owne liknes (11/17-18).} \)

The so-called continuative perfect is found in:

\( \text{be boondis of synne pat rou lyest inne 7 longe... hast don (5/19-20).} \)

The pluperfect is used modally in main clauses:

\( \text{his fleisch hadde be clene fro... corrupcioun (55/33).} \)

Note the peculiar use of the pluperfect in:

\( \text{his spirit, pat he wende hadde ben a pilgrym (17/30-31).} \)
\( \text{pei schulde vndirstonde... what pei had doon (25/31-32).} \)

3. Verb + present participle

As has been observed above, the verbal character of the present participle is not always clear, so that groups of to be + present participle cannot always be looked upon as genuine examples of the progressive form. Cf.:
be welpe of be worlde is ofte vs bigilande (27/39).
be wynde 7 be see were bowande to his wille (29/26).
be fleisch, pat is euer yliche faylande 7 wriþande (40/26–27).
but þei bêp helpand 7 nedeful to þe rewme (54/20–21).

4. Verb + object + infinitive

Make is usually followed by object + infinitive with to:

he makip vs to vndirstonde (11/5).
he makip hem... to be wrouþte (31/11–12).

but:

Or myzt haue made vs haue ben... a toode (11/31–32).

Let (= allow) is followed by object + plain infinitive. Note the active infinitive in the second quotation:

lete vs not falle in no fondyng (4/12).
lete it alto ryue (15/38).

Let (= prevent) is followed by object + passive infinitive with to:

fyue pingis letten preier of God to be herd (6/39–7/1).

Do (= cause) is followed by object + plain infinitive:

ffor to do vs vndirstonde (55/11).

5. Of the syntactical units with three verbs only the following deserve mention.
The second quotation is the only instance in this text of a continuative perfect progressive:\nb

he felip pat ping... hevy lyande trussid in his nekke (5/27–28).
and euer sipen... haþ pat cely felawschipe ben waxing (34/7–8).

Conversion

Adjectives are frequently used as nouns. They may be preceded by the definite article to denote both a whole group of persons and an individual:

---

\[\text{The first genuine examples of the perfect progressive are found in Chaucer. See Mossé, op.cit., Part II, pp. 129–30.}\]
he helyd be seeke, be deef, be doumbe (29/24-25).
hat he here not be criynge of be pore (Lat.: pauperis) (10/9-10).

Note the use of the adjective with reference to an abstract idea:

he may… caste hem fro be hyse to be lowe (51/21-22).

The converted adjective may also be preceded by a demonstrative or indefinite pronoun or by an adjective:

worldly bizete to wynnen…, as bes couetous don (14/22).
God… to alle synful seip (44/10).
be lijf 7 be deuocioun of goode religious (51/1).

It may be unqualified or be used appositively:

we as vnwitti turnen ourre eeres awaye (9/23-24).
hat of al hat he hadde half saue to pore (17/13-14).
hat he… to vs vnkynde… so riche tresour wolde 3yue (12/24-26).

The comparative and superlative of adjectives are used substantively in:

be worpiest of his rewme (34/19).
alle be men of his lond, bope to lesse 7 more (35/9).

Present and past participles are also found in a nominal function:

Be first is yuel lijf of be preyande (7/1).
wendip…, 3ee waried, fro me (35/23-24).

Concord

1. Between subject and predicate

A plural subject is occasionally followed or preceded by a singular verb. It is interesting to note that all the quotations below contain the form is:

And pees… ne is God to queme (16/30).
we do his wille in pingis hat hym is leef (35/30-31).
hen is fastyng, wakyng 7 oher hardschipes holypg nedeful (54/22).

In the following quotation the plural verb is due to ‘attraction’:

Be pridde… bep idil jouztis (9/14).

2. Between (pro)noun and (pro)noun

There is not always concord of number between a (pro)noun and another (pro)noun referring to it:
wip þe fardel of oure synnes trussed in oure necke (5/36–37).
we feyne vs 7 turne oure bak vpon þee (15/4–5).
When we haue þese foure þingis in oure herte festened (23/12).
þis worldis good... þe comfort þat we fynde in hem (25/22–23).
riȝtwys lore it is to vs alle Cristis holy werkis (36/30–31).
bodyes of men... feblen..., but it be susteyned (40/18–20).
suche dedis... þat þou... hatist 7 knowest it for yuel (42/33–34).

Folk and armure are referred to by plural pronouns in:

þis folk honoureþ me wip here lippis, but here hertis (Lat.: cor eorum) aren
fer fro me (9/20–21).
his armure... He sawȝ þat þei were to heuy (52/21–22).

Men may be referred to by he as well as hem:

to lette men 7 wibdrawe hem fro alle þese goode dedis (6/21).
were men neuer so harde of herte..., ȝif he wolde þenk on... (26/25–26).

Plural pronouns are used with reference to he and noon in:

he ne myȝt for schame nakid go. God made hem pilchis (19/20–21).
it is noon so woke, but þei vnwitte were (34/29–30).
he þat wol not come... wane of al þat hem myȝt like for euere I hem bihete
(35/13–14).

Who so may be treated as both singular and plural:

who so wol wel vmpenk hem... he wold neuer seche likyng to haue...
(41/7–8).
who so is wyse... of euery floure he may fynde hony (41/34–35).

Word-order

1. The subject

The subject usually precedes the predicate, but inversion is much more frequent than in present-day English.1 Upon the whole there is a tendency for the subject to follow the predicate when the sentence opens with an adjunct or an object:

hanne schalt þou wþhenke þee (5/16).
As wel faren þei þat noþt preyen (6/17).
Þese two schal men aþtir preye (8/34).
Glad myȝt þei be (18/32–33).
Now þen aske I þee (21/32).
sonner wolde he þow fede (38/5).
þis askiþ God of man (43/21).

Inversion also occurs in exclamatory sentences and after a subclause:

what vnworpi chaunge is þis (24/20–21).
þouȝ þei hadde it sworne, may þei it not forsake (35/2–3).

It is not always found after negative adjuncts, as would be the case in modern English:

Neþer he spekiþ in þis of swannes (18/4).
neuer bifoþre he hem hadde sene (33/25–26).
ne we vndirstondil) what vs wantiþ (39/12).

That usage was by no means settled appears from the following pairs:

Fforþi spekiþ God þorouȝ þe prophete (7/5–6).
forþi I here þow not (7/10–11).
Ffor as þe apoþtle seip (55/13).
Ffor as seip þe wyseman (55/17–18).
And þìt he dide wel more (11/38).
7 þìt ne lastþþ it but a while (15/10).
Þus doþ oure trewe leche (8/13–14).
Þus it fariþ bi many men (14/19).

2. The predicate

Verbal predicates, consisting either of two finite forms or of one finite form +
two non-finite forms, are often split up, the object being placed in between:

þis preier ouerstiseþ alle oþer 7 ouergoiþ (3/25).
Pat he graunte vs þese preieres six 7 conferme hem (4/22–23).
it kyndelþþ þe preyer 7 quykenþþ (10/31–32).
God myȝt þei knowe þat he was þorouȝ skil 7 see (29/23).
þat harmþþ hem more 7 lettiþþ in batayle (52/16–17).

3. The object

As a rule the direct object follows the predicate, but deviation from present-
day usage is considerable. When not following the predicate, the direct object is chiefly found in three positions: immediately before the verb or verbal group, before the subject-verb cluster or medially between the members of the predicate:

\[ \text{as } \bin aungelis \text{ pi wille don in heuene (4/20).} \]
\[ \text{Dis frely kyng his messageres hap sente (35/8-9).} \]
\[ \text{And alle } \bin \text{ of bis world he hap maad (11/19-20).} \]
\[ \text{Si} \bin \text{ so holy men glottenye overcaste (18/18-19).} \]
\[ \text{whanne } \bin \text{ hast hem alle gederid (5/11).} \]
\[ \text{God ne wole vs vs here (8/5-6).} \]

The direct object often precedes the infinitive on which it depends:

\[ \text{whanne } \bin \ldots \text{ standist } \bin \text{ preier for to make (5/15).} \]
\[ \text{pat } \ldots \text{ hap vndirtaken vs to hele (8/14-15).} \]
\[ \text{7 bond hym wip } \bin \text{ these wordis his lijf for to lede (13/33).} \]

Compound objects may be separated by intervening words:

\[ \text{pat bis worlde haue forsaken 7 here owne wille (21/10-11).} \]
\[ \text{Suche play in bis faukun 7 comfort he fonde (26/5).} \]
\[ \text{when we suche prelatis } \ldots \text{ seen more here wittis sette 7 here loue on erhely } \bin \text{ pingis (31/32-33).} \]
\[ \text{pe more } \bin \text{ schalt sorew fynde 7 angir (39/21-22).} \]

The indirect object may precede the predicate or occupy a medial position between the members of the predicate:

\[ \text{pat mykil harmes } \ldots \text{ ne wil I 30w graunte (7/33-34).} \]
\[ \text{pat heuenly ioye pat God vs bihette (33/15).} \]
\[ \text{pe good pat God } \bin \text{ pee hap 3ouen (28/28).} \]
\[ \text{pe grace pat God hap hem 3ouen (28/25-26).} \]

When there are two objects the indirect object may follow the direct object:

\[ \text{hym biseche pat he hem vs for3yue (6/8-9).} \]
\[ \text{God hymseluen forbyse vs hap 3yuen (15/36).} \]
\[ \text{noon may reue it } \bin \text{ (41/20).} \]

Cf.:

\[ \text{when God hap hem 3ouen a vertu (28/21-22).} \]
\[ \text{he } \bin \text{ wol hem sende (48/15).} \]

LVIII
4. The adjuncts

a. Attributive adjuncts

Post-position of attributive adjuncts is fairly frequent:

-bese preieres six (4/23).
-oure Lord God almy3ti (8/14).
-lijf 7 ioye endeles (11/29).
-loue lasse or more (16/18).
-sobrenesse, þat vertu is grete (18/19-20).
-Danyel… wiþ his felawes þre (18/21).
-þat knowyng noon haue (21/2).
-a Laukoun gentil (26/2).
-His werkis alle (27/36).

When a noun is qualified by two adjectives, it is often found in between:

-foule þouztis 7 ydil (7/2).
-an heuy herte 7 a dul (10/26).
-good loue 7 chaast (25/36).
-þat wiþs lady 7 war (41/9).

b. Predicative adjuncts

Predicative adjuncts are frequently found before the verb or before the subject-verb cluster:

-But 3it, þat wers is (9/28).
-soþfast God þat man bicam in hire (42/13).
-þat mayden… þat Mary men callip (15/37).

Predicative adjuncts may be separated by intervening words, usually verbs:

-þe robe þat li3t schal ben 7 faire (15/33–34).
-þe kyng of Englond, þat myþful is 7 riche (34/18).
-þe bittir leef þat semeþ swete to hem 7 sauery (42/5).

c. Adverbial adjuncts

These adjuncts occupy such a variety of positions that a systematic survey of their place in the sentence is hardly possible. The following quotations are merely a selection:

-And al… he doþ man þidir to brynge (6/24–25).
-þouþ al he vngilty were (13/7–8).
God seip as it abouen is written (15/12).
Efor he wel wot (15/22).
Noon... may come to he hyest steire sodeynly of he ladder (51/9).

In verb-adverb combinations the adverb usually comes first:

Mysty God... sone hym out cast (13/31–32).
fro hi rewme pou schalt out glyde (27/20).
he may hem down caste (34/38).

d. Prepositional adjuncts/objects

Prepositions may follow the word they govern:

and redily come hym bfore (35/1).
he lokyd hym bisyde (44/30).
he fondyngis pat regnen hem wiþinne (46/6–7).

The preposition often precedes the verb where it would have end-position in present-day English:

Þese two schal men aftir preye (8/34).
al þat I haue to fede wiþ be pore (16/24).
parfyt love to hym þat we to preyen (22/31).
þis man þat I of tolde (44/22).

Cf.:

7 helle schalt þou nouȝt be inne (36/27).

Prepositional groups often precede the predicate:

If we þan in suche perel be fallen (6/6).
sumwhat ellis, þat he seip to vs is more nedeful (8/6–7).
be tyme þat he into þis worlde come (13/6–7).

C. THE SPELLING-SYMBOLS

I. Vowels and diphthongs in stressed syllables

a. Vowels and diphthongs of Old English origin

1. OE short vowels

LX
OE ä

1. OE ä (not before nasals) is represented by a (J.29, L.367)¹: abbot, asches, cradil, gadir, nakid, wade, etc.
2. OE ä before m or n (apart from lengthening groups) is usually spelled a (J.30, L.367): answere, bigan, drank(e), man, swank, swannes, etc. The o spelling is only found in bonk (beside bank and bankand) and in unstressed on(e) (beside once an; cf. L.367, Anm.2).
3. Before lengthening groups the following spellings occur (J.31):
   Before -ld: o: biholde, bolde, colde, olde, etc.
   Before -mb: o: wombe.
   Before -nd: a or o (usually o): azeynstonde, fondid, hand, hond, land(e), lond(e), standist, stondist, wandre, wipstonde, etc.
   oo: broond, hoondes.
   Before -ng: o: among(e), hongid, longe, stronge.
   a: ingang(e).
4. OE ä + g (voiced velar fricative) appears as aw: drawe(n), drawip, felawes, lawe, sawe (n.). (J.112, L.402.1).
5. According to the N.E.D. kelles is a northern form, corresponding to ME calle, 'the difference in vowel is difficult to account for'. Ben and penne are unstressed forms.

OE å

1. OE å is mostly represented by a (J.32, L.363): aftir, bak, fader, smal, warly, etc.
2. The spelling aa occurs in waar.
3. OE å appears as e (J.32.2, L.363, Anm.3 and 5) in altogedir, festen(ed), and geder(-ir). (Cf. also L. Morsbach, Mittelenglische Grammatik, p.131).
4. OE å + g (palatal fricative) is spelled ai or ay (J.93, L.372.b): day, faire, mayden, nayle, slayn, etc.
5. Angl. å + h is spelled aw or au in sawå and pauå (beside pauå, which only occurs once). (J.63 and Anm.2.).
6. The o spelling in quod is due to the influence of the preceding w (J.32, Anm.4; cf. L.363, Anm.7).
7. Early ME e (from OE å) appears as i or y (J.34, L.379) in togider(e), togidir, togyder(e) and togydir.

OE ɛ

1. OE ɛ is usually spelled e (J.33): bed, ellis, necke, sende, wreke, etc.
2. OE ɛ is represented by ee in bleende, eende (n. and v.), scheelde, steede and weel(e).
4. OE ɛ is spelled i in stidfast and pinke (= think). (J.34, L.379, Anm.2).
5. OE ɛ + g (palatal fricative) appears as ay, ei or ey (J.95): aȝeın, aȝeyn, awey, laye, play, pleye, seid(e), weyen, etc.

OE ɪ

1. OE ɪ is spelled i or y (J.36): bittir, blynd, ryng, sibbe, bridde, wyntir, etc.
2. OE ɪ + g (palatal fricative) appears as i or y (J.89): blody, gilty, lyest, liep, mody, pritti, etc.
3. The spelling ij occurs in blijs.
4. The o spelling in wol and wole is due to the preterite wolde (J.36, Anm.2, L.376.2).
5. The spelling ei in weîste (OE wiht) may be due partly to ON *weht and partly to association with the verb weizen.

OE ɔ

1. OE ɔ is usually spelled o (J.35): corn, losse, mornyng, oxe, stormes, brote, etc.
2. The spelling oo occurs in poole, woord (a 15th-century spelling according to J.35.2) and croos (beside crosse).
3. OEɔ + h appears as ouȝ (J.124, L.403.e): bouȝt(est), brouȝt, douȝter, nouȝt (beside noȝt, with hardly any difference in frequency), pōȝt(e) (=thought), wrouȝt(e), etc.
4. The u spelling in schulde(n), schuldest (-ist) and schuldyn is due to the present plural schulen.

OE ʊ

1. OE ʊ is mostly spelled u or o (J.37, 38): bigunnen, cuppe, dore, ful, hony, loue, wonnen, etc.
2. OE ă before certain lengthening groups appears as ou (J. 38.2): bounden, doumbe, founden, mourne, pounde, wounde, woundid. Also in coupe. But o and u are found in awondrid(e), ffowwondred, wounded, woundirfully, woundirly, 3onge(r); hundred (-id), schuldre, tunge, turne and vndir (J. 22).

3. OE ă + g (voiced velar fricative) appears as ou or ow in foule and mowe(n). (J., p. 287, Nachtrag, L.402.1a).

OE ĭ

1. OE ĭ is usually spelled i or y (J.41, L.287): fille, kyng, stire, synne, birlis, yuel, etc.

2. OE ĭ appears as u (J.42) in dul(le), hungreþ, kuttid (cf. J.43, Anm. zu 2), sturnely, sundrily (cf. J.43) and þurstip.

3. Spellings with u occur beside y and/or i in gilt(e), gylt, gilt; miche, myche, muche; pit(t), put; siche, syche, such(e); vngilti (-ty), vngylty, vngulty.

4. OE ĭ is very rarely represented by e (J.40). This spelling occurs in lere, menyng and wers.

5. The o-spelling is found in moche (beside miche, myche, muche), wors (beside wers), worche and worie (J.43.2 and Anm. zu 2, L.286 Anm. 3 and 375).

2. OE long vowels

OE ā

1. OE ā is usually spelled o or oo (J.44, L.369, 370): bon, goost, looues, lore, moo, sory, two(o), wroop, etc.

2. OE ā + w appears as ou or ow (L.373.e) in knowe, soule, sowle and sowe.

3. OE ā + g (voiced velar fricative) is represented by ow (J.113, L.402.e) in owe(n), owep (-//>), owen (adj.) and owne.

4. OE ā (late OE a) + h is spelled auȝ in auȝt(e) (v.), lauȝt and tauȝte.

5. Spellings with a are found as a result of shortening in attir, aske, askyng, halewed (-id), halewes and sarrer.

6. The forms steigþe and steyȝ are due to Scandinavian influence (cf. K. Luick, Studien zur englischen Lautgeschichte, p.148).

7. In woyke (beside woke) and whois y and i are probably indications of length (cf. J.19,132, L.434). This phenomenon is typical of many Scottish dialects (cf. the spellings noyne and soyn(e) in Barbour's Bruce), though it is also found in northern and midland texts, e.g. the Paston Letters (see Dibelius, op. cit., p.170). Cf. also the spellings noipþer and soipfast.
OE Æ

1. OE Æ₁ (non-WS ē) and Æ² are mostly spelled e or ee (J.47–9, L.361): clene, dede, deede, hele, heele, heete, heete, leche, lere, se, see, speche, sweet, teche, wepenes, etc.
2. The spelling a occurs in shortened positions (L.363.3) in any (beside eny, which is much less frequent. Cf. J.43, Anm.3), bilafte, euerlastande, ladder (-ir), lasse (beside lesse. Cf. J.43, Anm.3), laste, wrastelen and wrap(be).
3. OE Æ + g (palatal fricative) is represented by ai, ay or ei (J.94, L.373.b) in aiber, ayber, steire and weizæ.
4. OE Æ + h appears as au in augstæ (wealth).
5. OE Æ before -s(s)ch is spelled ei mflesch(e) (beside onceflesch) and fleis(s)chly (J.102, L.404).
6. The spelling of ony may have been influenced by on and moni (J.48, Anm.3).
7. The form wore (beside were) is from Scandinavian.

OE Ë

1. OE Ë is spelled e or ee (J.51): bete(n), deme, fete, feet, 3e, 3ee, kepe, qween, wepe, etc.
2. Late OE Ë + g (palatal fricative) appears in a variety of spellings (J.97.1):
   
   i3/ý3:  di3e, dy3e (beside dye), di3eþ, dy3ed (beside dyed), fi3e, i3en (the usual spelling), li3e, ly3en.
   
   e13/ý3:  dre13e(n) (beside dre3e) and ey3en (only once).
   
   ey:   deye (Cf. L.384, Anm.5).
   
   ay:  hay (Cf. J.97.1.a).
3. Late OE Ë + h is spelled ë3 or ë3 in hi3(e), hi3er, hy3e (beside hye), ouerhy3e, hy3est and ny3 (J.97.2).

OE Į

1. OE Į is usually spelled i or y (J.52): abiden, bridel, glyde, side, syde, tyme, whyte, wyn, etc.
2. OE Į is spelled ij in lijf (the usual spelling beside lyf) and wijs (only once) (J.52, Anm.1). Cf. the spelling fiir.
3. OE Į + g (palatal fricative) appears as i or y in twies, twyes and pries(J.90).
4. On womman (OE wifman) see J.36, Anm.2: wifman > wimman > *wümman > wumman, womman (cf. L.376.1).

OE ŏ

1. OE ŏ usually appears as o or oo (J.53): broþer, dome, doom, foot, good, mone, rode, roode, scoles, wood, etc.
OE ð is spelled oi (i probably functioning as a sign of length) in noþer (beside noþer and nouþer) and soþfast (beside soþfast and soþoþast). Cf. the spellings woþke and whoþis.

3. OE ð + h is spelled ou3, ow3 in drou3 (= drew) and ynow3 (J.125). The spelling ow in ynow is due to levelling out the ow of the inflected form (J.125, Anm., L.403.g).

4. OE ð is spelled u in the unaccented forms must, muste and mut (J.35, Anm.2; see also Wyld, op. cit., p.234).

5. OE ð + w appears as ou in ouþer and nouþer, as ow in growep (J.106).

6. Cam (beside com and come) is explained by Wyld, A Short History of English, § 361, as either a survival of an unrecorded OE cam or cwam or a new ME formation on the analogy of nâm.

OE arrière

1. OE u is usually spelled ou or ow (J.55): aboute, abowte, drawn, down, how, mouh, now, hou, how, housande, etc.

2. OE ð + g (voiced velar fricative) is spelled ow in bowe, bowep and bowande (J.116).

3. OE ð + h appears as ow3 in pou3 (= seemed) (J.126).

4. The spelling of but and vs probably represents the shortening of the vowel owing to weak stress (J.150, L.354).

5. The o-spelling in slomerist represents the shortening of the vowel in tri-syllabic forms (J.38).

OE ȝ

1. OE ȝ is usually represented by i or y (J.41, L.287): filpe, forbisne, forbysne, hide, hyde, kihe, litel (-il), pride, pryde, ryue.

2. OE ȝ appears as ie in fier (the usual spelling beside fire, fîr and fyer).

3. OE ȝ + g (palatal fricative) is spelled y in drye (J.92, L.373.c).

4. According to L.384, Anm.4 truste (beside tryste) derives from OE *trystan. See also E. Björkman, Scandinavian Loanwords in Middle English, p. 285, note 1.

3. OE short diphthongs

OE ēa

1. OE ēa is spelled a (J.56–63, L.356.1): al(le), art, falle, halle, harme, salue, par, walkid, etc.
2. OE ǣa + x (WS ē + x) appears as e in wexe (inf. and pr. 3 pl.) beside wax, wax(e)n and waxing (J.63, L.238, 278.1).

OE ēo

1. OE ēo is mostly spelled e (J.65, L.357): erfe, fer, hert(e), heuen(e), lerne, seuen, swerd(e)s, etc.
2. OE ēo + ht appears as ēst in brister, brīstnesse, fīst, fīstip and fīstynge (J.69).
3. OE wēo is spelled o in world(e), worldis, worschip(e), worpe (v.) and worpid (J.66, Anm.3, L.222, 286). The spelling e occurs in the Anglian forms werk(e), werkis and werkmen (J.66, L.237, 286, Anm.3).
4. OE ēo is spelled u in durkeb.

OE ëe

1. OE ëe is spelled e (Anglian influence) in forzete, forzetip, żerne, žerneb (-i đâu), żerned, żernyde, żernyng(e), żernyngis and 3euen (J.75, 79, L.172, 173, 263).
2. OE ëe appears as y (once i) in forzyue(n), forzyueb, fforziue, 3yue, 3yfer, 3yuen, 3yueb.

OE io

OE io is spelled i and y in siluer, syluer (L.358). According to J.74 these forms derive from Scandinavian silfr (cf. L.382.1).

4. OE long diphthongs

OE ēa

1. OE ēa is spelled e or ee (J.81, L.356.2, 361.3): bred, breed, dreem, eeris, lef, leef, slee, etc.
2. OE ēa + w appears as ew (J.107) in fewe(r), schewe(n), schewip, schewid(e), schewyd, sewes and (vn)pewes.
3. The spelling ea occurs in dead(e) and deadly (by the side of deedly). In earlier ME it is found e.g. in Genesis and Exodus, where it points to a slack sound according to Wyld, “South-Eastern and South-East Midland Dialects in Middle English”, Essays and Studies, vi (1920), p.116. According to J.18 this spelling is used again in English in the 15th century. (For examples see Dibelius, op.cit., pp.169-70). It is unlikely that these are Kentish forms (cf. L.359.1).
OE ēo

1. OE ēo is usually spelled e or ee (J.84, L.357): bee, depe, deep, deuel, fre, free, knees, tree, peef, etc. It appears as o in forhe (beside ferhe).

2. OE ēo, as a result of shortening, appears as i in sike (beside the usual forms seek(e), seke). According to J.34 this spelling is frequently found in the north. (For different interpretations cf. L.282 and Dobson, op.cit., §136, note 2).

3. OE ēo + w is spelled eu or ew (J.109, L.399.2) in birewe(n), birewest, birewyd, hewe, knew, newe, reupe, rewe(d), trewe, treuly. The u-spelling is only found in truly (J.109, Anm.1). It often occurs in southern and West Midland texts.

4. OE ēo + w is spelled ou or ow as a result of stress-shifting (J.109, Anm.2, L. 265, 373.d): four(e), fourti, 3ou, 3ow, 3oure, troupe, trowe(n), trowed, trowip, trowyde.

5. OE ēo + ht is spelled i or y (J.98 and Anm., L.275) in the Anglian forms li3t (n. & adj.) and ly3t. (cf. also A. Campbell, Old English Grammar, §310).

6. On the northern and North Midland spelling scho (which only occurs twice beside the regular form sche) see J.84, Anm.4 and L.360, Anm.2, 705 and Anm.).

OE ie

1. OE ie (Angl. ī) is spelled e (J.83, L.263) in herand, here(n), herīth, herd(e), nede (n. & adv.), nedeful, nedely and nedly.

2. OE ie is spelled i in zit (the regular form beside zett, which occurs only once) (J.34.1 and Anm., L.379).

b. Vowels and diphthongs of Old French origin

1. OF vowels

OF a

1. OF a is spelled a or aa (J.224, L.411): cardinals, chast, chaast, dame, grace, parcas, parcaes, stam, ymage, etc.

2. OF a + palatal l or n appears as ai or ay (J.233, L.414.1) in assayle(d), bailifes, bataile, batayle, faile(n), fayle(n), faylande, faiyng and mountainys. It is spelled ei or ey in pleyne, pleyneph, pleyned, traueil(n.), traueyl and traueyl(e). The e-spelling occurs in trauel(n.) and ouertrauelip (cf. J.247.1).

3. OF a + nasal + consonant is spelled aun or awn + consonant (J.224.11, L.414.2): aiaunce, aungeleis, aungeils, chaunge, chaungynge, olyfaunt,
penance, strawge, etc., but e in abstinence and abstynence (probably under the influence of Lat. abstinentia).

4. OF a + i appears as a in mal, which is difficult to account for (cf. L.414.1).

OF e

1. OF e is spelled e or ee (J.225, L.411): best(e), beeste, ceessid, cyte, cytee, desert, dette, entent, feste, lettris, noblesse, releef, vanytees, etc.
2. OF e + palatal l or n is spelled ei or ey (J.234, L.414.1): ateynt, counseil, counseyl, deyned, feyne, ordeyne, ordeynep, ordeyned, susteynep, susteyned (beside sustened), etc.
3. OF final ee appears as y in iourny and meyny, as e in cuntre (J.247.1).
   OF final e is spelled y in saury.
4. OF e + palatal n is spelled oy in poynyte (= paint v.). See the N.E.D. s.v. Paint, v., where the first quotation with this spelling is dated 1517 (poyntyd).
5. OF e is lost in weak-stressed initial es (J.249a): scorne, staat, stablis(s)chid, strawnge, swyer(s), etc.

OF i(e)

OF i(e) is spelled i(e) or y(e) (cf. J.226, L.411): chastise, chastyse, fantasye, leccherye, leccherie, prophecye, sire, vice, vyce, etc.

OF o

OF o is spelled o or oo (J.227, 228, L.411): corde, enclose, hoost, noble, propre, robe(s), roobe, etc.

OF u, o (AF u)

1. OF u in closed syllables is spelled u, o or ou (J.229, L.411): couplid, court, forme, fourmed, grucche, hurtlep (-ip), iourny, perfourme, pouste, suffre, suffredist, suffrid{e}, etc.
2. OF u is spelled u, o or ou before nasal + consonant (J.229): counseil, counseyl, cuntre, fronte, noumbre, plungen, plungid, mountayns.
3. Before single final consonants OF u is spelled ou, occasionally u (J.229): champioun, comoun (adj., beside commun), curious, dettour, faukoun, faukun, honour, myrour, pitous, tresour, etc.
4. In open syllables OF u usually appears as ou (twice as ow) or o (J.229): coroumed, corowne(d), defoule, defouled (-id), floure, norische, norischid, norischynge, norys, persone, pouder (-ir), prisoned, spouse, etc.

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OF ü

OF ü is spelled u (J.230, L.412): creature, cure, mesure, procurid, punyschip, vertu(es), etc.

2. OF diphthongs

OF ai

1. OF ai is spelled ai or ay (J.233, L.416): aray, caytifs, maister (-ir), maystre, maystri(e), maystrien, maistry, pay, paye(d), traytour, verrey. On caytifs and traytour see J.233, Anm.1. On mayster see J. ibid. and L.416, Anm.2.
2. OF ai is spelled ei or ey in eyr, furneyce, furneyes, meyny, miseises, verey, veyn, veynglorye, seint, seynt.
3. OF ai before s appears as e or ee (J.233, L.416) in mysese, miseises (beside miseises), pees and plesen.
4. On ai/ay spellings as a result of OF a + palatal l or n see OF a.

OF au

1. OF au is spelled au or aw (J.240, L.418): bawme, defaute, defautis, faukoun, faukun, sauter.
2. Before labials OF au appears as a or aa (J.240, L.427.1) in saaf and saue (v., adj. and prep.).

OF eau

OF eau is spelled ew in rewme (J.243, L.418.4).

OF ei

1. OF ei is spelled ei or ey (J.234, L.416): conceyue, conseyue(d), coueitide, curteys, despeir (dis-), feip, peyne(s), rescyue, streit, streyt(e), etc. The spelling ay occurs in prayde (beside preide and preyde).
2. Before s OF ei is spelled e or ee (J.234, L.416) in encresse, encressid and riches.
3. On ei/ey spellings as a result of OF e + palatal l or n see OF e.

OF ie

1. OF ie (which appears as e in AF in the 12th century) is spelled e (J.231,
L. 415.1): feble, feblen, feblenes(se), greuep, greued, maner(e), mater(e), pece, ryuer, etc.
2. OF ie is spelled ye in swyer and swyers (cf. J. 231, Anm.2).

OF ieu (iu)

OF ieu (iu) is spelled eu, ew, uw (J. 242, L. 418.2) in reule(n), reule (v., beside rule), reuled, reulid, Jewes and Juwe. According to J. 242 the spellings reule and rule do not become frequent until the 15th century.

OF oi

OF oi is spelled oi or oy (J. 236, L. 417.1) in ioie, ioye (n. & v.) and ioyeful.

OF oi (AF ui)

OF oi (AF ui) is spelled oy (J. 237, L. 417.2) in assoyled (-id), croys, poynl, poysoun and voyce. On the oy-spelling in destroyep see J. 237, Anm. and Dobson, op. cit., § 255, note 1.

OF ue

1. OF ue is usually spelled e (J. 232, L. 415.2): keuer, keuered, keuerchefes, preue, preued (beside prove, proved).
2. OF ue is spelled oe in doel and u in puple. On these spellings see M. K. Pope, From Latin to Modern French with especial consideration of Anglo-Norman, §1156.

OF ûi

1. OF ûi is spelled oy in destroyep (J. 239, L. 417.3). This spelling may derive from OF oi (see above).
2. OF ûi appears as uy in fruyt.
3. OF ûi is spelled ue in juesse, a spelling not recorded in the N.E.D. s.v. juise.

c. Vowels and diphthongs of Scandinavian origin

1. Scandinavian short vowels

Sc. ā

1. Sc. ā is spelled a, once aa (L. 382.1): calle, carles, caste, caastep, mystake(n), take, wante, etc.
2. Sc. ā before st is spelled e in keste (inf.), keste (pa. 3 sg.) and kest (pa. 3 pl.). (J. 29, Anm. 2, L. 382, Anm. 2 and Morsbach, op. cit., § 87, n. 2).
3. Sc. à appears as o or oo before nd in bondes, boondis, as o before ng in wrong (L. 382.6). On the a-spelling in angre(s), angir and angrid see W. Horn and M. Lehnert, Laut und Leben, vol. 1, p. 531.

4. Sc. à + h is spelled au in manslauter (cf. J.122).

Sc. ê

Sc. ê is spelled e (L. 382.1): brenne, eggip, gestenyng, hefen, renne, etc. On greesse and gresses see L. 382.4 and Björkman, op. cit., p. 30, note 1.

Sc. i

Sc. i is spelled i or y (L. 382.1): gyue, kirk, mynnyng, skilful, skyn, til, etc.

Sc. ð

Sc. ð is spelled o (L. 382.1) in bodeword, bolned, crosse and roten.

Sc. ñ

The u-spelling in kuttid may have been influenced by kuti, but Scandinavian origin is uncertain (Björkman, op. cit., pp. 248–9).

Sc. ý

Sc. ý is spelled i or y (L. 382.3 and 4): flitten, hille, kyndil, lifte, sistir, systir, etc.

2. Scandinavian long vowels

Sc. à

1. Sc. à is spelled o (L. 383.1): ffro, fro, or (= before), wore.
2. Sc. à + g (voiced velar fricative) appears as ow in lowe (adj.), lower, lowe(n), lowed and lowynge (J.113).

Sc. ë

Sc. ë is spelled e in sete and setis (L. 383.2).

Sc. ê

Sc. ê is spelled e in felawes, felawschep and felawschip(e) (L. 382.1 and 5).
Sc. \( i \)

Sc. \( i \) is spelled \( i \) or \( y \) (L. 383.1): \( ryue \) (v.), \( sipen \) (adv. & conj.), \( tephyng, tyte \) and \( vnthryuand \).

Sc. \( ð \)

1. Sc. \( ð \) is spelled \( o \) in \( bone \) (L. 383.1).
2. Sc. \( ð + h \) appears as \( ou3 \) and \( of \) in \( bou3 \) and \( hof \) (on the latter spelling see J. 294 and Anm.).

Sc. \( æ \)

Sc. \( æ \) is spelled \( e \) in \( seme(n) \), \( sepeh, semely \) (adj. & adv.) (L. 383.2).

Sc. \( ÿ \)

Sc. \( ÿ \) is spelled \( y \) in \( myres \), \( tyne \) and \( tyned \) (L. 384.5).

3. Scandinavian diphthongs

Sc. \( au \)

Sc. \( au \) is spelled \( ou \) in \( lously \) (J.130.3, L. 384.2).

Sc. \( ei/ey \)

Sc. \( ei/ey \) is spelled \( ai, ay, ei \) and \( ey \) (J.130.1, L. 384.1): \( ay, graihe, graihep, grayhe, greihe, greihep (-id), laikande, nay, reise, reisep, reisyd, treist, wayke, weyke, etc. \) On \( cayser \) see J.130, Anm.1 and Björkman, op. cit., pp. 56–7.

Sc. \( iù \)

Sc. \( iù \) is spelled \( e \) in \( meke \) (adj.), \( meke(n), mekely \) and \( mekenes(se) \) (J. 84, L. 384.3).

II. Consonants

\( b \)

OE \( b \) was lost in \( vmhenk(e) \).

\( c \)

1. OE \( c \) is spelled \( k \) (J.178) initially before front vowels and \( n \), medially and finally: \( abak, breke, folk(e), kepe, knowe, kny3t, kynge, make, quyk, seek speke, wreke, etc. \) OE \( c \) is retained before back vowels, \( l \) and \( r \): \( clene, cloof, \)
colde, come, cradol, crafty, cuppe, cursid(e), etc. OE c before back vowels is
spelled k in kanst, kun, kare and kuttid. Double spellings occur in can, kan,
careful, kareful, coube, koube, quyctly, quykly. See also k.
2. OE c is spelled ch (J.179) in benche, child(e), chirche (beside once kirke),
leche, miche, myche (beside mikil, mykil and mykel), riche, seche (beside
sekip), teche, wrecche, yliche, yliche (beside ylike and like, lyke), etc.
3. OE sc is spelled s(s)ch (J.181): asches, fisch(es), fleis(s)ch, fleis(s)chly,
schadoo, schal, schal(l)t, schullen, scharp, sche, schorte, schulnre,
etc. OE sc is spelled sk in aske(n), asket, askep (-ip), asked (-id) and askyn.
Otherwise sk-spellings are only found in words of French and Scandinavian
origin: skarlet, skil(le), skyn. OE sc is retained in scoles (J.182.1).
4. OE c is spelled ck in prick(e) and reckenyng, kk in rekkenep.
5. OE cc shows a variety of spellings:
   ch in zichannde, rechelestly and wrechidnes.
   cch in recche, recchip, streche, wrecch(e), wreccheful, wrecchild(ful), wrecchid-
   nes(se).
   ck in necke, kk in stokke and k in pekokes.
6. OE cg is spelled gg in eggid, liggen and liggep.
7. OE cw is spelled qu in queume (v. & adj.), quod, quyk, quykenep, quykly and
   quycly(er). OE cw appears as qw in qwake and qween.
8. OF c is spelled in a variety of ways (though it is usually retained):
   ch in pynched.
   k in faukoun, faukun, keuerchefes, keuer(ed), koward.
   s(s) in conseuyed (beside conceyue), mersy (beside mercy), norys, resseyuour,
   seler.
   sc in rescuyue.
9. OF ch (usually retained) appears as cch in grucche, leccherie, leccherye and
   lecherous, as k in patriark.
10. OE c was lost in the adverbial and adjectival endings -lic(e): bittirly, comely,
    gladly, go(o)stli (-ly), kenely, lopely, etc. On the pronoun I (y) and the noun
    barley see J.179, Anm. 4 and L. 655 and Anm.

\[
d\]

1. OE d is spelled dd in neddir, neddere (L.668).
2. OE d is spelled t in wont (cf. J.200, Anm.1).
3. OE d appears as b in Davip (beside David and Davyd). On this spelling,
   which indicates the medieval Latin pronunciation, see A. Pogatscher,
   Quellen und Forschungen zur Sprach- und Kulturgeschichte der Germanischen
   Völker, 64 (1888), p.175ff.

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4. OE \(d\) was lost in *answere, answerip, answered, answerid(e)*, elleuen, gospel, and schenful. AF \(d\) was lost in *feih* and its derivatives. According to J.262 the \(p\)-spelling is supported by the spelling of trewh and truth.

\(f\)

1. OE \(f\) was assimilated to \(m\) in womman.
2. OE \(f\) was lost in *amentes (-is), hed(es), lady, lord(e), lordes (-is), lordeschip, lordisdome, ospring, osprynge, par and purt.*
3. OE \(f\) is spelled \(ff\) in *ffayn, ffirst, ffor, ffortunate, fforpi, fforwondred, ffro and ffysches.*
4. OE medial \(f\) (= \(v\)) is spelled \(u:\) aboue(n), bihoue(p), coruen, elleuen, euenynge, heuen(e), heuy, reue(n), seuen(e), etc. Note 3yfer.
5. OF \(f\) appears as \(ph\) in *prophecye.*

\(g\) (velar fricative)

1. On medial velar \(g\) preceded by OE \(ä, â, ü\) and Scandinavian \(ä\) see under these vowels.
2. Medial velar \(g\) preceded by \(l\) or \(r\) is spelled \(w\), usually preceded by a svarabhakti vowel (cf. J.146, L.446.2): *fowlew(e), folowe(e), folwe, halewes, sarew(e), tomorew,* etc.

\(g\) (palatal fricative)

1. On the vocalization of medial and final palatal \(g\) preceded by OE \(œ, œ, ë, ë, l, t\) and \(y\) see under these vowels.
2. OE initial palatal \(g\) is usually spelled \(3:\) *3e, 3ee, 3eer, 3elde, 3erne, 3yue* (cf. gyue), etc. It appears as \(3h\) in *3he.*
3. OE palatal \(g\) was lost in *if* (beside \(3if\)).
4. The OE prefix *ge-* is spelled \(y\) in *ynow and ynow3.*

\(h\)

1. On the development of glides between vowels and diphthongs and \(h(t)\) see under OE and Scandinavian vowels and diphthongs.
2. OE final \(h\) is usually spelled \(3:\) *ḥa3, ḫau3, ḫorou3, ḫorū3, ynow3,* etc. It appears as \(gh\) in *porugh and arghnes* and is retained in *purh.* On the \(f\)-spelling in *ḥof* (Sc. *pōh*) see J.294 and Anm.
3. Between \(r\) and OE final \(h\) a svarabhakti vowel developed in *porugh, porū3,* (beside *purh* and *purū*), arewnes (beside *arghnes*) and *aruwe,* the \(w\)-spellings
being due to inflected forms (cf. J.197, Anm.1). The spelling "horougu" was formed on the analogy of forms like "borough < buru5" (L.446.3).

4. OE initial hw is spelled wh (J.195, L.704): when(ne), whan(ne), what, wher, who, whyte, etc.

5. OE h was lost in the initial groups hl, hn and hr (J.195, L.704): lady, lepe, listeneande, necke, radly, ryng, etc. OE initial h was lost in it, itself, OE medial h in mirpe and myrpes. OF initial h was lost in erbere, eyres (beside heyr) and oost (L.729).


j

OF initial j is spelled i in ioie, ioye(ful), iourny, tugide and iustice(s).

k

Sc. k is spelled c in calle(n), callest, callef (-ih), called (pa. 3 pl.), carles, castele (-ih) and incalle. Sc. k is retained in kest (pa. 3 pl.), kirke, kyndil, kyndelip, kyndelyn. Both c and k spellings occur in called (-id), kalied (pa. pple), callying, kallyng, caste, keste (inf.), caste, kaste (pr. 3 sg.subj.), cast(e), keste (pa. 3 sg.) and cast, kast (pa. pple). See also c.

l

OE l was lost before and after palatal c (J.167, L.707): ech(e), euery, miche, myche, moche, mucho, siche, syche, such(e), which(e), yche and ychone. It has also disappeared in schat (beside schalt). The first quotation in the N.E.D. illustrating the loss of l in this word dates from c.1440.

m

1. OE mn is spelled "mm" in nemenened (MS: memmenened) and m in nemenep (L.743).

2. OF m is spelled n in inpacient and impossible.

3. OE m was lost in froward (adj. & prep.).

n

1. OE n was assimilated to l in elleuen.
2. **OF** $n$ is spelled **m** in *comfort*, *comfortide* and *pilgryn* (cf. J. 254).

3. **OE** $n$ was lost in the endings of most infinitives and in weak-stressed on-(L. 678): *abak*, *obakke*, *aboute*(n), *aboute*, *a5ein*(s), etc. **OE** $n$ also disappeared at the end of many weak-stressed words and syllables (cf. L. 715): *bifore*, *bitwene*, *my*, *oo*, *þi*, *wipinne*, etc. **Myn** and *þin*(e) occur before vowels and $h$ (only twice before a consonant).

$p$

1. **OE** $p$ has been assimilated to **f** in *chaffare*.

2. **OE** $ph$ is spelled **f** in *fantasye*, but is retained in *prophete*.

$q$

**OF** $qu$ is spelled **w** in *swyer* and *swyers* (cf. M. K. Pope, *op. cit.*, §1180).

$r$

Metathesis of $r$ occurs in *briȝt*(e), *briȝter*, *briȝnesse*, *tobrusten* and *wrouȝt*(e).

$s$

1. **OE** $s$ is spelled **c** in *cely*.

2. **OF** $s(s)$ is spelled $s(s)ch$ in *enfeblischip*, *enfeblisschid*, *norische*, *norischid*, *norischynge*, *perische*, *punyschip*, *stabilis(s)chid* and *vanyschid*.

3. **OF** $s$ appears as **c** in *furneyce* (beside *furneys*), *price*, *pryce*, *solace* and *voyce*.

4. **OF** $s$ was lost in *fantom*, *meyny* and *socour*.

$t$

1. **OE** $t$ is spelled **tt** in *betttir* (beside *betir*) and *attir* (cf. L. 667, 668). Finally $t$ occurs in *gett*, *pitt* (beside *pit*), *putt*, *sett*, *witt* and *writt*.

2. **OE** $t$ appears as **þ** in *fifþe*.

3. An excrescent $t$ developed in *anentes* (-is), *biheste* and *listenande*.

4. **OE** $t$ was lost in *best(e)* and *blessid*.

$þ$

1. **OE** $þ$ is usually retained but is spelled **th** in *vnthewes* (beside *bewes*), *with* (beside *wip*), *withinne* (beside *wipinne*), *withouten* (beside *wipouten*). The *th*-spelling in the last two words is only found once, but it is pretty frequent in *with*. Scandinavian $þ$ appears as **th** in *vnthryuand*. 

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2. OE $b$ is spelled $d$ in quod (cf. J. 207, Anm. 3).
3. OE $b$ was lost in nor, or, wher, worchip(e), worchipi$g$ and worchipid.

v

1. Sc. initial $v$ is spelled $w$: wante, want$g$, wantid, wayke, weyke, weilen, etc.
2. OF initial $v$ is retained, but in medial position it is usually spelled $u$: auau-
tage(s), couelte, deuocioun, dyuerse, etc. In medial position $v$ occurs in
evnve (beside enuye), envious, envyous, envenemows and purveye (beside
purveye).

w

OE $w$ was lost in als, also, siche, syche, such(e), suster, sustres and so.

D. DIALECT, DATE AND PROVENANCE

Until fairly recently editors of Middle English texts have been seriously
hampered by the paucity of large-scale studies in the field of Middle English
dialectology. The only two that were in fact available were Moore, Meech and
Whitehall's "Middle English Dialect Characteristics and Dialect Boundaries"
and Oakden's Alliterative Poetry in Middle English, vol. i: "The Dialectal and
Metrical Survey".¹ The number of texts whose dialect was established with the
help of either of these (the latter would seem to have been less frequently used)
is considerable.

There is no denying, of course, that both studies have great merits, if only
because they constitute the first attempts to tackle a problem of such magnitude
and importance. Their drawbacks are obvious, however. Thus, if an attempt
were made to establish the dialect of the present text with the help of Moore,
Meech and Whitehall's study, the result would not be very satisfactory. The
'isophonic lines' established by their investigation would determine the position
of our text as follows:
1. South of line A (OE $a$ retained as an unround vowel; southern limit).
2. South of line B (Present indicative plural; southern limit of -(e)s).
3. South of line C (sal and sul$d(e)$ or sold$e$ for shal and shold$e$; southern
limit).

¹ There were of course a number of important articles, e.g. Miss M. S. Serjeantson's "The
Dialects of the West Midlands in Middle English", Review of English Studies, III (1927), pp. 54–
67, 186–203, 319–31, but they covered less ground.
4. East of line D (OE a followed by m or n (but not ng, nd, or mb); eastern (and southern) limit for o).
5. South of line E (hem, ham, hom (for them); northern limit).
6. East of line F (OE y, ñ and ñ[æ], ñ[æ:] from OE eo, ëo, retained as front round vowels; eastern and northern limit).
7. South of line G (Present indicative third singular; southern limit for -(e)s).
8. East and north of line H (Present indicative plural; northern limit for -eth).
9. North of line I (Initial v for OE initial f; northern limit).

Lines J and K had better be ignored, since the authors themselves admit the evidence for these boundaries to be small. If we assume the positions of the other lines to be reliable (which they are not), we cannot say more about this text than that it must belong to what Moore, Meech and Whitehall call the Southeast-Midland area. Now this area is fairly large, but since it is not further subdivided by dialectal boundaries on their maps, a more precise localization of this text (at least by means of purely dialectal criteria) is impossible. Oakden's study would not be very helpful either, although he studied forty-five items as compared with the eleven items studied by Moore, Meech and Whitehall.

The February 1963 number of English Studies contained Professor McIntosh's well-known article “A New Approach to Middle English Dialectology”. It was shortly followed by another important article in the same periodical by Professor Samuels: “Some Applications of Middle English Dialectology”. McIntosh summarizes his main objections to Moore, Meech and Whitehall's dialect criteria in four points: 1) the number of items studied by them is far too small; 2) the evidence is not always treated correctly; 3) some of the available evidence is not used; 4) no attempt should have been made at that stage to interpret the graphemic forms phonologically. As far as the sources studied by Moore, Meech and Whitehall are concerned, McIntosh has three criticisms to offer: 1) the number of texts is far too small and many are either too early or too late; 2) very few literary manuscripts have been used; 3) the period from which these documents have been taken should have been shorter.

The new approach suggested by McIntosh first of all involves a considerable increase in the number of items selected for study (over 260). The manuscripts and documents also far outnumber those studied by Moore, Meech and Whitehall; on the other hand the time-span has been mainly restricted to the period 1

1 The graphemic approach is becoming increasingly frequent. It has become clear now that the differences in spelling may be dialectally important, even though these spellings do not differ phonologically. See A. McIntosh, “The Analysis of Written Middle English”, Transactions of the Philological Society, 1956, pp. 26-55. Cf. also W. Nelson Francis, “Graphemic Analysis of Late Middle English Manuscripts”, Speculum, 37 (1962), pp. 32-47 and J. C. McLaughlin, A Graphemic-Phonemic Study of a Middle English Manuscript, The Hague, 1963.

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1350–1450. The entries on the maps are the graphemic forms; no attempt is made at phonological interpretation. The most interesting part of the article, however, is the discussion of the so-called ‘fit-technique’, which enables the dialectologist to make use of and plot on the map information supplied by non-localized material, whenever it ‘meshes in’ with data provided by texts whose provenance is certain.

Editors of Middle English texts are obviously in a difficult position at the moment. Though they cannot possibly ignore the work of McIntosh and Samuels, they cannot make independent use of their findings, since nothing has as yet been published (with the exception of a few maps in Samuels’s article). That the dialect of the present text could be assessed on the above lines is due to the kindness of Professor McIntosh, who declared himself willing to examine it. This was done after I had made a thorough analysis of the text, based on a list (drawn up by Professor McIntosh) of no less than 268 dialect criteria. Some of these may be mentioned here: 1) the occasional use of scho beside normal sche; 2) the occasional use of hem beside normal hem; 3) the occasional use of beire beside normal here; 4) the frequent use of mykil beside myche, moche, etc.; 5) the common use of are(n), arn beside ben, etc.; 6) the common use of -and(e) as the ending for the present participle; 7) the occasional use of g- beside ʒ- in the forms for the word ‘give’; 8) the occasional use of kirke beside chirche. Mcintosh finds a close resemblance between the main characteristics of the Pater Noster text in Westminster School Library MS.3 and the language of a number of scribes who copied the early version of the Wycliffe Bible. He sees a particularly close resemblance to the language of hand 3 of Bodley 959. Another manuscript whose language is similar to that of the above manuscripts is Bodley Digby 18, but this he believes to be very slightly more northerly. Although there is a belt along the Northeast Midlands which is not very strikingly differentiated from West to East, Professor McIntosh’s present tentative opinion is that the language of the Pater Noster text in the Westminster MS. as well as of the other two above-mentioned texts is probably to be associated with the Soke of Peterborough. He is careful to observe that this does not imply that the original was composed there, and notes further that the actual manuscript may be a copy made somewhere else, which has more or less faithfully transmitted the characteristics which he connects with the above-mentioned district.

1 This list could obviously not be published here in extenso, since Professor McIntosh’s work is still awaiting publication.
As to the date of composition of the Westminster text, it must of course have been written before 1472, the year which is mentioned in connection with its owner Richard Cloos. In the absence of further concrete internal evidence it is impossible to determine the exact date. Paleographically it may be assigned to the first half (first quarter?) of the 15th century. From a linguistic point of view there is little to add to this, although certain spellings would seem to argue in favour of a date after rather than before 1400.

The provenance and date of the original manuscript of this treatise are still more difficult to determine. A comparison of the dialects of the various manuscripts in which this text has been preserved does not yield much evidence, but the fact that the majority of them are written in dialects of the Southeast Midlands may perhaps be taken as an indication of Eastern provenance. The date of the original may perhaps be inferred from the fact that the author does not hesitate to use English in his translations of scriptural passages and consequently seems to have been unaware of the Oxford Constitutions of Archbishop Arundel of 1408, which forbade the unauthorized use of the vernacular in the translation of the scriptures. If the author had written later than 1408 there might have been some sort of reference to these Constitutions. Since there is little reason to believe that the author was a Lollard, we may perhaps conclude that the original was written before the year 1408, possibly in the Southeast Midland area.

E. VOCABULARY

This text has a vocabulary of approximately 1,700 words (excluding inflectional forms). A considerable number of these (about 25 per cent) are of French origin. As might have been expected many of these words denote abstract ideas: *aliaunce, aquitaunce, clergie, curtesy, fantasy, maystrie, seigneurie*, etc. The Scandinavian element is quite small, being less than 4 per cent. This group is predominantly made up of common words that are part and parcel of the vocabulary of present-day English: *angir, calle, caste, Lowe, seme, take, wayke*, etc.

A good many words and phrases are either not recorded in the N.E.D. or MMED or not recorded with the meaning they have here. For others the earliest reference in the N.E.D. is sometimes more or less contemporary with but often

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1 See D. Wilkins, *Concilia Magnae Britanniae et Hiberniae*, vol. iii, p. 317.
2 The author of *The Myroure of oure Ladye* (ed. J. H. Blunt, E.E.T.S., E.S., 19) states that he has applied to the bishop of his diocese for permission to translate texts from the Bible into English (see p. 71 and note p. 339).
considerably later than the present text. All these cases have been mentioned either in the glossary or in that part of the linguistic introduction that deals with the syntax of the verb.

As Miss Allen has pointed out (English Writings of Richard Rolle, p.154) the French element in Rolle's vocabulary is considerable, too. However, from the point of view of the vocabulary there is little justification for ascribing this text to Rolle. Indeed, a comparison of the vocabulary used here with the characteristic features of the vocabulary of his genuine writings\(^1\) reveals but few correspondences and cannot but confirm Miss Allen's rejection of Rolle's authorship (see Writings Ascribed to Richard Rolle, p.358).

\(^1\) Cf. e.g. J. Gilmour, "Notes on the Vocabulary of Richard Rolle", Notes and Queries, 201 (1956), pp. 94–5.
V. LITERARY BACKGROUND

1. Author and Style

Of the six manuscripts in which this text has been preserved only the Westminster codex attributes it to Richard Rolle. Rolle is believed to have written a short Latin commentary on the Pater Noster, which must have enjoyed some popularity, since it survives in several manuscripts. The subject was therefore not beyond his interest. However, the Westminster text is very far removed from Rolle's characteristic manner. For one thing it can hardly be called mystical. The vocabulary, too, bears but little resemblance to Rolle's favourite words and phrases. Throughout the text the author speaks of 'Ihesu Crist', 'which', as Miss Allen points out, 'would seem to indicate that the author did not know the familiar form of address of the devotees of the Holy Name'. Finally, just to mention one more example, his fondness for categories is anything but typical of Rolle's style. The ascription of this text to Rolle, then, is yet another example of the medieval practice of crediting well-known authors with works that were not theirs. In this particular case the false ascription may be due to the author's borrowing from works that have been attributed to Rolle. However that may be, there is no need to doubt that Miss Allen's rejection of Rolle's authorship is right.

The author must therefore remain anonymous. What little can be established about him should be based on the only source of information we possess, namely the text. Unfortunately there is no concrete internal evidence that might help us solve the problem of his identity. Although speculation is inevitable, the following hypotheses are perhaps not entirely without foundation in the light of what is known about Middle English devotional literature in general. It is probable that the author was a priest rather than a layman and he is more likely to have been a member of a religious order than a simple parish priest. The exposition is no doubt orthodox. Certain points, such as the somewhat disparaging reference to 'clerks of depe witt' and their learning ('clergie') at the beginning of the text, and to the many priests who neglect their pastoral duties, may be vaguely reminiscent of Lollard literature. But criticism of the clergy is by no means confined to Lollard works and the author's attack on current abuses within the Church may be seen as an expression of his concern

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1 See Miss H. E. Allen, Writings Ascribed to Richard Rolle, pp. 155–7.
2 Ibid., p. 359.
3 Ibid., p. 359.
at the state of affairs rather than an avowal of Wycliffite sympathies. Moreover
the vocabulary shows very few traces of what is usually considered to be typical
Lollard jargon.\textsuperscript{1} The author was no doubt an educated man, though not
necessarily a man of great learning. His text contains a large number of quo-
tations from the Bible (both from the Old and the New Testaments) and from the
Church Fathers, especially from Augustine, Bernard and Jerome. It is possible
that he was well-read in the Scriptures and in patristic literature, though the
many quotations need not be taken as evidence for this. Several of them, both
biblical and patristic, occur in texts from which he borrows, while others are
likely to be the result of his acquaintance with collections of \textit{Sententiae} or
\textit{Florilegia}, which writers of devotional literature so often had recourse to. These
possible secondary sources have not been identified. There is no evidence of
indebtedness, however, to some of the more popular ones, such as the \textit{Glossa
Ordinaria}\textsuperscript{2}, Peter of Lombard’s \textit{Sententiarum Libri Quatuor}\textsuperscript{3} or Isidore’s
\textit{Etymologiarum Libri XX}.\textsuperscript{4} That the author was in the habit of consulting com-
pilations may perhaps be inferred from his reference to the ‘bookis’ of clerks,
who use the story of Daniel and his three companions to illustrate how mode-
ration should be practised. His use of \textit{exempla}, most of which are found in well-
known collections such as the \textit{Legenda Aurea}, the \textit{Vitae Patrum} and the \textit{Gesta
Romanorum}, not only testifies to possible familiarity with this kind of literature
but also to his awareness of the necessity of a didactic approach when writing
for a more or less uneducated audience.

It is often difficult to assess the stylistic qualities of Middle English prose, for,
unless one has read a great deal of it, one cannot help feeling that it is often
naive, clumsy and apparently lacking in structure and coherence. On the other
hand there is no denying that editors of Middle English texts often tend to
adopt an overenthusiastic attitude towards their text, claiming for it merits
that it has not got. It should be obvious, however, that this text does not belong
to ‘the great tradition’ of Middle English prose and that it lacks the outstanding
qualities of the \textit{Ancrene Riwle}, \textit{The Cloud of Unknowing} and the works of Rolle
and Hilton, which, as R. W. Chambers has pointed out\textsuperscript{5}, form the landmarks

\textsuperscript{1} The phrase ‘Goddis lawe’ is often regarded as typical of Wycliffite literature. However, as
Eric Colledge points out in “The Recluse. A Lollard Interpolated Version of the Ancren
upon the use, in texts such as \textit{The Recluse}, but more especially in writings of the 15th century,
of the “jargon” which characterizes the writings of Wycliffe and his immediate followers,
as determining the heretical nature of such writings’.
\textsuperscript{2} Migne, P.L., cxiii and cxiv.
\textsuperscript{3} Migne, P.L., cxii.
\textsuperscript{4} Migne, P.L., lxxxii.
\textsuperscript{5} See “On the Continuity of English prose from Alfred to More and his School”, Intro-
in the history of Middle English prose. But there is surely some justification for speaking of an important minor tradition in the history of medieval English prose, which comprises a great many works of merit that have hitherto received but scanty attention. It is to this tradition that the present text may be assigned. The extent to which this minor tradition was influenced by the great works referred to above is often very striking, but it has enough originality to deserve closer investigation. If then this tract lacks the excellence that entitles the *Ancrene Riwle* to a place among the great monuments of English prose, it has, no doubt, qualities that raise it above the mediocrity and monotony that are so often peculiar to this kind of literature.

Lucidity and simplicity are its chief merits. All unnecessary embellishments are carefully avoided. This is a rhythmical prose with a marked preference for a balanced symmetrical structure of the sentence. The rhythmical character is perhaps not as consistent as, for example, in *A Talkyng of þe Loue of God*, but it is unmistakable in the following passages:

*And if we don þat God biddip vs, þat we preyen hym he wole graunte vs.* (7/21–22).
*We preyen hym aftir heele 7 he sendip vs sekenes. We preien hym aftir pees 7 he sendip vs werre. We preyen hym aftir richees 7 he sendip vs pouerte. Manye wolde go to helle, nyf summe of þese þre lettynge made. And bettir it is wip seeknes wende to wele þen wip hele to woo, wip pouert to blisse þan wip richees to pyne.* (8/21–26).
*Certenly, he þat wole haue þat ioye, he mut wynne it here wip woo. (13/12). he þat wole haue þat lastande wele, here wip peyne he must it wynne. (15/11–12). he þat wol not forbere his owen sone, how schal he forbere his vnayt þralle? (16/14–15). Man, he seip, fordo þi propre wille 7 helle schalt þou nouȝt be inne. (36/26–27).*

The liveliness of the text is also greatly enhanced by the author’s gift of dramatization. It is well illustrated by the following extract, where the sinner is compared to the thief who is about to be hanged:

*A heef þat is ouertaken wip besfe 7 ledde forb to take his doom, he felip þat*
The author also shows a certain fondness for bringing home his point by using comparisons based upon images drawn from everyday life. Sometimes these are very graphic indeed, as in the following passage, where he is criticizing people's preference for extravagant clothes:

\[\text{Pis pridde [poynt of] pis reule men 7 wymmen ouerpassen 7 ouertaken pat wip curious aray are streyt sett, as cloop vpon pe teyntour, pat pei seme smal kuttid aboue pe knees, as haug pei schulden wade 7 stampe in myres afir eles, pat, were here breches torne, men mysten see here lychams. Also pei wymmen wip here longe tayles, here hedes with garlondes aboute bisette, what so may make hem semely is per noping failyng; pat pei is comun wil pei no\text{t}zit. So pei aren in clopping prisoned 7 pyndched pat if pei oue schulen, pe sope for to say, hem bihouep be drawen out as an ele out of his skyn.}\]

And this is how he depicts people that only pray with their lips:

\[\text{Pei pat wip suche ydil pou^tis preien, pei haue hony in here mouhes, but pei fele no swetnes pat chateren as don pyes 7 no\text{t}zit preiep.}\]

A noteworthy feature is the frequent use of proverbs and proverbial sayings:

\[\text{Certenly, he pat wole haue pat ioye, he mut wynne it here wip woo.}\]

\[\text{But as it is an olde englische: he pat ne may suffre pe wele wip pe woo, he hym pleyne} \text{pouz he no woo} \text{p}o\text{le.}\]

\[\text{he pat wole haue pat lastande wele, here wip peyne he must it wynne.}\]

\[\text{On oper half pis is propre kynde of man pat he deyltipe hym in his owne pingis.}\]

LXXXV
He pat his hors ouertruelip in the monyng, he schal not pat day good iourny make. (51/23–24).

The Latin quotations in this text are usually followed by English translations. Though as a rule these are faithful renderings of the Latin, the author at times translates quite freely, not allowing himself to be hampered by the syntax of the Latin and expanding his original whenever he thinks fit. It is in these translations that his prose is often at its best. Compare, for example:

\[\text{Si quis cognoverit plagam cordis sui 7 extenderit manus suas, tu exaudies in celo.}\]

Bis is: who so knowip the woundis of his herte, pat is his gilis pat he hap don azen God, 7 liftip vp his herte 7 his hondis, mercy criande wip meke preier, Lord pou schalt here hym 7 pou schalt here his preier in heuene 7 graunt hym [he] 3ernygis of his herte. (6/12–15).

\[\text{Qui ex indiscrecionis vicio ieünat 7 vigilat 7 huiusmodi sic agit vt deficiente spiritu vel corpore languente spiritualia impediantur, abstulit corpori suo boni operis effectum, spiritui affectum, proximo exemplum, deo honorem. Sacerlegus est [et] omnium honorum reus.}\]

Pat is: he pat vnwysely wakip or fastip or oper suche werkis doip, so out of myzt pat he fleische waxip seek 7 he spirit dullep, so pat goostly werkis are lettide, he stelip fro his body he mede of his goode werkis, fro his spirit loue, fro his broher esaumple, louyng 7 honour fro God; and forpi he doip sacrilege 7 schal answere tofore God of alle he goode werkis pat he for his vnwitt hap wipdrawen fro God. (50/23–28).

\[\text{Bone voluntati non semper credenda est, set refrenanda est [7 regenda est], maxime [in] incipiente.}\]

Pat is: men schal nozt 3yue feiþ to he goode wil, ffor he feend putiþ ofte man to good wil for to tille hym þerwiþ and brynge hym ynto yuel. Fforpi, he seiþ, he good wille schal brideld be, þat it schal be reulid wip wysdam 7 skil, þat vertu ne turne into vice ne salue into deep and namely, he seiþ, in hem þat haue bigunnen hiȝe liȝf. (52/34–53/2).
A careful analysis of this text also shows that the author must have been familiar with the rules of medieval rhetoric. His application of rhetorical devices may occasionally have been spontaneous, but upon the whole this prose is too finished to assume spontaneity for the whole of the text. Further evidence for the deliberate use of rhetoric is the frequency with which certain figures recur. Their use is by no means the most striking stylistic feature, however. Indeed, their unobtrusiveness may easily cause the casual reader to miss them altogether. Still, when they occur, they are as a rule functionally significant, not merely employed for the sake of ornament. Among the figures that are found most frequently are anaphora, antistrophe, exoche, anadiplosis and paregmenon. Each will be illustrated by means of a few examples.

Anaphora (repetition of one or more words at the beginning of successive sentences or clauses):

Lord, þou schalt here hym þou schalt here his preyer in heuene... (6/14–15).

We preyen hym aftir heele þe sendip vs sekenes. We preyen hym aftir pees þe sendip vs werre. We preyen hym aftir richees þe sendip vs pouerte. (8/21–23).

Ffor when man lokip his filpe þis wrecchidnes, how wrecchid he is in body, how wrecchid he is in soule,... (48/26–27).

Antistrophe (repetition of one or more words at the end of successive sentences or clauses):

noping myst harme hym, no dep myst dere hym, nozit þat he wolde haue wantid hym. (13/27–28).

and þat, derworpe Lord, to be lyke þee. Lucifer in heuene coueitide to be like þee... (30/6–7).

Þis olde man is þat is geten in synne, born in synne, norischid in synne, þe foule stynkyng careyn, louynge synne, liynge in synne,... (52/3–5).

Exoche (a combination of anaphora and antistrophe):

But þe grace of God, if þou it haue, noon may reue it þee, noon may take it fro þee ayeyns þi wille ne God wol not reue it þee. (41/19–21).

Wherto þreiest þou, wherto fastist þou, wherto any good doist þou? (44/5).

wiþ herte I forȝyue hem not, wiþ herte I loue hem noȝt... (45/10).

Anadiplosis (final-initial repetition):

pen myst alle see 7 knowe in his persoun bophe God 7 man. Man miȝt þei knowe 7 see þat he was... (29/20-21).

it is for to trowe þat he wol ȝyue þat nedeful is to þe sustenaunce of þe lijf. Þe lijf is more þen þe mete... (37/29-30).

if hous haue wisdom lyke to þe bee. A bee þat fyndip hony in eche floure...

Fþorþi in þe olde lawe with every sacrifice was offrid salt. Salt sauoreþ alle metis to men. (50/10-11).

Paregmenon (repetition of the stem of a word with variation in inflexion, part of speech, etc.):

for to kyndilþi loue to hym 7 more lerne to loue hym,... (3/18-19).

mowe þee, quod he, drynk of þat drink þat I schal drynk of? (7/31-32).

þere he wolde vs corowne wip þe coroun of eendeles ioye,... (12/7).

Charite is þat oon weiȝte þat on þe day of doom lieþ in þe weiȝe þat schal weiȝen our mede... (17/36-37).

The figures exemplified above are sometimes combined to form complex patterns, as in the following sentence, where anaphora, antistrophe and paregmenon are employed:

more he kyndelip in þe loue of God 7 more sereues to be loued of God. (20/17-18).

Alliteration would seem to play only a minor part in this text, in spite of the fact that it contains a large number of alliterating groups and phrases. However, these are all of a more or less traditional character. The following is a mere selection:

cruste 7 crommes; þe bondes tobrusten; day of doom; þe deef, þe doumbe; doom of deep: hardnesse of herte; hope of hele; gederid togidere; Goddis grace; kyng ne cayser; penaunce or peyne; putten hem to peril; slomerist 7 spleist; swete of sauour; tyde 7 tyme; þe weiþe of þe worlde; woful wrecche; wrenchis 7 wyles, etc.

The alliteration is probably more deliberate in the quotations below:

And bettir it is wip seeknes wende to wele þen wip hele to woo,... (8/24-25).

leþe oure hertis be defouled 7 so foule foyled... (9/29-30).

1 With a few exceptions they are all listed in J. P. Oakden, Alliterative Poetry in Middle English, vol. ii: A Survey of the Traditions, Manchester, 1935.
Certis hat we lerne greete pingis gretly to zerne. (10/29-30).
be foule fleisch, be foule stynkyng careyn, louynge synne, liynge in synne,…
(52/4-5).

Interrogatio and exclamation, though frequently employed, do not require illustration here. Other figures of speech occur, but they are too few and far between to deserve mention.

Summarizing the qualities outlined above, one might say that the author writes a simple, lucid kind of prose, the style of which is quite in keeping with the practical end he has in view. The means he employs to achieve this end are not original, but definitely show a certain amount of craftsmanship. Humour we shall look for in vain, but the liveliness of the narrative constantly relieves the seriousness and the didactic tone. This text may lack brilliancy, but its superiority to many similar works of the late Middle English period need not be questioned.

2. Audience and Purpose

At the beginning of his treatise the author addresses the reader as his ‘dere sistir in God, Goddis hondemayden 7 his spouse’. ‘Dere sistir’ is the usual form of address in this text; the reader is once addressed as ‘dere frend’. That this exposition was written for a nun is clear not only from the opening address, but also from various references elsewhere in the text. Thus the author speaks of ‘booy wymmen pat bep religious’, who, in spite of their ability to read and sing, are often unable to understand what they pray or read.

The question who this nun was and to what order and community she belonged must remain unanswered. She is never mentioned by name and none of the extant texts contains any information about her background.

The codices in which these texts have been preserved are not very helpful either, though in all six cases we possess some information concerning ownership. In 1472 the Westminster MS. was owned by Richard Cloos, a layman, who is probably to be identified with one of the churchwardens of St. Mary-at-Hill, London. Johannes Levell, who may have been a parish priest, at one time owned the Trinity College MS. MS. li. vi. 40 belonged to a variety of people. It is the only manuscript that almost certainly belonged to a nun, since twice it bears the inscription: ‘Iste liber constat domine Johanne Mouresleygh’.

1 There is no evidence of pre-Reformation owners in the case of the other MSS. Dr. Samuel Ward (d. 1643) was presumably the owner of the Sidney Sussex codex. MS. Laud Misc. 104 formed part of the library of the Puritan William Charke (fl. 1580), while the Durham MS. was given to the Cathedral Chapter Library by the Rev. Robert Blakiston (d. 1634/5).
These manuscripts may be roughly described as containing pieces of religious instruction, but their contents were apparently varied enough to appeal to people with widely divergent interests. Whatever the interest of these marks of ownership may be, however, they do not shed much light on the circulation of these manuscripts during the Middle Ages nor on the audience for which the treatises they contain were originally intended.\footnote{There is very little evidence of ownership of Pater Noster treatises outside religious communities. Of 7568 medieval wills examined by Miss M. Deanesly only three, all of them dating from the 15th century, were found to contain a reference to books 'De Oratione Dominica'. See her article "Vernacular Books in England in the Fourteenth and Fifteenth Centuries", Modern Language Review, 15 (1920), p. 357.}

An important question raised by this exposition is that of the purpose for which it was written. The author begins by drawing a sharp contrast between 'men of religioun 7 ojer clerkis', who have no difficulty in understanding what they read in their prayers and in the Scriptures and 'þoo wymmen þat be þþ religious'. The latter, though they can read and sing, often do not understand what they pray. He then goes on to explain his motives when he writes: '...I vndirstond þat whanne þou makest þi preier to þi Lord Ihesu Crist, þou woldest... hertily vndirstond þat þou preiest wiþ moub... Fforþþ I bëþþouþ þe... to vndo þee þe pater noster'. The reference to women religious who fail to understand what they pray clearly shows the author to have been familiar with the fact that sisters who did not know Latin (and his 'dere sistir in God' was one of them) were nevertheless often required not only to take part in the recitation of the Latin office, but also to say Latin prayers whose meaning escaped them altogether. This was a common enough phenomenon in the Middle Ages. However, it is certainly no exaggeration to say that the educational level of the average nun was very poor and that the majority of them knew no Latin whatever. Nor was a knowledge of Latin absolutely necessary. We know from visitation records and other contemporary evidence that upon the whole it was fairly easy to qualify for admission to women's houses. Miss Power has pointed out that the only requirements would seem to have been that they should be able to take part in the daily offices in the choir and that the ability to read and sing was consequently essential.\footnote{See Medieval English Nunneries c. 1275–1535, Cambridge, 1922, p. 245.} She quotes two examples, both of which explicitly mention this ability as a condition for admission.\footnote{See Collectanea Anglo-Praemonstratensia, II, p. 267, ed. F. A. Gasquet, Camden Society, 1906 and Visitations of Religious Houses in the Diocese of Lincoln, i, p. 53, ed. A. H. Thompson, Canterbury and York Series, vol. xvii, 1915.} We have further evidence in The Myroure of oure Ladye, a translation of their daily services made for the nuns of Sion, where the translator explains why he has undertaken his translation: ‘...many of you, though ye can synge and rede, yet ye can not se
what the meanyng therof ys'. In none of these cases is there any insistence on a knowledge of Latin.

This lack of Latin naturally gave rise to translations into the vernacular, ranging from texts of a predominantly secular character, such as *The English Register of Godstow Nunnery*, to purely devotional treatises such as *The Myroure of oure Ladye*. The latter is particularly interesting since the vernacular text is clearly not intended to replace the Latin of the daily service in choir. The translator is careful to point out that, although his readers may use his text to follow the Latin service while it is being read in choir, 'Thys lokeynge on the englyshe whyle the latyn ys redde. ys to be vnderstonde of them that haue sayde theyre mattyns or redde theyr legende before. For else I wolde not counsell them to leue the herynge of the latyn. for entendaunce of the englysshe'. There is evidently some reluctance to make concessions for those who do not know Latin, although the permission for the nuns of Sion to use *The Myroure* in the way indicated by the translator is a great step in advance in comparison with earlier practice, when the use of this kind of book in choir was often forbidden altogether. Eric Colledge points out that there were continental convents where the little office was recited by the nuns in the mother tongue, but he doubts whether this was the case anywhere in England.

During the Middle Ages vernacular expositions of prayers such as the Pater Noster and the Ave Maria were probably as much in demand as translations of liturgical services. Throughout the medieval period the Pater Noster inevitably played an important part in the life of the religious community. The Old English version of the *Regula Chrodegangi* mentions the prayer in connection with matins and prime. The *Ancrene Riwle* contains a large number of references to the Pater Noster, which the recluses are told to say on a variety of occasions: on getting up in the morning, before and after each of the canonical hours, before going to bed, etc. The nuns of Sion prayed it in private before the beginning of each of the hours, and according to *The Rewle of Sustris*...

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2 Ed. A. Clark, E.E.T.S., O.S., 129, 130 and 142. See the prologue (p. 25) where it is said that 'women of relygyone, in redynge bokys of latyn, byn excusyd of grete vndurstondyng, where it is not her modyr tonge...'.
3 *The Myroure of oure Ladye*, p. 71.
4 See J. Bazire and E. Colledge, *The Chastising of God's Children*, pp. 67–8; chapter IX of the introduction gives a very lucid account of the lack of Latin among religious and its repercussions on liturgical prayer.
8 *The Myroure of oure Ladye*, p. 73.
Menouresses enclosed it was said by the sisters in choir.¹ For the illiterate members of many convents the prayer owed its significance to the fact that they were allowed to recite Pater Nosters instead of taking part in the daily office. Eric Colledge quotes from the above-mentioned rule for Franciscan Minoresses, which says that the sisters who cannot read 'schal sey xx Pater noster for matyns...'.² In chapter xi of The Thirde Order of Seynt Franceys the brothers and sisters are urged to say their service every day. When they do not go to church they shall say psalms for matins, 'or ellis as other onlerned men done, For matens xij Pater noster, and for every owre vij Pater Noster w⁴ Gloria Patri'.³ A similar attitude is found in the Ancrene Riwle, where we find: 'De þe ne con oðer uhtsong. oþer ne mei hit siggen: uor uhtsong sigge þruti pater nosteres. 7 aue maria...'.⁴ For the serving-women the following concession is made: 'ȝif heo ne con o boke: sigge bi pater nosteres and bi auez: hire vres'.⁵

It is plain that in all these cases, no matter whether the Pater Noster is to be said by nuns who can read or by those who are illiterate, in private or as part of the liturgy, the reference is always to the Latin text. This explains the need there was for vernacular expositions and it is here that we must look for the origin of the present text.

3. Composition and Sources

Like many similar treatises this exposition of the Pater Noster is divided into eight parts, a division which is based on the seven petitions and a discussion of what in many medieval expositions is called the 'captatio benevolentiae': Pater noster, qui es in celis. The author, however, has not confined himself to an explanation of the meaning of this prayer (though this remains his prime concern), but has skilfully availed himself of every opportunity that offered to draw the attention of his 'dere sistir in God' to matters that had some bearing on her spiritual welfare and her daily life as a religious. The petitions are thus made to serve the purpose of enabling the author to bring together and discuss a variety of subjects that might otherwise have formed a fairly incoherent whole.

The exposition starts with a eulogy of the Pater Noster, which surpasses all other prayers in 'dignyte', 'wor^ines' and 'price'. The second of these points leads to a twofold division of the last six petitions according to whether they

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² The Chastising of God's Children, p.69.
³ Two Fifteenth-Century Franciscan Rules, p. 51.
⁴ The English Text of the Ancrene Riwle, p. 20.
⁵ Ibid., p. 193.
serve to ask God to deliver and protect us from evil or to grant us his benefits. In the first petition we pray that He may hear our prayer. The third point ('price') is not elaborated any further. This is followed by a fairly long treatment of the theme of prayer in general, in which the reader is told how to pray and what to pray for. Humility and awareness of sin are especially emphasized. A detailed survey of the five 'impedimenta oracionis' (6/39-10/33) concludes this part of the treatise. The exposition is then resumed with a discussion of the opening salutation: Pater noster, qui es in celis (11/3-4). The principal themes dealt with here are the relation between God and man, God's goodness and mercy to us and the way in which our lives and prayers ought to reflect our awareness of man's dependence on Him. Three things are specifically mentioned by the author as threats to the spiritual life: idleness, gluttony and an exaggerated concern for the body. Penance is the great remedy against idleness, but the author complains that many people are either unwilling to do penance or are guided by the wrong motives. Works of penance should, above all, be inspired by charity, not by the desire for a reputation among one's fellow-men. Gluttony, which can so easily lead to another deadly sin, lechery, should be combatted by moderation in eating and drinking. The third point ('gelous kepynge 7 tendre ouer þe fleisch') provides a welcome opportunity for the author to inveigh against extravagance in clothes¹ and to stress the fact that this world is not meant for man 'to make here his heuene'. The thread of the narrative is then picked up again when the author returns to the opening clause: Pater noster, qui es in celis (22/26). The interpretation of the word nos­ter brings home to the reader that all men are brothers and sisters in God and that he ought to include all in his prayers. These words teach us four things: love of Him to whom we pray, hope that our prayer may be granted, belief in Him in whom we trust and true humility. If we have all these we may pray: Sanctificetur nomen tuum (23/13-14). It should be noted that, although none of the seven petitions has as yet been dealt with in detail, the author's treatment of what precedes them has already taken up well over a third of the whole text.

The first petition, Sanctificetur nomen tuum (23/13-14), causes the author to expatiate on the name of God, which is goodness. It is through his goodness that God manifests Himself to us, who may not know Him in his Godhead. But man is an ungrateful wretch, who often turns his back on God and forgets Him altogether. Awareness of God's goodness, however, will prevent him from ever being vexed by the misfortunes that may befall him. It will make him humble and generous and he will set little store by worldly goods. Finally it

will increase his love of God in all that he does. The name of God is also Jesus Christ, both God and man. In Him, too, God has manifested Himself to mankind.

When dealing with the second petition, Adueniat regnum tuum (30/28–29), the author distinguishes three meanings of the phrase 'the realm of God'. Every man is the realm of God, when his reason does not acknowledge any other being but God. Holy Church is the realm of God, with the Pope as the highest representative of God on earth. It is here that the author launches his attack on the prelates and priests, the evil shepherds, who do not care for their flocks. Thirdly the realm of God is the Church triumphant, which man often seems reluctant to join.

Never will man enter the bliss of Heaven, unless he obeys God's will. This is what he prays for in the third petition: Fiat voluntas tua sicut in celo 7 in terra (35/32–33). God knows what we need, spiritually as well as materially, and it is on God's will that we should rely. 'Propre wille', therefore, is the beginning of all evil, but to obey God's will enables us to joyfully accept anything that may happen to us. Especially religious, who have given up this world, should resist the temptation to follow their own inclinations, which will all the better enable them to keep aloof from the world.

Panem nostrum cotidianum da nobis hodie (40/10) may be interpreted in two ways. It is both the bread with which we nourish our bodies and the bread of the Eucharist. This bread, which is the grace of God, is indispensable to the soul and the only thing that we may call our own, since no one may take it away from us. We should therefore never take delight in finite things, which we are bound to lose again.

The fifth petition, Et dimitte nobis debita nostra, sicut 7 nos dimittimus debitoribus nostris (42/15–16), should encourage us never to despair of forgiveness of our sins, no matter how often we succumb to the temptations of the flesh. Therefore we should not listen to our conscience, which will often question the use of our prayers, because we are too deeply rooted in sin and cannot escape damnation. This petition also requires us to forgive those that have sinned against us. This we should always try to do 'wip worde', even if we cannot bring ourselves to do it with our hearts. The sincerity with which we pray this petition depends thus on our willingness to forgive our fellow-men, not on whether we actually succeed in doing so.

In the sixth petition, Et ne nos inducas in temptationem (47/30), the value of temptations is emphasized. We should not pray, therefore, that we shall not be tempted, but that we shall not be overcome by temptation. Humility rather than penance is the great remedy against temptation. The reader is especially warned against the temptations that he does not recognize as such, but which,
for that very reason, are all the more to be feared. What the author is criticizing here is the excess with which many people subject themselves to physical hardships such as fasting in order to do penance for their sins. In such matters we should be governed by reason rather than by enthusiasm.

Very little attention is paid to the last petition, Set libera nos a malo (55/21). Evil is here interpreted as both sin and suffering. We cannot possibly understand the misery of man's life on earth, unless we realize the perfection of his happiness before the fall. Sadly we fail in everything and never can we be sure of being in a state of grace, since all our works may have been inspired by pride.

As has already been pointed out, the introductory part of this treatise, which deals with prayer in general, takes up a fairly large part of the text. Less than two-thirds of it is, in fact, devoted to the exposition of the seven petitions. These do not all of them receive the same amount of attention, some of them are treated very briefly indeed. The author's method is usually the same. As a rule the translation of the Latin text is followed by an explanation of the key-word of the petition in question. Enumeration is a favourite device. Whenever possible these key-words are accorded a variety of meanings: the two names of God, the three realms, the two kinds of bread. Arguments are proved by reference to some authority, usually the Bible, and illustrated by means of exempla.

Among the author's sources the Bible and the Church Fathers play an important part. In the majority of cases biblical and patristic texts have been identified; references may be found in the notes to the text.

Furthermore, this exposition contains a number of short passages whose phraseology is reminiscent of certain well-known Middle English prose-writings, though there is no evidence that the author actually borrowed from them. These cases, too, have been mentioned in the textual notes.

Three of the author's sources, however, must be discussed at greater length. They are The Mirror of St. Edmund, the Ancrene Riwle and a number of religious tracts printed by Horstmann in Yorkshire Writers, vol. i, pp.132–56 and 300–21. Miss Allen, who examined the present text, failed to notice the influence of these writings, although several of her publications deal with the influence they exerted elsewhere.

The author's main source is The Mirror of St. Edmund. This work, which is also known as the Speculum Ecclesiae or Mirror of Holy Church, was composed by St. Edmund of Abingdon (d.1240) and is extant in at least eighty manu-

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1 See Writings Ascribed to Richard Rolle, pp. 358–9.
scripts in three languages: Latin, French and English. Its popularity is attested by the large number of manuscripts in which it is preserved, while its influence has been compared to that of the Ancrene Riwle. The Mirror is primarily a spiritual treatise, written for religious as a guide to the contemplative life. The original version is often supposed to have been partly rewritten, possibly for the sake of a different audience. According to this view didactic material has been added to the discussion of the second grade of contemplation. This interpolation deals, among other things, with the seven deadly sins, the ten commandments, the twelve articles of the faith, the seven sacraments and the seven petitions of the Pater Noster. However, the most recent editor of the Mirror, Mother Mary Philomena Forshaw, who has made an extensive study of Edmund's sources, is of opinion that the text is homogeneous and 'that the original form of the Speculum could reasonably have included the substance of what is now generally regarded as an interpolation'. Whether this didactic material is an interpolation or not, it is of great interest in connection with this exposition, since, with the exception of one passage, which is taken from another part of the Mirror, the author is clearly indebted to that part of it which deals with the Pater Noster. In Yorkshire Writers, vol. i, Horstmann prints two English versions of the Mirror, one from MS. Thornton (pp. 219–40), the other from MS. Vernon (pp. 240–61). Both manuscripts contain the interpolation, the Pater Noster being dealt with in chapter xvii of the Thornton text (pp. 229–34) and in chapter xv of the Vernon text (pp. 251–53). A collation of these texts with ours reveals that the latter is obviously very closely related to the Thornton version and cannot possibly derive from the Vernon text.

In all there are nine unmistakable cases of borrowing from the Mirror, varying in length from a number of pages to a few lines. Eight of these derive from the chapter on the Pater Noster, one is taken from chapter iii ('What makes man holy?'). There is no need to list all these correspondences here. For further information about them the reader is referred to the textual notes. Only three passages will be considered below. For reasons of space they cannot be quoted in full:

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1 For a survey of all the editions of the Mirror see Mother Mary Philomena Forshaw, op. cit., pp. 18–20.
4 See C. H. Lawrence, ibid., pp. 220–21. Eric Colledge, in his edition of the Mirror in The Medieval Mystics of England, London, 1962, pp. 123–40, omits this additional matter 'in an attempt to restore the homily to the form in which it was first preached and recorded'.
MIRROR OF ST. EDMUND

Now, my dear friend, you shall write that this Oraison passes all other prayers pryncipally in two thynages, that is to say, in worthynes and in profyte. In worthynes, for that god himself made it; and forthi do pay gret schame and gret vn-reuerence till Ihesu goddes sone that takes name till wordis ryman and curius, and leues he prayere that he vs kennede, that wate all he will of godde he fadir, and he whilke orsone commes mare till his plesynghe, and whate thynge he wrechede caytyfe hase myster at pray fore. Alswa, als I hafe sayde, he wate anely all he fadir wyll, and he wate all oure nede

......Now, my dear frende, these are seven prayers of the Evangelle that oure lorde Ihesu Criste kennede till his dyscypills. (p.232).

And in that trayste vs settis Ihesu Cristhe whene he kennes vs to calle godde oure fadyre that es in heuene; ffor in hym sail man hafe certayne trayste that he may and will all gudnes gyffe that oure saule kane zerne and mekill mare, that whilke es betakynde by his words: Qui es in celis, that es to say that he wilke es in heuene; ffor if godde will call hymselfe oure fadyre, han he makes vs to wiet that he lufes vs als childyre, and at he will gyffe vs all that we hafe myster of. Bot certanly, if all he lufe that euere hafad fadire or modire vnto paire childyre, or

PATER NOSTER EXPOSITION

That prayer ouersteizeth alle ober 7 ouergoi in dignyte, in worpines [and] in price; it ouerweizeth alle. In dignite alle ober it passib, for Ihesu Crist hymself it made 7 tausthe it vs to seye, that wot al he wille of he fadir of heuene 7 wist that his prayer was most to his wille 7 wot what we wrecchis haue most nede to. Ffor as I riȝt now seide, he that his prayer made, Ihesu Goddis sone of heuene, he oonly wot 7 sobfastli knowe al he wille of he fadir 7 al that vs nedib he wot better han oureseluen

.............. These are seven prayers of the gospel that oure Lorde tausthe his disciplis. (3/25–4/30).

In hope that vs setteb oure Lord when he lerneb vs to calle hym oure fadir that is in heuenes, ffor in hym men owen to haue certeyn hope that may 7 wole alle goodis 3yue that oure soule [zerneb], þe which is vndestination þornþ his word: Pater noster, that is: oure fadir. And þe power þornþ his word: qui es in celis: þat is in heuenes. In as myche as God techib vs to calle hym oure fadir, in þat he makib vs to vndestination þat he loueþ vs as his dere childre and þat he wole 3yue vs of his goodis after we haue nede. And

XCVII
all oþer lufes of þis worlde, warę
gedirde togedyre in a lufe, and ȝit
þat lufe ware multiplièd als mekill
als manes herte moghte thynke,
ȝit it moghte nathynge atteyne to
þe lufe þat godde oure fadyre hase
vntill vs, þere whare we are hys
ennmys........................................
......................................The coppe of hele
I sail take and calle þe name of my
lorde. The coppe of hele whareof
dranke oure lord Ihesu oure sauë-
our,... (pp.229-30).

and þat man in all his thoghte
kalles godes name, þat sothefastely
knawes þat he hase noghte of hym-
selxe bot sorowe and synye. And
wit thow þat if sothefastenes be
sett faste in thi saule, þe mare þat
þou knawes þe for wrecünde and
febyll, þe mare sail þou meke þe
and calle one hys mercy. And þus
it was of oure swete lady maydene
and modyr, ffor scho had mare of
grace þane any in this lyfe man or
womane þat euer was borne, thare-
fore scho helde hir ÿesse and lawere
þan any oþer wyghte, and mare
cryede scho mercy þan any oþer
man, whene sothefaste goddes sone
lighte in hir wambe..............
..............Forþi behuþes man
lefe his propire will if he will per-
fityl knawe þe lufesomest broþer-
hede whareof now mekill I hafe
spokene,... (pp.230-31).

wite þou wel forsoþe þat, þoug alle
þe loues þat euere were, or þat
euere hadde fadir or modir to here
childer, were festened in oo loue,
ȝit ne myȝt it righly by a þousande
parte reche to þe loue þat God hæf
schewyd to vs..............................
............................ I schal take, he seip,
 þe coupe of heele —[þis coupe of
heele] þat Davyd calliþ þat is þe
coupe þat Ihesu Crist drank of—
and I schal incalle þe name of God.
(10/36-13/5).

ȝif man þis cuppe of penaunce
mekely takiþ 7 knowip hysmelf
vnworþi 7 ydel þral, as he þat ne
hæf of hysmelf but onely synne, it
wil hym wynne socour 7 grace 7
to God make hym queme. And þe
more þat man of hysmelf know-
ynge hæf, þe more God þyueþ hym
of his grace 7 þorugh wissyng of
þis grace more he kyndelþ in þe
loue of God 7 more sereues to be
loued of God. Þus it was bi oure
dere lady seynt Mary, þat, þaȝ
þe hadde more of grace þen any
þat euer of modir was born, ȝit
þe hadde more of grace þen any
þat euer of modir was born, ȝit
sche helde hiserlue leste 7 more
lowed þen ony oþer. Fforþi
sche fonde grace biforn alle oþir,
when soþþfast Goddes sone of
heuene liȝt in hire 7 took oure
kynde in hire.........................
................Fforþi bihouþ man
to fȝȝte aȝeyn hysmelf 7 fordo his
propre wille, if he wole soþþly
knowen þis holy broþerhed þat
comeþ of oure heuenny fader, þat
euer schal laste. (20/12-21/9).
The last two passages, as well as a short quotation at 22/3–5 (‘Ffor al þat is of goodnes in body or in soule… þat ilyche fre is to vs alle’, Horstmann, i, p. 231) derive from a long passage in the Pater Noster chapter of the Thornton recension, printed by Horstmann between x…x (pp. 229–32), to indicate that it is lacking in the Latin text and in MS. Vernon (see footnote, p. 229). However, from an examination of the various editions of the Mirror it appears that, apart from the Thornton MS., this passage does not occur in any of the numerous manuscripts of the Mirror, Latin, French or English. Whatever this may imply concerning the relation between the present text and the Thornton MS., there can be no question of any direct borrowing from the latter, since the present text antedates it by about half a century. The conclusion, therefore, must be that the x…x passage in the Thornton MS. is not original.

The possibility of the author’s borrowing from an extract of the Mirror must not be ruled out. Extracts from different parts of the Mirror are extant in several manuscripts in Latin, French and English, many of which contain the exposition of the Pater Noster. None of these known versions, however, could possibly have been the source of the present text.

The Ancrene Riwle, though an early text, had a tremendous influence throughout the Middle Ages. Miss Allen’s research has shown that it enjoyed a great popularity for at least three hundred years. Although in most of the cases mentioned by her the influence of the Riwle is beyond all doubt, there are a few where the connection is by no means certain. The same is true of the present text, which has possibly been influenced by the Riwle in nine cases. Some of these (such as the comparison of God to the nurse who plays with her child and of temptation to the fire that purifies the gold) may be reminiscent of the Riwle, but are probably too commonplace to furnish convincing proof of Riwle influence. These doubtful cases have all been referred to in the textual notes. The following parallels are rather striking, however:

**ANCRENE RIWLE**

\[\text{betere is forte gon sic touward heouene: pen al hol touward helle.}\]

**PATER NOSTER EXPOSITION**

\[\text{And bettir it is wip seeknes wende to wele pen wip hele to woo, wip}\]

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1 They are listed by Mother Mary Philomena Forshaw, *op. cit.*, pp. 110–2, 156–8, 195–9 and 205–7.

2 It is interesting to note that some of these Pater Noster texts occur in codices that are known to have belonged to women religious. See e.g. the two French versions in Fitzwilliam Museum MS. McClean 123, which used to belong to Nuneaton Priory.


4 Quotations are from the 'editio princeps' by Mabel Day, E.E.T.S., O.S., 225.
7 to muruhte mid meseise: ðen to wu mid eise. (p. 83).

Set is mest drede of hwon ðe swike of helle eggeð to one þinge ðet punched swuðe god mid alle. 7 is ðauh soulæ bone: 7 wei to deadlich sunne. So he deð also ofte ase he ne mei mid openlich yuel: kusen his strenche. (p. 99).

pouert to blisse þan wiþ richeæs to pyne. (8/24–26).

Ffor ofte it bitideð þat man is fondid when he leste wot. Forði it is more to drede. As doþ ðe envyus feend of helle, þat seð þat he may not brynge man into open yuel þorþ noster þat he may do. What doþ he þen? He eggþ hym to a þing þat semeþ right good, þat aftir may make weye to myche yuel. And so he doþ as ofte as he ne may wiþ open yuel kife his strenge. (48/35–49/2).

The author’s third source is a late Middle English compilation which consists of a number of treatises on ‘Prayer’, ‘Grace’ and ‘Our Daily Work’, printed twice by Horstmann in Yorkshire Writers, i, from MS. Arundel 507 (pp.132–56) and MS. Thornton (pp.300–21). These treatises, which have been attributed to Richard Rolle, differ considerably both in content and arrangement. Thus what Horstmann prints under the heading ‘Six things are to wit in prayer’ (pp.300–5) forms part of ‘Our Daily Work’ in MS. Arundel (pp.142–5), but precedes this tract in MS. Thornton, where it is incomplete and ends with an ‘&c’ (p.305). As Miss Allen has pointed out, it is difficult to determine which of these two versions is the original. Neither of them, however, could have influenced our text, which, though obviously much closer to the Thornton version in phraseology, contains material that is only in the Arundel text. Another version of this compilation occurs in the Ingilby MS., now Huntington MS.148. It is called by Miss Allen ‘a somewhat enlarged form of the treatise in the Thornton MS.’. The Huntington version, which is entitled Pe Holy Boke Gratia Dei, contains no break between the treatises on ‘Grace’ and ‘Our Daily Work’ (cf. Horstmann, p.310),


4 See “Some Fourteenth Century Borrowings from Ancren Riwle”, p. 5.

while the discussion on 'Prayer' (Horstmann, pp. 300–5) follows 'Our Daily Work' instead of preceding it, as in the Thornton text. Though there is no evidence to show that the Huntington version was the actual source of this exposition, the latter is no doubt more likely to derive from a text related to *Pe Holy Boke Gratia Dei* in the Huntington MS. than from the confused versions printed by Horstmann. In all there are nine cases of borrowing, four from 'Our Daily Work', the others from 'Six things are to wit in prayer'. Since full references are given in the textual notes, only one passage is illustrated below:

**SIX THINGS ARE TO WIT**

The ferth, what mene sall aske in prayere? Now certis, grace in this lyfe, & endles loye in pe toper. This techis God vs to pray afterwarde, hære he sayse thus: Primum querite regnum dei & iusticiam eius, & hæc omnia adicientur vobis, ffirst, he saise, layteʒ with prayere he blys of heuene, & rightwyseyne, ƙat he waye makis þerto, and þan [al] at þe nedis sall þou fynde; for god es dettour to þame þat rightwyse ere to fynd þame at þam nedis of ertzely gudis, for rightwyseyne makis of mene goddes childe; forþi ertzely gudes are ordayned to þe sustenance of goddes childe þof þay noghte after þame pray, and þe ðafar þurgh kynd es haldene to susteine his childeir. (p. 300).

**PATER NOSTER EXPOSITION**

Fforði, if þou wolt wite what þou schalt praye, seynt Poule þe te-chiþ. Herken what he seïþ: Que sursum sunt querite, non que super terram. Preye þe aftir þoo þinges þat ben aboue, he seïþ, noȝt aftir þoo þinges þat ben vpon þe erþe, þat is grace 7 ioye; grace in þis lyf 7 ioye aftir, when we heþen wende. Þese two schal men aftir preye biforn alle oper. And þen schal God ȝyue vs to auauntage of erþely goodis þat vs nedþþ. Ffor þis bihette God vs in þe gospel of seynt Mathew, þere he seïþ: Querite primum regnum dei 7 hec omnia adicientur vobis. Sechïþ at þe first þoruz preier þe blisse of heuene 7 riȝtwisnesse [7] of erþely goodis þat 50w nede is I schal ȝyue 50w to sustenaunce. Ffor erþely goodis aren ordeyned to sustenaunce of hem þat ben riȝtwise, ffor riȝtwisnesse makiþ of erþely men Goddis children. And God is holden wiþ sustenaunce to helpe his children... (8/30–9/6).

Three Arrows on Doomsday' (Horstmann, i, pp.112–21) is described as 'an integral treatise'. The edition 'represents the first reconstruction of this treatise, extant in its entirety in no single manuscript, but found in sections in MSS. Thornton, Huntington 148 and Arundel 507'. Rolle's authorship is rejected.
VI. THE PATER NOSTER IN MEDIEVAL ENGLISH LITERATURE

Throughout the Middle Ages the Church emphasized the importance of the Pater Noster as one of the essential parts of its instructional programme. It is frequently mentioned in episcopal statutes and dealt with in a large number of manuals of religious instruction. A concise survey is given below of the role of the prayer in the catechesis of the Medieval Church in England and in the religious literature of the time.¹

The first references to the Pater Noster are found as early as the eighth century. On 5 November, 734, Bede writes a letter to Archbishop Egbert of York², reminding him of his duty to teach those for whom he is responsible in the first place ('praee ceteris') the Catholic Faith as it is contained in the Creed and the Pater Noster. Bede's translation of the Lord's Prayer and the Creed, to which he refers in this letter, have not survived. He is especially concerned for those who do not know Latin, both laymen and priests; they ought to learn these prayers in the vernacular. Bede's letter probably contains the first implicit reference to the 'ignorantia sacerdotum', which was to be a source of constant anxiety for the Church. The tenth capitulum of the Council of Clovesho, which was held in the year 747, among other things required priests to learn and to teach the Creed and the Pater Noster in English³, while the second capitulum of the Legatine Synods of 787 urged godparents to teach these prayers to their godchildren 'dum ad perfectionem aetatis pervenerint'.⁴ The Canons of King Edgar⁵, xvii and xxii, enjoin that every Christian man ought to teach his children the Pater Noster and the Creed and that, unless he knows these prayers, he cannot be buried in consecrated earth nor receive Holy Communion; he who will not learn them is not a true Christian and cannot stand as god-

¹ Nothing will be said here about the magical or semi-magical use of the Pater Noster. For information on this subject the interested reader is referred to R. J. Menner, The Poetical Dialogues of Solomon and Saturn, New York and London, 1941, pp. 40-5, and further literature quoted here.


³ See Haddan and Stubbs, op. cit., iii, pp. 361 and 366.

⁴ Ibid., pp. 448-9.

⁵ These have been attributed to Wulfstan. See K. Jost, "Einige Wulfstantexte und ihre Quellen", Anglia, lvi (1932), pp. 288-301.
parent at a baptism or as sponsor at a confirmation.¹ We find the same formulation in chapter xxii of the Laws of King Cnut.²

The two major prose-writers of the late Old English period deal with the Pater Noster in their catechetical sermons. Aelfric translates it in his sermon *De Dominica Oracione* and insists that every Christian should learn the Pater Noster and the Creed.³ Archbishop Wulfstan, in his sermon *De Fide Catholica*,⁴ writes that a man should at least know what every Christian must know: the Pater Noster and the Creed. In *To eallum Folke*⁵ Wulfstan gives an English translation of these prayers, reminding his audience that they should learn them in English, if they cannot learn them in Latin. In his *Sermo de Baptismate*⁶ he recommends that a child should be taught these prayers 'ealra þinga ærest'. Unwillingness to learn them prevents a man from being a Christian and deprives him of the rights that every Christian is entitled to.⁷

In spite of the insistence on the importance of the Pater Noster in the literature quoted above, the number of Old English texts in which it has been preserved is comparatively small.

Three poetical versions are extant, which are known as the Lord's Prayer i, ii and iii respectively.⁸ The Lord's Prayer i is a close imitation of the Latin original. It is the shortest and probably the oldest of the three. The Lord's Prayer ii, a long paraphrase of no less than 123 lines, is the longest text, while, according to its editor, the third version 'is probably to be regarded as the best of all the Anglo-Saxon verse translations of Latin liturgical texts'.⁹ According to J. M. Ure the Lord's Prayer ii is an alternative version to the Lord's Prayer iii and both of them belong to the *Benedictine Office*.¹⁰

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⁷ The phraseology recalls the Canons of Edgar xxu, quoted above, which, according to Miss Bethurum (*op. cit.*, p. 318) is the immediate source of this.
¹⁰ See "The *Benedictine Office* and the Metrical Paraphrase of the Lord's Prayer in MS. C.C.C.C. 201", *Review of English Studies*, n.s. iv (1953), pp. 354-6. This view was opposed by
The prose versions that are extant in Old English are more numerous. The translations by Aelfric and Wulfstan have already been referred to above. Skeat, in his edition of the Gospel of St. Matthew, prints three texts, with variant readings from four other manuscripts. Other texts, from MS. Cotton Tiberius C.i and MS. Cotton Cleopatra B.xiii, both of the eleventh century, are printed in *Anglia* and in *Reliquiae Antiquae*. The most remarkable thing about all these prose versions is that no two of them are exactly alike, though the differences are sometimes slight. This may clearly be seen in an article by A. S. Cook, in which a detailed comparison is made of the various petitions of the Pater Noster in six Old English texts. The conclusion would seem to be justified that there was no such thing in the Anglo-Saxon Church as a standard vernacular text of this prayer.

Old English literature, then, offers a clear picture. The Lord's Prayer survives in a small number of texts, both in poetry and in prose. These are all straightforward translations or paraphrases, without any of the complexity with which so many later expositions were to be treated.

The anxiety of the Church about the proper instruction of the laity in the fundamentals of the Christian faith continues to manifest itself in the episcopal legislation of the centuries after the Norman Conquest. Councils and synods were held in all parts of the country and the statutes issued by the bishops form an impressive testimony of their determination to put an end to the ignorance of their diocesans. The great impetus to this movement was given by the Fourth Lateran Council of 1215, called by Innocent III. This Council, which was attended by a large number of English bishops, had far-reaching consequences both for the clergy and for the laity. Thus the decree *Omnis utriusque sexus*, which required every Christian to go to confession and to receive Holy Communion at least once a year, made it necessary for the clergy to instruct all people in the various theological matters connected with the new duties. It is

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not to be wondered at, therefore, that the English Church of the thirteenth century displays great activity in this field and that the number of constitutions and statutes published during this period is impressive.¹

One of the highlights in the history of religious instruction in medieval England is no doubt the Council of the province of Canterbury, held at Lambeth in 1281.² Chapter nine of the Lambeth Constitutions³, with its famous incipit "Ignorantia sacerdotum populum precipitat in foveam erroris" exerted a tremendous influence on subsequent ecclesiastical legislation. It circulated as a separate document, was used in 1357 by Archbishop John Thoresby of York for his Catechism⁴ and its influence continued into the sixteenth century, for in 1554 it formed the basis of Edmund Bonner's article 34 for the diocese of London.⁵ This chapter prescribed that, four times a year, every priest was to preach in English about the Fourteen Articles of the Faith, the Ten Commandments of the Law, the Two Commandments of the Gospel, the Seven Works of Mercy, the Seven Deadly Sins, the Seven Virtues and the Seven Sacraments. The Pater Noster, though it is not mentioned in the Lambeth Constitutions, is frequently referred to elsewhere. The Statutes of Archbishop Stephen Langton for the diocese of Canterbury (July 1213 x July 1214)⁶, which, according to the editors, are the earliest surviving set for any English diocese, state that every priest should exhort his parishioners to learn the Pater Noster and the Creed, which every adult Christian should know. Other thirteenth-century codes in which the Pater Noster is mentioned are, for example, the synodal statutes of bishop Richard Poore for the diocese of Salisbury (1217 x 1219)⁷, of Peter des Roches for Winchester (1224?)⁸, of William de Blois for Worcester (1229)⁹ and of Robert Grosseteste for Lincoln (1239?)¹⁰. Those of bishops Peter des Roches and Robert Grosseteste impose upon priests the duty to examine penitents on their knowledge of the Pater Noster. Another interesting feature is that some

³ Cf. the text marked P in the edition quoted below.
⁶ Ed. F. M. Powicke and C. R. Cheney, op.cit., p. 23.
⁷ Ibid., p. 57.
⁸ Ibid., p. 125.
⁹ Ibid., p. 169.
¹⁰ Ibid., p. 265.
Statutes state that the Pater Noster and the Creed should be learnt or taught 'saltem in materna lingua'. This is the case, for example, in the statutes of bishop Peter des Roches for Winchester, referred to above, in those of Richard de Wich for Chichester (1245 x 1252) and in the Summula of Peter Quinci, bishop of Exeter (1287?). In the first and certainly in the last of these this addition may perhaps be taken to refer to the Creed only.

In the fourteenth century synodal legislation is much less popular than in the thirteenth. As W. A. Pantin has pointed out, a bishop who wished to issue instructions preferred to do so by means of circular letters. However, there is ample evidence to show that the Pater Noster continued to be regarded as an essential item of every Christian's knowledge of the faith. Thus the constitutions of Henry Woodloke, bishop of Winchester, issued in 1308, order all priests to see that the children of their parishioners know the Pater Noster, the Creed and the Ave Maria and that they can make the sign of the cross. Adults, when they come to confession, should be examined on their knowledge of these prayers and if it turns out that they do not know them, they should be instructed. The confessional thus became an important means of instruction. Virtually the same text is found in the acts of a synod called by Simon Langham, bishop of Ely, in 1364. Examples might be multiplied to show the continuity of this tradition.

One instance may be given in conclusion to illustrate that the 'ignorantia sacerdotum', already deplored by Archbishop Peckham in the Lambeth Constitutions of 1281, is still as lamentable in the English Church of the middle of the sixteenth century. In bishop Hooper's interrogatories for Gloucester and Worcester Dioceses (1551-52) the clergy were asked three questions concerning the Pater Noster: they were supposed to recite the petitions in English as well as being able to say where it was to be found and who was its author. An analysis of the answers given shows that since Peckham's days much progress cannot have been made.

Sixteenth-century injunctions present a sharp contrast with Pre-Reformation documents as far as the use of the vernacular is concerned. The vast majority of them clearly state that the Pater Noster ought to be recited, learned and taught in English, whereas the earlier constitutions, though occasionally they

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2 Ibid., p. 1059.
5 Ed. Wilkins, op. cit., iii, p. 59. This text ultimately derives from the Constitutions of Robert Grosseteste (1239?). See S. H. Thomson, op. cit., p. 126.
7 See W. H. Frere, op. cit., ii, p. 308.
add that it is possible to learn or teach it 'saltem in materna lingua', leave little doubt as a rule that the language to be used is Latin. The English text of the Lord's Prayer exhibits remarkable divergences in the English Primers published in the second quarter of the sixteenth century.¹ The first attempt to set up a standard version of the prayer would seem to date back to the Redman Primer of the year 1538, but it was apparently not until 1541 that a uniform translation was authorized.²

Next some consideration should be given to the place of the Pater Noster in Middle English non-legislational literature: in the manuals of religious instruction, the sermons and the religious drama. Finally some attention will be paid to the remarkable complexity with which the Pater Noster was sometimes treated in Middle English literature.

The manuals of religious instruction belong for the greater part to the fourteenth century. Pantin distinguishes two types³: those intended for the parish priests and those written for the laity as well as for the less educated clergy. The former were chiefly written in Latin, the latter in the vernacular.⁴ Among the manuals for the clergy that deal with the Pater Noster are the Speculum Curatorum⁵, John Myrc's Instructions for Parish Priests⁶ and the Flos Florum.⁷ It is not treated in Thoresby's Catechism, but does occur as an interpolation in the Lollard version of Gaytrick's translation.⁸ The manuals of the second group in which the Pater Noster is dealt with include St. Edmund's Mirror of Holy Church (which of course belongs to the thirteenth century), The Book of Vices

² See C. C. Butterworth, op. cit., p. 226. According to H. Thurston the new authoritative version of the Pater Noster and the Creed is first found in bishop Hilsey's Manuall of Prayers (1539). See “The Our Father in English” in Familiar Prayers, Their Origin and History, Selected and arranged by P. Grosjean, S.J., London, 1953, p. 33. However, Butterworth, op. cit., p. 187, points out that Hilsey took the 'approved' wording of the Lord's Prayer from the Redman Primer of 1538.
⁵ See Pantin, op. cit., p. 203.
⁷ See Owst, Preaching, pp. 298–9.
and Virtues\textsuperscript{1} as well as the Kentish translation of the same French original: Dan Michel’s \textit{Ayenbite of Inwyt}.\textsuperscript{2}

It is important to observe in this connection that the legislation of the thirteenth-century bishops did not provide the clergy with elaborate treatises, but merely with an outline of the various subjects, which, in the opinion of the bishop, every parish priest ought to cover in his programme of instruction. The thirteenth-century \textit{summae} were thus written to enable the ignorant clergy to comply with the bishop’s wishes.\textsuperscript{3} A good example is Robert Grosse­teste’s \textit{Templum Domini}.\textsuperscript{4} In his statutes parish priests are merely told to teach the Pater Noster and other prayers to the children of their parishioners and to examine adults on their knowledge of these in the confessional. His \textit{Templum Domini}, however, may be seen as an elaboration of these statutes; it is a fairly complex treatise, in which the seven petitions of the Pater Noster are treated together with the seven vices and virtues, the seven beatitudes and the seven moral habits. In the fourteenth century, as we have already seen, episcopal legislation had become less frequent and manuals of religious instruction were no longer written by the bishops themselves.

From the point of view of pastoral theology these manuals must be accorded very different values: the simplicity and occasional naivety of Myrc’s \textit{Instructions for Parish Priests} are a far cry from the elaborate treatment of \textit{The Book of Vices and Virtues}. Myrc refers to the duty of godparents to teach their god­children the Pater Noster, the Ave and the Creed (ll.151–4).\textsuperscript{5} Penitents are to be examined in these prayers, which they need not know in Latin (ll.805–12). After telling the priest that he ought to preach about the Lord’s Prayer two or three times a year, he confines himself to a short poetical version of the prayer (ll.410–21), which is not likely to have been of much use to the priest who wished to consult it in preparing his Pater Noster sermon. \textit{The Book of Vices and Virtues}, on the other hand, after a long discussion of the opening phrase \textit{Pater Noster, qui es in cellis}, proceeds with the seven petitions, in which we pray for the seven gifts of the Holy Ghost. The systematic and very lucid exposition of the Pater Noster in this manual with its fondness for categories must have been an excellent guide for anyone looking for suitable material for a sermon on the subject.

\footnotesize
\begin{itemize}
\item[4] For a list of thirteenth-century \textit{summae} see Pantin, \textit{op. cit.}, p. 219.
\end{itemize}
The treatment of the Pater Noster in the homiletic literature of the Middle Ages goes back at least to the days of Aelfric and Wulfstan. None of Wulfstan's homilies, however, is concerned with this prayer only; he discusses it along with other subjects of catechetical interest such as the Creed or in a sermon on baptism. An examination of the published sermon literature of the early Middle English period shows that the number of Pater Noster sermons is small. From this time date two sermons printed by Morris in his well-known series of *Old English Homilies*. Both of them deal exclusively with the Lord's Prayer. One, from MS. Lambeth 487, is a long poetical paraphrase with a detailed discussion of the several petitions. This is the first poem in English written in the short couplet. The other, from Trinity College Cambridge MS. B. 14. 52, is in prose. A verse sermon on the Pater Noster in which the invocation is treated as the first petition, from MS. Bodley Add. E. 6, written in the second half of the thirteenth century, was printed by Pfander. It is very likely that sermons are still to be found in manuscripts hitherto unedited. The Peckham Constitutions of 1281 not only provided the clergy with an instructional programme; they also required the parish priest to preach about it four times a year. This requirement must naturally have had a certain impact on the homiletic literature of the age that followed. It is surprising, therefore, that the number of known sermons on the Lord's Prayer is nevertheless so inconsiderable.

Fourteenth-century sermons on the Pater Noster are extant in two famous collections: in Myrc's *Festial* and in British Museum MS. Royal 18 B. xxiii. The majority of Myrc's sermons are intended to be preached on certain days of the ecclesiastical year, only a few of them being devoted to special subjects. His sermon *De Oracione Dominica* is a straightforward exposition of the seven petitions, followed by two *exempla*. Each petition is set against one of the seven deadly sins. It stresses the duty of him who has the cure of souls to expound the prayer to his parishioners once or twice a year. The author's motives appear from his remark that 'hit ys moch more spedfull and meritabull to you to say

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4 A study like Owst's, covering the period up to 1350, is still badly needed.
5 Cf. Myrc's *Instructions for Parish Priests*, ll. 404–7, where the parish priest is admonished to preach about the Pater Noster and the Creed two or three times a year. According to the *Speculum Sacerdotale*, ed. E. H. Weatherly, E.E.T.S., E.S., 200, p. 122, the priest should expound the Pater Noster and the Creed 'in here moder tonge' every Sunday after preaching to the people.
your ‘Pater Noster’ yn Englysche þen yn suche Lateyn as 3e doþe. For when 3e spekyth yn Englysche, þen 3e knownen and vndyrstondyn wele what 3e sayn...’. British Museum MS. Royal 18 B. xxiii contains two Pater Noster sermons. Both are typical examples of the new method of sermon making in accordance with the rules of the medieval *artes predicandi*. The first sermon¹, which was meant to be preached on the eighteenth Sunday after Trinity, is based on a theme from the epistle of that day: ‘Gracias ago Deo meo’. For man there is no better way to thank God than by means of the Pater Noster. This leads to an exposition of the seven petitions, which are here opposed to the seven deadly sins and ask the seven gifts of the Holy Ghost. However, this scheme is only worked out for the first petition.² Here, too, we find a reference to the duty of godparents to teach the Pater Noster, the Ave and the Creed to their godchildren. The Pater Noster should be known by everyone who is older than seven.

The second Pater Noster sermon in this manuscript³ derives its theme from Matthew xxvi.41: ‘Vigilate et orate’. In order to be able to follow the apostle’s advice we should know what prayer best pleases God and what sins prevent our prayer from being heard. The preacher’s elaboration of the opening theme thus introduces his exposition of the petitions with their opposites: the deadly sins. It is interesting to note that the order of the sins is different from that in Myrc’s sermon referred to above.

An important collection of homilies (which concludes this survey of homiletic literature), similar to Myrc’s *Festial*, is found in the fifteenth-century *Speculum Sacerdotale*.⁴ Among these sermons, which are intended for Sundays and saints’ days, there is none that deals with the Lord’s Prayer. However, this work contains a treatise on penance in two chapters, the second of which (chapter 23) throws an interesting light on the role of the prayer in medieval confessional practice. Among the various kinds of penance to be enjoined the Pater Noster is mentioned several times.⁵ The prayer is here again used as a substitute, for example because the penitent is a ‘lewdeman’, who cannot say Latin prayers or because it is impossible for him to fast.⁶

In the religious drama of the Middle Ages the Pater Noster also played a part. Indeed, the Pater Noster play is considered to be the oldest known morality.

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¹ See W. O. Ross, *op. cit.*, pp. 9–12.
² According to the editor this suggests that the text is corrupt. See note p. 341.
⁵ See pp. 76, 77, 78 and 80. See also J. T. McNeill and H. M. Gamer, *Medieval Handbooks of Penance*, New York, 1938, *passim*. Note that in Chaucer’s *Parson’s Tale* the Pater Noster is also mentioned in connection with penance.

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Although none of these plays has survived, there is evidence to show that they must have been performed at York, Beverley and Lincoln. The earliest reference to the York play is found in Wyclif’s *De Officio Pastorali* (1378): ‘herfore freris ha aston in englond þe paternoster in Englisches tunge, as men seyen in þe pley of zork’.

Though this need not necessarily refer to a Pater Noster play, there is other, more reliable, evidence of the existence of this play as well as of those at Beverley and Lincoln. These plays must have enjoyed a certain popularity, since they continue to be acted until well into the sixteenth century.

Various theories concerning the origin and contents of the Pater Noster play have been put forward. Interesting information about the York play is supplied by a document, dated January 1st 1388 (1389?), which was sent to the King’s Council by the Gild of the Lord’s Prayer. This document informs us that ‘a play, setting forth the goodness of the Lord’s Prayer, was played in the city of York; in which play all manner of vices and sins were held up to scorn, and the virtues were held up to praise’. Furthermore, a *computus* of this Gild, dated 1399, contains a reference to a *ludus accidie*, which is supposed to have formed a part of the Pater Noster play dealing with Sloth, one of the seven deadly sins.

Of the Beverley play we know that it consisted of eight pageants, seven of which bore the names of the seven deadly sins, the first being called the *Vicīose*. From this it has been inferred that the Pater Noster play was a kind of dramatization of the struggle between the seven virtues and the seven deadly sins. The name of the play may then be explained by the fact that the petitions of the Pater Noster were believed to combat the vices and to procure the virtues. A treatise by Hugh of St. Victor, in which the petitions of the Lord’s Prayer are set against the seven deadly sins as well as the seven virtues has been regarded as a possible source of the English Pater Noster play.

The conception of the play as a morality dramatizing the conflict between

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3 The last performance of the York Pater Noster play was in 1572.
8 P.L., CLXXV, 400–10 and 767–90.
vices and virtues was rejected by Professor Craig, who, from references to saints' plays in Lincoln annals, concludes that the Pater Noster play was not a morality, but consisted of a series of miracle or saints' plays, all of them connected with the Pater Noster theme.¹

Whichever interpretation is correct, the exact nature of the Pater Noster plays is unlikely to be established, unless fresh evidence, throwing further light on this problem, can be produced. Meanwhile, from what information we possess, it is clear that the function of these plays was analogous to that of the manuals of religious instruction and the sermons.² However, they must have reached a wider public and their audio-visual character is likely to have been far more effective.

A large number of Pater Noster texts, in prose and verse, have been preserved in numerous Middle English manuscripts.³ As it is hardly possible to deal systematically with them all, the final part of this survey will be confined to one or two texts in order to illustrate the complexity with which the Pater Noster theme was occasionally treated in Middle English literature.

Mention has already been made of a thirteenth-century summa, Grosseteste's *Templum Domini*, which is an early example of what Pantin has called 'experiments in theological mathematics'.⁴ The petitions of the Lord's Prayer are here set against various other 'sevens' in a diagram which Grosseteste describes as follows: 'In hac tabula est tota cura pastoralis officii'. A similar, more complex, thirteenth-century work is Simon of Hinton's *Ad instructionem iuniorum*.⁵ This kind of treatise, in which the Pater Noster functioned as the unifying theme which enabled the author not only to equate a fairly large number of heptamerologies, but also to schematize them in a way that was easily intelligible became increasingly popular as well as complex.

One of the most interesting Pater Noster texts is no doubt the late fourteenth-century *Speculum Vitae*. Of this remarkable poem, which is extant in thirty-five manuscripts, only 370 lines have so far been printed by Ullmann, who attributes

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⁵ See M. Hussey, "The Petitions of the Paternoster in Medieval English Literature", *Medium Aevum*, xxvii (1958), pp. 8-16, where more examples are given.
it to Richard Rolle. The Speculum ascribes it to William of Nassyngton, but its authorship is still a matter of dispute. There is also a prose version entitled Myrour to lewe men and wymmen, which was known to Miss Allen in three manuscripts. The Speculum and the Myrour are supposed to be translations of a common original. The Speculum shows affinities to an anonymous Latin tract on the Pater Noster as well as to the famous Somme of Frère Laurens.

The Speculum is probably the most complex summa on the Pater Noster in the whole of Middle English literature. Roughly speaking it may be divided into two parts, only the first of which is in fact an exposition of the Pater Noster. The first and shorter part starts with a eulogy of the prayer, which is followed by an exposition of the invocation. A variety of subjects, such as the ten commandments, the twelve articles of the faith, the seven virtues and the works of mercy are here dealt with or touched upon. The petitions are then explained, each of them being set against one of the gifts of the Holy Ghost. The second part of the poem, which is about three times as long as the first, opens with a survey illustrating the correspondence between the petitions and five sets of ‘sevens’: the gifts of the Holy Ghost, the deadly sins, the virtues, the beatitudes and the rewards. The petitions are then listed again, but now the normal order is reversed, Set libera nos a malo being discussed first, since we should first ask for the greatest gift (dread), because it removes the greatest sin (pride). The petitions are now only equated with three sets of ‘sevens’: the gifts, the deadly sins and the virtues and even this classification is not fully elaborated, since the gifts are given but scanty attention. However, the sins and the virtues are discussed at great length with all their branches and degrees. Here again the number seven plays a prominent part. These divisions and subdivisions may strike the modern reader as somewhat far-fetched and naïve; Professor Pantin has pointed out their significance as constituting ‘a very important body of medieval ethical and psychological doctrine, which deserves careful study’. A systematic and fruitful study of both the Speculum and the Myrour will hardly be possible, however, as long as good editions are not available.

The above survey does not claim to be exhaustive. Nevertheless, in bringing together a certain amount of otherwise scattered information, it may serve a
useful purpose and contribute something to our knowledge about the role of
the Lord's Prayer in the ecclesiastical and literary history of medieval England.

To be able to assess the present exposition and to determine its place among
the Pater Noster commentaries in medieval English literature, we must dis­tin­guish between two types of texts. On the one hand there are those that deal
with the Pater Noster along with a variety of other subjects of catechetical
interest, such as the Creed, the Ten Commandments, the Seven Deadly Sins,
etc.¹ From the beginning of the thirteenth century the Pater Noster, the Ave
Maria and the Creed are often grouped together and the number of topics which
these texts attempt to cover increases as time goes on.² Though their treatment
may often be rather superficial, many of these texts are manuals of religious in­
struction in the proper sense of the term. However, there are also texts in which
the Pater Noster is the only subject dealt with or at least the centre of interest.
It is to this group, which would seem to be much smaller than the first, that this
exposition must be assigned. It is interesting to note that of the examples given
by Wells³ the majority are in verse. Of the late Middle English prose versions
those from the Thornton MS.⁴ and from Corpus Christi College Cambridge
MS.296⁵ are in no way comparable with the present text, which, as far as I am
aware, is unique in its treatment of the subject.

¹ See J. E. Wells, op.cit., pp.350-1.
² See A. L. Kellogg and E. W. Talbert, op.cit., p. 348, notes 1, 2 and 3.

CXIV
EDITORIAL NOTE

The primary aim of this edition is to present the reader with a readable text. This has necessarily entailed a certain amount of interference with the text as it has come down to us, but an attempt has been made to preserve the original features as much as possible.

Punctuation, capitalization and paragraph-division are mine. Paragraph-marks, which are used very arbitrarily, have been ignored. Expansions of abbreviations have been indicated in italics. The ampersand has been retained. The spelling has been modernized only in so far that certain words, spelt in the manuscript as one word, have been split up (goddes sone, sum man, no more, etc.), whereas others have been joined according to modern usage (wipouten, into, myself, neuerpeles, etc.).

Marginal additions and interlineations have been inserted in the text with the appropriate comment in the footnotes. Scribal errors (misspellings, repetitions, omissions, etc.) have been corrected and commented upon either in the footnotes or in the variants. Additions have been inserted within square brackets.

A slanting line in the text marks the beginning of a new manuscript page, the folio number being given in the margin.

From what has been said in Section III it will be obvious that it is neither possible nor desirable to list all the variants noted in the collation. A selection has therefore been given, which is chiefly intended to confirm the evidence for the relationship of the manuscripts as well as illustrating some of the characteristic features already mentioned above. To make the apparatus serve additional purposes would increase its size to an extent that would not be justified by the value of the information it would supply. For a more detailed impression of at least part of the text the reader is referred to the appendix.

Orthographical variants and those concerning word order have not been recorded. In the case of two or more manuscripts sharing the same variant the spelling given should be taken to be that of the manuscript denoted by the first sigil.
HERE BIGYNNEP ÞE PATER NOSTER
OF RICHARD ERMYTE

To his dere sistir in God, Goddis hondemayden 7 his spouse, gretynge in hym, likyngge in his mercy 7 his pees þoruȝ myȝt of his grace. He be wiȝ þee euere 7 wiȝ alle þat wiȝ stedfast bileue haue certeyne hope in hym.

Dere sistir, þou wost wel, þe more a man haþ vndirstondyng of riȝt-
wisnesse 7 þe openlier þat he knowiþ God, þe more likyng he haþ 7
þe more he it loueþ ȝif he be good. And forþi aren men of religiouþ ðe
clerkis boþe comfortide in soule, for þei vndirstonde what so þei rede in
þeire preieres or elliswhere in holy writt. And þoo wynnþ þat boþ
religious, al ȝif þei kun rede 7 syngþ 7 here preier make, as falliþ to
religious, noȝt forþi vndirstondynge hem wantiþ in þat þat þei preie or
rede operwhile. And ȝit, þoruȝ ȝifte of God, as miche goostli likyng 7
perauenture more þei haue as clerkis of depe writt 7 of grete vndirstond-
yng. Ffor goostli ioie comeþ not of greeet clergie, but of loue, aftir þat
men or wymen loueþoure Lord lesse or more. / Fforþi [this] I seye to
þee, for I vndirstonde þat whanne þou makest þi þreier to þi Lord Ihesu
Crist, þou woldest, if it were þi Lordis wille, hertily vndirstonde þat þou
preiest with mouþ. And for noþing ellis but onely for to kyndil þi loue
to hym 7 more lerne to loue hym, to whom þou þi þreier makist. Fforþi
I beþouȝt me þoruȝ þe grace of oure Lord to vndo þee þe þreier noster.

Þis is þat oon special þreier þat Ihesu Crist haþ tauȝte vs for to seye.
Þis þreier biloukeþ seuene þreieres. And I wil eche of þe seuene, þe
vndirstondynge of euery þreier bi itself, sundrily vndo, aftir þat God
wole liȝt my pore witt þoruȝ wissynge of his grace.

Þis þreier ouerstiȝeþ alle oþer ouergoþ in dignyte, in worþynes
[and] in price; it ouerweȝeþ alle. In dignyte alle oþer it passiþ, for Ihesu
Crist hymself it made 7 tauȝte it vs to seye, þat wot al þe wille of þe
fadir of heuene 7 wist þat þis þreier was most to his wille 7 wot what
we wrecchis haue most nede to. Ffor as I riȝt now seide, he þat þis
þreier made, Ihesu Goddis sone of heuene, he oonly wot / 7 sobfastli
knoweþ al þe wille of þe fadir 7 al þat vs nedþ he wot bettir þan oure-

10 þei superscript between ȝif and kun, with caret in between.
14 First of written double in MS.
20 pater noster/ underlined in red, and so all other Latin texts.
seluen. And þis preier ouerweȝþ alle oþer preieris in worpinesse, for it biloukeþ al þat we haue ende of to lyf or to soule.

And se now on what wyse we biseche God þe fadir in þis preier þat he delyuer vs 7 kepe vs fro yueles 7 þat he gyue vs alle goodis. And vn-
dirstonde now on what kyns maner al þe yuel þat vs harmeþ oþer it is þe yuel þat is passid or þe yuel þat is to come or þe yuel þat is now. Of þe yuel þat is passid we preie oure Lord þat he delyuer vs whan we seye: Dimitte nobis debita nostrs sicut 7 nos dimittimi/j debitoribi/j nostns. Lord, we seye, for3yue vs oure trespases don þese þee, as we forþyuen hem þat haue mysdon to vs. Aȝein þe yuel þat is to come we preie to hym whanne we seye: Et ne nos inducas in temptacionem. Þat is: Lord, let vs not falle in no fondyng. Aȝein þe yuel þat we now þolen we preyen: Set libera nos a malo. Þat is: delyuer vs fro al maner yuel. Also, on oþer halfe, euery maner of goode þat is, it is ouþer worldly or goostly or goodis þat are lastande. We preye to hym / aftir worldis goodis whanne we seye: Panem nostrum cotidianum da nobis hodie. Þat is: Lord, þou ȝyue vs [oure] echedayes foode, þat is ech day bodily sustenance. We preie aftir goostly goodis whanne we seyn: Ffiat voluntas tua sicut in celo 7 in terra. Þat is: we biseche þee, Lord, þat we mot here on erþe do þi wille, as þin angelys þi wille don in heuene. Aftir lastande goode we preie to hym whan we seye: Adueniat regnu/n tuum. Þat is: graunte vs, Lord, þat we may come to þi blisse. Þat he graunte vs þese preieres six 7 conferme hem, we preye þere we seye: Sanctificeti/r potel tuu/и. Þat is : þi name be halewid in vs, so þat what so we se, here or speke or worche, al we moten ordeigne it to þi knowynge and to þe worshipe of þi name, þat halewid was wipoute bigynnynge. It be halewid in vs, so þat we moten hym se in his blisse, noþst as in a myrour, but wipouten ende, soply as he is wipoute lettyngye.

Þese areþ pe seuene preieres of þe gospel þat oure Lorde tauȝte his dis-
ciplis. Þis preier owiþþ to be seid wiþ likyng of soule, wiþ certeyn hope to spede of al þat we in þis preier skilfully hym biseche./ But he þat wolþ preie 7 spede of þat he in his preier askiþ, do þe biddyng of þe wyseman þat seþ: Ante orationem prepara animam tuam 7 noli esse quasi homo temptans deum. Bifore þar þou þi preiere make, grayþ þi soule 7 be not as a man þat temptþ God. He temptþ God þat makíþ his preier recheles-
ly. Þenke þat þou stondist bifore þi myþful Lord of heuene, þou wrecche, synful 7 nedeful of his grace to haue, wipouten drede 7 lowynge of þiself, whan þe holi Patriark Abraham, Goddis priue frende, to whom as to his

35 rechelesly/ MS: rechesly, with superscript le and infrascript caret between e and s.
priue ofte he spak, ʒit ʒip grete drede to oure Lord he spak þere he seide:
loquar ad dominum meum cum sim puluis 7 cinis. Dat is: I schal speke
to my Lord, I þat am but poudir 7 asches.

How þou schalt graiphe þee to þi preier, God þe techip in þe gospel of
seynt Mathew þere he seip: Tu autem cum oraeris, intra in cubiculum
tuum, 7 clauso hostio ora ïbi patrem tuum. Dat is: whanne þou wolt make
þi preier, steppe into þi bedde 7 schit þi dore 7 þanne make þi preiere to
þi fadir. Steppe into þi bedde, he seip, as if he seide: if þou wolt / þat God
here þi preier 7 graunte þe þi bone, calle þin herte home, þat is þe loue
þat is in þin herte, likynges 7 ȝernyngis holde hem at home wip þee. And
whanne þou hast hem alle gederid togidere, steke þi dore, þat is stoppe
alle þe þirlis of þi wittis, þat þin herte vnwarly ne glide not out 7 make þe
gilti bifoere oure Lord, whanne þou his grace schuldist wynne, þat þou
wynne þee not peyne.

Fforþi whanne þou bifoere þi Lord standist þi preier for to make,
þanne schalt þou vmpenke þee how many sipes 7 how grisly þou hast
synned aȝeyns þi Lord 7 how harde peynes 7 stronge in þe eendeles fier
of helle for þi synnes þou schalt polle. Fтро þe whiche peynes for to wynne
þee out of [it es full harde, heuy and dolefulle. Ffor whi þe boondis of
synne þat þou lyest inne 7 longe perauenture hast don, [þai bynde the so
faste and so sore], þat þorȝ 3 no myrt of ȝouresel may we arise, but oonly
þorȝ þe mercy 7 goodnesse of hym þat þou praiest to. Þorȝ þisilf þou
myrt 3alle, but nɔst arise, as God þorȝ þe prophete seip: Perdicio tua ex
te tantum, set ex me salus tua. Dat is: þi losse 7 þin harme of þiself ariseth,
but þi hele 7 þi socour / ariseth of me, þhe 7 of noon oþer.

Þeues techen vs to preie 7 at þe streit domesman mercy to fynde. A
þeef þat is ouertaken wip þeste 7 ledde forþ to take his doom, he felip þat
þing þat he haþ stoln hevy lyande trussid in his nekke. He is drawn 7
iugide, as a þeef owip to be, to his doom. Bifoere his ïgen he seep redily
greþþ þe peyne þat he schal to. He seep tormentoures on euery syde bi-
sette to do hym woo, as he haþ wel deserued. Whanne he seep þat he is
bus bisette, I trowe þat he is careful ynow; wip teeris hertily mercy he
crieþ. And þe nere þat he comeþ to þe peyne, þe hastilier mercy he crieþ.
What are we but þeues aȝeynt 7 fals traytours, whanne we synne 7 mys-
take aȝeyn oure derworpe Lord? Als sone is doom of deep þyuen vpon vs
7 þe tormentoures of helle redy wip þe fardel of oure synnes trussid in
oure nekke to drawe vs to peyne 7 to plungan vs into þe deep pit of helle,

14 not/ with superscript t.
26 techen/ with superscript c.
tere in pyne wiþouten ende to be, but if þe mercy 7 þe goodnesse of hym whom wiþ oure waried synnes we haue wrãþpid lettynge make. Ffor as sone as we haue synned, we are as þe þeef þat is ouertaken 7 haþ þe corde aboute / his þrote þat he schal be hongid wiþ or his hed leid on a stokke of for to Smyte.

If we Þan in suche perel be fallen þorú3 gïlt of oure synnes, me þinkþ þat myche nede we haue wiþ bittir teeres mercy [to] cryen to oure Lord 7 known to hym oure gïltis 7 wiþ herâly þreyer hym biseche þat he hem vs forþyue. And forsoþ þe knowynge of oure gïltis with meke þreyer schal fynde mercy at þe streyt domesman. Ffor Þis witnessþ hooly writt, þere he seþ: Si quis cognouerit plagam cordis sui 7 extendet manus suas, tu exaudies in celo. Þis is: who so knowiþ þe wounds of his herte, þat is his gïltis þat he haþ don aþen God, 7 líftip vp his herte 7 his hondis, mercy criande wiþ meke þreyer, Lord þou schalt here hym 7 þou schalt here his þreyer in heuene 7 graunt hym [þe] ȝernyngis of his herte.

But perauenture sum man þenkþ in herte: every day I preye 7 I fare neuer þe bettir for my þreyer. As wel faire þei þat noþt preyen as I þat preye. Wherefore me þinkþ I tyne my tyme when I preye. Who hopist þou puttiþ þat in mennes þouȝt? Witirly noon but þe envious enemy, þe feende of helle, þat euer ylike / procuraþ wiþ his wrenchis 7 wiþ his fondynges to lette men 7 wiþdrawe hem fro alle þese goode dedis, werkiþ þouȝtis or þreyeres þat myȝt helpe hem to wywne þe blisse þat he fel fro. Ffor so envious he is 7 so he is boyled of greme, þat ouer al þinge he ȝernþp man to drawe to pyne. And al þat in hym is he doþ man þidir to brynge. And forþi, if it so bityde whanne þou þi þreyer makist or oþerwhat so þou doist þat may be God to queme, if þe curside feend any suche yuelles puttþ in þi þouȝt, lifte vp þi ríþt hand 7 croys þe in stidfast hope of Goddis helpe 7 Smyte hym wiþ þe hooly roode token, þat he stîrte abak. And vnðirstonde what God bihetiþ þe gospel, þere he seþ: Amen dico vobis: quicquid orantes petitis, crédite 7 accipietis. þat is: I saye solely to: what so asken þreyer, stedfastly 7 þe schal haue. Þat is ȝee schul spede of þou þreyer, but if þou yuel lijf it lette. Ne lete not forþi lijstly of þi þreyer whan þou þreiuest, for God, to whom þou þreiuest, letþ not lijstly ȝerby. Ffor als sone as it is out of þi mouþe, he comaundþ to his anguels of heuene þat þei it write / in þe book of lijf. And feþifully trowe þat of oon or two þou schalt spede. Ffor ouþer schal God 3yue þee þat þou in þi þreyer askest or þat he knowiþ to þee is bettir to haue, but lettynge on þi side it make.

And þou schalt vnðirstonde þat fyue þingis letten þreyer of God to be

39 fyue þingis/ in red, in outer margin: •v• lettyngis.
The first is yuel lijf of þe preyande. Þat ober is þat men aske not in preier þat were for to aske. Þe þridde þen is soule þouȝtis 7 ydil þat men þenkþ, when þei aske here preyer. Þe ferþe is hardnesse of herte. Þe fift þen is litil gerneþe of þat men aftir preyen.

Þe first þat lettþ þreier to be herde is wickid lijf of þe preyande. Fforþi spekþ God þoruȝ þe prophete to suche þat preyen wiþ synnes: Cum multiplicaueritis orationes vestras, non exaudiam. þat is: when þee maken manyfold of þreieres to me, I ne here 3ow not. And why? Aftir sone þe enchesoun he tellþ þat what? Quia manus vestre sangwine plene sunt. þat is: for 3oure handis are[n] ful of blood. As if he seide: þorþi I here 3ow not, for 3oure handis are[n] ful of synful werkis, þat þe blood bi-tokenþ. Þis vnadirþondþ wel Dauþ þere he seþþ: Iniquitatem si aspexi in corde meo, non exaudiet dominus. þat is: If I se any wic / kidnesse in myn herte, God wol not here me. Fforþi þe þat wole be herd of God in his preier, aforce hym þat he lyue ristwisly aftir þe wille of God. And ellis he may longe crie ere God hym here 7 þat is no wonþir. Ffor seynt Gregori seþþ: what wonþir is it þoruȝ we, þreianþe to God, late ben herde, siþþ we his biddyngis late or neuerþe wole heren? Fforþi seþþ a greet clerke Isodre: he ne may þoruȝ skil certeyn hope haue of his þreieres for to speþe þat liyng þap to synne. Fforþi he seþþ: þe þat wiþþondþ þe biddyngis of God, ristþ it is þat God wiþþonde hym in þingis þat he desireþ. And if we don þat God biddþ vs, þat we þreyn hym he wole graunte vs. Ffor as þe salme seþþ: Ocum domini super iustos 7 aures eius ad preces eorum. þat is: Goddis iþen ben euere on þe ristwise and his eereþ listenande his þreierþis.

Þat ober letþynge is þat we aske not in preier þat were for to aske. And God forþi to his cosynes, þat þreiden hym aftar suche þingis þat þei schulden not aftar haue preide, sturnely he seþþe: Nescitis quid petatis. þee ne wot, quod he, what þee aske. He sawþ þat þei asked þat was aþens hem, / for þei asked to be honoured 7 worchipid in þis world. Fforþi God wiþþost þem 7 seide: mowe þee, quoþ he, drynk of þat drink þat I schal drynk of? 3he Lord, seide þei. And þee schulen, quoþ he. As if he seide: þat mykil harmes 7 in manye makiþ weye to yuel ne wil I 3ow graunte, þoruȝ þee 3ee it 3erne. But I wil þat þee as my priue drynkyn here of my cuppe wiþ me, þat is here þole penaunce, as I do, 7 siþþen in my blisse as my dere freendis be honoured wiþ me. Fforþi askeþ
Ize wiseman: wherto, he seip, 3erneb be fool þoo þingis þat hym harmeþ? Riȝt ofte we preie to God as ʒonge childre doon in scoles, þat preien to God þat þei be not beten. But God heriþ hem not ne doip noȝt for here preier, ffor if þei weren noȝt betyn, it were a lettyng of here lore. So ofte we biseche God of þingis þat beþ aȝens vs. Forþi, as in þat, God ne wole vs here, but he fulfilleþ oure preier in sumwhat ʒellis, þat he seeþ to vs is more nedeþul.

What may helpe, what may harme, bettir wot þe leche þen þe sike. Fforþi doip God wip vs as þe leche doip wip þe seke, þat he myche loueþ 7 desireþ for to hele. þat he / desireþ he doþ to be holden fro hym. Ffor ofte he þat seek is desireþ þat myȝt be his deep. And he graiþþþ hym suche þingis to note þat his herte stondiþ aȝeyn, þorþ which he castiþ hym out of his yuel 7 makþ hym hool 7 sounde. Þus doþ oure trewe leche, oure Lord God almyȝti, þat hap vs as vndir his cure 7 hap vndirtaken vs to hele, if we wol suffre. He seip þat we as seke don mourn þe 7 callen aftir þingis þat aren aȝeyns vs and þat may brynge vs to þe deep ere we last wene, for to be lorn, boþe lijf 7 soule, to þe peyne wipbytene ende. What doþ oure trewe leche, þat desireþ oure lijf 7 noȝt oure deep? [He hereth wel þat we vnywely aske. We desyren oure deth], but he turneþ oure askynþ into soule þe hele and doip wipdrawe fro þat we desiren, in as myche as it myȝt lettyng make to soule heele. We preyen hym aftir heele 7 he sendiþ vs sekenes. We preien hym aftir þe 7 he sendiþ vs werre. We preyen hym aftir richeþ 7 he sendiþ vs pouerte. Manye wolde go to helle, nyf summe of þese þre lettynges made. And bettir it is wip seeknes wende to wele þen wip hele to woo, wip pouert to blisse þan wip richeþ to pyne. Certeyn tokenynge it is of deep, whanne þe leche to þe seke grauntiþ hym al his wille. / So ne ys no more [certeyn] token of goostly deep, as is when God letiþ þe syñful haue al his wille.

Fforþi, if þou wolt wite what þou schalt preye, seynt Poule þe techiþ. Herken what he seip: Que sursum sunt querite, non que super terram. Preye þe aftir þoþ þinges þat ben aboue, he seip, noȝt aftir þoþ þingis þat ben vpon þe erþe, þat is grace 7 ioye; grace in þis lijf 7 ioye aftir, when we heþen wende. Þese two schal men aftir preye bifoþe alle ýþer.

And þen schal God ʒyue vs to auauantage of erþe goodis þat vs nediþ. Ffor þis bihette God vs in þe gospel of seynt Mathew, þere he seip:
Querite primum regnum dei 7 hec omnia adicientur vobis. Sechis at
5
first poru3 preier 7e blisse of heuene 7 riȝtwisnesse [7] of erpely
goodis þat 3ow nede is I schal 3yue 3ow to sustenaunce. Ffor erpely
f. 8e
goodis are ordeyned to sustenaunce of hem þat ben riȝtwise, ffor
riȝtwisnesse makip of erpely men Goddis children. And God is holden
wip sustenaunce to helpe his children and namely he þat is callid fadir
of mercy, þat alle creatures susteyneþ poru3 his grace 7 his good-
nesse, ne wole / he not his owne dere childre forgete. Fforþi, if it so
bitide þat man askþ erpely goodis of God, he oweþ to aske hem wip
drede, bisechyng to þe fadir of heuene, if he see þat þei ben nedeful for
to haue, þat he graunt hem, 3if þei ne ben, wipholde hem. Ffor þat we
haue nede of betir wot he þan we and betir it is þat God vs here to oure
profyt þen to oure wille.

Þe þridde þat lettip oure preier to be herde beþ idil þouȝtis and foule,
þat we delitip vs inne when we to God oure preier make. And þei
f. 8v
fordin þe mede þat we þoru3 preier schulde wynne, aftir þat þo þouȝtis
bep manye or fewe. Þei þat wip suche ydil þouȝtis preien, þei haue
hony in here mouþes, but þei fele no swetnes þat chatern as don
pyes 7 noȝt preieþ. Of siche þen spekiþ oure Lord þere he seip: Populus
iste labijs me honorat, set cor eorum longe est a me. Þat is: þis folk
honoureþ me wip here lippis, but here hertis aren fer fro me. Ne is
not þis grete wrecchidnesse of vs, vnworþi caytifs, synful 7 nedeful, when
we to þe myȝtful Lord of / heuen in oure preier speke and we as vnwiþi
turnen oure eeris away froward hym, worldly vanytees for to here, þenke
or see? Sopheþy greet despit we do to God when we preien hym þat he
oure preier here and we þat preyen wol noȝt here þat we preyen ouresel-
we. We preye hym þat he be entendaunt to vs 7 we þat preyen noþer be
we entendaunt to hym ne to ourself. But gist, þat wers is, wip vnclene 7
vnnaȝt þouȝtis in tyme of preier lete oure hertis be defouled 7 so foule
foyled þat noȝt or litil we preye or do oure Lord to paye. Fforþi, if we
wil þis lettyng fordo þat of oure mede so mykil vs fro reueþ, we moten do
as Abraham dide. In þe book of Genesis it tellip when Abraham to oure
Lord his sacrifice made þe foules þeonne lystid 7 stood 7 it wolde haue
foyled. But what dyd Abraham þat þis sawȝ? Als sone, with al his myȝt,
he chased hem away; ne wolde he suffre hem þere for to reste. When we
oure sacrifice make, do we also, ffor preyer is sacrifice þat is to Crist
leuest. Forþi þoruȝ þe prophete of vs he it askip þere he seip: Sacrificio

14 Þe þridde/ in red, in outer margin: ·3·
22 wrecchidnesse/ MS: wreccchidnesse.
laudis honorificabis me. Pat is: thou shalt worship me with sacrifice of louynge, pat is sacrifice to God. De holy man witnesseth here he seith what preyer is: Oratio est angelis solacium, diabolo tormentum, deo sacrificium. Pat is: preyer is solace to angelis, torment 7 peyne to he seeng 7 sacrificye to oure Lord.

De forpe lettyng is hardnesse of herte 7 pat is on two maners. De first is aseyyn pe pore. Dis witnesseth pe wyseman here he seith: Qui obturat aurement suam ad clamorem pauperis, clamabit ipse ad dominum 7 non exaudietur. Dis is: he pat stoppieth his eeries, bat he here not be criynge of pe pore pat crye þ to hym after helpe, he schal crye to God 7 he hym schal not here. Anoþer hardnes of herte is anentis hem pat haue misdon, of man þat wole not forgyue, to whom God spekith þere he seith: Relynque proximo tuo nocenti te 7 tunc deprecanti tibi peccata soluentur. Pat is: forgyue hem þat haue harmede þee 7 þenne, whan þou preiest God, þi synnes schullen be forgyuyen to þee. And þit in þe gospel of seynt Mark God seith: Cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, vt pater vester, qui in celis est, dimittat vobis peccata vestra. Quod si vos non dimiseritis, / nec pater vester, qui in celis est, dimittet vobis peccata vestra. Pat is: whanne þou standist for to preye, forgyue hem þat haue harmed þee, so þat þi fadir, þat is in heuene, forgyue þee þi synnes. If þou nouȝt hem forgyue þat haue misdon aȝes þee, þi fadir of heuene þi synnes ne wil not forgyue þee. Lo here a streyt doom of God aȝesyns alle þoo þat hæþ 7 wræþ þe hertis aȝesyns here brêþer or systres, as in þat while þei lesþ here tyme, what so þei do. 

De fyfte is þat man desireþ not hertilþ þat he in preyer askþ, as many do þat preyeþ wip an heuy herte 7 a dul, as þei þat ne recche wheþer þei of here preyer speden or faylen. Fforþi seith seynt Austyn: God ne wil not as sone ȝyue vs þat we in preyer askþ, but he holdþ it to oure bihoue euere to we wip alle oure hertis desyre it. And why? Certis þat we lerne greete þingis gretyly to þerne. Ffor as seith seint Jerom: as wynd doþi to þe cole, so doþi deuout desirynge of herte to preyer, ffor it kyndeliþ þe preyer 7 quykeneþ 7 forciþ hym 7 drawþ hym out on lengþe 7 wynneþ of God al þat he wil.

Whanne we þoruz / Goddis grace þese lettyngis haue fordon and oure hertis stablisschid, þan may we hope þat vs schal come þat we in preyer biseche. In hope þus vs setteþ oure Lord whan he lerneþ vs to calle

1-2 of louynge/ catchwords on f.8.
2 pat is/ MS: þat it is.
6 de forþe/ in red, in outer margin: '4'
25 de fyfte/ in red, in outer margin: '5'
hym oure fadir þat is in heuenes, ffor in hym men owen to haue certeyn hope þat may 7 wole alle goodis 3yue þat oure soule [ʒerneb], þe which is vndirstonde þoruʒ þis word: Pater noster, þat is: oure fadir. And þe power þoruʒ þis word: qui es in celis: þat is in heuenes. In as myche as God techif vs to calle hym oure fadir, in þat he makif vs to vndirstonde þat he loueþ vs as his dere childre and þat he wole 3yue vs of his goodis aftir we haue nede. And wite þou wel forsoþe þat, þouʒ alle þe loues þat euere were, or þat euere hadde fadir or modir to here childer, were festended in oo loue, ʒit ne myʒt it riʒtly by a þousande partre reche to þe loue þat God haf schewyd to vs. And þat we may vndirstonde þoruʒ þe grace of God, if we wil see on what maner he is oure fadir 7 what he haf don for vs.

At þe first bigynnynge, whan God made alle creatures of nouȝt, we ne may fynde where he made any creature to his liknes / but man oone. Fforþi is he God 7 maker to alle creatures 7 alle þingis þat aren in þis world 7 nouȝt here fadir called but here maker. But to vs for his mykil mercy he is oure God, oure maker 7 oure fadir, ffor oure soules he made to his owne liknes, þat is to þe liknes of þe fadir 7 of þe Son ðe Holy Goost, þat is 00 soijrfast God 7 þre persones. And alle þingis of þis world he haf maad vs to serue, why þat we serue hym 7 loue hym as kynde childre owiþ to do. Ffor as sone as we leue þe loue of hym for þe loue of þe fleisch or of any ðoper erþe þing, we leese þe lordisdome of þis worlde 7 bicom þarrlis to so yle þingis, þere we were so fre as þe kyngis sones of heuene 7 lordis of alle þe world. Allas, wickid chaffare is þis; who so vndirstondiþ þe baleful þere þat perof ariseþ [he suld ful sore hym dred]. Dere sistir, ne was it a token of greet loue whan God, þat is wijjoute bi- gynynge 7 is in oon wijjouten chaungynge 7 schal be wiþouten endynge, þat is so myʒtful 7 so wyse 7 so good þat no tunge may telle ne herte þenke 7 in whom is lijf 7 ioye endeles, deynd hem to make vs of his owne liknes, / whanne he myȝte haue leten vs ben a litil of þe which he made vs? Or myȝt ðaue made vs haue ben, hadde it ben his wille, a toode or a neddir or sum þerforschen beeste, so þat we schuldyn haue dyȝed togydere body 7 soule. And dyd ouer ðoure desert 7 made vs men 7 ʒaf vs soule to his holy liknes for to be as corowned kyngis in his endeles blys. It is noon so harde herte þat it ne auȝt to melten altogedir in loue to God, if it wolde þenke hertely of his grete grace 7 loue þat oure Lord haf schewyd to hym bifoare alle ðoper creatures.

And ʒit he dide wel more þoruʒ his mykil mercy, whan we þoruʒ ðoure waried synnes departiden ourself fro hym 7 bicone þarrlis to þe lœþe feendis of helle. ðanne he, for þe mykil reuþe þat he hadde of vs, sent his
derworpe sone, pat is oo God wiþ hym, to take fleisch 7 blood in pat
blessid mayden Mary wiþouten tak of synne. Of hire he took liknes of
pralle to suffre in pat liknes pouer, mysese 7 pyne, as he synful were, he
pat neuer synne wroust. And poled at þe ende so schameful 7 peyneful
deeþ þat no tunge / may telle ne herte þenke. And why? Certis oonly vs
synful 7 gilit of his deep for to reuen out of þe deuelys prisoun 7 brynge vs
ægeyn to his blis. Þere he wolde vs corowne wiþ þe coroun of eendeles ioye,
if we vs kepe wel fro synne 7 do his wille, þat for vs dyed on þe rode tree.

Now hauest þou herde two þingis in þe whiche God haþ schewid þat
he is oure fadir 7 so tenderly loueþ vs as his dere childre. Þe first is þat
he made vs to his liknes. Þat oþer is þat he bouȝt vs wiþ his deep. Ffor
þe first is man holden to serue hym [7] to loue [hym] wiþ al his myȝt.
What schal we þanne do for þat oþer? Ffor if I be bounden wiþ dette for
to loue God 7 seuer hym wiþ al my soule, wiþ al myn herte, euere 7 ay
wiþouten ende, for þat he made me þaue me soule to his owne liknes, as it
was comauUnde in þe olde lawe, ere God took oure kynde 7 bcommecomme
man, what may I now do to hym, þat for me, synful 7 his enemy, lowed
hym so mykel þat he bcommecom 7 þaue hymself al to me, whan he wolde
for me, vnworþi wrecche, for his mykil mercy þole so woful / pyne 7 so
schameful deeþ? I ne wot what I may here say, ffor, þouȝ I myȝte lyue a
þousande þoge scoff myte eche day suffre as bittir peyne as he suffrid for
me, it were not to þat loue þat he haþ schewide to me. Whan he þat is
soþfaste God 7 Goddis sone þaue hymself for me, how may we þanne 7 on
what wyse quyte hym þis riche ȝifte, þat he to vs, vnworþi wrecchis, so
frely 7 so kyndely, to vs vnkynde so largely, to vs vnserued so riche
tresour wolde ȝyue? So, weileaway, bi manye may he þinke his trauel
lost 7 birewen þat while.

Lo what is to don in aquitaunce of þis dette þoruȝ Goddis grace to
oure derworpe Lord. Ne askþe he not ellis of vs but þat we lowen vs to hym
7 mekely knowe oure feblenes 7 oure wrecchidnes 7 þat we vndirstonden
þat we noþing haue of oureself but oonly synne, but good, if þere any be,
it is of God 7 not of vs. Defoule we oure fleisch 7 pyne [we it] wiþ pe-
naunce, aftir þat it may þolen, as it is wel worþi 7 wreké [we] oure Lordes
good dede. And wiþ tendre teeris crye we mercy to hym, þat he saue vs
þoruȝ his hooly name and gyue vs wherof we may hym paye, ffor of oures-
self ne haue we wherof ne wherwiþ. Fforþi Dauid seþ: Quid retribuam

17 for/ MS: for for.
29 askþe/ MS: aske.
29–31 but þat we... synne/ in bottom margin in the same hand; vs followed by caret.
do mini pro omnibus que retribuit mihi? Calicem salutaris / accipiam 7 nomen domini inuocabo. Pat is on englysche: what may I yelde to God for alle pingis pat he hab 5ouen to me? I schal take, he seip, pe coupe of heele – [his coupe of heele] pat Dawyd calli[p] pat is pe coupe pat Ihesu Crist drank of – and I schal incalle pe name of God. Pis coupe is bittirnes of penaunce 7 payne pat Ihesu Crist poled fro pe tyme pat he into pis worlde come vnto pe tyme he poled deep. It lefte hym neuere, pou3 al he vngilty were, as he pat neuer synned 7 as vsynful pat neuere serued payne for to pole.

Wip wrong we, synful 7 vnworpi wreccisis, wipouten penaunce or payne pat ioye pat he bou3t so dere wene for to wynne. Ne truste noon therto. Certenly, he pat wole haue pat ioye, he mut wynne it here wip woo. Perfor are we cast here in erpe as in prisoun, wip penaunce ounner synnes here for to rewve, ouner body wip trauyeI for to defoule, no3t feyntly but hertely, n0st today bigynne 7 tomoresw stirt abak, but quykly spende ouner body in penaunce to ouner lyues ende. Pis is pe penaunce pat God leide on vs oure synnes for to bete, pere he seide to Adam, ouner former / fadir, done aftir he hadde synned: In sudore vultwí tu3 veris pane tuo, donec reuerteraris in terram de qua assumptus es; quia [puluis es 7] in puluerem reuerteris. Pese wordis waren seyd to Adam [aftir] he hadde synned 7 pis was pe penaunce pat God on hym leyde 7 reule wheraftir he 7 al his osprynge schulde reule here fleisch. Who so fro a li3t reule turneI to haue an heuy, fro a softe to an hard, newe lawe 7 newe lore hym is nede to haue wel to kepe pat lijf pat he hym to takeI. But ouner ouner fadir, ere he hadde synned, was in an ordre softe 7 ful of likyng al at his wille, when he was louand to God 7 his body to his soule so free pat noUing my3t harme hym, no dep my3t dere hym, no3t pat he wolde haue wantid hym. But as it is an olde englische: he pat ne may suffre pe wele wip pe woo, he hym pley neb pou3 he no woo pole. Ffor man ne wold he pole pat hym was wel ne payed was of pat ordre pat God hym inne stabled, pat so free was fro alkynnes payne at his likyng. My3ty God pou3 his ri3twys doom sone hym out cast 7 stabled vndir / a newe reule, swipe hard to pole, 7 bond hym wip pese wordis his lijf for to lede, when he to hym seyde: In sudore vultus tui, 7 cetera. Pat is on englische: in swoot of phi face pou schalt ete phi breed, euere to pou turne into pe erpe pat pou art maad of; ffor pou art poudre 7 into poudre pou schalt worbe.

Dre pingis we felen in vs pat strengheI oure fleisch a3eyns pe spirit,
The whence thing is, Idleness, gluttony, and every flesh exceeding over what is is God's word as a rule. Which is is to be feared, and thereby we should be ruled. And this is understood in this word: In the sweat of thy face shalt thou eat bread, and the rest.

This work of penance, be done stbolously 7 with the he who bitokens, not faintly but with the heart and stbolously. Sweet comely follow what bodily travel hortilly wrought. And this is twain understood good will be to perform the work of God. When men work as they sweet tokens it is that they work heartily and stbolously. Sweet comely follows each bodily travail hortilly wrought. And this is understood good in this work.

Thus it far and many men now upon either, what are stbolously to put them to peril on sea and on land, to fasten and wake, to hunger and thirst, to cold and hot and over such hard ship it will endure. And why? Certis worldly to win only, as this contentious do, for false presing of this world to win, as proud and noble men overdon or as strotiers and lecherous men do, what holy writt witnesseth: Fortes suavitatem faciant mala, bene autem facere nesciunt. This is: For they are stbolously to do evil, but well do not do. But a little penance for here synnes or for here soul help make them to dread 7 to wake as an aspyn leef, when they perof [here] to hem speke, what for bodily help for to winne many hardships wolden pole: bope faste 7 wake 7 forbere what he what he fleische desirep, ete 7 drink, bittir 7 wyk, pou3 hym whatside. He wol suffre of to smyte honde and foot at what he biddynge of his leche, pou3 it wolde pyne hym sore. It wolde he it pole his heele for to winne, what for his soul heele a little penance wold not vnertake, but he seip what he is seek 7 feble wipal, whanne he preest to hym any penance nemene. And well he seip 7 sober then he weneb, for he is ouer-feble ony good to done what he have an yuel wille. But forsope, wolde man as ferforpe preue his force in werke of penance as in pole werkes what fallip to vanytees of what fals word, he mystre fynde what he mystre pole more than he polep. Men preue hemself what what may don, how fer what may keste what stoon, how fer what may renne; echon striuep wip pole. Dei preue here
strenghe wiþ wrastlynge, wiþ / ÿtyngge, maystri for to wynne. But in þat 
þat falliþ to God or here soule heele al here strenghe is sone ouercaste 
þorouþ arewnes of herte 7 liggeþ 7 cryþ, crauautþ þorouþ a wayke wilie. 
Fforþi seþiþ seþent Jerom: Lord, he seþiþ, forgyf vs, for we feyne vs 7 turne 
oyre bak vpon þee, for in þoo weriks þat to þee fallen noon wole preue 
what he may do.

Seþent Jon 7 seþent Jame, cosynes to oure Lord, when he hem askid 
if þei myȝten þole pyne 7 deep, as he schulde do, als sone þei answeride 7 
seyde: we may. And we ne may þole a liiþe penaunce þat helpiþ þe soule 7 
noþt harmeþ þe body 7 zit ne lastiþ it but a while. Nede it bhoueþ 
þus to be; he þat wole haue þat lastande wele, here wiþ peyne he must 
it wynne. Fforþi seþiþ seþent Jerom: Lord, seþiþ, forgyf vs, for we feyne vs 7 turne 
þat wole haue 

Seynt Jon 7 seynt Jame, cosynes to oure Lord, when he hem askid 
if þei myȝten þole pyne 7 deþe, as he schulde do, als sone þei answeride 7 
seyde: we may. And we ne may þole a liiþe penaunce þat helpiþ þe soule 7 
noþt harmeþ þe body 7 zit ne lastiþ it but a while. Nede it bhoueþ 
þus to be; he þat wole haue þat lastande wele, here wiþ peyne he must 
it wynne. Fforþi seþiþ seþent Jerom: Lord, seþiþ, forgyf vs, for we feyne vs 7 turne 
þat wole haue 

For why? De body is zoon to þe soule as cloþing here to weren. Þis is þat 
Job seþiþ to oure Lord: Pelle 7 carne vestisti me. Þat is: Lord, wiþ 
skyn 7 fleisch þou hauest clad me. Þen haþ God zeeuen / þe fleisch to þe 
soule as a wyntir roobe to hille þee fro tempestis 7 stormes. A swyer þat 
sereþ þe good man þat cloþeþ hym twies in þe zeeer, for wyntir 7 for somer, 
þe wyntir robe he weriþ in his lordis seruyce, ne spareþ he it noþt in 
tempestis ne in stormes. Ffor he wel wot in þe somertyde his good lord 
wole 3yue hym anoþer newe. Wyntir bitokenþ þis wrecchid lijf þat we 
now lyuen inne. God is as oure good Lord 7 we his swyers 7 his sow-
dyours, of whom we holde þat we haue, body 7 soule 7 al þat we lyue by 
in þis world. Bis Lord gyueþ vs here for his wyntir oure deedly body as 
wyntir robe for to were, on such a forward þat, if we defoule þis robe 7 
alto ryue it here in his seruyce, he bihetiþ vs a newe, briþþer þen þe sunne, 
þat euere schal laste, world wiþouten ende. And as þou seest þat men 
cloþe for wyntir roobyng wiþ greet cloþ 7 foule, for somer [with] cloþ 
þat is sotil 7 smal, liþt 7 briþt of hewe, so doþiþ oure Lord wiþ vs. He 
3yueþ vs here a foul body, heuy 7 dul 7 schapen to peyne, for to kepe 
stormes 7 tempestes. But in þe somertyde vs schal be zooniþ þe robe þat 
liþt schal ben 7 faire 7 whyte / 7 swiþe briþte wiþal. To telle of þe briþ-
teness ne is mannes speche. To defoule þis wyntir roobe wiþ weriks of 
penaunce God hymseluen forbyse vs haþ 3yuþen. Þat swete robe þat he 
of þat mayden took þat Mary men calliþ, þat þe Holy Goost wiþinne 
hire wombe schoop, noþt for hymself but for vs, lete it alto ryue. Ne

17 vestisti/ MS: vestitisti.
wolde he sparen; so hertely þerwip he swank, as þe gospel tellip, þat blody swoot ran fro his face, stremande to þe grounde.

Seynt Austyn seip: for Goddis sone ne hadde in his godheed wher-
ine he pyne myȝt þole, forþi took he oure kynde þen, þat he ne were wiþouten þeyne. Sijen þat he vngilty þeynes suffrire, wiþ woon 7 al wiþ wrong, and we, vnorþi wrecchis, þat þeyne haue disserued to haue, 7 we passedyn wiþoute, forþoþe æȝeþns skil it were. Ffor rigtwys is þe fadir of heuene 7 we so wreccheful þat he wolde þat his oonlepy sone for mannes synnes synne þole þed here in erþþ, ere þat he wolde mankynde were vnwreken. Ne wolde he it forþyue or it were fully quytte. Dis is þat hooly writt witnessip þere he seip: Proprío filio suo non pepercit, set pro omni-
bus tradidit illum. / Þat is: God þe fadir [so] hatide synne þat he ȝaf his owne sone to þe deep for to fordo [þe] synne þat al mankynde hadde don. Perof spekiþ seint Bernard 7 seip: he þat wol not forbere his owen sone, how schal he forbere his vnnayt þrale? Sweet comeþ of hete 7 hete bitokeneþ loue, to vndirstonden þat werkis of penaunce, but þei ben wrouȝt wiþ loue 7 in charite, þei ne are nogt medeful. Aftir þat men haue loue lasse or more, so ben here werkis worþe lesse or more.

So nedeful is þis vertu þat charite men calleþ þat wiþouten þis noon may be saaf. Dis witnessip seynt Poule þere he seip: pouȝ I couþe speke alle langages of men 7 of auengeþes, þauȝ I hadde propheþye 7 al maner of wisdam, so þat I knew alle þinges, 7 þouȝ I hadde herto so mykil trouþe þat I myȝte mountayns flitten 7 sette where I wolde, if I herewiþ hadde no charite, I am nogt worþ. If I ȝyue al þat I haue to fede wiþ þe pore, ȝif I ȝyue my body to alkyns bittirnes of penaunce to þole 7 to brenne in þe fier, if I herto haue no charite, alle þes ne helþe nogt. And why? For vertu is nogt wiþouten charite. Loo, seint Poule rekkenþe herþe þe noblest / vertuþ 7 werkis þat owen most to make men mede to wynne, as penaunce 7 martirdom 7 þe pouer to fede, wisdom 7 propheþye 7 stidfast bileue. And þees, wiþouten loue 7 charite, ne is God to queme. Ffor haue a man neuer so myche of erf ely goodþ, as gold or syluer or of er worldis catel, ouþer of kyndely goodþ, as wit and wisdom, fairhed or force, for alle þoo damned may he be, but he hem warly spende to þe worþiþpe of God 7 of his soule hele. Or if he do bodily werkis, as tiliand men don, or wastiþ hymself wiþ swynk, as werkmen don, or goostly werkis deliten hym to don, as to pyne his fleisch wiþ fastynge 7 ouþer hardschipis [to] þole, þe hungrþ to fede, þe nakide to cloþþ 7 ouþer dedis of mercy to do

28 vertuþ/ catchword on f.16.
28 men mede to wynne/ in outer margin in the same hand, the last two letters of wynne being lost by cutting.
hem alle on rowe, for alle þoo þat I haue now nemmened, but þei in loue be don 7 in charite, to þe pyne of helle dampeed may he be. Of so mykil myst is þis vertu þat charite men calleþ, þat a man porugh fastyngh of oon day þat he in doþ more mede it wynneþ hym in þe blys of heuene þen anoþer schal wynne hym þoruȝ fastyngh of a þeer, þat is to say if charite hym wantij. / 

f.17v If þou haddest a ryng of gold þat were worþ two schillyngis or þre, 3if men fastned a 3ymston in þe ryng þe ryng þerafter myst þe solde for an hundred pounde, þou mystest soþely say þat þis ryng were mykil amen-
did þoruȝ þis 3ymston þat þerinne were fastened. Þus it is bi loue. Þe
diwid, as þe gospel tellþ, ofred but a ferþing to Goddis hous. Þis was a
pore þiþte 7 of a litil pryce. But for sche þis sely ferþing wiþ grete loue 
þau, wiþ Zachee sche gate cuenynge in mede, þat of al þat he hadde half 
þau to pore. Wel þen was þis pore þiþte amendid richely þoruȝ hertly 
loue þat perþo was fastened. Ffor God ne lokeþ not onyly to þe þiþte, 
but he lokiþ wiþ what loue þe þiþte is 30uen. Mikil þing semeþ good þat 
is not good, for it is 3031 don with a good wille, as werkiþ þat aren don 
for veynglorye or for to haue word þeroþ [or] for to lese oþers goodnes.

Þe holy man seynt Gregori tellþ bi an hooly bishop þat men called 
Ffortunate, þat chased þoruȝ þe grace þat he hadde of God a foule goost 
out of a man. Þe which goost anoon, riþt aþeþe þe euentide, / dyd hym in 
liknes of a pilgrym 7 wente þoruȝ þe cyte, criand þat heþer bishop, þat 
þei helde so holy, hadde put hym out of his hous. As he went þus criânde 
þeuentide, þat he wende hadde ben a pilgrym, speke yuel of þat good man and 
þei helden of charite more þen þe bishop. Who so wolde haue mede for his good deede of God, 
lovely it do wiþ a good wille and þen schal noon vnwyȝte reuen hym 
his wele. Ffor noþt aftir þe werke but aftir þe loue almyȝti God schapeþ 
oure mede to vs. Charite is þat oon weȝte þat / on þe day of doom lieþ 
in þe weȝþ þat schal weȝenoure mede þat we schulen haue.

In sudore vultus tui. Þe toþer poynþ of þis reule þat God hæp sette to

1 nemmened/ MS: memmened.
man for to lyue by þen is þat man norische not ouerdeliciously but wiþ mesure hymself. Þat is vndirstonden in þis word: Vesceris pane tuo. Þow schalt, he seip, ete þi breed. Breed 3yueþ strengþe to þe body 7 of alle metes it is most comoun. Noþer he spekiþ in þis of swannes ne of pekokes, cranes ne herouns, ne of oþer likerous metes, of fisch ne of fleisch, baken ne roosted, ne ðett of sewes. Of hem noþing he nemenþ, in tokenyng þat man schal be payed of comun metis 7 drynkis 7 3it in mesure he hem take 7 nost ðuer skille. Who so of þat takiþ more þen hem nedþ, it wol make hem to snaper 7 to synne 7 namely in glotený 7 siþen into lecchereye fouly for to falle. Ffor suche aliaunce is bitwene þees two, aftir þat oon comunly þat oþer foleweþ.

Be wyseman it seip, trowe it who so wole: to a glotoun it were inpossible chast for to be. Yssaec, þe patriarch, when he hadde dronken þe wyn 7 eten þat he wende were venesoun and folewed his lust al / at his likyng, sone anon, rþt æzens his wille, his þonger sone he made his heyr, ne dide he neuere þing þat hym so sore breweyd. Loth, þat amoge þe synfull God helde so good, so he lefte his witt þorþ drynkyn of wyn þat wiþ boþe his douȝtres he vcomly synned. Siþ so holy men glotenye ouercaste, wel owen alle oþer þe more to be waar 7 3yue hem to sobrenesse, þat vertu is grete 7 noþys is called þat fowstureþ alle goode þewes.

Danyel, Goddis freend, wiþ his felawes þre, for he hym helde to comun metes, ne wolde he hym fille wiþ þe kynges metes, þauȝ he hem myȝt haue alle at his wille. Wisdaw wiþ grace he þerþorþ wan biffer alle þe men þat þenne weren on erþe. His felawes, þat sobre weren as he, when þei into þe hote fier weren bounden 7 cast for to brenne þorþ biddyn of þe heþen kyng þat Nabugodonosor was called, þe bondes tobrusten, noon of hem wolde holde. And þei walkid in myddis þe fier, louynge here Lord; here bodies ne here cloþes ne myȝt it not dere. And þat was no wondir, þauȝ it so were. Ffor, as þe book of Danyel / sobely telliiþ, þe heþen kyng beriþ witnes as he in þis furneys lokede hem to biholde. He seide he sawȝ oon in myddis þe furneyeþ wiþ þoo þre, a þing likest Goddis sone of heuen. Glad myȝt þei be —so wel y wot þei weren— for myȝt no heten of þe fier hem dere, while þei amonges hem hadden siche oon to fere. Þorþ þis myrarle in bookis clerkis tellen [þat] who so loueþ mesure 7 outrage forberiþ 7 wiþstondiþ luste of mete þat þe fleisch wolde haue, þauȝ he þorþ
leccherie stirynge may fele, vertu of abstinence schal be his bote, pat allyngis to grounde he not falle.

In þe þridde poyn of þis reule God to vs seip þat we noþt ouergelous be ouer oure owne fleisch. And why þat we ne schulen he seip sone anoon; for we are taken of þe erþe 7 into þe erþe schul wende. Þis þridde poyn of þis reule men 7 wymmen ouerpassen 7 ouertaken þat wip curious aray are streyt sett, as cloþ vpon þe teyntour, þat þei seme smal kuttid abouve þe knees, as þauȝ þei schulden wade 7 stampe in myres aftir eles, þat, were here breches torne, men myȝten see here lychsams. Also þese / wymmen wip here longe tayles, here hedes with garlondes aboute bisette, what so may make hem semely is þer nöeping failyng; þat þat is comun wil þei noȝt. So þei are in cloþing prisoned 7 pynched þat if þei oute schulen, þe soþe for to say, hem bihoueþ be drawn out as an elæ out of his skyn. Wolde God þei wist what peryl þei ben inne þat þus wasten here while. Vndirstonde þei wel, what so euere þei ben, but if þei birewe hem of suche dedis 7 clense hem wip schrifte 7 wip penuance, boþe [for hemislyfe and for] alle þoo þat þorȝ hem [haue synned], gilty schul þei be, man of womman or womman of man. Cloþing was first þeuen to man his synful membris to cloþe 7 to hide, aftir þat he hadde broken þe commaundement of God, for he ne myȝt for schame nakid go. God made hem pilches 7 saf hem to were, þat þei myȝt þerwip hem happen aȝeyns þe colde. Noþer saf þe hem robes of skarlet ne of grene, keuerchefes ne garlondes wip perry frettid, bendes ne kelles þat þat wymmen haue ryue, þat þei þorȝ hem ne waxe wilde 7 so lepe into pryde.

God haþ þeuen cloþing to man, as I ere seyde, / his schameful lymes to hil 7 to hide, noȝt wip hem hym to poymte, as he an ymage were, but in mynde of his gilde, þat he myȝte knowe how mysese 7 how nedeful synne haþ hym made. Ffor so faire in kynde he was ere he hadde synned, þat no more nede hadde he cloþed for to haue ben þen þe sonne haþ, þat schyneþ so brjȝt. Ne þurt hym nöeping bisy be for to make hym faire, no more þen þe rose þat in þe erberne springiþ. But when he wip pride God wipstood 7 trowed þe curside neddere, þat hym bighiled, his fairnes 7 his fredom awye can glyde. Þen wist he first, as a woful wrecche, þat he hadde mysdon. Þen bihoued hym cloþing 7 oþer
many what to helpen his kynde, that becom so weyke. God þen 3af hym cloþing, noþer to worshipp ne to pride, but for to hile hym wip 7 to hide fro colde 7 fro stormes 7 as a marke for to haue in mynyng of his gilte. So is cloþing to man as howeue to scalled man his sore for to hide. God kest man for his synne fro paradis to erpe to weilen his synnes 7 here for to drege his peyne, nóþ þat for to make here his heuene. Þis is ordeyned hym to woo 7 [to] drynk wip God here of his cuppe, þat cuppe of heele is called, to þole / myldely algyns penaunce þat God here sendþ [and thenke that man hathe serued a thousande parte more] 7 say wip þe holy man þat to ooure Lord preide: Lord, he seyde, I þee biseche wip al my pore herte þat I here may weyle my synnes; Lord, here alto ryue me, eche bon fro opere, þat þow me spere at þe streyte dome. Þis man þis cuppe of penaunce mekely takþ þe knowþ hymself vnworþi 7 ydel, as he þat ne haf of hymself but onely synne, it wil hym wynne socour 7 grace 7 to God make hym queme. And þe more þat man of hymself knowynge hajþ, þe more God þyueþ hym of his grace 7 þorgh wissynge of þis grace more he kyndelþ in þe loue of God 7 more sereues to be loued of God. Þus it was bi ooure dere lady seynt Mary, þat, þas sche hadde more of grace þen any þat euer of modir was born, þit sche helde hirselue leste 7 more lowed hire þen ony oþer. Forþi sche fonde grace bifer eþer oþir, when sopfast Goddes sone of heuene liȝt in hire 7 took ooure kynde in hire.

Se now heraftir why ooure Lord lerneþ vs in þe gospel to say: Pater noster. Þat is: ooure fadir, 7 nóþ þy fadir. Ffor here þe þe numbre þe Þe numbre of Adam, of whom we are comed, 7 þat may þow vndirstonde, how þis may be, þorþ þe grace of God; I schal þe scheweþ. Hym þou callest þi broþer þat haf þe fleisch of þe same fadir þat þou haddist of þyn. Hem oþþ þow þi breþer for to holde þat haf þe soule of þe same heuennly fadir þat þow hast of þin 7 of þe same kynd 7 of þe same liknes, [for als wel made he hys soule aftþ þe lykenesse] of þe holy Trinite as þin. And vs auȝte holde more dere, 3if we witti were, 7 more worþi þis þoþer þat þe toþer þat cometh of þe flesche, in as muche as þe soule is more noblyþ 7 more wyrþi þan þe þe fleisch, and ooure heuennly fadir more worþi þen ooure fleischly for to be loued. And so we wolde do if we sawþ as cleerly wip ooure gostly iȝen as we

17 sereues/ MS: serenes.
37 as cleerly/ MS: al cleerly.
seen wiþ oure fleischly ižen. But for we se no3t but wiþ oure bodily ižen, as doumbe beestis 7 vnwitti, pat knowyng noon haue but of breþerhed 7at comeþ of þe fleisch, roten 7 foule, we ne þenk not þat þe soule of a Saracene or of a Juwe [is] as wel made to þe liknes of God 7 as wel wiþ his deeþ was bouȝte as oures. Alas, what sory þing þus haueþ vs blent; take now ke þe scial say. Noþing may bleende þe soule but loue one / þat fastened is in any worldly þing þat endynge haþ. Fforþi bihoueþ man to þyte aȝeyn hymself 7 fordo his propre willen, if he weole soply knowen þis holy broþerhed þat comeþ of oure heuenly fader, þat euer scial laste. Fforþi are men and wymmen boþ þat þis worlde haue forsaken 7 her owne wille called breþer 7 sustres, noþt forþi þat þei nere biforn breþer 7 sustres, but for þei haue þis world forsaken 7 her propre wille onely for þe loue of God, þat þei hem to take. þen at þe þirst þei vnþirstonde 7 witterly knowe þat alle aren breþer 7 sustres þat comen of oon fader, þat is almyȝty God. And þis may þou se þorou ensaumple þat I wole þe schewe. Take two breþer or two sustres þat of oon fader 7 oon moder fleischly ben comen. þe more þat þei haue of erpely goodes, aþer loueþ oþer þe leþse. And ofte þat oon desireþ þe deeþ of þat oþer for to haue þe goodes þat his weren. And þei loued pouerte as þei don richessis, aþer oþer for to saue deeþ wolde þole. And þis schewþ wel to vs oure Lord Ihesu Crist, þat in ensaumple to vs pore bicomþ 7 as hymself to schenful deeþ vs for to make his eyres in heuene. /
f.23r a mayden, when / he wolde haue a faire, he haþ a foule. Þen is þis feæschly broþer no more sibbe [to] þee þen is anoþer, but in as moche as þe haue boþe one bigynnynge of þoure feæschly fadir. Ffor al þat is of goodnes in body or in soule, or fairnesse or of vertu, if þere any be, it comeþ al fro þe fadir of heuene, þat ilyche fre is to vs alle.

Waylowey, þat we schul so be bounden to oure feæschly þreþeren, so hem for to loue, oonly for a litil feæsch 7 blood þat we haue of þe feæschly fadir 7 liȝtly 7 so hately lete of þat oþer þat haþ forme of man 7 of womeþman as we, noȝt of þe feæschly fadir but of þe fadir of heuene, of whom þei haue soule as we. þat is þe noblest creature þat euere God schoope 7 most he it loueþ 7 nexte hym [it] is þorum kynde, ffor he vnto his owne liynes it schoope. Þen schulde we þenke 7 knowe, when we seen or heren speke of any man, what so euere he be, good or yuel, Juwe or Sarasene: A, derworþe Lord, þis man, or hym or hire, þou madest of a litel erþe þe body 7 3aue it liynes of man, as to me, 7 soule to þin owne liynes, as to me, 7 bouȝtest wip þi derworþe blood 7 þi deep on / þe rode, as wel as myn. And what goodnes or vertu þat we haue, when we may be loued, al it is of þi ziſte, derworþe Lord. He is my broþer, hym schal I loue as myself, þauȝ he be now Juwe or Sarasene or ellis synful. Ffor, Lord, withinne a while þou kanst make hem good þorum þi grace, when it is þi wille, as þou didest Mary Maudeleyn 7 seynt Poule, þat weren synful 7 of mysbileue. þou turnedist hem, Lord, in a while þorum þi derworþe grace and siȝen þei weren more pryue wip þee 7 so mykil loued of þee, þat þou settedist hem in ensaumple to alle 7 þaf hem þi worde for to preche, þe synful for to turne.

Now hast þou herd, dere frend, how oure Lord schewijþ to vs þe swete loue þat God haueþ to vs. Fforþi he techijþ vs to calle hym oure fadir þat is in heuene. And so he techijþ vs in þis preyer how we to hym schul preye 7 which we schulden be in oure preiers and techis vs foure þijingis in þese schorte wordis þat nedeful are vs to haue in oure preyers. þe first is parfit loue to hym þat we to preyen 7 certeyn hope to haue þat we skilfully aske in preyer and stalworþily bileue in hym / þat we trowen on and sofþast mekenes, for of oureself we haue no goodnes. Parfyþ loue is vnþirstonde in þis worde: Pater, þat is: fadir. Ffor euery creature oweþ to loue his fadir as he techijþ vs. Certeyn hope is vnþirstonden in þis

31/33 parfit loue/ in outer margin: ·1·
31/35 certeyn hope/ in outer margin: ·2·
32 stalworþily bileue/ in outer margin: ·3·
33 sofþast mekenes/ in outer margin: ·4·
33 haue no goodnes/ in outer margin, preceded by ·/· sign, with similar sign between we and Parfyþ.
worde: noster, þat is: our. Ffôr if he be oure fadir, as he techip vs hym to calle, þen may we hope 7 boldly seyn þat he is holden to vs as fadir to wys children. Cerßeym bileue is vndirstonden in þis word: qui es, þat is: þat art. Den graunte we 7 knowen þat he is God, þou3 we hym neure saw3. And þis is cerßeym bileue, ffor troube is noþing ellis but cerßeym bileue of þat þing þat may not be seen. Soßfast mekenes is vndirstonden in þis word: in celis, þat is: in heuenes. Þen, when we þenke þat he is hî3e in heuen þat we preyen to 7 we so lowe here in erþe, as in a dungoun cast oure synnes for to beten, þen owe we for to lowe vs 7 meke vs as prisouns 7 miseises, þat in prisoun liggen bounden, his grace 7 his mercy onely to abide.

When we haue þese foure þingis in oure herte festened, þen may we boldely seye þat in þis preyer folweþ, þat is: Sanctificetur nomen tuum. / þat is þat ouer poynþ of þe pater noster and is on englishe buþ myche to seye: halowed be þi name. Now is it at þe bigynnynþ þoruþ þe grace of God for to se which is þe name of God 7 aftir what it is to say: þi name be halewed. Now may sum man aske wher God haue any ouer name þen fadir. I answere 7 seye þat he haþ ouer name. Ffor as þe name of þe fleischly fadir nys not called fadir to ouer men, þouþ he be of þee —ffôr of ouer he is called William or Robert, þoruþ þe which name of ouer he is knowen— also I say þat God is fadir to no creature but to man one; for þi he haþ ouer name, þoruþ þe whiche he is knowen among alle ouer creatures and which þoruþ alle creatures one hym calle, louþ hym 7 preiseþ hym 7 þis name is his goodnes, as al holy writt witnessþ. And þis myþ þou se þoruþ skil, for name of man haþ two propretees. þat oon is þat name of man is spredde in many steedis, þat ouer is þat in alle steedis man is knowen among þe folk bi his name. So it is bi þis name of God, þat is his goodnes or his bounte. Ffor his bounte is wyde spredde / among alle creatures in heuene 7 in erþe. For he þoruþ his goodnes made alle creatures of nouþt and þoroþ his goodnes susteyneþ hem, þat þei ne faile, and þoroþ his goodnesse he ordeyneþ hem to here propre endyng. þen myþ þou se þat þe goodnesse of God is spredde 7 is maad comun to alle 7 skil [it] is þat it so be, ffor ellis he tyned þe name of goodnes, 3if it ne were comun to alle. On ouer half we ne may se God in his godhed, but we may knowe hym þoruþ his goodnes, þat we seen þat he haþ doon to every creature, for euery creature prechip

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3 Certeyn bileue/ in outer margin: ·3·
6 S Sophia mekenes/ in outer margin: ·4·
13-14 Sanctificetur nomen tuum/ in outer margin: prima peticio, underlined in red.
29 among/ catchword on f.24.
7 crye pát God is good. Ffór 3if God wolde, al þat is worþid to nouȝt. Ffórþi, as sone as any creature is maad þoruȝ þe goodnes of God, he seip als sone, 3if þou hym vnþirdonde: God þoruȝ his goodnes me haþ maad of nouȝt. He ne seip noȝt þat God made hym þoruȝ his power ne onely þoruȝ his witt. Ffór he made noȝt al þat he kouȝe make ne al þat he myȝt, þauȝ al be it so þat he makþ alle þingis þat are made þoruȝ his power 7 þoruȝ his witt. But he makþ al þat he wol þoruȝ / his good wille 7 þat good wille is his goodnes. Þus þen myȝt þou see þat goodnes is þe propre name of God þoruȝ þese two propretees.

Allas, so wrecchidful is synful man, for euery creature, þauȝ he may not speke, loueþ his creator 7 euere seip þat he is al good. And synful man, to whom oure Lord haþ moost 3yuen biforne alle oþere creatures, he ryseþ aȝeyns oure Lord 7 werriþ aȝeyns hym 7 reuþ hym [his] riȝt name and 3yueþ hym þat name þat proprely schuld be to a folþ 7 to an vnworþi creature. Ffór when man chesþ þoruȝ his propre wille anyþing aȝeyns Goddis wille, so þat he breke any of Goddis comaundementis willy 7 witynghe, he synneþ deadly. Ffór he loueþ þat þing more þen God 7 seip in his herte þat þe þing þat he chesiþ or loueþ is bettir þen God. Ffór he loueþ noþing ne chesiþ biforne anþer but he holdþ [it] bettir 7 more worþi; þat he most loueþ þat preþyþ þe most. Wayloway, what vnworþi chaunge is þis. Ffór it is in no creature goodnesse, fairnisses ne vertu, in body ne in soule, wherfore it is loued, but God þoruȝ goodnes it sende / ne 3it loue but if he it 3yue, no more þen [is in] a stoon. Þen, when we loue ony creature biforne God, we settue God at liȝt pryce 7 ouer vnworþi hym make. And if we vnworþi hym make, vnworþi we make ourysel, ffór if we any worþines haue, of his 3iȝte onely we it haue, whois liknes we beren.

Now hast þou seen þat þe name of God is his grete goodnes, þat is spredde among alle creatures. And euery creature loueþ God be þis name euere whil it lastiþ. And þis is þat Davip seip: A solis ortu vsqve ad occasum laudabile nomen domini. Þe vnþirdondeythe of þese wordis is þat man fro þe bigynnyng of þis liȝt vnto þe eeyndythe schal preise þe name of God, þat is his goodnes, þat he haþ worsþyte to alle þe creatures of þis world. But wailoweþ, so ofte we, vnkynde wrecchis, more loue 7 preise þe bounte of þe creature þen of God, þauȝ no creature bounte haue ne oþer goodnes, but 3if it be þoruȝ þe goodnes of God, þat 3yueþ hem noȝt for hemsueluen, but for helpe to man are þei made goode and to man ben 3yuen / to loue God þe bettir 7 to serue hym quykyer, noȝt to loue þe 3iȝte 7 leue þe 3yfer, worschipe þe creature 7 dispysse God. And as ofte men do þat as men louen any eryþþ þing aȝeyn þe wille of
God, what so euere it be, \(\text{pat is } 3\text{f he wolde breke oon of }\text{pe commaundem}
\text{ents of God, ere he wolde leue }\text{pat }\text{ping }\text{pat he loue}\).

Rigt so doib God wi\(\text{p}\) vs as [\(\text{pe}\) norys wi\(\text{p}\) hire child, \(\text{pat}\) sche mykil
loue\(\text{p}\). When sche seep hym wra\(\text{p}\) ful or wepe, sche wi\(\text{p}\) hym pleye\(\text{p}\)
3
3yue\(\text{p}\) hym what so he wole haue, euere to \(\text{pat}\) scho hym stille 7 more hym
to make hire for to loue. \(\text{Pus doib Ihesu Crist, oure norys 7 oure louer, to}
tillen vs to to his loue, \(\text{pat he ouer al }\text{pe}\) ping desyre\(\text{p}\) 7 of alle vs onely he it
ask\(\text{e}\) he seib: \(\text{filil}\) prebe michi cor tuum. \(\text{Pat}\) is: \(\text{my}\) sone 3yue me }\text{pin}
herte, \(\text{pat is }\text{pe}\) loue \(\text{pat is in }\text{pin herte. On al maner he sekiib oure loue}
for to wynne 7 of his goodnes he vs 3yue\(\text{p}\) 7 bekenib vs al pleyande vs
to stille. He seeb how wyeyke we ben 7 feble of kynde. \(\text{He seeb pat we}
\text{f.27r grucche / to come to hym by }\text{hes weyes pat sumtyme his hooly halawes}
diden, wi\(\text{p}\) forsakyng of }\text{his world 7 al his au\(\text{f3te}, \text{as }\text{pe}\) apostles diden, wi\(\text{p}\)
wa\(\text{kyngye 7 fastyne}\) 7 wi\(\text{p}\) ofere hardescibes polynge, as confessow\(\text{rs}
diden, wi\(\text{p}\) hard fleish pynyn\(\text{gis 7 deep suf\(\text{fride at }\text{pe}\) eende, as mar\(\text{tires}
diden, }\text{pat }\text{poru3 strengibe of grace }\text{pat }\text{pei hadde of }\text{God dispisedyn}\) 7e
world in al }\text{pat }\text{pe}\) my3t. In styde of richees cho\(\text{sen}\) pore for to be; 15
kenel }\text{pe\) stryued a3eyn }\text{pe}\) fleisch }\text{perouer mag\(\text{stry}\) to haue. And manye
wondris of hemseluen }\text{pe\) wrou\(\text{3t Goddis loue 7 his grace onely to wynne.}
\text{What doib oure Lord, oure louer, }\text{pat oure loue wolde haue? He seeb }\text{pat\(\text{we}
}\text{wi\(\text{p}\) Suche hardescibes we grucche swi\(\text{pe sore; he 3yue\(\text{p}\) vs pat we}
desyre —as laikande vs to stille— of }\text{his worldis good to pleye vs wi\(\text{p,}\)
}\text{pat we poru3 }\text{pe}\) comfort }\text{pat we fynde in hem louen hym al }\text{pe}
betir, as skil wolde }\text{pat it were. But many aren of neddir kynde, }\text{pef}\) doel it be to
seyen, }\text{pat of goode}\(\text{sen }\text{pat God hem 3yue\(\text{p}\) bcome al }\text{pe}\) wors, }\text{pat no}
\text{ponk kun hym of his good d\(\text{e}\)e and, / }\text{po\(\text{u3}\) of hem he serued }\text{pank for}
to haue, }\text{pei louen hym lesse aftir }\text{pe\) dide bbefore 7 putten hym out}
of ofere hertis, as \(\text{he}\) fremde were. \(\text{Ffor\(\text{b}i\) w\(\text{el doib God wi\(\text{p}\) suche men,}
\text{what so euer }\text{pe\) ben, }\text{pat hym }\text{foryeten}\) for any goode }\text{pe}\) he to hem
hap 3ouen, when }\text{he}\) fro hem wi\(\text{p}\)drawip }\text{pat }\text{of hym hadde, }\text{pat hym
wolde not knowe whiles hem was wel. }\text{Pei schulde vn\(\text{dirstondey}\) by here
wo\(\text{o}\) what }\text{pe}\) had doon 7 aftirward }\text{pe more be waar }\text{pe}\) ei not porou3
here gult so sikir loue lesen.

\text{Seynt Jerom tellip in a book }\text{pat Vitas Patrum is called of a noble lady,}
\text{pat was of noble lijf 7 a kny\(\text{3t}\) in good loue swi\(\text{pe mykil loued. Ofte }\text{pe}\)
come togydir to haue here my\(\text{pes}\) in mene; of good loue 7 cha\(\text{ust 7}
\text{ofe goode vertues onely was here speche. }\text{Pe more }\text{pe}\) come togyder
such talk\(\text{yng}\) for to haue, good loue bitwene hem wex eu\(\text{ere}\) more 7 more.

\text{38 wex/ MS: wexip.} 25
Greet likynge his lady hadde in his songe knyght, that of good maner loued hire so wel; a faukoun / gentil to hym sche 3af to make þe loue more þat was bi-twene hem. Sone when his knyght his faukoun hadde laust of þat curteys lady, sone he took his leue and, þankand hire, went hym to ryuer his faukon see to fle. suche play in bis faukon 7 comfort he fonde, þat in oþerwhat likynge had he noon. So mykil he loued þis foule, þat hym was so dere, þat to þe lady selden he come and ceessid hire for to loue, as scho to hym were strawnge. Fforwondred was þe lady of þe songe knyght, þat he not to hire come, as he was wont to done. When sche knew þe enchesoun þat þe letting made, redily sche sent bodeword blyue 7 bisouȝt hym for his curtesy, ȝif his wille were, þat he traigne to hire wolde to haue here speches in mene and prayde hym, ȝif it goodly myȝt be, þat he wolde his faukon wiȝt hym brynge. Þis knyght to þis lady com wiȝt þis faukoun on his hande 7 hendely he hire grette. Þe lady, wroȝt as sche were, raȝt þe faukoun by þe heued 7 drouȝt it jître. Auwondrid was þe knyght of þis ilke dede 7 as he wroȝt were / to þe lady he spak: me þinkiȝ dame, he seye, þou hast vnhandely wrouȝt. What harmed þee þe foule, þat vngilte was? De lady answered soone anoon wiȝt wordis softe 7 mekke and seye: sire, take it not to yuel þat I do for þi good; þing þat þee harmed I haue fordon, noȝt in harm of þee, but it lettid þe good loue þat was bitwene þee me.

Þus it fariȝ bi God, þat is al louande, 7 man, as Salamon þe witty in his book seip: Delicie mee esse cum filijs hominum. Pat is: myn delices arn for to dwelle wiȝt mennes sones. A, derworpe God, so pitous is þi worde þat, were men neuer so harde of herte 7 wiȝt synne bounden, ȝif he wolde þenken on þis derworpe sawe 7 haue þis word hertly in mynde, it auȝt to make hym in loue to melte 7 worpe al to teeres. Siben almyȝti God, þat al schal deme, wiȝt so mykel gelousy chees vs so dere, þat his delyces are wþ wiȝt vs to dwelle, fȝayn auȝt vs to be, we careful wrecchis, to do þat we mowen þis Lord to servuen, þat we þe mede mowe wynne þat he vs / biȝette 7 for to leue alle poo pinges þat myȝt hym greue, þat his likynge in vs may be fullifid. Oure louande God diȝt to vs as þis lady dide, þat we schulde wiȝt alle oure hertis loue hym þe more. He ȝyueþ vs þis faukoun, þat is erþely goodis, to solace 7 to oure pleye. But what diȝt man when he þese goodes of Goddes hoondes haþ taken? In hem he fyndiȝ suche likynge 7 loueþ hem so mykel þat God holly he forsetiȝ 7 turniȝ hym þe bak. Þat þis by many is sooþ God þoruȝ þe prophete seip: Saturaui eos 7 oblii sunt mei. Þat is: I

25 so/ MS: so so.
haue fullid hem wijj erply goodes 7 þei me forgete. Anentis suche, as me þinkeþ, God wel doþ, þat of Goddis ȝifte no menyng kan haue, when he wijþdraweþ fro hem þat he hem lente, to prowe þerwijþ which þei ben þat hym wole not loue for his good deede, so þat þei knowe what he may doon when þei it lesen.

In ensaumple herof we reden of an heþen kyng þat Nabugodonosor is called, as in þe book of Danyel soply it tellþ. For þe power þat he had 7 richeþ at / his wille hym þouȝt þe myȝt of no god myȝt to hym reche 7 þat noon had power to hym in heuene ne in erþe. As þis kyng in his halle his walkynge inne made, in þat name couþe cyte þat Babilon men callen, 7 þouȝt of his nobeleyþ 7 his myȝtis grete, he lokyd hym al aboute as he þere stood to biholde þat cytee þat semely was sette 7 some a fals likynge þerof can he haue 7 spekand to hymself þese wordis can he seye: Is þis not Babilon my cyte, so grete, so myȝtfuþ, so riche, þat I haue maad þorouȝ my force? In howsyng to my rewe 7 to worschipe of me al þis is wurȝt. Vnneþþis þen had þis kyng þese wordis spoken [þat] a voyce come fro heuene 7 on hym fel 7 sturnely to hym seye riȝt as I schal telle: Nabugodonosor, to þee I saye þat kyng art called, vndistonde þis tokenynge þat I to þee say; fþro comouþ of men þou schalt be out cast 7 fro þi rewe þou schalt out glyde, wijþ wilde beestis þi dwellyng schal be, as an oxe in þe cribbe þow schalt ete f. 29v hay; be not / awondride þat I þee telle, fþor sooþ þou schat it fynde þat I to þee say. Seuene þeer on þee al þis schal falle 7 nouȝt schalt þou mys of þat I to þee haue seyd, to þat þou knowe how myȝty is God, þat ouer alle kyngis maystrie hap, þat in heuene 7 in erþe al gouernþ at his wille for to do in dede al þat he þenkiþ; kyng ne cayser ne may hym lette. Pauþ þe kyng awondrid was of þat tiping þat hym was told, sopely he it fonde, al wijþout mys, til he wist what he was 7 his gyſt can knowe. Aftir þat almyȝty God þus hym hadde tauȝt to knowe his power 7 what he was 7 his gyſt kan knowe, in sooþfast wisdom so he was lerned þat al þis nobleye of þis world he set it at nouȝt, power ne tresorye ne seignoure grete, þat þese modi kyngis leten mykil by. Þen bigan he hym for to meken, when he þe soþe can knowe 7 in his rewe was sette kyng, as he was ere. His louyng he bigan to make to þe myȝtiful kyng of heuen.

[I bleysse, he sayde, 7 I wurschype on] lyuande God, þat neuer f. 30v more schal deye. His werwis alle 7 his domes for riȝtwis / I hem knowe, fþor þe hye he can ouercaste 7 make hem lowe and þe lowe he reiseþ al at his wille.

Fþorþ þe welþe of þe worlde is ofte vs bigilande 7 lettþ vs wijþ wrong God for to loue. Medeful me þinkeþ it is oure fadir for to preye þat
his goodnes be confermyd 7 stablid in vs, ffor in hym it is confermyd 7
in alle creatures but in man alone, ffor þe goode auengeles aren confermyd
in good, þe yuel in yuel. And þen at þe first is þe goodnes of God con-
fermed 7 stablid in oure hertis when we parfitely loue God, þat is
sooþfast goodnes in al þat good is.

And when we in vs ne in noon oþere creature loue noþing but God 7
his goodnes and when þe name of [God on] such maner is confermed in
vs, þen haue we wonnen þree dere þingis. þe first is þat we ne schullen
wraþpen vs for noþing þat may falle, but for synne one, ffor alle þingis
þat comen to man, þei comen þorþ good wille of God, but onely synne.
Þen, if þou wraþpe þee or sory be for bodily yuel or for losse of worldis
goodis or for freendis / deep or for any worldis angre þat to þee falleþ
or to þee may come or to þi freende, wite þou wel forsoþe þat þe name
of God ne is nouȝt confermed in þin herte.

Dat oþer þing is þat we ne schulen seche noþing of þis worlde but
oonly þe honour of God, oure fadir of heuene, and myspreise oure-
self 7 holde oureself synful 7 nedeful and pore of alle
goode þewes. Ffor wit þow wel forsoþe þat he þat here in erþe hunteþ
aftir worldis louyng or þernip to be preysyde or honoured, but [in] as
mykil as it may falle to þe honour of God, he loueþ nouȝt þe honour of
God but hys owne. Suche ben þei þat haue a veyn pryde when God hæþ
hem 30uþen a vertu or a grace and enuye hæþ of oþer þat suche ȝifis
haþþ of God or bettir þen þei or wyser or fairer ben þen þei. Suche
turne here good into yuel, vertu into vyce, tryacle into poysoun, lijþ into
deþ. Fforþi ben þei þorþ riȝtwis doom worþi to leese þat good 7 þe
35 grace þat God hæþ hem 30uþen. Ffor good of God 30uþen to / any lijþ nys
nouȝt good but if þe resseyuour of þis good make it comoun to alle. And
forþi, if þow wolt þat þe good þat God þee hæþ 30uþen be oonly þin owne, þow
makest þi good yuel. And ȝif þat þi good be fulfillsd in alle þi
breþeren, þe more þou spredest þe name of God, fadir of heuene, and þe
more þou art worþi to haue of Goddes [goodes] 7 þe more þow hast.
Als þow seest a gloand broond of fire, þe more he caasteþ of heete to
þingis þat abowte hym been, þe more he hæþ hymseluen 7 þe lesse he
casteþ, þe lesse he hæþ 7 ȝif he nouȝt caste, nouȝt he hæþ. And wite þow
wel forsoþe þat he þat wole [þat] his good to hysilf be aproprid 7
wil nouȝt þat it be comoun, he wol nouȝt þat God be comoun. And if he
wol nouȝt þat God be comoun, he ne wil nouȝt þat God be God, ffor he
may nouȝt be God but if he be comoun. Fforþi Ihesu Crist, þat his
derworþi blood schedde for vs alle, ȝif it be his wille, he scheelde vs /
haþ lente, ffor þe more þat þou it spredist þe more wiþ þee it waxiþ and boldly myȝt þou þi good þus spende, siþ þou schalt not tyne.

Þe þride þing is þat zif þe name of God be þus halewed in vs, we schul loue God in alle oure werkis, seand, herand, goand, spekad, þenkand, wakand. But forþi þat þis þing may noȝt fully be fullyd of vs here in þis lijf—ffor in þis deedly lijf we may noȝt oure loue so parfitely ordeigne—forþi schul we here ouer þing desire 7 to oure fadar þraye þat when it is his wille he it vs sende. And bigynne we it here for to wynne, aftir þat God wole ʒyue vs myȝt of his derworþe grace and fordo [we] alle þe þingis þat in vs any lettyng may make, þat God vs graunte here it so [to] bigynne þat it may be fulfillid in vs in þe lijf þat euere schal laste, where nobing vs may lette.

Now hast þou seen þat þe name of God is goodnes, þoruȝ which he is knowen þoruȝ alle creatures. Ffor we may noȝt seen / hym here in his godhed, forþi he ʒyueþ vs here knowyng of hym þoruȝ his goodnes, þat he haþ maad comoun to alle creatures. And þou may vnþirﬆonde on anoþer maner þat þe name of God is Ihesu Crist, forþi þat no man may see God in his godhed. But when he took fleisch 7 blood in þe virgyn Mary 7 bicom man for vs synful þoroȝ his derworþe mersy, þen myȝt alle see 7 knowe in his þersouþ boþe God 7 man. Man miȝt þei knowe 7 see þat he was þoroȝ þat þei sawe 7 he eete 7 dranke 7 body hadde 7 fleisch, in whiche þei sawe hym þole pyne 7 deep, þat God ne myȝt do. God myȝt þei knowe þat he was þoroȝ skil 7 see, in as myche as þei sawȝ þat he reisyd fro deep to lyue, þat he helyd þe secke, þe deef, þe doumbe 7 oþer bodily yueles, þat he zede on þe see, as men don on þe erþe, þat þe wynde þe see were bowande to his wille, þat he fedde fyue þousande of men in wildirnesse wiþ fyue barley looues and / two fisches, so at þe fulle þat þe disciplis at Cristis biddynɡ filled twelue lepes wiþ reliefe þat lefte of þe feestyng. Þei sawȝ wiþ þat suche werkis miȝt noon do but God one. Þen, þoroȝ such as þei sawen hym do, þei miȝt wel knowen þat he was sofþast God 7 sofþast man. Fforþi is it wel called Ihesu Crist Maries sone þe name of God. Preie we þe ooure fadir of heuene þat his name, þat is derworþe Ihesu Crist his sone, be confirmed 7 stabled in oure hertes, þat is for to seye þat al ooure loue be stabled in Ihesu Crist, þat al good haþ don vs, doþ 7 schal do þoroȝ his mikil mersy.

Þis name was witterly festened in þe herte of seynt Ignace, þat ans-
werid to be tiraunt that he ne my3t in no wise but truly trowe in Ihesu Crist, for he was writen in his herte. When he tiraunt herde pis, he leet slee Goddis martir 7 did drawe out his herte 7 fonde writen wip lettris of gold: Ihesu Crist is my loue. A, swete Ihesu Crist, 7 pou were stablisched in oure hertes, / how we wolde loue pouerte, miseses 7 other bodily angres and hat, derworpe Lord, to be lyke hee. Lucifer in heuene coueitide to be like hee, but no3t on pis wise. Fforpi out of heuenyly blijs he felle bodily deuel into pyne of helle. Also Adam, oure careful fadir, vnwarly willed to be hee lyke in godhed, hat he ne my3t wipouten synne zerne. Fforpi he was cast anoon zigt out of hat cely stede of mirpe hat paradys is called into erpe for to dreije woo 7 wandre in pyne 7 penenance, his dayes to wasten 7 dy3e at he ende. And pou, derworpe Lord, for hat mikil loue hat pou haddest to vs, pou madist hiself pore 7 mysese here in erpe for man, hat he my3t zerne here to be hee lyke in penance 7 sigen [to be] in pi blisse. Gladly, Lord, we wold be hee lyke here in honoures, as pou art in heuene, but no3t to be pore, to hee pyne 7 dispyt wip hee, as pou suffredist here in erpe. Wail-awey, wrecchis hat we ben, yuel semep it vs to dwelle in his blis wip hym when / [we] waryed sinful wolde no3t suffre pouerte ne penance wip hym here in erpe. And so mykil he poled vngulty for oure synnes 7 wite he wel forsophe, he hat may not pole mysdede, he dispisip pe name of God, hat is Ihesu Crist, ne he is no3t stable in his herte. Pen God, he fadir of heuen, so stable his goodnes in oure hertes 7 his dere sone Ihesu Crist on suche a maner hat we hym so loue 7 loue in alle his creatures, hat it be his sone 7 hym onely to pay and we as his dere childre nobing do hat be azejn his wille.

But forpi hat we may [pis] neuer parfitely do in pis wrecchid worlde, fforpi to oure fadir of heuene in pis preier we seye: Adueniad regnum tuum. And pis is hat oper preyer of pe pater noster, hat is to seye: Come to vs pe rewme, hat pou regne in vs in pis lijf wip pe grace and after pis lijf we wip hee in pi blisse. Ffor man may not regne wip God in his blys, but zif God regne porou3 his grace wip man here in his lyue. Ffor man may not regne wip God in his blys, but zif God regne porou3 his grace wip man here in his lyue.

4 Ihesu Crist is my loue/ in outer margin in a 16th or early 17th century hand: quaere an si verum.
16 wold/ MS: world.
28-29 Adueniad regnum tuum/ in outer margin: 2e peticio, underlined in red.
many cytees 7 a kyng þat pat alle gouerneþ 7 ledþ wiþ riȝtwisnes. Þi
body is þe lande 7 þi fyue wittis are fyue citees wiþ here werkis, þat
wenden in 7 out þurþ hem. Þe werkis ben as folk of þe cytees, þe resoun
of þi soule is a domesman in þis rewme, þat demþi boþe good 7 yuel, as
riȝtþwis domesman ouþþ to doþe. And God oure fadir is kyng of þis
rewme. And þen at þe first art þou þe rewme of God when þi resoun,
þat schal gouerne 7 lede þi fyue wittis, haþ noon oþer kyng, noon oþer
gouvernor but God onely. And als sone as he herþ or seeþ þat anyþþing
in his rewme be don or þouȝþte, ouþer bi day or bi nyȝt, þat be aȝþin
þe wille of þis kyng, als tyte as riȝtþwis domesman he forþþ þat 7 de-
stroyþþ it 7 þe werkis 7 þe willes þat aren plesaunt to þe kyng, he makþ
hem wiþ al hys myȝt quycly to be wurȝþte. When þe resoun / on þis
maner folewiþ þe wille of þis kyng, þen is resoun fre 7 lord somþey may
be told of al þe lord vndir þis kyng, boþe of cytees 7 of folk, þat is for
to vndirstonde of þe fleischly wittis 7 here werkis. And if þou on þis wyse
demþest þiself here on erþe, þou schalt for þi trauelþ be corouned in
heuene.

On oþer half þou may vndirstonde þat holy chirche here in erþe is
þe rewme of heuene, of þe whiche þe pope schulde be as suffragan 7
hige iustice vndir God. Cardynals, archebishopis 7 bishopis, arche-
dekenes 7 lower preþatis ben as erles 7 barouns 7 iustices 7 schirifes 7
bailifes to gouerne 7 rule þe puple 7 Ihesu Crist is as heued of alle. And if
we wil þen vmþenke and vndirstonde hertely how þis kyng lowed hym
so mykil þat he cam fro heuene 7 lȝt in erþe 7 for oure bihoue bicom
dom in þat blisful maydeþ Mary 7 wastþ here his lyf wiþ many bittir
peynes 7 peyneful deþþ at þe eende — And why? Certis for noon oþer
enchesouþ but for to deluyer / oure soules fro þe deþþ 7 reise hem to
lyue, þe whiche soules he bouȝþt so dere wiþ þe price of his derworþþþþþ þþld.
And he haþ ȝyuþen to preþatis 7 preþis of hooly chirche power to ȝþþ 7
to teche Goddis lawe, wherfore me þinkþ grete soreþ þe 7 þorþkyng vs
oweþþ to haue, when þese þat cristen mennes soules haþ vndirtaken to
to teche 7 truly to lerne þe weyes to God, when we suche preþatis 7 preþis
seen more here wittis sette 7 here loue on erþþ þingis, þat wol þei nYL
þei schulen fayle, þen of þe soules þat þei haue to keþe, þat is Goddis owne
dere tresour 7 moste to hym lyke. Ffor he is an yuel herde þat letþ þe
wolfe worie his scheþ þat recþþþ þat not where þei bicomþe, but þat he
haue þe wolþe 7 þe mylke. Non oweþþ to take þis riche tresour to keþe,
þat is cure of mannes soule, but he kan loue. Fforþþ Crist, ere he wolde
ȝyuþe cure to Petir of mannes soule, þat to hym was so dere, þries he hym
asked ȝif he hym loued, as ȝif he to Petir seþde: But ȝif / þou parfitely
loue me, pat is for to seye more þan eny fleischly freend or sibbe or more þen any erþely goodis or more þen þin owne lijf, be not ellis so bolde to vndirtake þe cure of mennes soules, for whom I schedde my herte blood. 3if any in oþer wyse cure of mennes soule vndirtake or holdip it, be [he] what so euere he be, [he] destroyeþ þe rewme of God Iheru Crist. Fforþi it is nedeful to preye to oure fadir of heuen þat he stable 7 sette suche prelatis in holy chirche þat so may gouerne his puple, þat so his rewme bi hem be ledde, þat onely it be hym to pay.

On þe bridde maner þis rewme may be vndirstonde þat rewme þat schal be whan al hooly kirke schal be assemblid togiðir in heuen aftir þe day of doom þat auȝte vs hertely to ȝerne, ffor þere schal we haue þe lastynge ioye, þat grete ioye, 7 þere schal God witterly regne in vs. Dere schal we noþing desire but oonly þe wille of oure fadir of heuen. Dere schul we haue al þat we wolde of ioye 7 likynge in bodie 7 in soule 7 þis oure/ weele schal neuer mys. But wite þou wel forþoþ þat in þis bodely lijf may nogþis bis rewme of God be fullfillid in vs [in] al, so þat al oure witte, oureloue 7 alle oure werkins be alle reuled to þe loue of God, ffor aȝeyn suche willis 7 werkins oure fleisch ofteyme undeþ. Wherfore vs bihouen wiþstonde þe þernynge of þe fleisch 7 lowen hym to serue þe spirit wiþ helpe of Goddis grace. Pat we ne lesen oure mede, we moten fijte aȝeyn þe fleisch 7 holde it vndir foote, þat he in folye ne glid, ffor in his ledynge he is ouermaysterful, 3if he haue his wille. 3it anoþer lettyng we haue in vs, ffor þouȝ it were so þat þe fleisch were acordid wiþ þe spirit, 3it þe grete defaute of witt þat is wiþinne vs ofte to loue þoo þingis þat God wolde we loued. Ffor so feble we are of ourselfs 7 so woike of witt, þat we knowe not in many þingis what is Goddis willis 7 þis witt þat were nedeful vs for to haue is not lerned þorouȝ clergie but þorouȝ mekenes.

f. 36
And þerfore, if þou witerly / knowe þin owne feblenes, þat þou no good ne witt hast of þisef 7 preiest to God, þat is welle of wisdam, þat he sende þee vndirstondynge for to knowe his wille, 3if it stonde noþþ be [þe], þe Hooly Goost þorouȝ myȝt of his mykil goodnes he schal lȝt þe wip glemes of his grace 7 schal teche þi loue to þe loue of God. And euer þe more so þou dispisist þisef 7 holdist þisef vnrworþi wrecch 7 synful þorouȝ verray mekenes, þe more he schal sende of his derworþe grace.

But see now how froward we are in þis preyer 7 how we it wiþstonde. We preien hym þat his rewme come to vs, þat is þat he at his wille schorte oure dayes 7 take vs fro þis careful lijf, þat is al bisett wiþ

2 or more/ MS: er more.
miseses 7 wip teres, in þe whiche we are kast as in a dongoun oure
days for oure gilt here for to waste in penaunce 7 in woo, 7 bryng vs to
þat ioye þat neuer schal haue eende. Neuerþeles, whanne God calleþ vs
wip penaunce or wip seeknes þat we to hym come, we ben nost buxum
to do his wille, but wrastelen ægyn / 7 stryue and seche on alkyns wyse
þat his rewme come not. And ðif it so bityde þat oure Lord wole þat we
algatis come, with sorewe 7 wip drede 7 al ægyns oure wille, as is carles
kynde, þoruþ deep hens we passe. Whi wole we of hym mede haue, to
whom we come ægens oure wille, siþ we haue more likyng in þis kareful
worlde to dwelle þen wip God in his blisse? Als ofte we scorne God as
we hym biseche when we to hym þis preier make, þat is þi rewme come
to vs. And sorely tyne we oure tyme as vnfeifful wrecchis, þat good ne
yuel, pyne ne ioye oper ne knowen þen we here felen, þat is but a
schadoow of þat weel weel or of þat woo þat euerlastande beþ, world wipouten
eende. Soþely, if we feifful were of þat heuenly ioye þat God vs bihette,
as þe apostle telliþ —þe mykilnesse þerof herte ne may it þenke ne tuwge
may it telle— alle hardschippes þat we þoole softe wolde vs þink þat
ioye for to wynne.

Riþt fariþ it bi vs as by a childe þat were born 7 norischid in a don-
goun vndir þe erþe, / þat neuer liþt sawþ, man ne womman ne beeste
but his modir one. Who so to þis childe his tokenyng wole make of
þe sonne or of þe mone, how briþt þei schynen, of foules in þe eyr 7
ffysches in þe flood, of dyuerse beestis þat faire are to see, of gold,
of siluer, of precious stooones þat God in þis mydilerd to man hap
3yuen, al þis talkynge litil wolde he trowe, for neuer biforn he hem hadde
sene. Þus it fareþ by vs, vnfeifful wrecchis, þoruþ we þoruþ techyng of
þe prechoures here of þe ioye of heuene þat God vs bihotiþ or of þe
peyne of helle ðif we mistake, [al] vs þinkiþ but fantom 7 dreem, ffor we
noþer it fele ne it haue sene. Ffor ðif þei feifful trowed on Goddis hooly
lore 7 of þe lastande wele þat he hem bihetiþ, fast wolde þei stryue ægyn
hemself wip werkis of penance þat weele to wynne, ffor wip noþing
eallis may men þerto reche. When we þis preier make to oure fadir of
heuene 7 biseche hym as we seyn þat to vs come his rewme, þe woordis
of þe prophete to vs may he seye: Populus autem iste labiis / me honorat,
set cor eorum longe est a me. þat is: þis folk wip here lippis worshippþ
me, but here hertis are fer fro me. Þhe, soþely may he seye here hertis
aren ægyns me, [þat is here sumneful werkis þat cometh fro þe wycked
hertes are ægyns me] 7 lettiþ þe comyng of þe rewme. Þei preye þer-
aftir wip here lippis 7 as muche as in hem is þei fordon it wip here synful
werkis 7 letten it for to come.
Pis rewme schal come at þe day of doome, when þe noumbre is ful-
5 filled of alle þese þat schul be saue, þe whiche noumbre is cer
teyn 7 bigan for to gadir at þe tyme when Crist stey3 vp to heuene wip alle þe soules þat he broȝt out of helle, þat many were fro þe tyme þat Adam hadde synned. Alle þat deade were to þe tyme þat Crist roose to lyue, þat was fyue þousande zeer two hundrid 7 þriti, alle went to helle 7 þere be
dwellyng made, abidyng þe tyme of hym, and euer sîpen to þis day hâþ þat cely felawschipe ben waxing to fulfille þe noumbre of þe ordres þat fro heuene felle. Sum day steige to eche þat noumbre elleuen pousande of virgynes 7 / matrones, sum day fewer, sum day moo. And seynt Jerom
10 witnessip þat it ne is no day in þe zeer þat fyue þousande martris [ne] haue for Goddis loue here blood schedde but þe first day of Janyuer aloon. Þen semþ it wel bi þis sawe þat þis cely noumbre myche is en-
15 cressid. Wher þis noumbre be nyȝt fulfilled or nouȝt, or many ben of vs to þat heuene felawschip or fewe, noon is so crafty of witt þat soȝly kan telle.

Vmþenke þee wel now in þi herte what men wolde do in forbisne þat I now schewe. 3iþ þe kyng of Englond, þat myȝtful is 7 riche, as kyng in paleys in his see were sette 7 þe setil of his halle wip þe worþiest of his rewme, aftir þe kyng hem loued, were in hem stalled; 3iþ þis halle were fulfilled of þis kyngis freendis, oon benche aloone, þat to twenti were mete; 3iþ þis kyng þen in his rewme þis cry did make þat whiche twenty þat myȝt fulfille þat benche soonerest wip þat felawschep, þei schul lyue 7 ioye, noþing schal hem wante þat here wille may bete, and alle þat aftir / þese twenty þat on þe benche were sette 7 of þis freendly felawschip frely fulfille, alle þat out of þis felawschip or setils myȝt be fouwend in any steede of his rewme, where so it be, as traytours 7 gilty dampned þat þei be 7 kast in a dongoun penaunce to dreife 7 euere tyde 7 tyme here sorew be newe; 3iþ þis forbyyne soþely myȝt falle, it is noon so woke, but þei vnzwytt were, if þei wiste þi wille of þe kyng 7 knew þe peril þat þe dwellyng myȝt make, fast wolde þei stryue echecoon wip obre, þe sone wip þe fadir, þe douȝter wip þe modir; bifore hem for to renne wolde þei not spare þese setis for to wynne.

Leue we now þis forbisne þat soþ may not be 7 take we to þese þingis þat nedely mut falle. By þis kyng þat spoken is of schal be vn-
dirstonde þe hyȝe kyng of heuene, þat alle myȝtis may in heuen 7 in erþe 7 also in helle. To alle kyngis he 3yueþ [þe] power þat þei haue and whanne so he wole he may hem down caste. To þe kallyng of þis
kyng alle kyngis / muste bowe and redily come hym before reckenyng to make of all þe werkis þat þei han wrouȝte siþ þei born were; þouȝ þei hadde it sworne, may þei it not forsake. So aferd schul þei be þat are now so kene as wood lyowouns þat noon wol knowe, so aferd schul þei be þis kyng on to see, þat hem were leuer fro hym hem to hyde þan to welde al þe gold of þis mydilerþe. Þis kyng in his paleys eendelesly is troned, as lord in his owne, myȝtful ouer alle. Ffor a gederyng of his frendis frely haþ made setis 7 segis, craftely wrouȝte. Þis frely kyng his messageres haþ sente to alle þe men of his lond, boþe to lesse 7 more, þat þei come to his court hastely. He hem biddiþ bityme here stedis for to take in his comely rewme at þe feste þat eendeles schal be, to haue likyng and ioye wiþ þat heuenly felaweschep euer yliche newe. Ouer þis þis kyng sharply seþ, trowe [it] who so wole, he þat wol not come for my callyng wane of al þat hem / myȝt like for euere I hem bihete. Of þis kyngis freendis many ben comen swiþe wipal, þat alle þe benchis of þe halle beþ nyȝ fyllid. Þenk zit þat vnnebe is lestef oon, so moche is þe præs þat is holten to þese þat belp to come, þat þe lenger þat we dwelle, þe more may we drede þat oþer præs vs to toflore oure seges for to wynne and we as vnwitty ben stoken þeroute in woo 7 in peyne for to be for euere. Ffor þe þe first gestenyng al brouȝt togidir 7 all þe sete fully besette, þat is holden to þat oþer præs to þat vnage to haue, God hymself to hem schal seye: þee are comen al to late, for I knowe zow not; wendiþ zoyre weye, wendiþ, he schal seye, þee waried, fro me into þe fyer of helle, þat euere schal laste, þat is greþpid to þe feend 7 his meyny with [þe] forwaried þerinne for to brenne. Biseche we þen God þe fadir, as he vs techil», þat his rewme mote to vs come, þat is þat he / regne wiþ vs here wiþ grace, þat we may haue ingang to hym ere he his þatis sperre and þat we regne wiþ hym wiþ þat cely felaweschipe for euer in his blys.

But forþi þat we ne may to þat ioye wynne but we do his wille in þingis þat hym is leef, forþi he techip vs how we schul þerto wynne in þese wooldis þat sone here in þis preier folweþ: Ffiat voluntas tua sicut in celo 7 in terra. þat is: gyue vs grace to do al þat þou comaundist 7 for to wipstonde al þat þou fendist, þat is þat we, erþely men, whyles we lyue here in þis deedly lijf, þat we do þe wille of þe fadir, as þine aungeles 7 alle þine halewes don in heuene. And þis schul we þerne
wit alle our hertis, ffor Lucifer, *bat* was so faire, so loueli 7 so briȝt, als sone as he lefte þe wille of God 7 follewid his owne propre wille, he become a loþely deuel, þat heuen 7 þe hym dispisid 7 kest hym into þe pitt of helle. Also it fel bi Adam 7 Eue, out of paradys he hem caste, fro þe stede of likyng þat þei weren inne, wherof þei hadde here lordeþip, whyles / þei were obeysauntes to þe wille of God 7 holly þe seignourye of al mydilerþe. So stalworþe 7 so holy þei weren in here kynde þat no wo myȝt hem dere þat men here drejzen. But also soone as þei folewed here owne propre wille 7 wipstood þe wille of here Lord, þei become anoon þralles to þe feend, þat so fre were bifore, whyles þei to God buxum were 7 becom deadly, þat euere miȝt haue lyued in ioye 7 in blisse. Siþen þei were damnpned þorȝ 3ȝtwis doom, þei 7 alle here ospring towende to helle, pyne 7 sorewe euer to dreizfe for here wipstondyng 3ȝeynes Goddis wille. And ȝit we alle þidir schulde haue wente, ne hadde it ben þe pyte of oure louand Lord; for noo goodnes þat we to hym haue doon, but oonly þe his mykil mersy, he made vs alle fre, wherþorȝ, ȝif we wole to hym buxum be 7 do his biddyng, as we wel owip, on souch a forward he quytiþ vs for euer fro þat eendeles pyne þat I of toldre.

And ȝit it is so þat man may do / noþing þat hym may be heleful to soule, but in as moche as he follewþ þe wille of God his Lord. Ffor man to follew his owne wille is bigynnyng of alle yueles. Fforbi askiþ þe holy man wherof synne arisifc. And certis, he seip, of propre wille of man, þat is when men leeueþ þe propre wille of God 7 wipstondyþ it and follewþ here owne. Herof spekiþ seynt Bernard: what hatiþ God, what punyiþ God but propre wille of man? Man, he seip, fordo þi propre wille 7 helle schalt þou nouȝt be inne. þen it is nedeful to man to wipstonde his owne propre wille, siþ it is God so lōp. And þis God hymself tauȝte vs for to do þorȝ þe gospel, þere he seip þat he soo dide. Ffor as þe hooly man sooþly telliþ: riȝtwys lore it is to vs alle Cristis holy werkis. Non veni facere voluntatem meam, set voluntatem patris mei qui est in celis. þat is: I am not komen to do my wille, God hymself seip, but þe wille of my fadir þat is in heuene. Fforbi þat þat he dide louely / vs lerneþ þe gospel of seynt Mathew, þere he to vs seip:

Qui vult venire post me, abneget semet ipsum. þat is: he þat wole folow me to my blisse forsake he hymself, þat is his propre wille and suche as synne hym made. Ffor þe propre wille of God, as seynt Austyn seip,
is bigynnyng 7 roote of goodnes, so þe propre wille of man of al þat yuel is. Noȝt of þat wille I speke þat wiþ God 7 goodnes acordip — þat is comoun to God 7 eþh good man— but of oure cursyd ȝernyng þat we wolde were don aȝeyns þe worship of God 7 to harme of oþer. Þis wille oonly in helle schal brenne, as seynt Bernard witnessip, world wipouten ende. To God it fallip, as seynt Anselme seip, to haue bifoþ oþer his owne propre wille, so þat he noon oþer haue abouen hym for to folowe. Ffor when a man wol ouȝt do wiþ his propre wille, he takiþ þe coroun fro Goddis heued 7 settip it vpon his owne. Ffor so as coroun to kyng oonly bifallip, riȝt so propre wille oonly fallip to God. / Greet dishonour he dide to a kyng, what so euere he were, þat wiþ maystry and strengþe his coroun fro hym refte. To God no leſse he mysdoop but a hundridfolde more þat reueþ hym þe priuylege of his propre wille, þat oonly to hym fallip as coroun to a kyng. Perfore warly vmenþ þee, what so euere þou doost, þar it acorde wiþ oure Lordis wille Ihesu and þen schalt þou neuer birewe þi werk þat þou hast doon. Ffor in as moche as þou acordist to þe wille of God, in so moche þou art festened to God in oon wille 7 oon spirit, þat is lastande liŷf, in whom alle þe desires 7 alle þe gode willis þat hert of man may þenken aren alle togidir gedered in oon.

And zif þou folow þin owne wille 7 leeeþ his, þou departist þee [fro] liŷf 7 fro eendeles ioye. Þat þou may see þorȝ skil, why þou schalt folewe þe wille of God 7 leeeþ þin owne, ffor God, oure fadir almyȝty, he may do alle þingis wipouten any lettyng. And he knowip a þousandfolde bettir / what we haue nepe of, boþe to liŷf and to sowle, þen oyerself 7 more vs loueþ þen we oyerself. And bisy he is tyde 7 tymne on vs for to þenke, as he hadde nouȝt to do but oonly be entendaunt to vs to purueye 7 greiþ þat to vs þat vs is nepe to haue to body 7 soule, but zif we hym lette. Sip God hap ȝouen liŷf to man, it is for to trowe þat he wol ȝyue þat nedeful is þe sustenaunce of þe liŷf. Þe liŷf is more þen þe mete, as God hymself seip: Nonne anima plus est quam esca? As zif he sayde: he þat ȝyueþ þe more, he schal ȝyue þe lesse to sustenaunce of þe more. Fforþi biddip God in þe gospel of seynt Luk: Ideo dico vobis: ne solici sitis anime vestre quid manducetis, neque corpori quid induamini.

Anima plus est quam esca 7 corpus plus quam vestimentum. Þat is: I seye to þou þat ȝee be not bisy to ȝoure liŷf what ȝee schullen ete ne to ȝoure bodyes what cloþinge ȝee schul were, ffor þe liŷf is more þen þe / mete 7 þe body more þen þe cloþinge. Ffor zif God to oþer creatures, þat aren leþse worþi þen man, ordeyneþ cloþing 7 mete, it is for to trowe þat he wil purueye for man, þat is nobiler creature 7 þat he more loueþ.
3it folowip in þe same gospel of seynt Luk: Considerate coruos neque seminant neque metunt, quibus non est cellarium neque horreum, 7 deus pascit eos: quanto magis vos plus estis illis. Pat is: biholde 3ee [þe] rauenes, þat nouþer sowe corn ne repen, þat nouþer haue seler ne berne 7 3it God hem fedip: sonner wolde he 3ow fede þat [are to hym of mekile more pris 7 of worthynes vnto hym þan þat þai be]; þen of hym treist may þee be. By þese rauenes I vindenstonde þe deuiles childre of helle, þat aren yuel men, waryed 7 cursyd, þat are to many suche now in þis world. If God þen suche cloþe 7 fede þat þoruþ here cursid werkis þe fendis childre beþ called, it is for to trowe þat his owne children þat beþ f.44v buxum his wille for to worche, as / wel tauge childre auþt to be to here fadir, he wolde hem cloþe 7 fede 7 oþerwhat hem 3yue þat hem nede is. To kare for þe body or for þat þerto fallip to Goddis childre nɔst it bisemep, þouþ þe vnfœeful it do, þat is of mysbileue. God, þat no wrong may seye, to alle his seruauntis truly he hetip þe blisse of heuene, þat neuer may eende, wherþoruþ [þai] at þe first his rewme 7 his riȝtwisnes feipfuli wole seche. And if þei þus do as he hem biddip, of erþely goodis he hem biiþþ þat hem nede is.

If a man þat þou holdest soothfast in his woord bihete þee worldis goodis, þou woldist þyue feip to his bihete, þou woldist not trowe he wolde faile, for þou knew hym bifoare as trewe 7 good, boþe in werkis 7 wordis. Þen God, þat is more stedfast þen man may be, whois word 7 whois wille mote nedely be don, he to þee spekip 7 soþly biiþþ heuene blisse, þat neuer schal eende, wiþ þat þat his riȝtwisnesse 7 þis blisse f.45v þou wolt seche. And siþ þen / to auauntage he þe graunþip of erþely goodis þat þe nede is 7 3it as vnfœeful wrecche þou leuest nɔst þat he seip. Grettly he wraþþip God 7 aȝeyns hym takip þat wole not leue for soþ þat he to hym seip. Ffor he knowip not God for God nor Goddis word þat no feip to hym haueþ. Fforþi, if þou bilee on Crist, 3yue feip to þe wordis of Crist þat he to þee seip. What lord is he þat 3yueþ not mete to his seruauntis? To þe seruaunt it fallip bisy for to be how wel he may serve his lord to queme. To þe lord it semeþ to ordeyne for his seruauntis, þat þei redy haue þat hem nede is. Þen 3if þe seruaunt þenke al oonly on hymself 7 nɔst on his lord, þouþ his lord nɔst for hym ne greiþþe, no wondir is. Ffor wel wot oure Lord, fadir of heuene, whom we preye to, þat of erþely pingis nedely must vs haue, ffor wiþouten hem in þis lijf no while may we laste. 3if we þen as his childre to hym feipful be, frely of erþely goodis he wole vs 3yue, wherþip
pe kynde may susteyned be. Sarasenes 7 Jewes to purveye / for here
chidre kynde hem techiþ. And wylde bestis 7 doumbe, þat no resoun
haue, here fawnes þei fede, as kynde hem techiþ. Ne is it not þen for to
trowe þat he þat Lord of mersy soply is called fro his owne chidre here
sustenaunce wol [not] wihholde 7 lete hem perishe for defaute? Aþeins
kynde it were, ffor he fouþt 3eer in deserte his seruauntis fuli fede, no3t
of mete þat þe erþe zeldip but þat com fro heuen, in þe whiche heuyenly
fode likyng 7 sauour echoon fonde, aftir þat he wolde. Þen God wol do
wel wiþ vs if þat we wol suffre [hym to haue his awne propur wille]. Lete
we þen þat good Lord haue al his wille 7 wipstonde we oure owne wille
in al þat it is aþeins his, ffor of oureselwyn we haue noþing but synne one,
ne we vndirstondijþ what vs wantþ ne we ne loue noþing þat we schulde
loue.

Fforþi if þou wolt þoruþ Goddis grace ordeyne þee to Goddis wille,
two auauhtages schalt þou haue. Pat oon is þou schalt neuere sorew ne
wraþþe þee for noþing þat may falle but for synne one, ffor alle / þe
þingis þat beþ or may bifalle in erþe, al is wiþ wille of God, saue oonly
synne. Fforþi schalt þou haue of alle þingis þat falleþ in erþe, if þou
loue þe wille of þi Lord, likyng in soule, but oonly for synne. And
wite þou wel, if þou wraþþe þee for anyþing þat falliþ, in þat þou folowest
þin owne wille aþeins Goddiþ. And þe more þat þou it folowest, þe more
þou schalt sorew fynde 7 angir. And þe more þou wipstondist þin owne
wille for þe loue of God, þe more þou schalt haue reste in þin herte 7
likyng in þi soule.

þat oþer auauhtage is if þou no3t desirest but þe wille of þi Lord,
þen at þe first þou schalt be lord of al þe world 7 of alle his þingis. 
Ffor þen at þe first is man lord of alle þingis when alle hys goodis
goon aftir his wille and þat is aftir when man hæþ lefte 7 forsaken al
his owne wille for þe loue of God 7 noþing willeþ but his wille. Þen
boweþ alþe þe þingis of þis worlde holly to his wille when he greet ioye
hap of ouþe / þat comþ, what so euer it be but oonly synne. Ffor wel
he wot it is Goddis wille þat he hertily 3ernþi ouer alþe þingis for to be
don. And wite þou wel forsoþe, þe more þou leuest þi wille for þe loue
of God, þe more he schal sende þee þoruþ his derworþi grace ioye 7
likyng in pisel for to fulfille his wille in al þat good is to encrese þi mede
in his eendeles blys. And he þat wipstondiþ Goddis wille 7 folowþþ his
owne, God schal for euer reue [hym] his propre wille, þat he schal mysse
for euer þing þat he desyrþp.

3 Ne is it/ MS: Ne is it, with second is erased.
Propre wille for to wiþstonde þen fallip [to] men 7 wymmen, namely of religyoun, þat here wille haue forsaken, þat are of flemed out of þis worlde, þat þei may al þe bettir holde alle here fyue wittis fro mankyng of þe world 7 here fantasye, þat al to manye hæp lettid for to do wel, þat þei may dwelle with hemself and þoruz goostly likyng þat þei haue in soule seche and þoruz grace fynde what is þe wille of here Lord in alle þingis, so þat þei no ping 3erne ne loue but þat / þat þei trowe be his wille. And who so wole on þis wyse don, þei schul conseuyue so moche likyng 7 ioye þat noon it may telle but þei þat it haue felyd.

5 De ferþe þen is: Panem nostrum cotidianum da nobis hodie. Þat is to say: Oure echdayes breed 3yue vs today. And þis may be vndirstonended on two maneres, ouper of þe breed with whiche þe body is susteyned for a while, ouper of breed þoruz þe whiche þe soule is susteyned for euere 7 þe body boþe. Þis is sopfast breed, þe grace of God. Þis breed wip longynge of herte if we it desyre of oure Lord, he it wole vs 3yue frely 7 þat oþer boþe, as he hymself vs bihet þip in þe gospel: Preye first, he seip, aftir þe blisse of heuene 7 see schal haue of erþely þingis þat 30w nede is. But vndirstoned now, my dere systir in God, þat bodyes of men 7 of beestis feblen 7 failen þoruz corrupcioun þat is wiþinne but it be susteyned þoruz norischyng of mete. When man hæþ deuæte of mete, f.47r if he hool be hym hungreþ and 3erneþ mete to haue. But if he be seek, it fallip ofte þat his yuel lettip hym, þat [he] ne may not fele his deuæte ne wille haue to ete. Þus it fariþ by þe sowle, for Ihesu Crist is lijf to þe soule 7 þe grace of þe Hooly Goost is þe breed þoruz þe whiche þe soule is sustenid in þat delicious lijf Ihesu Crist. But forþ þat þe soule in þis bodily lijf is so couplid wip þe fleisch, þat is euer yliche faylande 7 wiþand þe Ihesu Crist þat his likyng schulde ben inne, [þe soule is made ful sike] þoruz corrupcioun of þe fleisch, but sche be susteyned 7 strenghid þoruz þis breed þat I calle þe grace of þe Hooly Goost, þoruz þe whiche þe soule is sustenid in þe ioyeful lijf Ihesu Crist. And forþ bihouþ vs not ones ne twyes, but vs bihouþ euer yliche þis breed to begge and euere yliche crye as nedeful 7 hungri aftir þis breed, ffor what tyd or tyme so þat we þis breed faile to þe soule, he waxyþ seek in synne 7 drawip to þe deep.

10 Panem nostrum/ in outer margin: ·4-* peticio, underlined in red.

15 And se now why þis breed / is called oure echdayes breed, for ech day 7 eche tyme we haue nede of þis breed. Ffor wiþoute fode of þis breed þe soule enfelschip 7 þis breed holip it in hele 7 in lijf, þat is Ihesu Crist.
Wolt þou now lerne how þou schalt not leese þis breed, þat is þe grace of God? At þe first festen not þi likyng in nóþing þat takib eendyng. Now may somme men seye: hard þing it were to leue solace 7 likyng þat men haue of creatures 7 of ðopere worldly þingis. And I saye to þee þat it ne is, for likyng þat ariseþ of anyþing þat hæp eendyng, [it endeth in sorwe 7 þe more þat þe detlyt is, þe more is þe endyng] or þe partyng more sorrowful. And who so wol wel vmþenk hem þe wymn þe seyde, he wold neuer seche likyng to haue in þat þing þat takib eendyng. Þis vnðirstood þat wiþs lady 7 war þat seyde sche wolde not haue seuen sones còròwned kyngis of al þe world on suche a forward to see hem alle dye tofore hire, ychone aftir ðœr here 7 / sche ouerlyue hem alle. Ffor sche vnðirstood wel þat þe sorrow of here deep schulde ouerwye þe ioye þat sche of þem hadde whiles þei lyuande were and þat likyng þat were passid wiþ many careful whyle schulde be rewed. On ðœr half þis is þopre kynde of man þat he detlytþ hym in his owne þingis. And soþly vnðirstonde: nóþing is þin þopre þat may be take awey fro þee æþens þi wille. And such beþ alle þingis of þis world þat haue eendyng. Þen schulde no man ioye hym in þing þat hæp eendyng, for þei beþ noþt þis þingis. But þe grace of God, if þou it haue, noon may reue it þee, noon may take it fro þee æþens þi wille ne God wol not reue it þee. Þen schalt þou neuer lese it, but if þou wolt þiselþ. Fforþi we may calle it oure owne, ffor þis breed may we not lese on no wyse but we wolde. Fforþi auþt vs þis breed hertely to desyre 7 in þis breed haue al oure likyng, for it is holly ouren. 

Bis same breed / þou may fynde wiþinne þee, if þou drawe þi wittis fro likyng þat wakenet of worldly þingis. And ȝit þou miȝt it fynde in yche creature, if þou haue wisdam lyke to þe bee. A bee þat fyndþ hony in eche floure þat in erberge groweþ. Pei make no dwellyng on þe floure for to bìholde how faire it is, what sauour it hþæp ne þei resten hem not þeron it for to ete, swete of sauour þauȝ it be. þei forsake no flour, whatuere it be, noȝt for þe floure but for þe hony þat þei in þe floure fynde, ffor what so þe greesse is or þe flour, þe hony is swete þat þerof is taken. But it is anþer maner fliȝe envenemows, þat etþ boþe þe lef 7 þe flour, þat kan noȝt fynde þe hony þat is sweet 7 so it is bi many. And forþi who so is wyse, as þe bee is wise, of euyry floure he may fynde hony, þat is for to say in eche creature he may fynde [þe] largesse, þe swetnesse, þe bounte 7 þe goodness of God þe fadir, þat alle þingis hæþ made, certis for no nede þat he of hem hæþ, but for his owne good wille. / But wite þou wel for-
sope, who so listeth on any creature maketh peronne his dwellynge, for fairhed or for any oper likyng hat he perinne fyndip hat eeyndyng hab and sekip no3t ouer to be grete loue of oure Lord, hat is schewid to ech creature, bei lese þe swe sle mal of heuneily hony þat þei wol no3t seche and eten þe bittir leef þat semèp swepte to hem 7 sauery, þat haue lorn here taast. Of þis heuneily hony þen was oure derwor þe lady, Goddis modir 7 angulis qween, fulfillid, ffor sche in hirselfen ne in noon ðere creature desired noþing but þe loue 7 þe bounte of oure Lord, þe fadir of heuen. And for þat sche in al hire herte þersed þis breed þat is heuneily, sche was worþi to haue it al hool. Ffor sche was so hungry 7 so gredy aftar þis breed, þat no party of þis my3t hire fulfille to þat sche hadde it al, boþe cruste 7 crommes, þat is to þat sche hadde conseuyed wipinne hire swepte sydes sopfast God þat man bicam in hire, oure Lord Ihesu Crist.

f. 50r

Et dimitte / nobis debita nostra, sicut 7 nos dimittimus debitoribus nostris. Þis is þe fisste preyer of þe pater noster, þat is for to say: for3yue vs oure synnes 7 oure dettis, as we for3yue oure dentoures. As 3if he seyde: þou God, oure fadir, for3yue vs oure synnes þat we don aȝeyns þee, as we for3yue þoo þat haue synned aȝeyns vs. Siþen God lerneþ vs to preye hym of for3yuenesse of oure synnes þat we haue synned aȝeyns hym, as we for3yue þoo þat haue synned aȝeyns vs, it is truly for to trowe aftar þis word 7 on þis forward: when we hym biseche, he wol vs for3yue.

But perauenture now seye summe men: wel I wot, if I aske God for3yue es on þe forward þat God hymself setteth, he wol me for3yue. But if I efte synne, may I efte birewe my synnes? I biseche hym of his mercy, may I trowe þat he me wol for3yue? To þis I answere: 3if þe roote þat is wipinne þee þat makip þee for to synne 7 his lymes weren alle bicorne drye 7 3if pe lijف an angulis ylyche. Þen 3if þis kyndely pricke stirþe þee wipinne 7 euer ylychestryueþ wiþ þee maystry to haue, if he þee as vnwitty vndir feet kaste 7 makip þee for to do þat God wolde no3t þou didist —or parcaas he stirþe þee suche dedis to don þat þou þiselfe swipe sore hatist 7 knowest it for yuel— [ne falle not in no wanhope]. Seynt Poule, þat men may leuen, þis witnessiþ by hymselfem, þere he seïþ þus: Non quod volo hoc ago, set quod odi malum, hoc facio. As if he seide: I ne do no3t þat I wolde do, but þe yuel þat I hate, þat I do. Aftar þat þou hast mysdon,
\[ \text{f. 51r} \]

But now after of God \( \text{pat} \) \( \text{hou} \) hast women forsyuenesse of \( \text{hi} \) synnes \( \text{bat} \) \( \text{bi} \) kyndely prick \( \text{pat} \) \( \text{I} \) of spak maki\( \text{p} \) thee to do 7 to falle in, \( \text{bat} \) God ne wolde \( \text{hou} \) didist, \( \text{henk} \) not in \( \text{pin} \) herte \( \text{pat} \) God ne wol \( \text{pee} \) forsyuen. Ffor \( \text{hou3} \) \( \text{hou} \) falle after when \( \text{he} \) \( \text{bee} \) hap forsyuen 7 ofte art fallen in synne, ne falle not in no wanhope, but radly eftsones arise 7 ne drede \( \text{pee} \) no\( \text{g3t} \), but quykly arise wi\( \text{p} \) sorew of herte 7 repentaunce to God 7 biseche hym mercy of \( \text{hi} \) gilte. And if \( \text{hou} \) arise to God, God wole arise to \( \text{pee} \) 7 wi\( \text{p} \) i\( \text{jen} \) of mercy loke to \( \text{pee} \), no\( \text{g3t} \) to \( \text{pi} \) synne, but to \( \text{bi} \) hertily sorew 7 \( \text{pi} \) repentaunce. Ffor\( \text{hi} \) if \( \text{hou} \) falle, be in no dispere ne lye not stille in synne, as koward for arghnes of herte, but quycly arysy 7 heue vp bo\( \text{pe} \) pin hondis to \( \text{pi} \) Lord of mercy, hym bisechynge of his grete grace, \( \text{pat} \) he for his mercy wolde \( \text{hee} / \) forsyue and \( \text{pat} \) he drawe \( \text{pee} \) out of \( \text{pe} \) pit of synne \( \text{pat} \) \( \text{hou} \) so foule art fallen inne. \( \text{3if} \) \( \text{hou} \) every day falle, euery day arise 7 turne to \( \text{pi} \) Lord. \( \text{Dis aski\( \text{p} \) God of man 7 her-af\( \text{tir} \) he loke\( \text{p} \). And \( \text{bis} \) it is \( \text{bat} \) he speki\( \text{p} \) \( \text{hou3} \) \( \text{be} \) prophete Jeremye, \( \text{bere} \) he seip: Numqu\( \text{i}d \), in\( \text{quit} \), qui cadit non resurget, aut qui auersus est non convertetur? \( \text{Pat} \) is: wher \( \text{he} \) \( \text{bat} \) falli\( \text{p} \) schal not arise or he \( \text{bat} \) hap misdon schal not turne into ri\( \text{g3t} \) weye a\( \text{ze} \)eyn? \( \text{Dis} \) is not oonly vndir-stonden of oon fal or two, but of all \( \text{pee} \) fallis \( \text{bat} \) he falli\( \text{p} \) in \( \text{pis} \) deadly lij\( \text{f} \). Ffor\( \text{hi} \) if \( \text{hou} \) ofte falle, ofte arise, ff\( \text{or} \) Crist hymself louely \( \text{be} \) calli\( \text{p} \) \( \text{bere} \) he seip: Surge qui dormis 7 exurge a mortuis 7 illuminabit te Christus. \( \text{Pat} \) is: wake 7 arise, \( \text{hou} \) \( \text{bat} \) slomerist 7 slepist in \( \text{pi} \) synne 7 arise fro \( \text{pi} \) deep 7 Crist \( \text{be} \) schal ly\( \text{z3ten} \) with glemes of his grace. Arise, seip God to \( \text{be} \) synful, arise 7 turne \( \text{pee} \) to me, for I ne wole \( \text{bat} \) \( \text{be} \) synful d\( \text{i3e} \).

\[ \text{f. 52r} \]

Ffor\( \text{hi} \) when it / so bitidi\( \text{p} \) when \( \text{hou} \) any good wol do, as fastyng or preier or penaunce of prest taken for betyng of \( \text{pi} \) synnes, perauneture \( \text{bi} \) conscience stryueb \( \text{pee} \) a\( \text{ze} \)eyn 7 gederi\( \text{p} \) alle \( \text{be} \) synnes \( \text{bat} \) \( \text{hou} \) hast don sib \( \text{pee} \) first tyne \( \text{hou} \) born was 7 setti\( \text{p} \) hem alle on rowe bi\( \text{fo} \)re \( \text{bi} \) herte ey\( \text{z3en} \). So many 7 so lobely he maki\( \text{p} \) hem to seme \( \text{bat} \) \( \text{pee} \) \( \text{hinki\( \text{p} \) bat}

\[ 3 \text{ kyndely/ MS: kyndelip.} \]

\[ 23 \text{ Numqu\( \text{i}d \).../ in outer margin: nota bene.} \]
pee lôpib þin owne lijfé till to þee spekîþ þus as I say: seest þou now7t, he saûþ, how þou hast liggen in synne 7 so many 7 so foule þou hast wurouȝt3e and for þe lest of hem alle þou hast serued to be damپned to peyne of helle 7 zit þou art in hem [so] rotid þat þou ne myȝt hem leue. Wherto preiest þou, wherto fastist þou, wherto any good doist þou? Þi synnes þe so many 7 so lôpely 7 so loneȝe tyme in þee rootid, how may þou euere be helid? When þin inwitt þus aȝeþn þee is sette, Smyte hym wip þe swerd of Goddis word riȝt amyddis þe fronte, as hertily as þou myȝt, þat he stirte obakke. þe wordis þat þou schalt Smyte hym wip / God þoruȝ þe prophete to alle synful seîþ: þouȝ þe synful, he seîþ, neuer so myche [ne] neuer so ofte þap synned, turne [he] hym to me 7 I hym wolte rescuyve 7 alle þe synnes þat he hæp don for euere I wol þorgete. So ful of mersey he is to alle þat mercy crye wip verray repentaunce. þe forþþpe, he is more redy to do mercy þen þe synful it to aske.

How free, how large Þerus Crist is of his mercy to þee schewiþ seynit Denys þoruȝ [suche] a tale. He telliþ þat it was an hooly man þat hette Carpo. þoruȝ grace of God 7 his lore he turned one out of mys-bileue vnto þe trouþpe of holy chirche 7 made hym cristen man. þis holy man wente out of cuntre when he hadde, as he trowyde, þis man treuly lerned. But sone, when þis holy man was fro hym wente, þoroȝ counseyl of a wickid man, þis man þat I of tolede turned aȝeyn to mysbileue. When þaruȝ aȝeyn com and saw þis, as he þat sowerful was of his greet losse 7 teneful of his swynke, he bysouȝte wip angre of herte þat þe wraþþþe of / God on hem boþe myȝt falle. Aftir þat þe holy man God þus hadde bisouȝte, he sawþ þe putt of helle open 7 al on lowe brennande he sawþ feendis on þat oon syde, þat wolde hem plungen into helle. On þat oþer halfe he sawþ Goddis aungeles, þat hem lettyd 7 so was þat holy man greued toward hem þat he wolde þei hadden ben plungid doun for euere. And, angrid as he was, he lokyd hym bisyde, he saw Þerus Crist stondynge by hym wip his woundis al blody, on his schuldre berynge þe croos 7 in his hand a hamer 7 nayles 7 to hym myldely þese wordis seide: why askest þou vengeauunce, he sayde, 7 wraþþ for hem þat I am þus woundid fore? þou settist al to liȝt þat I haue bouȝte so dere. 3if I þink þat I haue not zit ynowȝ þole for mannes synnes, haue here zit þis hamer 7 þese nayles 7 este for here synnes nayle me to þis crosse. If for wyte wel, 7 I myȝte diȝe for mannes synne, as I ere dide, —so loue

17 tale/ in outer margin: narratio, underlined in red.
21 sone/ MS: sono.
byndip to hym my herte—, for peyne ne sorew wolde I nost lette. Aftir 
pat pe holy man hadde sene hit sigt, he repente hym / wip sore herte 7 
he preyde wip al his mysye to Ihesu Crist pat he wolde haue 
mercy on pe two pat he so bittirly waried. And God hym grauntid for 
hem pat he 3ernyde, for þorú Goddis grace eft pe keuered þei were.

Parcaas now seye sum men pat God techip me in hit holy preyer for to 
seye: God, Lord, forsyue me my synnes alle pat I haue trespayde aȝeyns 
pee, as I forsyue to þoo þat haue trespassid aȝeins me. Lord, how 
schal I do? Pau3 I wip worde forsyue hem þat haue mysdon aȝeyns 
me, wip herte I forsyue hem not, wip herte I loue hem nost 7 so 
on I saye wip þe mouþ 7 anoþer I þenke wip my herte. And so, Lord, 
before þee I lyȝe when I hit preyer make 7 slee myn owne soule, as holy 
wrît witnessþ þere he seip: Os quod mentitur occidit animam. Pat is: 
þe mouþ þat lyȝeþ sleeþ þe soule. And, Lord, bi þe is seye: Perdes 
omnes qui locuntur mendacium. Pat is: Lord, þou schalt slee alle þat 
lyȝen in here speche. Fforþi, Lord, me þinkeþ bettir me were to holde 
me stille þen þis preyer / to þee make 7 wynne me peyne in stede of mede. 
þou schalt vnderstonde þat he þat wole to his owle wynne hym mede 
[of ouȝt þat he doth, he schal do al þat in hym is to wynne hym þe mede] 
þat he þerneþ. Þouȝ þi fleisch wole þat harm falle to þin enemy, þou 
schalþ not aske it wip þi mouþ. And if þou myȝt not bowe þin herte to 
myslike his harm, gif hym ony falle, aȝeyns þi fleischis wille, if þou myȝt 
not wip herte, wip worde þou schalt hym pleyne 7 his synne hym for-
syue. Ffor, þouȝ we folowe [not] skil, bettir we do when we vs lowen 7 
bicomen buxum to God þan if we assentid with oure fleisschly wille. 

Goddis comauwendement it is þat we loue oure enmyes. If I may not loue 
hem þorú wrecchid appetit of my fleissch, þat I þit ne may maystrian 
ne lowe it for greme 7 angre þat stireþ me wipinne, I schal do þat I may. 
And what? Certis I schal þerne þille þat I myȝte loue hem 7 biseche 
God hertye þorú helpe of his derworþe grace þat I may loue hem. And 

euere to þat I may loue hem as God wol þat I do, / þat in my power is, 
þat I schal do. And what? Certis wip my worde forsyue hem 7 speke to 
oþer good of hem 7 noon yuel. And þiþ do, I ne lyze not, þouȝ I 
saye I hem loue, sip I wil hem for to loue. Ffor as seynt Poul seip: Velle 
autem adiacet michi, proficere autem non habeo. Pat is: wille is in my 
power, but to perforurme þe wille is nost in me ne but in God. If þen I 
do þat in me is, I do þe comauwendent of God, þorú þe wrecchid appeti-
tite of my fleissch, þat is nost in my power, þit me wipstondeþ.

If þen wip my wille acorde to þe comauwendent of God þorú app-
petit 7 stiryng of my fleissch I fele anoþer, þis worche I nost but doþ synne
bat regneb wi^inne me. One is for to feie, ano£er is for to assente 7 to acorde to pe felyng. I may no$t but I fele stiryng of my fleisch or foule lykyngis or fondyngis, but me þat not but if I wolde assente to hem. When þat I fele any fondyng, as ire or wrap or / wycked wille or oþer siche þat beþ aȝeyn goodnes 7 þe biddyngis of God, þei harme no$t ne dampne no$t hem þat ben in trouþe of Ihesu Crist, þat assentip no$t to þe fondyngis þat regnen hem wiþinne, þouþ þei hem felen, ne folwe no$t þat hem stireþ wiþinne. Suche fleischly stirynges þe apostle seynt Poule, þouþ he so moche grace of God hadde, he pleyed hym þat he felyd hem þere he seyeþ: Condelecor legi dei secundum interiorem hominem; video autem aliam legem in membris meis, repugnantem legi mentis mee 7 captioum me ducentem in lege peccati, que est in membris meis. Þat is: I haue likyng in Goddis lawe wiþ myn inner man, but I see anoþer lawe in my lymes, þat fîgtip 7 stryueþ aȝeyn my skilful/vndirstondyng, þat lediþ me as a prisoun into þe lawe of synne þat regneþ in my lymes. De inner man he callþ þe resoun of man, þe lawe of þe lymes he callþ foule delices 7 willes þat beþ wiþinne vs. Goddis lawe is kepyng of Goddis biddyng. Do we þen þat / is in vs 7 fîrþyue we þouþ haue synned aȝeyns us wiþ worde, if we may not fully, þat God forþyue vs oure gilte þat we aȝeyns hym haue done.

But now/vndirstonde þis þat God haþ lerned vs to done, for it semeþ þat synne is no dette aȝeyns God, but alle þe goodis þat we haue [are dette anentes God, for þe goodes þat we haue] we haue of his loue and þe yuel þe synne we haue of oureself þeþ as oure owne propre catel. To þis þou myþt answere þat þoruþ noping þat we haue ben we dettours to God but of synne one. And se now þe skil why. Þis I be a riche manus seruaunt þe he haþ þeuen me his penyes to spende in his seruyse, if I hem spende alle to his wille 7 to his honour, I am no$t in as moche dettour. But if I take his penyes þat I shulde spende in his seruyse 7 dispende hem in oþer þing at my wille no$t at his, herof I am holde to hym as dettour. On þis maner God ȝyueþ to man vertues and worldis grace for to spende hem in his seruyse. Þis þou dispende hem to his worschiphe 7 to his wille, wel þou art holden to loue hym of þat vertu, of grace 7 oþerwhat þat he þee ȝyueþ, what so euer it be þat he for his goodnes 7 to þi goode þee haþ lente. To dette þou art no$t holde. For why? þou spendist þi Lordis good to his worschiphe 7 to his wille. But if þou wast hem at þi wille aȝeyn þe wille of þi Lord, þere þou falleþ aȝeyns God as in dette and þoruþ þat þou dispendsist his good at þi wille in foly aȝeyns his wille, þou bicomest dettour 7 gilty to hym.

20 hym/ MS: hem.

46
Solely vs auȝte to haue grete schame to be fals aȝeyns God, þat made vs of noȝt 7 bouȝt wiþ his derworpe blood, þat ȝuyıp vs al þat we haue of good in body or in soule. And ȝit may we noȝt yuel do þat he ne it seep. And ouer alle pingis of his grete mersy and we vs wolde võ♣enke, ȝit auȝt it to wiþdrawe vs fro wickidnes of synne, siþ þat he is so deboner to us þat, bouȝ we haue neuer so ofte mystaken vs aȝeyns his wille, if we wol bire-wen ouere synnes 7 hym mersy craue, frely 7 / mekely he wil vs forȝyue. Ffor he askiȝ noȝt ellis but þat we leuen ouere synnes 7 birewe al þe while þat we yuel wrouȝt. It witnesiȝ wel þat he wol vs forȝyue frely, siþen for-ȝuyenes of oure synnes to hym he biddiȝ vs preye, as we forȝyue þoo þat haue synned aȝeyns vs. Ffor noon may synne so myche aȝeyns vs. Ffor, as seynt Austyn seijȝ, þat me wraȝjie for anyfing þat men seyn or don to me, he þat me mysdoȝ is noȝt enchesoun of myn angre but myself. Fforþi þchulde I take wrecche on myself 7 noȝt on hym. And see now skil wherfore. If here were now a stalworȝe champioun 7 a weyke 7 unthryuand wrecche assayled hym, þis champioun wiþ his wille leyde hym vnnder his fete 7 lete hym defoule hym 7 put his iȝen, who were most to wiþ hym. Witerly þat he is bi man, ffor soule of man passiȝ alle creatures þat þou may see in strenȝe 7 in noblesse, so þat noþing of þis worlde hym may harme but if he hym-self laye hym doun to þe erpe or in erpe falleiȝ to be desouliȝ. Fforþi, if any missiȝ þee, holde þi soule on hiȝ wiþ God, as falleiȝ to his kynde and þat whiles for noþing schalt þou be greued, but if it be wiþ þisefin þat for synne one. Ouervnworþþ þou makest þisef þe ouerfleþ wypal, when þou letist þi foule fleischly wille maystre þe 7 schamefully defoule þee wiþ evry vyle synne.

De sixte preier is þis: Et ne nos inducas in temptacioune. Þat is: lede vs noȝt into no temptacioun. Þou schalt noȝt preye þat þou ne be noȝt temptid, but þou schalt preye þat þou be not ouercomen in temptacioun. Ffor þe holy apostle seynt Jame vs iȝȝe grete ioye haue when þat we bet þe pyned wiþ dyuerse temptaciouns. Ffor as þe gold is preued / 7 clensed þoruz fier 7 þe douȝty knȝyt in hard bataile is preued, so is man preued þoruz hard temptaciouns to his goode. Ffor so þe temptacioun is more, so is þe man more strengh-

20 out boþe/ catchwords on f.56.
30 De sixte preier/ in outer margin: ‘6·* peticio, underlined in red.'
ed in vertu 7 in grace, if he wiþ pacience stalworþely stonde. Ffor seytnt Austyn seij þat þe perfeccioun of alle vertues is þat man be myche defoulid wiþ dyuerse temptaciouws 7 by harde 7 stronge. Ffor as þou seest when a man wol sette a stake depe into þe erþe, þat it stonde stalworþely, he smytþ pries or fourse siþes on þe stake heuede euen douþ and 3if he aftir þis see þat it stonde lously 7 noþ wel synk, þen he smytþ wiþ þe mal on euery syde þe stake to large þe hole, þat it depper synk. And aftir he smitþ it euen douþ on þe stake heuede 7 þen it synkþ þe depper 7 stondþ þe stalworþlier. On þis wise doþ oure Lord wiþ vs, when he seþ þat a man hæþ a vertu þat he hæþ sette in hym þoruþ his grace. He smytþ hym on yche syde wiþ dyuerse temptaciouws 7 stronge for to make þe vertu depper 7 more fast in his herte. / f. 58r

Fforþi haue þou greet ioye when fondynges come to þe ward. I say noþt þat þou schalt be sorefull þouþ þei come noþt. For God, when he seþ þat þei be nedeful to þee, he þee wol hem sende. But preye to hym þat he sende þee pacience in temptaciouws if þei come 7 so þee strengþ þoruþ his grace, þat þou be not ouercomen. And to þis vertu þou schalt wynne þoruþ verey knowynge of þiself, þat þou hast of þiself greet feblenesse, wrecchidnes 7 synne. And in God 7 of God is þi vertu 7 þi strengþ 7 affye þee only in God 7 on his mersy 7 nopþing tryste on þiself withouten hym. Ffor þe more þat þin hope is in hym, þe more þou schalt haue strengþ of his grace to aȝeynstonde alle fondyngis, how kene so euþ þei be. And in alle þi werkis lete þiself vnworþi, ydíl 7 vnaþte þrale to þi Lord Ihesu Crist with alkyns mekenes. Ffor þis is noþt onely help aȝeyns fondyngis, but clienþ þe soule of ere done synnes, more þen doþ onþerwhile bodily penaunce. Ffor when man lokþ his filþþ his wrecchidnes, / how wrecchid he is in body, how wrecchid he is in soule, more it stireþ þouþ in þiself vnworþy bodiþ penaunce. And þit on onþer half ofte it fallþ þat bodiþ penaunce stireþ þe herte to lepe into pride. But when man knowþ soplyþ 7 seþ with gostli syþte his owne vnworþynesse, þat schal holde hym lowe 7 lette hym to clymbe into pride. And wite þou wel þat if þou þis mekenes to þee soplyþ mayst wynne, in al þat þou for God polost likyng schalt þou fynde.

But vndirstonde þen wel how nedeful it is vs to preyen to oure fadir þat we in fondyng be noþt ouerþaken. Ffor ofte it bitideþ þat man is fondid when he leste wot. Forþi it is more to drede. As doþ þe envious feend of helle, þat seeþ þat he may not brynge man into open yuel þoruþ noþt þat he may do. What doþ þe þen? He eggþ hym to a þing þat semþ riþt

29 þat/ MS: þe.
good, that after may make weye to myche yuel. And so he doth as ofte as he ne may wip open yuel kiphe his streghe. And þus he bigilip many þat holdip hemself / wyse, þat folwen werkis þat þei do more wip wille þen wip skille, as in werkis of penceane he stireth summe to do, as to wakynge, to fastynge, to ober hardschipes polyng þat semeþ good to betyng of synnes. And þouþ þei seme goode to hem, he eggip nogt for goode but for mykil yuel. He stireþ hym so to fast, to wake, so his owne fleisch to pyne, so þat his kynde enflebischip 7 his spirit bicomeþ al dul 7 his loue keip 7 makaþ hym for to trowe þat it is his Lordis wille þat he do so. But þe traytour lizep. Forþi nedeful it is to alle Goddis louers to reule hem in suche werkis more wip skille þen wip wille and so, as þei seme goode, make hem þouþ skille to ende in goode, þat þei be as þei semen. And þis is þe counseil of seint Poule þere he seip: Racionabile sit obsequium vestrum. þat is: skiful be 30ure seruyse.

Man owip for þre bingis skifulþ 7 wip resoun for to serue God. Also þe grete clerk seip: Arbitror primo in vita vtile esse ne quid nimis.

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it is aseyns hym for to fiȝte wiþ wisdam 7 skille aseyns his wrenchis 7 his wyles. Fforþi seiþ Salamon: bettur is wisdam þan strengþe; werkis of penaunce vnskilfully wrouȝt plesen noȝt God. For as seiþ þe good clerk Ysoder: Quiquid bona cum discrecone feceris virtus est, quicquid sine discreccione gesseris vicium est; virtus enim indiscreta pro vicio est. Þat is: what good so euer þou doist, if þou do it skilfulli, it is vertu, if þou do it noȝt wiþ skil, it is vice.

It was comaundyd in þe olde lawe þat no best þat was blynd or lak hadde schulde be offrid to God. Þat werk is blynd or wiþ lak, what so euere it be, ȝif it ne be ledde wiþ skil. Fforþi in þe olde lawe with every sacrifice was offrid salt. Salt sauoreþ / alle metis to men. So dòþ wisdam oure werkis [7] makþ hem to God sauary 7 also in þat sauour liyking to haue. Þis salt schal men offre to God wiþ alle þat goodis þat þei do, what so euer þei be, as fastynþ, wakynþ 7 Ŝer fleischly penaunce, skilfully if þei hem do in mesure, as here kynde may þole, noȝt ouermoche, so þat he wax ouer-feble 7 into seeknes falle, so þat aftir [in] al his liȝf [he] neuer schal keuer.

Lo now what harms comeþ of vnskilful penaunce 7 of opere werkis þat men do ouer mesure, þouȝ meþ hem don with deuocioun 7 wiþ liyking of soule. Seynt Bernard seiþ on þis wyse: Qui ex indiscrecionis vicio iei[nat 7 vigilat 7 hu[iu]smodi sic agit vt deficienœ spiritu vel corpore lan[guate spiritu]a impediantur, abstulit corpori suo boni operis effectum, spiritui affectum, proximo exemplum, deo honorem. Sacrilegus est [et] omnium bonorum reus. Þat is: þat vnwsely wakþ or fastþ or opere suche werkis doþ, so out of myȝt þat þe fleische wakþ seek 7 þe spirit dulleþ, so þat goostly werkis are letttide, he steliþ fro his body þe mede of his goode / werkis, fro his spirit loue, fro his broþer ensaumple, louynþ 7 honour fro God; and forþi he doþ saiþre þe schal answere tofore God of alle þe goode werkis þat he for his vnwiþ taþ wipdrawn fro God. And wel þouȝ skil may it be sayd þat he doþ sa[s]c[e]re, for he brekiþ þe temple of God, þat is hymself, þat is Goddis temple. Salamon sche[w]iþ what yuel comeþ of vnskilful deuocioun 7 seiþ: Qui festinus est pedibus oflfendit. Þat is: who so renneþ sweþe, he spurneþ his feet 7 hurteþ hym ere he lest wene. He snapaþ 7 hurtiþ hym þat so vnwisely 7 so vnwarly doþ dedis of penaunce, þouȝ he in hem liyng haue, þat he falliþ in greet seeknesse.

And þouȝ peril be in every hasty rennyng for snaperyng or fallynþ þat þerof may come, ȝit more peril it is to hym þat clymiþ on a hieȝ laddir þeron to snaper. And euer þe higer he clymbeþ 7 for vnwarship his feet hym fayle, þe sarrer 7 þe lower nedely he falliþ.

11 alle metis to men/ MS: alle metis to metis to men. 20-21 languente/ MS: languent.
Sípen þe lijf 7 þe deuocioun of goode religious is as it were clymbyng on a hyȝe laddir þat sette were toward heuen, nedeful it is þen to þe clymber þat he warly clymbe. / Ffor if he snaper on hyȝe þoruz vnwitt, peraughter he mooot falle to þe foot of þe ladder, þere he first bigan to lere to clymbe. And þen bihoueþ hym ete 7 drynke 7 oþer þingis do, as he first dide, to come æȝyn þe þe steire þat he fel fro. And þarcaþ, for noȝt þat he may do, schal he neuer þerto wynne. Fforþi seip seint Bernard: Nemo repente fit suwrutij; ascendendo non volando apprehendiU/r su/wmitas scale. Noon, he seip, may come to þe hyȝest steire sodeynly of þe ladder wip fleyng, but wip clymbyng men moout þerto wynne. As ȝif he seyde: to þe hyȝe 7 parſite lijf sodeynly may no man come wip fleyng, ffór man is maad warly to go 7 noȝt to fle, for þe heuy charge of his fleische lettiȝ hym to fle. But he schal go 7 not renne 7 sette foot before foot on þe laddir 7 warly clymbe fro steire to steire, euere to þat he come to þe ladder eende, þat is for to say clymbe wip werks of penaunce 7 deuocioun, aftir þat þe fleisch may þole, and noȝt ouerhyȝe, þat þe fleische bcome ouer-feble 7 þe spirit dulle. And þouȝ vnskilfulnesse in werks of penaunce be to alle Goddis/seruauntis greetly to drede, namely to þat haue chosen or beþ bounden þoruz reule to hyȝe lijf 7 parſit. Nede it is hem to reule [hem] wip skille 7 namelie in þe bigynynyg, for þe feend æȝyns suche is euer compasand, for grete envye þat he hap to hem, if he may wip any gyle caste hem fro þe hyȝe to þe lowe to make hem, if he may, at þe eende to falle into despeir. He þat his hors ouertraueliþ in þe monyng, he schal not þat day good iourney make.

ȝif ofte it falliþ þat of vnskilful deuocioun or penaunce ariseþ þe spirit into pride 7 in veyn glyre. Fforþi seip þe holy man: loke, he seip, þat ȝoure fastyng 7 oþere goode werks, þat ȝee do hem in mesure, þat þei be hooly 7 symple in al mekenesse, þat ȝoure fleisch be chastised wip fastyng, þat þe spirit ne ryse in pride, so þat þat þing þat schulde norische mekenes put ȝow noȝt to pride 7 make vice of vertu for to wexe. Þer is no hope of hele when þat schulde be salue in helpe to soule bicomeþ attir 7 feloun.

Þouȝ many yueles ariseþ of vnskilful penaunce, schortly of hem sixe wole I telle. Þe first / is þat þei do æȝyn þe ordenaunce of holy chirche, þe whiche ordenaunce is þat in processiouȝ líȝt schal go bifore þe crosse, in vndirstondynyg þat lyȝt of wisdam schal go bifore penaunce, þat þe crosse bitokeneþ. But þe vnrijȝful doȝ þe reuerse, for he beriþ þe crosse of penaunce bifore þe líȝt of wysdam. Wherfore suche oftetyme, for defaute of
Iit, that is goostly witt or resoun, þer þei schulde peyne 7 don on þe crosse þe þeef, þei peyne on þe crosse þe vngylty, þat is þe newe man, þat schulde nayle to þe croos þe olde man. What is þe olde man? Þis olde man is þat is geten in synne, born in synne, norischid in synne, þe foule fleisch, þe foule stynekyng careyn, louynge synne, liyngne in synne, þat is þe olde man þat schulde be nayled on þe crosse. Þat is þe lymes of þis man, in as myche as þei beþ synful, þei schulde be peyned 7 slayn 7 þe olde man þat is synne þorouþ penaunce schal be slayn in hem, as seynt Poule seip 7 bidþ: Mortifice membra vestra que sunt super terram. Þat is: slee / þi synne here on erpe þat regneþ in þi lymes wip penaunce.

What is þis newe man? Þis newe man is vn dúristonden þat is newe bi­comen 7 sone þorouþ goode þewes in goode werkis, wrouȝte þorouþ grace of God. Þen is þis newe man don on þe croos when he for ouermyche abstyngence or opir vnskilful penaunce so is ouertaken þat worche as he ere dide may he nóþt do 7 his likyng 7 his deuocioun bicomen al dulle.

Þat oþer folly is þat þei charge hem wip ouermoche armure, þat harmep hem more 7 lettip in batayle æseyns þe fende þen forþer, for þe heuy charge þerof ofte makeþ hem to be ouercomen. Fforþi it is to do as Davyd dide, þat schulde fæste æseyns Golye, as it tellip in þe book of kyngis, þat took first 7 armed hym wip Saules armure þe kyng. When he was armed, he proued hymself þat he myȝt wel welde hym in his armure, or he wolde to batayle wende. He saw þat þei were to heuy 7 myȝte hym harme more þat helpe æseyns þe stæwolþe gyaunt þat on hym was so kene. Þus, quod Davyd, may I nóþt fæste 7 keste / fro hym his armure sone anoon. And in tryst of Goddis helpe æseyns þe geaunt he went and wip his slyng 7 þre stones to grounde he hym felled.

So many þeþ þat ouercomen þe feend wip skilful penaunce, as wip fastynþ 7 wakeynþ 7 with oþer to þese lyke, wip resoun 7 mesure wary wolþ. And many þeþ þat of suche taken ouer here myȝt 7 more þem þei chargen þan here kynde may þole, wherþorouþ þei fallen into ire 7 wæxen inpacient þorouþ þat þei wende to haue ben abouþ þei falle vnþir foote, þorouþ al good wille or deuocioun at þe first stired hem [so] for to worche. Fforþi seip seynt Bernard: Bone voluntati non semper credendum est, set refrenanda est [þat regenda est], maxime [in] incipiente. Þat is: men schal nóþt syyue seip to þe goode wille, ffor þe feend puttíþ ofte man to good wille for to tille hym þerwip and bryng e hym vnto yuel. Fforþi, he seip, þe good wille schal bridelid be, þat it schal be reulid wip wysdam 7 skil, þat 16 Þat oþer folly/ in outer margin: *2*, with red line drawn across. 18 makeþ/ MS: make.
vertu ne turne into vice ne salute into deep and namely, he seij, in hem þat 
haue bigumen / hige lijf. Ffor here good wille is nede to be bridelyd, 
þat þei ne taken on honde more þen þei may goodly brynge to eende. 
Fforþi seij seynt Jame in his epistle: *firenum in equorum ora mittimus* ad 
consenciendum nobis. þat is: bridel, he seij, we do in þe hors mouþ to 
make hem þerwip to bowe to oure wille. Þus schal good wille be bridelyd 
wiþ wisdam 7 skil, þat it ne mysdo 7 aftir birewe it.

De þridde foly is siþ þei haue so riche a Lord 7 so fre 7 þit þei trowe to 
paye hym wiþ ouermyche penauce, as fastyng, wakyng 7 oþer suche 
werkis, þat þei do so ouer myst, þat þei weye so vnmysti here Lord for to 
sere 7 keliþ here deuocioun, þat first was so hoot. And skil hem seij, 7 
þei wolden it trowe, þat þer is no chynche so hard, whateuer he be, þat 
wolde þat his hors fastid so þat it ne myst hym serue.

De ferþe foly is þis þat þei deme met and drynk worþi to wipdrawe fro 
Goddis childre, þat worþi were to ete gold 7 bawme for to drynk, as seynt 
Bernard seij: Da michi abbatem Thimotheu 7 ego cibabo euw auro 7 
balsamo potabo eum. As 3if he seyde: flynde / me suche as was abbot 
Thimothee 7 like to hym in goode þewes 7 I schal fede hym with gold 7 
birle hym bawme. þat is if þere any suche be now, he were worþi to ete 
gold 7 drynk bawme. Fforþi Goddis childre schulde noþt schame to take 
here Lordis goedis to here nedeful sustenaunce, his seruyse 7 his wor- 
schipe to vpholde, siþ þat þei [sene] so manye deueles childre, þat ben vn- 
worþi as waried wrecchis any good for to haue, so largely and wiþ out- 
rage wasten Goddis good.

De fiþþe þat þei wil algatis be more parfyt þen here maystir Ihesu Crist. 
And neuerþeles seynt Luk seij: *Perfectus omnis erit si sit sicut magister 
eius*. Þat is: he is parfit þat is siche as his mystery is. And knowen þing 
it is to alle þat Crist was ful of al parfynnesse 7 3it he eet 7 drank skil- 
fully 7 in mesure to sustenaunce of his kynde.

De sixte is þat þei trowe þat þei may noþt be hooly but þei sle hemself. 
3if he þat sleþ a man þat schulde þorþ kynde lyue but a þeer schal be 
demed to juesse 7 to deep as mansleer, wiþ skil he is gyty of manslauter 
þat þorþ vnskillful / penauce, what so euer it be, enyntiseþ his kynde,
bat he diȝeþ þritti þeer ere he schulde. Seynt Bernard bymeneth swipc sore
bat he sumtyme þorúþ ouermykil fastyng 7 wakyng enfeblisschid his kynde
7 neþeles loue hym made so to do 7 goode wille. As þe wyse clerk seif:
On a maner is þe ende for to deme, anoþer maner is for to deme þoo
þingis þat ordynyn or falliþ to þe ende. Þat þing þat men seche or zerne
as ende, it is for to desire 7 for to seche wiþouten mesure. But þoo þingis
þat ordynyn to þe ende, þoo þingis schulde be reulid wiþ mesure 7 wiþ
skil, as þei may best helpe to þe ende þat men zerne hem fore, as doþ þe
leche for to hele þe wounde of [þe] seke, þat is as ende þat he gretly
zerneþ to hele. Al þat he doþ, as in gederyng of gresses 7 temperýng 7
makyng of salue, alle þese he ordynyn þorúþ grete biôre lokyng 7
temperyng hem in mesure, þat þei ne be ouerhote ne ouercoþle, ne
ouerbytand ne ouersoþte, ne ouermyche ne ouerlilil. But in suche a
tempre he hem makþ þat he may þorúþ hem beste þe woundes hele.

f.65\textsuperscript{v}  

Pus bow / schalt vndirstonde þat in goostly lijþ þe loue of God is as
ende. Þis schal men desire wiþouten mesure. Fastyng, wakyng 7 opere
hardschipes þolyng, men schulen not zerne þoo as ende, but as þingis
or lomes þat helþþ as to þe ende. Fôr as seþþ seyn Poule: Non est
regnum dei esca 7 potus, set adhibentur tanquam necessaria ad finem.

Pat is: þe rewme of God nys not mete 7 drýnk, but þei beþ helpand 7
nedeful to þe rewme as to þe ende. When þe fleisch wil welden in synne,
þen is fastyng, wakyng 7 opere hardschipes þolyng nedeful to þe ende
[to chastysþ þe fleisch, þat hþt no lettyng make to þe ende]. Fôrþi seþþ
þe apostle Poule: Castigo corpus teþi
γ
in seruitute/ι redigo. þat is:

I chastise my fleisch 7 put it into praldam, þat he ne glyde into synne 7
lette þis ende. Fôrþi schal suche hardschipes be reulid wiþ mesure 7
wiþ skil, þat þe foule lust of þe fleisch be fordon 7 þat þe kynde be sus-
tened, so þat þei helþþ to þe ende, þat is kyndelyn hym more in þe loue
of God. But perauenture þe biddynng of þe apostle may stire somme, for
he seþþ: Desideria carnis non perficietis, quia si secundum / car

f.66\textsuperscript{v}  

xixeritis, moriemiini. Þat is: folowe þee not þe zernynge of 3oure fleisch 7
why? If þee do, he seþþ, þee schul dyse.

Of þis mater þen spekiþ seynt Bernard 7 seþþ: what is þat may holde
þe biddynng of þe apostle, þat biddþ þat we ne folowe þe zernynge of oure
fleisch? I am, he seþþ, nakid 7 colde, I zerne cloþþing my body fro colde to
keþþ. Me hungreþþ, I zerne aþir mete. Me þürstþþ, I zerne aþir drýnk. 3if
I wiþholde fro my fleisch þese zernyngis, nedely I must þerisþiþ. Whi þen
forbedþþ me þe apostle þe zernyngis of my fleisch for to folwe, siþ with-

16 mesure/ MS: masure.
outen folowyng perof I may not lyuen? Seynt Bernard to þis answerip 7 seip: þe apostle forbedip þe zernyng of þe fleisch in outrage 7 nost þat is nedeful to þe fleisch. Þen, if þou for colde zerne cloping, mete for hunger, drynk for þurst 7 oþer þings þat beþ nedeful to þi body, nost for outrage ne for lust, but 3yue it þat it wantip, þow folewe nost his zernyngis, but 3eldist hym his dette, þat kynde byndip þee to. Fforþi þe apostle seynt f.66v Poulle more openly spekib of þis matere þere / he seip: Carnis curaro ne feceritis in desiderijs. þat is: þe cure of þe fleisch worche nost in his zernyngis, þat is folew it not in his lust. He seip nost: þe cure of þi fleisch do þou nost, 7 þen holdip hym stille, but he passip forþe 7 echip êerto: in lust 7 zernyng, ffor to do vs vndirstonde þat it is forboden vs in luste 7 in outrage. It is leeful to zerne nedeful sustynaunce to þe fleisch, ffor as þe apostle seip: Debitores sumar carni; pol tame« secundum carnew viuere debemus. Þat is: we ben dettowrs to oure fleisch, but we schul not lyuen aftir oure fleisch, þat is we schul nost folewe it in his outrage ne in his luste, but we schullen 3yue it þat it nediþ to sustenaunce and widdrawe fro hym þat he desireþ to haue in harm of þe soule. Ffor as seip þe wyseman: Seruo neqwaw debetivr panis et virga; panis ne deficiat, virga ne violescat. Þat is: to þe ydil þral men schal 3yue breed 7 þe 3erde; breed þat he ne faile, þe 3erde þat he ne folye ne wax wilde. 7 seuent preyer þen is þis: Set libera nos a malo. Þat is: delyuer vs fro yuel. In/bis word þou schalt preye þat God delyuer þee fro yuel of synne 7 fro yuel of peyne. In þis preyer þou schalt geder alle soules togyder þat beþ in purgatorie, þat God for his mersy delyuer hem out of here peynes. My leue suster, þif þou wol knowe 7 þe yuelis 7 þe myseses þat man þoleþ in þis world, vndirstonde þe staat of man, what it was ere he synned. Ffor ellis may þou not vndirstonde so wel his defautis, no more þen a child þat were mesel born in a dongiouh vndir þe erþe of a man þat were mesel, þat neuer com out of dongiouh ne neuer hadde seen hole men. He wolde wene þat he were hool 7 faire, but þif he myȝt come out of þe dongiouh 7 see hool men 7 faire, þen wolde he knowe þat he were mesel 7 a loþely wrecche. Also wite þou wel forþoþe, had not man synned, his fleisch hadde be clene fro al maner of corrupcioun, febilnesse or seeknesse and 3it no deþ schulde haue hym hym dered. He schulde haue had al at wille alle delicous metes and fruyt of trees ne of hem schulde he haue taken ouermyche ne ouerlilil, ffor he schulde / haue known 3 cloping/ MS: cloþng. 5 3yue/ MS: 3yœþ. 20 wax/ MS: wax wax. 21 þe seuent preyer/ in outer margin: ·7· peticio, underlined in red.
riȝt mesure, how myche hadde ben nedeful to his kynde. Wip þis he schulde haue had þe siȝt, þe heryng, þe taastyng 7 his oþer wittis, so clere 7 so fulfilled of lyf, his witt, his skil, his vndirstondyng, so scharp 7 so quyk, þat wipouoten lettyng he myȝt conceyue al þe clergye of þe worlde. In al þat he sawȝ or herde or feled he schulde haue loued oure Lord, derworþe God. His skil 7 his wille in alle tymes schulde haue ben festened to his creatour, þer al his ioye is, and his fleisch schulde haue be buxum to þe soule 7 to skil wipouoten ony aȝeynstondyng.

Now may þou see how sorewfuly we fayled in alle þese þingis, boþe anentis þe soule 7 anentis þe lyf. And þit ouer alle oþer þen is þer oon þat wondirfully greueþ: þat noon may wyterly vndirstonde ȝif he be in cha­rite, ffor alle þe werkis þat he doȝ he may do hem þoruȝ pride. Fforþi seþ Job, þat was so hooły, þat he hadde drede of alle his werkis. Now God for his mersy graunte vs þis drede here in þis lyf, so we mowe haue sikirnes withouten drede in euerlastyng blyss. Amen.

6 derworþe/ MS: derwoþe.
Variants

p. 3

Here bigynne ... Ermyte/ SLT omit; C: here bigynne a tretis of pater noster, þe first chaper.

1–4. To his dere sistir ... hope in hym/ L omits.
1. his dere sistir/ C: my dere suster.
1. Goddis hondemayden... spouse/ T: goddes awne handemaydenne ... tastefulle spouse.

1–2. gretynge... likynge/ T omits.
2. in hym/ C: in god.
2. mercy/ T: grete mersy.
2. grace/ T: vnet grace. Variants of this nature in T will no longer be recorded in what follows.
3. alle þat/ S: alle þo þat; T: alle oþer þat.
3. stedfast/ S: sothefast.
7. 3if he be good/ T adds: 7 honeste in his conversacioun.
7–8. men... clerkis/ C: men þat ar of cristes religioun þat be trew clerkis.
10. religious/ SL: in religyoun; T: grounden in religion; C: of cristes religioun.
10. þei/ SL: þee.
10. al 3if þei/ T: passage quite corrupt.
11. hem/ S: þou; L: ye.
11–12. preie or rede/ L: redyn and syngyn.
12. And 3if ... grace/ L: Neuer the latter som men hathe thorow the yefft of goddis grace.
12. likynge/ C: vnderstonding.
15. this/ from L, and so C; S omits; T: þus.
16. vndirstonde/ C: suppose.
17. þi Lordis/ C: oure lordis.
18. onely/ T omits.
19. 7 more lerne... hym/ L omits.
20. Lord/ L adds: and thorough helpe of hys modyr mary.
21. vs/ C: men.
22. seuene/ T: seuen maner of.
23–24. aftir þat God... grace/ C omits.
24. grace/ L adds: and thorow þe preyer of mary his modyr.
26. and/ from S and supported by all other MSS.
26. price/ L: pees.
27–28. þat wot... wist/ L: that wote we alle. The wylle of the fader of heuene that wyste.
28. to his wille/ C: plesing to him.
29. rïght now/ C: erst.
31. al þat... oureseluen(p. 4/1)/ L: all that vs neden is better than oure selffe.

p. 4

1. ouerweigeb/ C: passib.
2. it bilouke al/ C: in that is al þing.
3. lyf/ C: body.
4. goodis/ L: goodnes.
5. Dimitte nobis/ C: no Latin quotations.
6. vs... forgyuen/ T omits.
7. trespases... þee/ SL: gultes.
8. hym/ C: crist.
9. lete... fondyng/ L: lede vs into no fondyng; C: led us nat into temptacioun.
10. malo/ T adds: Amen.
11. or/ MS: of, and so L and T; S: altir; emendation from C.
12. ooure/ from S and supported by all other MSS.
13. foode/ TC: brede.
14. it is/ L omits.
15. trespases... þee/ SL: gultes.
16. hym/ C: crist.
17. lete... fondyng/ L: lede vs into no fondyng; C: led us nat into temptacioun.
18. seyn/ LT: preyen.
19. of/ MS: of, and so L and T; S: altir; emended from C.
20. seyn/ LT: preyen.
21. of/ MS: of, and so L and T; S: altir; emended from C.
22. hym biseche/ LTC: aske (C adds: of crist).
23. of/ MS: of, and so L and T; S: altir; emended from C.
24. hym biseche/ LTC: aske (C adds: of crist).
25. seyn/ LT: preyen.
26. of/ MS: of, and so L and T; S: altir; emended from C.
27. hym biseche/ LTC: aske (C adds: of crist).
28. seyn/ LT: preyen.
29. of/ MS: of, and so L and T; S: altir; emended from C.
30. hym biseche/ LTC: aske (C adds: of crist).
31. of/ MS: of, and so L and T; S: altir; emended from C.
32. seyn/ LT: preyen.
33. of/ MS: of, and so L and T; S: altir; emended from C.
34. seyn/ LT: preyen.
35. seyn/ LT: preyen.
36. seyn/ LT: preyen.
37. seyn/ LT: preyen.
38. seyn/ LT: preyen.
39. seyn/ LT: preyen.
40. seyn/ LT: preyen.
41. seyn/ LT: preyen.
42. seyn/ LT: preyen.
43. seyn/ LT: preyen.
44. seyn/ LT: preyen.
45. seyn/ LT: preyen.
46. seyn/ LT: preyen.
47. seyn/ LT: preyen.
48. seyn/ LT: preyen.
49. seyn/ LT: preyen.
50. seyn/ LT: preyen.
51. seyn/ LT: preyen.
52. seyn/ LT: preyen.
53. seyn/ LT: preyen.
20-21. hab... sore! from T; all other MSS omit.
21. we/ ST: bou; L omits.
22. be mercy 7 goodnesse/ C: be migt 7 be grace.
22. bou(1)/ C: we.
25. of noon ople/ T: in no degree of piseluen.
26. beues techen vs/ C: Wherfor we be taust.
27. lyande/ L omits.
28-29. drawen... doom/ C: drawen forþ as a þefe owip to be bifor a domesman.
32-33. I trowe... crieþ/ C: he owip to be carefull 7 to crie.
32. mercy/ L omits.
33. And þe nerre... crieþ/ LT omits.
34. traytours/ L: creaturyys.
35. derworþe Lord/ T: worthi makere suete iheru.
35. Als sone/ L: and nowe.

p. 6

1. wijjouten ende/ SL: euere withouten ende; T: euer more; C: for euer.
2. lettynge make/ L omits.
3. synned/ L adds: dedely.
3. 7 haþ/ L: with; C: hauyng.
4. þrote/ LT: necke.
6-7. me þinkib... haue/ C: moche rede haue we.
7. teeres/ C: sorow.
7. to/ from L, and so T and C; also lacking in S.
8-9. þat he... forsyue/ S: þat he haue vs forjeuen; S omits hem; C: of forgiuenesse.
9-10. And... domesman/ T omits.
9. preyer/ L: preyers 7 sorow of hert; C: wip sorowful hert 7 meke preyers.
10. herte/ C: soule.
11. þat is... God/ C: þat is his synne aegens god.
12. mercy... preyer/ C omits.
13. here... schalt/ SL omit.
15. here/ T: reward.
15. þe/ from L, and so T and C; S: hys.
16. þenkiþ in herte/ C: seip.
17. þei/ L: oþer.
18. whan I preye/ S omits.
19. mennes þouȝt/ T: þi mynde; C: þi þout.
20. ylike/ S: vche day; L: more; TC omit.
24. drawe/ L: bryng.
25. þidic/ C: to helle.
27. yueles/ L: ydlynesse.
27. þee/ T adds: bries.
28. hope/ LT: beleue; C: trust.
29-30. what God... seip/ C: þat crist seip.
31. preiande/ L omits.
33. for God... þerby/ C omits.
35. þi/ LT: the; C: a feiþful mans.
36. oon or two/ L: one or of that other; C: one of þes twyne.
38. þat he knowiþ... bettir/ C: þat þat is beter.
38. on þi side/ S: of syde; L: of þi synne.
39. fyue þingis/ C: eijt þinges.

p. 7
1. De first is/ the following short enumeration of these five points is lacking in C.
2. þe preyande/ L: hym þat preyeth; T: hym þat es in synne lyuande withouten any amendynge.
3. aske/ SL: maken; T: sulde make.
4. zernynge of/ S: zernyng to wynne.
5. herde/ LT add: of god.
6. wickid lijf/ C: sinne.
5-6. Fforbi... synnes/ C: as Isaac seip.
6. prophete/ L: prophecy.
7-8. when þee maken/ MS: when þee þat maken, and so S; emended from L.
8. of/ LTC: you.
9. 30w/ C: hem.
8-9. And why... what/ C omits.
10-12. As if... bitokeneþ/ C: þat is your werkis ben sinful.
12. aspexi/ MS: aspxei; L: affixi.
13. se/ C: withhold.
16. þat... wondir/ C omits.
17. preiande to God/ C omits.
17. late/ L: lytyll.
18. heren/ L adds: And they we hem here not after þem wylly don; T: do 7 fulfill.
21. desireþ/ L adds: and axethe.
22. as/ L: so.
23. salme/ S: salme wryt; L: sawter; T: psalme of dawid; C: dauip.
24. his cers/ L: is.
26. were for to/ L: we shuld.
27. God/ C: crist.
29. þee... what/ LT: that is ye wete not what; C: ye wit nat what.
29. He sawy/ C: for Crist wist wele.
30. þat mykiil harms... yuel/ L: yf ye asken that wolde you harme.
32. drink/ TC: coupe.
33. þat mykiil harms... yuel/ L: yf ye asken that wolde you harme.
34. priue/ LTC add: fendys.
35. þat is here þole/ C: suffering here.

p. 8
2. Rigt... God/ C: And þus we fare.
3. beten/ C adds: þou þei ragin 7 wil nat record here lesson.
4. God(2)/ L omits.
5. no3t/ L omits.
4. So/ L: also; T: ryght so; C: thus.
5. biseche/ LC: pray to.
6. as in þat/ C: in suche.
6. he seeb/ L omits.
11. deep/ L adds: And therfor hys leche wyl not yeue it hym.
12. to note/ L: to ete.
13. Þus/ T: Ryght so.
14. oure Lord... almythi; T: Ihesu mari sone.
15. suffre/ TC add: hym.
16. mourne 7 callen/ L: desyre; T: morne 7 gerne 7 calle 7 crye.
17. last/ TC omit.
18. ende/ T: hope of graces.
19. He hereth... deth/ supplied from S, and so all other MSS. except C.
20. askyng/ C: fleschli desire.
21. We preyen... seknes/ LT omit.
23. werre/ C: persecutioun.
24. nyf... made/ C: ne were pei lettid of here willis.
27. hym/ TC omit.
28. certeyn/ from S, and so L and C.
29. as is/ L: than; T: &an as is; C omit.
30-31. seynt Poule... seip/ C: here what Poule seip.
31. Herken/ L: Vndyrstonde; S adds: &if &ou wule.
32. Preye/ C: Seche in pi preyers.
33. grace(2)/ L omit.
34-35. we/ L: he.
36. Ffor pis... seip/ C: As crist witnesip seiyng.
36. God/ L: he.
37. prei hym... oureself/ C: how may we prey god to here oure preyer whan we here nat oursilfe &at &at we preyene?
28. to oureself/ T: vnto oureseluen in oure priaiere makynge; C: to oure owne preyer.
28. sit/ L: ryght.
29-30. 7 so foule foyled/ LTC omit.
30. ğat nought... paye/ L: ğat nought that we pray is oure lorde to pay; C: ğat in tyme of preyer whan we schuld plese god, we displese him gretly.
32. In... telliþ/ C: as oure bileue telliþ.
33. 7 stood/ LC omit.
34. what... sawg/ C omits.
37. leuest/ L: full dere.
37. ßorousþ be prophete/ C: as dauþ selþ.
37. Sacrificio/ L: sacrificium.

p. 10

1. honorificabis/ L: honorificabit.
1. worschipe/ L: honoure.
4. is(1)/ L: thys.
6. be forþe lettynge is/ L: Therfor is lettynge.
7. asey þe pore/ C: whan a man herib nat a pore mans cry.
7. þe pore/ L adds: that cryethe agayne to hym; T: þe þus.
7-10. ßis witnessþ... helpe/ C omits.
8. obturat/ L: obdurat.
8. ad clamorem pauperis/ T: a paupere.
11. is/ L omits.
11-12. anentis... forþyue/ C: whan a man wil nat wip all his hert forvhe him ßat trespassib to him. Henceforth longer variants from C will only be recorded in important cases.
14. soluentur/ MS: soluantur, and so L; emended from S, and so T.
15. schullen be forþyuen/ SLT: he schal forþeue.
17. adversus/ MS: versus; emendation supported by all other MSS.
18-19. Quod... vestra/ L omits.
20. so ßat/ L omits.
23. doom/ L: worde.
23. haþ/ SLT: halde.
24. as in þat while/ S: ffor as in þat wylle; L: for all the whyle that they be yn yuyll wylle; T: for as in þat whiel; C: for as in þat tyme.
24. here tyme/ C omits.
25-26. as many... preyeþ/ L: as many men preyen; C: ßis desire lackib he ßat preieþ.
28. vs/ C: a man.
29. euere to/ SLT: euere tyþ; C: to þe tyme.
29-30. ßat we lerne... ȝerne/ C: þat he desire gretly to lerne gret þingis.
32. quykeneþ/ L: quencheþe.
33. he/ C: a man.
33. wil/ Followed in C by a long passage dealing with the 6th, 7th and 8th 'lettyngis of preyer' (ff. 104v−106v).
36. biseche/ LC: asken.
36. In hope þus/ SLC: In ßis hope.
36. setteþ/ MS: sette, and so S; emended from L and so C; T: strenketh.

p. 11

1-2. certeyn hope/ L: trewe beleue.
2. ßat oure soule ȝerneþ/ ȝerneþ supplied from S, which reads: ßat oure soules ȝerne;
bat our soules desyren; T: "pat oure synefule saules aske and ʒerne; C: "pat we in our soule be one wip him.
5. in "pat/ L omits.
6. nede/ SLT: mester.
7. childer/ C adds: or man to woman or woman to man.
8. rigly/ SLTC omit.
14. where/ L: nowhere fynde that; T: where "pat; C: "pat.
15-16. Fforbi... maker/ C: And þe for of al creatures he is clepid god 7 nat fader.
16. fadir/ L: god.
16. to vs/ C: of mankynd.
17-18. ffor... fadir/ L omits.
18-19. þe fadir... Goost/ C: þe trinite.
20. why "pat/ T: so "pat.
22. erþely bing/ T: warldely likynge or luste.
23. so (1)/ TC: so preceder bicomen.
24. world/ followed in C by short passage quoting Jerome and Daniel.
24-25. Alias... dred/ C omits.
25. be... dred/ MS omits, and so S and L; supplied from T.
26. is/SLT: was; supplied from C.
28. "pat is so myctful/ C: 7 is almighty.
28. so wyse/ C: al wisdam.
29. tunge/ S: þing.
29. deyned/ MS: þat deyned, and so SLT; C: þat bis gret lord vouchidsafe.
30. leten vs ben/ T: mad vs as.
31. haue ben/ SLC omit; T: for to haue been.
32. forschaþen/ L: forsaken.
33. And dyd... desert/ T: he dyd on þe croce3 for vs 7 for oure grete deserte; C: which of his mercy wipout our desireng made vs men.
35. It/ LTC: ther.
35. ne/ L omits.
37. hym/ T: vs; C: man.
38-39. þorug3... synnes/ C: wilfulli.

p. 12
2. tak/ T: wheme; C: concent.
3. were/ TC: hadd been.
3-4. he "pat/ L: that he; C: but he.
5. telle/ L adds: the herde that he suffryd.
5. þenk/ C adds: þe wondirfulnes of criþes suffering. From this point onwards C begins to deviate more markedly from WSLT.
5. vs/ LT: for vs.
6. reuen/ LT add: vs.
8. wel/ T: cleene 7 wysely.
8. dyed... tree/ T: schedde his preciouse blode on þe gode frydaye.
10. so/ L omits; C: most.
10. dere/ T: awne.
10. þe first/ T: And þe verraye tokyne of looue.
11. to his liknes/ C: of noyt liche to himsilfe.
11. wip his deþ/ C: from endles deþ wip most hard passione.
12. 7 to loue hym/ L omits.
12. 7/ MS omits, and so S; supplied from T, and so C.
12. hym/ supplied from S, and so T and C.

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13. we/ SLC: he.
14. 7 ay/ LC omit.
16. our/ L omit.

16-17. ere God... man/ C: bifor þat god toke mankynde.
16. 7/ MS: or; emended from S, and so L and T.
17-18. what may I... man/ L omit.
17. 7 his enemy/ T omit.
21. bittir/ L: mykyll; T: mekile bitter.
22. it were... loue/ L: were it not agayn the loue; T: it were nouȝt sufficient vnto þat joyful loue; C: þat suffering of man wer nat in comparisoun of cristis suffering.
22. is/ L: was.
24. riche ȝifte/ C: higest loue.
27. þe while/ S: hys whyle; L: hylle wylle; T: þe whiel þat he it suffird for vs; C: þe tyme þat he so mekid him.
28-29. Lo... Lord/ C omit.
30. feblenes/ L: synne; T: feblunes 7 frelke; C: frelke.
32. we it/ MS omit, and so S; L omit we; supplied from T, and so C.
33. we/ MS omit, and so S; supplied from L, and so T and C.
34. good dede/ S: godes; LT: dethe; C: hisest loue.
37. t« while/ S: hys whyle; L: hylle wylle; T: þe whiel þat he it suffira for vs; C: þe tyme þat he so mekid him.
35. of/ L omit.
36. retribuam/ S: tribuam.

p. 13
1. retribuii/ SL: tribuit.
2. on englysche/ L omit; T: vnto zþere vndirstandynge.
4. þis coupe of heele/ supplied from S, and so L and T.
4-5. þis coupe... drank of/ C omit.
5-6. þis coupe... penuance/ L: þat is the buttyryste penuance.
8. vnsynful/ MS: synful, and so S; L omit; emended from T; C reads: for þouȝe he sinned neuer, but was euer ungilti.
11. ioye/ T: ioie 7 blis; C: blisse.
11. noon therto/ MS: noon oper, and so S and T; emended from L; C: no man þerto.
13. are we/ SL: is mon; T: are men.
13. wij penance/ L: through pyne.
16. our/ S: þis; T: þair.
15. stirt abak/ L: leue.
16. our body/ C: al our tyme.
16. þe penuance/ L: repentaunce.
17-18. oure synnes... synned/ C: in forȝiuesnesse of our synns.
19. in terram/ L: ad terram.
19. puluis es 7/ supplied from S, and so L; T: de puluere surrexisti.
20. aftit/ supplied from S, and so L and T; C: whan Adam had synned.
21. was/ L: is.
22. here fleisch/ T: þaire lyfynge in erthe. This is followed in T by a translation of the preceding Latin quotation (In sudore...), which is in none of the other MSS. except C.
23. turneb/ L: turnyde.
24. lore/ C: rule.
25. he/ S omit.
25. hadde synned/ SLC: sumede.
26. his body... free/ C: he was so fre in body 7 soule.
27. no deþ myst/ C: ne.
28. wip þe woo/ L: without skylene.
29. he(1)/ T: no man.
29. no/ SL omit; T: no kynnes weel.
30. þat... wel/ L: whan he was wele; C: whanne he was fre.
32. at his likyng/ S, L and T are all corrupt at this point.
33. bond/L omits.
34. on englische/ L omits.
35-37. euere... worp/ C omits.
38. strengþep/ preceded by gretly in SL.

p. 14

1. 7/ MS omits, and so T and C; supplied from S and so L.
2. 7 tendre/ L omits.
3. trauelle/ T adds: nought.
4. noȝt/ T: bot.
5. but/ T: bot noȝt.
6. byndyb/ T: biddes.
7. men/ L: werkemen.
8. it/ MS omits, and so S; L: that; T corrupt; supplied from C.
9. bodily... wrouȝt/ L: body þat travelythe 7 hertly worcheþe.
10. þus/ LTC: this.
11. selp by/ SL: telleth by; T: says þus be; C: settip an ensample of.
12-13. on his bak/ C omits.
14-15. for al þe oost... slee/ C omits.
15-16. ne wold he not... wenden/ C: he wol not go abac for no drede.
16. stirt/ L: stynt.
17. a mous/ C: a mans face.
18. as a leef/ C: for drede.
19. þus/ L: This.
20. stalworþ 7 bolde/ C: bold 7 stronge.
21-22. And why/ T: 7 what es þe skille; C: omits.
22. bijete/ L: goodys; C: catell.
23. as... don/ L: and thus done couetous men; T: as þat do þies couetous men and
wymmen of þis fekille warlde; C: as couetous men don.
24. to wynnen/ LT omit.
25. noble men/ L omits; C: ypocrit/j.
26. ouerdon/ S: ouere alle don; LTC omit.
27. strotiers... men/ L: strotigeres, bosters and lecherous; C: bosters 7 licherous.
28. to do/ L: and done.
29. stalworþe/ T: stronge; C: wise.
30. to don/ L: that don.
31. 7 to qwake... leef/ C omits.
27. here/ supplied from S; L: whan they here þerof speke; T: when þat men to þeme
þeroft speke; C: whan men speke to hem þeroft.
29. for to wynne/ LT omit.
30. hardschipis/ T: worschippes.
31. desyreþ/ S and L add most.
30-31. þouȝ hym wlatide/ L: tho he were greuyd therwith; C: þouȝe he waste þerwilp.
31. He wol/ SLT omit; C: And þei dar.
32. his heele/ T: grete worschippe.
35. nemeneþ/ T: will sette.
36. ony good to done/ L omits.
36. þat hab/ MS: þat he hab; emended from S, and so L and T; C reads: for her wille is nat to leue yuelle.
36–37. as ferforþ/ L omits.
37–38. in oþer werkis... world/ C: in oþer veyne þingis aftir þe world.
40. stoon/ L adds: 7 the extrre.
40. striueþ/ L omits.

p. 15

2. or/ MS: of; emended from S, and so L and T; C: 7.
3. þ liggeþ 7 cryþ/ T: þai lygge 7 crye; C: 7 so þei liyn.
8. þei/ L: he.
8. pyne 7 deþ/ C: persecutioun.
8. as he schulde do/ C omits.
9. we may/ S: Lorde, sayde þey, we may; T: lorde lhesu, we may; C: þei miȝten.
9. ne/ T omits.
10. nozþ/ L omits.
11. wele/ L: joy of heuene; C: ioy.
11. peyne/ LC: penaunce.
12. as... writen/ C: to Adam.
13. in/ supplied from S and so L, T and C.
15. it/ SL: he; T: ilke man; C: þe body.
15. or aske/ SLC omit.
16. here to weren/ L: ys to kepe.
19. þeþ/ S: hyre; LC: yt.
20. man/ S: lorde; L: mayster; C: another.
23. another newe/ S: another; LTC: a new.
24. as/ LTC omit.
24–25. þ his sowdyours/ T omits.
25. we holde þat/ T omits.
25. holde/ C: take.
26. in þis world/ C omits.
26. for þis wytir/ C: in þis lijfe, þat is as wyntir.
28. vs/ L: ys.
29. world/ LTC omit.
29–31. þat men... smal/ C: þat wynter cloþing is of gret boistousenesse 7 somer cloþing is smale 7 solil.
30. with/ MS omits, and so S and L; supplied from T.
31. brigt/ L: feyre.
31. so doþ... wiþ vs/ C: so god habcloþid vs.
34. 7 whyte/ SLT omit.
34. þe/ SLT: þat.
35. speche/ L adds: ffor why tonge may not telle nor herte thanke; T: it es nouȝt in mannes spekynge, ne ȝit to touche ne to tell.
35. To defoule bis/ L: Therfor defoule bi.
36. forbyse/ MS: foruyse; emendation supported by S, L and C; T: avisemente.
37. þat þe Holy Goost/ L: with þe holy gost.
38. lete... sparen (p. 16/1)/ T omits; C: he werid eche day 7 nat sparid it but suffred it
to be al to rent for our loue.

p. 16

1. sparen/ L: it sparen.
2. be(2)/ S omits.
3. stremande/ L: and stremed.
4. grounde/ followed in L by: Et factus est sudor eius 7 cetera.
5. flor/ L: that.
6. bat/ L omits.
7. vngilti/ LT: bat was vngylty.
8. wiþ woo/ L omits.
9. sette/ L: pynte.
10. we so wreccheful/ T omits; S and L omit we.
11. vnwreken/ L: vnbroken.
12. hooly writt/ C: poule.
14. suo/ S omits; L: tuo.
15. pepercit/ L and T add: deus.
16. so/ supplied from S, and so L, T and C.
17. owne/ ST: owne dere; L: dere.
18. be(2)/ MS omits, and so S and L; supplied from T and so C.
19. vnnayt/ L: vnkynde; T: awne; C: rebell.
20. to vndirstonden/ T: vnto open vndirstandynge; C: bat men vnderstonde.
21. noytle medeful/ L: nothynge worthe.
22. loue/ S omits.
23. noon/ LTC: no man.
24. selip/ followed in L by: Si linguis hominum loquar 7 cetera.
25. so mykil troupe/ L: so mykyl strengpe; C: al feip.
26. 7 sette where/ C: whidir.
27. sette/ SLT add: hem.
28. to fede wiþ pe pore/ LC: to pore men.
29. to alkyns... to pole 7/ C omits.
30. bittirnes/ L: hardnes.
31. 7 to breinne... fier/ T omits.
32. helpeþ/ LTC add: me.
33. charite/ followed in T by: Deus caritas est 7 qui manet in caritate in deo manet 7
deus in eo 7 cetera.
34. bat/ L: and.
35. bat owen... wynne/ T: bat sall make men able moste mede of god to wynne; C: by
þe whiche a man may wynne most mede.
36. men mede... fede/ S omits.
37. And þees... to queme/ L: for all thyes... God is not payed; T: with to queeme;
C: which al to gidir mow nat queme God, 3ife charite faile.
38. but he... spende/ C: but 3if he use hem in charite.
39. do/ L omits.
40. hymself/ MS: hemself, and so L; emended from S.
41. hym/ MS: hem; emended from S and so L.
42. to(3)/ MS omits, and so S; supplied from T.
43. to do/ MS: dop, and so S; L: tho he hem all do; emended from T.

p. 17

3. bat... calleþ/ L: off cheryte.
4. it wynne hym/ L: wynneth; T: wynnes hym.
5. hym/ SL omits; T: to hym.
5-6. pat is to say/ L omits; T: pat is so at vndirstand.
7. two... dre/ C: twenti schilingis or birti.
9-10. pou mytest... amendid/ C: wer nat bis ring þan moch amendid.
10. it is/ LTC: it farythe.
11. to... hous/ C: to be making of Godis temple.
13. wip Zachee/ T omits.
13. sche gate evenynge/ SL: hue was made euenyng; T: sche grettely encresyde hire mede;
   C: sche deseruid moche mede.
13-15. pat of al... fastened/ T omits.
14. richely/ C: hugeli.
16. wip what loue/ L: with what loue 7 with what charyte; T: with what will 7 herte.
17. pat/ L omits.
18. for to haue... goodnes/ C: for any oper yuel mene.
18. or(2)/ supplied from S, and so L and T.
19. bishop/ L: man.
19. pat men called/ LC: that hyght; T: þat was callede be men.
20. a foule goost/ C: an yuel spirit.
22. pilgrim/ C: pore man.
23. so holy/ LT add: a man; C: so good a man.
23. As/ MS: And; emended from S, and so all other MSS.
25. to house/ LT: to hys hous; C: into his hous.
26. told/ L: spoken; T: tolde 7 spoken; C: talkid.
29. deede/ T: will.
30. in/ L omits.
31. spirit/ L: foule goste.
31. good/ SLT: holy.
32. in/ supplied from S, and so L; T: 7 in so mekile werse; C: for þat entent.
32. he(2)/ L omits.
33. Who so/ L: Therfor.
34. louely/ LC: yn charyte.
34-35. reuen... wele/ L: yeue hym his mede.
36. oon/ C: sikr.
38. In sudore vultus tui/ S: In sudore inquid vesceris pane tuo; L omits.
38. Be toper/ MS: In þe toper, and so S, L and T; C: þat oper.

p. 18

1. lyue/ C: rule him.
2. hymself/ SLT: hys flesche.
2. word/ C: world.
4. in þis/ SL add: reule; T: here now; C: her.
6. Of/ MS: to, and so S and L; emended from T.
6. Of hem... nemeneb/ C omits.
7. payed/ C: plesid.
9. 7 namely/ L: ffyrste.
9. gloteny/ C: licherie.
9-10. 7 siben... falle/ C omits; L omits: fouly for to falle.
10. is/ L: þer is.
12. trowe... wolþe/ LC omit, but L adds: Vix vidi continentem quem non vidi abstinentem.
14. eten... venesoun/ MS: eten venesoun þat he wende were; S: eten of þe veneyson
þat wende were; LT: eten the venyson; C: etyn of þe kyde which he gessid venyson.
15. likyng/ SL: wylle.
16. sone anon... wille/ L omits; C: vnwityngly.
17. lefte/ S: les; LTC: loste.
18. alle oþer/ SL: alle oþer men; T: vs; C: we oþer.
20. þat(1)/ L: The.
21. 7 norys... postureþ/ L: and noryscheth; C: for as seynits seyne it is noris 7 restoriþ.
22. Danyel/ L: Danyed.
24. þenne/ MS: þere; emended from S; L: tho; T: in ðat ilke tyme; C: in his tyme.
25. felawes/ SLT: þre felowes.
26. biddynge of/ L omits.
26-27. kynge... called/ LC: kynge Nabugodonosor.
27. noon... holde/ S: non þat none of hem wolden lasten; L: þat non of hem wolden holden; C omits.
28. in myddis/ ST: in þe mydennes of; L: amyde; C: in þe mydle of.
29. And þat... were/ C: And no wondur.
30-31. as be... biholde/ C omits.
32. þis/ S: þe; L: a; T: his.
33. a þing/ S: al þer þing; T: a litell yonge childe; C omits.
33. no hete of þe fier/ C: noþinge.
34. suche oon to ferþ/ LC: suche a ferþ.
35. þat/ MS omits, and so S; supplied from T; L: may he well know that.
36. þorouþ/ L omits.

p. 19
3. we/ L: be.
4. be/ L omits.
4-5. sone anon/ L: anon; T: þus vnto vs.
5. poynþ of/ MS: is; supplied from S and supported by L and T; C: This þird rule.
6. aray/ SLT: cloþing.
8-19. aboue þe knees... or womman of man/ In L this passage is replaced by a much longer
one (in rhyme, but written as prose), also criticising current fashions in dress, especially
of ‘men of holy chyrche’. C, too, differs considerably from the other MSS.
10. lychams/ T: priuete.
11. garlondes/ ST add: þer þerre.
11-12. noting failyng/ ST: non wone.
12. comun/ T: olde.
12-14. So þei aren... skyn/ C omits.
13. þat/ MS: and; emended from S, and so T.
15. þei(2)/ S: hem.
15. for hymselfe and for/ supplied from C; all other MSS corrupt.
16. þorouþ hem/ C: þorouþ her yuel ensample.
18. haue synned/ MS: is founden, and so S and T; emended from C.
19. his synful membris/ S omits; C: his sinful flesche.
20. ne/ L omits.
21. go/ SL: be seen.
22. happen/ LC: hylle; T: happe 7 hyle.
24. haue ryeþ/ LC: now usyn; T: haue now mekile in vse.
24-25. þat þei... pryeþ/ C: for pryde 7 iolite.
24-25. 7 so lepe/ L.: and make hem for to falle; T: 7 so to droupe 7 to slepe in.
27. hym/ L. omits; T: bene.
28. knowe/ S omits.
32. in þe erbere/ C: in somere.
33. trowed/ L: leuyd; C: obeyd to.
34. his fairnes... glyde/ C: he forsetid his fredam 7 his fairenesse.
34. glyde/ L: gone.
35. 7 ober many what (p. 20/1)/ L: 7 other thyngys; T: 7 ober many þinges moo; C: 7 ober helply þingis.

p. 20
1. helpen/ C: releue.
2. so weyke/ L: so ffeble 7 feynte; T: so febulle 7 so wayke; C: fat feble was 7 seke.
3. fro colde... stormes/ C: for schame.
3. mynnyng/ SLC: mynde; T: mynde 7 menynge.
4. howue/ L: a cappe; T: house; C: a coyft.
5. for his synne/ S: for hys gult; L omits.
5-6. here... payne/ L omits.
6. payne/ C: penance.
7. to drynk/ MS and S omit to; supplied from L and so T and C.
7-8. is called/ followed in L by: as Davi in the sawter seythe: Calicem salutaris accipias.
8-9. and thenke... more/ supplied from L and supported by S and T. However, S reads: benketh.
11. synnes/ L adds: or I henne fare.
12. bon/ SLT: lyme.
13. cuppe of penaunce/ C: cup of crist.
14. ne/ L: nought; TC: nobinge.
14. but onely/ MS: onely but, and so S; emended from L, and so T; C reads: nobing but synne.
15. 7 þorugh/ MS: 7 more þorugh, and so S; L: and the more thorow; T: 7 so mekile more þorugh. The omission of more no doubt improves the sense.
17-18. 7 more... of God/ L omits.
19. more of grace/ T: more abundaunce of grace; C: passingly grace owuer.
23. Se/ S: so.
23. why/ S omits; T: how þat.
24-25. For hereþorugh... preyers/ C: by þis crist techib vs to haue al men even wyb vs in kynde 7 to desire 7 procure to eche man þat þat is good to his saluacioun as to oure owne. This is a good instance of how thoroughly C frequently differs from the other MSS.
27. Adam/ SL omit.
27-29. 7 þat may... schewen/ C: þis is trew 7 proud þus.
28. þe/ supplied from S and supported by L and T.
30-31. Hem owes... hast of þin/ L omits.
31. þe same/ supplied from S and supported by L and T.
32-33. for als wel... lykenesse/ from S and also in L and T.
34-35. þis broþerhed... more wurþ/ supplied from S, which, however, reads: 7 as muche; reading supported by L and T. An attempt has been made (in what looks like a different hand) to correct this corrupt passage in W by inserting 'þe soule' between holde and
more (l. 33). These words have a caret in between, ‘pe soule’ being written in the margin.

36. more worbi/ L adds: without comparisoun.

p. 21

1. nojt/ LT omit.
2. knowyng noon/ L: nothynge.
3. is/ supplied from S and supported by all other MSS.
4. is as wel made/ T: is not... made.
5. now/ S: no.
6. loue/ L omits.
7. pat fastened... haþ/ C: pat sone haþ an ende here.
8. haþ/ S omits.
10. holy/ L omits; C: general.
11. here owne wille/ SL: þeyre propre wylle; T: þair awn will propur; C: hir propir wille.
12. sustres/ L adds: as we bene alle.
13. þat... take/ S: þat þey þenne to taken; L: that they haue to taken; T: vnto wham þai haue þaine faithfully gildone; C: 7 sewyn his wille.
14. alle/ T: alle þo þat; C: al men 7 women.
15. are/ S: õþer.
16. þat comen of/ SLT omit þat; C: hauynge.
17. ayber... þat his weren/ L omits.
18. richnessis/ C: worldly godis.
19. And þis/ MS: In þis; emended from S; L: And thus; T: In þis ilke mater; C: þis.
20. Now/ L: Not; C: But.
23-24. mowe... to þis perfeccioun/ C: may not be þus perfijt.
24. ne gostly... sustres/ C: ne come to knowing of þis mater.
25. Þe howe... shewe/ L omits.
28-29. may nojt be/ C: wil no wiseman grant.
29-30. þat þou... comen/ L omits.
30-31. Ffor þen... to say/ C omits.
32. couren/ LT: comen.
33-32. þen it is... þou hast/ C: þan þou must grant þe secunde.
34. Here... answere/ C: þou must grant.
36. lame/ L: defaute; C omits.
36. lak/ L omits.
36. knaue children 7 maydenes/ C: sons and douȝtirs.
36-37. 7 as he wolde/ L omits.
37. a knaue/ S omits; LT: a knaye chylde.

p. 22

1. þis/ LTC: thy.
2. to/ MS omits, and so S; supplied from C; T: vnto; L omits þee as well.
3. anoþer/ C: a straunger.
4. to vs alle/ C: to al men.
6. breperen/ C: kynne.

7-8. pat we haue... fadir/ L: pat we haue of oure flesche; C: pat pei haue of vs and we of hem.

8-9. pat hab forme... as we/ C: pat han flesch and blod 7 soule of god as we haue.

10. pat is... creature/ T: pat ar... creatures; C: Man is.

10-12. 7 most he it loue... schoope/ L omits.

11. it/ MS omits, and so S; supplied from T.

12. Sarasene/ L adds: And heue vp youre herte and loue hym and thenke yn youre herte.

13. bis man, or hym or hire/ L: that man or that woman; T: bis man or womman, or hym or hyere.

14. the body/ L omits.

18. al it is/ S: al is; L: as ys.

19. broper/ L adds: she ys my systyr.

19. loue/ L adds: or hyr.

19-20. bauʒ he be... synful/ L: All be it the Jewys or be sarasynys bene synful.

20. Ffor/ L omits.

21. when/ L: what.

22. Poule/ L adds: and many other mo.

22. of/ L omits.

23. more/ TC: so.

25. worde... turne/ This is the beginning of D, page 1.


27. God/ S: gode pat he; LT: he; D: god 7 he.

28-30. 7 whiche... preyeres/ T omits.

29-30. and techis vs... preyeres/ L omits.

31. to preyen 7/ L omits.

31. 7/ CD: the seconde is.

32. and(1)/ CD: the thirde is.

32. we trowen on/ T: wee pray vnto.

32. and(2)/ CD: the fourthe.

34. worde/ C: world.

34. owep/ SL: kyndely oweth; C: is kyndly holdyn.

35. as he techis vs/ SLC omit.

35. in bis worde(p. 23/1)/ L omits.

p. 23

1. Ffor if he be oure fadir/ D: for sif god is oure fadir.

2. 7 boldely seyn/ L omits.

2-3. pat he is holden... children/ C: pat he wil helpe vs as his childerne; D: pat he is bounden to us 7 wole helpe us as his children.

4. pat art/ MS: pat bou art, and so S; L: bou arte; all other MSS. agree in reading: pat art.

4-5. neuere saws/ L: not se.

5-6. ffor troube... be seen/ C: for bileue is pat bing pat may nat bi sene.

7. penke pat he is/ CD: pinke on god how he is.

9. beten/ T: bere.

10-11. pat in prisoun... abide/ CD: abydyng his mercy.

12. þingis/ CD: vertues.

13. seye/ T adds: vnto oure lorde; CD add: to þe lord.

14. on englische/ T omits.

15-17. Now is it... halewed/ L omits.

17. Now/ C: for.

17. sum man/ D: men.
18. seye/ D adds: as it is founden in hooli scripture.
18. bat he haþ oper name/ T: bat he has many oper mo names þan fadere; C: And it is to wit þa; D: þe, he haþ anophere name.
20. ffor/ CD: but.
20. William or Roberd/ L: John or William; T: Richard or Robert, Jone or William; C: Jon or Roberd; D: William or Robert or Joon.
21. of oper/ T: in þe warlde; C omits.
22. name/ LT: names.
23. which þoruz/ S: þurwe þe whuche; L: thouʒ; T: þorough þe wilke names.
25–28. And þis myʒt þou se... bounte/ C omits.
25. þis/ L: thus.
26–27. name of man is spredde... man is known/ in L the latter 'propretee' precedes the former.
28. or his bounte/ D omits.
31. faile/ LTD: falle.
33. spredde/ L: wyde spradde ouer alle; C: sprede abrode; D: wide sprad.
33–34. 7 skil it is... comun to alle/ C omits.
33. it(1)/ supplied from S and supported by L and T; D: 7 þis is þe skille þat it so be.
33–34. he tynded/ L: stynte; D: he loste.
36. for/ MS: And, and so S and T; emended from L and supported by C and D.

p. 24
1. al þat is worbid to nouʒt/ L: all is worthy to nought; T: all þe þing þat es sulde worthe 7 weende sodenly vnto nought; D: al þing þat is schulde soone worbe to nouʒt.
3. vnðirstonde/ MS: vnðirstood; emended from S, and so L, T and D.
3–4. þoruz his goodnes... of nouʒt/ S: þurwe hys goodenesse þat we seen þat he hath made of noṣith; T: þorough his grete godenes he has made þe of nought.
6. myʃt/ SL add: maken; T adds: haue made.
6. þingis/ D: creaturis.
10. wrecchidful/ SL: baleful 7 so wrecched; T: baleful 7 so wriccheful; D: wrecchid 7 so ful of blame.
12. moost/ D: moost gifis of grace 7 goodnesse.
13. his/ reading shared by all other MSS.
14. schulde be to/ D: acordib to.
14–15. 7 to an vnworbi creature/ C omits.
15. when/ S: whom.
15. chesib/ C: dop.
16. so þat/ D: as if.
18. þe þing þat/ T: no maner of þinge þat.
18–20. he loueþ... more worbi/ T: he holdes þe vanite of his herte some tyme ouer mekile, more better 7 more worthy; C omits.
18–19. he loueþ noping ne chesib/ MS: he loueþ noping þe man ne chesib, and so S; emended from L, which reads: man loueth the nothyngne ne cheseþe, and so D.
19. it/ MS omits, and so S; supplied from L and supported by D.
20. Wayloway/ followed by short addition in L.
23. ne þit... þyue/ D: ne þit loueþ his broþer.
23. is in/ MS omits, and so S, C and D; supplied from L; T: has.
26. we it haue/ L: it is.
28. Now hast þou seen þat/ C: Her is now schewid how; D: Now hast þou here sumdeel herd 7 seie hou.
29–30. loueþ God be þis name/ C: schewiþ kyndly þat god is preysable for his godnes; D: schewiþ kyndli þat god is to be preisid for his goodnesse.
30. vsque/ L omits.
33. that he haþ wrought to/ T: of þe wilke grete godenes he has schewed amonge; D: bi þe which he haþ maad 7 ¡ue grace to.
34. wrecchis/ L: creaturyis.
35. bounte/ D: goodnesse.
36. bounte/ D: ony fairnesse.
38. quykylyer/ SL: þe quyclyer; T: þe more quyclyer; C omits; D: þe more wilfuli.
39. leue/ T: putte on baake.
40. men do þat/ L omits.

p. 25

2. ere/ T: or elles þus þat; D: raper þan.
2. leue/ L omits.
3. þe/ supplied from S, and so T; LCD: a.
4. sche wip hym pleyeb/ MS: sche schewijþ hym plaiþ, and so C; emended from S, and supported by L, T and D.
5. euere to þat... stille/ L: to be stille; T: vnto þee tyme þat sche haue made hym stille; CD: for to plese it.
6. for to loue/ L adds: sekeþe.
7. he it/ S omits; L omits it; D: he askip þe loue of oure herte.
8. cor tuum/ T adds: 7 suffict michi.
9. þat is þe loue... herte/ C: þat is loue me of þine hert; D omits.
9. sekþ/ L: spekeþe.
10. 7 bekeneþ vs/ LD omits; T: 7 kennes vs.
11. weyke/ L: wycked.
12-13. by þese weykes... dyden/ L: beseche we as alle hys holy halow dyden.
13. 7 al his aȝt/ L: 7 as alle hys aȝt; T: And alle þis aught vs gladely for to do.
14. confessours/ L: marters.
15. martires/ L: confessours.
16-17. dispisedyñ þe world/ D: þei forsoken þe riches of þe world.
20. wolde haue/ D: coueitit to haue.
22. as laikande vs to stille/ L: as preynge vs to be stille; D: as pleiyng wip vs to plese vs.
24. þat it were/ LD: we dyden.
24. aren/ S: oþer.
24. þof/ LD omit.
25. þat of goodes... þe wors/ D omits.
27. aftir/ S omits.
28. fremde/ L: no frende; T: frende; D: her enemyc.
29. foryeten/ MS omits, and so S and D; supplied from L and supported by T.
30. þat þei of hym hadde/ L: his godys.
32. woo/ L adds: þat þei before had.
33. not/ L: neuer.
33. gult/ D: yuel dede.

p. 26

22. þus it farþ... man/ L: Thus farythe be god þat is allmyghty louynge man; T: þus gostelye it fares be gode god þat alle waye is louande man; C: þus gelous is god of man.
23. esse/ L omits.
25. þi worde/ S: þis world.
26. þis derworþe sawe/ L: thes kynde wordes.
27. it au3t... teeres/ L: they au3t to make hym in loue all to meltyn hym in terys; D: it au3t to make him to melte in loue 7 turn al to teeris.

28-29. chees vs so dere/ S: hath vs so dere; L: louethe vs so dere; T: has vs so dere bought; 
CD: louib man so gelously.

30. to do... to seruen/ C: to plese pis lorde.

31. bihette/ L: behотethe; TD: has behette.

33. dide/ LTCD add: to the knyght.

34-35. He 3iueb vs... pleye/ T: surelye he gyues pis iike faucon vnto vs hat bene erthely men, as fore godes hat maye be encresynge vnto oure solaunce and to oure playe; 
C: forlor he 3iueb erpely goodis to sustene wip oure lijfe; D: pis lord 3iueb vs erpeli goods to pleie vs wip 7 to susteyne wip oure lyf.

37. by many is soo|}/ T: may be sothe.

p. 27

3. which/ S: suche hat; T: what hat.

4. not/ T omits.

5. when bei it lesen/ L: whan he it from hem reuythe.


7. is called/ LTD: was cald.

9. hat noon had power to hym/ L: that ne powere had.

10. his walkynge/ MS: his walles, and so S; L: hy wallis; emended from T; C: as pis kyng walkyd in his halle; D: but as his grete kyng walkid in his halle 7 hise maden hige wallis.

10-11. in hat name... callen/ L: yn the cyte of Babylonye; T: in hat he made a name couthe of he cite hat Babilon es callede; C omits; D: in hat knowen citee hat men clepen Babiloyn.

13. berof can he haue/ CD: ros in his hert.

16. al bis is wrou3t/ SL: al bus I wrouyth; T: all bus it is wrought.

16-17. Vnnejjis... spoken/ C: And pis whillis he word was in be kynges moube.

17. hat/ MS omits, and so S and C; supplied from L, and supported by T and D.

17-18. a voyce... telle/ C: a uoyce fro heuen seid us to him; L omits: rit as I schal telle.

19. pis tokenynge/ D: bese wordis.

19. comoun/ T: communicacion.

20. out glyde/ L: gon awey.

22-23. be not... say/ T: be pou not amerueylde hat I tell vnto be pis tithynges; C omits.

23. al bis/ S omits; TC: pis vengance.

24. of hat/ S omits hat.

25. in erbe/ T: in helle.

26. al hat/ L: and hat.

28. til he wist... knowe/ L: tyle he knewe hymselfe.

28. what he was/ S: what hyt was.

28. his gylt can knowe/ L omits; T omits gylt; D reads hadde instead of can.

31-32. ne seignourney grete/ L omits.

32. mody/ L: worldly; D: myisti.

32. ten bigan he/ S: hem bygam he.

34. louyng/ D: pånyngis.

35. I bleysse... wurschype on/ MS reads: kyng of heuen 7 lyuande god; supplied from S, and supported by T and D; L: I regyse me, he seyde, 7 loue; C deviates completely from all the other MSS.

36. for ristwis I hem knowe/ D: ben ful ristful 7 I hem knowe.

37. ouercaste/ ST: doue caste.

39. is ofte vs bigilande/ SL: ofte vs bygyleth; D: bigilen vs ofte.
40. Medeful/ all other MSS. read nedeful, except D.

p. 28

1. 7 stablid/ L omits.
1-4. ffor in hym... hertis/ C omits.
5. in al bat good is/ S: ouere al bat goode is; L: ouer all þer goodnes ys; C: in eche creature.
6. when/ MS reads: þat, and so S, L, T and D; emended from C.
7. God on/ supplied from S and supported by all other MSS.
8. wonnen/ LC omit; D: geten.
9. dere/ T: dere and preciouse; CD: preciouse.
9. for nobing/ C omits for.
10. but onely synne/ D: but oneli þe filpe of synne.
11. þen, if þou wraþ þee/ T: þe þou wel waare and wiese or þat þou wraþ þe ought.
12. or for any worldis angre/ T: or for any bodily anguyche; C: or for slaunder or scorne or for any oþer desese.
12. salleþ/p: comythe; C omits.
13-14. þe name of God/ C: þe godenesse of god; D: þe name of god, þat is his goodnesse, 
15. seche nobing/ MS: seche in nobþing, and so S, L and D; emended from T, and so C.
16-17. and myspreise oureself/ L: and do away mysselykyng of oureselfe.
17. 7 holde oureself/ S omits.
19. wrecchis/ T: creatures, followed by a short addition not in any of the other MSS.
19. in/ MS omits, and so S and D; supplied from L and supported by T.
20. he loueþ nouþt þe honour of God... so parfitely ordeigne (p. 29/6) wanting in D through loss of a number of folios between what are now pages 16 and 17.
21. but hys owne/ T: he þan loues vaynely all his awne lustes; C: noþer he is able to be stablid in godis godenes.
23-24. Suche turne... yuel/ T: all suylke doyinge es tumede into eueyle vertu.
25-26. þat good 7 þe grace/ L: the good grace; C: all þe fruite of godenesse 7 grace.
26. lijþ/ LC: man; T: man in þis life.
28. Ʒouen/ C: lente.
29. þow makest... yuel/ C: þat good schal torne þe boþe to losse 7 to schame.
29. And Ʒif... fulfuld/ S: 7 Ʒif þou þerne þat þe goode be fulfule; L: 7 Ʒif þou desyre þat goodnes may be fulfylled.
30-31. fadir of heuene... goodes 7 / C omits.
31. goodes/ supplied from S, and so T; L: goodnes.
33-34. þe more he haf... he casteth/ L omits.
35. þat wole... be aproprid/ S: þat wule his goode to hymselfen apropreen; L: þat woll propre his good to hymselfe; T: þe wilke will þat his godes be propur vnto hym awne seluen; C: þat wil apropr his good to himsilfe.
36-37. And if he wol... be God/ C: 7 he wold nat þat god were god.
39. scheelde/ LC: kepe; T: defende.
40. oonly loue/ C: synne.

p. 29

1. þe more/ L adds: and the wydere.
1. it waxþ/ followed by short interpolation in T.
2. tyne/ L: lese.
5. But/ MS: Noxt; emendation supported by all other MSS.
5. of vs/ L: yn vs; T: in vs nor of vs; C: in no man.
6. loue/ L: lyffe.
8. he it vs sende/ T: he sende vnto þe memorie of his holy naame.
9. myst of his derworpe/ L omits.
10. to/ from S and supported by all other MSS.
11-12. where... lette/ C omits.
13. seen/ LD: herde 7 seyne; C: herd.
15. he þyuep... of hym/ C: we know him.
16. he haþ maad/ C: is.
17. And/ SLT: And 7 get.
18. to fordo.
19. to/ from S and supported by all other MSS.
20-21. Man... þat he was/ L: tho myst þei knowen what he was; D: Þame myyte þei knowe 7 se þat he was born.
21. þat he eete/ MS omits þat, and so D; supplied from S and supported by T; L: what he eete.
22. ne myst do/ L adds: but yf he had be man.
23. þei sawþ... deþþ/ S: þei hym sawe reysen þe deþþ; LTD: they seyne hym ryse from dethe; C omits.
25. oþere/ MS: of oþer, and so S and T; L and D omit of.
26. þe wynde 7 þe see/ L: wynde and water.
27. of men/ LTD omit of.
28. so at þe fulle þat/ L: whan they were all full.
30. miȝt noon do... suche/ L omits.
31. noon/ T: noon erthely man; D: no man.
32. sōþfast God 7/ S omits; L: very god and.
33-34. Fforþi is it/ S: For þis is; L: Therfor he ys; T omits this sentence.
37. Ignace/ L: Ingware.
15. to be/ MS omits, and so D; supplied from S and supported by T; L reads: 7 after yn the blys han ioy.
18. that we ben/ S: that we hyt are.
19. we/ from S, and supported by all other MSS.
20. in erbe/ L adds: as he dyde for vs.
20-21. wite he/ TD: wyte see.
21. mysdede/ S: myssawe ne mysdede; L: mysewe ne mysdede ne myssawe ne wronge that men mysdedyn agayne hym; T: mysease ne anguyche; D: dise.ese.
22. he/ SLT omits; T: that preciouuse naame.
24. loue in/ L: and so leue yn; T omits loue in; D: in himself 7 in.
27. pis (i)/ supplied from S, and supported by L and T; D: noþing.
30. Come to vs þi rewme/ C: Thi kyngedam come to þe; D: þi kyngdom come togidere.
30. þou/ L: thy.
31. we wip þee/ L: won with the; T: mote wonne with þe and lyfe with þe; D: pat we regne wip þee.
32. his lyue/ SLTD: þis lyfe.
33. vndirstonden/ T: declarede openly.
34. þre maneres/ C distinguishes 'fyue maneres', only two of which are elaborated.
35. a(1)/ MS omits, and so S; supplied from L and supported by C and D; T: þe. 
35. þat haþ many cytees... þe lande(p. 31/2)/ / T omits.

p. 31
5. God oure fadir/ L: god the fadur; C: crist; D: crist god oure fadir.
8. but God/ S: þen god.
9. his rewme/ SL: þis rewme.
10. he/ L omits.
11-12. he makijþ hem... wrouste/ C: with al his migþ he comfortip 7 fyrþip; D: it makip hem wip al his myst 7 his wit quycli to be wrouyst comfort 7 fobere.
13-14. þen is resoun... þe lond/ C: it is worþi to haue lordschipe.
13. soþely/ D: so þis.
15. of þe fleischly wittis 7 her werkis/ L: of thy wittis and of the werkis; D: of þe bodii wittis 7 of her werkis.
16. for þis traueil/ T omits; C: aftir þis lijfe.
18. On oþer half/ What follows forms part of the first 'maner' in C.
19. pope/ It looks as if this word has been erased in L.
19. schulde be as/ SL: is as; TD: is.
20. suffragan/ S: suffryng.
21. ben as/ L omits.
22. as heued/ CD: þe heed.
23. wil þen vmþenke/ L: wole bethenken vs; T: will þinke vs; C: bipinke vs; D: bipouþe us.
24. þi liȝt in erbe/ T: doun into erthe.
24. oure/ T omits.
26. And why/ T: And whi dide he so þat ilke ientill lorde?
27. reise/ LD: reren.
27-28. to lyue/ T: vnto his endelis blis; D: to þe bisse of heuene.
29. 7 preestis/ SLTD omits.
29-30. power... Goddis lawe/ S: to þeme 7 to teche power; L: to kepen and to techen; T: pouger and grace to tecche and to preche vnto þaime; D: power to gouerne 7
to teche. The text in T is longer than in the other MSS. and contains the Latin quotation: Nolo mortem peccatoris, sed ut magis conueretur quia viva et cetera.

30-32. WHEREFORE me pinkip… to God/ This passage is considerably expanded in T.

32. \(7 \text{ preestis}/ \text{SLT omit.}\)
34. of pe soules/ L: oþer soules; D: on þo blessid soulis.
36. not/ L: neuer.
37. þe mylke/ L: þe lamde; D adds: þat is her worldli goodis.
38. but he kan loue/ SL: but he þat con loue; D: but if he kunne wel loue.
38-39. Fforbi Crist… yue/ L: In ensample of thys Ihesu Cryste hymself he wolde yeue.
38-39. Fforbi Crist… pries/ considerably longer in T.
40. asked/ In L and T followed by: Petre amas me?
40. 3if (3)/ L omits.

p. 32

2. ærðely/ L: worldely.
3. mennes/ SL omit; T: cristen men.
3. whom/ S: when.
4-5. holdïp it… he be/ L: holdethe what so euer he be.
4-5. be he… he be/ CD omit.
5. he(1)/ MS omits, and so S and L; supplied from T.
5. he(3)/ supplied from S, and so all other MSS.
6. to preye/ L: now to pray than euer it was.
8. ledde/ L: sauede.
9. On/ L: Lo.
9. þe þride maner/ This corresponds to the second ‘maner’ in C.
11. þat/ L omits.
11. 7 þat… þerne/ T: And wherefore ilke one of vs ow for to preye besily 7 hertily in þernynge þat rewme gloriusse to wynne.
12. þat grete ioye/ L omits; T: 7 blis; D: þat god haþ grauntid hise loueris.
14-15. 7 þit… mys/ L: that ioye shall euer laste without ende; T: 7 þit hermoorue of wheel sall we neuer mysse ne feyle; D: 7 Þit oure weele schal neuer faile.
16. be fulfyllid in vs [in] al/ MS: be fullfyllid in vs al; in supplied from S; L: all holly be fullfyllid in vs; T: in vs fully be fullfillede; D: be al fullfyllid in vs.
16. so þat/ D: þouȝ.
19. 7 lowen hym to serue/ L: and loue to serue þe spyryte; T: 7 þerfore loue wee gladely in all oure wanderande hertes to serue; C: 7 þoruȝ godis grace make it soget to; D: 7 loue it to serue.
21. in folye/ T: into any maner of synne þat slees; D: into synne.
21. in his ledyn/ L: in his own londe here.
22-26. 3it anoþer lettyng… Goddis wille 7/ C omits.
23. þat þe fleisch… þe spirit/ S: þat þe fleische were of on accord with þe spyr耶/ L: that the fleiscle and the spyryte of one acorde were.
24-25. þat God wolde we loued/ D: þat god wolde not we louyden.
25. woyke/ L: vnkynde; D: feble.
28-29. þat þou no good ne witt hast/ S: þat þou ne goode wytte ne hast; L: that þou no good wyte haste; T: þat þou has nethir wite ne no maner of gode; D: þat þou hast in þiself ne þer good ne wit.
30-31. 3if it stonde noȝt… þoruȝ/ MS: 3if it stonde noȝt be þe Hooly Goost þþoruȝ; emended from S, and so D; L and T quite corrupt.
32. gemes/ D: beemes.
33-36. And euer þe more… wipstonde/ D omits.
33. so/ L omits; T: þat.
35. derworpe/ T: endelis.
36. how we it wijpstone/ T: how febulyly vnkumandely þat wee it vndistande.
37. to vs/ CD: to him.
38. at his wille/ L omits.

p. 33
1. in þe whiche/ CD: for into þis valei.
2. bryng vs to/ T: come vnto.
3. whanne/ L: what.
4. aȝeyn/ TCD add hym.
5. come not/ followed by a long interpolation in T (ff. 45v-46v), in which the reader is exhorted to accept whatever God sends him. A number of martyrs and the Virgin Mary are mentioned as examples to imitate.
6. as is carles kynde/ T omits; D: it is as is þe kynde of cherlis.
7. wole we/ L: wene we.
8. we scorne... biseche/ L: yn scorne we beseke god.
9. tyme/ SL: whyle; T: our tyme 7 our whyel.
10. knowne/ C: wil bileue; D: bileuen.
11. of þat weel or of þat woo/ C: in comparisoun of þe blisse of heuen or of þe peyne of helle.
12. Þat faire are... þat þer is oþer god or aungel, heuen or helle, ioy or peyne, asoure werkis schewen, oþer þan we folke or sene.
13. ful liti!; D: we schulden þenke ful ofte.
14. were/ T: es.
15. ne womman/ omitted by all other MSS.
16. brist/ C: faire; TD: bryghtely.
17. fat faire are... hau sene/ C: jit nofer we bileue fat fer is of er god or aungel, heuen or helle, ioy or sene.
18. al/ supplied from S; T corrupt; D: al þis.
20. fast wolde þei... to wynne/ C: we wold bisili 7 fersly enforce vs for to rauische heuen.
21. þat wele/ T: þat endelis ioye 7 blis.
22. biseche hym as we seyn/ T: 7 saye þus vnto hym.
23. þat to vs come his rewme/ CD: þat we may come to him.
24. iste/ T: iste hic.
25. set cor eorum/ S: cor autem eius; L: cor autem; T: sed heu cor eorum.
26. worschipif/ L: honouren.
27. þat is here sunneful werkes... ajeynes me/ supplied from S, and supported by L, T and D.
28. þe rewme/ SL: my rewme; T: þo rewme; D: his kingdom.
29. as muche/ L: yn as mykyll; T: 7 in als mekile; D: but as myche.

p. 34
1. rewme/ D: kyngdom.
2. fulfilled/ L: fylled.
3. steyʒ vp to/ T: ascended vp into.
4-5. Adam hadde synned... tyme t>at/ L
5-6. Alle þat deade were... þritti/ C: And as clerkis sey, fro þe tyme þat Adam was made
to þe birpe of Crist was fyue þousend þere 7 tewe hundryd saue one.
5. deade were/ STCD: dyeden.
7. tyme/ L: comynge.
7. and/ MS: þat, and so T and D; emended from S, and supported by L and C.
10. virgynes/ C: martiris; S, L and T add: þurwe martyrdom.
10. 7 matrones/ SLTC omit.
10. And seynt Jerom/ MS: as seynt Jerom, and so D; emended from S, which reads:
And also; L: And as; T: And some daye foure thousande þair blode þai outhe schedde
and some daye moo, as saynte Jerome, þo holy doctor, telles.
11. þat(2)/ T: bot þat.
11. ne(2)/ supplied from S, and supported by L.
14. nyʒ fulfilid/ L: wexen.
14. nyʒ/ S: neuer; T: euer.
14-15. many ben of vs to þat/ L: many of vs shall wende to that; T: any of vs be of þat.
15. þat(2)/ L: omits.
17. wolde do/ T: wilde nouȝt do.
18. 3if þe kynge of England/ the following exemplum is much shorter in C.
18. of his halle/ L: omits.
19. þe worþiest/ L: worshyp.
20. hem(1)/ MS: þat; emended from S, and supported by L and T; D: moost.
21. kyng/ L: omits.
22-23. þat myȝt fulfil þat benche soonest/ S: þat myȝte to fulfille þat benche radelykest
wymen; L: myȝt redely wynne to fulfylle þat benche; T: þat myȝht fulfili þat benke
7 redilieste it wynne; D: myȝte fulfille þe benche sonest þer to wynne.
23. noping/ S: ne oþer bing.
26. ðis felawschip or/ SL omit.
27. traytours/ L: creatoures.
28. be newe/ L: to be newe; T: sall be newed.
29. noon/ S: nowe; T: not.
29. vnwitty/ T: vnworthi.
30. dwellyng/ D: tariyng.
35. feat spoken is of/ D: feat I of spak.
35-36. schal be vndirstonde/ SLT: schulle we vnderstonde.
36. mystis/ D: pingis.
36. may/ TD: may do.
37. þe/ MS omits, and so T; supplied from S, and so L and D.
38. hem/ D: omits.

p. 35

1. muste/ SLT: byhoue for to.
3. it sworne/ L: omits it; D: swore þe contrarie.
3-4. þat are now... schul þei be/ L: omits.
4. þat noon wol knowe/ D: þat I knowe wel ynow.
5. welde/ L: wynne; D: haue.
6. þe goþl/ L: the good; T: omits.
6. eendelesly/ SL: heuenly; T: ricchely.
7. myȝtful ouer alle/ T: myȝhtfulste of alle.
10. take/ L: make.
11. rewme/ SLT: halle; D: kyngdom.
11. at þe feste/ SL: to be at þe fest.
13. trowe it/ it supplied from S; and so T; L: leue it; D: bileue it.
13. þat/ S omits.
13. not/ T omits.
13. wane/ MS: whan; corrected from S; L: wantyn; T: wanyng; D: defaute.
14. þat hem myȝt like/ S: þar he myȝte lyke; D: þat he desirib to haue.
15. þeb ðyne fylled/ S: nere þey fellen; L: be fulle; T: ar nerhande fulfillede; D: be nyȝhond fulle.
16. holden/ L omits; D: kepte.
17. þat þeb to come/ SLT: þat þet aren to come.
17. we (twice)/ MS: þei, and so D; all other MSS. agree in reading we.
21. þenke/ L: thrynge; T adds: to come.
23–24. wendib, he schal seye, 33e waried/ L omits; D omits seye.
25. þat is greipid/ L omits; D: þat is maad redi.
25. with… þerinne/ L omits.
25. þe(2)/ MS omits, and so D; supplied from S; T: all tho þat ar.
27. to vs/ CD: to him.
28. ere he… sperre/ L omits he; T: or þat tyme þat his þhates fro vs be faste sparde; C: or he schette hem; D: er þat þei ben schet.
28. wib þat/ S omits wib; T: in þat.
28–29. wib… felawschipe/ C omits.
30. to þat ioye wynne/ CD: come to god in his blissse.
32. sone here/ S: sone after here; L omits; T: now; D omits sone.
34. fendisi/ SLT: defendest; D: forfendist.
35. in… lijf/ C: in erfe.
36. don/ TD: done it.

p. 36

2. lefte þe wille of God/ L: loste the loue of god; C: þouȝt wip ful purpose to leue godis will; D: lefte þe wille of god wip ful purpos.
3. a lobely/ S omits a; CD: þe most lobly.
4. þe pitt/ TCD: þe depeste pitte.
4. Eue/ followed by short interpolation in T.
5. fro/ S omits; L: yn.
6–8. 7 holly þe seignourie… dreiȝen/ L omits.
7. seignourie/ T: soueryn grythe; D: lordschip.
7. holy/ S: hole; T: stronge.
8. no wo/ T: nobinge.
10. become/ L: comyn.
11. miȝt haue lyued/ S omits haue; L: myȝht haue be.
13. to helle/ followed in S by: 7 þet we alle þidir schulde haue went.
15. ne hadde it ben/ S: ne hade be; L: ne had the pyte be; T: ne hadde it note ben þ Borough þe grete pite; D: hadde not be.
15. louand/ D: lyyuyn.
16. mykil/ SL omits.
17. þif/ L: that.
18. for euer fro þat cendeles pyne/ L: fro euer endeles pyne.
20. so/ T: þus.
20–21. be heleful to soule/ T: make heleful in saule.
21. in/ S omits.
23. arisib/ T: rose.
23. certis/ L omits.
23. he seip/ L: he therto seythe; T: he ansuers þan 7 þus gates sàis; D: he answerp herto 7 seip.
24–25. 7 wijstondib it/ S: 7 wasteth hyt; L omits.
27. þi propre wille/ L: hys propur wylle; T omits wille.
27. 7 helle schalt... inne/ S: 7 helle schall not be; L: 7 helle schall he not se; T: 7 þan withouten doute salt þou neuer wynne into þe bitter pyrne of helle; C: 7 helle schal nat noy to þe; D: 7 þou schalett not be in helle.
27. it is nedeful/ S omits it.
28. owne propre wille/ L omits.
30. it is/ SLT omits it; D: þei ben.
32. mei/ L omits.
32. I am not comen/ T: I come nouȝt; D: I cam not.
33–34. þat þat he dide/ S: þourwe þat he dude; L: thorow that dede; T: þat he did so; C omits; D: þat bing þat he loueli dide.
35. ipsum/ followed in T by: 7 tollat crucem suam 7 sequatur me.
36–37. and suche... made/ CD: þat meuiþ a man to sinne ajene god.
37. made/ L adds: 7 than he schall be clene to god as he before was.

p. 37
1. of goodnes... of man/ L omits.
2–3. þat is comoun... good man/ T omits.
4. were don/ L: here done.
4. to harme of ober/ followed by an interpolation in L (f. 35v/b), advising the reader not to follow his 'propre wille', but always to take the advice of wise people.
5. as seynt Bernward witnessib/ L: as I me douȝt; C: as Austyn seib.
6. To God it fallib... þing þat he desyreþ (p. 39/38)/ very long omission in L.
6. as seynt Anselme seib/ T: as saynt Austyn, þe holy doctour, says, 3a as þat saynte Anselme says.
9. owne/ S omits; T: hede.
11. a kynge/ T: þe kynge of Engleand; CD: þe kynge.
12. no lesse he mysdoob/ T: he dos no lesse; D: ne lesse vnworship he doip.
12. hundridfold/ D: þousyndfold.
14. as coroun/ TD: as coroun doose.
15. Ihesu/ S omits; D: Ihesu Crist.
16–17. Ffor in as moche... acordist/ D: For in þat þi wille accordiþ.
17. to God/ D: to him.
19. willis/ T: dedes.
19. in cun/ SD omit; T: into þe edificacioun of heele of saule.
20. fro/ supplied from S, and supported by T and D.
20–21. fro lijf/ S: fro þat lyf; D: from his loue.
22. þat/ S omits; D: Here.
24–25. what we haue neede of/ C: al oure neede.
26–27. as he hadde... to vs/ C: as þouȝ he had but o man to take hede to.
27. nouȝt/ STD: noȝt elles.
27. be entendaunt to vs/ D: penke on vs.
27. greipe/ D: make redi; C omits.
28. but þif we hym lette/ C: but mans contrarie wil lett him.
29. it is for to trowe... ȝuye/ C: he wil nat faile to ȝiue; D: it is nedeful to bileue þat he wole not faile for to ȝiue.
31. anima/ S adds: 7 uita.
32. to sustenaunce of/ C: as it nedip to þe sustinanc of; D: to susteyne wiþ.
33. in the gospel of saint Luk/ D: in the same gospel.
34. sitis/ MS: scitis, and so S.
34. anime vestre/ S adds: 7 uite; T adds: id est vite vestre; D adds: 7 vite veste.
34. manducetis/ T adds: neque quid bibatis.
34. corpori/ TD: corpori veste.
35. Anima/ T: Nam anima.
36. to your soul/ S omits; T: to leef ne to besy; D: to your soule, hat is to your lijf.
36. what/ ST: to heneke what; D: pinkyng what.
36. etc/ T adds: or drynke.
37. were/ S: haue.
37–40. for your lijf... love/ C omits.
38. zif/ T: seen hat.
39. 7 mete/ S corrupt: aremete.
40. love/ followed by a short interpolation in T (quoting Chrysostom) and D (quoting part of Luke, xii, 27).

p. 38

1. it foloweth/ S: he foloweth.
1. coruos/ T adds: celi; D adds: 7 volucres celi.
1–2. neque seminant/ S: quia non seminant; T: quoniam non serunt.
2. 7 deus/ T: 7 adhuc deus pater celestis.
3. eos/ ST: illos.
3. plus estis/ S: plis estis; T: qui plures estis.
3. be/ supplied from S, and so all other MSS.
4. raunen/ D adds: 7 pe foulis of heuen.
4. ne repen/ S: ne scheren; T: nor zit do it schere.
5–6. are to hym... pai be/ MS reads: hat hym is more of, and so S and D: supplied from T.
6. of hym/ MS: of hem, and so S and D; the context obviously requires the singular; T reads: of that loue.
7. I vndirstande/ T: is vndirstande; C: som men vnderstond; D: men vndurstonde.
8. yuel/ T omits.
8. hat are to many suche/ T: of Hos maner of pepull ar to many; D: 7 to manye her ben sich.
9. cursid/ T: foule.
10. worche/ D: do.
12. operwhat/ T: many moo oprer pinges; D: al opere ping.
13–14. nozt it bisempe/ T: hat semes nought for to do.
14. is/ T: are; D: ben.
14. no wrong/ D: nobing of wrong.
16. hai/ MS omits, and so S and D: supplied from T.
17. seche/ T: ow 7 see.
20. feip/ D: trist.
20. trowe/ D: suppose.
22. more stedfast/ S: most sothefast.
24. wiip hat hat/ D: so hat.
24. 7 his blisse/ T omits.
27. takip/ D: mystakip.
27–28. leue for soip/ T: leue it for sothe; D: feipfuli bileue.
28. Ffor he knowip not God for God/ S: For hat is not knowen god for god; T: Ffor whi, he hat kennes nought god.
28–29. nor Goddis word/ MS: 7 Goddis word; S: in goddes worde; emended from T; D: ne his word.
29. that no feip to hym haue\(p\) S: feyth to haue; T: nor god kennes hym, for he vnto hym no maner of faythe haues; D: that hab no bileue to him.
30. how wel... queme/ S: to serufe his lord.
31. fat fei redi haue... nede is/ S: fat is nedefull to him.
32. how wel... queme/ S: to serufe his lord.
33. that fei redi haue... nede is/ S: that is nedefull to him.
34. Ffor/ SD omit.
35. must vs haue/ S: moste we haue; T: moste weee somewhat haue; D: we mote nedili haue.
36. lijf/ T: wricchid warlde.
37. we(1)/ S omit.

p. 39
1. þe kynde may susteyned be/ T: wee may godely sustende be in sauynge of oure freele kynde.
2. techip/ S: stereth.
3. fro/ MS: for; emended from S, and so T and D.
4. not/ MS omits, and so S; supplied from T, and supported by D.
5. ffor he/ MS: fior he pat, and so T and D; S: he pat; this being a head-clause, the relative pronoun should be left out.
6. but þat com/ T: bot also of þat þe wilke com doun; D: but of þat þat com.
7. fonde/ D: hadde.
8. hym to haue his awne propur wille/ MS omits, and so S; supplied from T and supported by D.
9. that good Lord/ S: oure gode louerd; T: oure lord god; D: him.
11. 7 of alle his fingis/ Τ: 7 also of alle other finges fat ben in fe warlde; D: 7 of alle þo finges þat ben þerinne.
12. aftir his wille/ T: after his goddes wille.
13. and þat is... his owne wille/ T omits.
14. after his wille/ T: after his goddes wille.
15. when he greet ioye hab/ T: 7 so gates has he grete ioye.
16. comep/ TD add: vnto hym.
17. saue oonly/ S: but; T: outentake.
18. in erpe/ C: contrarie to þe.
19. if þou loue... synne/ T omits.
20. þat þou folowwest/ T omits.
21-22. þe more... angir/ T: þe mekille sorough 7 angerr þan salt þou sodenly fyndde.
23. is/ S omits.
24. 7 of alle his þinges/ T: 7 also of alle other þinges þat ben in þe wareld; D: 7 of alle þo þinges þat ben þerinne.
25. after his wille/ T: after his goddes wille.
26-27. and þat is... his owne wille/ T omits.
28. after/ S omits.
29. when he greet ioye hab/ T: 7 so gates has he grete ioye.
30. comep/ TD add: vnto hym.
31. þe þat good is/ C: in al þat is plesinge to him.
32. And he þat wiþstoodiþ... desyreþ/ C omits.
33. hym/ supplied from S and supported by T.
34. reue... wille/ D: take it from vs.
p. 40

1. Propre wille for to wibstonde/ L resumes here.
1. þen/ S: hem; LT omit.
1. fallip/ TCD: it falles.
1. to(2)/ supplied from S and supported by all other MSS.
3. manklyng/ D: bisynes.
4. 7 here fantasye/ L: 7 the vanyte.
5. and/ L omits.
6. seche and/ MS: sechande; corrected from S; L omits; T: besily it seeke 7; D: sechinge 7.
6. þorouȝ grace fynde what is/ L: grace shall they fynde þat is; T: þorough grace þat it fynnde what es.
7. þingis/ L adds: and knowe.
9. it haue/ SL omit it.
11. today/ L omits; T: þis daye.
12. two maneres/ L: thys manere.
12. ouer of/ D: þe firste is of.
12-13. with whiche... susteyned/ L: þat sustenybe the body.
13. ouer of/ D: þe secounde is of.
13. þorouȝ þe whiche... susteyned/ L: that susteynethe the soule.
13. bope/ T: also.
14-15. þis breed... oure Lord/ L: ye we desyre affer thys brede of oure lorde to haue with longynge of herte; D: if we desiren þis breed of oure lord god wip longing of oure herte.
16. he/ STD omit.
16. Preye first/ LTD first have the Latin text: Primum querite regnum dei...
17. blisse/ T: kyngdome.
17. heuene/ T adds: 7 þe rytwisnes of god; D adds: 7 aftir þe rytwisnesse þerof. T and D share the corresponing Latin: 7 iusticiam eius.
17. þee schal haue/ D: to yow schal be browen.
17. of erpely þingis/ L: alle erthely godys; T: inough of erthely finges; D: alle þese erpele þinges.
18. in God/ LC omit.
21. mete to haue/ L: affer mete.
22. yuel/ LT: sekenes.
22. he/ supplied from S and supported by all other MSS.
23. ne wille haue to ete/ T: ne haue talente to mete 7 drynke.
24. þe soule/ S: hys soule; L omits.
25. But forþ þat þe soule... his owne good wille (p. 41/38)/ D omits.
25. forþ þat þe soule/ L: forsothe soule.
27-30. þat his likyng... Ihesu Crist/ L omits.
27. likyng/ S adds: 7 hys lyf; T adds: 7 solauce.
27-28. þe soule is made ful sike/ MS omits, and so S and T; L and D not running; supplied from C.
30. þe ioyfull iijf/ T: one ioyfull lyfe.
31. not ones/ L omits not.
33. þat we þis breed faile/ SL: þar þis bred fayle.
33. he waxip/ T: wee wax.
36. we haue nede of/ C: mans soule nedip.
37. it/ SL: hym.

p. 41

1. Wolt bou now lerne/ T: And þerfore man es it no foly to ler now; C: lerne þerfore.
2. takip/ L: hathe; T: makes.
3. men/ SL omit.
3. leue/ S: loue.
4. pat it ne is/ L: nay.
5. for likyng/ MS: for no likyng, and so T; corrected from S, and supported by L.
6. it endeth... endyng/ supplied from S, and supported by L, T and C.
7. partyng/ SL add: fro þat þing.
8. wiþ þe/ L omits.
9. þis vndirstood þat wijs lady 7 war/ In C this exemplum is rather different from the version found in the other MSS.
11-12. 7 sche ouerlyue hem alle/ L: and sche to ouerlyuyn hem alle; T: 7 sche afterward suld be lyuand after þeme alle.
13. ouerwere/ MS: ouerwere; corrected from S, and so L and T.
14-15. schulde be rewed/ L: sche sore berewe; T quite corrupt.
15. On oþer half þis is/ L: Another thyng ys the.
16-17. þat may be take/ L: that ne may be take.
18. þen/ L: Therfore; T: And þerfore.
19. no man/ L adds: ne woman.
19. his/ L: here.
20. noon may take it fro þee/ L omits.
21. on no wyse/ T: be noone maner of doyinge.
24. in þis breed/ L: þerin.
24. holly ouren/ L: vttlyr hole ourys.
25. fynde/ C: fele.
25. if þou drawe/ L: yf þou wylt withdraue.
27. wisdam/ T: witte.
27. lyke to þe bee/ L: take ensampylle of þe be.
28. þat... growejj/ C omits.
29. use/ L: it is.
30. no flour/ S: not þe flour.
31. if... L: ther.
33. envenemows/ L: ful of venym.
34. bi many/ S: þe manye.
35. many/ followed by short expansion of preceding theme in L.
35. as þe bee is wise/ MS: as þe bee þat is wise, and so L and T; S: as þe be; C: in god.
36. þe(1)/ MS omits, and so T; supplied from S.
37. God/ L omits.
38. he/ L omits.
38. wite þou/ D: wite we.

p. 42
2. þat eendyng haþ/ L adds: as man in woman or woman in man, or in melys or in ryches, yn londis, in rentis.
3. ouer/ L omits.
4. smel of/ not in any other MS.
6-7. oure derworþe lady... queen/ L: oure dere lady Marye; T: our ientill lady saynt Marie, glorious 7 chaste virgyne, goddes moder of heuen; C: oure lady seynt Marie.
8. but þe loue 7 þe bounte/ L: ne lykynge hadde ne dwellynge made but in the loue and
yn the bownte.
9. þis breed þat is heuenly/ SLD: þis heuenly bred.
11. þis breed/ L adds: to haue it all hole.
11. of þis/ SL: of þis brede; T: of it; D: þerof.
13. man/ L omits.
16. fiſte/ T: fiſte.
16. þe pater noster/ S: þe holy pater noster.
17. forȝyeu/ T: haue forȝeuyn.
18. þat we don aȝeyns þee/ C omits.
18. we don/ SLTD: haue don.
18. aȝeyns þee/ T: aȝaynes þi wille 7 þi plesance.
19. þat haue synned/ L: that done.
19-21. Siþen God... aȝeyns vs/ L omits.
19. God/ C: Crist, godis owne sone; D: Crist, bofe god 7 man.
19-21. to preye hym... aȝeyns vs/ C: þus.
21. trowe/ L: louyn; D: bileue.
22. biseche/ L: prey.
23. men/ all other MSS. omit.
23. if/ L omits.
23-24. God forȝyfynes... he wol/ S omits.
25. I biseche hym/ SL: May I biseche hym; TD: If I beseke hym.
27. 7 his lymes/ MS: 7 þi lymes, and so S and D; corrected from T; L: 7 leyys.
28. vnthewes/ SD: synne.
29. ne penaunce... seche/ S: ne penaunce thurstest þou seken; L: ne no penaunce there
were the neede to syken.
30. an/ MS: 7, and so S.
30. stirep/ SLT: þat stereth.
31. vnwitty/ SLTD: vnmyty.
32. 7/ L omits.
34. ne falle not in no wanhope/ lacking in all MSS. The context obviously requires a
headclause. Supplied from p. 43/12.
34-35. þat men may leuen/ S: þat men mowe leuen þat; LC omit; T: þat men þis mater
more fully beleue; D: þat men moun wel leue.
36. hoc ago/ T: hoc ego ago.
36. noxt þat/ C: nat þe gode þing þat.

p. 43

1. it/ S omits; T: þar þou has done on mysse.
2-3. of þi synne... assoyled/ T omits.
2-3. But whefer... assoyled/ L: Bot wenyst þou þar þou be assoyled.
3. kene/ MS: keile; corrected from S, and so L, T and D.
3. in þi fleisch/ SLTD: þat regneth in þe fleisch (LTD: þi fleesch).
4-5. to do... didist/ L: to syn.
5. Nay, forsofe, nay/ T omits.
5. in þi fleisch/ MS: 7 þi fleisch, and so T; corrected from S and supported by L and D.
6. þee to assayle/ L: ne for to stonde.
9. þat I of spak/ L omits.
9. makib þee... falle in/ L: made the to falle yn synne.
9-11. þat God ne wolde... þou falle aftir/ L omits.
10. þenk not/ S: þou ne þenkest.
11-12. 7 efte art fallen in synne/ L omits.
12-13. 7 ne drede þee noþt/ L: out of thy synne.
13. but quykly arise/ L: 7 quyclykly aske mercy.
14. mercy of þi gite/ L: of foryeffenes.
15. wip/ L omits.
16. if þou falle/ L: in syn yf þou falle efte.
16-17. if þou falle... in synne/ T: if it so be þar þou be sodenly 7 vnwarly fallen into any cause of desspayre, looke þou on all maner so þar þou ligge nouyt stille in þat synne.
18. hondis/ S: armesse.
18-19. hym bisechyng... and þat he/ S omits.
22. þe prophete Jeremye/ L: the prophecy of Jeremye.
23. inquit/ T: dicit dominus.
23. non resurget/ T: an ipse resurget.
23. resurget/ MS: resurgit; L: resurget.
23. aut qui/ T: aut ipse qui.
24. non convuetetur/ T: convuetetur ad me 7 sanabo eum.
24. convuetetur/ MS: convuetatur, and so L.
25. misdon/ SD: mysgon.
25. æeyen/ followed in T by short expansion containing the Latin quotation: Ego sum via,
25. veritas 7 vita.
26-27. but of alle... deadly lijf/ L: but of alle þat falle yn dedely synne.
26. þat he fallib/ S: þar we make; T: þat wec haue fallen.
28. þere he seib/ L: with þes wordys.
28. Surge qui/ L: Exurge qui; T: Surge homo qui.
28. 7 exurge/ T: 7 exurge potenter.
29. 7 illuminabit te Christus/ T: quia tunc illuminabit te Christus dominus.
29. þou þat/ L: þar þou.
30. with glemes of his grace/ C omits.
31. bitidib when/ SLT: bytydeth þat; D: fallib þat.
32. any good/ T: any good deed.
34. taken/ L: to take.
37. ëuzep/ L omits.
37. lobely/ D: ferful.
37. he makib hem to seme/ SL: he maketh be to seen.

p. 44
1. þee loþib þin owne lijf/ MS: þee loþib wip þin owne lijf, and so S and D; corrected from L; T: þou arte þe moste lothe creature within þin awne wille þat euer was formed on moolde.
1. lijf/ D: self.
1. 7 stilly... I say/ L: and stytle þi conciens to þe on thus manere as I sey.
2. foule/ TD add: synnes.
3. serued/ T omits.
3-4. to be dampped to peyne of helle/ C: euerlastinge dampnacioun.
4. so/ supplied from S, and supported by L, T and D.
4. so longe tyme/ SLTD: of so longe tyme.
7. þou/ SLTD: þey.
7. is sette/ SL: setteth.
8. hym/ L: vp.
9. þe fronte/ T: þi fronte.
10. neuer so myche... hab synned/ MS: he þat neuer so myche neuer so ofte hab synned; corrected from S; L: neuer so mykyll haue synned; T: If all it so be, he says, þat þe synne of þe synneful man, be it neuer so mekille ne þi þerto neuer so often doon; D: þou þe synne be neuer so myche ne þe symere neuer so ofte haue synned.
11. he/ all MSS. omit.
12. forgete/ S: forgheue; T: forgote 7 forgyffe.
13. forsojje/ L: certys.
14. he is/ L omits.
15. to do mercy/ C: to forgiue synne; D: to do merci 7 to forgiue synne.
16. of his mercy to þee/ L omits.
18. suche/ MS: whiche; corrected from S, and supported by L and T; D omits.
19. 7 made hym crist en man/ C: 7 cristenyd him.
20. þis man/ L omits.
21. wickid/ C: vnfeilful.
22. wrajjge/ SL: wrecche; C: veniance.
23. Aftir þat/ MS: Aftir þis þat, and so S; T: aftir as þat; corrected from L, and supported by D.
24. 7 al on lowe brennande/ D: 7 al bremyng of fier.
26. And, angrid as he was/ MS: As angrid as he was; corrected from S, and supported by T and D; C: 7 as he was þus mevyd.
27. he lokyd hym bisyde/ C omits.
28. to hym/ C: to Carpo.
29. myldely/ LD: mekely; C omits.
30. synnes/ C: loue.
31. haue here/ C: take.
32. 7 wrajj/ SL: 7 wreche; D: 7 art wraffid.
33. You settist/ C: Whi settist þou.
34. Crist... waried/ S omits.
35. waried/ D: cursid.
36. trespasyde/ S: sunned; L: done.
37. so loue... my herte (p. 45/1)/ C omits.

p. 45
1. for peyne/ MS: þat for peyne, and so SLTD; C: noþer schame ne peyne schuld lett me.
2. I/ L omits.
3. hertily/ L: specyally.
4. Crist... waried/ S omits.
5. waried/ D: cursid.
6. efte keuered þei were/ L: bothe were efte turnyd to crystendome and leuyd 7 endyde in god dys seruice.
7. trespassyde/ S: sunned; L: done.
8. mysdon/ L: done; D: trespassid.
10. oon/ L omits; T: on one maner.
11. 7 anopez/ L: and vnethe.
12. owne soule... or oper siche (p. 46/4)/ D omits through loss of a number of folios
after what is now page 70. On page 71, however, D does contain the quotation from St. Paul: Velle autem..., as well as the English equivalent (See p. 45/34-36).

13. Os/ T: Omnis homo.

14. And, Lord, bi þe is seyde/ MS: And Lord bi þis he seyde; corrected from S; LC: And also Dauðid seythe; T: And also þus gates he efte sayde.

15. slee/ SLC: lese; T: spille 7 slee.

17. þee/ L omits.

19. of ouȝt þat he doth... þe mede/ supplied from S, and supported by L and T; C has completely different text here; D not running.

20. wole/ S: wul jurne; L: wolle desyre.

23. þou schalt hym pleyne/ S: þou schal not hym pleyne; T: þou salt hym somewhat compayne.

24. not/ MS omits, and so S and T; supplied from L.

25. if/ L omits.

25. with/ L: to.

27. wrecchid appetit of my fleissch/ L: wrechydnes of my flesche.

28. lowe/ L: louen.

28. it/ SLC: omits.

29. þerne 7 wille/ L: desyre.

30. God/ L omits.

30. hem/ L: hym.

30-31. And euere... loue hem/ S: Tyl I mowe loue hem; L: And euer tyll I dy loue hem;
T: And also euer more after als longe tym as þat wee sail lyfe in þis wricchid exile loue þeme.

31. wol/ L omits.

32. þat(3)/ L omits.

33. þouȝ/ MS: þat; corrected from S; L: than; T: if.

33. siþ I wil... to loue/ T: seen þat I lette þeme not for to lyffe.

35. habeo/ T adds: nisi ex deo.

35. in/ L omits.

36. ne/ S: no; LT omits.

37. in me/ L: in my wylle.

37. þouȝ/ L: than.

38. þat/ L omits.

40. 7 stiryng/ MS: of stiryng, and so T; corrected from S, and supported by L.

40. þis worche... synne/ MS: but þis worche I nost but do synne; omission of but, which is shared by SLT, improves the sense; SLT read: but doth sunne.

p. 46

1. One/ T: On binge.


4. wycked/ MS: siche; corrected from S, and supported by L and T.

5. þat beþ aȝeyn goodnes/ D resumes here.

6. in troube of/ T: in stedfaste þought of.

7-8. þouȝ þei hem felen... wipinne/ T omits.

7. ne/ L: they.

8-9. Suche fleischly stirynge... he pleynd hym/ L: Off suche fleischely steryngis... hym pleynethe; T: And ȝit saynt Paule þe holy apostole with sylke flechely stirrynge somewhat he was taried 7 tribuled, if all þat he hadd so mekile grace of god, ȝit he playned hym, sayand þus.

10. legi/ S: lege.

10. interiorem/ L: intellectorem.

11. meis/ T: carnis.
12. peccati/ L: peccanti.
12. meis/ T adds: die ac nocte.
12. likyng/ L: a kynge.
13. my lymes/ T: the lymes of my fleche.
14. skilful/ L omits.
17. lawe/ L omits.
17. is kepyng of/ S: he callet he kepyng of; L: he callethe kepyng of; D: is clepid his wille, bat is to do his biddyg.
18. synned/ L: done.
19. if we may not fully/ D omits.
21. to done/ SL: to sayn.
22–23. are dette... pat we haue/ MS omits, and so D; supplied from S, and supported by L and T.
24. of ourself/ T: of oure awne frelte.
25. haue/ S omits.
25. dettours/ L: daughters.
26. of/ D omits.
27/29. if/ L omits.
28. in as moche/ S: as muche; D: so myche.
30. as/ L: a.
32. seruyse/ L adds: thy wyttes, thy lymys and worldys goodis.
32. worschipe/ L: honoure.
33. louse/ L: thanke; T: loo ye hym to thanke hym.
33. of grace/ S: or grace; L: and of is grace; T: 7 also of his grace.
33–34. 7 opere what pat he bee 3yuep/ L: of all that he be yeuepe; T omits; D: 7 opere þing pat he ȝiueþ þee.
35. goode/ D: profiit.
36. if þou wast hem/ L: ifþou wast and spende yn foly.
37–39. þere þou fallest... 7 gilty to hym/ L: þan falleste þou as yn dette agayne hym and gylty.
38. at þi wille in foly/ T omits.
38. in foly/ S: 7 folyly.

p. 47
1. be/ L omits.
2–7. þat ȝyuep vs... he wil vs forgyue/ L omits.
3. þat he ne it seep/ MS: þat ne he it seep; T: but if so be þat he it sees.
4. And ouer alle þingis.../ This sentence is quite corrupt in T.
4. ȝit/ TD omit.
5. deboner/ D: buxom.
6. mystaken vs/ S: mystaken; D: trespassid.
6–7. if we wol birewen oure synnes/ T: if it so be þan þat wee, vnkynde wrices of Adam blode, will be repentaunte for many wicked synnes.
8–9. þat we yuel wrouȝt/ S: þat we mys wrouȝtet; L: that euyr dyde we ille.
10. preye/ L: as we preyn.
11. synned/ L: mysdon.
12. parte/ S: folde.
12. good forward/ L: with good foreward.
13. for þin/ L: foryeffenes of thyne; T: for forgifnes of þin synnes.
15-27. Ffor, as seynt Austyn seiþ... for synne one/ D omits.
15. Austyn/ L: Anastyn.
17. myn angre/ C: my wrabbe or synne.
17. myself/ L adds: and my wycked herte.
17-18. on hym/ L: of them that myssayethe me or mysdothe me; T: on þeme þe wilke schewed vnto me wurdes of myn meuynge 7 stirrynge.
20. wrecche/ supplied from S, and so L, T and C.
20. vnndr his fete/ L: vnder the wrechys fete.
20. 7 lete hym defoule hym/ MS: 7 bete hym defouled hym; corrected from S, and supported by L and C. T's version agrees with W and is consequently ambiguous as well.
21. wyten/ supplied from S, and so L; T: blame.
21. Witerly þe champioun/ MS: Witerly nogþ þe champioun, and so T; S and L agree in omitting nogþ, which is undoubtedly correct, as appears from what follows below.
22. þat/ S omits.
23-24. but if he hymself... defoulid/ C: but if it wilfulli concent(e.
25. his kynde/ L adds: and thinke ynwardly on alle the peynys and on his mekenesse.
26. þat whiles/ L: than.
26. 7 þat/ S: 7 ȝet.
27. temptid... þou be not/ S omits.
28. vs techiþ/ followed in L by: Omne gaudium existímate cuum in variis temptacionibus incideritis; D: ſiratres, omne gaudium existímate et cetera.
29. haue/ TD: sulde haue.
30. preued/ L: puryde; T: purydd ȝynnedd.
35-36. in hard bataile/ CD: by hard strokis in bataile.
36. man/ C: eche man; D: ech trewe cristen man.
37. so is þe man more strengfed(p. 48/1)/ SL: so þe mon more strength.

p. 48

2. of alle vertues/ L: of alle thyngis vertu.
3. 7 by harde 7 stronge/ S: 7 þat ben harde 7 stronge; L: harde and stronge; T: so þan þat he with þo may be bothe harde 7 stronge; C omits; D: 7 þat wiþ hard 7 strong.
4. depe/ C: fast.
5. erþe/ L: ground.
6. ȝres or foure sipes/ CD: oft.
7. nɔȝt/ T omits.
8. wel synk/ SLTCD: wyle senken.
9. wife fee mal on euery syde/ S: wyth fee yuel on erþe syde.
10. he smiþe it euene doun... heued/ MS: it crossed out as well as underdotted; T: omits it; D: he smyþe þe stake euene doun on þe heed.
11. wiþ vs when/ L: whan wiþ vs.
12. a man haþ a vertu/ CD: we haue or be able to haue ony vertu.
13. to make/ L omits; CD: for to plante 7 stabil.
14. to þe ward/ L: to þe; D: toward þee.
15. he þee wol hem sende/ L: he sendythe hem.
16. if þei come/ T: if þat þei vnto hym come; C omits.
17-18. 7 so þee strengþe... grace/ CD: 7 þeue þe grace.
19. þoruiþ/ L omits.
20. only/ L: holy; T: fully 7 saddely.
21. þin hope is in hym/ T: þou hopes in hym.
22. aseynstonde alle fondyngis... as bei semen (p. 49/12) / D omits, owing to loss of a
number of folios after what is now p. 78.
23. lete/ LT: holde.
24. mekenes/ L adds; and lownes of bisylfe.
25. synnes/ T: dedes agayns þe wille of god.
26–28. Ffor when man... bodily penaunce/ T omits.
26. when men lok þis filpe/ L: whan men loken redyly to here foule fylthe.
27–28. it stireþ hym to mekenes/ L: it sterythe hymysylfe for to meken.
29. to lepe/ L: to falle; T omits.
30. into pride/ SL omit; T: on heght for drede of sodenne doune fallynge.
32. pou(1)/ T omits.
33. mayst/ L omits.
34. þen wel/ SL: nowe; T: now weel.
35. bitideþ/ L: fallethe.
36. more/ SL: þe more; T: mekile more.
36–37. As doîþ... þat seþþ/ L: For than the enyvous fende of helle fondethe hym and seythe.
37. yuel/ L: synne.
38. egiþ/ C: meuiþ.

p. 49
1. þat aftir may make/ L: and aftir may make; C: þat he may aftir make.
3. wyse/ L adds: 7 bene folys.
3. þat folwen werkis/ S: þat folwen in werkes; L: þat proueþe welle aftir in werke
that þei done; T: þat felouȝe hym in his werkes and also in his manifold whiles,
þe wilke maner of doynge þai do.
4. he stireþ/ L: þat he steryþe; T: in þe wilke he stirres.
5–6. betynge of synnes... seme goode/ L omits.
6. but/ T omits.
8. enfeblischib/ T: es enfebelyd.
9–10. þe traytour liþþ/ followed by long expansion in L (f. 39v/a–b). The reader, who is here
addressed as 'syr', is blamed for staying up late at night, so that he is unable to attend
matins and to observe the rule properly.
10. Forþi nedeful it is/ L: Thou shalt vndyrstonde that it is nedefull.
10. louers/ S: lyuers.
11. wib wille/ L adds: and with good counsell of hem þar hem proued in gostly lyff be
longe tyme that fondyngis knowen.
11. and so, as þei seme goode/ L: and as here werkys semyn.
12–13. And þis is þe counseil/ D resumes here.
16. Also þe grete clerk seib/ S: For also sayth þe grete clerkere; L: Ffor, as seyþe a gret
clerke; T: as spekes þerof vnto vs a clerke; C: as grete clerkis seyne.
17. I/ supplied from S, and so L, T and D.
18. noþing/ L omits.
19. þe persone/ CD: godis persone.
20–22. 7 skilful þen is it honour... it be skilful/ C: þan it is skylful þat al men serufe him
honorabli.
23. louþeþ/ L: that louythe; T: it loues.
25. Ffor as þe wyse clerk seib/ C: þerfor it is writyn; D: For as it is writen.
27–28. so þat he may... strengbe/ L omits.
28. hyse werkes/ supplied from S, and so D; T: hym.
29–30. werrib aseyns vs/ T: debates agayns vs; C: ouercomib vs; D: fiȝtib aȝens vs.
30. wrenchis 7 wyles/ L: thouȝtes, werkes and wylles.
30. And moo/ L: of mo; T: and alsso many moo.
31. ouet/ S: oþer.
33. for ɔf we hym wythstonde/ supplied from S, and supported by L, T and D.
34. fro vs/ L: agayne vs; T: awaye from vs.
34. as we do be deep/ L: as he wolde fle from dethe.
34. And ʰat ʰis be sooʰ/ L omits.
35. a vobis/ T: procul a uobis.

p. 50
2. bettir is wisdam... for to wexe (p. 51/30)/ L omits.
4. Quicquid boni/ T: Quicquid enim boni.
5. gesseris/ T: feceris.
5. virtus enim/ T: nam virtus.
5. pro vicio est/ T: pro vicio est tenenda (?).
7. it is viсе/ CD add: for an vndescrete vertu is vice as he seip.
9–10. Pat werke... wijyskil/ CD: ech mans werke is his offerynge, be it gode or euel. Therfor ʰat werke ʰat is vnresonable is vnable to be offrid to god.
12. 7/ MS omits, and so S; supplied from T; L not running.
12. also/ MS: as, and so D; corrected from T; S: also.
12–13. 7 also in pat sauour likyng to haue/ S: 7 also in çing sauour lyking to haue.
13. ãe goodis/ S: ãe goode; T: gode dedes; D: good werkis.
14. as/ D omits.
14. skilfully/ D omits.
14. if/ S omits.
15. he/ T: ãe flecche.
16. in/ MS omits, and so S; L not running; supplied from T, and supported by D.
16. he/ MS omits, and so S; L not running; supplied from T, and supported by D.
16. keuer/ T: it nouȝt couer; D: it neuere kyuere.
17. Lo now/ T: looke aboute ãe her and see.
20. huiusmodi/ SD: huius.
20. sic agit/ T: opera sic agit.
22. spiritui/ T: spiritui suo.
22. honorem/ T adds: diabolo confusionem.
22. et/ MS omits, and so S; supplied from T, and supported by D.
23. bonorum/ T: peccatorum; S adds: in deum.
23. vnwysely/ S: wysely; T: vnskillfully; C: vn discretly.
24. werkis/ CD: penance.
25. stelip/ C: takip awey; D: stelip awei.
26. broper/ T: brother or neigbhour; C: neyebore.
26–27. louyng 7 honour/ C: worschip; D: worschip 7 honour.
27. tofore God/ S: before god; T omits.
28. ãat he for his vnwitt... God/ CD: ãat þorouȝ his foly bene vndon of him or of any oþer by esample of him.
29–30. for he brekip... Goddis temple/ C: seþe himsilf þat schuld be þe temple of god is defoulid 7 robbid of al godnes; D: siþ he defoulid 7 robbid himself of alle good dedis, þat schulde be þe hooli temple of god.
31. pedibus/ T: pede.
31. offendit/ T adds: ipse sepissime.
32. swibe/ ST: ouereswyþe.
32. feet/ T: fote.
33. dedis/ S: werkes.
35. And þouȝ peril be/ T: And alþo grete perill falles oftetyme 7 comonly.
35. rennyng/ S: renuguyn.
36. clymbil/ S: clynbeth.

p. 51

1. ðe lij... religious/ T: ðe lyfe of gode deuocioun 7 of religiosite.
2. were/ S omits.
3. toward/ D: vpvward to.
4-5. to lere to clymbe/ C omits.
5. etc/ S: enten.
6. to come... fel fro/ C omits.
7. neuer þerto wynne/ D: neuere come þerto.
8. non/ T: nam.
9. volando/ S: ualendo.
10-11. but wiþ clymbyng... wiþ fleyng/ T omits.
12. warly/ D: wiseli.
13-14. on þe laddir/ S: of þe ledde.
15-16. admir þat/ T: on þat like degré as.
18. to þat/ S: to þat; T: vnto all bone þat; D: to hem þat.
19. þoro þe reule... parfit/ T: þoro þo bonde of professione vnto god þorou þe reule of hie 7 parfit lyffynge.
20. hem(2)/ supplied from S, and supported by T and D.
22. þat/ D omits.
22. fro þe hýse to þe lowe/ S: fro hye to lowe; T: fro þe heght into loughnes.
25. ðat oft þe fallip... þei fallen into (p. 52/30)/ D omits, owing to loss of a number of folios after what is now page 86.
25. ofte/ T: some tyme.
25. or penaunce/ T: of penaunce.
28. þat your fleisch þat chastised wiþ fastyng/ S: þat so your fastying chastyse þe flesche.
29. so þat þat þing/ S: so þat þing.
30-31. þer is no hope of hele/ L resumes here.
33. ðe do/ L omits; T: And þus.
33. yueles/ SLT: peryles.
33. vndescrete/ C: vndescréte.
33. schortly/ L: and þerfor schortly.
33. sixe/ T: sex þinges profitabull.
34. wole I/ C: I porpos.
34. is/ L omits.
34. þei do/ L omits.
35. whiche/ S omits.
35. is/ L omits.
37. þe vniæstful/ S: þe vnskylful; L: the vnskylfull folle; T: þe vnskilful man; C: vndescréte men.
38. bifoþ þe liþt of wysdam/ L: before lyght that is without lyght of wysdome.

p. 52

1. þer/ S omits; T: also þat.
3. What is þe olde man/ T omits.
3-4. is that is geten/ L: that is geten; T: es geten.
5. liynge in synne/ L adds: and lykynge yn synne.
6. nailde/ SL add: 7 peyned.
7. be lyymes/ L: the wyttes 7 be lymys.
8. that is synne... be slayn/ T omits.
9. in hem/ MS: And ben; corrected from S, and supported by L; T omits; D not running.
10. slee þi synne/ preceded in L by: sle thy lemys that ben on the erthe.
11. penaunce/ L adds: and sorowe.
12. Dis newe man... newe bicomen/ L: I vndirstande that is become new; T: þat es vndirstande a þinge newly becomon.
13. wrouȝte/ L: that he dothe.
14. worche/ S: werkes; L: good werkere; T: suylke werkere.
15. noȝt do/ L: nomore do.
16. 7 his likynge/ L: so hys lykynge. 20. Saules armure be kyng/ S: Saul armuur be kyng; L: Saules armure. The kyng whan...; T: þe armour of kyng Saule.
19. ars newe man... newe bicomen/ L: I vndirstande that is become new; T: feat es vndirstande a þinge newly becomon.
20. Saules armure be kyng/ S: Saul armuur be kyng; L: Saules armure. The kyng whan...; T: þe armour of kyng Saule.
21. þif/ L: wheþer.
22. saws/ C: perseyued.
23. þat þei were... so kene/ C: þat it were nat for him, but rather wold lett him.
24. geaunt/ L: tyraunt.
25. þre stones/ C: fyue stones.
26. as wib/ L omits.
27. 7 with oþer to þese lyke/ L: 7 oþer penaunce sufferynge; T: 7 many other gode dedes doyinge.
28. wrouȝt/ L adds: 7 wysely.
29. beþ/ S omits.
30. ire 7 waxen inpacient/ D resumes here.
31. porouþ þat þei wende... aboue/ L: thorouþ that they wenden and ben abouen; T: þorough þat maner of doyng þei weene to haue looue fro abouen.
32. so/ supplied from S, and supported by L, T and D.
33. Bone/ S: Boni.
34. refrenanda/ L: refrenandum.
35. 7 regenda est/ MS omits, and so D; supplied from S, and so L; T: et maxime est regenda.
36. þerwib and brynge hym/ T omits.
37. þat it schal be/ LD: that is it shal be; T: so þat it sall alwaye be.
38. skil/ followed in L by: þat good turne ynto euylle.

p. 53
1. ne (twice)/ L omits.
2. and namely... lijf/ C: 7 algatis at þe begynning.
3. haue/ SL omit.
4. ffrenum/ T adds: enim.
5. nobis/ L: vobis.
6. make/ L: take.
6. to bowe/ SL: bowe; D: for to be buxom.
8. foly/ D: yuel.
8. haue/ L omits.
8. Lord/ L adds: so plentyuous.
8. 7 sit/ L omits.

9–10. 7 oper suche werkis/ S: 7 oper suche penaunce of werkes.
11. serve/ L adds: so bat they may not serve hym as pei shulde and aujt.
12. no chynche so hard/ L: no man chynche ne so harde.
12. he/ L omits.
13. it/ S omits.
13. serve/ L adds: wyll so bat he myght his iorney performe.
14. deme/ L: forsake.
16. eum/ T omits.
16. auro/ D: aura.
17. suche/ LTCD: siche one.
18. in goode þewes/ L: in good lyf and in good werkis; T: in alle gode vertues; D: in good maneris.
18–19. 7 birlé hym bawme/ LD: 7 zeffe hym drynke baume; T: and birlle hym bawme vnto his drynke; C: 7 þeue him bawme to drynke.
19–20. þat is... drynk bawme/ L omits.
20. schame/ L: leuen.
20. to take/ STD: to take of.
21–22. his seruyse... to vpholde/ MS: to his seruyse 7 his worschipe to be vpholde; corrected from S, and supported by T and D; L: in his service and in his honour to don and vp to holden.
22. sené/ supplied from S, and so all other MSS.
22. deueles childre/ L: þat seruen þe deuyl bothe nyght and day.
25. Crist/ L adds: be whom is wretten in the gospell of S. Luke.
26. omnis/ L: homo.
26. sit/ L omits.
27. eius/ T adds: est.
27. he/ CD: eche man.
27. þat is/ CD: þiue he schal be.
28. it is/ L: is; T: it was.
29. 7 in mesure/ L omits.
30. þei trowe/ L: the tweyne; T: omits þei.
30. þat þei may/ L: þat may.
31. þorúþ kynde/ T: perauenture in þe wille of god.
31–32. schal be demed... mansleer/ C: is worpi iewis.
32. to juesse/ L omits.
32. manslauter/ L: þat mannès dethe.
33. enyntiseb/ MS: þat enyntiseþ, and so S; corrected from T, and supported by D; L: so fordothe.

p. 54

1. sore/ S omits.
3. made/ L: steryde.
3. 7 goode wille/ L omits.
4. On a maner... / This passage, up to l. 8 (as doib þe leche), is quite corrupt both in L and in T.
4. anóther maner/ D: in anóther maner.
6. as ende... to desire/ S omits.
7. to þe ende/ S: wythouten ende.
8. þat men serne hem fore/ L: þat men yernyn and trauelyn.
8–14. as doib þe leche... þe woundes hele/ D omits.
9. þe(2)/ supplied from S, and so L and T.
10. to hele/ L omits.
10. Al þat/ L: In all þat.
10. tempyrung/ S adds: of dryng; L adds: of drynkys.
11. alle þese/ MS: 7 makyn of alle þese; corrected from S, and supported by L and T.
12. tempyrung/ SL: tempreth.
14. beste/ L: wele and feyre.
15–16. as ende/ MS: al ende, and so D; corrected from L; S: als so ende; T: all on brode sonde and sprapyll.
17. þolynge/ D: doinge.
17. þoo/ L omits.
18. or lomes/ D omits.
18. þe ende/ L adds: to kepe the from syn and not to fordo thyssylffe or endynge come.
18. Non est/ T: Non enim est.
19. set adhibentur/ T: sed nobis adhibentur.
19. necessaria ad finem/ T: nobis necessaria vsque ad finem nostrum.
20. rewme/ D: kyngdom.
21. to þe rewme as/ D omits.
21. welden in/ L: do; T: weende vnto; D: waxe proud in.
23. to chastye... þe ende/ supplied from S, and supported by L, T and D.
24. redigo/ T: ego redigo.
28. fleisch/ D: bodi.
25–26. 7 lette þis ende/ L: and lete hym of good ende; T: and so gates lette his ende to be.
28–29. loue of God/ L adds: that he to hym come at his ende. This is followed in L by a fairly long addition, dealing with the seventh folly: 'lachesnesse'. (f. 41v/a-b).
29. biddyng/ SLTD: forbedyng.
29. somme/ L adds: vnworthy to wyrche and for mysvndyrstondying.
30. carnis/ T: carnis uestrre.
30. si/ LD omits.
30. carnem/ T: carnem uestram; D omits.
31. moriemini/ T adds: in peccatis uestrism.
31. folewe 3ee/ L omits; D: fulfille 3e.
33. seynt Bernard/ St. Bernard is not quoted in C.
36. Me hungreþ... aftir drynk/ D: I am hungri þ þristi, I coueite aftir mete 7 drinke myn hungur þ þrist to ceesse.
36. folwe/ D: fulfille.
38. withouten folowyng þerof... ne wax wilde (p. 55/20)/ D omits, owing to loss of a number of folios after what is now page 94. D breaks off in the middle of the word 'withouten'.
38. withouten folowyng þerof (p. 55/1)/ L: without thes thyngis that my flesche yernythe.

p. 55

2–3. þat is nedeful/ L: in that is nedefull; T: þat þe wilke es nedefull.
5. but yue... wantilpe/ L: but for to yeuen yt that it wantethe; T: bot all onely fore pure nede þat it wantes.
6. that kynde bé to L: that kynde bedythe hym do.
8. þe fleisch / SL: þi fleache; T: youre fleche.
9. it / L omits.
10. passib fürþe 7 / L omits.
11. to do vs vndirstonde / L: to make the to vndyrstonde; T: for to make vs at vndir-
    stande.
11. þat it is forbidden vs / L: that þou schalt not yeue hym his desyryngis that he wold
    haue.
12. It is leeful / S: Hyt is lefsum; L: But skylfully it is; T: It es nedefull.
12. to þe fleisch / S: of þe fleache.
13. carni / T: carni nostrre.
14. debemus / L omits.
14–15. but we schul... fleisch / L omits.
15. þat is / L: but.
16. þat it nedib to sustenaunce / S: þat is nede to hys susti/iaunce; L: that is nede therto;
    T: þat ilke finge þat it has nede ought of to haue vnto þe sustenaunce of it.
18. panis / T: panis vero.
18–19. ne deficiat / L: neflcat.
19. virga / T: et uirga.
19. ne violescat / S: ne sascunet(?); L: ne solestat(?).
19. ydil / T: eueile.
20. þat he ne folye... wilde / S: þat he in foly wylde; L: he in foly wylde nou3t; T: þat
    he waxe nougt wylde.
21. Þe seuent preyer / D resumes here.
22. malo / LT add: Amen.
22. word / D: world.
22. þee / L adds: and alle thy brederyn and þi sistren.
23. peyne / D add: in þat oþere.
23–24. In his preyer... purgatorie / L: that is to mene alle cristen folke and soules yn pur-
    gatory; C: In bis askyng þou schat aske mercy 7 grace for al þat bene alyue or in
    purgatory; D: In bis askyng we schulen aske of god merci 7 grace for alle hem þat
    ben on lyue here on þe(?) earth (last four words in later hand?)
24. for his mersy... peynes / C: for his holy name haue mercy on hem; D: for his hooli
    name haue merci on hem 7 delyuere hem out of her peynes.
24. mersy / L omits.
25. 7 þe myseses / L: and þe myschyf; C: omits; D: 7 disesis.
26. vndirstonde / L: thanne behouythe þe vndyrstond.
26. of man / MS: of men; all other MSS. have the singular.
27. vndirstonde / CD: know.
27. so wel / LCD omit.
28. vndir / L: yn.
30. hole men / LT add: before.
31. þen wolde he knowe þat he were / T: þou þan wild grathely kenne 7 vndirstande
    þat þou were.
32. mese / S: a meseyse; LD: a mesyll; T: in mekile mysease.
33–34. his fleisch... seeknesse / C: noþer sekenesse ne feblenesse had any tyme ben in his
    fle Sche; D: his fleisch hadde beyn cleene fro al manere corrucpioun, for neiþer siike-
    nesse ne feblenesse hadde ony tyme be þerinne.
33. of / SLD omits.
34. and 3it... dered/ T: and also morouer vnto þat hym thurte neuer haue dredd þe hour of dethe.
34. dered/ L: greuyd.
35. alle/ S: of; L omits.
36. taken ouermyche... schulde haue/ S omits.

p. 56

1. þis/ T omits.
3. his witt/ D: þe gostli wittis.
5. In/ L omits.
7. his creatour/ C: þe blissid trynite.
9. soreufuly/ L: carefully; C: foule; D: soreufuli 7 foule.
10-12. And 3it ouer alle oþer... þora3 pride/ this passage is quite corrupt in T; C: Bot now no man wipout special revelacioun knowþ þat he haþ charite, for al þe werkis þat a man dop may be done for pride.
13-15. Now God... Amen/ S: Nowe god for hys mercy graunte vs þis drede. Amen.; L: Now god for hys mercy thorowe besechynge of his moder Mary and alle his seytis yeue vs thys drede here and after oure dethe graunte vs yn his blys with hym for to dwelle euer without ende. Amen. Nemo sit vtrum amore vel odio sit dignus, set omnia in futurum servantur incerta.; T: And þerfor now suete Ihesu, almyghty god in trinite, for his mekle merisy and his endelis godenes graunte vnto þat ilke drede or þat wee hense sail departe. Amen.; C: And seb Iobe, þat was so holy, had dreed in al his werkis, what schul we synful wrechis do, but prey god, in whom is al godenes, wipout whom no man hap grace. He graunt vs for his holy name grace to drede him 7 to loue him parfitly into oure last ende. Amen.; D: þerfor now god for his merci, in whom is al goodnesse, wipout whom no man hap grace, he graunte vs for his hooli grace so for to drede him 7 loue him parfitli þat we moun lyue 7 ende in parfit charite. Amen.
Notes to the Text

3.10-11  al gyf þei kun rede...hemin wantip:
Cf. The Myroure of oure Ladye, E.E.T.S., E.S., 19, p. 2: 'many of you, though ye can synge and
rede, yet ye can not se what the meanyng therof ys'.
3.25-4.30  bis pruer ouerstigeþ alle oper...taugte his disciplis:
This is from St. Edmund's Mirror, ed. Horstmann, Yorkshire Writers, i, p. 232.
3.26-27  In dignite...it made:
The divine origin of the Pater Noster has always been looked upon as the main reason for its
importance. See, for example, the Allegoriae in Novum Testamentum, Lib. ii, cap. ii, P.L.,
clxxv, 773. The Allegoriae in Novum Testamentum are now generally ascribed to Richard of
St. Victor. See J. Chatillon, "Le Contenu, l' Authenticite et la Date du Liber Exceptionum et
23-51 and 343-366. See also Innocent iii, De Sacro Altaris Mysterio, Lib. v, cap. xvi, P.L.,
ccxvii, 897.
4.2  it biloukeþ al þat we haue nede of to lyf or to soule:
Cf. Innocent iii, De Sacro Altaris Mysterio, loc. cit.; Anon., Expositio in Orationem Domini-
4.6  þe yuel þat is passid...þat is now:
Cf. the prayer after the Pater Noster in the Mass of the Roman Rite: 'Libera nos, quae sumus,
Domine, ab omnibus malis, praeteritis, praesentibus, et futuris...'.
4.27-28  noyt as in a myyrou:
Cf. 1 Cor., xiii, 12. (all references are to the Vulgate).
4.31-5.14  But he þat wolde preie...pee not peyne:
4.33  Ante orationem prepara animam tuam...:
Cf. Ecclesiasticus, xviii, 23.
5.2  loquar ad dominum meum...:
Genesis, xviii, 27.
5.5  Tu autem cum oraeruis...:
Cf. Matthew, vi, 6.
5.23-24  Perdicio tua ex te tantum...:
5.26  Deues techen vs to preie:
6.11  Si quis cognouerit plagam cordis sui...:
6.30  Amen disco vobis: quicquid orantes petitis...:
6.33-38  Ne lete not forþi ligtly of þi preie...but lettyngye on þi side it make.:
Cf. Contemplations of the dread and love of God, ed. Horstmann, op.cit., ii, p. 94, where this
is attributed to St. Bernard.
6.39-10.30  And þou schalt vndirstonde þat fyue bingis letten preier...greeþe þingis gretly
to gernc.:
Cf. Six things are to wit in prayer, ed. Horstmann, op.cit., i, pp. 300-5 (see also pp.142-45 for
another version from MS. Arundel 507). However, the arrangement of the present text differs
considerably from the two versions printed by Horstmann (see the notes below).
This passage shows many points of similarity with the second treatise in the Durham MS.
described above (p. xix), where twelve 'lettynges' are listed. See also John Bromyard, Summa
7.6-7 Cum multiplicauentis orationes vestras....

Cf. Isaiah, i, 15.

7.9-10 Qua manus vestre sangwine piene sunt: Ibid.

7.11-12 for youre hands are full of synful werkis, bat be blood bitokene: A more or less similar interpretation of Isaiah, i, 15, occurs in two Lollard works: The Lanterne of Lyt, ed. L. M. Swinburn, E.E.T.S., O.S., 151, p. 51 and in Remonstrance against Romish Corruptions in the Church (also known as Ecclesiae Regimen), ed. J Forshall, London, 1851, p. 17.

7.12-13 Inquitatem si aspexi in corde meo:....

Psalm lix, 18.

7.16-17 For seynt Gregori seib: See Dialogorum Libri IV, Lib. iii, cap. xv, P.L., lxxxvii, 256.

7.18 Forbi seib a greet clerk Isodre: See Sententiarum Libri Tres, Lib. iii, cap. vii, P.L., lxxxiii, 675. Note that these two quotations from Gregory and Isidore also follow each other in MS. Arundel 507, in a passage preceding Six things are to wit in prayer, which is lacking in MS. Thornton. See Horstmann, op cit., 1, pp 142 and 300.

7.23 Oculi domini super lustos:....

Cf. Psalm xxxiii, 16.

7.28-29 Nescitis quid petatis: Matthew, xx, 22 and Mark, xx, 38.

7.31 mowe see.. drynk: ....


7.36-8.1 Forbi askeb pe wiseman:....

Cf. Prov., i, 22.

7.36-8 8 Forbi askeb pe wiseman... ben pe sike:....

Cf. Six things are to wit in prayer, ed. Horstmann, op cit., 1, p. 301 (see also p.143).

8.2 Rgt ofte we prese to God as yonge childre:....


8.24-26 And better it is wip seeknes wende to wele.. han wip riches to pyne: Cf. Ancrene Riwle (all references are to the edition by M Day, E.E.T.S., O.S., 225), p. 83. 'betere is forte gon sic touward heouene' ben al hol touward helle. 7 to muruhde mid meseise' ben to wo mid ese'.

8.26-27 Certeyn tokenyng he is...grauht hym al his wille: Cf. Peter Damian, Epistolatarum Libra Octo, Lib. viii, Ep. vi, P.L., cxxxv, 474-75. Cf. also The Profits of Tribulation (ascribed to Peter of Blois, P.L., ccvii, 989-1006), ed Horstmann, op cit., il, p. 400: 'for like as pe lech when he grauteth to pe sike all bat he desireth, it is a certeyne signe of deth......'

8.30-9.6 Forbi, if yow wolt wite what yow schalt preye...to helpe his children: Cf. Six things are to wit in prayer, ed. Horstmann, op cit., 1, p. 300 (see also p.143).

8.31 Que sursum sunt querite:....


9.1 Quente primum regnum dei:....


9.8-13 Forbi, if it so bittde bat man askeb erphely goodis...ben to oure wille:....

Cf. Six things are to wit in prayer, ed. Horstmann, op cit., 1, p. 301 (see also p.143).

9.19-20 Populus iste labijs me honorat:....

Cf. Isaiah, xxix, 13, Matthew, xv, 8 and Mark, vii, 6.

9.32 In pe book of Genesis:....

Genesis, xv, 11. The comparison of 'vnclene 7 vnnayt þoushteis in tyme of preyer' to the birds that
Abraham drove away may derive from Hildebertus Turonensis, *Sermones*, lxix and cxvi, P.L., clxxi, 674 and 875.

9.37–10.1 *Sacrificio laudis honorificabis me.*
Cf. Psalm xlix, 23.

10.3 Oratio est angelis solacium…:
Source not identified. See *Contemplations of the dread and love of God*, ed. Horstmann, *op.cit.*, ii, p. 93, note 4, where this is attributed to St. Augustine 'in sermone'.

10.7–8 Qui obturat aurem suam…:

10.13 Relynge proximo tuo nocenti te…:
Ecclesiasticus, xxviii, 2.

10.16 Cum stabitis ad orandum…:

10.27 Fforbi sei|j seynt Austyn:
Source not identified. See *Contemplations of the dread and love of God*, ed. Horstmann, *op.cit.*, ii, p. 93, note 4, where this is attributed to St. Augustine 'in sermone'.

10.30 Ffor as seib seint Jerom:
Source not identified.

10.36–13.7 In hope þus vs setteþ oure Lord…vnto be tyme he poled deep:
This is from St. Edmund's *Mirror*, ed. Horstmann, *op.cit.*, i, pp. 229–30.

12.31 þat we noþing haue of ourself but oonly synne:

12.36–13.1 Quid retribuam domino…:
Psalm cxv, 12–13.

13.18 In sudore vultus tui…:
Cf. Genesis, iii, 19.

14.1–2 Idilnes, glotenye [7] gelous kepynge 7 tendre ouer þe fleisch.:
'glotenye' is one of the seven deadly sins, 'Idilnes' and 'gelous kepynge…ouer þe fleisch' may be seen as branches of Sloth. See S. Wenzel, "Sloth in Middle English Devotional Literature", *Anglia*, 79 (1961), pp. 299–301.

14.11 Seint Ambrose seib þy þe olyfaunt…:

14.19 Þus it fariþ bi many men now vpon erþe…:
For more or less similar passages see *Middle English Sermons*, ed. W. O. Ross, E.E.T.S., O.S., 209, p. 98 and Sidney Sussex College Cambridge MS.74,ff.6r–7r.

14.25 ffortes sunt vt faciant mala…:
Cf. Jeremiah, iv, 22.

14.34–35 whanne þe preest to hym any penaunce nemenep.:
We know from the penitentials that penance could be very severe and was frequently of a physical nature. See J. T. McNeill and H. M. Gamer, *Medieval Handbooks of Penance*, New York, 1938, *passim*.

14.39–40 how fer bei may keste be stoon…:
15.4 Fforbi seib seynt Jerom....
Source not identified.
15.7-9 Seynt Jon 7 seynt Jame...we may.:
15.17 Pelle 7 carne vestisti me.:
Cf. Job, x, 11.
16.3 Seynt Austyn seib:
16.11 Proprio filio suo non percepit....:
Cf. Rom., viii, 32.
16.14 Ærof spekib seint Bernard....:
Source not identified.
16.20 Æs witnessib seynt Poule....:
1 Cor., xiii, 1-3.
16.27-17.6 Loo, seint Poule rekkeneb here pæ noblest vertues...if charite hym wantib:
This comment on 1 Cor., xiii, 1-3, is strongly reminiscent of that found in The Book of Vices and Virtues, ed. W. N. Francis, E.E.T.S., O.S., 217, pp. 88-9.
17.10-11 Æe widew, as æe gospel tellib,...:
17.13 wiþ Zachee sche gate euenyge in mede....:
17.16-17 Mikil ping semeb good...a good wille:
17.19-33 seynt Gregori tellib bi an hooly bischop...more ãen ãe bischop:
17.36 Charite is ãat oon weijte....:
18.4-5 of swannes ne of pekokes, cranes ne herouns:
These were great delicacies in the Middle Ages. Cf. Chaucer's Prologue, l. 206 and Havelok the Dane, ed. W. W. Skeat, l.1726 and note p.117.
18.10 For suche aiaunce is bitwene bees two:
Cf. The Pardoner's Tale, ll. 481-2 and The Parson's Tale, l. 836.
18.12 Æe wyseman it seib:
Source not identified. L gives the Latin (f.28r/b): 'Vix vidi continentem quem non vidi absintentem'.
18.13-14 Ysaac, ãe patriark, when he hadde dronken ãe wyn....:
Genesis, xxvii, 25-29.
18.16-17 Loth,...so he lefte his witt þoruz drynkyn of wyn....:
Genesis, xix, 32-35.
18.19-20 sobrenesse, ãat...norys is called ãat fostureb æle gode ãewes.:

18.21–22 Danyel...for he hym helde to comun metes:... Daniel, i, 8–20.

18.24–25 His felawes...when þei into þe hote fier weren bounden:... Daniel, iii, 21–24 and 91–92.

19.7 þat wip curious aray are streyt sett:
Gay and extravagant fashions were a favourite butt for the medieval preacher. See Owst, *Preaching in Medieval England*, passim. Critical remarks such as we find here are not out of place in a treatise intended for women religious. They also occur in Rolle’s *Ego Dormio* and *The Commandment* and there is evidence to show that the bishops were often shocked at the vanity of the nuns in the houses they visited. See Miss Power, *Medieval English Nunneries*, chapter vii.


20.24 þat is: oure fadir, 7 noȝt my fadir:... This insistence on the importance of the word noster is very old and may be traced back at least to the Pater Nosier Commentary of St. Cyprian, which is supposed to have been written about the end of the year 251 or the beginning of the year 252. See C. M. O’Donnell, *St. Cyprian on the Lord’s Prayer*, Washington, 1960, p. 28.

21.26–22.5 wherþer louest þou þi fleischly broþer...þat iliche fre is to vs alle:... Cf. St. Edmund’s *Mirror*, ed. Horstmann, *op.cit.*, i, pp. 220–1. Note that this is from a part of the *Mirror* which does not deal with the Pater Nosier and which also circulated independently (see item 8 in Cambridge University Library MS. ii. vi. 40).

22.3–5 Ffor al þat is of goodnes in body or in soule...to vs alle:... From St. Edmund’s *Mirror*, ed. Horstmann, *op.cit.*, i, p. 231.


22.33–34 Parfyt loue is vndirstonde in þis worde: Pater:... Cf. the discussion of the ‘ captatio benevolentiae’ in the *Allegoriae in Novum Testamentum*, Lib. ii, cap. ii, P.L., clxxxv, 768. In the *Allegoriae*, however, the opening clause of the prayer is divided into three parts: Pater – noster – qui es in celis.

23.5–6 nobþing ellis but certeyn bileue of þat þing þat may not be seen:... See Hugh of St. Victor, *De Sacramentis*, Lib. i, pars iii, P.L., clxvii, 217.

23.7–9 when we þenke þat he is higne in heuen...owe we for to lowe vs 7 meke vs:... Cf. the Lollard interpolation in *The Lay Folks’ Catechism*, ed. T. F. Simmons and H. E. Nolloth, E.E.T.S., O.S., 118, p. 8, ll. 80–2.

24.23–25 when we loue ony creature before God...ouervnworbi hym make:... Cf. *Ancrene Riwle*, p. 186: ‘vndeore he makeþ god. 7 to unwurð mid alle! þet for eni worldliche luue! his luue trukie’. 

24.30–31 A solis ortu vsque ad occasum:... Psalm cxii, 3.

25.3 as [þe] norys wip hire child:... Cf. *Ancrene Riwle*, p. 103, where God is compared to a mother playing with her child. See also 106.

25.8 filii prebe michi cor tuum.:


25.34 Seynt Jerom tellip in a book bat ðat Vitas Patrum is kalled:


See also Herbert, Catalogue of Romances, vol. iii, pp. 125, 139, 145, 149, 233, 246 and 264. Miss C. L. Rosenthal in The "Vitae Patrum" in Old and Middle English Literature, Philadelphia, 1936, p. 141 ff. does not mention this tale in her list of Middle English exempla from the Vitae Patrum.

26.23 Delicie mee esse cum filiis hominum.:

Prov., viii, 31.

26.34 ðis faukoun, ðat is erþely goodis:

See Oesterley, op.cit., p. 413: 'falco sunt bona temporalia, que deus dat homini'.

26.38 Saturaui eos 7 obliti sunt mel.:

Cf. Hosea, xiii, 6.

27.7 as in ðe book of Danyel spoly it tellip.:

Cf. Daniel, iv, 26-34.

29.4–5 seand...wakand:

Cf. Miss Allen, English Writings of Richard Rolle, note p. 145: 'A series of rhyming participles is a favourite stylistic ornament of Rolle's...'.

29.24–25 ðe helyd ðe seeke, ðe deef, ðe doumbe:

See, for example, Matthew, iv, 23–24, Mark, vii, 37 and Luke, xi, 14.

29.25 ðat he gede on ðe see...:


29.27 ðe fedde fyue þousande of men...:


30.22–31 ðen God, ðe fadir of heuen, so stable his goodnes... we wib bee in ði blisse.:


31.36–37 but ðat he haue ðe wolle 7 ðe mylke.:


31.39–40 þries he hym asked 3if he hym loued:

John, xxi, 15–17.

32.32 glemes of his grace:

A well-known image. See, for example, Ancrene Riwle, p. 84: 'wute 3e bet to so6e. bet al be wo of bisse woldei al nis bute ase æseæaæ ææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ ææ
Cf. Isaiah, xxix, 13, Matthew, xv, 8 and Mark, vii, 6.

34.1–2 when pe noumbe is fulfilled of alle þese þat schul be saue, þe whiche noumbe is certeyn:


34.3–4 wib alle þe soules þat he brouȝt out of helle:

The account of Christ's descent into hell is found in the apocryphal gospel of Nicodemus. Cf. also 1 Pet., iii, 18–19.

34.5–6 þat was fyue þousande þere two hundrid ȝeþt:

The figure in the gospel of Nicodemus and in the Middle English poem Harrowing of Hell (see The Middle-English Harrowing of Hell and Gospel of Nicodemus, ed. W. H. Huime, E.E.T.S., E.S., 100, pp. 102–3) is 5,500. Apparently there was a great deal of variation. Thus in the York play The Harrowing of Hell the figure is 4,600, in the Cursor Mundi (E.E.T.S., O.S., 57, 11.1443–4) it is 4,304, in The Charter of the Abbey of the Holy Ghost (ed. Horstmann, op. cit., i, p. 345) 4,600, in a sermon printed by Ross in Middle English Sermons (E.E.T.S., O.S., 209, p. 49) we find 'foure þousand þere and odde' and in Ancrene Riwle (p. 23) 'oure þusund þer ȝore'.

34.9–10 Sum day steise to eche þat noumbe eleuene þousande of virgynes:

This is a reference to St. Ursula and her companions, who are supposed to have been martyred on the 21st of October. The legend of the eleven thousand virgins was very popular in medieval times. Two Middle English versions are found in Bokenham's Legendys of Hooly fVummen, ed. M.S. Serjeantson, E.E.T.S., O.S., 206, pp. 86–98 and in The Early South-English Legendary, ed. Horstmann, E.E.T.S., O.S., 87, pp. 86–92. See also S. B. Liljegren, “Four Middle English Versions of the Legend of the eleven thousand Virgins”, Englische Studien, 57 (1923), pp. 85–112 and F. Schubel, Die südenglische Legende von den eifiausen Jungfrauen, Greifswalder Beiträge zur Literatur- und Stilforschung, 21, Greifswald, 1938.

35.23 I knowe ȝow not; wenden hit seye weye:


35.30–36 But forþþ þat we ne may to þat ioye wynne...don in heuene:


36.21–22 Ffor man to folew his owne wille is bigynnyng of alle yueles:

Several Church Fathers considered Pride to be the worst of all sins. See M. W. Bloomfield, The Seven Deadly Sins, Michigan, 1952, chapter III. Cf. 1 Tim., vi, 10: ‘Radix enim omnium malorum est cupiditas’.

36.25 Herof spekijþ seynt Bernard:


36.29–30 þere he seijþ þat he so so dide:

This refers to the quotation below: ‘Non veni facere voluntatem meam...’.

36.31 Non veni facere voluntatem meam:

Cf. John, vi, 38.

36.35 Qui vult venire post me:...

Cf. Matthew, xvi, 24.

36.37 as seynt Austyn seþ:

Source not identified.
37.5 as seynt Bernard witnessif:
Cf. the quotation above from In Tempore Resurrectionis, Sermo iii.

37.6 as seynt Anselme seipf:
See De Fide Trinitatis, cap. v, P.L., CLVIII, 277.

37.26–28 And bisy he is tyde 7 tyme... but gif we hym lette:

37.31 Nonne anima plus est quam esca?:
Matthew, vii. 25.

37.33–34 Ideo dico vobis: ne solici sitis anime vestre...:

38.1–2 Considerate coruos neque seminant neque metunt...:

38.17–18 of erpely goodis he hem bihetip þat hem nede is:

39.6 for he fourti þeer in deserte his seruauntis fulli fedde.:
Exodus, xvi.

40.11–12 And þis may be vndirstonden on two maneres:
Note that St. Edmund's Mirror (Horstmann, i, p. 233) has a threefold interpretation of this petition. A material interpretation of the bread is found in the work of most exegetes. Origen (P.G., xi, 489–549) is an exception, however. See A. Hamman, Le Pater expliqué par les Pères, Paris, 1951, note p. 69.

40.16–17 Preye first, he seip, aftir þe blisse of heuene...:

41.9 Dis vndirstood þat wijs lady 7 war:
Cf. the story of the mother and her seven sons in Macc. vii.

42.27, 35 if þou haue wisdom lyke to þe bee.:
Cf. Rom., vi, 15 and 19.

43.23 Numquid, inquit, qui cadit non resurget...:

43.28 Surge qui dormis 7 exurge a mortuis...:
Ephes., v, 14.

44.7–8 smyte hym wip þe swerd of Goddis word:
This is the kind of advice one might expect from an experienced and sensible confessor who is aware of the pangs of conscience of his spiritual charges. The use of the sword image recalls that of The Cloud of Unknowing and The Scale of Perfection.

44.10 God þorug þe prophete to alle synful seipf:
Cf. II Chron., vii, 14.

44.16–17 schewib seynt Denys þorug [suche] a tale.:
Judging from the number of references in Herbert's Catalogue of Romances the story of Carpo (or Carpus) is one of the most popular exempla in Middle English literature. The original is found in a letter by Dionysius the Areopagite to Demophilus (P.G., iii, 1097–1100). It also occurs in the Legenda Aurea, ed. Graesse, pp. 237–8, in the Liber Exemplorum ad Usum Prædictantium, ed. A. G. Little, p. 130, in Les Contes Moralités de Nicole Bozon, ed. L. T. Smith and P. Meyer, p. 98, in Mirk's Festival, E.E.T.S., E.S., 96, pp. 154–5 and in Robert of Brunne's Handlyng Synne, E.E.T.S., O.S., 119, p. 172.

44.37–45.1 so loue byndib to hym my herte.:

45.13 Os quod mentitur occidit animam.:
Wisdom, i, 11.
45.14–15  Perdes omnes qui locuntur mendacium:  
Psalm v, 7.
45.34–35  Velle autem adiacet michi:...
Cf. Rom., vii, 18.
46.2–3  I may nojt but I felie stirying of my fleisch... but if I wole assente to hem:  
See Of deadly and venial sin, ed. Horstmann, op.cit., i, p.182, where this is attributed to  
St. Gregory.
46.10  Condelector legi dei secundum interiorem hominem:...  
47.15  as seynt Austyn seipt:  
Source not identified.
47.31–32  Du schalt nojt preye bat you ne be nozt temptid:...  
This is ultimately to be traced back to i Cor., x, 13. See also St. Augustine, De Sermone Domini in Monte, Lib. ii, Cap. ix, P.L., xxxiv, 1284 and Glossa Ordinaria, Matth., vi, 13, P.L., cxiv, 102.  
Cf. Ancrene Riwle, p. 102.
47.33–37  Ffor the holy apostle seynt Jame vs techit)... to his goode:  
See The remedy against the troubles of temptations, ed. Horstmann, op.cit., ii, p.107. This  
treatise, which is extant in Latin and English, used to be ascribed to both Rolle and Hilton.  
Miss Allen, in Writings Ascribed to Richard Rolle, pp. 359–61, has rejected Rolle's authorship.  
It is now attributed to William Flete, who is supposed to have written it before he left England  
1961, p. 337. If this text is indebted to the De Remediis, which is difficult to prove, and if the  
above hypothesis is correct, the year 1359 might perhaps be taken as a terminus a quo for this  
exposition.
47.33  seynt Jame vs techip)...:  
James, i, 2.
47.35  Ffor as he gold is preued 7 clensed þoruȝ fier:...  
Cf. Ancrene Riwle, p.105: '7 tis her efter is Þe ehteoðe kunfort. þet also als Þe goldsmið  
cléseð Þet gold Þe fure, also Þe god þe soule Þe fure of fondunge'.
47.37–48.1  Ffor so þe temptacioun is more, so is þe man more strenghed in vertu 7 in  
grace,....  
Cf. The remedy against the troubles of temptations, ed. Horstmann, op.cit., ii, p.113.
48.1–2  Ffor seynt Austyn seipt:...  
Source not identified.
48.36–49.2  Forbi it is more to drede...kiþe his strengehe:  
See Ancrene Riwle, p. 99: 'þet is mest dreed of hwon Þe swike of helle eggeð to one þinge Þet  
þuncheð swuðe god mid alle. 7 is þauh soule bone! 7 wei to deadlich sunne. So he Þe also  
ofte ase he ne mei mid openlich vuell! kuðen his strengeð'. Also p. 120: 'hwon he ne mei nout  
bringen Þe to non open vuell! he eggeð Þe to a þing Þet Þe þuncheð god'. Cf. Richard Rolle's  
49.10–11  nedeful it is... to reule hem in suche werkis more wip skille þen wip wille.:  
The value of excessive forms of penance, such as indiscreet abstinence leading to physical  
weakness, was often doubted. See Rolle's Commandment, ed. Allen, p. 75 and Form of Living,  
ibid., pp. 86–7, 96 and 101, The Cloud of Unknowing, chapter 42, ed. P. Hodgson, E.E.T.S.,  
O.S., 218 and Walter Hilton's Scale of Perfection, Book i, chapter 75, ed. Dom. G. Sitwell,  
London, 1953.
49.13–14  Racionabile sit obsequium vestrum:  
Cf. Rom., xii, 1.
49.16  Arbitror primo in vita vtile esse ne quid nimis:  
49.22–23 honor regis iudicium diligit...:
Cf. Psalm xcvi, 4.

49.26 homo enim racionalis creatura est.:

49.29–50.2 more he werriþ aþeyns vs...aþeyns his wrenchis 7 his wyles.:
Cf. Chaucer's Parson's Tale, 733.

50.2 betir is wisdam 7pan strengþe:
Wisdom, vi, 1.

50.4 Quicquid boni cum discreciione feceris...:

50.8 It was commaundid in þe olde lawe:
Leviticus, passim.

50.9–11 Forþþ in þe olde lawe with euerie sacrifice was offrid salt:
Cf. Leviticus, ii, 13. See also Ancrene Riwle, p. 61: 'Salt bitocneð wisdom. vor salt þiueð mete wordnesse. 7 wisdom þifð saur'.

50.19–20 Qui ex indiscricionis vicio icieyat...:
From the Epistola ad Fratres de Monte Dei, Lib. i, cap. xi, P.L., clxxxiv, 328. The Epistola is not by St. Bernard but by Guillaume de St. Thierry.

50.31 Qui festinus est pedibus offendid:
Prov., xix, 2.

51.7–8 Nemo repente fit summus...:

52.2–3 þat schulde nayle to be croos þe olde man:

52.9 Mortificate membra vestra que sunt super terram.:
Coloss., iii, 5.

52.19–20 as it tellip in þe book of kyngis.:
1 Kings, xviii, 38–50.

52.33 Bone voluntati non semper credendum est...:

53.4 ffrenum in equorum ora mittimus...:
Cf. James, iii, 3.

53.16 Dá michi abbatem Thimotheum...:

53.26–27 Perfectus omnis erit si sit sicut magister eius:

54.1 Seynt Bernard bymeneb swiphe sore...:

54.15–16 in goostly lijf þe loue of God is as ende. Þis schal men desire wiboute mesure.:
Cf. St. Bernard, De Diligendo Deo, cap. i, P.L., clxxxii, 974: 'Causa diligendi Deum, Deus est; modus, sine modo diligere'.

54.16–18 Fastyn, wakyng 7 ðopere hardschipes pylong, men schulen not þerne þoo as ende, but as þingis or lornes þat helpib as to þe ende.:
wost wel þiself þat silence in itself ne spekyng, also singulere fastyng ne comoun dietyng, on-
lines ne companie, alle þees, ne ȝit any of hem, þei ben not þe trewe eendes of oure desire. Bot
to som men, and not to alle, þei ben meenes helping to þe eende, ȝif þei ben done lawfully &
wip discrecioun.'

54.18–19 Non est regnum dei esca 7 potus…:
Cf. Rom., xiv, 17.

54.24 Castigo corpus meum 7 in seruitutem redigo.:
1 Cor., ix, 27.

54.30 Desideria carnis non perficietis…:

54.33–34 what is he þat may holde þe biddyng of þe apostle…:
See De Consideratione Libri Quinque, Lib. 1, cap. viii, P.L., clxxxii, 737.

55.7–8 Carnis curam ne feceritis in desiderijs.:
Rom., xiii, 14.

55.13 Debitores sumus carni…:
Cf. Rom., viii, 12.

55.18 Seruo nequam debetur panis et virga…:
Cf. Ecclesiasticus, xxxiii, 25.

56.11–12 þat noon may wyterly vndirstonde ȝif he be in charite.:
Cf. Richard Rolle, Form of Living, ed. Allen, p. 114: 'I answer, þat na man wate in erth þat
þai er in charite….' See also Walter Hilton’s Scale of Perfection, Book 1, chapter 68, ed. Dom
Gerard Sitwell, p. 105.

56.12–13 Fforþi seip Job… þat he hadde drede of alle his werkis.:
Job, ix, 28.
Glossary

It has not been thought necessary to list more than two references (whenever possible) to each form and meaning.

Cross-references have only been provided for certain phrases and forms that might otherwise be overlooked.

Entries or references in square brackets imply that the word in question is taken from a MS. other than W.

a interj. (OF a) ah 22/15, 26/24, 30/4.

a, an indef. art. (OE án) a, an, passim; one 17/5, 54/4.

abak, obakke adv. (OE on baec) in stirt abak, obakke, go away, withdraw 6/29, 44/9; shrink back 13/15.

abbot n. (OE abbot) abbot 53/17.

abide inf. (OE abidan) wait for 23/11; abidyng pr. pple 34/7.

aboue(n) adv. (OE on bufan) in heaven 8/32; above 15/12; in to have ben aboue, to have been victorious 52/31; prep. above 19/8, 37/7.

aboute, abowte prep. (OE on botan) around 6/4, 28/33; adv. around, about 19/11, 27/12.


abstinence, abstynence n. (OF a(b)stenance) refraining (from sth.) 19/1; self-denial 52/14.

acorde inf. (OF acorder) yield to 46/2; acorde pr. 1 sg. am in agreement with 45/39; acordist pr. 2 sg. 37/17; acorde pr. 3 sg. 37/2; acorde pr. 3 sg. subj. 37/15; acordid pa. pple in harmony 32/23.

Adam n. Adam 13/17, 20, 20/27, 30/8, 34/4, 36/4.

aferd adj. (pa. pple of ME afêren) afraid 14/18, 35/4.

affye imper. sg. (OF afier) have faith in 48/19.

aforce pr. 3 sg. subj. (OF aforcr) try 7/15.

afir conj. (OE afer) according as, after 11/7, 13/18; afir (after) far, depending on how, according as, after 3/14, 3/23, 9/16, 19/20, 42/37; afir when, after 39/28, 43/11.


afir prep. (OE afer) after 4/15, 7/4, 8/16; in accordance with, in proportion to 7/15, 17/35, 39/28; in search of 19/9.

afirward adv. (OE ëfterward) afterwards 25/32.

ajein, azen, aseyyn prep. (OE ongegn, ongên) against 4/10, 6/13, 10/7; towards 17/21; aseyyn adv. again 12/7, 43/25; sindið aseyyn, resists 8/12.

ajeins, aens, aseyyns prep. (OE ongegn, ongên + -s) contrary to, against 4/9, 5/17, 39/5; [aeyynes] prep. against 33/38.

aseynstonde inf. (modelled on Lat. resistere, obstare etc.) resist 48/22; aseyynstondip pr. 3 sg. 32/18.

aseynstondyng n. (from prec.) obstruction, resistance 56/8.

aifer, ayfer pron. (OE ágber) in aifer oher, each other 21/19-20; ayfer...oher, the one...the other 21/17-18.

al, alle n. (OE eal(le)) everything, all 3/3, 3/26, 3/31, 10/33.

al, alle adj. (OE eal(le)) all, every, 3/27, 8/34, 11/24, 18/20.

al adv. (OE eall) completely, utterly, quite 12/18, 16/5, 49/8.

al zif see zif.

algatis adv. (Cf. ON alla gotu) nevertheless, in every respect 33/7, 53/25.

aliaunce n. (OF aliance) association 18/10.

alkynnes, alkyns adj. (OE ealles cynnes) of every kind, of all kinds 13/31, 16/25, 20/8, 48/24; on alkyns wyse, in every way 33/5.

alone, aloon(e) adv. (from phrase al òne) only, alone 28/2, 34/13, 34/21.

alt coni. (OE al) association 18/10.

almsyti, -ty adj. (OE ealmihtig) almighty 8/14, 17/35, 21/15, 27/19.

alter, alyper pron. (OE éþere) in alter oher, each other 21/19-20; alyper...oher, the one...the other 21/17-18.

al, alle n. (OE eal(le)) everything, all 3/3, 3/26, 3/31, 10/33.

al, alle adj. (OE eal(le)) all, every, 3/27, 8/34, 11/24, 18/20.

al adv. (OE eall) completely, utterly, quite 12/18, 16/5, 49/8.

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alone, aloon(e) adv. (from phrase al òne) only, alone 28/2, 34/13, 34/21.

als coni. (OE ealmihtig) almighty 8/14, 17/35, 21/15, 27/19.

alone, aloon(e) adv. (from phrase al òne) only, alone 28/2, 34/13, 34/21.
also adv. (OE ealswā) also 4/14, 19/10; so 23/21; in the same manner. thus 9/36, 36/4; also soone as, as soon as 36/8-9.
also adv. (from phrase al tō) altogether, completely 15/28, 38.
also soon as, as soon as 36/8-9.
alto adv. (OE eall + ògædere) completely 11/35.
Ambrose n. Ambrose 14/11.
amendid pa. pple (OF amender) embellished, improved 17/9-10, 14.
amen(e) prep. (OE onmang, on gemang) among 18/16, 23/23, 29; amonges prep. among 18/34.
amyddis prep. (OE on middan & ME in middes) in the middle of 44/8.
and con). (OE and, ond) and, passim; if 21/19, 47/4(2).
[anentes], -is prep. (OE on efen + t 4- -es) before 46/23; against, with respect to 10/11, 27/1, 56/10.
angir, angre n. (ON angr) distress, suffering 28/12, 39/22; rage, anger 44/24, 45/28; pi. angres, hardships 30/6.
angrid pa. pple (ON angra) angry 44/30.
anoon adv. (OE on an) at once, immediately 17/21, 36/10; so(o)ne ano(o)n, at once, forthwith 17/28, 18/15, 19/4-5, 26/18, 52/25.
another adj. (OE än + òber) another 10/11, 15/23, 29/17; pron. someone else 17/5, 22/2; something else 24/19, 45/11, 46/1.
Anselme n. Anselm 37/6.
answere inf. (OE andswerian) answer 21/34, 46/25; answere of, render account of 50/27; answere pr. 1 sg. 23/18, 42/26; answered, -id pa. 3 sg. 26/18, 29/37-30/1; answeride pa. 3 pl. 15/8.
apostle n. (OE apostol) apostle 33/16; apostoles pl. 25/13.
appetit(e) n. (OF apetit) desire 45/27, 37-38, 39-40.
apropriid pa. pple (OF aproperid) in ben apropriid to, be the property of 28/35.
auitaunce n. (OF aquit(t)ance) in aquitaunce of, in payment of 12/28.
ary n. (AF ar(r)ai) clothing 19/7.
arcebishops n. pl. (OE ærcbishop) archbishops 31/20.
archedekenes n. pl. (OE arcediacon) chief administrative officers of archbishop or bishop 31/20-21.
arewnes, arghnes n. (OE earhnes) weakness, cowardice 15/3, 43/17.
arise inf. (OE ārisan) arise from sin 5/21, 23, 43/24; turn to 43/15; arisep, -ip pr. 3 sg. springs from, develops, rises up 11/25, 36/23, 41/5, 51/25; arisep pr. 3 pl. originate in 5/24, 25, 51/33; arise pr. 2 sg. subj. turn to 43/14; arise, arsye imper. sg. arise from sin 43/12, 13, 17.
armed pa. 3 sg. (OF armer) armed 52/20; armed pa. pple 14/13, 14, 52/21.
arurm n. (OF arurmé) armour, weapons 52/16, 20, 21.
arwe adj. (OE earh) cowardly 14/11.
asche n. pl. (OE asce) dust, ashes 5/3.
aske inf. (OE äscian) ask 7/2, 26; aske pr. 1 sg. 21/26, 32; askest pr. 2 sg. 6/37, 44/33; askech, -ich pr. 3 sg. 7/36, 9/9, 37, 36/22; aske, askip pr. 1 pl. 7/26, 10/28; asken pr. 2 pl. 6/31, 7/29; aske pr. 3 pl. 7/1, 3; asked, id pa. 3 sg. 15/7, 31/40; asked pa. 3 pl. 7/29, 30.
askyng n. (OE äscung) request 8/20.
aspy adj. (OE æspen) aspen 14/28.
assayle inf. (OF assaillir) attack, tempt 43/6; assayled pa. 3 sg. 47/19.
assemblid pa. pple (OF as(s)embler) assembled 32/10.
asente inf. (OF assentir) yield to 46/1, 3; assimeth pr. 3 pl. 46/6; assentid pa. 1 pl. 45/25.
assoyled, -id, pa. pple (OF assoiler) absol­ved of 43/2; freed from 43/3.
at prep. (OE æt) 12/4, 13/26, 18/14; from 5/26, 6/10.
ateyn, pa. pple (OE ateindre) condemned, convicted 5/34.
atir n. (OE ãtor) poison 51/31.
auainte n. (OF avantage) benefit 39/25; auaintages n. pl. 39/15; to auaintage, in addition 8/35, 38/25.
auste v. (OE āhte) ought 11/35, 26/29, 32/11, 47/1.
aust(e) n. (OE ēht) wealth 25/13.
aungel(e)s, -is n. pl. (OF angel) angels 6/35, 10/4, 16/21, 28/2; aungelis gen. sg. 42/30.
Austyn n. Augustine 10/27, 16/3, 36/37, 47/15, 48/2.
awondrid(e) pa. pple (OE āwundrian) surprised 26/15, 27/22, 27.
ay adv. (OL ei) in euere 7, always, forever 12/14.
bailifes n. pi. (OF baillif) minor officers of justice 31/22.
bak n. (OE baek) back 14/13; turne oure bak uponpee, turnep hym pe bak, tum(s) away 15/4-5, 26/37.
baken pa. pple (OE bacan) baked 18/6.
baleful adj. (OE bealoful) disastrous, terrible 11/25.
barley n. (OE bserlïc) loaves of barley bread 29/27.
barouns n. pi. (OF baron) barons 31/21.
bataile, batayle n. (OF batail(l)e) battle 47/36, 52/17, 22.
bowmen
(bofaume) balm 53/15, 19, 20.
be, bi, by prep. (OE be, bi) through, by, as regards, concerning 3/23, 11/9, 12/26, 14/11, 17/19, 24/29, 25/31, 26/37; it farip bi, it happens to 14/19, it goes with 26/22; it was bi, was the case with 20/18; leten mykil by, set great store by 27/32.
be(n) inf. (OE bêon) be 4/30, 5/29, 11/30, 15/34; be given 24/14; am pr. 1 sg. 5/3, 16/24; art pr. 2 sg. 13/36, 23/4; is pr. 2 sg. 11/4, 22/28; is pr. 3 sg., passim; [es] pr. 3 sg. 5/19; are(n) pr. 1 pl. 5/34, 6/3, 13/13, 19/5; are pr. 2 pl. 35/22; are(n), arn pr. 3 pl. 3/7, 4/15, 14/24, 19/7, 26/24; is pr. 3 pl. 16/30, 35/31, 38/14; be, ben, bêp pr. 1 pl. 9/27, 25/11, 30/18, 33/4, 47/34; been, ben, bêp pr. 3 pl. 3/9, 7/24, 8/5, 32, 28/33; be pr. 1 sg. subj. 12/3, 46/26; be pr. 2 sg. subj. 28/11, 43/3; be pr. 3 sg. subj. 3/2, 7; be pr. 1 pl. subj. 6/6, 19/4; be pr. 2 pl. subj. 7/36, 37/36; be(n) pr. 3 pl. subj. 8/3, 14/10, 17/2; was pa. 2 sg. 43/36; was pa. 3 sg. 3/28, 4/26; were pa. 1 pl. 11/23; were(n) pa. 3 pl. 11/8, 13/20, 18/24, 29/26; were pa. 2 sg. subj. 30/5; were, wore pa. 3 sg. subj. 3/17, 8/4, 12/3, 17/32; were pa. 1 pl. subj. 20/34, 33/15; were(n) pa. 3 pl. subj. 8/4, 11/8(2), 26/25, 42/27; be imper. sg. 4/34, 27/22; be(n) pa.pple 11/31, 34/8, 55/33, 56/8.
bedde n. (OE bed) bed 5/7, 8.
bee n. (OE bêo) bee 41/27, 35.
beeste, best(e) n. (OF beste) animal 11/32, 14/12, 16, 33/20, 50/8; bestis, bestis n. pl. 21/2, 27/21, 39/2, 49/25.
begge inf. (AF begger) ask for 40/32.
bekeñe pr. 3 sg. (Angl. bêcñian) beckons 25/10.
benche n. (OE benc) bench, seat 34/21, 23, 25; benchis n. pl. 35/15.
bendes n. pl. (OE bend) bands, ribbons 19/23.
bere inf. (OE beran) carry 14/12; berîp pr. 3 sg. 18/30, 51/37; beren pr. 1 pl. 24/27; berynge pr. pple 44/32; born pa.pple born 20/19, 33/19.
Bernard n. Bernard 16/14, 36/25, 37/5, 50/19, 51/17, 52/33, 53/16, 54/1, 33, 55/1.
berne n. (OE bern) barn 38/4.
besette, bisett(e) pa. pple (OE besettan) occupied 35/20; placed, surrounded 5/30–31, 32, 19/11; encumbered 32/38.
best(e) adv. (OE betst) best 54/8, 14.
bete(n) inf. (OE bêtan) alone for, remedy 13/17, 23/9, 34/24; betyng ger. in for (to) betyng of, to make amends for 43/34, 49/5.
beten, betyn pa.pple (OE bêtan) beaten 8/3, 4.
befougr pr. 1 sg. (OE bêphõht) have decided 3/20.
bi see be.
bicomest pr. 2 sg. (OE becuman) become 46/39; bicomel pr. 3 sg. 49/8, 51/31; bicornen pr. 1 pl. 11/23, 45/25; bicon(e)n pr. 3 pl. 25/25, 52/15; where þei becom, what becomes of them 31/36; bicomre pr. 3 sg. subj. 51/16; becom, bicom, bicom(e) pa. 3 sg. 12/16, 18, 20/1, 29/19, 42/13; bicomre pa. 1 pl. 11/39; becom(e) pa. 3 pl. 36/10, 11; bicom(n) pa.pple 42/27, 28.
biddip pr. 3 sg. (OE biddan) asks of, requests, urges 7/22, 35/10, 37/33.
biddyn n. (from ME bidde) advice, request, order, commanding 4/32, 14/31,
biffalle inf. (OE befeallan) happen, occur
39/17; biffallip inf. 3 sg. belongs to (as a right) 37/10.

bifore adv. & prep. (OE beforan) before
25/27, 33/25; before, in preference to, more than 4/36, 5/13, 11/37, 18/24; bifore par conj. before 4/34; bifore lokyn n. precaution 54/11.

bigilit> pr. 3 sg. (OF g(u)iler) deceives 49/2; bigiled pa. 3 sg. led into sin 19/34; bigi· pr. pple 27/39.

bigynne inf. (OE beginnan) begin 13/15, 29/11; bigynnep pr. 3 sg. 3 (title); bigynne pr. 1 pi. subj. 29/8; bigan pa. 3 sg. 27/32, 34; bigunnen pa.pple 53/2.

bigynnyng(e) n. (from verb) beginning 4/26, 11/26-27, 24/32; at pe first bigynnynge, in the beginning 11/13.

bijete n. (?; ace. to MMED the vowel comes from OE S, ë) possessions 14/22.

biheste n. (OE behss +1) promise 38/20.

bihete pr. 1 sg. (OE behätan; pa.sg. behët) promise 35/14; bihotip pr. 3 sg. 6/29, 15/28, 33/27; bihetip pr. 3 sg. subj. 38/19; bihette pa. 3. sg. 8/36, 26/31.

biholde inf. (Angl. behaldan) look at, see 18/31, 27/12, 41/28; biholde imper. pi. 38/3.

bihoue n. (OE to... behöfe) in to oure bihoue, for our use 10/28; for oure bihoue, for our sake 31/24.

bihouep pr. 3 sg. (OE pr. 3 sg. behöfaJO is necessary, should, is obliged to, have to 15/10, 19/13, 21/7, 32/18, 51/3; bihoued pa. 3 sg. needed 19/35.

bileue n. (OE gelêafa) belief, faith, 3/3, 16/30, 22/32.

bileue pr. 2 sg. subj. (Angl. gelêfan) believe 38/29.

biloukep pr. 3 sg. (OE beliican) contains 3/22, 4/2.

birewe(n) inf. (OE be + hrëowan) regret, repent of 12/27, 37/16, 42/25, 47/6-7; birewest pr. 2 sg. 43/1; birewe pr. 3 sg. subj. 53/7; birewe pr. 1 pl. 47/8; birewe pr. 3 pl. 19/16; birewyd pa. 3 sg. 18/16.

birle inf. (OE byrlian) serve (a drink to) 53/19.

bischop n. (OE bisc(e)op) bishop 17/19, 22; bischopis n. pl. 31/20.

biseche inf. (OE besêcan) beseech 6/8, 45/29; biseche pr. 1 sg. 20/10, 42/25; biseche pr. 1 pl. 4/3, 19; biseche pr. 1 pl. subj. 35/26; bisougte, bysouzte pa. 3 sg. 26/10, 44/24; biseche imper. sg. 43/14; bisech-yng pr.pple 9/10, 43/18; bisouzte pa.pple 44/26.

bisemepr. 3 sg. (bi + seme q.v.) is fitting 38/14.

bisy adj. (OE bisig) busy, occupied 19/31, 37/26, 38/31.

bisyde prep. (OE be sidan) beside 44/30.

bitideh, bitidiþ pr. 3 sg. (bi + OE tidan) (so) happens 43/33, 48/35; bitide, bityde pr. 3 sg. subj. 6/25, 9/9, 33/6.

bitokeneþ pr. 3 sg. (bi + OE tänian) denotes, symbolizes 7/11-12, 14/11, 15/23.

bittir adj. (OE bitter) grievous, bitter 6/7, 12/21, 31/25; bitterly adv. 45/4.

bitternes n. (OE biternes) hardship 13/5, 16/25.

bitwene prep. (OE betwëonan) between 18/10, 25/38.

bityne adv. (bi + OE tima) in good time 35/10.

bleende inf. (OE blendan) make blind 21/6; blent pa.pple 21/5.


blisful adj. (OE bliss + ful) blessed 31/25. blís(se), blîs, blîys(se) n. (OE bliss) bliss, happiness 4/22, 6/22, 12/7, 17/4, 30/8, 56/15.

blody adj. (OE blôðig) of blood, covered with blood 16/2, 44/31.

blood n. (OE blôd) blood 7/10, 11.

blynd adj. (OE blind) blind 50/8, 9.

blyue adv. (from bi live) quickly 26/10.

bodeword n. (ON bôorþ) message 26/10.

bodily, bodely adv. (OE bodig + ly) bodily, physical 4/17, 14/8, 32/15.

body n. (OE bodig) body 11/33, 13/14; bodies, bodyes n.pl. 18/28, 37/37.

bolde adj. (Angl. bald) brave 14/14, 19; be not ellis so bolde, do not presume 32/2; boldely, boldely adv. confidently, freely, without restraint 23/2, 13, 29/2.
bolned pa.pple (ON boîngra) swollen 6/23.

bon n. (OE bân) bone 20/12.

bonde, boondis n.pl. (ON band) fetters, domination 5/19, 18/27.

bone n. (ON bön) request 5/9.
born see bere.
bote n. (OE bōt) remedy, means of salvation 19/1.
bože adj. (OE bā þā) both 18/18, 22/3; conj. as well, too 3/8, 40/14; bože ... both... and 8/17, 14/29.
boust test pa. 2 sg. (OE bohtest) redeemed 22/16; boust pa. 3 sg. redeemed, bought 12/11, 13/11, 31/28; bouste pa. 21/5, 44/34.
bounte n. (OF bonté) goodness, mercy, generosity 23/28, 24/35, 36.
bowe inf. (OE bagan) bow, submit 35/1, 53/6; guide 45/21; bowel) pr. 3 pi. submit 39/30; bowande pr. pple obedient 29/26.
breches n. pi. (OE brëc) undergarment covering lower part of body 19/9.
bred, breed n. (OE bread) bread 13/35, 18/3, 40/31.
broke inf. (OE brecan) break 25/1; bök pr. 3 sg. destroys 50/29; broke pr. 3 sg. subj. 24/16; broken pa. pple 19/20.
brenne'mi. (ON brenna) bum 16/25, 18/26; brennande pr. pple 44/26.
breperhed, broperhed n. (OE brêt>er + hed) brotherhood 21/2, 9, 26.
bride(n) n. (OE bridel) bridle, bit 53/5.
brideled, -yd pple (OE brid(e)lian) controlled 52/37, 53/2, 6.
bn'stfe) adj. (OE beorht) bright, glorious 15/31, 34, 36/1; brister comp. 15/28; brist adv. 19/31, 33/22.
broondn. (OE brand) torch 28/32.
brister adj. (OE brōrhor, brērber + hed) brotherhood 21/2, 9, 26.
byndi with. (OE bindan) imposes, joins, prescribes 14/6, 45/1, 55/6; [bynde] pr. 3 pl. bind 5/20; bond pa. 3 sg. condemned 13/33; bounden pa. pple fettered, imprisoned 18/25, 23/10; in duty bound 12/13, 51/19; attached to 22/6; dominated by 26/25.
calle inf. (ON kalla) call 10/36, 11/5; calle pr. 1 sg. 40/29; called pr. 2 sg. 20/29; calleb, callib pr. 3 sg. 13/4, 33/3, 43/27; callen pr. 1 pl. 8/16; calle(n) pr. 3 pl. call (upon) 23/24, 27/11; calleh, calibh pr. 3 pl. 15/37, 16/19, 17/3; called pa. 3 sg. invited 17/25; called pa. 3 pl. 17/19; calle imper. sg. 5/9; called, callid, kalld pa. pple 9/6, 11/16, 18/27, 25/34.
callyng, kallyng n. (from prec.) command, invitation 34/38, 35/13.
can, kan pr. 3 sg. (OE can) can, is able to 27/37, 31/38, 34/16; can, kan (+ inf., as equivalent of past tense) 19/34, 27/2, 13; kansr pr. 2 sg. 22/20; kan, kun pr. 3 pl. 3/10, 14/26; pat no ponk kun hym, who are not grateful to him 25/25-26; coupe pa. 1. sg. 16/20; koupe pa. 3 sg. 24/5; coupe pa. pple in name coupe, famous 27/10.
cardynals n. pl. (OF cardinal) cardinals 31/20.
careful, kareful adj. (OE careful) frightened 5/32; miserable, wretched 26/30, 30/9, 33/9.
careyn n. (OF careine) human nature, the flesh 52/5.
carles gen. sg. (ON kari) in as is carles kynde, as is typical of a contemptible fellow 33/7-8.
Carpo n. Carpo 44/18, 23.
caste, keste inf. (ON kasta) throw 14/39, 34/38, 51/22; casteph, casteph pr. 3 sg. emits, spreads 28/32, 34; castiph pr. 3 sg., in he castiph hym out of his yuel, he cures him 8/13; caste pr. 3 sg. subj. emits 28/34; kaste pr. 3 sg. subj., in vndir feet kaste, vanquishes 42/31-32; cast(e), kest(e) pa. 3 sg. 13/32, 20/5, 36/3, 52/24; kest pa. 3 pl. 36/3; cast, kast pa. pple 13/13, 18/25, 33/1, 34/27.
castel n. (OE & OF castel) structure on elephant's back 14/13.
cetyl n. (OF catel) property 16/32, 46/24.
cayser n. (OI keisari) emperor 27/26.
caytifs n. pi. (OF caitif) wretches 9/22.
ceessid pa. 3 sg. (OF cesser) stopped 26/7.
cely adj. (OE sélig) happy, holy 30/11, 34/8; sely, simple, poor 17/12.
certainly adv. (OF certain + -ly) certainly 13/12.
certeyn(e) adj. (OF certain) true, real, firm 3/3, 4/30, 7/19; certain, reliable 8/26; fixed 34/2.
certis adv. (OF certes) certainly 10/29, 12/5.
chasl, chast adj. (OF chaste) chaste, virtuous 18/13, 25/36.
champioun n. (OF champiun) champion, chosen fighter 47/18, 19.
charge n. (OF charge) weight 51/12, 52/18.
charge(n) pr. 3 pi. (OF charge) burden themselves 52/16, 30.
charité n. (OF charité) love, charity 16/19, 24; of charité, charitable 17/32; in charité, with the virtue of charity 16/17, 17/2; in a state of grace 56/11-12.
charged pa. 3 sg. (OF chacier) chased 9/35, 17/20.
[chastyse] inf. (OF chastiser) chastise 54/23; chastise pr. 1 sg. 54/25; chastised pa. pple 51/28.
chateren pr. 3 pi. (imitative) chatter 9/18.
chaunge n. (OF change) change, substitution 24/21.
chaungynge ger. (OF changer) changing 11/27.
chesip pr. 3 sg. (OE cêosan) chooses, prefers 24/15, 18; chees pa. 3 sg. showed his favour to 26/28; chosen pa. 3 pl. preferred 25/17; chosen pa. pple 51/18.
child(e) n. (OE cild; pi. cildru) child 17/27, 28, 33/19, 21; childer, childre(n) n.pl. 8/2, 9/5, 8, 11/6, 21/35, 36.
chinche, chynche n. (OF chinche) niggard, miser 28/40, 53/12.
chirche n. (OE circe) the Church 31/18, 29; Cf. kirke.
clad see clope.
clere adj. (OF clere) excellent 56/3.
clergie, clerye n. (OF clergie) learning, study 3/14, 32/27, 56/4.
clerk n. (OE cler) writer, author 7/18, 49/16, 25; clerkis n. pl. scholars 3/13; writers 18/35.
cloob n. (OE clâb) piece of cloth 15/30, 19/7; cloples n. pl. clothes 18/28.
clofe inf. (OF clâbian) provide with clothing 16/37, 19/19, 38/12; clofeb pr. 3 sg.15/20; clope pr. 3 pl. put on 15/30; clope pr. 3 sg. subj. 38/9; cloped pa. pple 19/30; clad pa. pple 15/18.
clothing(e) n. (from prec.) clothes 15/16, 19/12, 37/38.
clymbe inf. (OF climban) climb 51/5, 14; to clymbe into pride, become proud 48/31; clymbep, clymbih pr. 3 sg. 50/36, 37; clymbe pr. 3 sg. subj. 51/3.
clymber n. (from verb) he who climbs 51/2-3.
clymbyng ger. (from verb) climbing 51/1, 10.
colde adj. (Angl. cald) cold 54/35.
colde n. (Angl. cald) coldness 14/21, 19/22.
cole n. (OE col) piece of (char)coal 10/31.
comaundement n. (OF comandement) commandment 19/20, 45/26; comaundementis n.pl. 24/16, 25/1-2.
comaundist pr. 2 sg. (OF comander) command, order 35/33; comaundib pr. 3 sg. 6/35; comaundid(e) pa. pple 12/16, 50/8.
come inf. (OE cuman) come 4/6, 22; come to, attain 21/23; comeb pr. 3 sg. comes, derives from, results from 3/14, 5/33, 14/9; [cometh] pr. 3 sg. 20/34; come pr. 1 pl. 33/4, 9; come(n) pr. 3 pl. 21/14, 28/10, 48/14, 50/17; [cometh] pr. 3 pl. 33/37; come pr. 3 sg. subj. 30/30, 33/6; cam, com(e) pa. 3 sg. 13/7, 26/7, 13, 31/24, 39/7; come pa. 3 pl. 25/36, 37; comen pa. pple come 35/15; descended 20/27, 21/17; comynge ger. 33/38.
comely adj. (OE cymlic, influenced by vowel of ME bicomen) glorious 35/11.
comfort n. (OF confort) delight, pleasure 25/23, 26/5.
confortide pa. pple (OF conforter) strengthened spiritually 3/8.
comoun n. (OF comune) community 27/19. comoun, comun adj. (OF comune) common, ordinary 18/4, 7, 22; for all people 28/36, 37; comoun (comun) to, shared by 23/33,
34, 28/27, 37/3; commonly adv. commonly, usually 14/8, 18/11.
compassand pr.pple (OF compasser) pointing 51/21.
conceyue, conseyue inf. (OF conceiv-, tonic stem of concevoir) understand 56/4; experience 40/8; conseyued pa.pple conceived 42/12.
conferme pr. 3 sg. subj. (OF confermer) sanctions 4/23; confermed, -yd pa.pple securely established 28/1, 2, 3-4, 6.
confessours n. pl. (OF confessor) those who avow Christianity in the face of persecution 25/14.
conscience n. (OF conscience) conscience 43/35.
corde n. (OF corde) rope 6/4.
corn n. (OE com) corn 38/4.
coroun n. (OF corune) crown 12/7, 37/9.
corouned, corouned pa.pple 11/34, 31/16, 41/10.
corupcioun n. (OF corrupciun) decay 40/19, 28.
corre n. (OF corren) cut 21/31.
cosynes n. pi. (OF cosin) relatives 7/27, 15/7.
coueitide pa.3 sg. (OF coveit(i)er) desired 30/7.
couetous adj. (OF coveitous) covetous 14/22.
counseil, counseyl n. (OF conseil) counsel, advice 44/21, 49/13.
coupe, cuppe n. (OE cuppe) cup 7/35, 13/3, 4, 20/7.
couplid pa.pple (OF copier) joined 40/26.
courn pa. pple (OE corn) corn 38/4.
couroune inf. (OF couroner) crown 12/7; courouned, couroumed pa. pple 11/34, 31/16, 41/10.
corruptioun n. (OF corruptiun) decay 40/19, 28.
cruel n. (OF cruel) cruel 7/12, 12/36, 13/4, 24/30, 52/19, 24.
cry n. (OF cri) in for his crutie, to be so kind as to 26/10–11.
cuteys adj. (OF curteis) courteous, gentle 26/3.
cyte(e) n. (OF cite) town 17/22, 24, 27 10, 12; cytees, cistes n. pl. 31/1, 2, 3.
dame n. (OF dame) lady 26/16.
dampne pr. 3. (OF dampner) cause to be damned 46/5; dampered pa. pple damned, condemned 16/33, 17/2.
Danyel n. Daniel 18/21, 30, 27/7.
darep pr. 3 sg. (OE darían) is scared 14/17.
Dauid, Dauyd, Dauip, n. David 7/12, 12/36, 13/4, 24/30, 52/19, 24.
day n. (OE dag) day 4/17, 6/16; days n. pl. 30/12, 32/18.
deade adj. (OE dêad) dead 42/28; fat deade were, who died 34/5.
deadly, deedly adj. (OE dealdic) mortal 15/26, 29/6, 36/11, 43/26.
deadly adv. (OE dealdlice) in a way harmful to the soul 24/17.
deboner adj. (OF debonere) kind, gentle 47/5.
dede, deede n. (Angl. ðêd) dead, action 12/34, 17/29, 33, 25/26; in deede, in fact 27/26; dedis n. pl. 6/21, 16/37.
deef adj. (OE ðêaf) deaf 29/25.
deep, depe adj. (OE ðêop) profound, deep 3/13, 5/37; depe adv. 4/48; depper comp.
adj. & adv. 48/7, 9, 12.


defaute n. (OF defaute) lack 32/24, 39/5;
defaults n. pl. faults, shortcomings 55/27.

defoule inf. (OF defouler) mortify 13/14;
motify dirty, soil 15/35, 47/28; defeat (MS: defouled) 47/20; defoule pr. 1 pl. 15/27;
defoule pr. 1 pl. subj. 12/32; defouled, -id pa. pple polluted 9/29; defeated 47/24;
afflicted 48/3.

delices, delyces n. pi. (OF delice) joy 26/24, 29; desires 46/16.
delicious, delicyous adj. (OF delicious) delightful, glorious 40/25; delicious 55/35.
delices, delyces n. pi. (OF delice) joy 26/24, 29; desires 46/16.
delicious, delicyous adj. (OF delicious) delightful, glorious 40/25; delicious 55/35.
delicioun n. (OF devoción) piety, devoutness 50/18, 31.
deye, diye, dyse, dye inf. (OE *dēgan) die 27/36, 30/12, 41/11, 44/37, 54/32;
dise los pr. 3 sg. subj. 4/32; desired pa. 3 sg. 12/8; dyed pa. pple 11/33.
deyned pa. 3 sg. (OF deignier) condescended 11/29.
dye see deye.
dishonour n. (OF deshonor) dishonour, indignity 37/10.
dispende pr. 1 sg. (OF despendre) spend 46/29; dispesip pr. 3 sg. 30/21; dispisedyn pa. 3 pi. 25/16.
disseued see deserued.
do(n), done, doon inf. (OE dōn) do, act, perform 4/20, 8/11, 26/9, 27/5; do pr. 1 sg. 7/35, 26/19; doist, doost pr. 2 sg. 6/26, 37/15, 50/6; doip, dop pr. 3 sg. 9/32, 34, 11/33, 35, 30, 122; do(n) pr. 1 pi. 7/22, 9/25; commit 42/18; put 53/5; do(n), done, doon inf. (OE dōn) do, act, perform 4/20, 5/31, 12/28, 14/26, 26/9, 27/5; do pr. 1 sg. 7/35, 26/19; doist, doost pr. 2 sg. 6/26, 37/15, 50/6; doip, dop pr. 3 sg. 9/32, 34, 11/33, 35, 30, 122; do(n) pr. 1 pi. 7/22, 9/25; commit 42/18; put 53/5; do(n), done, doon inf. (OE dōn) do, act, perform 4/20, 5/31, 12/28, 14/26, 26/9, 27/5; do pr. 1 sg. 7/35, 26/19; doist, doost pr. 2 sg. 6/26, 37/15, 50/6; doip, dop pr. 3 sg. 9/32, 34, 11/33, 35, 30, 122; do(n) pr. 1 pi. 7/22, 9/25; commit 42/18; put 53/5; do(n), done, doon inf. (OE dōn) do, act, perform 4/20, 5/31, 12/28, 14/26, 26/9, 27/5; do pr. 1 sg. 7/35, 26/19; doist, doost pr. 2 sg. 6/26, 37/15, 50/6; doip, dop pr. 3 sg. 9/32, 34, 11/33, 35, 30, 122; do(n) pr. 1 pi. 7/22, 9/25; commit 42/18; put 53/5;
enclose inf. (ad. OF enclos, pple of enclore) include 20/25.
encresse inf. (AF encress-, encreiss-) increase, augment 39/35; encressid pa. pple 34/13-14.
enemy n. (OF enemi) devil 6/19, 49/29; enemy 12/17, 45/20; enemes n. pl. 45/26.
enfeblischip pr. 3 sg. (OF enfebliss-) grows weak 40/37, 49/8; enfeblisschid pa. 3 sg. impaired 54/2.
eglische, englyscne n. (OE englisc) English 13/2, 28, 34.
ensaumple n. (AF ensample) example 21/15, 50/26; in ensaumple to vs, to set us an example 21/21; in ensaumple herof, as an illustration of this 27/6.
entendaunt adj. (OF entendant) attentive, heeding 9/27, 28; looking after 37/27.
entent n. (OF entente) in [in] pat entent, with that intention 17/32.
eny adj. (OE ¿nig) any 32/1, 49/30. See any and ony.
enyntisep pr. 3 sg. (OF anientiss-) impairs 53/33.
epistle n. (OF epistle) epistle 53/4.
erbere n. (OF herbier) garden 19/32, 41/28.
eres n. pl. (OE eorl) earls 31/21.
Ermyte n. (OF ermite) Hermit 3 (title).
erpe n. (OE eorpe) earth 4/20, 8/33; 'dust' 11/34, 22/14.
erbely adj. (OE corplic) worldly 8/35, 9/2, 3; mortal 35/34.
ete inf. (OE etan) eat 13/35, 14/30; etip pr. 3 sg. 41/33; eten pr. 3. pi. 42/5; eet(e) pa. 3 sg. 29/21, 53/28; eten pa. pple 18/14. Eue n. Eve 36/4.
euen adv. (OE efen) straight 48/5, 8.
euennyge n. (OE efning) equal, in sche gate euennyge in mede, she received the same reward 17/13.
euere adv. (OE áfre) always, ever 3/3, 7/24, 22/10; for euere(e), for ever 35/29, 39/38; euere be more so, the more 32/33; euere(e) yliche, (ylache, ylike) always, invariably 6/20, 40/26, 31, 32, 42/31.
eueralstange pr. pple (OE áfre- læstende) eternal 33/14.
eueralstung pr. pple (OE áfre- læst- yng) eternal 56/15.
eynen, ísæn n. pl. (OE éage, late OE ége) eyes 5/29, 7/24, 43/37.
eyr n. (OF air) air 33/22.
eyres see heyr.
face n. (OF face) face 13/35, 16/2.
fader, fadir n. (OE fæder) father 3/28, 31, 21/9, 14.
faile, fayle inf. (OF failir) fail 31/34; fail to fulfill one's promise 38/21; faile pr. 3 sg. subj. become exhausted 55/20; fayle, fayle pr. 1 pl. withhold 40/33; fail 56/9; faile(n), fayle(n) pr. 3 pl. are unsuccessful 10/27; go wrong 23/31; grow feeble 40/19; fail 50/38; faylende pr. pple 40/26; fayling pr. pple lacking 19/12.
faire adj. (OE fæger) beautiful, handsome 15/34, 19/29; fai aer comp. 28/23.
fairhed n. (prec. -h-ed) beauty 16/32, 42/2. faire(nes(se)) n. (OE fægernes) beauty 19/34, 22/4, 24/21.
fal n. (OF feall) lapse into sin 43/26; fallis n. pl. 43/26.
falle inf. (OE feallan) fall 51/4; fall morally, into error 5/23, 18/10; be afflicted with 4/12; happen to 27/23; happen 28/9; fallest pr. 2 sg., in fow fallest... as in dette, you become as it were a debtor 46/37; falleb, falleib pr. 3 sg. happens to 28/12; befits 3/10, 38/31; is appropriate, belongs to 37/6, 10, 38/13; falle(n), falleb, falleib pr. 3 pl. 14/37, 15/5, 39/18, 52/30, 31, 54/5; falle pr. 2 sg. subj. 43/11, 16; dalle pr. 3 sg. subj. 19/2, 45/20; fel, felle pa. 3 sg. 6/23, 27/17, 30/8; felle pa. 3 pl. 34/9; falle imper. sg. [42/34], 43/12; fallen pa.pple 6/6, 43/12; fallyng ger. 50/35.
fals adj. (OF fals) deceitful, wicked 5/34; wrong, false 14/23, 17/30, 27/13; vain 14/38; dishonest 47/1.
fantasye n. (OF phantasia) imagination 40/4.
fantom n. (OF fantasme) illusion 33/28.
fardel n. (OF fardel) bundle, burden 5/36.
fare pr. 1 sg. (OE faran) fare 6/16; fareb, farisb pr. 3 sg. 14/19, 26/22, 33/26; faren pr. 3 pl. 6/17.
fast adj. (OE fast) strong, steadfast 48/12.
fast(e) adv. (OE feste) tightly [5/21]; eagerly 33/30, 34/31.
fast(e) inf. (OE festan) abstain from food, fast 14/29, 49/7; fastist pr. 2 sg. 44/5; fastit) pr. 3 sg. 50/23; fastid pa. 3 sg. 53/13; fastyng(e) ger. 14/20, 16/36, 17/3, 25/14.
fastned pa. 3 pi. (OE festnian) set 17/8; fastened pa. pple set 17/10; accompanying 17/15; directed towards 21/7.
faukoun,faukun n. (OF faucon) falcon 26/2, 3, 34.
fawnes n. pi. (OF faon) young animals 39/3.
feble adj. (AF feble) weak 14/34, 25/11.
fehlen pr. 3 pi. (from adj.) grow weak 40/19.
feblenes(se), febilnesse n. (from adj.) weakness 12/30, 48/18, 55/33.
fede inf. (OE fêdan) feed 16/24, 29; fedip pr. 3 sg. 38/5; fede pr. 3 pi. 39/3; fede pr. 3 sg. subj. 39; fedde pa. 3 sg. 29/27, 39/6.
feend(e), fende n. (OE fëond) fiend, devil 6/20, 27, 10/4, 49/36; fendis gen. 38/10; feendisn. pi. 11/40, 44/27.
feestyng ger. (OF fester) feasting, meal 29/29.
ef. (AF feid, later fei) faith, confidence 38/20, 29.
feipful adj. (prec. + OE -ful) confident 33/15; faithful, loyal 38/38; adv. full of confidence 33/29.
feipfulli, feipfully adv. (from adj. + OE -lice) full of confidence 38/17; diligently 6/36.
felawes n. pi. (OE fêolaga from ON fëlagi) companions 18/21, 24.
felawschep, felawschip(e) n. (prec. + OE -scipe) company, heavenly community 34/8, 15, 23, 26, 35/12, 29.
felawes n. pl. (OF fêolaga from ON fêlagi) companions 18/21, 24.
felawschep, felawschip(e) n. (prec. + OE -scipe) company, heavenly community 34/8, 15, 23, 26, 35/12, 29.
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felawes n. pl. (OF fêolaga from ON fêlagi) companions 18/21, 24.
fill inf. (OE fyllan) fill, satiate 18/22; filled pa. 3 pl. filled 29/28; fyllen pa. pple occupied 35/15.

time n. (OE fyln) sinfulness 48/26.

time inf. (OE fisc) fish 18/5; fisches, ffysches n. pl. 29/28, 33/23.

eal n. (OE flæogan, flæon) fly 26/5, 51/12, 13; flee 49/34, 36; fleyng ger. flying 51/10, 11. On the confusion between OE flæogan and flæon see the MME D s.v. flên).

eal(s)ch(e), flesch(e) n. (OE fliese) the flesh of the human body 15/18, 21/27; meat 18/6; the human body 13/22, 38, 50/24; bodily desires 25/18; man's physical or sensual nature 14/30, 32/18, 45/27; sexual passion or intercourse 20/35, 36; fleschis gen. 45/22; to take fleisch j blood, to become incarnate 12/1.

eal(s)chly adj. (OE flxsclic) of the human body 21/1, 31/15; physical, affecting the body 50/14; of (physical) kinship 20/36, 21/26; characteristic of human nature 45/25, 46/8, 47/28.

ealshy adv. (OE fllesclice) physically 21/17.

flemed pa. pple (Angl. fieman) exiled, put to flight 40/2.

tse n. (OE flë(o)ge) insect that flies 41/33.

fritten inf. (ON flytja) move 16/23.

flood n. (OE flöd) river 33/23.

flour(e) n. (OF flour) flower 41/28, 30, 32.

fole, foode n. (OE fòda) food 4/17, 39/8, 40/36.

folewe, folow(e), folwe inf. (OE folgian) follow, obey, act in accordance with 36/22, 35, 37/7, 54/38, 55/15; folowest pr. 2 sg. 39/20, 21; foloweb, folowip pr. 3 sg. follows 18/11, 38/1; obeys 31/13, 36/21; follows as a result 14/8; folowe, folowe pr. 1 pl. 45/24, 54/34; folow(en), folowip pr. 3 pl. obey 46/7; follow 35/32; undertake 49/3; folow pr. 2 sg. subj. 37/20; folowid pa. 3 sg. 36/2; folowed pa. 3 pl. 36/9; folow(e) imper. pl. 54/31, 55/9; folowyng ger. 55/1; folowed, pa. pple 18/14.

fol(e) n. (OE folc) people 9/20, 20/25, 23/27; band 14/14; citizens 31/3.

fole pr. 3 sg subj. (OF folier) act foolishly, make a mistake 55/20.

fondid pa. pple (OE fandian) tempted 48/35.

fondyng n. (OE fandung) temptation 4/12, 27/13; fondynges, fondyngis n. pl. 6/21, 46/3.

fool, fol e n. (OF fol) fool 8/1, 24/14.

foot n. (OE fòt) foot 14/37, 16/32; power 27/15; force 49/31.

force n. (OF force) physical strength 14/37, 16/32; power 27/15; force 49/31.

forces pr. 3 sg. (OF force) strengthens 10/32.

fordo inf. (OE fordôn) overcome 9/31, 16/13; fordo pr. 3 sg. destroys 31/10; fordon pr. 3 sg. prevent 9/16, 33/39; fordo pr. 1 pl. subj. destroy 29/9; fordo imper. sg. 36/27; fordon pa. pple overcome 10/34, 54/27; killed 26/20.

forzet v. (OE forgietan) forget 9/8, 44/13; forzeteth pr. 3 sg. 26/37; forzet pr. 3 pl. 27/1; [forseten} pr. 3 pl. 25/29.

for3yue(n) inf. (OE forgiefan) forgive 10/12, 22, 43/11; for3yue pr. 1 sg. 45/8, 9; for3yueb pr. 3 sg. 43/2; for3yue(n) pr. 1 pl. 4/10, 42/17, 19; for3yue pr. 2 sg. subj. 10/21; for3yue pr. 3 sg. subj. 6/9, 10/21; for3yue pr. 1 pl. subj. 46/18; for3yue, for3yue, for3yue, for3yue imper. sg. 4/9, 10/14, 15/4, 47/13; for3yuen pa. pple 10/15, 43/11.

for3yuenes(se), for3yfines n. (OE forgifenes, -gifnes) forgiveness 42/20, 23-24, 43/8, 47/9-10.

forme n. (OF fourme) physical shape 21/32, 22/8.

forme adj. (OE forma) in forme fadir, ancestor 20/27; former comp., in former fadir, ancestor 13/17-18, 25.

foresake inf. (OE forsacan) refuse, fail to do 35/3; forsake pr. 3 pl. neglect 41/30; forsake pr. 3 sg. subj. renounce 36/36; for-
saken pa. pple given up, renounced 21/10, 12, 39/28; forsakynge gen. 25/13.

ferschafen pa. pple (OE forscape) misshapen, monstrous 11/32.

forsøpe adv. (OE forsoppa) truly 6/9, 14/36; wite howe wel forsoppa, know thou for a fact 11/7, 28/13.

forpy(e) adv. (OE foppe) onward, away 5/27; he passip forpy, he continues 55/10.

forp(e) num., secpere.

forper inf. (OE Гофог, adv.; cf. OE for) be of assistance 52/17.

forpinkyng n. (OE *forpince) repentance 31/30.

forward n. (OE foreward) condition 15/27, 36/18.

forwaried pa. pple (cf. OE wxrgan) damned 35/25.

fosturep pr. 3 sg. (OE *fosteria) fosters, encourages 18/20.

foule η. (OE fugol) bird 26/6, 17; foules η. pi. 9/33, 33/22.

foul(e) adj. (OE fol) evil, wicked 7/2, 17/20; wretched 15/32; ugly 15/30, 22/1.

foule, fouly adv. (OE fule & fOllice) shamefully 9/29; sinfully 18/10, 43/20.

foure num. (OE féower) four 22/29, 23/12.

fourmed pr. 3 sg. (OF fourmer) created, made 21/32; fourmed pa. pple 21/28.

drewtly num. (OE fullitige) forty 39/6.

fayed pa. pple (aberrant form of filen, foulen) defiled 9/30, 34.

gadir inf. (OE gaderian) assemble 34/3. Cf. geder.

garlondes n. pl. (OF garlande) chaplets 19/11, 23.

gate pa. 3 sg. (ON geta) got, received 17/13; geten pa. pple conceived 52/4.

gaeunt, gyaunt n. (OF geant) giant 52/23, 25.

geder, geder inf. (OE gaderian) gather, bring together 20/25, 55/23; gederyng gen. 20/25; gederyng ger. gathering 35/7; collecting 54/10.

gelous adj. (OF gelös) solicitous, anxious 14/1.

gelousy n. (OF gelosie) devoted love 26/28.

Genesis n. Genesis 9/32.

gentil adj. (OF gentil) of excellent breed 26/2.

gestenyng n. (OSw. gestning) guests 35/20.

geti see gate.

gilt(e), gult, gylt n. (OE gylt) guilt, sins 6/6, 19/28, 20/3, 25/33, 27/28, 30, 33/2; giltis n. pl. 6/8, 9.

gilti, gilty adj. (OE gyltig) guilty 5/13, 12/6, 19/18, 34/27.

glad adj. (OE glæd) joyful 18/32.
gladly adv. (OE glædlice) willingly 30/15.
glemes n. pl. (OE glēm) beams 32/32, 43/30.
gloand pr. pple (OE glōwan) glowing 28/32.
gloteny(e) n. (OF glotenie) gluttony 14/1, 18/9, 18.
gloten(e) inf. (OF granter) grant 6/15, 7/22, 34; grauntip pr. 3 sg. 8/27, 38/25; graunte(e) pr. 3 sg. subj. 4/23, 5/9, 9/11; graunte pr. 1 pl. subj. acknowledge 23/4; grauntid pa. 3 sg. 45/4; graunte imper. sg. 4/22.
greedy adj. (Angl. grēdīg) desirous 42/10.
greesse n. (ON grēs) plant 41/32; gresses n. pl. herbs 54/10.
greet(e), grete adj. (OE grētā) great 5/1, 7/18, 9/22; profound 3/13, 14; abundant 11/36; coarse 15/30; important 10/30.
greely, greely adv. (from prec.) greatly, strongly, intensely 10/30, 38/27, 51/18, 54/9.
Gregori, -ry n. Gregory 7/16, 17/19, 29.
greife see graife.
greme n. (OE grēm) anger, hatred 26/12.
greine n. (OE grēn) green cloth 19/23.
greite pa. 3 sg. (OE grētan) greeted 26/14; greitynge ger. 3/1.
greew inf. (AF grewer) cause grief 26/32; grewe pr. 3 sg. worries, depresses 36/11; grewed pa. pple sorry 44/29; angry 47/26.
grisly adv. (from adj. grisly: OE grislic) horribly 5/16.
grounde n. (OE gründ) ground 16/2, 19/2.
growep pr. 3 sg. (OE grōwan) grows 41/28.
grucche pr. 1 pi. (OF groucher) grumble (at) 25/12, 21.
gulf see gill.
gyle n. (OF g(u)ile) trick, stratagem 49/31, 51/21.
gyuëp pr. 3 sg. (ON gefa; OSw gifa; see N.E.D.) gives 15/26; gyue pr. 3 sg. subj. 4/4, 12/35; gyue imper. sg. 35/33. See zwyue.
3ate n. (OE pl. gatu) gate 35/22; 3ates, 3atís n. pl. 35/20, 28.
3ede pa. 3 sg. (OE ëode, ë-ëode) went, walked 29/25.
3ee, 3e pers. pron. (OE gē) you 6/31, 32, 7/7, 34.
3er n. (Angl. gër) year 15/20, 17/5; 3eer, 3eeris n. pl. 12/21, 27/23, 34/6.
3eld inf. (Angl. geldan) repay, give back 13/2; 3eldist pr. 2 sg. give 55/6; 3eld of pr. 3 sg. yields 39/7.
3erde n. (OE gerd) rod 55/20.
3erne inf. (OE gierman) desire 10/30, 30/10; 3erne pr. 1 sg. 54/35, 36; 3erneb, 3ernib
pr. 3 sg. 6/24, 8/1, 28/19, 39/32; ārme pr. 2 pl. 7/34; ārme pr. 3 pl. 40/7, 54/5; ārme pr. 2 sg. subj. 55/3; ārned, ārnyde pa. 3 sg. 42/9, 45/5.

ārnyng(e) n. (OE ārnung) desire 7/4, 32/19, 37/3, 54/31; ārnyngis n. pl. 5/10, 16/5.

gett see jiï.

he interj. & adv. (OE hëa) yea 5/25, 33/36; yes 7/32.

giï. see jiï.

he interj. & adv. (OE gëa) yea 5/25, 33/36; yes 7/32.

āryng(e) n. (OE ārning) desire 7/4, 32/19, 37/3, 54/31; ārnyngis n. pl. 5/10, 16/5.

ārned, ārnyde pa. 3 sg. 42/9, 45/5.

ārnyng(e) n. (OE ārnung) desire 7/4, 32/19, 37/3, 54/31; ārnyngis n. pl. 5/10, 16/5.

ārned, ārnyde pa. 3 sg. 42/9, 45/5.
be of use 52/23; be salutary 8/8; help, help, help. help (pr. 3 sg. 15/9; helpe(p), helpip pr. 3 pl. 16/26, 54/18, 28; helpand pr. pple 54/20.

hem see hei.


hendely adv. (OE (ge)hende) courteous 26/14.

hens adv. (OE heonan + -s) from here 33/8.

herde n. (OE hierde) shepherd 31/35.

here poss. pron. 3 pl. (OE heora) their, passim.

here adv. (OE her) here 4/20, 7/35; hereafter, after this 20/23, 43/21–22; hereupon, through this 20/24; hereupon, together with these 16/23; hereof, of this 27/6, 36/25; concerning these 46/30; herto, in addition to these 16/22.

here(n) inf. (OE hieran, heran) listen to 6/14, 7/18; hear 6/15, 9/24; here (pr. 1 sg. 7/8, 10; herep [herep] pr. 3 sg. 8/3, [8/19], 31/8; here(n) pr. 1 pl. 4/25, 22/12, 33/27; [here] pr. 3 pl. 14/28; here pr. 3 sg. subj. 5/9, 7/16; herde pa. 3 sg. 17/24, 30; herand pr. pple 29/4; herd(e) pa. 3 sg. 17/24, 30; hered(e) pa. pple 7/1, 5, 14, 17.

heryng n. (OE hèring) hearing 56/2.

herken imper, sg. (OE hercnian) listen 8/31.

herouns n. pi. (OF hairon) herons 18/5.

herl(e) n. (OE heorte) heart 5/9, 10, 37/19; hertes, hertis n. pi. 9/21, 10/23, 29/34, 30/5.

hertily, hertly adj. (OE heortlic) fervent 6/8, 17/14; profound 16/36.

hertily, hertly adj. (OE heortlïce) earnestly 5/32, 10/25, 11/36, 26/26; heavily 44/8; hard 14/7, 16/1; really 3/17, 32/23; zealously 13/15.

hertlës adj. (OE heortlëas) without a heart, lacking courage 14/18.

hertip pr. 3 sg. (OE hätan; pa. sg. hët) promises 38/15; hette pa. 3 sg. was called 44/18.

hefen adv. (ON heban) hence 8/34.

hefen adj. (OE hæfen) pagan 18/26, 30.

heue imper. sg. (OEhef-, stem of pr. 2 & 3 sg.; inf. hebban) lift 43/18.

heued see hed.

heuen(e) n. (OE heofon) heaven 3/28, 30, 9/23, 22/9; heuenes n. pl. heaven 11/1, 4.

heuvely adj. (OE heofonlic) heavenly 20/31, 36.

heuy adj. (OE hefig) sad 10/26, 14/4; severe 13/23; heavy, slow 15/32.

hevy adv. (OE hefige) heavily 5/28.

hewe n. (OE hëwow) hue, colour 15/31.

heyr n. (OF heir) heir 18/15; eyres n. pl. 21/22.

hide, hyde inf. (OE hýdan) hide 19/20, 27, 35/5; protect 20/2.

hiȝ, hiȝe adj. (OE hê) high 23/7, 31/20, 50/36; noble 34/36; exalted 51/11, 19, 53/2; on hiȝe, at the top 51/3; be hiȝe, those who are powerful 27/36–37; holde þi soule on hiȝ wip God, think only of God in Heaven 47/25; hiȝer comp. adv. 50/37; hiȝest superl. adj. 51/9.

hil(le), hile inf. (ON hylja) protect 15/19, 19/27, 20/2.

hire see sche.

hire poss. pron. fem. 3 sg. (OE hire) her 15/38, 25/3.

his, kys, [hiȝe] poss. pron. (OE his) his, its 3/1, 2, 22/35, 24/11, 39/26, [49/28], passim; (as noun pronoun) his 21/19.

holde inf. (Angl. haldan) remain unbroken 18/27; consider 20/30, 33; keep 32/21, 48/31; observe, obey 54/33; holdest pr. 2 sg. 32/33, 38/19; holdip pr. 3 sg. considers 24/19; is charged with 32/4; keeps 10/28, 40/37, 55/10; holde pr. 1 pl. have received 15/25; holde pr. 3 pl. 49/3; holde pa. 3 sg. 18/17, 20/19; he hym helde to, he confined himself to 18/21; holde pa. 3 pl. 17/23; holde imper. sg. 5/10, 47/25; holde(n) pa. pple bound, under obligation 9/5, 12/12, 46/30; kept 8/10; considered 17/32; exerted 35/16.

hole n. (OE ho) hole 48/7.

hole, hool adj. (OE hâl) healthy 8/13, 40/21; healthy, not blind 55/30, 31; whole 42/10.

holly adv. (from hole) completely 26/37, 36/6.

holy, holi, hooly adj. (OE hâlig) holy 3/9, 4/38, 6/10, 28, 10/2.

home adv. & n. (OE hâm) in calle þin herte home, be sensible 5/9 (first quotation in N.E.D.: 1526); at home, in holde him at home wip þe, keep them under control 5/10.

honde, hondis, hoondes see hand.
hondemayden n. (from honde + OE megoden) handmaid 3/1.


honour n. (OF honour) honour 28/16, 20; honours n. pl. 30/16.

honourable adj. (OF honourable) worthy of honour 49/20.

honourep pr. 3 sg. (OF honourer) honours 9/21; honoures n. pi. 30/16.

hony n. (OE hunig) honey 9/18, 41/27.

hooster n. (OF hooste) host 17/29.

horts n. (OE hors) horse 51/23, 53/13; horts n. pi. 53/5.

hoouse n. (OE hûs) house 17/11, 23; to house, to his house 17/25, 32.


hopist pr. 2 sg. think, imagine 6/18.

hounds n. (OE hûs) cap, covering for the head 20/4.

hundred, hundrid num. (OE hundred) hundred 17/9, 34/6.

hundridfold adv. (OE hundred + -fald) hundredfold 37/12.

hunger n. (OE hungor) hunger 14/20, 55/3.

hungered pr. 3 sg. impers. (OE hungr(i)an) be hungry 40/21, 54/36.

hungry adj. (OE hungrig) hungry 16/37, 40/32, 42/10.

hunts pr. 3 sg. (OE huntian) hunts after 28/18.

hurtis pr. 3 sg. (OE hurter) hurtis 28/18.

hurte, hurtis pr. 3 sg. (OE hurtor) hurts, injures 50/32, 33.

hyde see hide.

hyse see hisse.

hym see he.

hymself, hymseluen, hymself pron. (OE him + -self(a)) himself, itself 3/27, 12/18, 15/36, 28/33, 35.

hyt see it.


idil, ydil, ydel adj. (OE idel) frivolous 7/2, 9/14, 17; useless 20/13, 48/23, 55/19.

idilnes, idilnes n. (OE idelnes) lack of employment, idleness 14/1, 3.

if conj. (OE gif) if 3/17, 6/6, passim; if pat conj. if 39/9; as if conj. as if 5/8, 7/10.

Ignace n. Ignatius 29/37.

ijen see eygen.

Ihesu n. Jesus, passim.

ilke adj. (OE ilca) very, same 26/16.

ilyche adv. (OE gelice) equally 22/5. See euer(e).
keæf pr. 3 sg. (OE cælan) cools down 49/8, 53/11.
kelles n. pl. (OE caew. See MMED s.v. calle n.) woman’s hairnet or headdress 19/24.
keæ adj. (OE cæne) bold 35/4; strong 48/22; full of hate 52/24.
kenely adv. (OE cænlice) eagerly 25/18.
keæ inf. (OE cæpan) preserve 13/24, protect from 15/32, 54/36; tend 31/34, 37; kepe pr. 1 pl. refrain from 12/8; kepe pr. 3 sg. subj. protects 4/4; kepyng(e) ger. care 14/1; observing 46/17.
keæ n. (from verb) heed 21/6.
keæ inf. (OE cæpan) preserve 13/24, protect from 15/32, 54/36; tend 31/34, 37; kepe pr. 1 pi. refrain from 12/8; kepe pr. 3 sg. subj. protects 4/4; kepyng(e) ger. care 14/1; observing 46/17.
keæ n. (OE cæen) woman’s headdress or headdress 19/24.
kene adj. (OE cine) bold 35/4; strong 48/22; full of hate 52/24.
kelles n. pl. (OE caew. See MMED s.v. calle n.) woman’s hairnet or headdress 19/24.
kene adj. (OE cine) bold 35/4; strong 48/22; full of hate 52/24.
ket(e) see caste.
kward n. (OF co(u)arde, inflected form of co(u)art) coward 47/24.
ket(e) n. (OE cæn) rob 47/24.
ket(e) n. (OE cæn) rob 47/24.
keæ inf. (OE cæpan) preserve 13/24, protect from 15/32, 54/36; tend 31/34, 37; kepe pr. 1 pl. refrain from 12/8; kepe pr. 3 sg. subj. protects 4/4; kepyng(e) ger. care 14/1; observing 46/17.
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keæ n. (from verb) heed 21/6.
kelles n. pl. (OE caew. See MMED s.v. calle n.) woman’s hairnet or headdress 19/24.
leaf, leue adj. (OE lœof) dear 35/31, 55/21; leuer comp. in *wære* were leuer, they had rather 35/5; leuest superl. 9/37.

leef, lef n. (OE lœof) leaf 14/18, 28, 41/33.

leeful adj. (OE leaf-ful) permissible 55/12.

leef, leeue adj. (OE leef) dear 35/31, 55/21; leesse, lesen pr. 1 pl. 11/22, 32/20; leese(n) leam 3/19, 41/1; lerne

leempt into pride, inf. (OE hlœapan) in leempe to lente

lente comp. adv. (OE lengra) longer 35/17.

leep, lef (OE leaf) leaf 14/18, 28, 41/33.

leest pr. 3 sg. rather 35/5; superl. 9/37.

leuer they had hem were teuer, comp, in

leuest rather 35/5; superl. 9/37.

leuest rather 35/5; superl. 9/37.

leten, lettip pi. prevent 37/28; pr. 3 pi. 4/12; think 6/33; consider 48/23; leten pa. pple instructed 27/30; learnt 32/27; taught 44/21, 46/21.

lese inf. (from leesse) cause to seem less 17/18.


lest(e) adj., n. & adv. (OE lœstå) least 20/20, 44/3, 48/36, 50/32.

lete inf. (Angl. letan) let, allow 35/5; letst pr. 2 sg. allow 47/28; letip pr. 3 sg. thinks 6/34; allows 8/28, 31/35; letre pr. 1 pl. allow 9/29; think 22/8; leten pr. 3 pl. in leten mykil by, think highly of 27/32; lete pr. 1 pl. subj. let 39/9; let, lete pa. 3 sg. let 15/38; caused 30/2; lete imper. sg. let 4/12; think 6/33; consider 48/23; leten pa. pple let 11/30.

lette inf. (OE lettan) hinder 6/21; prevent 27/27; refrain 45/1; lettip pr. 3 sg. prevents 7/5, 9/14; hinders 52/17; letre pr. 1 pl. prevent 37/28; letten, lettip pr. 3 pl. prevent 6/39, 33/38, 40; lete pr. 3 sg. subj. prevents 6/33, 54/26; lettid pa. 3 sg. hindered 26/20; lettyd pa. 3 pl. prevented 44/28; lettid(e) pa. pple prevented, hindered 40/4, 50/25.

lettris n. pl. (OE lettre) letters 30/4.

lettyng(e) n. (OE letting) obstacle, hindrance 4/28, 8/4, 9/31, 10/6; lettyng(e) make, prevents 6/2; form(s) an obstacle 6/38, 8/21; lettynges, -is n. pl. 8/24, 10/34.

leue(n) inf. (OE leumian) leam 3/19, 41/1; lerne

leest pr. 3 sg. (ON lyfta) lifts 6/13; lyfie imper. sg. 6/27.

liggen, liggeh see lyest.

lige, lige see lyse.

lys, lysten inf. (OE lihtan)) enlighten 3/24, 32, 33, 43/30.

lys, lyst n. (OE lœoh) light 33/20, 51/35, 36.

lys adj. (OE lœoh) not strict 13/22; bright 15/31, 34; slight 24/24; *hou settis at to lyst*, you consider far too unimportant 44/34.

listep pr. 3 sg. (OE lihtan) alights 42/1; /ljise pa. 3 sg. descended 20/21, 31/24; listid pa. 3 pl. alighted 9/33.

listly adv. (OE lihtlice) lightly 6/33, 34; easily 30/35.

lijf, lyf n. (OE ljif) life 4/2, 6/36, 29/11; way of life 6/33, 7/1; *lyues gen. 13/16; to lyue, to life 29/24, 34/5.

like, lyke adj. (OE gelic) like 30/6, 7, 9; *likes superl. 18/32.

like inf. (OE lician) please 35/14.

likerous adj. (AF *lierous) delicious 18/5.


likyng(e) n. (OE licung) pleasure, delight 3/2, 6, 12, 17/30; *at his likyng*, according to his wish 13/31, 18/14-15; *likynes, lykyngis n. pl. (sexual) desires 5/10, 46/3.*

lippis n. pl. (OE lippa) lips 9/21, 33/35.

listenande pr. pple (OE helysnan) listening 7/24.

litel, litil adj., adv. & n. (OE lîtel) little 7/4, 9/30, 22/7, 14, 33/25.

lo, loo interj. (OE là) see, look 10/22, 12/28, 16/27.

loke inf. (OE lôcan) look 43/15; lokel, lokip pr. 3 sg. looks 17/15, 16; considers 48/26; looks forward to 43/22; lokede,
lokyd pa. 3 sg. looked 18/31, 27/12, 44/30; loke imper. pl. take care 51/26.
loken pa. pple (OE lōcan) locked 35/21. lokyng see before.
lomes n. pl. (OE lōma) tools 54/18. lond(e) n. (OE lond, land) land 14/20; country 31/14, 35/9.
lounge adj. (OE long, lang) long 19/10.
longe adv. (OE longe, lange) for a long time 5/20, 7/16.
lonynge n. (OE longung, langung) longing 40/15.
houses n. pi. (OE hlâf) loaves 29/27.
lord(e) n. (OE hläford) the Lord 3/15, 16; lord 15/22, 31/30; lordes, lordis gen. 3/17, 12/33, 15/21; lordisti, pi. 11/24.
lordeschip n. (OE hläfordscipe) authority 36/6.
lordisdome n. (OE hläforddöm) lordship 11/22.
lore n. (OE lar) knowledge 8/4; leaching 13/23, 33/30.
losse n. (OE los) perdition 5/24; loss 28/11, 44/24.
lost pa. pple (OE losian) wasted 12/27.
Loth n. Lot 18/6.
lop adj. (OE lat») hateful 36/28.
lofiip pr. 3 sg. imper. (OE läbian) in pee, you are disgusted with 44/1.
loue n. (OE lufu) love 3/14, 18; loues n. pi. 11/7.
hue inf. (OE lufian) love 3/19, 21/30; loue pr. 1 sg. subj. 32/1, 39/19; loue(n) pr. pple loving 13/26, 26/22, 52/5; loued pa. pple 20/18, 37.
loueliad). (OE luflic) beautiful 36/1.
louely adv. (OE luflice) lovingly 17/34, 36/34.
lower n. (from verb) lover 25/6, 20; lovers n. pl. 49/10.
lously adv. (ON lauss -ly) loosely 48/6.
louung(e) n. (OE lofung) praise 10/2, 27/34, 28/19.
louinge pr. pple (OE lofian) praising 18/28.
lower adj. (ON lágr) low 23/8; humble 27/37, 48/31; be lowe, people of humble rank 27/37; al on lowe, deep down 44/26; lower comp. adj. & adv. 31/21, 50/38.
lowe(n) inf. (from adj.) humble 23/9; bring low 32/19, 45/28; lowen pr. 1 pl. 12/29, 45/24; lowed pa. 3 sg. 12/17, 20/20; louyng(e) ger. 4/37.
Lucifer n. Lucifer 30/6, 36/1.
lust(e) n. (OE lust) 54/27, 55/9; desire 18/14, 36.
lychams n. pl. (OE lichama) bodies 19/10.
lyest pr. 2 sg. (OE licgan, stem lig-) lie 5/20; liggep. Hep pr. 3 sg. 15/3, 17/36; liggen pr. 3 pl. 23/10; lay pa. 3 sg. 17/27;治理体系 sg. 43/17; lyande, lyng e pr. pple 5/28, 52/5; liggen pa. pple 44/2.
lyse, lyse pr. 1 sg. (OE lë(o)gan) lie 45/12, 33; lyse, lisse pr. 3 sg. 45/14, 49/10; lissen pr. 3 pl. 45/16.
lymes n. pl. (OE lim) limbs 19/10.
lye(n) inf. (from stem lif- of pr. 2 & 3 sg. of OE libban) live 12/20, 18/1, 55/1, 15; lyne(n) pr. 1 pl. 15/24, 25, 35/35; lyse pr. 3 sg. subj. 7/15; lyande, lyng e pr. pple 27/35, 41/13; lyued pa. pple 36/11.
make inf. (OE macian) make 3/10, 5/6; cause 16/28, 18/9; makes, makist pr. 2 sg. 3/16, 19, 6/26, 28/29; makep, makep pr. 3 sg. 4/35, 7/33, 14/27; make pr. 1 pl. 9/15, 36; maken pr. 2 pl. 7/8; make pr. 3 pl. 41/28; make pr. 2 sg. subj. 4/34; make pr. 3 sg. subj. 5/12, 6/38; modest, madist pa. 2 sg. 22/14, 30/14; made pa. 3 sg. 3/27, 9/33; made pa. 3 pl. 8/24; make imper. sg. 5/7; maad, made pa. pple 11/20, 13/36, 19/29, 24/4, 6; makynig ger. 54/11.
maker n. (from verb) maker, creator 11/15, 16.
mal n. (OF mail) hammer 48/7.
malicious adj. (OF malicious) malicious 49/30.
manner(e) n. (OF maniere; AF manere) manner, way 4/5, 11/11, 21/26; sort, kind 4/13, 41/33; al maner (of), every
kind of 4/13, 16/21, 55/33; of good maner, courteously 26/1; maner(s) n. pl. ways 30/34, 40/12.
mankyng ger. (OF manicle) restraining influence 40/3.
mankynde n. (OE man + cynd) mankind 16/9, 13.
manslafter n. (man + ON *slaht) homicide, murder 53/32.
mansleer n. (man + OE sleán + -e) one who kills a man 53/32.
manner(e) adj. & n. (OE manig, monig) many 5/16, 7/33, 9/17, 10/25, 25/18.
manslaughter n. (man + ON *slahtr) homicide, murder 53/32.
manslaughter n. (man + OE slēan+-er) one who kills a man 53/32.
mankind n. (OE man + cynd) mankind 16/9, 13.
manslaughter n. (man + ON *slahtr) homicide, murder 53/32.
manslaughter n. (man + OE slēan+-er) one who kills a man 53/32.
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miselh pr. 3 sg. (OE mis- + seogan) ins-
suits, speaks evil of 47/25.
mistake, mystake pr. 1 pl. (mis- + ON taka) offend, do wrong 5/34-35, 33/28; mys-
taken pa. pple 47/6.
moch, much adj. & adv. (OE mycel) great,
much 33/39, 35/16, 40/8; in as moche (muche) as, in as much as [20/35], 22/2, 36/21. See mi­che, myche.
moder, modir n. (OE mödor) mother 11/8, 20/19, 21/16.
mody adj. (OE mödig) proud 27/32.
mone n. (OE mona) moon 33/22.
moo adj. & adv. (OE ma) more 34/10, 49/
30.
moost, most(e) adv. (OE máést; late Nth
mäst) most 3/28, 16/28, 24/12, 31/35.
moot see must.
momy pr. 1 sg. (OE pa. sg. mőste) must 54/ 37; moot, mote, must, mut pr. 3 sg. may 35/26, 51/4; must 13/12, 15/11; impers., in must vs, we must 38/36; mot, mote(n) pr. 1 pl. may 4/20, 25, 27; must 9/31, 32/20, 49/29; moot, mote, muste, mut pr. 3 pl. must 34/35, 35/1, 38/23, 51/10.
my, myn poss. pron. (OE min) my 3/24, 5/3, 7/13, 12/14; mine 22/17.
myche see moche.
myddis n. (OE in middan; alteration due
to analogy of to middes) in in myddis, in the middle of 18/28, 31.
mydilerd n. (OE middan(g)eard, with sub­stitution of mydil for middan) world 33/24.
mydilerpe n. (OE middel + eorbe) world 35/6, 36/7.
myst n. (OE miht) power, strength 3/2, 5/21; out of myst, over myst, beyond one's power 50/24, 53/10; with al his myst(e), with all his might 9/34, 12/12, 45/3; mystis n. pl. deeds of power, mighty works 27/11; pat alle mystis may, who is all-powerful 34/36.
myktilnesse n. (OE mycel + -ness) great­ness 33/16.
myldely adv. (OE mild + -ly) meekly, pa­tiently 20/8; gently, kindly 44/32.
mylke n. (OMerc. milc, WS meole) milk 31/37.
mynde n. (OE gemynd) in haue...in mynde, 
bear in mind 26/26–27; in mynde of, to remind him of 19/28.
myynnig n. (ON minna + -yn) in in myynnig of, to remind him of 20/3.
myracle n. (OF miracle) miracle 18/34.
myres n. pl. (ON mýr-r) swampy ground 19/9.
myrour n. (OF mirour) mirror 4/28.
mys n. (OE miss) in wiþout mys, without fail 27/28.
mys, mysse inf. (OE missan) escape 27/23; 
come to an end 32/15; fail to get 39/37.
mysbileue n. (OE mis + bi + lëafa) dis­belief 44/18–19, 22; of mysbileue, not be­lieving 22/22, 38/14.
mysede n. (Angl. misdëd) wrong-doing 30/21.
mysdoø, mysdoø pr. 3 sg. (OE misdôn) 
does wrong 37/12; harms, injures 47/16; 
mysdo pr. 3 sg. subj. acts wrongly 53/7; 
mysdon, misdon pa. pple 4/10, 10/12, 21, 43/25.
myself pron. (OE min + self) myself 22/19, 
47/17.
mysese n. (OF mesaise) hardship, suffering 12/3; miseses, miseises, myseses n. pl. hardships 30/5, 33/1, 55/25; miserable wretches 23/10 (not recorded in N.E.D.
s.v. misease, sb.)
mysese adj. (adj. use of prec.) miserable 19/28; in want 30/14.
myslike inf. (OE miscy) be sorry for 45/22.
myspreise inf. (mys + OF preis(i)er) blame 28/16.
Nabugodonosor n. Nebuchadnezzar 18/26, 
27/6, 18.
nakid adj. (OE nacod) naked 19/21, 54/35; ðe nakide, the naked 16/37.
name n. (OE nama, noma) name 4/24, 26; name coupe, famous, well-known 27/10.
namely adv. (OE nama + -lice) especially, above all 9/6, 18/9.
nay adv. (ON nei) nay, no 43/5.
nayle inf. (OE næglan) nail 52/3; nayle imper. sg. 45/36, nayled pa. pple 52/6.
nayles n. pl. (OE nægel) nails 44/32, 36.
ne adv. (OE ne) not (preceding verb) 7/19, 29; (together with another negative) 5/12, 6/33; (coalescing with a verbal form) nere, were not 21/11; nys, is not 23/19, 28/26; nyl, will not 31/33; conj. nor 9/28, 15/22; ne...ne, neither...nor 12/36, 55/20. See nys.
песке n. (OE hnecca) neck 5/28, 37.
nede n. (OE nied, ned) need, in haue nede to, haue nede of, to need 3/29, 4/2, 9/12; haue nede, require, want 11/7; ought 6/7; pat sow (hem) nede is, what you (they) need 9/3, 38/12; vs (hym) is nede to haue, we (he) need(s) 13/24, 37/28; is nede to be, ought to be 53/2; nede it is hem to, they ought to 51/19.
nede adv. (OE niede, ñede) of necessity, necessarily 15/10.
nedeful adj. (OE ned + -ful) needy 4/37, 9/22; necessary 8/7, 9/10.
nedly adv. (OE nédd -ly) of necessity, necessarily 21/34, 34/35, 38/23.
nedh pr. 3 sg. imper. (OE nëodian) need, be necessary for 3/31, 8/35.
nemenep pr. 3 sg. (OE nemnan) mentions 18/6; nemmened pa. pple (MS: memmende) 17/1.
nerre comp. adv. (OE nérara) nearer 5/33.
nepeles adv. (OE ne + -pe + -lës) nevertheless 54/3.
neuer(e) adv. (OE nëfre) never 6/17, 12/4, 13/7, 18/16; not at all 7/18, 13/8(2); neuer so, no matter how 16/31, 26/25.
neuerpeles adv. (OE nëfre + ñe + -lës) nevertheless 33/3, 53/6.
newe adj. (OE nëowe, niowe) new 13/23, 32.
newe superl. adj. (OE néxt) nearest 22/11.
no, noo adj. (OE nän) no 4/12, 5/21, 36/15.
no adv. (OE nå) no 8/27, 22/2, 37/12.
oble adj. (OF noble) noble 14/23, 25/34; nobler, [noblyer] comp. nobler, superior [20/35], 37/40; noblest superl. 16/28, 22/10.
noblesse n. (OF noblesse) nobility 47/23.
noblye n. (OF noble) splendour 27/31.
noblyes n. pl. valuable possessions 27/11.
noȝt, nouȝt adv. (OE nôwht, -wuh) not 4/27, 5/23, 10/21, 47/16; nothing (not) at all 16/24, 26, noȝt forþi, nevertheless 3/11.
noȝt, nouȝt pron. (OE nôwht, -wuh) nothing 8/3, 11/13, 13/27, 23/30; he set it at nouȝt, he despised it 27/31.
nouȝer see nouȝer.
noun, non pron. (OE nân) nobody 6/19, 13/11, 31/37; no 11/35, 21/2; noon oþer, no one else 5/25, 37/7.
[nor] conj. (prob. contraction of noȝer) nor 38/28 (MS: 7).
norische inf. (OF norrir, stem noris(s)-, nuris(s)-) promote, foster 51/29; norischid pr. 3 sg. subj. nourish 18/1; norischyge ger. nourishing 40/20.
orys n. (OF nurice, nor(r)ice) nurse 25/3; (figurative use) 18/20, 25/6.
not adv. (abbreviated form of nouȝt) not 3/14, 4/34, passim; pron. nothing 12/22, 29.
not n. (OE notu) use, profit 8/12.
nouȝer, nouȝer, noȝer conj. (OE nôhwaþer, nô(þ)er) in noȝer (nouȝer, noȝer) ... ne, neither...nor 9/27-28, 18/4, 19/22-23, 20/2, 38/4.
noping pron. (no + OE ping) nothing 12/31, 13/27; noþing ellis, nothing else 23/5; for noþing ellis, for no other reason 3/18; not at all, by no means 19/31, 48/20, nouȝt see nouȝt.
noumbr n. (OF nombre) number 34/1, 2.
nouȝer see nouȝer.
now adv. (OE nû) now 4/3, 12/9; riȝt now, just now 3/29.
nys conj. (ne + OE yf) unless 8/24.
nyȝt adv. (Angl. nêth) almost 34/14, 35/15.
nyȝt n. (OE niht) night 31/9.
nyl pr. 3 pl. (OE ne + willen) in wol þeþ ynl þei, willy nilly 31/33-34.
nys pr. 3 sg. (OE nis) is not 23/19, 28/26.
obakke see abak.
obeysauntes n. pl. (OF obeissant) obedient servants 36/6 (first quotation in N.E.D.: 1475).
of prep. (OE of) of, passim; by 6/39, 7/14; from 4/7; out of 5/24, 25.
of adv. (OE of) off 6/5, 14/31.
offre inf. (OE offrian) offer 50/13; offred pa. 3 sg. 17/11; offrid pa. pple 50/9, 11.
ofte adv. (OE oft) often 5/1, 8/4.
offred pa. 3 sg. 17/11; offridpz. ppive 50/9, 11.
ofte adv. (OE ofte + OE tima) often, frequently 32/18, 51/38.
oiper see oper.
olde adj. (Angl. aid) old 12/16, 50/8.
olyfaimt n. (OF olifant) elephant 14/12.
on(e) prep., see on.
on(e), oo(n) adj. (OE an) one 11/9, 19, 17/4, 22/3, [27/35]; only 3/21, 17/36.
on(e), oo(n) pron. (OE an) somebody, a certain person 17/24, 44/12; something 56/10; one (person or thing) ... the other 18/11, 21/18, 23/26–27; in one, and the same 11/27; gederid in oon, combined 37/19.
on(e), oone adv. (OE an, äna) alone, only 11/14, 21/7, 23/22.
on(e)ly, oonly adv. (OE änlic adj.) only 3/18, 30, 5/21, 14/22, 48/20.
ones adv. (OE ânes) once 40/31; for oun(e) 7/26, 23/14; one thing or the other 6/36; pat one... pat ooper, one (person or thing) ... the other 18/11, 21/18, 23/26–27; in one, and the same 11/27; gederid in oon, combined 37/19.
onlepy adj. (OE ânlëpig) only 16/8.
oonly adj. (OE änlic) in oonly love, egotism 28/40.
oost n. (OF (h)ost) host, army 14/14.
opan adj. (OE open) open 44/26; easy to perceive 48/37, 49/2.
openly, opunly adv. (OE open + -ly) clearly 21/25, 55/7; opnler comp. adv. 3/6.
or conj. (reduced form of ówer, conj.) or 3/9, 11, passim.
or conj. (OE ár, comp., infl. by ON ár, pos.) before 16/10, 52/22.
ordeigne, ordeyne inf. (OF ordener, pr. 3 sg. ordeyne) regulate, plan 4/25, 29/6; provide 38/33; dispose 39/14; oderzeayp pr. 3 sg. prepares 23/31, 54/11; provides 37/39; oderzeynp pr. 3 pl. lead to 54/5, 7; oderzyenpa. pple provided 9/4; appointed 20/6.
ordenance n. (OF ordre) law 51/34, 35.
ordre n. (OF ordre) order 13/25, 30; ordres n. pl. orders (of angels) 34/8.
ospring, osprynge n. (OE ofspring) offspring 13/22, 36/13.
ooper n. (OE óher) other 18/11, 21/20; second 7/1, 12/11; óny ooper, anyone else 20/20; noon ooper, no one else 5/25, 37/7; ooper, oipir pl. others, other things 3/25, 34/8, 52/28; others, other people 18/19, 20/21, 23/20, 21; oopers gen. sg. someone else's 17/18.
oper(e), oipir adj. (OE óher) other 3/7, 4/1, 24/12, 25/14, 52/14; another 14/22 (twice); second 7/26, 23/14; on oper half(e), on the other hand 4/14, 23/34; ooper manyl what, many other things 19/35–20/1.
oper, ooper conj. (OE óhwær, ó(w)ber) or 14/22, 16/32; ooper... or, ooper... ooper... ooper... or, either... or 4/5–6, 14, 6/37–38, 40/12–13.
operwhat pron. (ooper + OE hwæt) something else 26/5; anything else 38/12, 46/33–34; ooperwhat so, whatever else 6/26.
operwhile adv. (ooper + OE hwil) sometimes 3/12, 48/25.
ouer prep. (OE ofer) more than 6/23, 11/33; over 17/27, 49/31; beyond 18/8; ouer bis, moreover 35/12.
ouer adv. (OE ofer) moreover, besides 42/3; here ouere, also, in addition to this 21/32, ouerbyand adj. (ooper ð OE bitan) too painful 54/13. (Not recorded in N.E.D.).
ouercaste inf. (ouer + ON kasta) overthrow 27/37; ouercastep pr. 3 sg. 49/31; ouercastepa. pa. 3 sg. vanquished 18/19; ouercastea. ppive vanquished, exhausted 15/2.
ouercoldc adj. (oover – Angl. cald) too cold 54/12 (only medieval quotation in N.E.D.:
ouercomen pr. 3 pl. (OE ofercuman) defeat, get the better of 52/27; ouercomen pa. pple 47/32, 48/17.
ouerdeliciously adv. (oover – OF delicious + -ly) with extremely delicious food, to excess 18/1 (Not recorded in N.E.D.).
ouerdon pr. 3 pl. (OE oferdon) do too much 14/23.
ouerfeble adj. (oover + OF feble) too weak 14/35–36, 51/16–17; very weak 47/27,
ouergelous adj. (ouer + OF gelôs) too anxious about
19/3. (See N.E.D. s.v. Over-, 28. Listed among adjectives that
are found a 1800).
ouergoip pr. 3 sg. (OE ofergân) excels
3/25.
ouerhote adj. (ouer + OE hat) too hot
54/12.
ouerhyse adv. (OE oferhêh) too high 51/16.
ouerlilil adj. & n. (ouer + OE lytel) too
little 54/13, 55/36.
ouermaysterful adj. (ouer + OE maegester,
OF maistre + -ful) extremely hard to
overcome 32/22. (first quotation in
N.E.D. : 1883).
ouermoche, ouermyche adj. (ouer 4- OE
mycel) excessive 49/18, 52/13, 53/9; too
much 52/16; too great in amount 54/13;
adv. excessively 50/15; n. too much
55/36.
ouermykil adj. (ouer + OE mycel) exces­
sive 54/2.
ouerpassen pr. 3 pi. (ouer + OF passer)
transgress 19/6.
ouersofte adj. (ouer + OE softe) too soft
54/13. (See N.E.D. s.v. Over-, 28. Listed
among adjectives that are found a 1600).
ouerstÍ3e¡> pr. 3 sg. (OE oferstigan) excels
3/25.
ouertaken pr. 3 pi. (ouer -f- ON taka) trans­
gress, offend against (meaning not recor­
ded in N.E.D.) 19/6;
ouertaken pa. pple
convicted 5/27, 6/3; overcome 48/35; ex­
husted 52/14.
ouertauchef pr. 3 sg. (ouer + OF travailler)
causes to work too hard 51/23.
ouervnworpi adj. (ouer -I- vn + wortri q.v.)
very contemptible 24/24, 47/27. (not re­
corded in N.E.D.).
ouerweye inf. (ouer + OE wegan) be greater
than (MS: ouerwere) 41/13;
ouerweyef pr. 3 sg. surpasses 3/26, 4/1.
ouȝt, ouȝte pron. (OE òwht, -wuht) anything
37/8, 39/31, [45/19].
oun pos. pron. (OE òre) our 3/15, 20,
passim; ouren, oures, ours 21/5, 41/24.
oureself, -seluen pron. (OE òre - self(a))
out, ȝute adv. (OE òt, òlec) out 5/12, 10/32,
19/13; out of, out of 5/19, 6/35.
outrage n. (OF outrage) exceed 18/35; lack
of moderation 55/4; wiþ outrage, extra­
vagantly 33/23-24; in outrage, without
any moderation 55/2, 12.
ouer see oyer.
ouwp pr. 3 sg. (OE ágan) in ouwp ðow, you
ought 20/30; ouwp, ouwp pr. 3 sg. ought
4/30, 5/29, 9/9, 22/34; owe pr. 1 pl. ought
23/9; ouen, ouwp, ouwp pr. 3 pl. ought
11/1, 21, 16/28, 49/27; vs ouwp to haue,
we ought to have 31/30-31; as we wel
ouwp, as we ought to do 36/17-18.
owne, ouen, [owne] adj. (OE ágen) own 9/8,
11/18, 16/13, [39/9]; in his owne, indepen­
dent 35/7, 43/5-6.
ox n. (OE oxa) ox 27/21.
pacience n. (OF pacience) patience 48/1, 16.
paleys n. (OF paleis) palace 34/18, 35/6.
pararids, -ys n. (OF Paradis) paradise 20/5,
30/11, 36/4.
parcaas, parcas adv. (OF par cas) perhaps
21/23, 42/32, 45/6, 51/6.
parfit(e), parfy adj. (OF parfit(e)) perfect
22/31, 33, 51/11, 19, 53/25.
parfily adv. (prec. + -ly) perfectly 28/4,
29/6.
parfynnes n. (OF parfit + -nesse) perfec­tion
53/28.
parte n. (OF part) in (by) a pousande parte,
a thousand times 11/9, [20/9], 47/11-12.
party n. (OF part) part 42/11.
partyng n. (OF partir + -yng) separation
41/7.
pasip pr. 3 sg. (OF passer) surpasses 3/26,
47/22; pasip forpe, continues 55/10;
passe pr. 1 pl., in hens we passe, we die
33/8; passedyn pa. 1 pl., in we passedyn
wipoue, we were allowed to live without
them 16/6-7; passid pa. pple past 4/6, 7.
Pater noster n. (Lat. pater noster) Lord's
Prayer 3 (title), 20, 23/14, 30/29, 42/16.
patriark n. (OF patriarche) patriarch 4/38,
18/13.
paye inf. (OF payer) please 9/30; requite
12/35, 53/9; payed pa. pple satisfied
13/30, 18/7.
pay n. (OF paie) in to pay, pleasing to 30/25,
32/8.
pece n. (AF pece) piece 21/30.
pees n. (OF pais) peace 3/2, 8/22.
pekokes n. pl. (OE péa - cocc) peacocks
18/5.
penance n. (OF penance) penance 12/32-33, 15/36; pain, suffering 7/35, 13/10.
penyes n. pl. (OE penig) pennies, money 46/27, 29.
perauenture adv. (OF per aventure) perhaps 3/13, 5/20.
perel, peril, -yl n. (OF peril) danger 6/6, 14/20, 19/14, 34/30.
perfeccioun n. (OF perfección) perfection 21/24, 48/2.
perfourme inf. (OF perfourmer) do, carry out 45/36.
perische inf. (OF perir, stem periss-) perish 39/5, 54/37.
perry n. (AF perrie) jewellery, precious stones 19/23.
person, persoun n. (OF personne) person 49/19; in his persoun, in him 29/20; persones n. pi. persons (of the Trinity) 11/19.
peter n. Peter 31/39, 40.
peyne n. (OF peine) punishment 5/14, 30; suffering 8/17, 12/21; torment 10/4; peynes n. pl. suffering 5/18, 16/5.
peyne inf. (OF pener, pr. 3 sg. peine) torment 52/1; peyne pr. 3 pi. torment 52/2; peyned pa. pple troubled 47/34; punished 52/7.
peyneful adj. (OF peine + ful) painful 12/4, 31/26.
pilchis n. pi. (OE pylece) woollen outer garments 19/21.
pilgrym n. (OF pelegrin) pilgrim 17/22, 31.
pit(t), putt n. (OE pytt) pit 5/37, 36/4, 43/20, 44/26.
pitous adj. (OF pitous) full of pity 26/24.
play, pleye n. (OE piega) pleasure, enjoyment 26/5, 35.
plesaunt adj. (OF plaisir, ples-) pleasing 26/5, 35.
plesen pr. 3 pl. (OF plaisir) please 50/3.
pleyne inf. (OF plaindre, stem plaign-) pity 45/23; hym pleyneh pr. 3 sg. complains 13/29; pleyned hym pa. 3 sg. complained 46/9.
plungen inf. (OF plung(i)er) throw 5/37, 44/27; plungid pa. pple 44/29.
pope n. (OE papa) pope 31/19.
pore adj. (OF povre, poure) poor 21/21, 25/17; not worth much 3/24; small 17/12, 14; humble 20/11; pore of, lacking in 28/17; pore, poor people 17/14; he pore, the poor man 10/10; he pore, he pouer, the poor 10/7, 16/24, 29.
pouder, -ir n. (OF poudre) dust 5/3, 13/36.
pouert(e) n. (OF poerette, pouerette) poverty 8/23, 25, 21/19.
Poule n. Paul 8/30, 16/20, 27, 22/22, 42/34, 45/34, 46/8, 49/13, 52/8, 54/18, 24, 55/7.
pounde n. pl. (OE pund) pounds 17/9.
pouste n. (OF pouste) power 17/29.
power n. (OF poër, poer) power 11/4, 24/4.
poynt n. (OF point) point 17/38, 19/3; petition 23/14.
poynte inf. (OF peindre, pr. 3 sg. peint) paint 19/27. (First quotation with oy spelling in N.E.D.: 1517).
paysoun n. (OF poison) poison 28/24.
preche inf. (OF prechier) preach 22/25; prechib pr. 3 sg. proclaims 23/36.
prechoures n. pl. (OF prech(i)or) preachers 33/27.
priecouse adj. (OF precios) precious 33/24.
prees n. (OF presse?; see N.E.D.) pressure 35/16.
prees pr. 3 pl. subj. (OF presser?; see N.E.D.) push themselves forward 35/18, 22.
preest, prest n. (OE prêost) priest 14/34, 43/34; preestis n. pl. 31/29, 32.
preise inf. (OF preisier) praise, glorify 24/32; preys sep pr. 3 sg. praises 24/20; preise pr. 1 pl. praise 24/35; preisep pr. 3 pl. glorify 23/24; preisyng ger. 14/23; preysyde pa. pple 28/19.
prelatis n. pi. (OF prelat) prelates 31/21, 29.
preue inf. (OF prover, stem sg. prove-) prove, show 14/37, 15/5; preue pr. 3 pl. 14/39, 40; preued pa. pple tested 47/35, 36. See prove.
preye(n), preie inf. (OF preier) pray, ask for in prayer 4/32, 5/26, 8/30, 34, 48/34; preye pr. 1 sg. 6/16, 18; preiest, preyst pr. 2 sg. 3/18, 5/22, 43/1; preie(n), preye(n) pr. 1 pl. 4/7, 11, 13, 15, 23, 7/22, 8/22, 9/25; preie(n), preye(n), preye(n) pr. 3 pl. 3/11, 6/17, 7/6, 9/17, 19, 10/26, 33/38; preie pr. 1 pl. subj. 29/32; prayde, preide, preyde pa. 3 sg. 20/10, 26/12, 45/3; preiden pa. 3 pl. 7/27; preye imper. sg. 47/13, 48/15; preye imper. pl. 8/32, 40/16;
preiande, preyande pr. pple 6/31, 7/1, 5, 17; preide pa. pple 7/28.


price, pryce, [pris] n. (OF pris) value, worth 3/26, 17/12, [38/6]; price 31/28; sette... at list pryce, consider of little importance 24/24. (first quotation in N.F.D.: c 1440).

prick (e) n. (OE prica) incentive 42/28, 30, 43/9.

pride, pryde n. (OE prydo) pride 19/25, 33, 20/2, 28/21.

prisoned pa. pple (OF priso(u)n η.) confined as in a prison 19/12.

prisoun n. (OF priso(u)n) prison 12/6, 13/13; prisoner 46/15; prisouns n. pi. prisoners 23/10.

priue, pryue adj. (OF prive) intimate 4/38, 22/24; priue n. intimate friend(s) 5/1, 7/34.

priuylege n. (OF privilege) privilege 37/13.

processioun n. (OF procession) procession 51/35.

procurepr. 3 sg. (OF procurer) tries, does his best 6/20.

profitet> pr. 3 sg. (OF profiter) is of use 49/17.

profyt n. (OF profit) profit, advantage 9/13.

profeyce n. (OF profecie) power of prophesying 16/21, 29.

prophete n. (OF prophete) prophet 5/23, 7/6.

propre, [propur] adj. (OF propre) own 21/8, 12, [39/9], 41/16; true 24/9; fitting, proper 23/32; characteristic 41/15.

propriely adv. (OF propre + -ly) strictly speaking 24/14.

proprieties n. pl. (modification of OF propriete) characteristics 23/26, 24/9.

proude adj. (OE prüt, prôd) proud 14/23.

proue inf. (OF prover) show 27/3; prove 49/22; proved pa. 3 sg. tried 52/21. See preue.

punyschip pr. 3 sg. (OF punir, stem puniss-) punishes 36/26.

puple n. (OF pueple, puple) people 31/22, 32/7.

purgatorie n. (AF purgatorie) purgatory 55/24.

purueye, purveye inf. (AF purveier) provide with what is necessary 37/27, 40, 39/1. put see piti(t).

put(ten) inf. (OE putian) put 47/20; to putten hem to peril, to risk dangers 14/19-20; put pr. 1 sg. 54/25; puttib pr. 3 sg. puts 6/19, 27; puttib... to good wil, causes to be of good will 52/35-36; put pr. 3 sg. subj., in put... to pride, makes proud 51/30; putten pr. 3 pl. 25/27; put pa. pple driven 17/23.

pves n. pl. (OF pie) magpies 9/19.

pyched pa. pple (OF pincier) squeezed 19/13.

pyne n. (OE *pin) pain, suffering 6/1, 24.

pyn inf. (OE pinian) torment 16/36, 49/7; hurt 14/32; pyn pr. 1 pl. subj. 12/32.

pynyngis n. pl. (OE pinian + -yng) torments 25/15.

pyte n. (OF pîte) pity 36/15.

queme inf. (OF cwâmen) please 38/32.

queme adj. (OE *cwême) agreeable 20/15; n., in to queme, pleasant to, agreeable to 6/26, 16/30.

quod pa. 3. sg. (OE cwëban, cwãb) said 7/29, 31.

quyk adj. (OE cwic) keen, vigorous 56/4.

quykenep pr. 3 sg. (OE cwic + -en) animates 10/32.

quykly, quycly adv. (OE cwic + -ly) energeticaUy 13/15, 14/4, 31/12; quickly 43/13, 17; quycklyer comp. adv. more energeticaUy 24/38.

quyte, quytte pa. pple freed 43/3; absol­ved 16/10.

qwake inf. (OE cwacian) tremble 14/28.

qween n. (OE cwên) queen 42/7.

radly adv. (OE hrad + -ly) quickly, without delay 43/12.

rauenes n. pl. (OE hrafn) ravens 38/4, 7.

recchib pr. 3 sg. (OE recchan) cares 31/36; recche pa. pple 10/26.

reche inf. (OE ræcan) attain 33/32; reche to, equal 11/9; have power over 27/8-9; rauest pa. 3 sg. took, seized 26/14.


reckenyng n. (OE (ge)recelëas + -yng) account (of one's life) 35/1.
rede inf. (Angl. rēdan) read 3/10; reden pr. 1 pl. 27/6; rede pr. 3 pl. 3/8, 12.

redly adv. (OE (ge)rēde + -ly) in a state of readiness 5/29; quickly 26/10, promptly 35/1.

redily adj. (OE (ge)ride + -ly) in a state of readiness 5/29; quickly 26/10, promptly, willingly 35/1.

redin pr. 3 pl. 3/8, 12.

rede pr. 3 pl. subj. 35/2.

rede pr. 1 pl. subj. 35/28.

reise inf. (ON reisa) raise 31/27;

reisep pr. 3 sg. 27/37;

reisyd pa. 3 sg. 29/34.

rekkenep pr. 3 sg. (OE (ge)recenian) enumerates, mentions 16/27.

releefn. (OF relef) what was left 29/29

rehgioun, rehgym n. (OF religion) in of religioun (rehgyoun), in holy orders 3/7, 40/2.

religious adj. & n. (OF religious) belonging to a religious order 3/10; members of a religious order 3/11, 51/1.

renne inf. (ON renna) run 14/40, 34/32;

reppa. 3 sg. flowed 16/2, renyng ger. 50/35.

repen pr. 3 pl. (OE ripan, *repan; see N.E.D. s.v. reap) reap 38/4.

repe(n) inf. (OE rëafian) take 12/6; take away, deprive of 17/34, 39/37, 41/20; reuep, reuip pr. 3 sg. 9/31, 24/13, 37/13; refte pa. 3 sg. 37/12.

reverse n. (OF revers) opposite 51/37.

reule, rule inf. (OF reule, ruler) guide, control 13/22, govern 31/22, behave, conduct oneself 14/3, 49/10; reuled pa. pple restrained 52/37, 54/7; reuled to, made to conform to 32/17.

reube n. (OE hréow + þ) pty 11/40.

rewi inf. (OE hréowan) repent of 13/14; rewed pa. pple lamented 41/15

reume n. (OF reaume) realm, kingdom 27/15, 20.


riche adj. (OE rice) valuable 12/24, 25; splendid 27/15, 16.


richely adv. (OE ríclice) considerably 17/14.

richesson n. pl. (OF richesse) wealth 21/19.


ryst adv. (OE rìhte) very 8/2; just 17/21; completely 18/15; ryst now, just now 3/29; ryst so, in the same way 25/3; ryst as, just as 27/18.


rystwes, rystwyys adj. (OE rìhtwis) righteous 9/4, 13/32, 16/7, 27/36, 28/25; he rìstwìse, the righteous 7/24.

rystwisly adv. (OE rìhtwislicre) righteousness 7/15.

rystwisnes(se) n. (OF rìhtwìsc) righteousness 3/5–6, 9/5, 31/1.


roobe, robe n. (OF robe) robe 15/19, 21, 27, 36; robes n. pl. 19/22.

roobyng n. (OF robe + -yng) clothes 15/30.

(rope) n. (OE rod) cross 6/28, 22/17; pe rode tree, the cross 12/8.

roosted pa. pple (OF rostir) roasted 18/6.

roote n. (OE rot) root 42/26; origin 37/1.

rootid, rond pa. pple rooted 44/4, 6.

rose n. (OE rose) rose 19/32.

roten adj. (ON rottinn) rotten, corrupt 21/3.

rowe n. (OE raw) in on rowe, in succession 17/1; in a row 43/36.

rule see rule.

ryng n. (OE hring) ring 17/7, 8.

rysef pr. 3 sg. (OE rìsan) rebels 24/13; ryse pr. 3 sg. subj. in ryse in pride, becomes proud 51/29; roose pa. 3 sg. rose (from the dead) 34/5.

ryue inf. (ON rìfa) tear (asunder) 15/38; ryue pr. 1 pl. 15/28; ryue imper. sg. 20/11.
ryue adv. (OE rýfe) in abundance 19/24.
ryuer n. (AF rivere) river 26/4.

soaf, saue adj. (OF sauf, sauve) saved 16/20, 34/2.
sacrifice, sacrifyce n. (OF sacrifice) sacrifice 9/33, 36, 10/5.
sacrilege n. (OF sacrilege)sacrilege 50/27,29.
Salamon n. Solomon 26/22, 50/2, 30.
salme n. (OE s(e)alm) psalm 7/23.
salt n. (OE s(e)alt) salt 50/11.
salue n. (OE sealf) remedy, cure 51/31, 53/1; salve 54/11.
same adj. (ON same) same 20/29, 31.
Saracene, Sarasene n. (OF Sarazin, -ein) pagan 21/4, 22/13, 19-20; Saracenes, Saracenes n. pi. 20/26, 39/1.
sarrer comp. adv. (OE sâr) more painfully 50/38.
saue inf. (OF sauver) save 21/20; saue pr. 3 sg. subj. 12/34.
saue prep. (OF sauf) except 39/17.
saue adj., see saaf.
sauery adj. (OF savouré) pleasing to the taste 42/5; acceptable 50/12.
Saules gen., of Saul 52/20.
sauorep pr. 3 sg. (OF savorer) gives a taste to 50/11.
sauour n. (OF savour) delight 39/8; smell 41/29, 30; taste 50/12.
sauter n. (OF saut(i)er) psalter 49/22.
sawe n. (OE sawù) saying 26/26; story 34/13.
say, seye(n), seyn inf. (new formation made from pr. 2 & 3 sg.) say 3/21, 27, 12/20, 17/9, 23/2, 25/25; tell 21/6; mean, signify 17/6, 23/15; say(e), seye pr. 1 sg. 3/15, 6/31, 23/18, 21, 27/18, 19; saip, seip pr. 3 sg. 4/33, 5/5, 44/2; seye, seyn pr. 1 pl. 4/8, 11, 18, 33/33; seye, seyn pr. 3 pl. 42/23, 45/6, 47/16; seide, seyde pa. 1 sg. 3/29, 19/26; saide, seide, seyde pa. 3 sg. 5/1, 8, 13/34, 20/10, 44/33; seide, seyde pa. 3 pl. 7/32, 15/9; sayd, seid, seyd(e) pa. pple 4/30, 13/20, 27/24, 45/14, 50/29.
scaled adj. (ON skalle + -ed) suffering from a scaly disease of the skin 20/4.
schado n. (OE sceadu) insignificant part 33/14. (first quotation N.E.D.: 1586, s.v. shadow 6. h.).
schal pr. 1 sg. (OE scéal) shall 5/2, 7/32; schalt, schat pr. 2 sg. shall 5/4, 16, 27/22; will 6/3; schal pr. 3 sg. will 6/4, 9; has to (with ellipsis of following inf.) 5/30; schal, schul, schulen, schullen pr. 1 pl. must 19/5; shall 12/13, 17/37, 19/4, 28/8, 15, 29/3, 32/13, 14; should 22/6; schal, schul, schulen, schullen pr. 2 pl. shall 6/32, 7/32, 40/17, 54/32; will 37/36, 37; schal, schul, schulen, schullen pr. 3 pl. shall 8/34, 10/15, 19/18, 34/23, 50/13, 54/17; will 34/2, 35/3, 4; have to (with ellipsis of following inf.) 19/13; are bound to 31/34; schulde pa. 1 sg. should 46/29, 47/17; schuldest, schuldist pa. 2 sg. should 5/13; would 42/29; schulde pa. 3 sg. had to 15/8; should 24/14, 31/19; would 41/13, 14; [suld] pa. 3 sg. should 11/25; schulde(n), schuldyn pa. 1 pl. should 11/32, 14/3, 22/12, 29, 26/33; are bound to 9/16; schulde(n) pa. 3 pl. had to 13/22, 19/8; should 7/28, 25/31.
schame n. (OF sc(e)amu) shame 19/21, 47/1.
schame inf. (OF sc(e)am) be ashamed 53/20.
schameful adj. (prec. + -ful) disgraceful 12/4, 20; causing shame 19/26.
schapep pr. 3 sg. (OE scieppan, pa. pple scapen) prepares 17/35; schoop(e) pa. 3 sg. created 22/10, 12; formed 15/38; schapen pa. pple destined 15/32.
scharp adj. (OE scearp) acute, keen 56/3.
scharp adv. (prec. + -ly) sternly 35/12.
sche, pers. pron. (OE hëo, hîo, hie) she, passim; it 40/28; sco 25/5, 26/7; hire, her 12/2, 22/14; herself 20/20.
schedde pa. 1 sg. (OE scêadan) shed 32/3; schedde pa. 3 sg. 28/39; schedde pa. pple 34/12.
scheelde pr. 3 sg. subj. (OE sceld n.) protects 28/39.
scheep n. pl. (Angl. seep) sheep 31/36.
schenful adj. (OE scendan + -ful) disgraceful 21/21.
schewe(n) inf. (OE scëawian) show 20/29, 21/16, 25; schewe pr. 1 sg. 34/18; schewib pr. 3 sg. 21/20, 22/26; schewid(e), schewyd pa. pple 11/10, 37, 12/9, 22, 42/3.
schillyngis n. pl. (OE scilling) shillings 17/7.
schirifes n. pl. (OE scirgerêfa) sheriffs 31/21.
schit imper. sg. (OE scytan) lock 5/7.
scho see sche.
schorte adj. (OE scort) brief 22/30.
schorte pr. 3 sg. subj. (OE scortian) shortens 32/38.
schortly adv. (OE scort -ly) briefly 51/33.
shirffe n. (OE scirff) confession 19/17.
shuldre n. (OE sculdor) shoulder 44/31.
schynep pr. 3 sg. (OE scïnan) shines 19/31; scribes 3 pl. 33/22.
scales n. pl. (OE scol) schools 8/2.
sorne pr. 1 pl. (OF escorer) scorn 33/10.
scortly adv. (OE scort -ly) briefly 51/33.
scire(n) inf. (OE sendan) send 32/34, 39/34; sende
inf. (ON scema) seem, appear 43/37; seme
adv. (ON sœmiliga) in a beautiful way 27/12.
sende inf. (OE sendan) send 32/34, 39/34; sendip pr. 3 sg. 8/22, 23; sende pr. 3 sg. subj. 24/22, 29/8; sent pa. 3 sg. 11/40, 26/10; sente pa. pple 35/9.
seuens n. (OE seofon) seven 55/34.
sette inf. (OE settan) put, place 16/23, 48/4; sette... on, direct towards 31/33; settisst pr. 2 sg., in settisst al to list, consider far too unimportant 44/34; settib, setteh (MS: sette) pr. 3 sg. puts 10/36, 37/9, 43/36; makes (condition) 42/24; sette pr. 1 pl., in sette Godat list pryce, despise God 24/24; sette pr. 3 sg. subj. places 32/6; settedist pa. 2 sg., in settedist hem in ensample, held them up as an example 22/24; sette pa. 3 sg. placed 17/25; set pa. 3 sg., in set it at nougt, despised it 27/31; sette pa. pple placed 51/2; seated 34/19; appointed, made 27/33; situated 27/13; given 17/38; agens bee is sette, is hostile to you 44/7; sette pa. pple, in bat wip curious aray are streyt setti, who wear costly, tight-fitting clothes 19/7.
seuen(e) num. (OE seofon) seven 3/22, 41/10.
seuent num. (OE seofon + -t) seventh 55/21.
sewes n. pl. (OE saw) pottages 18/6.
seye(n), seyn see say.
sibbe adj. & n. (OE sibb) related to 22/2; kinsman 32/1.
siche, syche, such(e) adj. & n. (OE swyle) such 6/6, 15/27, 18/10, 41/17; such people 7/6, 9/19, 27/1; such things 29/30, 46/4; such a man 53/17, 19; siche as, syche as, such as 17/26, 35/27; siche oon, such a man 18/34.
side, syde n. (OE side) side 5/30, 44/27; on bi side, on your part 6/38; sydes n. pl. loins 42/13.
sigt, syste n. (OE gesiht) spectacle 44/5; eyesight 48/30.
sike see seek.
sikir adj. (OE sicer) certain 25/33.
sikirnes n. (prec. + -nes) security 56/15.
siter, syluer n. (OE siolfor) silver 16/31, 33/24.
sire n. (OF sire) sir 26/19.
sistir, systir, suster n. (ON systir; OE s(w)uster) sister 3/1, 11/26, 40/18, 55/25; systres, sustres n. pl. 10/24, 20/26, 21/11, 12.
sih, sipe prep., conj. & adv. (OE si№an) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; εφ pat,
sipen adv. & conj. (OE sibt> an or ON sicari) after that, afterwards 7/36, 18/9; because, since 26/28; sipen pat,
sipes n. pi. (OE si]) times 5/16, 48/5.
six, sixe num. (OE six) six 4/23, 51/33.
sixte num. (OE sixta) sixth 47/30, 53/30.
skæ>, sipe prep., conj. & adv. (OE si№an) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; εφ pat,
skæ>, sipe prep., conj. & adv. (OE si№an) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; εφ pat,
skæ> prep., conj. & adv. (OE si№an) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; εφ pat,
skæ>, sipe prep., conj. & adv. (OE si№an) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; εφ pat,
skæ>, sipe prep., conj. & adv. (OE si№an) since 43/36; since, because 7/17, 18/18, 29/2; after 35/2; afterwards 38/25; εφ pat,
sorew inf. (OE sorgian) be sad 39/15.
sorewful adj. (OE sorgful) sad 41/7, 44/23.
sory adj. (OE sārig) wretched 21/5; distressed 28/11.
sotil adj. (OF sodi) thin 15/31.
sope n. (OE sôb) truth 19/13, 27/33.
s solely adj. (OE soglie) true 27/27.
soule, sowle n. (OE sæwol) soul 3/8, 4/2, 37/25, 40/24; soule he(e)le, spiritual welfare 8/20, 21, 14/27; soules n. pl. 11/17, 31/27.
sounde adj. (OE gesQnd) healthy 8/13.
sowdyours n. pi. (OF soudiour) soldiers, servants 15/24–25.
sowe pr. 3 pi. (OE sæwan) sow 38/4.
speche n. (OE spœc) talking 45/16; conversation 25/37; to telle of pe bri^tnesse ne is mannes speche, it is impossible for man to describe its beauty 15/34-35; speches, n. pi., in to haue here speches, to talk 26/11-12.
special adj. (OF especial) special 3/21.
spede inf. (OE spêdan) obtain 4/31, 32; succeed 6/32, 37; speden pr. 3 pl. 10/27.
speke inf. (OE sp(r)ecan) speak 5/2, 16/20; speke pr. 1 sg. 37/1; spekip pr. 3 sg. 7/6, 9/19; speke pr. 1 pl. 4/25, 9/23; spak pa. 1 sg. 43/9; spak pa. 3 sg. 5/1; spekand(e) pr. pple 17/24, 27/13, 29/4; spoken pa. pple 27/17, 34/35.
spende inf. (OE *spendan or OF despendre) spend, use 29/2, 46/27; wear out, exhaust 13/15; spende pr. 1 sg. 46/28; spendist pr. 2 sg. 46/35–36; spends pr. 3 sg. subj. 16/33.
speres n. pl. (OE spere) spears 14/15.
sperre pr. 3 sg. subj. (OHG sperran, MDu. sperren) bars, shut 35/28.
spirit n. (AF spirit) the immaterial part of a person (as contrasted with the body or the flesh) 13/38, 32/19, 50/26; evil spirit, devil 17/27, 29; disposition, frame of mind 37/18.
spouse n. (OF spuse) spouse 3/1.
spredest, -ist pr. 2 sg. (OE sprédan) spread 28/30, 29/1; spredda pa. pple 23/26, 29.

springip pr. 3 sg. (OE springan) grows 19/32.
spurnepr pr. 3 sg. (OE spurnan) strikes (his feet) against 50/32.
staat n. (OF estat) condition 55/26.
stable adj. (OF stable) securely established 30/22.
stable pr. 3 sg. subj. (OF establir) establishes 30/23, 32/6; stabled pa. 3 sg. 13/31, 32; stabled, -id pa. pple 28/1, 4, 29/34, 35.
stable(s)chid pa. pple (OF establir, stem establiss-) established 30/5; strengthened 10/35.
stake n. (OE staca) post 48/4, 5.
stalled pa. pple (OF estaller) placed 34/20.
stadworlbe adj. (OE stalwyrb) brave 14/19; strong 14/24, 26; strongly built 47/18; stalworbest superlat. strongest 14/17.
stadworlbe adj. & adv. (prec. + -ly) severely 14/5; hard 14/7–8; keenly 14/10; securely 48/1, 5; strong 22/32; stalworb(-)lier comp. adv. more securely 48/9.
stamp inf. (OE *stampian or OF estamper) to walk with difficulty 19/8.
standist, stondist pr. 2 sg. (OE standan, stondan) stand 4/36, 5/15, 10/19; stondip pr. 3 sg.subj. stands 48/9; stondip ageyn, dislikes 8/12 (first quotation in N.E.D.: 1551, s.v. Stand, v., 67 b.); stonde pr. 3 sg. subj. stands 48/4, 6; zij it stonde nost be [ke], if you lack it 32/30–31; stood pa. 3 sg. 27/12; stood pa. 3 pl. 9/33; stondynge pr. pple 44/31.
stedfast, stidfast adj. (OE stedefaest) firm, unshaken 3/3, 6/28, 16/29; unchanging 38/22.
stedfastly adv. (prec. + -ly) with firm belief 6/32.
ste(e)de n. (OE steðan) place 34/36, 35/15, 10/19; stede pr. 3 sg. stands 48/9; stede aseyn, dislikes 8/12 (first quotation in N.E.D.: 1551, s.v. Stand, v., 67 b.); stede pr. 3 sg. subj. stands 48/4, 6; zif it stonde nost be [ke], if you lack it 32/30–31; stee pa. 3 sg. 27/12; stod pa. 3 pl. 9/33; stondynge pr. pple 44/31.
ste(e)de n. (OE stede) place 34/26; stede of mirpe (likyng), paradise 30/11, 36/5; steedis, stedis n. pl. places 23/26, 27; seats 35/10; in stede (steyde) of, instead of 25/17, 45/17.
steise, steys pa. 3 sg. (OE stag) rose 34/3, 9.
steire n. (OE stæger) rung 51/6, 9.
steke imper. sg. (OE *stecan) lock 5/11; stoken pa. pple shut (out) 35/19.
stelip pr. 3 sg. (OE stelan) steals 50/25.
stoil pa. pple 5/28.
steppe imper. sg. (OE steppan) step 5/7, 8.
steide see ste(e)de.
stidfast see stedfast.
stille adj. & adv. (OE stille) silent 45/17, 55/10; still 43/17.
stille inf. (OE stillan) quiet, soothe 25/11, 22; stille pr. 3 sg. subj. 25/5.
stillly adv. (OE stilllice) in a low voice 44/1.
stire inf. (OE styrian) exhort 54/29; stireb, styres pr. 3 sg. incites, urges 42/28, 30, 33; stireb pr. 3 pl. 45/28; stired pa. 3 sg. 52/32; stiryng(e) ger. prompting, incite­ment 19/1, 45/40, 46/2; pl. stirynges 46/8.
stirt inf. (OE styrtan) move 14/16; stirt abak, shrink back 13/15; stirte pr. 3 sg. subj., in stirte abak (obakke), goes away 6/29, 44/9; stert pa. 3 sg. jumped 17/27.

stokke n. (OE stocc) block of wood 6/5.
ston n. (OE stän) stone 24/23; stones 52/26; gems 33/24.

stoppip pr. 3 sg. (OE *stoppian) closes 10/9; stoppe imper. sg. 5/11.
stormes n. pi. (OE storm) storms 15/19, 22.

strobled pa. 3 pi. fought against 25/18.

suffragan n. (OF suffragan) deputy, representative 31/19.
suffre inf. (OF suffrir) allow 8/15, 9/35; suffer 12/3, 21; bear, endure 15/15; suffred pa. 2 sg. suffered 30/17; suffrid(e) pa. 3 sg. suffered 12/21, 16/5; suffride pa. pple suffered 25/15.
sum, summe, somme pron. (OE sum) some 6/16, 8/24, 11/32, 41/3, 42/23; some people 49/4, 54/29.
sunytime adv. (prec. + OE tima) at one time 25/12, 54/2.
sunwhat pron. (OE sum + hwæt) in sumwhat ellis, something else 8/6.
sundry adv. (OE syndriglice) separately 3/23.
sustenaunce, sustynaunce n. (OF sustenance) food 4/18, 9/4, 55/12; the action of sustaining life 37/30, 32.
suster, sustres see sistir.
susteynep pr. 3 sg. (OF sustenir, stem sustein-) supports 9/7, 23/31; sustended, susteyned pa. pple strengthened, provided for 39/1, 40/13, 25, 30.
swank pa. 3 sg. (OE swincan) toiled 16/1.

sweat n. (OE swète) lovely 15/36; precious 22/26; sweet 41/30, 32, 34.
swerd n. (OE sweord) sword 44/8; swerdes n. pi. 14/15.
sweten pr. 3 pl. (OE swætan) sweat 14/7.
sweet, swoot n. (OE swëte) lovely 15/36; precious 22/26; sweet 41/30, 32, 34.

sworn n. (OE synne) sin 5/20, 7/20; synnes n. pi. 5/18, 36.
synk(e) n. (OE sincan) sinks, goes down 48/8; synk pr. 3 sg. subj. 48/6, 7; synne n. (OE synn) sin 5/20, 7/20; synnes n. pl. 5/18, 36.
suche see siche.
synne inf. (from prec.) sin 18/9, 47/11; synne pr. 1 sg. 42/25; synneh pr. 3 sg. 24/17; synne(n) pr. 1 pl. 5/34, 47/12; synned pa. 3 sg. 18/18, 55/27; synned pa. pple 5/17, 6/3.

taast n. (OF tast) taste 42/6.
taastyng n. (OF taster + -ing) sense oftaste 56/2.
tak η. (origin uncertain) spot, blemish 12/2.
take inf. (ON taka) assume 12/1; take 13/3; undertake 31/37; to take his doom, to be sentenced 5/27; take pr. 1 sg. take 46/29; takes 18/8, 20/13; aseynt hym takip, opposes him 38/27; takep pr. 3 sg., in pat he hym to takep, to which he devotes himself 13/24; take subj. 18/8, 32/38; take we to, let us proceed to 34/34; taken pa. 3 pi. take 52/29; taken on honde, to which they devote themselves 21/13; toke 18/27.
talke inf. (OE talecan) teach 31/30, 32; techis, techip pr. 3 sg. 5/4, 8/30, 22/29; techen pr. 3 pi. 5/26; taugte pa. 3 sg. 3/27, 4/29; taugte pa. pple 3/21, 27/29; techyng ger. 33/26.
teeres, teeris, teres n. pl. (OE tēar) tears 5/32, 6/7, 12/34, 33/1; worfe to teeres, to cry 26/27.
telle inf. (OE tēlan) tell, describe 11/28, 12/5; tell 27/18; mention 51/34; tell pr. 1 sg. 27/22; tellip pr. 3 sg. 7/9, 9/32; tellen pr. 3 pl. 18/35; tolde pa. 1 sg. 36/19, 44/22; told pa. pple talked 17/26; told 27/27; called 31/14.
temperyng ger. (OE temprian + -ing) preparing 54/10, 12.
tempestes, -is n. pl. (OF tempeste) storms 15/19, 22, 33.
temple n. (OE templ, tempel) temple 50/29, 30.
tempre n. (OE temprian, v. or OF tempre) proportionate mixture, right condition 54/14.
temptacioun n. (OF temptacioun) temptation 47/31, 32–33; temptaciouns n. pl. 47/34, 36.
temptip pr. 3 sg. (OF tempter) tempts 4/35; temptid pa. pple 47/32.
tendirly adv. (OF tendre + -ly) tenderly 12/10.
tendre adj. (OF tendre) tender 12/34, 14/1.
teneful adj. (OE tænful) sad, angry 44/24.
teyntour n. (OF tentour) framework for stretching cloth 19/7.
[therto] adv. (OE þerto) to that 13/11.
Thimothee n. Timotheus 53/18.
thousands num. (OE þæsend) thousandth 20/9.
till conj. (ON til) until 27/28.
tilander pr. pple (OE tilan) working 16/34.
til(n) inf. (OE betllan, fortyllan) draw, entice 25/7, 52/36.
tiraunt n. (OF tirant) tyrant 30/1, 2.
tiping n. (ON þipind) news 27/27.
to adv. (OE tô) too 35/23, 38/8.
to prep. (OE tô) to 3/1, 10, passim; against 4/10; till 34/5; over 27/9; in comparison with 12/22; for 3/19; in accordance with 3/28; as regards 4/2; conj. till 10/29, 13/35; to pat, till 25/5, 27/24.
tobrusten pa. 3 pi. (OE toberstan) broke 18/27.
today adv. (OE tôdœg) today 13/15, 40/11.
tofore adv. & prep. (OE tôforan) before 35/18, 41/11, 50/27.
togider(e), togyder(e), togidir, togydir adv. (OE tögxdere) together 5/11, 11/33, 17/26, 25/36, 37, 32/10, 35/20, 55/23.
tokenyng(e) n. (OE tæncung) sign 8/26, 14/7; portent 27/19; in tokenyng, as evidence 18/6–7; tokenyng... make of, describe 33/21.
tomorrow adv. (OE tô morgen) tomorrow 13/15.
toode n. (OE tâdige, ending reduced to -e) toad 11/32.
torne pa. pple (OE teran) torn 19/9.
toper adj. and pron. (OE þæt ünchen) in be toper, the second 17/38; the other 20/34.
tour n. (late OE tūr; OF tour) 'castle' borne on elephant's back 14/13; the other 20/34.
toward prep. (OE tōward) towards 14/14; with regard to 44/29; in the direction of 51/2.
towende pa. 3 pi. (OE töwendan) went 36/13.
traueil, traueyl, trauel n. (OF travail(le)) exertion, toil 14/8; suffering 12/26; hardship 13/14.
traytour n. (OF traytoret, -ur) traitor 49/10; traytours n. pi. 5/34, 34/27.
tree n. (OE trëo(w)) wood 14/13; the cross 12/8; trees n. pi. 55/35.
freist adj. (ON treysta) confident 38/6.
tremblip pr. 3 sg. (OF trembler) trembles 14/18.
tresorye n. (OF tresorie) treasure 27/31.
tresour n. (OF trésor) treasure 12/26, 31/35.
trespases n. pi. (OF trespas) offences, sins 4/9.
trespases n. pl. (OF trespas) offences, sins 4/9.
treuly see truly.
trewe adj. (OE trëowe) true 8/14, 18; trustworthy 38/21.
Trinité п. (OF trinite) Trinity 20/33.
troned pa. pple (OF trone +-ed) enthroned 35/6.
troupe n. (OE trëowjj) faith 16/22, 23/5; truth, true religion, 44/19; pat ben in troupe of, who believe in, have faith in 46/6.
trowe inf. (OE trêow(i)an) believe 30/1, 33/25; trust 37/29; trowe pr. 1 sg. suppose 5/32; trowen pr. 1 pl. trust 22/32; trowe pr. 3 sg. subj. believe 18/12, 35/13; trowed, troweye pa. 3 sg. believed 19/33, 44/20; trowed pa. 3 pl. believed 33/29; trowe imper. sg. 6/36; trowip imper. pl. 6/32.
truly, treuly adv. (OE tréowlïce) genuinely 30/1; truthfully 31/32, 44/20; sincerely 38/15; really 42/21.
trussed, -id pa. pple (OF trusser) tied, fastened 5/28, 36.
truste pr. 3 sg. subj. (OE *trystan) trust 13/11; tryste imper. sg. 48/20.
tryacle n. (OF triacle) remedy 28/24.
tryst n. (rel. to trast, trust; origin obscure) confidence 52/25.
tunge n. (OE tunge) tongue 11/28, 12/5.
turment n. (OF torment) torment 10/4.
turmentoures n. pl. (AF tormentour) torturers 5/30, 36. (first quotation of this meaning in N.E.D.: 1553).
turne inf. (OF torner, turner; OE turnian, tyrman) convert 22/25; turn 43/25; turnep pr. 3 sg. changes 8/20; turns 13/23; turns hym be bak, turns away from 26/37; turne(n) pr. 1 pl. turn 9/24; turneoure bak upon bee, turns away from you 15/4–5; turne pr. 3 pl. change 28/24; turne pr. 2 sg. subj. change (into) 33/35; turne pr. 3 sg. subj. turn 44/11; change (into) 53/1; turnest pa. 2 sg. converted 22/22; turned pa. 3 sg. converted 44/18; turned 44/22; turne imper. sg. turn 43/21, 31.
twelue num. (OE twell(e)) twelve 29/29.

triewes, twyes adv. (OE twiga+-es) twice 15/20, 40/31.
two, twoo num. (OE twá) two 10/6, 12/9; two things 8/34, 14/9, 18/10; oon or two, one thing or the other 6/36.
tyd(e) n. (OE tide) in tyde 7 tyme, always 34/33, 37/26; what tyd or tyme so pat, whenever 40/32–33.
tyme n. (OE tima) time 6/18, 9/29; be tyme of hym, his coming 34/7; tymes n. pl. 56/6.
tyne inf. (ON tyna) suffer loss 29/2; tynne pir. 1 sg. waste 6/18; tynne pr. 1 pl. waste 33/12; tyned pa. 3 sg. lost 23/34.
tyte adv. (ON titt, neut. of tilp) in als tyte, at once 31/10.

pat see poug.
pan(ne), pen(ne) conj. & adv. (OE þan, þonne, þenne) than 3/31, 8/8, 25, 26; then 5/7, 16, 6/6, 7/2, 4, 10/14, 35.
bank, bonk n. (OE bænc, bonc) gratitude 25/26; bonk no bonk kun hym, who are not grateful to him 25/25–26.
bankand pr. pple (OE bæncian, þoncian) thanking 26/4.
par pr. 3 sg. (OE þearf) need 35/21; me þar not, I need not 46/3.
pat conj. (OE þet) that 3/16, 28, passim;
(expressing result or purpose) 5/12, 13, 9/30, 11/28; *after (after) *hat, depending on how, according as, after 3/14, 23, 9/16, 19/20, 42/37; *so *hat, so that 4/24, 27; *before *hat, before 4/34; *for *hat, *since, because 12/15, 16/5, 47/5, 53/22.


hat rel. pron. (substitution of prec. for OE *he) that 3/21, 31, passim; *who(m) 3/3, 27, 8/9, 17/22; which 7/11, 8/6; *that which, what 3/17, 4/32, passim; *he who 52/3, 11; *those who 51/18; *that *which 15/1-2, 19/12.

pat dem. pron. (OE *hæt) that 3/21, 4/13, passim.

passim.

pe def. art. (OE se, late OE *se) the, passim; (before comp. adjectives and adverbs) 3/5, 6.

peg n. (OE *seof) thief 5/27, 29; pewes n. pi. 5/26, 34.

pefte n. (OE *seoft) theft 5/27.

pei pers. pron. (ON *se) they, passim; [pari] 5/20, 38/6, 16; hem, them; themselves 18/19, 21/13; hem, themselves 51/32.

peire pron. (ON *seira) their 3/9.

pen (ne) see pan (ne).

penk(e), pinke inf. (OE *fencan) think 11/36, 12/26, 21/23, 26/26, 37/19; think about 9/24; imagine 11/29, 12/5; be mindful of 22/12; intend to go 35/21; *henke pr. 1 sg. think 45/11; *penkip pr. 3 sg. thinks 6/16; intends 27/26; *penk(e) pr. 1 pl. think 21/3; consider 23/7; *penkip pr. 3 pl. think 7/3; *henke pr. 3 sg. subj. thinks 38/34; *bouȝt pa. 3 sg. thought 27/11; *penk(e) imper. sg. imagine 4/36, 35/16; think 43/10; *penkand pr. pple thinking 29/4; *bouȝt pa. pple thought 31/9.

phere adv. (OE *þær) there 6/1, 9/35; *per(e) rel. adv. where 4/23, 5/1, 52/1; *per(e) indef. 19/11, 22/4, 51/30; *feraftir, afterwards 17/8; for this 33/38-39; *ferby, of it 6/34; *ferfor(e), for that reason, therefore 13/13, 37/14; *ferfro, from it 26/15; *ferinne, in it 14/14, 17/10; *perof, from this 11/25; of this 14/28, 16/14; of them 17/18, 41/32; of it 27/13; *peron(ne), on it 9/33, 41/29, 42/1, 50/37; *berower, over it 25/18; *beroute, out of it 35/19; *berto, to it 17/15, 35/31; to them 33/32; *per-

horus, through this 18/23; *perwip, with it 16/1, 53/6; with them 19/22; in this way 27/3, 52/36.

pes(e), *pees dem. pron. (OE *peas) these 4/23, 29, 6/21, 14/1, 2, 6, 16/36, 20/18.

*pewes n. pl. (OE *pëaw) good qualities, virtues 18/20, 28/18.

pi, pin(e) poss. pron. (OE *pins) your 3/16, 17, 4/20, 5/9, 35/35, 36; *pin, *pyn, yours 20/30, 31, 33.


*ping n. (OE *ping) thing 5/28, 21/5; *hinges, *hingis n. pl. 6/39, 7/21, 8/12, 26/31, 28/9; *alle hingis, everything 16/22; *over (le) *hing(e), more than anything else 6/24, 25/7, 29/7.

*pink inf. (OE *ynccan) seem 33/17; *pinkep, *pinkip pr. 3 sg. impers. seems 6/6, 18, 27/2, 45/16; *pink pa. 3 sg. (this form is either a subjunctive or endingless) seems 44/35; *bouȝt pa. 3 sg. impers. seemed 27/8.

*binke see *penk(e).

*blis n. pl. (OE *byrel) holes 5/12.

pis dem. pron. (OE *pis) this 3/21, 22, passim.

*piself, *piselte(n), *pisilf pron. (OE *be self; from 13th c. onwards *be self) yourself 4/37, 5/24, 30/14, 42/33, 47/26.

pos see pouz.

*pole(n) inf. (OE *bolcan) suffer, endure 5/18, 12/19, 14/21; bear 12/33; *polep pr. 2 sg. 48/33; *polep pr. 3 sg. 55/26; *pole , *pole pr. 1 pl. 4/12, 33/17; *pole pr. 2 pl. 7/35; *pole pr. 3 sg. subj. 13/29; *poled pa. 3 sg. 12/4, 13/6; *poled pa. pppe44/35; *polyng(e) ger. 25/14, 49/5, 54/17, 22.

bonk see bank.

ppo, po dem. pron. (OE *þa) those 3/9, 8/1, 9/16.

*bor(o)ug, *brough, *burs prep. (OE *bur(u)h) through 3/2, 5/21, 22, 31/3; with the help of 3/20; by means of 17/5, 20/16, 29/15; by 29/13; in consequence of 25/32; *boreu (borous) *hat, because 29/21, 46/38.


*bowz, *bou, *bæs conj. (ON *þóh; Angl. *bæth) though 7/34, 13/7, 18/22, 29, 20/18, 25/24; that 7/17; if 38/34; even if 11/7, 12/20, 16/20, 22/19; as *paus, as though 19/8.
vnthes n. pl. (OE unbêaw) vices 42/28.
vnthryund adj. (vn + ON þrifa-sk) unworthy 47/19.
vnto prep. (formed on the analogy of until, with substitution of to for til) until 13/7, 24/32; in accordance with 22/11; to 44/19.
vnwarly adv. (OE unwærlice) unexpectedly 5/12; incautiously 30/9, 50/33.
vnwarschip n. (vn + OE wserscipe) lack of caution 50/37. (not recorded in N.E.D.).
vnwit(t) n. (vn + OE witt) stupidity 50/28, 51/3.
vnwitti, -ty adj. (OE unwittig) stupid 21/2, 34/29; as vnwitti, -ty, as fools 9/23, 35/18; as a fool 42/31.
vnworpi adj. (vn + OE worjj, wurJD +-y) not worthy, contemptible 9/22, 12/19.
vnworpiness n. (prec.+-nesse) unworthiness 48/30.
vnwreken adj. (OE unwrecen) not revenged 16/10.
vnwyste n. (vn + OE wiht) evil spirit, devil 17/34.
vp adv. (OE up) up 6/13, 27.
vpholde inf. (vp + OE haldan) maintain 53/22.
vpon prep. (OE up + on) on 8/33, 14/19; to 5/35.
vyle adj. (OF vile) despicable 11/23, 47/29.
waar, war adj. (OE wær) on one's guard 18/19, 25/32; prudent 41/9.
wade inf. (OE wadan) wade 19/8.
waalaweys, -oweys, waylowway, -oweys, weileaway interj. (OE wei là wei) alas 12/26, 15/11, 32/15, 33/14, 31; prosperity 13/29.
wele n. (OE wealg) weight 17/37.
weist n. (OE wiht, the vowel may be due partly to ON *weht and partly to association with the verb) pair of scales 17/36.
weillen, weyle inf. (ON *veikr) weak 15/3, 20/1, 25/11.
we pers. pron. (OE wë) we, passim; us, us passim; ourselves 12/29(2), 14/3.
weel(e), wele n. (OE wela) happiness 8/25, 15/11, 32/15, 33/14, 31; prosperity 13/29.
wenep pr. 3 sg. comes into existence 41/26.
wendip imper. pi. waste 17/36.
wendip imper. pi. 35/5; move 52/21; rule 54/21.
wele n. (Angl. wella) source 32/29.
wende inf. (OE wenden) go 8/25, 19/5; turn 14/16; wende pr. 1 pl. 8/34; wenden pr. 3 pl. 31/3; went(e) pa. 3 sg. 17/22, 23, 26/4, 44/20; went pa. 3 pl. 34/6; wendep imper. pl. 35/23; wende pa. pple 36/14, 44/21.
wenep inf. (OE wënan) think 55/30; wenep pr. 3 sg. 14/35; wenep pr. 3 sg. subj. 50/33; wenep pr. 1 pl. 13/11; wene pr. 3 sg. subj. 50/33; wende pa. 3 sg. 17/31, 18/14; wende pa. 3 pl. 52/31.
wepe inf. (OE wëpan) weep 25/4.

wepenes n. pl. (OE wëpen) weapons 14/15.

were(n) inf. (OE werian) wear 15/16, 27, 19/21; werip pr. 3 sg. 15/21.

werk(e) n. (OE we(o)r) deed, action 17/35, 37/16; werkis, [werkes] n. pl. 6/22, 7/11, [33/37, 49/28].

werken n.pl. (OE we(o)rćmann) labourers 16/35.

werre n. (nOF werre) war 8/23.

werrip pr. 3 sg. (from prec.) opposes 24/13, 49/29.

wers, wars comp. adj. (OE wyrsa) worse 9/28; less well off 25/25.

wexe inf. (OE we(a)xan) arise 51/30; waxip pr. 3 sg. increases 29/1; becomes 40/33, 50/24; wax(e)n, waxe pr. 3 pi. become 19/24, 52/30, 53/10; wax pr. 3 sg. subj. increased 25/38 (MS: wexifr); waxing pr. pp. increasing 34/8.

weye n. (OE weg) course of action 43/25; make(takf) weye to, lead(s) to 7/33, 49/1; weye(n), weyes n. pi. methods, means 25/12; courses 31/32.

weyen see weisen.

weyke see wayke.

whan(ne), when conj. (OE hwanne, hwone, hwenne) when 3/16, 4/7, 11, 21, 7/3, passim; whanne so, whenever 34/38; whanne so, 4/7, 7/3, passim; whanne so, whenever 34/38; whenever 34/38; when pat conj. whenever 4/38; when pat conj. when 46/3, 47/34.


whateuer(e) rel. pron. (prec. +OE &fre) whatever 41/30, 53/12.

when see whan(ne).

wheer conj. (reduction of OE hweþer) whether (introducing an indirect question) 23/17, 34/14; (introducing a direct question) 43/24.

where adv. & conj. (OE hwær) where 31/36; wherever 16/23; whether 11/14; where so, wherever 34/27; whereafir, in accordance with which 13/21; wherfore, for which reason 6/18, 31/30; on account of which 22/17–18, 24/22; why 47/18, 49/18; wherinne, anything in which 16/3-4; wherof, something with which 12/35; over which 36/5; from what 36/23; wherof ne wherwaþ, anything with which (we could do so) 12/36; wherto, why 8/1, 44/5; wherþorþ, in consequence of which 36/17, 52/30; wherwip, with which 38/38.

wherfer conj. (OE hwerfer) whether 10/26; (introducing direct question) 21/26, 43/2.

whi, why adv. (OE hwí) why 7/8, 10/29, 33/8, 54/37; why bat, why 19/4; for which reason 11/20; [for whí], for 5/19.

which(e) rel. pron. (OE hwíc) which 8/13, 14/2; what 22/29, 27/3; be which(e), which 5/18, 11/2, 30, 14/1; which interr. pron. what 23/16.

whil(e) conj. (OE hwíle) while 18/34, 24/30.

while n. (OE hwíl) time, trouble 12/27; time 19/15, 47/8; short time 15/10, 22/23; whyle n. pl. moments 41/14.

whiles, whyles conj. (OE hwíl + -es) while 25/31, 35/34, 36/6; pat whiles, during that time 47/26.

who interr. pron. (OE hwá) who 6/18, 21/32.

whom rel. pron. (OE hwám) whom 3/19, 4/38, 6/2; whose, whose 24/26, 38/22, 23; who so, whoever 6/12, 13/22.

whye adj. (OE hwít) of a light colour 15/34.

wickid, [wycked(e)] adj. (extended from obscure ME wikke, perhaps from OE wicca) bad, evil 7/5, 11/24, [33/37, 46/4].

wickidnes(se) n. (prec. + -nesse) evil 7/13, 47/5.

widew n. (OE widewe) widow 17/11.

wilde, wylde adj. (OE wilde) wild 27/21, 39/2; dissolute 19/24; rebellious 55/20.

wildernesse n. (OE wildêomes) desert 29/27.

wille n. (OE willa) will 3/17, 4/20; desire 8/27; intent 17/17; at his wille, as he pleased 18/23; at my wille, as I please 46/30; to his wille, to his liking 46/28; willes, -is n. pl. desires 31/11, 32/17, 46/17; pleasures 37/19.

wille inf. (OE willan) want, wish 45/29; wil, wole pr. 1 sg. want 7/34, 21/25, 43/31, 45/34; will 3/22, 21/15, 51/34; wol, wol pr. 2 sg. want 5/6, 8, 43/33, 55/25; wil, wol, wole pr. 3 sg. will 3/24, 7/14, 22, 10/22, 27, 18/9; wants 4/31, 7/14(2), 10/33, 24/7, 28/35, 36, 37; is willing 14/31, 15/5; wil, wol, wole pr. 1 pl. want 7/18, 9/31, 30/19; will 9/26, 31/23; are willing 8/15, 47/6; wil, wole pr. 3 pl. want 19/12, 53/25; will 27/4, 38/17; wol pr. 3
pl., in wol ðe nyl ðe, willy nilly 31/33–34; wolde pa. 1 sg. wanted 16/23; would like 42/37; woldest, -ist pa. 2 sg. would 21/30, 38/20; would like 3/17; wold, wolde pa. 3 sg. would 11/36, 14/16, 32, 21/35, 26/11; wanted 12/18, 26; would be willing 14/32(2), 21/20; would like 18/36, 25/20, 43/4; wolde pa. 3 sg. subj. would 19/14; wold (MS: world), wolde, pa. 1 pl. would 20/37, 30/5; would like 30/16, 37/4; wolde(n) pa. 3 pi. would 8/24, 9/33, 53/12; would be willing 40/29.

willep pr. 3 sg. (OE willian) desires 39/29; willed pa. 3 sg. wanted 30/9.


willy adv. (OE willlice) voluntarily 24/16.

wifal adv. (OE mid alle, with mid replaced by wif) moreover 14/34, 15/34; swiðe wifal, at once 35/15.

wifdrænfe inf. (OE wip + dragan) take away from 8/20, 53/14; draw away from 6/21, 47/5; wifdræwen, -ep pr. 3 sg. 25/30, 27/3; wifdræwen pa. pple 50/28.

wipholde inf. (OE wip + haldan) refrain from giving 39/5; wipholde pr. 1 sg. 54/37; wipholde pr. 3 sg. subj. 9/11.

wipinne, withinne prep. (OE wipinnan) in 15/37, 32/24; within 22/20; adv. inside 30/3, 40/19.

wipouten(n), withouten prep. (OE wipoutan) without 4/26, 28, 37, 56/15.

wipstonde inf. (OE wiþstan) resist 32/18–19, 35/34; wipstondist pr. 2 sg. 39/22; wipstondeþ, -ip pr. 3 sg. 7/20, 18/36, 45/38; wipstonde, [wyþstonde] pr. 1 pl. 32/36, [49/33]; wipstonþ pr. 3 pl. 36/24; wipstonde pr. 3 sg. subj. 7/21; wipstonde pr. 1 pl. subj. 39/10; wipstood pa. 3 pl. 7/31, 19/33; wipstood pa. 3 pl. 36/9; wipstonþ ip imper. pl. 49/35–36; wipstonþing ger. 36/13–14.

wlatide pa. 3 sg. imper. (OE wlatian) loathed 14/31.

woful adj. (OE wā + -ful) painful 12/19; miserable 19/35.

woke, woyke adj. (OE wāc) lacking in intelligence 32/25, 34/29. (The spelling woyke is not recorded in the N.E.D., s.v. woke a.).

wolfe n. (OE wulf) wolf 31/36.

wolle n. (OE wull) wool 31/37.

wombe n. (OE wamb, womb) womb 15/38.

womman n. (OE wifman) woman 19/18, 22/8-9; wymmen, wymen n. pi. 3/9, 15, 19/6.

wondir n. (OE wundor) wonder 7/16, 17; wondris n. pi. marvellous deeds 25/19.

wondirfully adv. (OE wondorful + -ly) extraordinarily 56/11.

wondirly adv. (OE wondorlice) marvellously 47/33.

wont adj. (OE gewunod) wont 26/9.

wo, woo n. (OE wā) harm 5/31; distress, misery 8/25, 13/12, 36/8.

wood adj. (OE wōd) ferocious 35/4.

worce inf. (OE wyrca) perform 38/11; work 52/14; act 52/32; worche pr. 1 sg. 6/4, passim; wip þat þat, on condition that 38/24.
do 45/40; worche pr. 1 pl. do 4/25; worchen pr. 3 pl. work 14/7; wroust pa. 3 sg. committed 12/4; wroust pa. 1 pl. committed 47/9; wroust pa. 3 pl. did 25/19; worche imper. do 55/8; wurst(e) pa. pple performed 14/8, 16/17, 31/12, 35/2; acted 26/17; built 27/16; bestowed 24/33. word(e), woor(e) n. (OE word) word 22/34, 23/1; phrase 11/3, 4; speech 45/9; promise 38/19; message of gospel 22/25; words, woordis n. pl. 13/18, 33, 33/33, 35/32; for to haue word, to gain a reputation 17/18. worie inf. (OE wyrgan) kill 31/36. world(e) n. (OE w(e)orold) world 7/30, 11/16, 19, 13/7; worldis gen. 4/15, 16/31. worldly adj. (OE woroldlic) worldly 4/14, 9/24. wars see wers. worschip(e) n. (OE weorjjscipe) honour 4/26, 16/33, 20/2, 37/4. worschipe inf. (from prec.) honour 10/1, 24/39; wurship(pr.) pr. 1 sg. 27/35; worschipe pr. 3 sg. 33/35; worschipid pa. pple 7/30. worp(e) adj. (OE weorb) worth 16/18, 24, 17/7. worpe inf. (OE weorfmn) come to be, become 13/7, 26/27; worpid pa. 3 sg. 24/1. worpi, [wurpi] adj. (OE wort), wurjid -y) worthy 20/34, 35, 36; is... worpi, deserves 12/33; worpiest superl. adj. most prominent 34/19. worphines(se), [worthynes] n. (prec. + -nes(se)) worthiness 3/25, 4/1, 24/25, [38/6]. wounde n. (OE wund) wound 54/9; wounded -is, -is n. pi. 6/12, 44/26, 54/14. woundid pa. pple (OE wundian) wounded 44/34. woyke see woke. wrastelen pr. 1 pl. (OE *wræstlian) in wrastelen æswyn, we resist 33/5; wrastlynge ger. wrestling 15/1. wræþ(þ)i) n. (OE wræþþu) anger 10/23, 44/25, 46/4; vengeance 44/33. wræþful adj. (prec. + -ful) angry 25/4. wræþhe(n) inf. (from noun) become angry 28/9, 39/16; wreþhe pr. 1 sg. 47/15; wræþþ pr. 3 sg. makes angry 38/27; waryþhe pr. 2 sg. subj. 28/11, 39/20; wræþþid pa. pple made angry 6/2. wrecch(e) n. (OE wrecce) despicable crea-
euer ylyche (ylche, ylike), always, invariably 6/20, 40/26, 31, 42/31.
ymage n. (OF image) 19/27.
ynow, ynowʒ adv. (OE genōg, genōh) enough 5/32, 44/35.
Ysaac n. Isaac 18/13.

Ysoder n. Isidore 50/4.
yuel n. (OE yfel) evil 4/5, 6; take it not to yuel, do not condemn 26/19; yueles, -is n. pl. 4/4, 6/27, 55/25; adj. evil, wicked 6/33, 7/1.
Zachee n. Zacchaeus.
APPENDIX

The impossibility of listing all variants in the critical apparatus makes it desirable to give the reader a complete picture of at least part of the text, such as it is found in the five other MSS. in which this treatise has survived. The passages printed below are characteristic of the texts in which they occur and, despite their relative shortness, they form reliable confirmatory evidence for what has been said above on the relationship of these texts.

Capitalization and punctuation have been modernized. A few words (to gedre, be sought, with outen, etc.) have been given a modern spelling. Otherwise the text has been left unaltered; no attempt has been made at correction.

The passages printed below correspond to ff. 27v-28v in the Westminster MS. (see p. 25/34 - p. 26/21).
Vnde hic dicit Sanctus Jeronimus quamdam fabulam de dono falconis. Saynte Jerome telles in a booke Vitas Patrum is callede of a ientill and nobull ladye, tat was of nobule lyfe, 7 a iolye knyth in gode looue 7 honeste louede mekile ðis ilke ientill ladye in his herte nght 7 daye. And ofte tymes ðai come togedir ðair merthes to haue in menynge; of gode loue 7 chaste looue and of many other gode thewes was onely ðair spekynge withouten touchynge of any maner of velany. ðair more ðat ðai come ðan samon suylke talkynge for to haue, ðan gode looue betwix ðeme two wex allwaye more 7 more. ðair likynghe soothely ðis ladye hadde in ðis ilke 3onge knyth, for ðis ilke skille ðat he louede hier so well in clennes withouten any fylyne in worde or in dede, so ðat sche of hir grete jentre gafe vnto hym a ientill faucon to make ðe looue to be more encresynge ðan ðat it was before betwix ðeme two. ðair soone as ðat ðe knyth ðe faucon hadd laught on his hande, vpon one right he toke manerly his leeue of ðat ilke curtessye ladye 7 bankeled hir so ðan grettely of ðat rayere gyfte ðe wente ðan faste vntoward ðe ryuer (f.40r) faste rynnande to see his faucon make a flight. ðan sone vpon one he fooonde suylke gamen and playe in ðat ilke faucon, so ðat he hadde no likynghe in noo other maner of doyynge. Ffor whi? Þat mekile he louede ðis faucon ðat ðer was noþinge to hym so dere as it was, so gates ðater afterwarde he come not vnto ðe ladye 7 styntede ðan to looue hier, ryght as sche hadde ben vnto hym full vncouth 7 straunge. ðair ðan was Þis ilke ientill ladye huggely awoundird of Þis ilke 3onge knythe, whi ðat he come nouþ vnto hier, as he was wonte for to done. ðair when Þat sche kennede Þe encheson whi Þat he lettynge made for to come vnto hier for looue, as Þat he before tymse was willy to do, sche sende Þan rappell hazty bodeworde 7 be-sought hertily hym of his grete ientre 7 curt-esye, if Þat his will were, Þat he wilde schape hastily to trauell vnto hire, Þair gode loue to haue in menynge, as Þat Þai before tymse hadd done, and praiede hym also, if Þat it myght godeley be done, Þat he wilde brynge with hym his faucon at his comynge 7 leef it not be-hynde hym for drede of mysekepyngye. ðair Þan sone on one Þis ilke knythe vnto Þis ladyy gladely come with his faucon frecheely on his hand sittande 7 heendely Þat ilke ientill ladye with suete wordes 7 myilde he grette. ðair vpon one ryght Þe ladye Þan, wrothe as Þat sche were, raught Þe faucon be Þe hede 7 draught it hastely from Þe body in full grete ire 7 malecolye. ðair Þan, Þe sothe for to saye, Þe knythe was all awoundird of Þis ilke soden deede and, as he wrothe were, so he vnto Þe ladye spake mekely and curteslye both, ryght on Þis manere: my dame, he sayde, me Þinkes Þat 3e haue vnkyndely 7 vn-iuentilly done agayns me here in Þis degre. Ffor whi? Saye me now what harmede Þe faucon, Þat vngilty was? ðair ladye anuerd sone on one with wordes softe 7 mekke þus: sire, sche sayde ðan, takes it for noo eueil þat I haue done for vnto Þe gode. Ffor whi? Þe þinge Þe mekle has harmede to 30u in diuerse degres, here I haue it tofore 30oure bodily presence sodenly ffordone, 3a, sire, 7 not in Þe harmynge of 3oue ne of 3oure astate, bot for Þis entente 7 whi? Þat it lettyde mekle Þe gode, treu looue betwix 3ou and me.
Seynte Jerom telleth in a bok that Vita Patrum is calde of a noble lauedy, that was of noble lyfe, a knyght in goode loue loue and swyge muche. Oftte they come togedre to haue her murthes in mene; of her loue 7 schast 7 oher gode thewes only was her speche. Otere they come togedre Suche talkyng for to haue, gode loue thewene hem euer more 7 more. Gret lykyng hye lauedy hade of hye zonge knyght, that of gode manere loue and hyre so wel; a faucon gentel to hym hee 3af to make the loue more that loue hem was. Sone when hye knyght hye faucon hade lauth of hye curtseys lauedy, sone he toke hyes leue 7 ponkedhe hyre 7 wente hym to ruyer hys faucon se to fle. Suche playe in hye faucon 7 confort he fonde, that in oherwhat hykyng hade he non. So muche he looued hye foule, that hym was so dere, that to he lauedy seldene he come 7 stynte hyre for to loue, as he to hym were strauige. Forwondred was hye (f.153r) lauedy of hye zonge knyght, that he not to hyre come, as he was wont to do. When schere kneved he enchesoun that he lettynge made redly sche hym sende bodeworde blyue 7 bysou3te hym for hys curtseyse, 3if hys wille were, that he trouele to hyre wolde to haue her speches in mene 7 preyde hym, yf it were hys wille, that he wolde hys faucon wyth hym to brynge. Thys knyght to hye lady came wyth the faucon in his honde and hendely hyre grette. Pe lauedy, wroth as he were, raushte the faucon by he hed 7 drowe hyt þerfro. Awondred was hye knyght of hye ilk dede 7 as he wroth were to be lauedy he spake: me Þynketh dame, he sayde, þou hast vn-hendly wroth. What hammerde þe foul, þat vngulty was? Pe lauedy vnswerede sone anon wyth wordes softe 7 meke 7 sayde: syre, tak hyt not on yuel þat I do for þi godenesse; þing þat þe hammerde I haue hyt fordone, not in harme of þe, but for hyt letted þe gode loue þat was bytwene þe 7 me.

BODLEIAN LIBRARY,
MS. LAUD MISC. 104.

Seynt Jerom telleþe yn a boke that is called Vita Patrum of a nooble lady, þat was (f.31v/a) of holy lyff, that a knyght in goode loue louyd mykyl. Offte they come togedur to haue here myrthes in fore; of good loue and chaste and of other good thewys only was here speche. The offter þat þei came togedur suche talkyng to haue, good loue betwene hem wax euere more and more. Gret lykyng had þat lady of thys yonge þyn, þat so well here louyd in goode maner; a faucon jentyll to hym sche yaffe to make here loue more betwene hem. Þat Whan þis knyght had þis faucon of the courtes lady, sone he toke hys leue and thanked here fayre and yede to reuer to se his faucon fle. Siche lykyng þat confort þat þis faucon he fonde, þat in oher lykyng he hadde. So mykyl þe lady louyd this faucon, þat to hym was so dere, that to the lady seldom he come and began to stynte here for to loue, as she to hym were strauinge. Wondres was thys lady of thys yonge knyght, that hecamenot to here, as he was wont to done. Whan sche knew what the lettynge made, sche sende hym worde anon 7 besought hym for hys curtseyse, yf it were hys wyll, þat he wold come to here to han here speche togedur and prayde hym, yf he goodly myȝt, hys faucon with hym to brynge. Thys knyȝt to þat lady came with the faucon in his honde and helendelyche here gret. The lady, wroþe as she were, þe toke the faucon þe þe hede 7 drow it from the body. Wondred was þis knyght of þat ilke dede and yt were yn wrathe to the lady he spake. The lady answerwyd and seyde wordes softe and meke and seyde: syr, take yt on non yvyll that I do for þi good; thynge þat þe harmythe I haue yt fordone, non harme (f.31v/b) of the, but for it letted the good loue that was bytwene yow 7 me.
Ensample here of Seynt Jerome schewib in a booke that is clepid Vitae Patrum, seyinge that a lady, that was of noble lyvinge, loued a knyght in clennes. That ofte be come togidir to haue her mirp in good loue, for of chastite oper vertues were here talis. That more be come togidir, be more here loue encreisid. Ful gret likyng be lady had in his knyst, that in gode maner loued hir so muche that soche spauhe him a gentill facoun to stire him to loue hir be more. Some when be knyht had (f. 129r) his facoun, he toke his leue that he went to be reuer to se his facoun fien. He fond suche comfort in his facoun, that oper ioy hade he none. He loued so much be foule, that seldyn he came to be lady. And sche had wonder that sche came nat to hir, as he was wont. But when sche sawe what was be cause of his letting, sche sent for him that preyed him to brynyge his facoun com speke wiþ hir 7 so he did. And be lady caust be facoun 7 drew be hemd fro be body. And his knyst wondryd here off 7 asked hir whi sche did so or what be foule harmyd her. 7 sche seid to him: be pou nat wrobe, for I do it for be good loue þat was betwene be. Forwondrid was be ladi of be jonge knyht for his vertues, that louyde hir so muche in good manere that he came not to hir, as he was wont to do. Forwondrid was þe ladi of þe jonge knyht, þat he cam not to hir, as he was wont to doon. Whanne be knew be enchesouþ þat made þe lettyng, redili sche sente to him þat preiede him, if his wil were, to come 7 speke wiþ hir 7 preied him, if it goodli myste be, þat he wolde bringe wiþ him his faucoun, þat he so myche loued. De knyht cam to þe ladi wiþ his faucoun on his hond 7 curtesli grette hir. De ladi, as sche were wroob, caust þe faucoun bi þe heed 7 drew it fro þe body. Bis knyst wondrid of þis dede 7 spak to þe ladi, as he were wroob: dame, me þenkiþ, he seide, þou hast vncurtesli wrouþ. What harmed þe foul þee, þat vngilti was? De ladi answerd soone anoon to þe knyst wiþ wordis softe 7 meke 7 seide: sire, take it not vnto (?) yuele þat I do, for I haue fordo þi good þing, þat harmed þee, not in harme of þee, but it lettid þe good loue þat was bitwene you 7 me. Eft sche seide: sire, be þou not wroob, for I do it for þi good 7 not for þin harm. For I knowe wel, sche seide, þat bis faucoun haf lettid þee to come to me þat forþ for myche swetesnesse of vertu I haue forgo siþ þe tyme þat 3e wente fro me.
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STELLINGEN

I
Het Middelengelse Pater Noster spel is waarschijnlijk een dramatizering geweest van het conflict tussen de zeven deugden en de zeven hoofdzonden.

II
Slechts een op alle Engelse, Franse en Latijnse handschriften gebaseerde uitgave van *The Mirror of Holy Church* van St. Edmund kan een volledig beeld geven van de invloed die dit belangrijke werk in Engeland heeft uitgeoefend.

III
De overeenkomsten tussen de teksten van de zogenaamde „Cloud group” en de aan Walter Hilton toegeschreven werken kunnen niet als overtuigend bewijs gelden dat Hilton inderdaad de auteur is van *The Cloud of Unknowing*.

IV
De *Oxford English Dictionary* en (voor zover gepubliceerd) de *Middle English Dictionary* vertonen enige opmerkelijke lacunes op het gebied van de Engelse mystieke terminologie van de 14e eeuw.

V
De dialectologische methodologie van McIntosh en Samuels maakt het wenselijk de belangrijkste Middelengelse teksten aan een nieuw onderzoek te onderwerpen.


VI
Terecht is Norman Davis van mening dat men bij de beoordeling van het Engels proza van de 15e eeuw te weinig rekening heeft gehouden met de invloed van het Frans en van de spreektaal.

Norman Davis, „Styles in English Prose of the Late Middle and Early Modern Period”, *Les Congres et Colloques de L'Université de Liège*, 21 (1961), 165-81.
Het hanteren van het criterium van de *difficilior lectio* bij het bepalen van de oorspronkelijkheid van een variant in een Middelengels handschrift kan gemakkelijk leiden tot subjectiviteit door onvoldoende inzicht in de lexicografische en syntactische problemen van het Middelengels.


Ondanks de door radio en televisie steeds toenemende invloed van andere vormen van uitspraak, zowel in Engeland als daarbuiten, blijft het uit didactisch oogpunt wenselijk het onderwijs in het Engels in Nederland te baseren op de zogenaamde ,,Received Pronunciation”.

Een pleidooi voor handhaving van de vertaling in de vreemde taal op universitair niveau is alleen dan gerechtvaardigd wanneer het vertalen gezien wordt als *hulpmiddel* bij het leren van die taal.

Studieduurverkorting mag in geen geval ten koste gaan van de kennis van het Modern-Engels.

De invoering van een licentiaatsstudie, zoals deze wordt bepleit in het integratievoorstel van de Faculteit der Letteren in Groningen, zou alleen reeds worden gerechtvaardigd door de beoogde integratie van vakstudie en vakdidactiek.

*Cf.* Prof. Dr. G. A. van Es, *Het Integratievoorstel van de Faculteit der Letteren in Groningen, Universiteit en Hogeschool*, juni 1966, 424-34.

De Amerikaanse volkskundige Archer Taylor heeft in zijn standaardwerk *The Proverb* te weinig nadruk gelegd op het archetypisch-volksculturele van het spreekwoord.

*Archer Taylor, The Proverb, Copenhagen, 1962.*

Stellingen behorende bij F. G. A. M. Aarts

&PATERNOSTER OF RICHARD ERMYTE

Nijmegen 1967