An Alphabet of Tales.

EARLY ENGLISH TEXT SOCIETY. 
ORIGINAL SERIES. No. 126. 
1904.

"These Tales are brief as the books of our childhood."
An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE
ALPHABETUM NARRATIONUM
OF
ETIENNE DE BESANCON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY
MRS. MARY MACLEOD BANKS.

PART I. A–H.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.
MDCCCVI
NOTE.

For facility of reference this text quotes the Harleian MS. 268, and the Arundel MS. 378, of the British Museum, at all points where these Latin copies of Etienne de Pesançon’s collection of exempla throw any light on difficult or confused readings. A further clearing-up will be undertaken in the notes, which with an introduction and a glossary are to follow Part II.

Words and letters which have been obliterated or worn away from the MS. are restored conjecturally in brackets; words and letters inadvertently omitted by the writer of the MS. are also conjecturally supplied in brackets, but in italic, to distinguish them from those for which the MS. leaves a space. Capitals have been given to names of persons and places, and have been left in some common nouns as they stand in the MS.; modern punctuation has been adopted throughout. Scribal errors are corrected by footnotes. Signs standing in earlier MSS. for final -e are represented by a small stroke curved to the right or left, only the diminutive curl after short r has been left out.

A list of errata will be printed with Part II, also an Index to the Tales.
AN ALPHABET OF TALES.

I.
Abbas non debet esse nimis rigidus. Vnde Anselmus.

Som tyme per was one abbott pat asked cownseft of Saynt Anselme, & sayd vnto hym 1, "what sault w[e] do with childer pat er nurysshid & broght vpp in our closstre? for," he sayde, 4 "we sese nott day & nyght bete paim, & yitt pai er ay be langer pe wers." And pañ Saynt Anselme ansswerd hym [ & ] sayd, "ye spend fulf wele your nuryshyng & your almos, pat of men makis b[estis], for, & thou sett in my garthyn 8 a yong plante of a tre, & closyd it rownde aboute, striyte oñ [evur]-ilk side, pat it mot nott sprede furth no bewis, whatkyñ a tre wolde spryng peroff? for sut[h, an] vnprofitable tre. Oñ pe same maner of wise," he said, "do ye; ye kepe striyte in 12 your closstre chi[der] & yong men, with ferdnes & threyngis, so at pai may hafe no libertie; whatoppoñ it happe[ns], for als mekitt as pai fele in you anence paim selfe no maner of luff nor sweetnes, nor hafe no faï[th]3 of no gudenes afterwerd in you, 16 perfoñ it happyns of paim be a mervolos maner, & a wrichid. ffo[r] evur as pai grow & waxis in bodis, Right so in paim growis haterid ÿ & suspicioñ of anf 4 [yff]; and perfoñ, for als mekult as pai of no man ÿ war nuriisshid in trew nor in perfite 20 charite, perfo[r pai] may not luke of no man ÿ, bod with a sowð cowntenance and a froward luke." et c².

II.
Abbas debet esse compaciens peccatoribus.

We rede in a buke pat is callid 'Vitas Patrum,' how som tyme 24 per was a monke pat happen[yd] oñ a tyme to synñ flesshlie with

1 MS. hyr.
2 After of, bestis makismen, erased.
3 Latin MSS. fidem boni. (This reference and others following, are to the Latin MSS. Harl. 268, and Arundel, 375, in the British Museum).
4 Latin MSS. omnis mali.
a woman; & he went & schrafe hym perof vnto ane of his brethyr, ane alde monke. And pis monke tuke not his confession tendirlie, bod chiddid hy[m], & flate with hym, & said he was vnworthi to be a monke & for to bere pe name of per ordur, because he sett so lightlie vnto flesshlie temptacion; To so mekuft att, when pai war partid, pis y[ong]er monke begin to fall in a despare, So pat oñ a nyght he gat hym se[cular] wede, & stale away oute of his cell, and lissid as a seculer man in pe werld. So oñ a ty[me] as he went be pe way, it happend be pe dispensacion of almighti God, hym happend to mete with ane abbot pat hight Appollinius, whilk pat knew pe cauce of his gate oute of his ordur, whilk abbott comfurthid hym with fayr wurdis, and said vnto hym þus:

“Tūrn agayn, brother, vnto þi seti, & hafe no mervett at þou, at is a yong man, be tempid with syn, for I my selfe, now in myne olde age, is hugelie tempid with þe same syn.” So, purg his com-furthable wurdis, pis monke turnyd agayn vnto his cell. And þaþ pis Abbott Abbollinius onþ a tyme come vnto þis olde monke cell dure, þat had made þis yong man to despaye, & þer he prayed at þis olde monke myght somwhatt fele of þe temptacion of his oder bruder, & at his oder bruder myght be delyverd. And when he had done his prayer, he was war of a little blak fellow like a man of Ynde, shotand byrnand aro[ws] at þis olde man, vnto so mekuft at þis olde monke was so stirrid with syn & temptacion of his bodye, þat he stale oute of his ordur in-to þe werld. So oñ a tyme þis abbot come vnto hym þer he was, & said vnto hym: “Tūrn agayn in-to þi cell, & hafe compassion on þi nehburs.” And þaþ pis abbott went vnto his prayers, & prayed for hym; [& he co]me 28 home vnto his cell, & onone he was delyverd of his temptacion.

III.

Abbas discretus peccatores a peccato retrahit.

We rede in ‘Vitis Patrum’ þat in þe tyme of Valencia þer was a passand [fayr maydyn] þat hight Thaysis, whilk maydyn

1 MS. prayer.
hur modir in all hur yong age lete [do accordand to] hur will. So when hur moder deyed; sho become pe moste common strompyd in all pe land; vnto so [m]ykill pat men come vnto hur infennytelie. So per was aue Abbott pat hight Pasuncius, whilk [p]at, when he 4 harde teft od hur, he tuke oppon secular wede, & tuke in his purs a shelyng, [and] went vnto hur and gaff hur pis shelyng to lat hym hase his will of hur. And sho [grawn]tit, & led hym up into a chambre, and when sho was in pe chambre, hur bed was [ga]ylie & dyght & clenlie, & sho did of hur clothis & went perto, & bad hym come vnto hur. And paed he spirryd hur iff per wer no more privalie place pat he & sho mott lie samen in, and sho said: "yis." And paed he said, "Go. we perto." And sho led hym perto, & sayd: 12 "Sir, & thou drede any man, Be nott aferde, for here commys no man, nor no man may nowder se the nor me. And if thou be ferde for God; or drede Hy[m], dowte nott patt wher-euer we [b]e, Almyghtie God seis vs." And paed pis olde Abbott askid his puff 16 sho knew almyghti [G]od, And sho ansswerd agay[n] & said pat sho knew almyghti God & att his kyngdom was for to com; & also sho said pat turnetrie & pay[n] sulde be for syn. And paed he ansswerd hur agay[n] & said: "Thow patt knowis almyghty [God], 25 why hase thou loste and myschevid so many sawlis as thou hase done? for thou mon not alone lie be damnyd in pine awne sawle, bod also thou 3 mo[n] giff acompte for per sawlys at thou hase damnyd." And when sho hard pis, sho felt down on hur kneys 24 att his fette, & wepid sore, and made meku[s] sorow; & eynyn furth-with all pat evur sho had getty[n] with hur syn & hur whrichidnes, afer[n] aff peple sho put it in a greate fy[re &] burnyd 4 itt; and so, be crownceli of pis abbott, nott alone lie for hur syn-doyng, 28 bod s[o] sho tuke itt vppo[n] hur to name all-myghti God; sho was sparred in a cloce cell iij yere, and grete penance was eniynyd hur for hur syn; and emang all hur oper penance, pis was hur 5 prayer: "Qui plasmasti me, miserere mei! Thow Lord at made 32 me, hase merce od me!" And when sho had bene per iij yere,

1 Latin MSS, quam mater eius in pueritia statuit in prostitutio. 
2 Harl. MS. prasencius, Arun. MS. pasuncius. 
3 MS. repeats, bod also pou. 
4 After burnyd, id, erased. 
5 MS. his.
4 4. Abbot should give Alms.  5. Should study those in his Care.

pis Abbott had in a reuelacion a knowlege that all his synys was forgiffyn hur. pan this abbott tuke hur furth of pis cell, and sho tolde hym that sho had made a grete pakk of all hur synys, and that sho layd euer-ilk day in hur eye-syght, and euer pis pakk wax les & les, vnto her was noght lefte in it; & herby sho wiste that hur synys was forgiffyn hur within that iij yere penance doyng. et c².

IV.

Abbas debet esse elemosinarius.

Frendis, we rede how that per was ane Abbott that hight Petrus Damanus², and [on a tym]e he made a grete feste; and vnto pis feste he garte by a grete fyssh that [coste] xx d.; and onone it was 12 soden & sett befor hym. And as he sett att [meat], per come vnto his yate a pure man; and with a greate noyse & a cry [he besogh]t that pe Abbott wold giff hym pe beste mete³ that stude befor hym; [& pe] Abbott harde hym, and with a gude 16 harte sent hym itt, pe fyssch that had coste hym xx d; evyn hale as it was; and a monke bare hym it. And onone as he had it delyverd; pis monk lukid after pis pure man, & he saw hym stegh vnto hevyn with pe dubler & pe fissing in his hand: And he 20 went in, and tolde pe abbott. And pis abbott pankid almyghti God; & trustid that it was God Hymself that come to feche his almos at his yate. et c².

V.

Abbas debet esse conformis subditis in vestibus et victualibus.

We rede how som tym that per was ane Abbott, that euer-ilk day fure gaylie att his meate, & w[ent] euer gaylie arayed, & lett for no coste, bod boght of pe beste mete & drynk & clothis that he 28 cuthe thet for any sylver, after his astate. So it happend on a day when he had gaylie fare att his meate, and his brother in pe covent had fare bod badlie, & had little mete to ete, it happend

1 MS. repeats, all hur synys.  ² For Petrus Damianus.  ³ MS. mece.
after meate pat he mett ane of his brethren, a monk, & with a grete haste & a prowde cowtenance he be bad hym faste his erand. And pis monke tarid, & went nott furthwith as pe Abbott bad hym. And pe Abbott saw pis, & sayd vnto hym with a grete indignacion: 4 "frater! frater! non audisti que iussi? Brother, brother," said he, "spe harde nott whatt I commawndid pe?" Than pis monke answersd hym agayn & said, "florsuthie I know wele I and your bruther, bod trewelie nowder your kirtyff nor your cowle, nor 8 your welefare at your meate is my sister; for fra ye far wele at your meate, ye rakk neuer & we pat sulde be your brethren fare neuer so ift; & if ye may gett gay clothyng & gude, ye rakk neuer how we fare." et e.

VI.

Abbas interdum debet gaudere cum subditis suis.

We rede in pe life of Saynt Antoniow oin a tyme ane archer, pat was a gude sh[oter], fand Saynt [Anton] syttand emang his brethren makand merie with pam. And pis archer was displesid 16 perwith & poght pai sulde hafe bene in per clostre, & tente per bukis & per serues, & nott hafe bene att no sorte nor no welefare. And onone Saynt Antoni purseyvyd his menying, and callid hym to hym, & bad hym putt ane of his arwes in his bow, & shote 20 als fer as he myght, & he did so; and pañ bad hym take a noder, and do oñ he same wyse, and he did as he bad hym; & pañ he bad hym take a thrid; & draw hys bow als fer as he myght, at it mott fle far fro hym. And pañ pis archer 1 [ansswerd] hym 24 agayn and said, "Sir, I dar nott, for I may happeñ draw so fer pat I may breke my bow, & pat wold I nott, for pañ I monde make mekuli sorow." Than Saynt Antoni sayd vnto hym agayn, "lo! son, pus it is in pe werke of allemyghtie God; flor and we draw it 28 oute of mesur, we may sone breke it; pat 2 is to say, and we halde our brethren so strayte in aw patt pai coñ to no myrth nor no sorte, we may lightlie 3 cause pam to breke per ordur. And herefor vs muste som tyme lowse our pithe, & suffre pam hafe som 32

1 MS. archerd.
2 MS. pan.
3 MS. lighlie.
recreacion & disporte emang aff per other chargis, as Caton says, Interpone tuis interdum gaudia curis.” et c².

Abbas malus eternaliter punitur. Infra de Ebrietate.

Abbas non mansuetem ¹ debet corrigere. Infra de correccione.

VII.

Abbas quantum potest debet peccatores reuocare.

We rede how som⁵ tyme per was a thefse pat had many other thevis at his reule a[nd] gouernance, & he was prince & maister of paim aff, vnto so mekuft pat with his robro[rie &] his thifte he diestroyed nerehand aff pe region pat he dwelt in, in spolyng now of ane & now of a noder. So per was ane Abbott pat harde teif of hym, & he tuke a gude hors, & pe beste clothis pat he had, & rade into pe wud per pis thieff lay; & onone he was taken with pis thieff & his felows; & pis abbott askyd paim what pai wolde with hym; And pai [an]sswerd hym agayn & said; pai wold hafe his hors & his clothis. And pis abbott [a]nsswerd paim agayn & said, “ye saft hafe paim aff redie; for pe gudis of God, pai er common, & I hafe worn & occupied pes gudis pis many yeris, and perfor it is right at ye hafe paim now & vse paim als long as I hafe done.” And pai pis maister these said vnto pis abbott, “Sur, pis day we wif saft aff pis gere, & bye vs such thync as vs nedis vnto our fyndyng.” & pai pis Abbott said vnto pis maister thieff, “Whi laburs pou pus, & puttis pi selse in so grete pereff as pou dose, for pi lifedof’? Cont with me vnto our abbay, & I saft so ordand’ at pou saft nott myster to be a thief no mor.” Than pis thieff said, “Sur abbott, I may not eate your benys nor your cale, nor I may not drynk your thynd ale.” Than pis abbott a:sswerd hym & said, “I saft giff the gude fissch & flessh to ete, & gude wyne to drynk.” So vnnethis yit he wold’graunt perto, bod yit att pe laste he went home with pis abbott, & pognht he wold’ prufe whethir he wold holde his promys or noght. So pis Abbott garte ordayn for hym a fayr chawmer & a fayre bed; & assigned hym a monk to seryff hym, & for to gar hym hafe aff ping pat he

¹ MS. mansuentem.
desirid. And euers-ilk day when pis thief had etyn & dronken of pe beste meate pat cuthe be getten, pis monke, be commandment of his abbott, befor pis thieff ete no thyng bod brede & watir. And whan pis monke had done pus a long while, on a day pis thief 4 said vnto hym, “bruthir! whatt grete syn hase pou done, pat pou pynys pi selfe so evyr-ilk day with brede & watir? hase pou slayñ any men?” And pis [monk] sayd, “Nay, sur, God forbede pat euer I kyf any man.” Thañ pis thief askid hym if he had done 8 any fornyacion or avowtrie, or done any sacrelege; and than pis monke saynyd for mervell & said, “sur, whi say ye so? I hafe bene broght vp in pis abbay of barñ litiff, & I tuchid nevr no womman with syn.” Thañ this thief was compuncete, & said vnto 12 hym selfe, “A! how wrichid & vnhappie am I, pat hase done so mekuñ iff as I hafe done, as thifte, & mansslagther, fornyacion, & avowtrie & sacrelege; & I neuer fastid nor did no penance.” And than pis thief garte cañ pis abbott vnto hym, & fell on kneis 16 befor hym, & besoght hym pat he myght 1 be receyvid into pe abbay to be a brudder; & he grawntid hym, and so he was made a monke in pat abbay. And afterward he become so gude a man & so halie, pat he passid aff his other brethir in gude lyfe & abstinence, 20 & in gude reule of religion & holynes.

VIII.

Abbas non debet eligi per preces carnales.

Hubertus, in a buke pat he makis ‘De Dono Timoris,’ tellis how som tyme per was ane abbott, and when he sulde dye, he besoght 24 his brethir pat when he was deade [pai] wolde chese his suster som, pat 2 was a monke of pe same place, to be Abbott; and so pai did. So on a tyme as pis new Abbott walkid in his garthyñ beside a welf, [he] harde a huge voyse makand a grete mornynyg & a sorow, 28 & pat mervaluslie, and onone pis abb[ott] coniurid it. And when he had so done, It told hym pat it was pe saule of the Abbott a[t] was his came, whilk it said was in grete payñ, & byrnyd, and aff becaus pat he, er he dyed; desirid his brethir to make hym pat 32 was his ybman Abbott. And pai pe new abbott, his suster som,

1 MS. repeats, pat he myght. 2 MS. pas.
9. Abbot should not give Convent-goods to his Friends.

said; "How may pou byrn in so grete payn, & be in so calde a well [as] pou ert in?" & pis spiritt bad pis abbot go into pe kurk & take per a copir candidstik, [&] bryng it with hym & caste it into pe well, & So he did: And onone, as it was casten into pe well, it was meltid as it had bene wax pat had bene putt in-to pe fire. And when pis new abbot saw pis, onone he renowncid his abboship, & garte cheze a noder. And fro thens furth he neuer 8 hard pis voice agayn.

IX.

Abbas bona monasterij non debet amicis dare.

We rede how som tyme per was ane abbott of Saynt Pantaleus in Colan, pat hight Cesari,[us], & he had a bruther pat was a merchand; & euer when pis merchand come vnto hym, he wolde giff hym a grete substance of money of his monasterie. And many yeris pis money at [his] bruther gaff hym, he mengid it with his awn in his merchandice, & euer his gudis fa[ylid] hym, & he loste 16 all pat evr he did: Not-wth-stondysng, as of his bruther was abbott, he w[a]s a wurthie merchand; & was a riche man & he did gretelie vnto his byng & his sellyng. So on a tyme pis abbott his bruther sent after hym, when he harde of his rewle, & said 20 vnto hym; "Bruther, whi wastis pou pus vilauslie pi substance & pi gudis bothe vn[to pi] confusion & myne?" Tham pis merchand'answerd hym agayn & said; "I liff als skantlie as I can, & diligentlie I kepe all my merchandice, and I wote neuer how it behappens vn[to me], for my felows profettis & waxis riche men, & I defayle & waxis pure." So he tuke his lefe att his bruther & wente home. And so, as he went hamwerd, he felt into a grete compunccion, & trustid he had done som grete syn, pat causid his 28 gudis to fall away from hym be grevans of aft-mighty God. So he avisid hym, and went to a preste and shrase hym, & tolde hym att his life. And pis preste answerd hym & said: "The money at pou hase taken of pi bruther, it is stoltherye, & it wastis pi 32 money and pi gudis, and perfore fro hens furth take no mor money of hym, & pou sañ do wele enogh. And with pat litle pat is lefte

1 Harl. MS. Pentaleonis, Arun. MS. Panthaleonis.
the make \( \pi \) merchandice, & halfe of \( \pi \) winnyng alway restore agay\( \nu \) vnto \( \pi \) abby, ewhils \( \pi \) oue payde agay\( \nu \) aff att \( \pi \) bruther lente the, & liff of \( \pi \) toder halfe of \( \pi \) wynnyng"; & so he did. And wit\( \hbar \)-in a while he waxid' so riche, at he restorid' aff agay\( \nu \) \( \pi \) at his bruther had giffen\( \nu \) hym; & \( \pi \) he was a passand riche man. So on a tyme \( \pi \) abbot had grete mervayle of hym & saide vnto hym; "how erte \( \pi \) oue waxen\( \nu \) riche so sodanlie, & wit\( \hbar \)n a while was bod a pure man?" And he ansswerd hym & said; & "Bruther abbot, als long as I reseyvid\( \nu \) substance & \( \pi \) gudis of \( \pi \) brothers of the, I was euer pure \& bakstad; & \( \pi \) did grete syn\( \nu \) att gaff me it, for \( \pi \) did bod stale it fro \( \pi \) brether \& gaf me it. And euer se\( \hbar \) I for\( \hbar \)eke to take swilk stolethery, \( \pi \) I hafe abundic\( \hbar \) & waxin ryche of gudi\( [s] \); & \( \pi \) wiff no mor of \( \pi \) money, for \( \pi \) aff \( \pi \) hase it in gouernance, ytt itt is \( \pi \) brthers als wele as thyne." et \( c^p \).

X.

Abbais in vestibus et in calciamentis humilem se debet ostendere.

We rede of ane Abbott off Ceustus ordur, how he on\( \hbar \) a tyme come vnto Philipp\( \hbar \), \( \pi \) pat was kyng of Romayns, for dyvers nedis of his howse, for to speke with hym. So \( \pi \) kyng beheld\( \hbar \) his hose \( 20 \) & his shone, \& \( \pi \) war passand strayte \& clenlie done vppon\( \hbar \); & when\( \hbar \) he had con\( [s] \)ydurd\( \pi \) his, he askid\( \hbar \) his abbott of whyne he was; & \( \pi \) abbott ansswerd hym agay\( \nu \) & sayd, "Sur, I am abbott of a full pure howse." And \( \pi \) he kyng said agay\( \nu \) vnto \( 24 \) hym, "Sur, \( \pi \) semys wele be your hose \& your shone pat your howse is made passand pure, for \( \pi \) er costios \& dere." & with\( \hbar \) \( \pi \) wurd\( \hbar \)bis abbott was confusid, \& neuer after ware so costios hose nor shone, nor so strayte as he did befor.

XI.

Abbatis simplicitas plus prodest aliquando Conuentui quam ipsius calliditas. de bona vxore.

We rede how \( \pi \) per was a monk of Clariva\( \hbar \) \( \pi \) pat was Abbott \( \pi \), & his name was Petur, \& he was a passand\' innocent man. So \( 32 \)
Abbott should yield to the Sick.

Abbey happyd on a day he was assignd for to go, & a monke with hym, to speke with a knyght that had tane mykoff of his abbott gudis fro hym, and said pai war his awn; and his knyght mett pis abbott at a place apoyntid, with a grete menyay of his kyns-men with hym. And when pai wer mett, The abbott said vnto pis knyght, "Thow ert a cristen man; and perfør & pou will say of suthfastnes & be pi treuth at pies gudis er pine, I wuiff trew the, & fro hens furthe speke no more peroff." And whan he knyght hard pis he was passand sayf, & forsik little of suthfastnes, and said that on suthfastenes & be his treuthe, pase gudis war his & not pe abbays. Than he abbott sayd; "Thyn be thay"; and pus pai partid; & he abbott lefte hym pis gude. Than pis knyght went home & tolde his wife, and sho as a gude woman was ferd perof, & said vnto hur husband; "fforsuthe, Sur, pou hase done dissaytesfullie agayn yone holie abbott. Be war, for bod if pou restor agayn vnto yone abbott pe gudis at pou hase takyn perfræ, pou saiff want my felowshup"; and purgh hur cowncell & hur saying he was agaste. And cö he mcrin he went vnto Clarevañi abbay, & come vnto he abbott, & renowcid all pies gudis & forsuke pain, & restorid he abbay agayn, and prayed he abbott for to forgiff hym that wrong at he had done vnto hym.

Abbas durus ad simplicitatem et hospitalitatem divisioni subiaceb. Infra de histrionibus.

XII.

Abbas infirmis multum debet condescendere.

Som tyme per was ane abbott of Cistus, pat hight Cesarius, comandid vnto a monk of his pat was seke, pat he sulde eate flessh; and pis monke obeyid his commandment, puff all it was agayn his will, and said vnto his abbott; "and I pray you for charitie pat ye wuiff vuchesafe to eate flessch with me." And onone pis abbott grauntid & sett hym down be pe monke, & tuke a morseff of [flesse]h oute of pe seke man platir & eate it. So it happend patent

1 MS. pai.

2 MS. said.
13. Abbess saved from Shame by the Virgin.

with-in ij dayes after, pis abbott went vnto a kurk whar per was a man pat had a fend in hym, and onone as pis abbott saw hym, he spak vnto pe fend & said: "O! pou illi spirit! I coniure pe & chargis the purgh pat charite be pe whilk laste day I ete fleshe 4 for my monke sake, at pou tarie here no longer, bod pas furth of pis maõ." And onone pis fende fled & went furth of pis maõ, because pe fire of charite was so hate pat he myght not suffer it.

XIII.

Abbatissa: semper subjectas sibi in disciplina debet 8 regere, et ad beatam mariam virginem deuocionem habere.

Som tyme per was a noõ pat was ane abbatiss of a grete place, and sho was called gude of gouernans bothe in wurde & dede; 12 & with a spirituaõ luf sho did pe cure pat sho had taken of hir sisters. 12 & with grete aw & straytines, pe congregacion att sho had gouernan[s] of, sho compellid to kepe per ordur. Notwithstanding, purgh entysing of pe devutt, sho lete hur carvur, pat was hur awn 16 syb-man, hafe at do with hur, so pat sho consevvid and was with childe. And for all pat, yit sho lett nott, bod kepyd diligentlie emang hur susters pe rigur of disciplyne. Than it happend pat sho wex grete & drew nere hur tyme, & hur susters pe nonnys 20 purseyvid; & was passand fayn perof, because sho wa[s] so strayte vnto paim, at pat myght have a cauce to accuse hur in. And hur accusers garte write vnto pe bishop & lete hym wete perof, and desirid hym to com vnto per place and see hur. So he 24 grawntid, and pe day of hym commyng drew nere. And pis abbatis, pat was grete with childe, made mekuõ sorow & wiste neuer what sho might do. And sho had a privay chapeõ with-in hur chawmer, per sho was wunt daylie als devoutlie as sho cuthe 28 to say our ladie matyns. And sho went in per & sparrid pe dure vnto hur, and feñ devoutelie onõ kneis before pe ymage of our ladi, & made hur prayer vnto hur, & wepid sore for hur syõ and besoght vr ladie for to helpe hur & safe hur, pat sho war not shamyd 32 whenõ pis bishopl come. So in hur prayers sho happend to safi
13. Abbess saved from Shame by the Virgin.

and our ladie, as hur thought, apperid' vnto hur with ij angels, & comfurthid' hur & said' vnto hur in pis maner of wise;

"I hafe hard' pi prayer, and I hafe getten' of my soi forgifnes of pi syn, & delyverans of pi confusion." And onone sho was delyvur of hur childe, & our ladie chargid' pies ij angels to hafe it vnto ane hermett, & chargid' hym to bryng it vp vnto it was vij yere olde; and pai did as sho commaundid'paim; & onone our ladie vanysshid' 8 away. And paim pis abbatiss wakynd' & grapid' hur selfe, & feld' hur selfe delyvurd of hur childe, & hole & sownde; & sho thankid almighty God & our blissid' ladie pat pis h[ad] delyvurd' hur. In pe mene while on a day, pis bisshoP come & went into pe chapitR 12 howse, & callid' all pe nonnys aforw hym; & pis abbatiss wold' hafe gone vp & sett hur in hur stede be pe bisshoP as sho was wunte to do; and pis bisshoP reprovid' hur & chargid' hur to go furth of pe chapitR, & said' sho was not wur[th]i to be per-in. & when sho was 16 gone he sent ij clerkis after hur to examyn h[ur], & to serche whethur sho wer with childe or noght; & pai cuthe fynde no takyn on hur pat sho sulde be with childe. And pai come vnto pe bisshoP & tolde hym pat sho was innocent of pat at sho was accusid' of.

Neuer-pe-les pis bisshoP mystristid' paim, & trowid pai had takyn soi money of hur, & he said' he wolde serge hur hym selfe; & so he did, & he cuthe not fynde in hur no synge pat sho sulde be with childe. And paim pis bisshoP felt downe befor hur on his kneis, 20 & askid' hur forgifnes of pe wrong at he had done vnto hur; and all paim pat had accusid' hur, he chargid' at pai sulde be putt oute of pe place. And pis abbatiss besoght hym nay, and forgaff paim at pai had saide vppo hur. And paim sho tuke pis bisshoP in 24 confession & tolde hym all how it had happened hur, & how ower ladie had delyverd' hur; and pis bisshoP had grete mervayle perof, & sent pies ij clerkis vnto pis hermett to luke if it wer so or noght. & pai broght pe bisshoP wurd fro the hermett, pat ij yong men 28 had broght hym pis childe, & said' pat our ladie commaundid hym to kepe it vij yere. And when it was vij yere olde, pis bisshoP tuke it & garte putt it vnto pe skule, & it encrcid' gretelie in vertue & connyn, vnto so mekuff patt when pis bisshoP decesid; he was 32 made bisshoP after hym nexte succedyng.

XIV.

Abbatissa pura et munda debet esse corpore et temptacionibus omnino resistere.

We rede be tellyng of olde fadurs, how pat per was a holie abbatis, and sho was gretelie vexid' xijij yere with pe syn of fornycation, & euer when sho was tempid' sho prayed aff-myghti God' to send hur strenth to withstonf pis temptacion, & not for to mofe it away. So oin a tyme pe spirtit of fornycation apperid vnto hur bodelie & said; "pou hase ouer-commen fpe, bod my Lord Iesu Criste hase ouercommen fpe." et c^.

XV.

Abbatissa non debet esse in vestibus et lectis nimis delicata.

We rede in a fable how at pe lopp & pe gutt oin a tyme spak to-gedre, & emang per ope talkyng, athir of pam askid' other of per lugyng, & how pai war herberd' & whare, pe night next befor. And pe lopp made a grete playnte & said; "I was herberd' in pe bed 16 of ane abbatice, betwix ij white shetis, opo in a softe matres, & per I trowed' to hafe had gude herberie, for hur flessli was fatt & tendre, & perof I trowid' to hafe had' my fyll. & furste, when I began' for to bite hur, sho began' to cry & call oin hur maydyns, and when 20 pai come, onone pai lightid' candels & soght me, bod I hid' me to pai war gone. & pain I bate hur agayn, & sho come agayn & soght me with a light, So pat I was fayn to lepe oute of pe bed. And so aff pis nyght I had no reste, bod was chasid' & charrid' 24 & vnnethis gatt away with my life." Than asswerd' pe gowte & said; "I was herberd' in a pure wommans howse, & onone as I prikkiid' hur in hur thomble ta, sho rase & uettid' a grete boft full of clothis, & went with pam vnoot pe watir, & stude per- 28 in with me vp to hur kneis; so pat, what for calde & for holdyng in pe watir, I was nere-hand' slayn." And pain pe lopp said;

1 MS. repeats, furste.
"This night witk we [change our herbery’’; & so pai did: & on he morni pai mett agayn; & paij pe lopp said vnto pe gowte, “pis night hafe I had gude herberie, for pe womman pat was pine oste yisternyght was so wereie and so yrke, pat I was sekurlie herberd with hur, & eate of hur blude meekult as I wold;’’ And paij anssword’pe gutt & said vnto pe lopp, “hou gaff me gude cowncel yistreven, for pe abbatiss vnder-nethe a gay couerlade, & a softe shete and a delicate, couerde me & nurasshid me ait nyght. & als sone as I prikkid in hur thomble ta, sho wappid in furris, & if I hurte hir neuer so iff, so lete me alone, & laide me in the softests place of pe bed, & tribulde me nothyng. And perfor als lang as sho liffis I wil[1] be herberd with hur, for sho makis meekult of me.’’ And paij said pe lopp, “I wuff be herberd with pure folke als lang as I liff, for per may I be in gude reste & ete my fyff, & no bod[ie] lett me.” And pus pe gowte abade with riche folk & pe lopp with pure folk. et c³.

XVI.

Abscondere. Abscondere debet mulier pulcritudinem suam ne aliquis in eam offendat.

Eaclides⁴ tellis how att per was a mayde⁵-whase name was Alexandria, pat garte cloce hur selve in a grete grafe, & tuke hur meat att a little hole, to so mekult pat x yere to-gedyr sho saw neuer nowder man nor womman, nor shewid nevur hur visage to no creatur. So on a tyme, per come a man vnto hur hole, & spirrid whi sho was closid’per & wolde not com oute. And sho ansswerd agayn & said; ‘Som tyme per was a yong man pat lukid on my fayrehede, & purgh pat luke his saule was hurte with syrn; & perfor or I sulde be sene for to hevie any man, me had leuer be closid’ in pis grafe als lang as I liff, paij for to noy pe saule pat is made vnto pe liknes of almighti God.’’ And paij pis man askid hur how sho might liff so; Sho ansswerd agayn & said; ‘fro pe begynynge of pe day I falle in hand with my prayers, & forther-mor of pe day I wurr lyne werk, and paij I pink of holie martyrs, confessurs, & virgynnys, 

¹ Latin MSS. Heraclides.
and pañ I take me meate & drynk; and pañ again evyn I go to ryste, & per I wurschup allmyghti God. And þus I abide þe ende of my life with a gude hope, & a belefe þat I sañt be saved on þe day of dome.” et cœ.

XVII.

Absolucio. Absolucio eciam valet post mortem.

We rede of a monke þat hight Hubertus, whilk þat when he sulde dy, he askid straytlie þat þe abbott myght com vnto hym & assoyle hym, as he did other of his brether þat dyed. And þis abbott was 8 fro home, & in þe mene while [þis] monke dyed. And when þe abbott come home þai tellid hym, and þis abbo[tt] went vnto þe altar þer þis monk was berid, & sett hym down on his kneis & prayed for hym. And as he satt in his prayers, hym þoght þis 12 monke rase oute of his grafe & come vnto hym, & said; “Benedicite!” right as he had bene o life, and askid a due absolution. So þis abbott, gretlii astonyð’er-with, Said;“miseriatur tui et cœ, et absolutionem.” And þañ þis monk askid hym þe penance. And þis abbott 16 wiste neuer whatkyñ penance sulde be giffen vnto þaim at wer deade; and he commandid hym þat he sulde be in purgatorie vnto he had said a mes for hym. And when þe monk hard þis, he cryed so horrible, þat að þe abbay hard; on þis maner of wise; “O! þou manð with-oute mercie! þat hase commandid me to be so long in þe grete payn of purga[to]rie 1.” And with þat he vanysshid away.

XVIII.

Absolucio ad-huc valet post mortem.

We rede in þe life of Saynt Gregur how at þer was ane abbott of a monasterie off Saynt Gregories, and he come vnto Saynt Gregur & tolde hym how þat he had a monk in his place þat vsid for to come mony vnder-nethe þe erð, & wolde not lefe it for no 28 commandmente. And Saynt Gregur sent for hym, & chargid o payn of cursyng to lefe it. So with-in a while after, þis monke dyed; & Saynt Gregur wuste nott. And when he was enformed þerof, 1 MS. purgarie.
he was wrothe that his monke died vnasoylid: And he wrote his absolucion in a scrow of papir to assoyle hym of pe said sentans of cursyng, and gaff it vnto ane of his dekyns, & commandid him to go vnto his monke grafe per he was berid; & rede it over hym. And he did so, and vppon pe nyght after, his monk that was deade apperid in a vision vnto his abbott, & tolde hym that fro he was dede vnto he was asoylid he was in grete payn, bod fro he how? that he was asoylid he went vnto blis, & was delyverid of all his payn. et c.

XIX.

Ahibstencia. Ahibstencia debet esse discreta.

We rede in ‘Collacionibus Patrum,’ how pat a gude halie abbott, pat hight Moyses, on a tyme said of hym selfe in pis maner of wise; “I remembre so for to hafe dispysid pe appetite of mete & drynke, so at ij days or iij, mete nor drynke was neuer in my mynde. And I hafe so abstenyd me fro slepe, not-with-standing I was attemptid gretlie per to be pe devuift, pat many nyghtis & many [dayis] I slepid neuer a dele, bod bad my prayers vnto almyghti God. And yitt I felid my selfe, pat I had dyvers tymys mor hurte with outrage takyng of meate & drynk & slepe paith with abstinens peroff.” Bod monkes er not so now o dayis, for or a monk wantid now ane howr slepe, or a negg of his serves in his dissh, hym had levur pat his howse was in xx li dett. And so war nott monkes in olde tyme.

XX.

Abstinencia singularis in commitate est reprehensibilis.

We rede in a buke pat is callid ‘Vitæ Patrum,’ how on a tyme, all pe monkis pat was in ane abbay opoind a solempne fastyng-day ete samen in per fratur. And emang paim per was one pat bad bryng hym salte, for he ete no bulid meate. And he pat he bad bryng hym salte was occupied with oper laburs, and forgatt to

1 Latin MSS. ut per plures dies ac noctes.
2 This tale is very different from the Latin version.
3 MS. Vitæ.

bryng hym itt; & þan þis monk called þer-for agayn. And þis servand cried vp opon hyght and bad som man bryng salte vnþo þis monke, for he ete no bulde mete. And þan rase vp one alde monk & said vnþo þis monk þat callid for salte; “Bruther, it had bene mor expedient vnþo þe þis day for to hafe etyn flesþ in þi cell, þan for to hafe made þis voyce of þis abstinence emange so many of þi brethir.”

XXI.

Abstinencia moderata pro loco et tempore displicet 8 diabolo.

Jacobus de Vetracco⁠ ¹ tellis how þat þer was a holie Saynt þat hight Maria de Oginiez, whilk þat oft sithes punysshid hur selfe with grete abstinence. So oþ a tyme sho refresshid hur with ¹² mete, & as sho satt etand sho was war ² of þe devull; & with a grete [con]tenans & ane angrie he said vnþo hur, “Beholde þis glutton! how ferventlie sho etis!” And sho satt still & vmbe-thoght hur, & knew his falssett weff enogh, & ete oþ. & euer þe ¹⁶ devull wolde hafe lett hur for to hafe etyn, because he wulde sho had dyed for defawte; and ay þe mor he lett hur to ete, þe mor sho ete. And he saw at sho wolde not lett to ete for hym, bod at ay þe langer he laburd hur, þe more sho ete. [&] with a grete so crying & a noyse he vanyshid away fro hur, & neuer after troubled hur nor did hur harm.

XXII.

Admirabilis abstinencia.

We rede in ’Vitis⁠ ³ Patrum’ how þat þer was a gude holie alde ⁴ man, & xl yere he drank nevir; & evur he wulde take a vessett & füllif it with wyne & hyng it in his chawm[re] þat he mott daylie se it. So oþ a tyme his brethir askyd hym whi he did so, and he ansswerd agayn & said, “I do it to þis entent, þat when ²³ I se þat ping at I desire, þat with abstinens þerof I may suffre mor payn; & so of almyghti God I saift have more mede.”

¹ MS. Vetriano. ² After war, vi, erased. ³ MS. Vitas.
Abstinence refrenat concupiscenciam in re habita que fuerat concupita vel desiderata.

We rede ex 'Dictis Patrum' how pat per was somo tyme a man of religion, pat be temptacion of pe devuif covett grete to ete spycye. So oon a tyme he boght hym spice, & wulde not ete perof, bod hang it before hym pat he mott se itt. & because he wolde not be ouercommen with covatice perof, he wolde neuer eate peron nor tuche itt, Bod euer when he saw itt, punysshid his body perwith because pat it desirid it.

Abstinencia interdum vincit diabolum inpugnantem.

We rede in 'Vitis Patrum' how at per was a freer pat was so greteie tempid with pe devuif, pat euer-ilk day, at iij of pe beff, he fell into so grete a homger, pat he myght not suffer it. So oon a tyme he said vnto hym selfe, "Benedicite! how is it with me, pat I am so turment with suche a homger at iij of pe beff in pe 16 mornynge, so pat I may not forbere meate no day vnto vj of pe clokk, or ix, or none?" And euer-ilk day befor none, not-witstanding all pis homger, he wulde say his matyns, his mes, & his oper prayers ilk day or he ete any meate, as pe rewle of his religion askid; and pane he wulde sett hym downe & take hym meate; and bus he did many day. So oon a day when he had bene at his prayers, he walkid vp & downe in a garthyn, & hym thoght per come so swete a savur oute of his parcell beff & his erbis, pat he 24 was so replete perwith pat ij or iij dayes hym liste nevir at e[ate]. And yit hym thoght pat he was als strong of hym selfe as he had etyn sufficient at evur-ilk mele tyme. et c.

Abstinencia a nimis potu reddit hominem cautum in consilijs et facundum in verbis.

Helinandus, a grete clerk, writand of pe life & maners of one pat hight Romulus, pat was one of pe foundors of Rome, wrate

1 MS. Vitas. 2 MS. prayes.
26. Abstinence over-done. 27. God provides for Abstainers.

&Abstinence over-done. God provides for Abstainers.

Abstinence indiscreta est nimis periculosa.

Cesarius tellis how a devunt in liknes of ane aungeft apperit evur-ilk day unto a monke when he was at his meate, & shewid hym alway halfe a lase, & bad hym no mor bod pat. And pe monke did evur as he bad hym, & with-in a shorte while he wex passand wayke. And per felt a swyngylling in his hede pat he wex fonde with, & mad as a guse; & so he contynued vnto he deyid. et c\textsuperscript{2}.

Abstinencia a carnibus est necessaria. Infra de gula.

XXVI.

Abstinencia. Abstinentibus deus providet de necessarijs.

Saynt Gregorie tellis how pat ane abbott, pat hight Honoratus, & his fadur & his moder, on a tyme made a feste vnto his frendis. And per was at pis feste a childe pat was ane of his kynsmen pat satt att pe burd, and when pai bad hym eate flessh, he wolde eate none, for grete abstinen pat he vssyd. And pai pat satt abowte lowgh at hym, & askid hym in skorn, sei he wolde nott ete flessh, if he wold eate any fyssch. & he ansswerd agayn & said, "Ya." & he had it. And in pe mene while at pai talkid pus with hym, happend pai want watir; & pai per mawnciple went vnto pe weff & drew watir. And as he was drawand, per happend of Sodentie a fyssch to com in-to pe bukett, & pat a grete; & he was fayn perof, & broght it in & lete pe abbott se itt. & pe abbott
28. Sloth keeps many from God. 29. Caused by Idleness.

garte sethe it, & it was so foysoneable pat it fande pe childe and aff at was att meate fyssh enogh at a mele. et c\(^o\).


**XXVIII.**

**Accidia.** Accidia multos retrahit a bono opere.

Cesarius tellis how pat a monk on a tyme was so tempyd with sleuthe & slugisnes, pat evur when he sulde rise vnto matyns, he 8 was euer stryken into a grete ferdnes & a fayntnes, to so mekuff pat he supposid hym selfe pat it was a sekenes. & ilk nyght, when his brethir went to matyns, he happeid his hede with clothis & lay stiff. So it happeid on a gude night, aff his brether, when pai 12 hard pe beff, rase & went to matyns. And when pai wer gone, he thought he wold ryse & go with paime, & bakkled vpward. And onone pis slugisnes come on hym, & causid hym lay hym down agayn & happ hym heade. And sodanle he hard a voyce pat was 16 vnknowen to hym, as hym poqht, speke vnder his hede, & said, "Noli surgere; noli sudorem tuum interrupere. Rise not, bod ly stiff, & lett not pi selfe to swete; for & pou do, it wiff hurte the." & pai he was halfe agaste, & liftid up his hand' & saynyd hym. 20 And onone it smate in his mynd' pat it was bod ane illusion of pe devull & a fantasie, & onone he rase vp & went to matyns with hym brether. And fro thens furth, he was neuer slugissh to rise & go vnto Goddis serves, nor pat fayntnes nor pat swete come 24 neuer on hym aftre.

Accidia in oratione est vitanda. Infra de dormire in oratione.

**XXIX.**

**Accidia causatur frequenter ex eo quod homo oiciosus non cogitat circa utilia aliqua.**

We rede In 'Vitis' Patrum' vnto per was ane man of religion pat sayd vnto his bruther pat was ane olde man, "what saif I do? for

\(^1\) MS. Vitas.
I sit in my cell & duse noght, bod is made slugis with sleuth.”

Thanne this olde man answerd hym & sayde, “hase thou not sene torment pat is for to comen for & thou pryntid paim in thi harte, and thi Cell war full of wormys evyn vt to thi necke, thou sulde suffer 4 it pacientlie & be nothyng slugyssh per with, bod take it mekelie.”

XXX.

Accusacio. Accusat demon peccatores et scribit peccata eorum.

Saynt Bede tellis in ‘Gestis Anglorum,’ how at per was a knyght 8 in Englande pat was a dughti man in armys, bod he was corrupte in maners. And on a tyme hym happend to faile passand seke. And pe kyng come vnto hym, & comforted hym, & bad hym be of gude chere. And [he] answerd agayn & said pat he myght not, 13 ffor he was passand ferde pat hys sknes suld cover on hym. And pe kyng come to hym a moder tyme & comforted hym, & bad hym take gude harte vnto hym & be of gude chere. And he answerd agayn & said pat he myght not, for it was to late, for he said’; 16 “I am demyd & dampnyd; ffor a little while or ye come in, [per] was here ij fayre yong men, and one sett hym at my bed hede, & a moder at my fete. And pai said, ‘This man mony dye. And perfor lat us se if we haste any right in hym.’ And pe tone-of paim tuke 20 oute of his bosom a buke wryttyd alif with golde letters. And he soght ait pe buke purgh, & he cuthe the fynde nothyng of me bod a fewe gude dedis pat I did in my yowthede; or I cuthe syn deadlie; & pat he shewyd me, & I was passyng glad peroff. And paim per 24 come in ij fowle fendis, & pe tane of paim broght with hym a grete blak buke, and per-in was wrettyn ait pe evyn dedis pat euer I did: And pai said vnto pies ij angels; ‘wharto stondede ye here al day with hym pis? ye haste no right in hym, for pis many yeris was per 28 nothyng of hym wrettyd in your buke.’ Than pe angels answerd & sayd; ‘Thai say suthed, & perfor go we hynde.’ And pis done, pies fendis cuttys me in sonder with ij sharpe swerdis; & pe tone begynys at my fute, and pat other at my heade, & pai smyte 32 me now on myne eynde, & I haste loste my sight, and now fro my fute
C. Accusat Angelus. Infra fhideiussor.
C. Accusat demon. Infra demon.
C. Accusant Sancti. Infra Episcopus. ii.

C. Accusare fratrem non expedit semper.

As holie fadurs tels, we rede how per was a holie religious man, pat askid his abbott, pat hyght Joseph, & said; "And I se my brither do a tryspas, it is gude vnto me to layn) itU" And fan) fis old Abbott ansswerd 1 hym) agayn) & said, "When som) evur we hide pe syn) of owr bruther, almighty God hydis owr syn), & when som) evur we vter pe synys of owr brether, pa) Almighty God vters owr syn)." This tale is gude to teft vnto owr father luffis to sklander per evyn) cristien. et c").

Accusacio frequenter est falsa.

We rede de Sancta Marina, how at per was a seculer man pat had a doghter alone, & no ma childer. So on a tyme he betuke pis barn) vnto his fadur to kepe, and went hym [se]le vnto ane abbay & made hym) a monke. And when he had bene per a while, euer when) he thoght of his yong doghter he was passand hevie. And when) pe abbott pursayvid pis, he askid hym) whi he was so hevie & so sad). And he felt down vnto hym) on) his kneys wepand, & said, "fadur abbott ! I hafe a scin pat I hafe lefte in pe cytie, & evur when) I thynk opo) hym), my harte is sore & passand hevie." And yitt he wold not teff hym) pat it was a doghter, bod at hit was a son). And pe Abbott bad hym) go per fcr, & bryng it into pe place, & kepe it with hym), & giff it meate & drynk, & lern) itt. And so he did; and cled) it in mans clothyng & callid) it Marinus. And he warnyd pat on) no wyse no ma) sulde know pat it wer a womman,
for drede pat it fel in-to temptacion of pe devuif. And when sho was xvii yere olde, pis monk hur fadur dyed, and sho was lefte alone. & no man knew bod at sho was a man, & euer-ilk bodie luffit hur. So oû a tyme sho was made ane offisur in pe abbay, for to folow per car & lede wud & feweit vnto per brewhowse, & so sho did; & ilka nyght sho lay in pe brewhowse. So oû a tyme pe brewster doghter happend to be with childe with a knyght at servid pe abbott, and in pe mene while pis Marinus was made a 8 bruther of pe place, & sho said pat he was pe fadur perof, & had gotten it. And pe abbott garte calle pis Marinus furth, & examynyd hym whethur pat he had done pis dede or noght. And par pis Marinus ansswerd with a grete sighyng & said, "fadur abbott! I hafe synnyd; & I ask penance for my syn, & I pray you & alle my brether to pray for me." And par pe Abbott wex wrothe with hym & putt hym furth of pe abbay, and feste hym be pe fute with a chyne with-oute pe abbay yate, and alle men mot wonder oû 16 hym, & wolde lat no man giff hym meate bod att he beggid for Goddis sake of paime pat come in & oute. And when pe childe was att spanyng, pis brewster doghter broght it vnto hym & lefte it with hym. And pis holie virgyne Marinus tuke it with gude 20 wilt, & with meate & drynk at pai at come in & oute gaff hur, sho broght it vpp, pfif alle it war a noder mans & not hurs. So at pe laste hur brethir had compassion of hur, & besought per abbott, att he wold forgiff hur hur trespas, trustyng alway at sho was man & no womman, for sho had paime feste at pe yate v yere. And pis Abbot forgaff hur at requeste of his brethir, & tuke hur in & garte putt hur vnto al maner of vile occupasions with-in pe abbay, & to be servand vnto evur eman; & sho was so, & tuke it plesandly. So with-in a while sho dyed; & when pis abbott saw at sho was deade, he said vnto hys brethir, "Loo! now may ye se whatkyn a syn sho did; & yitt sho shrafe hur neuer perof, nor askid forgifnes." And par he commandid wassh hur bodie, & berie hur far fro pe abbay. And when pai wasshid hur & fand pat sho was a womman, pai weppid & made grete sorow because pai torment hur, pat was a womman of so gude conversacion &

1 After with, some letter erased.
penance, so vnrightwuslie. And when he abbot saw at sho was a womman, he felt opoñ his kneis & bett opoñ his breste, and besought hur of forgisnes, and commandid' pat hur bodie sulde be berid in pe kurk, in ane oritorie. And opoñ he same day pis damyself at bare pis childe was vexid with a fend; & come vnto pe abbay & askid' mercy at hur grafe; & per sho was delyverd, and grawntid' who aght pe child'. & per sho abade in pe oratorie vij 8 dayes, & pañ sho was delyverd: And in pat same oratorie vnto pis day, be merettis of pis holie virgyn, is many wurthi meracle done, purgh vertue of God' & pis holie maydyn.

Aduersitas. Aduersitas presens est aliquando signum boni. Infra de prosperitate.


XXXIII.

Adulator. Adulator frequenter honoratur, et verax homo contempnitur.

Esopus tellis in his fables, how per was ij meñ, ane a trew man & a noder a lyer. And pai come to-gedur in-to pe region of apis. And emang pai'm was a chefe ape, pat satt in a hye sete pat was ordand for hym emang añ pe toder apis. And he askid' pai'm many questions; emangis añ oper he said' vnto pai'm; "Quis sum ego? who am I?" And pis lyer ansswerd' agayñ & sayd; "Sur, pou erte ane Emperour, & pies abowte pe er pi dukis & pi erlis & pi pi barons?". And onone as he had pus said; pis ape commandid' hym to hafe a grete reward. And pañ pis trew man saw how pis lyer was rewardid; and said' privalie vnto hym selfe, "Now, señ he pis at did bod make 1 a lye hase had suche a grete reward; I moñ'hafe 2 a grete reward for my suth saying." And pañ pis ape askid' pis trew man & said; "who am I?" And he ansswerd' agayñ & said; "Thow ert bod ane ape, and añ pies oper apis er like pe." And onone as he had pus said; he commandid' añ pe toder apis for

1 MS. made.
2 MS. repeats, mon.
34. Adulation not to be heeded. 35. The Adulterous Wife. 25

to bite hym & skratt hym with per tethe & per naylis; & so pai did; to he vnnethis gatt away with his life. This tale is gude to tell agayn flaters, & agayns paim pat wuH here no thyng bod at is to per plesur.

XXXIV.
Adulator non est audiendus.

We rede how som tyne a man pat hyght Seutonius, pat was a grete lord; on a tyne was at a gamen in pe Emperour presens, and pe Emperour commandd & talkyd with his meneyay; & emang s aft his oper saying, he sayd pat pis Seutonius was a gude lorde, and ane evyn & a iuste. And his meneya was glad perof pat 1 pe Emperour commandid per maister, & callid hym lord. And on pe morin when he was commen home vnto his place, po pat callid 12 hym lord, he was passand wrothe with paim, & made a decre & bad paim neuer caft hym lord; for, he said, per was no lord bod one.

Adulator hominem supra se 2 frequenter per menda-
cium extollit. Infra de Augurrio. iij.o.

XXXV.
Adulterium. Adultera vxor non est tenenda.

We rede how pat one pat hight Genulphus 3 in Frawnce, boght a welt, & he was a wed man & he was a holie man 4; & when he come home in-to Burgundie per he dwelte, he fand pe same wett 20 sprongen in his garthen. So on a day, pis Genulphus 3 & his wife walkid samen in per garthyyn & sett paim down be pe wett; & he reprovid hur for avowtrie, & said it was tellid hym at a noder man held hur beside hym; & sho denied it & said nay. Than he said 24 vnto hur; Bae peine arm & take vp a little stone in pe bothom of pis wett, & if pe arm com vp vnhurte I saft trow at pou ert innocent of pis at is put on the. And sho trowed at sho had bene sekur enogh, & showyd in hur arm in-to pe wett. And when sho drew it oute, it was as it had bene scaldid with pe fyre. And

1 After pat, his mene, erased. 2 MS. repeats, supra se. 3 Lat. MSS., Gangulphus, Gengolphus. 4 MS. repeats, & a wed man. 5 MS. repeats, on.
Adulterium punit deus in hac vita.

Petrus Damanus. 1 On a tyme when he was at pe cetie of Parissi, 2 oppon pe day befor pe fiest of Gervasij & Prothasij, a man of pe cetie rase tymelie in pe mornyn & drafe his oxen vnto a fer pastur; & pis man had pe axis iff. And one of his neighburs purseyvid pat he was gone vnto pe feld; & he fenyd hym as he had shakyn in pe axis, & come in-to pis mans howse shakand; & went into pe bed to pe wife. And pe wyfe trowed pat it had bene hur husband pat had commen fro pe feld shakand in pe axis, & sho hawsid hym, and onone he defowlid & went his wais. And with-in a while after, hur husband come home passand seke, & bad hur make hym a cuche pat he myght lig on. And pe wife reprevid hym, & sayd sho mott thole hym "go vnto pe kurk of pease holie martyrs with othe[r] christen men, & here dyvyne serves." And hur husband was gretilie astonyd with hur language, & askid hur what sho mente; & sho tellid hym all the matyr. And onone as sho had told hym, he consayvid pat bothe he & sho was desayvid; and when pai come vnto per selfe, pai besogeth God to venge per harmys, and at it myght be opynlie knowen.

1 Lat. MSS., a clerico adultero occitus est. 2 For Damianus. 3 Latin MSS. apud permensem vrbem.
who did pis avowtrie. And onone per neghbur pat did pis avowtre was vexid with a send, & skratt & bete hym selfe, & went in-to pe kurk, & per he was so mad pat now he wold clyme vp als hye as he myght, & sodanlie fall down agayn vnto pe erthe; & now he wold ryen agayn pe waff with his hede, & now he wolde sodanly fall down vnto pe erth. & pus he did ewhils he swelte aforin all pe pepuT.

XXXVII.  
Adulterium eciam aues abhorrent.

Cesarius tellis how som tyme per was in a knyghtis garth a [storkis] neste; and per was bathe pe male and pe femall. And on a tyme when pe male was away, sho lede a nodre fewle do avowtrie with hur; and euer when he had done, sho wolde go vnto a dike at was beside pe place, & per sho wold wash hur. And pis knyght had grete mervell here-of, & garte make a hedgyng ouer pis dyke, at sho mot nott wyth perto. So on a tyme when sho had truspasid, sho come & soght pe watir to wash hur in, & sho myght noght wyth perto. And in pe mene wile come hur male, and onone he purseyvid pat sho had fawtid; and with his byf he strake a grete strake at sho lay stiff with. And because he was nott of myght and power to sla hur be his one, pursor he gadered samen a grete company of [storks], & with-in ahe howr pai come on hur with a grete wudnes, & in sight of pe knyght and aif men in pe cowrte, pai flow opoin hur & slew hur as a wriche. Loo! suris, how burdis hatis avowtre; pselector me thynk pat men 24 & wommen sulde hate it mekuT more.

XXXVIII.  
Aduocatus. Aduocatorum cautele aliquando sunt periculose.

We rede how som tyme per was a yong [man] pat feste hym at pe scule with Pictagoras, for to be a sophister & lerin eloquens, & for to know pe crafte of disputyng in aif maner of cawsis, and he agreid with hym to giff hym a grete dele of money. So on

1 MS. has here a gap; the scribe erat ciconium maris,” so left the could not read the Latin, “nidus space empty.
a day he come in- to pe cowrte, & pleyd with pe men of courte & pe iudgies, & ouer-come paim. And so purgh techyng of pis Pictagoras he habundid euer mor & mor in eloquens & in suti s in pe law, to so mekull, he was more desyri d to pley in pe law pa n was his maister Pictagoras. So o n a day as pai wer bothe in pe courte befor pe iudgies, pis Pictagoras said vnto hym; "Redde mihi quod peto; Gyff me at I ask the; Siue pro te, Siue contra te; Owder for pe or agayn; and here-in I wulf dispute. And yf I dispute for the, I wulf say pou aw me my hyre be couwan[d]. And if I dispute agayns pe, my hyre is awyng me be pe law; & so pou ert ouercommen, & I ouercomm the." And pa n he ansswerd agay n & said, "Maister, pou saifi vnderston d pat [pou] sal be ouercommen bothe ways; for if pe law procede for me, be pe sentence of pe law I saifi aw pe no thyn g, for I ouercomm pe. And if pe procede be agayns me, I saifi aw nothyng be couman d; for I am not ouercommen." And pe iudgis felt in hand' with pis matir, and in a lang day pai cutth not make ane end pe roff.

XXXIX.

Aduocati eciam silencium vendunt.

Helenandus. Demostenes 1 o n a tyme askid Aristodemus 2, pat was a maker of talis, what he tuke euer in pe cowrte when he spakk. And he ansswerd agay n, & said he tuke a besand of golde. And he ansswerd agay n & sayd; "I take more to hold my tong agayns paim pat pleyis in pe law. For my tong is boun, & may not speke bod if it be lows id with bandis of syluer."

Aduocatorum cautele aliquando sunt necessarie.

Infra vbi agitur de cautela,

XL.

Aduocati quia in vita vendunt lingua suas, ipsis in morte priuantur 3.

Aduocatis, because in per lifis pai seifi per tongis, when pai er dead per tongis er takyn fro paim; as we rede of one pat hight

1 MS. Helenandus de Mostene.
2 MS. Aristodimus.
3 Heading supplied from Lat. MSS.
Cesarius, pat was ane advoucatt in Saxonia. So on a tyme Sekenes come on hym & dy sulde he. And agayn he sulde dy, he began at yiske; & evyn sodanlie his tong was takyn away, so pat no man cuthe the synde in his moothe pat he had no tong when he was dead. And rightwuslie he loste his tou[g] when he was dead, because he solde it when he was on lyfe.

**XLI.**

*Advocatus sicut consueuit viuens, ita moriens vult [per] iudicia procedere contra deum.*

Jacobus de Vetriaco tellis how Som tyme per was a reprovable advoucatt; & on a tyme when he was seke & lay in his bed, bowin to dey, pe preste browght hym pe holie Sacra[m]ent, & desyrid hym to resayve itt. And he answerd agayn as he was wu[nt to] do in cawsis of pe law, & sayd; “I will nott resayve pe sacrament bod if it be de[m]yd at I resayfe itt, and whethir I saff take it or noght.” And all at stude about said it was right at he tuke itt, & pai said pai gaff dome perin. And he answerd agayn & said: “ye have no power for to deme me, for ye [pat] er no better pa[n] myselfe, is bod evynlyngis with me.” And perfor he said he wold appele fro per wykkyd sentan[s]. And emang pis vnthrifti language he gaff vp his gaste. et c.

**XLII.**

*Advocatus petens inducias mortis non optinet, qui eciam in causis inducias non concessit.*

Jacobus de Vetriaco tellis how som tyme per was ane Advoucatt, when he lay seke & was in passyng, he saw many fendis. And he was passand ferde, & askid a respett of almi[7ti] God; pat he mot liff a little while langer. And becausse he wolde neuer giff a respett in no cawsis in pe law, bod if it war to prolonge pe cauce & hurte his aduersarie, perfor he myght not opteyne of almi[7ti] God pat at he askid; bod dyed furth-with in myserie & in wrichidnes.
Advocates in Hell. 44, 45. Carnal Affection checked.

Aduocati puniuntur in inferno.

We rede how ā per was a holie man ā pat on ā a night was ravishshed in a vision, & ā hym thoght he saw heft; & ā per he saw Nero boyland ā hym in hate byrnand golde. And onone he se aducattis command vnto ā hym, and he said vnto ā paim: "O! ye aducattis, my frendis, pat whils ye liffid sellid mens trew cawsis, cō̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̀
yate, he cried & said, “Com furthe & se pylgrames!” And sho come furth & knew hym, & so did he hur; & yitt nowder of pam spak ma wurdis to oper, pat nowper of pam sulde keñ oper be voyce. And when pai had droouen watir watir, pis abbott & his monkis went home agayn vnto per abbay. And with-in a little while after, his suster wrote vnto hym agayn, & desirid hym agayn to com vnto hur; and he ansswerd agayn & said; “I come vnto pe and pou gaff me watir, & I tuke it of pi hand & dranke it; and perfors it suffisis vnto the at pou saw me. And perfors pray for me, & I saff pray for the ; for I wuʃ com no ner the.” et c2.

Affectus viri naturaliter inclinatur ad mulierem.

Infra de Concupiscencia.

Affectum eternalem 1 non debent sequi Religiosi.

Infra de Sanguineis 2.

XLVI.


Cesarius tellis how pat in Colayn per was a husband-man pat hyght Henrie; and sekenes tuke hym, & he drew vnto his dedeward. And evur hym thought pat per was enence his mouthe a grete burnand stone hyngand; euer in like to hitt hym. And as hym thought, pe hetes perfors burnyd hym hugelic. And he cried horrible & said; “Behold pis stane pat hyngis befor my face, how pat it burnys me!” And pañ pai garte cal-navigation to pe prest, & he was shreyyn. Neuer-pe-les, it profetti hym noght, and pe preste said vnto hym; “Sor, vmthynk pe if pou hafe dissayvid any man be pis stane.” And at pis wurde he vmthoght hym & said; “A! Sur, I hafe now gude mynde how I remevid pis stone in pe feld; to pe entent pat I wolde enlarge myne awn grownd & mynys oper mens grownd.” And pañ pe preste tolde hym at pat was pe cause; and he shrafe hym perfors, & promyssid to make amendis perfors. And pus hitt wanysshid away, & he was delyverd

1 Latin MSS. have carnalem.
2 Latin MSS. have consanguineis.
3 From the Latin MSS.
of pat horrible vision, & lissid after many day, & made a restitution & become a gude ma[n].

XLVII.

Agrorum 1. Adhuc de agris.

4 Cesarius tellis how patt in pat same contreth per was a husband; & when he sulde dy, pe devuif come aforo hym with a byrnan[ ] stake, and thretid hym pat he sulde presti itt in at his mouthe. And he wiste neuer whi, bod whatt way as euer he turnyd hym, & pe devuif was euer at pe mouthe on hym with pis stake. So he vmthoght hym what it sulde mene; and at pe laste, he remembrid hym how, on a tyme, he had remouc a stake of pe same mesur & lenthe oute of his awn feldis into a knyghtis felda pat was nere-hand hym, to enlarft his awn grond with. And pan wheni nede cachid hym, he garte his money ga take it vp, & sett agayn where it stude, & sent vnto pe knyght & prayed hym to forgiff hym. And pis ansswerd & said; "I wote not peroff, bod seni he was fals to me, latt hym alone to he be wele punysshid:" And euer pe devuif abade still with [pe] stake, & woldi euer hafe putt it in his mouthe. Than he sent agayn vnto pe knyght, & prayed hym forgiff hym for Goddis sake, & he woldi nott. And pan he send 20 vnto hym his wyfe & his childre wepend; pat besoght hym for charitie to forgiff hym pe trispas at he had done vnto hym; "for he lissis with mekuft sorow, and he may not dy or ye forgiff hym." And pan pe knyght said; "Now I wif forgiff, for now I am weff vengid:" And fro pat hou, alt pe ferdnes of pe devuif sesid away fro hym. et c.


XLVIII.

Agnetis Virginis et martiris.

We rede in hur meracles how pat per was a preste pat servid in a kurk of Saynt Agnes, whilk pat ond a tyme was hugelie vexid

1 After Agrorum, and, erased. 2 MS. magno.
with temptation of his flesh; bod because pat he wold not offend allmyghti God; he besought pe pope pat he wold giff hym lese to be wedded. And pe pope, considuryng his gudenes & his sympleses, gaff hym a ryng, & bad hym go home vnto a fayr ymage of Saynt Agnes, pat was paynttid in his kurk, & oôn his behalfe charge hur pat sho sulde suffre hym wed hur. And pe preste come home & chargid pe ymage as pe pope bad [hym]. And ônone sho putt furth hur ryng-fynger & prosird it to hym, & he putt oôn pe ryng. 8 And [sho] drew in hur fynger agayn, And ônone all maner of temptacion passid' away fro pis preste. And in Rome in hur kurk, at pis day, pe same ryng shewis yitt oôn hur fynger, & is closid into pe burde agayn. et c².

Amandi confessoris. Infra de insante, i.
Ambicio. Ambicioso totus mundus non sufficit.

XLIX.
Ambiciosi reprimendi sunt a sapientibus.

We rede how pat oôn a tyme, ane of pe prophettis sayd vnto Alexander; "And so wer pat our goddis wolde pat pe statur of pi bodie war like vnto pi covatusnes, All pis werlde mott nott resayfe pe; for paôn pou might putt pine one hand in-to pe far side of pe este, & pe toder vnto pe fer side of pe weste. Knowis pou nott att grete treis, pai er lang in growyng? & yitt pai may be cutt down in ane howr. And he is a fule pat pullis not down frute when pai er moste ripe. Therfor vuise the, patron when pou erte att hyeste of pi brawνchis, at pai be nott cutt in sonder & pou fañt down, for, as pou may see, a lιоn is somi tyme meate to smale burdis. And pеr is nothyng so stabyli, bod vmwhile pеr is parcεll перин. And if pou be a god; pou aght to giff benefice vnto mortαl folk, & nothyng take fro ðaim. And if pou be a man, vmthynk пе alway what pou erte, for it is grete folie vnto the to thynk so lang of oper folk at pou forgett пе selе." et c².
Ambicio quandoque inducit hominem ad perpetrandum homicidium. Infra vbi agitur de Archidiacono.

4 Ambiciosi frequenter cum confusione frustrantur. Infra vbi agitur de Simonia.

L.

Ambicio inducit hominem ad faciendum convenciones cum diabolo.

8 We rede in 'Chronicles of Saynt Silvester' of a pope pat hyght Secundus¹, how furste he was a monke, and það afterward he made homage vnto þe devuð, promysyng hym to do what þing so he commanddid hym. And þe devuð hight hym at he sulde hafe ever what þing so he desyrde; and he spak oft sithis with þe devuð. And ever he encresid so in sciens & in connyng, at Ottonus, at was Emperour, and Robert, pat was kynge of Frawnce, wer his scolers. So be procurying of þe devuð, he was made archbisshopp² of Bononience³. Syne he was made a cardinał, and at þe laste he was made pope. So oð a tyme as he was spekand with þe devuð, he askid hym how long he sulde liff, and he ansswerð hym agayñ & said; vnto he sang mes in Jerusalem; and with þis wurde he was passand glad; & þoght it sulde be long or he sang any mes þer, or yit go thedur in pylgramage. So it happend afterward in þe lentreð, þat he said mes in Rome in a kurk þat hight Jerusalem; and when he was at mes he hard a grete noyse of devuls, and he left so seke þat he felid hym selfe þat hym burd dye; and það, þud þe war nevur so wykkið in liffyng, ye[t] he had compunctiôn, & made mekuð sorow for his syn. And he besought God of mercye, & wold not dy in dispayr.

28 And þer he made ane oppyñ confession of all his syn befor þe peple, and he commandid þat all þase membris þat he had servid þe devuð with sulde be cutt off, & at þe carcas of his bodie sulde be

¹ For Sylvester II.
² For Bononia, = Bologna. MS. ³ After in, liffid, erased.

Arund. Factus est Archiepiscopus Re-
put in a carte, & whethir-som-evur at þe cateð led it, at þer it sulde be berid; and so þe pepuff did. And þai led it in-to þe kurk of [Saint John Lateranensis] & þer it was berid. And in tokyn þat almyghti God had mercie of hym, hys graffe spryngis als wele 4 smale crusyff bonys as oyle yit vnto þis day. et c².

Ambicio inducit hominem ad negandum deum et scripto suo firmare. Infra de Theophilo, vbi agitur de Maria, dei genitrice.

LI.

Ambrosij Confessoris.

We rede in 'Historia Tripartita' how oð a tyme, at þe cetie of Cessalonye, þer fæn a stryfe betwix þe iudgics & þe comons, to so mekull att þe comon peple stanyd þe comons to dede. And when Theodosius, þat was Emperour, hard tell hereof, he garte kyff þaim þat did no trupas, with þaim at did þe trispas. So oð a tyme afterward, when þis Emperour wolde hafe commen in-to þe kurk, þis holie maþ, Ambros, mete hym att þe due & forbad hym þat he 16 suld com in, sayand oð þis maner of wise; "O, þou Emperour! whe knawis þou nott þi presupcion after so grete a hastenes? O, þou Emperour! att erte a prynce, & hase imperiaff power, It semys þe at resoð sulde ouer-com þi power, & nott þi power 20 resoð: how dar þou þat with þine efn hase beholden þi servand' dye, trede with þi fete opon þis holie paymente? And how dar þou holde vp þi handis vnto God, þat yitt droppis with blude þat is innocent? And how dar þou resayfe þe holie sacrament in bread 24 or wyne, when, þurgh þe hastines of þi wurde, innocent blude is wronguslie spylte? And þerfor, Go þi ways, þou þat ert boun with syþ, and amende þi sawte, & do away þe band att þou ert bun with, and þou may hase a medcyff to amendþe 28 with, & þou will." And with þies wurdis þis Emperour obeyid' hym, & made sorow and went home agayn to his place; & þer

¹ MS. Arund. Et in signum misericordie, sepulcrum ipsius, tam ex tumultu ossium quam ex sudore, presa-
gium est Pape moritura, sicut in eodem sepulcro litteris est exaratum.
² MS. repeats, tell.
he wepu, & made mekul sorow, & sayd vnto hym selve or his maner of wyse; "The kurk is oppyn to paim pat er my servandis, & it is sparrid vnto me pat and ane Empereur." And paus ane pat was maister of aft his knyghtis, pat hight Ruffinus, come vnto Saynt Ambroce and besoght hym to assoyle pe Empereour. And when Saynt Ambros saw hym, he sayde; "O, pou Ruffinus! at was doar & cowncelur of such a dede, finkes now no shame to speke agayns pe majestie of almighti God? I lat pe writ, & pe Empereour com here, I saf forbid hym to entyr into his holie place vnto he take his penans for his tyrandrie, and pat done I witt resayve hym gladlie." And pis Ruffinus went & tolde pis vnto pe Empereour. And paus pis Empereour said; "I witt go vnto hym at I may take rightwus penans for myne vnrigh[w]usnes dedis." So on a tyme he wente agayn vnto pe kurk, and Saynt Amb[ros] come agayn & forbad hym, & said; "what penans hase pou done for aft pi wykkednes?" & pe Empereour ansswerd agayn & sayde; "It longes vnto pe to giff me penans, & it is my parte to obey the, & do at pou commandis me." And paus he shrafe hym vnto pis [Am]brosiis, & enionyd hym penance. And pis Empereur tute it so thankfullie, pat for his opyn sym he did oppyn penans. et cso.

LII.

Ambrosij Confessoris.

We rede in 'Historia Tripartita' how on a tyme, when pis Theodosius pe Empereour come in-to pe wher, pis Ambros com in vnto hym & asked hym what he beheld per; and he ansswerd agayn & said, "I come in to behold how cristen men reseyvis per sacrament." The[n] Saynt Ambros sayd vnto hym, "O pou Empereour! pies inward placis er ordand for prestis; And perfor go furth, and per abyde with other vnto pou be howseld?" And onone pe Empereour did as he bad hym." So on a tyme afterward pis Empereour went vnto Costantynople, & stude per in pe kurk with-owtem pe where. And pe bissropp per went vnto hym & commaundid hym to go into pe quere. And paus pe Empereour sayde; "vnnethis yit I may knaw whatt differens is betwix
Damon and Pithias.

54. A Friend in Need.

ane Empeor & a preste, for yitt vnnethis hafe I soñ pe treuth. Notwithstandyng I cañ verelic fynde at my maister Ambros is wurthi to be made a bisshopp." et cö.

LIII.

Amicicia. Amicus verus eciam morti se exponit pro amico.

We rede how pat Pictagoras had ij discipes, & pai was passand gude frendis, & ather luffid' wele other. And pat one hight Damon & pe toder Phicias. So on a tyme Dionisius, pat was a tirand, s wolde hafe slayn pe tone of paim, & he pat sulde be deade askid lefe pat he myght go home & ordand' for his wife & his howshold; & he sulde com agayn. And pe toder become his borgfi, & bade behynd' hym in his stede. And when pe day come, pis disciple 12 come nott agayn, & pañ euere man démyd' pe toder, pat was his suertie, to dye for hym. And pis man at was suertie sayde he dowtid nothyng pe constance of his frend, & present hym befir pis tyrand, & bad hym do with hym what he wolde & asoyle 16 hys frend. And pañ pis tyrand had grete meravyle of his witt, & for his treu frenship he forgaff paim bothe, et cö.

LIV.

Amici necessitatibus eciam est subueniendum.

Senec tellis how a philosophur pat hight Archelisius1 had a frend 20 pat was bothe seke & pure. And for shame he wold' latt no man witt at he was so. And when pis philosophur vnderstude pis, he callid' pis frend' vnto hym, & lete hym witt in privatie betwix paim two pat he wolde helpe hym, & sulde make hym hale of 24 his sekenes; & he take a grete sachef & fyllid it full of money privalie, & bande it vnto his side agayns his long in stede of a playstre. And pe toder man trowid' it had bene so. And pis he did to the entent at a 2 man pat is shamefull vnprofitable sulde 28 titter fynde pat he desyrid; pañ pat ping att he askid:

1 MS. Harl. Archelisnas philoso- phus. MS. Arund. Achesilas. 2 Latin MSS. vt homo inutiliter verecundus.
We rede how pat in þe tyme of Pipinius þat was kyng of France, þer was two childer, and þai war passand like. And þe tone was ane Erle son þat hight Auernus, and þe toder was a knyght son þat hight Bericanus, whilk þat was born vnto Rome for to be baptisid whan þai war big childre. Not-withstondyng afore þat, in a cetie at was callid Luca þer þai war broght vp togedur, þai wer grete felows, & ather luffid other passand wele; and att Rome þai war bothe to-gedur baptisid of þe pope. And he nanyd þe erle son Amelius, and þe knyght son Amicus. And he gaff ather of þaim a cop of wud þat was passand like. And þai thankid hym & went þer wayes. And þer was betwix þaim so grete felaschup & so grete evynhed of wift, at þai wolde neuer ete nor slepe bod to-gedur. So on a tyme þis Amicus hard tett þat his fadur was dead, & att malicious men wold take his heritage fro hym. And als hastelie als he cuthe, he went vnto his olper frend at teþi hym, & he cuthe not fynde hym. So als sone as þis Amelius happend to be lugid at a wurthi mans place, & happend to tarie þer, & weddid þe gude mans doghter. And þis Amelius soght hym to ij yere was passid, & þai a pilgrem tolde hym þer he was, & how he was expulsid oute of his awn contre. And þis Amelius daffid his cote & gaff þis pylgram, & bad hym pray vnto God "þat I mot sone fynde hym." And þe same day att evyn, Amicus mett þis pylgram & haskid hym if he saw oght þis Amelius. And þis pylgram ansswerd hym agayn & said, "wharto spirris pou me? Ert pou nott Amelius att askid me if I saw oght to day? Amicus? fforstuth I can nott wytt, ffor pou hase changid bothe [þi] hors & þi harnes & also þi felaschup." And he ansswerd agayn & say[d]; "Nay, I am not Amelius, bod I am Amicus þat sesis not for to seke hym." And þe pylgram

1 After vnto, hym, erased. 2 After day, Amelius, erased.
tolde hym pat he sulde fynde hym at Parissh. And he went vnto Parissh & fande hym per. And pai kissid; and wer athir sayn of other. And pai went in-to cowrte to king Charlis, and onone pis Amicus was made pe kyngis tresurer, and Amelius was made karvur. And pai war fayr yong men & wise and discrete, and pai war wurshuppid & had in grete dayntie with evur eman. So on a tyme pis Amicus went & vissytt his wife, and tarid with hur, & Amelius bade still in pe courte. So it happend hym s priualie to lie by pe kyngis doghter, And when he had done he tolde it in privatie vnto ane erle pat hight Ardericus, pat was sworn to hym to be hym trew frend many day befor. And he went & accusid hym vnto pe kyng. And he said Nay to it, & 12 oblissid hym to feght with hym in pe quarefl. And pe day was appoynyttid paim be pe kyng at pai sulde feght vppon. And in pe mene while Amicus come home, & Amelius teld hym alt; and he blamyd hym greteli perfor. And on pe day att pai sulde feght, 16 pis Amicus did on Amelius armur & went into pe place for to feght for hym, and our-come pis Ardericus & smate of his head; and pai pe kyng gaff hym his doghter. And pis done, pis Amelius went vnto Amicus howse, and pe wife trowid pat it had bene Amicus, and when she wold owder his hym or hals hym, he putt hur away from hym. And herefor sho was passand hevie, and tolde hur neghburs pe cauce of hur hevynes, & how he wold euer-ilk nyght, when pai lay to-gedur, lay a nakid sword betwix paim and 24 said; & sho lay nere hym, he sulde kiss hur. And pis done, pis Amicus & Amelius changid per clothyn agayn, and Amicus went home vnto his awin howse, and sent Amelius agayn; & he wed pe kynges doghter. And belife after pis, Amicus happend to wax lepre. And he wex so pure vnto so mekuff he was so sowle, pat his wife and his childre put hym fro paim. So on a tyme he was so compulisd with honger and with wrich[idd]nes, pat he went vnto pis Erle Amellius' place, and per he layed hym down befor pe ya[tt], & knokkid with his tables as lepre men duse. And pe Erle hard; & sent hym brede and flessh & a drynk in pe copp pat pe pope gaff hym at Rome. And pe man at broght itt putt it

1 Under Amellius, Avellius, erased.
55. Amicus and Amelius.

oute of þe erle coppen into þe lepre mans coppen; & hyrn thought þat þese coppis wer passand like, and went in & tolde þe Erle how at þis lepre man had a coppen þat was passand like his coppen. And he garte feche hyrn in to hyrn; & Amicus tolde hyrn all þe circulating how þat it had happend with hyrn. And þis Erle & his wife wepud & made mekyff sorow for hyrn, & hight hyrn þat he sulde hafe gude enogh whiles þat he lyffyd. So oð þe night after, as þis Amicus lay in his bed, þe aungeff Gabriell apperid vnto hyrn, & bad hyrn byd' Armelius sla his two soneys at he had, & sprenkled hyrn with þe blude of þaim, & he sulde be hale of all his lepre: and he did so. And when he had tolde hyrn he was passand heye. Neuer-þe-les he remembrid of þe faith & gude treuthe at he hadde done vnto hyrn, and he come vnto þe þeþed per his childre lay, & with grete wepyng & mornynge he drew his swerd & take his childre and hedid þaim. And he put þer bodies & þer hedis to-gedur in myddest þe bed, & coverd þeaim and gaderd þer blude in a vessell, & come to Amicus þer he lay & al by-sprencled' hyrn ðerwith, and said in þis maner of wise; “Divine Iesu Christe, qui fidem hominibus servare precepisti, et leprosum verbo sanasti, þis my trew felow vuchesafe to hele of his lepre, for whose luff I was not ferđ to shed my childre blude.” And onone he was clensid; & þis Amelius cled hyrn in his beste clothynge. And ait þe bellis in þe place rang be þer one. And þis cowntes askid whi þai rang & þer cuthe no bodic tell þai hur. So þis Erle with grete murnyng & sarow went into þe chawmre agayn, þer he had slayn his childer, & he fande þaim ligand in þe bed, laykand samen in als gude quarte as ever þai wer. And þer was abowte bathe þer nekkiis ij cerkles as þai had bene ij rede thredis. And það he was fayn, & went vnto his wyfe & tolde hur ait þe proces, how at it had happend'hyrn. And fro thens furth bothe he & sho lissid in chastitie. And a fend' vexid' so Amicus wife, þat onone he made ane ende of hur. And be strenth of þis Erle, þis Amicus went in-to þe contre þer he dwelte, & ouer-comm þat & made it to be subgett vnto hyrn; & þer he lissid many day in a holie life, & það afterward' be proces of tyme, Amelius & Amicus dyed bothe, and wer berid.

1 MS. repeats, þe. 2 MS. ononone.
56. Friendship and Honesty. 57. Two Merchant Friends.

in placis far in sondre. So not-witstandyng, afterward be grete miracle, pai wer bothe fur in a grafe ligand for per trew luff. et c².

LVI.

Amici semper [mutuam] debent servare honestatem. 4

Valerius tellis how pat per was ij frendis, and pe tone desyrid' pe toder to do for hyrn ane vnrightwus thng. And he wold' not do itt for hyrn. And pañ he said' vnto hyrn; "what is pi frenship wurth vnto me when ñou will not do for me at I pray pe?" And he ansswered' agayn & said, "what profettis pi frenship vnto me, when pu desyris me for to do for pe pat ping pat is vnhoneste, and agayn my treuthe?" et c².

Amicum mala de amico dixisse non est de facili credendum. Infra vbi agitur de credere.

LVII.

Amicus Debet probari ante necessitatem.

We rede how som tyme per was ij merchandis in Egipte, pe tone of Egipte and pe toder of Baldac⁴, pat know wele athir other be 16 per name, & luffid' passandlie wele to-gedur, & pis Marchand' of Baldac come into Egipte, & pe merchand' per reseyvud hyrn thankfullie, and a grete while he festid hyrn & all his meneya. So when a sennett was passid; pis merchand' of Baldac happend to fañ passand seke, And pai went & gatt hyrn lechis; and a leche felid' his powce ⁵ & lukid'his watir, bod he cuthe fynde no sekenes in hyrn. So at pe laste he oppynd'his harte privalie vnto pe gude man of pe howse, & tolde hyrn how pat all his sekenes was for luff of a maydyrn pat pis merchand' of Egipte had in his howse, because he wold'wed hur vnto his wife. And when pis merchand' wuste at it was herefor, he gaff hyrn pis mayden vnto wife, and gaff hyrn a grete dele of gude with hur. And when he had wed hur, he 28 take hur & all his meneya & wente into his aewn contre. So be

1 MS. &.
2 MS. repeats, when.
3 MS. repeats, forto do.
4 MS. Waldac; Harl. MS. Daldac; Arund. MS. Baldac.
5 MS. pownce.
proces of tyme after, it happend pis merchand of Egipte to lose his gudis & to wax passand pure, to so mekuñ pat he come vnto pe contrey of Baldac bothe nakid & hongrie on ane evyneng, and per wold î no man luge [hym]; & he went & layde hym down in a kurk porche. So per happend pat evynyg in pe town a mañ to be slayn, & no mañ wiste who did itt. And pe men of pe town rase up & soght pis mauns queller, & paim happend to fynd pis mañ 8 likkand in pe kurk porche. And when pai had forn hym, pai said aft pat it was he pat did pe dede; & he grauntid at he did itt, puff aft he did it nott, beyng in will to end his pouertie with dead. And pai take hym & putt hym in prison pat nyght, & on pe morn pai had hym vnto pe galos att hang hym. And pis oper merchand pat was his frend come with many oper to se hym dede. And when he saw hym, onone he knew what he was, & pai he said; "Leve, ye dampe ane Innocent, for I blew pe mañ my selfe & not he.”

And pai\(^1\) take hym & lete pe toder go. And a lurdan, at did pe dede, stude emang oper mañ & saw, & he remordid in his conciens & said; “Nowder of pies two did itt, I did it my selfe.” And pani pai lete pe toder go & take hym. And pe iudgies had grete mervell here-off, And tuke paim aft iij, & had paim vnto pe kyng. And onone pai tolde hym aft pe proces; & because of per treuth he pardond paim ilkone. And pani pis merchand of Baldac partid his gudis evyn in two, & gaff it vnto pis pure merchand, & he tuke it & went agayn into his awn contrey, and afterward was als riche as euer he was.

LVIII.

Amicus in necessitate probatur.

We rede how per was a mañ in a contrey pat was takyn & had 28 to pe kyngis cowrte, & sulde die. And he come vnto a mañ pat he luffid passand\(^2\) wele, & prayed hym to helpe hym in pe grete nede; [and he said vnto hym]\(^3\), “I hase oper frendis at I luff als wele as I do the, & perfor will nott go with the, bod I sañ giff pe a garment to happ pe with.” And pani he mett [with] a secon\(^4\) frend pat he luffid bettir, & he prayed hym to go with hym & helpe

1 MS. jan. 2 MS. passid. 3 Latin MSS. qui dixit.
59. Friendship to be tried. 60. Athenian Lover pardoned. 43

hym; & he said he wold go with hym a little way, bod he myght not tarie, he wold co[m] sone agayn. And pa[a] he mett with his thrid'frend; pat he luffid' bod litliff, and with grete shame he prayed hym to helpe hym. And he ansswerd' agayn & sayd; 4 "I hafe, y[it] in my mynde a little gude turnd at pou did me with vsurie, and yitt I safl reward t[he], ffor I safl putt my sawle for pi sawle." Frendis! ye safl understond'pat pis fthurst frend'is we[?]ldly possessions, whilk pat when we dye giffis vs bod a wyndyng clothe s to lap vs in. And pe second'frend' is owr kynsmeñ and our frendis, pat¹ gase with vs vnto we comd att owr grafe. And pe iiij frend'is almighti God; whilk patt putt bothe His life & His sawle for His frendis when He suffred' His passion. 12

LIX.

Amicus eciam propter necessitatem debet probari.

We rede how pe fadir taght his-som for to prufe his frende, & saide; "Take & sla a caife & lay it in salte. And when pi frende commys vnto the, tell hym pat pou haste slayn a man, 16 & pray hym for to go berie hym privalie 'pat pou be not suspecte, nor I nowder; And so pou may safe my life.'" And his furste frend' at he come to & tolde pis matier ansswerd hym & said; "Nay, bere hame pe deade man with pe, for he safl not com in my 20 howse; ffor as pu hase done safl pou ansswer, for me." And so he went fro frend'to frend', & ilkone ansswerd hym in pis wise. And pa[a] he come vnto a frend' of his fadurs, telland hym; And he bad hym go bere hym in-to his howse, and said he sulde do it & kepe 24 it privay enogf. And he sent oute his wife & aft his howse money, and wente & grufe it hym selfe. And when pat he had done, he told hym aft how he had done, & pankid hym for his kyndnes.

LX.

Amicis eciam delinquentibus est parcendum. 28

Valerius tellis how att per was a tyrand in Athens, & he had a fayr doghter. And per was a yong fellow pat luffid' hur wele and wold' hafe had hur to his wife. So ond a tyme hym happend

¹ MS. repeats, pat.
Amicis eciam Conuicia et obprobria interdum sunt condonanda.

Valerius tellis how that per was a tyrand\'at on\a nyght satt att supper, with a ma\n pat hyght Crasippus. And as pai fell at supper pai fell att varyans. And pis Crasippus was so angrie and flate so, pat pe frothe sprang at pe mowthe of hym, because he mot not venge hym. Neuer-pe-les pis tyrand\'suffred hym because he was in his howse. And on pe mor\n when he was comma\sed vnto hym selfe, he com vnto pis Crasippus & tolde hym soberlie of his anger, and forgaff hym itt.

Amici mors debet pacienter tolerari 2. Infra de morte, xiiiij.

Amici falsi multa promittunt que non implent.

We rede in 'Libro de dono Timoris' how pat per was a nygro-mansier, and he had a dissiple; And he fenyd hym pat he luffid his maister passyng wele. And he beheste his maister mekle ping and he wolde helpe att he war riche. And his maister thoght to prufe hym, whethir he said treuth or noght. And be his enchawntmentis he garte hym thynk at he was ane Emperour. And when it was lattyn hym witt pat per was meku\n lande voyd; hym poght his maister come vnto hym and prayed hym to be myndeful\ of his

1 MS. yit. 2 So in the Latin MSS. The English MS. has, tofari.
63. Chaste Love. 64. Carnal Love corrupts Men. 45

promys, and at he wolde giff hym som lande. And he ansswerd agayn & askid hym what he was, & said he knew hym noght. And his maister said; “I am he pat gaff vnto you aft pies gud[is]; and because now ye ken me noght, Now I saft take aft away fro you.” And with pat he v[a]nyshid his enchawntement, & per was oght nott lefte of aft pat hym poght he saw. In like wise wilt God do vnto riche men pat whils pai er pure promyssis enogh vnto Almighty God; and when pai er riche, pai pai wilt not ken nor s giff Hym noght, pat is to say, giff noght for His sake. et c° ad libitum.

Amici sunt multi ficti. Infra vbi agitur de fidelitate.

LXIII.

Amor Castus in omnibus est laudandus.

We rede in ‘Vita Beati Lupi’ how he had in his howse a holie virgyyn pat was his predecessur doghter, & he luffid hur passandli wele, and his howsold bakbate hym perfo. So ow a tyme, befor 16 paim aft, he tuke hur abowte pe nekk & kyssid hur, & said vnto paim ow pis maner of wise; “Other mens wurdis saft neuer noy a man, how pat evur pai say, whome pat his consciens fylis noght.” For he luffid God aboue al thynge, and so wiste he wele pat sho did; 20 and perfo he luffid hur with a meke mynde.

LXIV.

Amor carnalis peruertit in homine fidem.

We rede in ‘Vita Sancti Basilij,’ how per was a wurthi man pat had a fayr doghter; and he had a yong boy vnto his servand. 24 And he luffid pis damyseft so hartlie wele pat he was in poynt to dye for hur. So he went vnto a nygromansier and agreid with hym pat he sulde gett hym pe luff hur. And he, evyn befor pis yong felow, raysid’ a grete meneya of fendis, and pe grete sende 28 said vnto hym; “And jou wift at I fulfift pi wift, make me

1 MS. facti, but Latin MSS. ficti.
64. Saint Basil frees a young Man from the Devil.

a wrytyng with pi hand1 pat pou forsakis God & pi cristendom, & at pou sal be my servand, and for to dwel with me for evur." And he grawntid perto, and wrote it & delyverd it vnto hym. And pis done, pir fendis made pe harte of pis maydyn so for to kyndefi in pe luff of pis [boy] 2, to so mekuft sho felt ou hur kneis befor hur sadur & cried ou hym & said; "Hafe mercie ou me, sadur! for I am hugelie trubled for pe luff of suche a yong man, and perchfor I pray you latt me hafe hym to husband, or els I mou dye." And when hur sadur hard pis, he said: "Alas! what is happend vnto my doghter? I purposid to hafe marid pe with a wurshupfull man, and pou erte streken in pe luste of a yong lad." Neuer- pe-les be cowncelfi of his friendis, he lete hym hafe hur, & gaff hym a porciion of his gudis with hur. And when pai had bene wed a while, sho pursayvid pat he wold nowder sayn hym nor com into pe kurk to here no dyvyne serves. And pe neighburs trowid'at he was not cristend'; and sho went & tolde hym. And he said pai lyed; and sho said pat sho wold not trow hym bod if he wolde go with hur vnto pe kurk on pe morn. And pai he saw pat he myght no langer kepe it cowncelf, and told hur aif how pat it had happend hym. And sho made mekuft sorow, and went vnto Saynt Baseyl & tolde hym. And he askid hur husband if he wold reverte agayn to Criste; and he sayde pat he wold ful fur hym, but he myght nort; "for I am sworn vnto pe devult and hafe denied Criste, & hafe written my dede perchfor & delyverd it vnto pe devult." And pai pis Basilius told hym pat God was mercisfull, & if he wold shirfe hym of his syn & do his penans perchor, pat God wold forgiff hym. And he tuke hym and blissid hym with pe cros, & put hym in a howse be his one in grete penance xlii dayes. And in pe mene while perchor was harde grete crying of fendis pat apperid vnto hym, bod ilk day pis Basilius come vnto hym and comfurthed hym. And efter pis he tuke hym befor aif his clergie & pe pepuff, & had hym vnto pe kurk. And pe devult come pat aif men might e, & wold hafe taken hym fro hym, and pis yong man cried & said; "holie sadur! helpe me!" And pai pe devult saidat aif myght here; "Basyfl, pou duse me wrong; for I come

1 MS. repeats, writing, here.
2 MS. maydyn.
not to hym, bod he come to me, & forsuke Criste, & was sworn vnto me. And þer-of I hafe his writyng in my hand. And Saynt Basil & his clergie sett þæm down & made þer prayer for hym, & sodanlie þis chartyr fell down, & þis holie man tuke it vp in his hand & oþyn þit & shewid þit vnto þis yong man, & askid hym if he kend itt. And he said; "ya, sur, for I wrote it my selſe." And he burnyd þit & bad hym vnto þe kurk, & delyvr'd hym vnto his wife, & bad hym be a gude man; & so he was ever after.

Amantem carnaliter expedit elongare. Infra, Clementis in principio.

Amor carnalis eciam magnorum adiutorium requirit. Infra vbi Agitur de arte magica, ij.

Amor carnalis eciam propinquis non parcit. Infra de contricione, iij et vj.

Amor carnalis Cristianos Iudeis coniungi facit. Infra de contricione, iiiij.

Amor carnalis hominem quandoque periculo exponet. Supra de Amicicia, viij.

LXV.

Andree Apostoli.

We rede in 'Libris Lombardorum,' how som tyme þer was ane olde man of lxxx yere olde. Ande oð a tyme he sayde vnto Saynt Andrew þe apostill, þat aþ þe tyme of his life he had vſid evyr lichorie. And Saynt Andrew prayed vnto God for hym þat he myght be delyverd þeroff; & so he was a while, bod onone he turnyd agayn vnto þe syn as he was wunte to do. Not-withstandyng he bare oþon hym a euange[ll] wretten. So oð a tyme he come vnto þe bordelhouse to fulfili his luste, and onone a commoð womman mett with hym, & said vnto hym in þis maner of wise; "O! þou olde man! go þi ways! go þi ways! for þou

1 MS. repeats. þerof.
2 After his, maydyn, erased.
3 Harl. MS. ex lege Lombardica.
4 After of, xl, erased.
5 MS. has also, onone he fell þerto,

For 'Legenda Lombardica.'
arte pe Angel of God. And perfor tuche me noght, sof I se vpperd pe many mervaylis. And pain pis olde man, beyng astonyd' gretelie with pis comon womman language, remembred how bat 4 he had vpperd hym pe evangell. & pain he went agaynd vnto Saynt And[ř]ew & tolde hym att, & prayd hym to pray for hym. And pain Saynt Andrew wepid for hym & sayd; “I saft [no] meate eate vnto tyme I know if ou Lord will hafe mercie of pe or s noght.” And so he lay in [h][i][s] prayers & fastid v dayes. & pain per come vnto Saynt And[ř]ew a voyse bat sayd; O! pou Andr[ř]ew! our Lord hase grauntid’pe att pis alde man sal be saved. Bod as pou with fastyng hase made pe lene, Right so muste hym 12 chastes his flessh with fastyng if he sal be saved.” And so he did, & fastid sex dayes brede & watir, & afterward sex monethis; & afterward he was a gude man, & deecessid in gude life. And pain per come a voyse vnto Saynt Andrew & said; “Be pi holie prayer 1, Nicholas pat I had loste hafe I gette agaynd.”

LXVI.

Andree Apostoli.

We rede oni [a] tyme how a yong man said vnto Saynt Andrew in privatie; “My moder oni a tyme poght me passand fayr, & desyrid’ me to hafeatt do with hur. And when sho saw pat oni no wise I wolde consent vnto hur, sho went vnto pe iudgies of pe law & accusid’ me to pain pat I had done it with hur. And perfor I pray pe” he said; “to pray for me, at I be nott wrongoslie putt to dead’.

24 Not-withstondyng me had levur suffer to take my deade wronguslie, pain 4 for to hafe corrupite my 5 moder.” So oni a day pis yong man was breght vnto pe bar befor a iudge, and Saynt Andrew felowid’ hym thedir; and pe moder stude furthe & accusid’ hur soñ fellie, 28 sainyng pat he wold’hafe lyen by hur. And pis yong [man] stude still & spak no wurde. Than oni Saynt Andrew spak vnto pe moder & sayde; “O! pou croweliste of wommeñ! be pi fals 6 luste, pou wolde distroy pine awiñ soñ.” And pain pis moder sayd vnto

1 MS. pray.
2 MS. he.
3 MS. repeats, wrongoslie.
4 MS. pat.
5 After my, br, erased.
6 After fals, p, erased.
And hur, "Sur, when my son wold have done his dede with me, & I had avoydid hym, pain he went vnto pis man." And pa unhrede his yong man to be put in a Lynn sekk, enoynydithe pykk & tar, & so to be casten in a depe watir; and he commawndid att Saynt Andrew sulde be put in prison. And pis done, Saynt Andrew knelicd downe & made his prayers, & sodanlie her felt a grete thondre & ane erd-quake, & smate downe euerilk a man vnto her erth. And pis womman 8 was burnyd to dede with a thondre-bolte, & fell down to asshe. And pa unh Saynt Andrew made his prayer agayn, & iff sesid; and pis pe iudge & ait pat wer aboute wer tornyd' vnto pe f[ait].

LXVII.

Andree Apostoli.

We rede how on a tyme pe devuul apperid vnto a certayn bishopp\(^1\) pat had grete devocion vnto Saynt Andrew, in fowm & lyknes of a fayr mayde, & said vnto hym on his maner of wise; "Sur, I wulde be shreven at you & at no noder." & 16 pis bishopp graunitd, not-withstondyng it was agayns his will. And pa unh sho sett hur downe & said; "Sur, I am a yong & passand' fayr, as ye may se; and I am a kyngis doghter, and my fader wolde hafe marid me vnto a wurthi prince, and I am fled away & 20 wold not hafe hym, because I had avowed my virginite vnto almighty God. And because I harde teff of your halines, perfor I am commen vnto you for refute." Thanne pis bishopp had grete merlayle of hur fayrnes & hur gudelie language, & sayd vnto hur; 24 "Doghter, I latt pe witte for pi gude entent, pat what at evur I hafe saff be pine; and I pray pe pis day for to dyne with me." And pa unh ansswerd hym agayn & said; "Nay, holie fadur, desire it nott, nor pray me not perto, pat no suspecte rise betwix 28 vs pat myght hurte pi gude name and pi fame." And pis bishopp ansswerd hur agayn & sayd; "We saff not be be our one, & perfor per saff no suspicio ryse of vs." So pis bishopp went to meate, and pis womman was sett enence hym in a chayre. And ait 2e pis meat-while pis bishopp beheld hur, & had grete merbayll of

\(^1\) MS. repeates, vnto a bishopp.
Ille & for Lat. & Than) gretlie & 3
'hanysshid And bad of fe
1 & alygyn) & wunder, sayde he
4 & bisshop) is send doo, &
5 & vnto if & 50
6 & feft & is; went &
7 & fan) & 3
8 & for & Godis sake. Than pis womman desyre & pe bysshop pat he sulde hase no meate vnto at he had essoynyd ijj questions pat sho suld ask hym.
9 & pe furste question was pis, What was pe grettest meryvale & fayrest ping pat evur God made in leste rowme? & And a messanger come vnto pe pylgram & askid hym it; & pe pylgram ansswerd agayn & sayd; pat it was pe dyuersitye & fayrnes of a mans vysage; 12 "for & all men," he said; "war samen, pat was fro pe byggynynge of pe werld. vnto pe endyng, yit ij sulde nott be for+ to-gedur pat war lyke in visage in all maner of thyng; & all pe wittes of a man is sett in pat little rowm."
13 So pis messanger come in & told pe 16 bisshop, & he & all men sayd pe pylgram had ansswerd wel. And pan sho sent hym a noder question, and pat was pis; 1 Whether was hyer heven or erthe? & And he ansswerd agayn & sayde pat erth was hyer pan hevyn, "quia in celo empicio ibi est corpus Christi, quod est super omnes celos." 14 & And when pe messanger come with pis, sho said pat sho sulde sende hym a war question pan owther off pe tother was, & pat was pis; How far space it was betwix hevyn & erth? & And pan he ansswerd 16 agayn & said; "He pat sent pe vnto me knowis pat bettyr pan I doo, for I felt neuer fro hevyn to erthe, & he felt fro hevyn vnto heft pat is vnder pe erth, & perfor he mett itt; for pat womman at bad pe spy? me pies questions is pe devulf, pat putt hym in lyknes 28 of a womman." 17 & And when pe messanger harde pis, he had grete wunder, and went in & befor all men, & told all as he had hym. And all att was aboute had grete meryvale, and sodanlie pe devulf vanysshid away with a grete thonder & a levenyg; & pe bisshop & all pe felowschipp saynyd pan, & onone it cesid. Than he garte send furth to seke pis pylgram, & per cuthe no man fynd hym.

1 Lat. MSS. vbi terra est altior et The ausum respondit; "In celo empireo, vbi corpus Christi." 2 After sayde, & he said; erased. 3 After furth, pis, erased.
Than pis bisshopp come vnto hym selfe, & had grete sorow for pe temptacion pat he was fallen in, & shrafe hym pereff & take his penans pereff. And afterward he had knowlege be revelacion, pat pis pylgram was Saynt Andrew. And fro thyne furth, evur 4 after whiles he liffid; he had more devocion vnto Saynt Andrew pat he had befor.

LXVIII.

Angelus. Angelis fetent peccata hominum.

We rede in ' Vitis Patrum' how, on a tyme, ane angelf in a mans 8 lyknes come & went with ane hermett a grete way. So paim happend' com be a caryon pat had liggen dead many day, & it stynkidi ili; & pis hermett helde his nece, at he sulde nott fele savur pereff. And pis aungeft askid' hym whi he helde his nece, 12 and he ansswerd hym agayn & saide; "Because I may not fele pis savur." And pai went on furth, & onone pai mett a sayr yong man cled in gay clothyling, pat had a sayr garland on his head, fat rade opon a gay hors in a sadle aft of gold & sylver. And when 16 pai wer a gude way fro hym, pis aingeft in a mans liknes stoppyd his nease-thrillis. And when pis hermett saw, he had grete mervaft pereff, & said vnto hym; "whi stoppis fou pi nece so, & stoppid paim noxt right now ?" And he ansswerd agayn & saide; 20 "yone yong man pat is so prowde & full of syn, stynkis mor vglie in pe sight of God & all his aungeft, pain done all pe carion of pis werld in syght or felyng of cryste0 men." et c9.

Angelus accusat peccatores. Infra de fideiuissor[e]. iij. 24

LXVIII a.

Angelus actus nostros dinumerat.

As we rede of ane hermett pat had a celi far fro pe watir. et c9. Vt infra de laborare, iij.

LXIX.

Angelus a morte corporali liberat.

Cesarius tellis how per was a damyseft in a chylde liknes pat went in felowship w[ith] a thefe be pe way, & wiste noxt what he
was. & pis thefe gaff hur to bere a paghald of gere pat he had stoln. So it happend at pe meñ att aght pis gude folowid after pis thefe, & onone as he hard noyse of ryngyg of paim, & he gatt away, & lete pis damyself alone with pis stoln gude. And pis childe was takyn with pis thifie & demyed to be hanged; & when sho cuthe gett no skosacion to helpe hur with, bod at sho tweid vereli[e] to dye, sho shrafe hur vtnto pe prest & tolde hym all pe proces. So pai went & soght pis thefe in pe wud & fande hym, & tuke hym; and when he was taken he¹ alegid for hym selse, & said pat pis paghald was not of his, & perfo he said pat pai at pe stoln gude was fun with sulde suffre pe penance. And pis he alegid pat pe childe sulde be dede & not he. So be cowneceff of pe prestre, per was broght furth a hote yrñ to prufe pe treuth with; and pis damyself tuchid pis hote yrñ & hur hand was nothyng bynyd. And when pe thefe tuchid itt, his hand was greuslie burnyd; and so pe thiefe was hanged & pe mayden delyverd: So pe kynsmen of pis thieff wex wrothe with pis, and take down pis thieff, & hanged vp pis damyself. And onone per come ane aungetf & helde hur vp, so at sho felid no grevans bod a grete swettnes, & hard a passand swettn melodie, in pe whilk it was tolde hur pat a sister saule of hurs, pat hight Agnes, was had vtnto hevyñ, and at sho suld at ij [yere] ende after folow hur. And per sho hang ij dayes; & pañ hirdmen trowid at sho had bene dead; & cut down pe rape & went sho sulde hase fallen down; bod schq was sustenyd with ane angeoff & lattyñ down be little & litle, vtnto sho stude evyn òpoñ pe ertñ. And pañ pe aungetf sayd vtnto hur; "Now erte pou fre; Go whethur pou wyl." And sho said sho purposid go vtnto pe cetie of Veron²; & onone with-in a stownde sho was sett nere pe cetie of Veron², & pañ pe aungetf told hur pat sho was with-in iij myle of pis cetie. And pis happenñ att pe cetie of Auguste, & pat is vij day iorney fro Veron².


¹ MS. le. ² For Verona.
70. The Ave Maria Lily.

Anima aliquando ab amicis iuvantur. Infra de apostata, iij.

Anima punitur secundum qualitatem peccati. Infra de purgatorio.

Animosus debet esse miles in bello. Infra de milite, vj.

LXX.

Annunciacio Dominica.

The feste of ſe annunciaciōn of our ladie agh to be had in s grete reuerens, & to be wurshuppid with grete devotion; and openat day agh ſe Ave Maria ofte to be said; as we rede of a knyght ſat was a passand ryche man, notwithstandingyng he went & made hym a monke in ſe Ceustos ordur. And þæt aﬅ he cuthe no lettre on þe buke, yit for his hy burthe he was taken in & putt emang monkis. And a maister was delyverd into hym to lerid hym on þe buke; and he cuthe lerid hym no thyng bod þies ij wordys, Ave Maria. And þat he was evur harpand on, to so mekilt þat whider as cuer he went, or what thyng som evur he did, he was evur sayand Ave Maria. So at þe laſte hym happyned to dye, & was berid with other monkis; and þer sprang oутe of his grafe a fayr lelie, and on evur-ilk a lefe þeroﬀ was wreten, Ave 20 Maria, with golde letters. And þe monkis raﬆ þerto & grufe down in his grafe to þai fande þe rute of þe lelie, & þai þand how it sprang furth of his mouthe. And þe þat þai vnderstude þat he said þase ij wurdis, Ave Maria, with grete devotion. And þerfor our ladie wold laﬆ þaim hafe knowlege.

LXXI.

Ave Maria dictum deuote liberat hominem de potestate diaboli.

We rede how som tyme þer was a knyght þat was a thieﬀ, and vsid forto rob men be þe way. So on a tyme þer come be þe way a man of religion, and onone he was taken with þis knyghtis men,

1 MS. here repeats, yit.
2 MS. þe.
71. Ave Maria overcomes a Devil.

pat was thevis. And when paï had taken hym he prayed paim speciallye to hase hym to per maister; and when he come afor pe knyght he prayed pe knyght pat he wold latt hym se aff his men; and he grauntid, & garte feche aff his men. And when pat aff was befor hym, pis holie maï of religion askid pis knyght if per was aff, and paï said, "ya"; and he sayd it was not sa. So paï lukid aboute paim, & one of paim sayd pat pe chamberlayn was 8 wantand. And pe knyght sent for hym & he come, bod yit it was with iff wiff. And when he saw pis holie maï of religion, he starte bakk & glorid with his een as he had bene wude, & wulde cõm no ner for noght at no maï cuthe do. Thañ pis holie maï 12 said vnto hym; "I adiure pe in pe name of God at pou tel me what pou erte, and wharefor pou come hedur." And paï he answerid agayn & sayd; "Allas! now moste me nedis tel what I am! I am," he said; "a fend, & I made me like a maï, & I hafe 16 wunte with pis knyght pis xiiij yere, & alway ligen in wayte if I cuthe wache what day he sayd not, 'Aue Maria'; for what day he had saylid peroff, I sulde hase strangled hym; and what day as he said pat Ave, I had nevur power oñ hym, nor not mot hafe. And 20 all pe tyme pat I hafe bene with hym he saylid nevur a day, bod he said it a tyme of pe day." And when pe knyght hard pis, he was hugelie astonyd & had grete mervayle, & felt down oñ his kneis befor pis holie maï, & askid hym forgisnes, & was shrevyn, & 24 tuke penance and amendid his life. And pis holie maï commandid pis fend at he sulde go his ways, and nevur aftur presume to dis- sese any creatur pat had deuociôn vnto our ladie, Saynt Marie. et c².

Antiphonam Regina celi Angeli cantaueurunt.
Infra de Maria. x.

LXXII.
Antonij Abbatis.

We ñede in 'Vitis Patrum,' how oñ a tyme as Saynt Antoñ lay in a den in wildernes, a grete multitude of fendis come vnto hym 32 and rafe hym, & toylid hym, to so mekle he was nerehand dead.
And his brother went & sought hym, & fand hym nere dede; & pai wepud & made grete sorow, and fechid hym home. So on a nyght when he was amendid, & aff his brether was oslepe, he garte bere hym agayn into he sayd deñ: and as he lay per, & many wondis vppon hym, he lukid evur when þir fendis suld come agayn. Than pai come in liknes of wilde bestis, & with per hornys & per tethe pai rafe his flessli, & wondid hym hugelie. Than sodanlie per apperid a mervaylus light, & þies fendis fled; & sodanlie Saynt 8 Anton was hele of all his wondis. So att þe laste he vnderstude þat per was almighty God hym selfe; & þan he said: “A! gude Jesu! whar was þou? whar was þou? whi was þou not with me in þe begynynge, at þou mot hase helpid me, and helid my wondis?” And our Lord answwerrid hym agayn & said; “Anton, I was here, bod I abade to se þi batel; and becauce now at þou hase manlelie ouercommen þine enmys, I sal make þi name to be knowen þurgh aþ þis werld; and þe for to be wurshuppid.”


Appetitus est reprimendus. Supra de abstinencia, X et V.

LXXIII.

Apostasia. Apostate religionis quandoque corporaliter puniuntur.

We rede how per was offerd' vnto Damyanus, in an abbay þat Saynt Gregur byggid with-in þe wallis of þe cetie of Rome, a childe be his fader & his moder; and when he come vnto mans age, he

1 MS. et in alij pluribus locis.
forswaf forswake pis Abbay, & went into pe werlde, & take hym a wyfe. So afterward hym happend for to fafi seke, and he garte bere hym vnto pis abbay, & per he lay; & on a tyme, sodanlie, befor his wyfe & all pat was aboute, he began to cry faste, & said pat Saynt Andrew & Saynt Gregur had bett hym grevuslie; and when he had ligynd a while, he said at pai had dongo hym because he went oute of pe abbay & take hym a wyfe. And a while after he sayd pai bett hym agayn because he skornyd pure men, & wulde giff paim notght; & now,” he said, “pai bete me because I take wronguslie vi d’ of a man & wulde not giff hym paim agayn; & now I hase for ilk peny a lassh” and within ane howr or ij after, he rase oute of his bed, & did on hym a hayr & a scapularie pat lay by hym, and ran vn to pe kurk, and said pat, be pe grace of God, he was delyverd of all pis betyng. & he garte make his bed in pe same kurk, & garte a monke go vn to mes; and evyn ouone, as pe gospeff was red, he endid his life. And pe monkis had his bodie to wassh it, & pai fand vppe his bodie woundis & yedders of pe betyng pat he said he was bett with pase halie Saynttis for pe trispas at he had done. et c.

LXXIV.

Apostata red[i]ens ad religionem pacienter debet ferre quamcumque penitenciam.

We rede in ‘Vitis Patrum,’ how pat per was ij sadurs pat war tempid with pe spirit of fornicacion, & pai went into pe werld’ & take paim wyfis. So on a tyme pe tone of paim said vn to pe toder; “whatth hase we won in pis our vnclennes, seyn we consaye pat eueralstand payn mon folow itt, & we hafe forsaken pe life of angels? And perfor latt us turn agayn, & be as we wer in wilde[r]ness.” And pai went agayn vn to per cellis, and was reclusis a fulli yere, and bad nothyng bod a porcion of bread & watir evurilk day. And when pe yere was done, pe tone of paim had a pale face, & pe toder a fayr face; & his brethir askid hym whi his face was so pale, & he ansswerd agayn and said; “I hase a pale face for I had mynd of pe paynys of heft, whilk pat
75. *A repentant Apostate.*

I moned haue bod if I did penance for my synn." And pe toder said; his face was so fayr for he thought of pe gudenes of allmighiti God; & had a grete comfurth & a ioy pat he was delyverd' oute of pe paynys of heit; & perfo he said; he had grete comfurth when he purseyvid; pat he was delyverd of so grete a pereff, & pan put agayn in so grete wurthines. And when per brethir hard' pis, pai vnderstude att pai wer of evyn penance. *et c^o*.

Apostate reuertentes frequenter deuocius se habent. 8

Infra de penitencia, ijo.

LXXV.

Apostate aliquando eciam mali peiores efficiuntur.

Cesarius tellis how pe was som tyme a yong man pat made [hym] of a monk of Ceustos ordur, and puff 1 ait he was gretelie movid be 12 a bisshop at was his Cussyf to come oute of pe place, yit neuer-belees he wolde nott, bod abade still & was professid; & afterward made a preste. So afterward he temptacion of pe devull, he gatt oute of his place & went vnto a grete company of thevis; & he, pat 16 was gude emang his brethir, was per pe warste of all. So oth a tyme, at pe sege of a Castell, hym happend to be hurte with ane arow, & was bowd to dye. And men abowte cownceld hym to shryfe hym, and he answered & said; "What may shrifte profett me, pat hase done so many grete trispas?" And pe preste told hym pat pe mercie of God was more pan was ayt hys syn. And pan he began to shryfe hym, & sett hym down on his kneis befor pe preste; and God sent hym swilk contricion pat euer when he began to shryfe hym, he sighed & wepid so sore pat he mott not speke a wurd. So at pe laste he take his spirtit vnto hym & sayd; "Sur, I hase synnyd ofter pan per is gravenf in pe see, and I hase gane oute of myne ordur and felashippid me with thevis & lurdans, & slayn many a man. And if pai be savid I mond nott, for I hase violatt & fylid many mens wyvis, & per chuldre, & burnyd per howsis, & done many other infenyte illis." And pe preste was bod a fule & said; "Maior est iniquitas tua quam veniam mercaris: 32

1 MS. if.
75. A repentant Apostle.

πi syn & πi wikkednes is more πañ evur πou may gett forgifffnes off.' And he answерd' agayn & said; "Sur, I am a clark, & I hafe sene πis written, 'Quacumque hora ingemiscerit peccator, 4 et cetera : Whatt howr som euer πat a synner forthynkis his syn, & shryvis hym clene πerof, almighti God will forgiff hym.' And πerfor I beseke you for Goddis sake to enioynd me som penance for my syn." And pañ he preste said; "I wate nevr what penance π8 I sulde enioyne pe, for πou arte bod a loste mañ." Than he answerd' agayn & said; "Sur, sen πou will not enioynd me penance, I saf enioynd my selfe penance; And πerfor I hynd my selfe to be ij M L. yere in purgatorie; & after πat at I may hafe 12 forgifnes of my syn of allmyghti God." And pañ he askid πat he myght be howseld; & πis fon'preste wolde not howself hym. Than at pe laste, he prayed hym write his confession in a scrow, and at he wold' giff it vnto πe biss hop p πat was his cussyn; and 16 πe preste hight hym πat he sulde do so. And pañ he dyed & his sawle went vnto purgatorie, as he had bod it to do. And πe preste offerd' pis ceduft vnto πis biss hop p; and when πe biss hop p redd itt he was passand' hevie & wepud, & said'hus vnto 20 πe preste; "πer was neuer mañ πat I luffid' so wele whikk, & πerfor I saf luff hym deade." And in πat yere he sente purgh aλ his biss hop pryke, & garte do message & orders prayers & suffrage of halie kurk for hym. And at πe yere end he aperid vnto hym 24 with a pale & a lene face, & tolde hym πat be his suffrage πat he garte do pat yere for hym, & did hym selfe, he was remytt of a M L yere πat he sulde hase suffred in πe payn of purgatorie; & if he wold'do als mekult for hym πe nexte yere, he said'he sulde 28 be clene delyverd πe of for evur. And πis biss hop garte do for hym πe secund yere as he did πe furste. And when πis was done, as πe biss hop was syngand' a mes for hym, he apperid vnto hym in a white cowle, & with a passand' fayr face, & sayd; 32 "Almiżṭṭi God reward' πe at πou hase done for me; for be πi besynes I am delyverd' in πies ij yere of πe paynys of ij M L yere in purgatorie. And πerfor I thanke the, for now I go vnto paridice vnto evurlastand' blis." et cō.
Apostate habentes firmum propositum redeundi si sic moriantur saluat eos, et reddit eis habitum monachalem. Infra de voluntate que pro facto reputatur.

Apostata a fide aliquando a deo eciam corporaliter punitur. Infra de benedicta.

LXXVI.

Apostolus. Apostolorum memoria et deuocio est utilis.

Cesarius tellis how som tyme in þe cetie of Colayn þer was so grete a fyre, þat a grete parte of þe cetie was brente. So þer was a certayn womman in þe cetie, þat wasshid & amendid for hur hyre aþ þe clothis þat belonged vnto þe kurk of þe apostels. And sho had a howse aþ of wud; harde be þe kurk, and when þe wykkid fyre was in howsis nere-hand hur, hur doghter began to bere oute hur howsshold; & hur moder bad hur lefe, & wolde nott latt hur, bod garte hur bere in aþ agayn. And sho lokkid þe dure faste, & wenite in-to þe kurk, & had grete fytheyne in þe apostels, & sett hur downe aþor þaim & prayed in þis maner of wise; "O! ye halie aþostels! & euer I did you any trew or gude serves, kepe my howse & my gudis þat is þerin." Lo! þis was a meravalos fayth of a womman! And þan þe fyre þat burnyd, stifl owre-hippid þis lawnderer howse, so þat nowder it nor hur gudis þat was þerin was byrnyd; þuf aþ þai wer in myddeste þe fyre; & þus hur howse was savid purgh fayth, & belefe þat sho had vnto þe apostels.

LXXVII.

Aqua quasi solida stetit non fluens.

Saynt Gregorie tellis, how at þe Cetie of Terenence, þe flude þat is callid Artose bolnyd up so, þat it come vnto þe kyrk of Saynt Zenon þe martyr; and yit, þuf aþ þe duris wer oppyn, it come not
in; and it sparrid vp þe kurk-duris & þe wyndows, as it had bene 
turnyd' into a thyng þat had bene faste as þe stone wall, vnto 
so mekuð þat mekle peple þat was in þe kurk war sparrid' in with 
þe watir, & myghte not wynd oute. And yitt whenð þai come vnto 
þe kurk-dure, þai might take þäim water & drynk þeroff. And 
þus, þurgh þe gude prayers of þis holie martir, þe watir was many 
day as a wail vnto þäim, & myght nott entir in-to þat holie place. 
8 et cº.

LXXVIII.
Archidiaconus ad episcopatum aspirans perpetrauit 
homicidium.

We rede in 'Libro de Dono Timoris', how som tyme þer was 
in Ducheland'ane archdekynd þat desirid' gretelie to be a bissopp, 
& concuryfetid heer-for þe bissoppis deade; & he garte lay a grete 
stone abownd þe yate at þe bissopp vsid' to go in att þe kurk att; 
and þer was owð þe yate ane ymage of our ladie. And on a tyme, 
as þe bissopp went befor all his felaship, & sett hym down to 
wrushup þis ymage on his kneis, þis stane was put down, & smate 
oute his hernys. And onone after, þis archdekynd was made 
bissopp, & made a grete feste at his stallyng. So at þis feste 
þer was a grete prince þat servid'hym, & sodanlie he was ravisschid' 
into a vision, & þer he saw our ladie with a grete multitude of 
aungels & Sayntis, berand þe bissopp head' at þe hernys was 
strekyn oute off, and present it vnto Almiztti God, sayand' ond 
þis maner of wise; "dere Son! yit þis my servand' hede bledis; 
& yit his succidur þe homyicide, at garte sla hym, ioyes of his 
dignytie at he hase after hym." And þen our Lord' askid' hur 
whome he sulde send vnto hym. And sho said; "Lo! yonder 
is his server." And þen our Lorde commanddid' hym in paynd 
of dethe, pat he sulde with-oute contynnance teff þe bissopp 
all þat evur he had bothe hard & sene. And þen he come vnto 
hym selse & wepus, & went in & told' opynlie vnto þe bissopo[º], 
befor all at þer was, all þat he had bothe hard & sene. And whenð 
þis bissopp had hard' hym oppynlie befor all men, he wex wude 
& swelte. et cº.
Archiepiscopus a demonibus portatur. Infra de demone.
Arma religiosorum sunt vestes corum. Infra de Religione.
Arma monachi possunt tempore et loco ex causa... Infra de bello.
Arnulphi Metensis. Infra de Remissione.
Arsenij senatoris et heremite. Infra de odore et de speccato, de solitudine et vigilia. et c.

LXXIX.

Aspectus debet esse compositus.

Tullius tellis how pat Pericles & Sophocles war made dukis at Athenys. And o a tyme, when pai went to speke to-gedur in 12 a cowncelhows of suche thyngis as was necessarie vnto pe cetie, per happen'da fayr yong man to go be a wyndow at pai sett enence. And pis Sophocles spak vnto Pericles & sayd; "Se! yonder gois a fayr yong man!" And he answerd' hy' agayd & said; "Sur, it semys a man of cowncel, not alonelie to kepe stilf his handis & his tong, bod also for to kepe his een contynent from alt maner of ydiff sightis in tyme pat he is at conceit."

LXXX.

Assenechi historia.

As we rede in pe furste yere of pe vij plentyfull yeris pat was in Egipte, Kyng Pharao sent Joseph to gad ran cornys pat he cuthe gett in pe bowndis of Cleopilas, of whilk region Pytaphar pe preste was prince. & he was a wise man & grete of cowncel with Pharao; and he had a doghter pat hight Assenech, and sho

1 MS. demonijs. Latin MSS. have, de demonibus deportatur.
2 MS. leaves a space here. Harl. MS. Arma monachi possunt tempore et loco ex causa. Infra de bello.
3 MS. paricles.
4 MS. perich.
5 MS. Pyckaphar.
was a passand fayr mayden emang all oper; & with hat sho was passand statelie & prowde, & thoght skorn be evur-ilk common maen. And sho was kepid so at no maen saw hur. And per was ioynd uppon pis Putiphar howse a towre, at was grete & hy, & in pe top perof was a cenacle, pat had in it x chawmers; of pe whilk pe furst was grete & fayr, & dight with-in with precious stony; and in pat was pe goddis of Egipte, of golde & of syluer, at pis Assenech did sacrfyce vnto. & evur-ilk day sho offerd vnto paim. And pe second chawmer lay hur clothyng in, & hur gold & hur sylver & hur precious stony; and in pe iij chawmer war all pe gudis of pe lande, & per was hur buttrie; & in pe todur war vij mayduns pat servid pis Assenech, with whame spak nowder childe nor maen; & in Assenech chawmer was per iij wyndows, ane at pe suthe, a noder at pe este, & pe iij at pe weste: & at pe northre was hur bed; onowrnyd with gold & syluer, precious stony, & gay clothis of purpur & sylk at sho slept?in, & per sat neuer maen on pat bedt. And aboute pis towre was per ane entre with a hy wall, with-in pe whilk per was fayre treis & frutesufl of dyvers kyndis; & per was a fayr spryng & a weft. And pis Assenech was a mekufl large womman as Sarra was, & als wise as Rebecca, & als fayr as Rachet. So pis Joseph sent vnto pis Putiphar & lete hym witt at he waldc com vnto his place & se it; & he was sayn perof, & lete his doghter hate knowlege, & said he wolde marie hur vnto hym.

And sho was wrothe per-with, & said scho woldt be gissen vnto no maen at was in thraldow as Joseph was, bod rather vnto a kyngis son. So as pai war spekand t samen, one come & tolde paim at Joseph come. And pis Assenech fled in-to hur cenacle, vp into pe topp of pe towre. And Joseph come ryand in Pharao carte, pat was all of gold; & iij white hors drew it, & pai had brydyll all of gold; & Joseph was cled in a white cote & in paff & purpur wovyn with golde, & a crown of precious gold opon his head; & aboute it was xij precious stony; & he had in his hand a golden wand of pe kynges, & a branch of oliff sufl off fatt frute. And pis Putiphar & his wife come & mett hym, & wurshipped hym, & Joseph went in-to pis entrie, & pai sparrid pe duris after hym. & at pe laste he was war of Assenech oute at a wyndow, & sho saw
hym. And þan sho was gretelie trubled with wurd at sho had hard on hym, and þan sho said; "Behold! þe soth is commen fro hevyne to shyne vpono vs in his cowrs; and I wiste not," sho said; "at Joseph was þe soth off Godd: What man myght hare so 4 grete sayrnes, & what wommans wambe myght bere so grete a light?" And þan Joseph went vnto Putiphar hows, & þai washid his fete. And þan Joseph asked what womman þat was þat he saw in þe cenacle oute at þe wyndow, & þai tolde hym. & he was aserð 8 þat sho was hevey vnto hym, as sho was vnto other þat sent vnto hur messangers with grete giftys; & euer sho keste þaim agayn att þaim with grete skorn & dedyne. And þan said Putiphar; "Sur, my doghter is a maydein, & hatis euer-ilk man, for sho saw 12 neuer man bod me & the at sho saw þis day. And if þou will, sho saif com & speke with the." And þan Joseph thoget þat & sho hatid euer-ilk a man, sho sulde not be vnbehuvable vnto hym. And þan he said vnto hur fadur; "and your doghter be a maydein, 16 I luff hur as my sustre." And hur moder went & fechid hur dow & broght hur befor hym, and hur fadur bad hur hals hur brother, þat hatid all women as sho did all men. And sho halsid hym & sayde; "Ave benedictë a deo excelso! hayle þou blissid, commen 20 fro Almyghti God!" and þan he said agayn; "Benedicat te deus qui viuificant omnes; God blis þe þat whikkens all creatures." And Putiphar bad his doghter kys Joseph; and sho wolde hafe done so, & he lett hur with his hand & said; "It semys nott a man þat 24 wurschuppis Almyghti God to kys a womman þat wurshuppis mawmetis þat er deſe & down." And when sho hary hym say so, sho was passand hevye & wepid. And Joseph was sorowfull for hur, & laid his hand on hur heade & blissid hur. And þan sho 28 was merie & partid with hym & went vnto hur bed. And what for ioy & what for drede, sho fell seke, & did penans for þase fals goddis at sho had wurshuppid, & forsuke þaim. And when Joseph had etyn, he tute his lefe & went his way, & said he sulde 32 com agayn þat day viij dayes. And when he was gone, þis Assenech did cin blak clothyng in token of heynes & sparrið hur dure, & keste downe all hur ydolsis, & keste hur supper vnto

1 After grete, giftis, erased.
hundis, & putt assē opon hur head; & laiā hur down on pe payment & wepid' bitterlie vij dayes. And oô pe vij day come Joseph & tuke hur vnto wyfe & wed hur. et e'

Asinus portat usurarium ad patibulum. Infra de sepultura.
Asinus custoditur a leone. Infra de Leone.
Asinus legatus tribus perit. Infra de legato.

LXXXI.

Avaricia. Auarus quanto plus congregat, tanto deus aliquando ei occasionaliter subtrahit.

We rede in 'Vitis Patrum' how pat soō tyme per was a gard-thener, & aif pat evur he gatt off his labur, he gaff it in almos, so pat vnnethis he kepid' vnto hym selife to fynd' hym mete & clothe. So afterward be intysyn of pe devuif, he lefte his almos-giffyng, & gaderd' samen a grete some of money pat he myght liif with in his age. So afterward per happen'd a surans for to fall in hys lymbe, pat his fute rotid' off. And he spendid' aif his money in lechecrafte, & was neuer pe better; & att pe laste, be counccell of a gude leche, he garte cutt it off. And opon pe same nyght at it was cutt off, as he lay in his bed sōrowand' & mornand; per apperid' vnto hym ane angell & said; "Whar is now pe money att pou gaderd' samen to liif with in pine elde? What may pat now helpe the att pou had hope in?" And he ansswer'd agayn & said; "I hafe synnyd; & I wiff now no mōr do soo." And pis aungell tuchyd' his fute, & it was restorid' agayn. And pe leche come to hym agayn oû pe morû, & sānd' his fute hale, & hym gravand' as he was wunt to do in pe selde. Lo! Surs, pus he was restorid' for his gude dede, puff aif he lefte it, & perfor ye may see at God' wiff hafe no gude dede vnrewardid'.

LXXII.

Avaricia a temporalī promocione impedit.

Saynt Gregorī tellis how one pat hight Constancius, at was cussyī vnto Bonyface, oû a tyme sellid' his hors for xij d' of gold; & he
putt paim in his kiste; & in pe mene while he went his way. So oð a tyme pure með come vnto þis pope Boniface, & askid hynð almos passand' faste; & he was in þe kurk & had nothyng to giff þaim. So he trustid gretelie in his cussyn, at he had gude, & went 4 vnto his kiste & brak it, & take oute þies xij golde penys & gaff þaim vnto pure folke. So þis Constancius come agayn & fand' his kyste breken, & with a grete rumo & a cry he come vnto the pope, & bad hynð giff hynð his xij d' agayn. & with his crying 8 þis pope wente into the kurk & was gretlie sterid, & evyn he liftid upp his handis vnto almyghti God, & made his prayer. & sodandlie he grapid' in his bosom & fand' xij d' of golde, & he keste þaim in þis wude prest e skyrte, & said; “Behold! now 12 þou hase þe xij d' of golde at þou askid' me; God þou saft vnderstand, þat after my decese þou saft neuer be pope nor bysshopp of þis kurk, as þou trows to be; and aif because off þi covatusnes, at þou will giff God no þing of þat at he sendis the.”

LXXXIII.

Avaricia est quandoque causa amissionis temporalium, et vnius avaricia toti vni congregacioni nocet.

Cesarius tellis how þat a monk som tyme of Ceustus ordur, þat was Celerer, was tempid' with covatic. So oð a tyme in bar- 30 ganyng he begylið' a pure wedow. So it happend' þat same yere our Lord' sent such weddur þat stroyed' ahh þe vynys þat langed vnto þe abbay, so at þer wyne had nowder colour nor savor. And þe abbott, seyng þis, trowed' þat it come for somwhat at God was 24 displesid' with þaim fore. And he went vnto a holie mayden' þat hight Acelina, & besoght hur mekely at sho wold' aske in hur prayers of almyghti God, at sho mot know be reuelacion what was þe cause here-off; and so sho did. & it was answered' hur be 28 almyghti God; þat it was for þe fraude & þe gyle þat þis celerer did vnto þis pure wedow. And yit it was said' moþ vnto þaim be almyghti God' in þis wise; “Yit I saf' tuche hynð with a plage.” & so it happen[d] þat a knyght þat wonnyd beside þaim 32

1 After he, dyed, erased.

in patt yere, sodaulie of iff will, opon a night sett fyre in per lathis, & burnyd' up ait per warn-store at pai had of corn. And pai pe plague cesid; & pe monke shrafe hym clenelie of ait hys synnys, & come vnto amendment.

LXXXIV.

Auaricia retrahit ab elemosinis faciendis.

Jacobus tellis how at per was a womman, & hur husband gaff hur keys & kepyng of ait at evur pai had. And sho was so sparand; at sho wolde giff nothyng for Goddis sake vnto pure folke, nor vnto pai at mysterd: So at pe laste hur happend to dye, & hur neibhurs cowncellid hur husband to dele som almos to pure folke for hur saule. And he ansswerd agayn & sayde; "Whils scho lisid hur selfe, sho wolde nothyng dele nowder for hur selfe, nor for me; & perfo I will now nothyng dele for hur."

Auaricia ecciam a debita oblacione in missa retrahit.

Infra de oblacione in offertorio.

16 Auaricia hospitalitatem impedit. infra de hospitalitate.

Auarus moriens a pecunia non potest separari. Infra de Vsurario.

20 Ave Maria non potest demon audire, sed fugit. Infra, demon.

Ave Maria liberat a potestate Demonis. Supra de annunciacione.

LXXXV.

19 Auditus. Audire sermonem impedit demon.

Jacobus de Vetriaco tellis, how som tyme per was a religious man, and as he was sayand a sermon in a kirk oon a tyme, he saw pe devuift in pe kurk. & per he adiurid hym, & chargid hym oon Goddis behalfe, pat he sulde tef hym his name, & what he was. And pis Deuyft ansswerd & said; "I am a fend; & I am callid'

1 MS. Supra.
86. The Crucifix makes a Sign of Anger.

Claudens Aurem, Ere sparrer. And I hafe other iiij felows, and ane is callid Claudens Cor, a noder, Claudens Os, & þe thrid; Claudens Bursam. The first sparsis a mans harte, þat he may not hafe contricioun for his syn. The second sparis his mouthe, þat he saft not shryfe hym, & þe thrid sparis his purs, þat he saft make no satisfaccion nor dele none almos-dede, at his syn may be forgyffyn hym. And I my selfe sparis a mans eris, þat he saft nott here noo gude prechyng, þat sulde cauce hym to forsake his syn."

LXXXVI.

Audientes verbum dei deus audiet, Et nolentes audire non audiet.

Jacobus de Vetriaco tellis, how som tyme þer was a husband-man 12 þat wald nott here of almyghti God. So on a tyme hym happend to dye, and when he was born vnto þe kurk, & þe prestis & þe clerkis was besy aboute hys dirige-doyng, in syngyng & redyng aboute his bodie, þe crucifix, at stude vp in þe rude-lofte, lowsyd 16 his handis fra þe rude, & stoppid his eris þat he sulde nott here þaim. And ali þat was in þe kurk, when þai saw þis, had grete mervayle þeroff. And þam þe prest said vnto þe pepul; "Know ye whatkynd a tokyn þis is? ye know verelie, þat he this at lies 20 here had neuer wille in ali his life to here þe wurd of God, nor at no man sulde spoke off hym. And þerfor he is now in þe power of þe devult; and þerfor þe crucifix now stoppis his eris, þat he here nott þe prayers þat we syng & say for hym." And so 24 þai ali lefte þer prayers & wolde pray no more for hym; & þam the crucifix putt vp his armys as þai war befor. et c.

Audire missam est multum vtile. Infra de Incepcione.

LXXXVII.

Aururium aliquando est verum.

We rede in 'Historia Ecclesiastica' how on a tyme Herodes Agrippa come vnto Rome, & þer he was passand famyliari with
one that hight Gayus, that was the Emperor cussyn. So on a day, as Herod was in a chariott with his handis vnto hevy and said; "Wold' God at I mott se yone alde man deade, that is Emperor, & at thou war lorde of all this world!" And when he had hard' pis Herod'say so, he went vnto Tyberius, that was Emperor, & tolde hym. And he wex passand wrothe perwith, & garte putt Herod in prison perpetr. So on a day as pai 8 satt in prison, he & his felous, pai war war of ane owle sytt in the bewis of a tre. & pani one of pain, that was wiseste of pain all, said vnto Herod; "dowte the noxt, for thou mowt sone be delyver'd; & be so gretele enhawnscid & pai that er pi frendis sal be pine enmys; & in pis prosperitie thou saft dye." So with-in a little while after, pis Tyberius dyed; & pis Gayus was chosyn Emperor. And he take vp pis Herod oute of prison & gretele enhawnscid hym, & made hym the chefe kyng in all Iurie.

LXXXVIII.

Augurrium. Sicut supra.

Josephus tellis that when Herod come vnto Cesarie & all the men of the contre come vnto hym, he had on clothynge of clothe of golde & syluer. So on a day he satt in per mote-halt, & the son hemys 20 shane opo his clothynge. & pai that saw hym thought at per was iij sons, one at schane on hym, & a noder at shane oute of hym; & so pai take a grete ferdnes for hym, to so mekuft at pai said on pis maner of wise; "hedertoward we dred yone maen bod as a maen, 24 bod fro hyne-furth we saft wurshupp hym abowne the natur of maen"; vnto so mekuft that, purgh the adulacion of the pepyll, he supposid hym selfe more for to be a god pai a maen. So on a day as he satt vnder-nethe a tre, he was war of ane owle syttand in the 28 tre abowne his head; and perby he wiste that he sulde sone dy, & said; "Lo! surs, I, that amy your lord, mon now dy." For he knew be the sight of pis owle, that he sulde dy with-in v dayes after. And one that he was smytyn with seknes, and v dayes wormes 32 knew hym so in his bowels that at he laste he 1 expired & dyed.

1 MS. de.
We rede how on a tyme per was a man pat had a grete deuocioun vnto Saynt Austyn. & on a tyme he come vnto a monk pat kepid Saynt Austyn shryn, & gaff hym a grete dele of money, & besoght 4 hym to giff hym a fyngre of Saynt Augustyn. And pis monke [tu]ke a noder dead mens fynger & wappid it in a sylken clothe, & gaff hym it & tolde hym pat it was Saynt Austyn fynger. And he tuke it with grete reuerens, & alway wurschippid it als deuotelie as he cuthe, & wolde putt it to his mouthe, his eyn & vnto his breste. So almighty God, seynge Je faith of fis man), als wele merciullie as mervaluslie, gaff vnto fis man) a fyngre of Saynt Austyn). And he went home perwith in-to his contreth; & per it did grete meracles, vnto so mekult at Je fame perof come vnto pe monasterie per Saynt Austyn was shrynyncl. And Je Abbott examyned' pis monke perof, & he said at it was bod a dede mans fynger at he gaff hym, & not Saynt Austyns. And Je Abbott & his brethir oppyned his fertir & lukid, & fancl pat a fynger of his was away, & when Je abbott knew Je treuth, he putt pis monke oute of his offes, & punysshid hym grevuslie for pat at he had done.

Augustinus.

When Saynt Austyn lissid, vppoed a tyme as he satt redand'on a buke, he was war of a fend berand a grete buke in hys armys. And Saynt Austyn 1 adiurid hym, & chargid hym on Goddis behalfe at he sulde teft hym whatt was wrettyn in pat buke. & he said 24 per was wrettyn mens syns. & Saynt Austyn chargid' pat [fend], & per war wrettyn any of his syns, pat he sulde latt hym se pain, at he myght rede pain. & he shewid hym pe buke, & he cuthe fynd nothyng per wrettyn of hym selfe, bod at a tyme he had 28 forgotten to say his evynsong. & he commaundid' pis fend' pat he sul'd abide per stiiff vnto he come agayn. & he went into pe kurk, & devoutelie sayd' his complyn & divers other gude orysons & 

1 Austyn, omitted and added above the line.
prayers, & 

91, 92. Saint Augustine.

70

Ad-huc de Sancto Augustino.

We rede how on a tyme per was a womman pat mysteri
cowncelf, & sho come vnto Saynt Austyn & fande hym at his
studie. And sho come vnto hym & salusid hym, & he wold nowder
luke on hir nor answser hur. And sho stude still & vmthoght hur,
& trowid pat for his halynes he wold not behold a wommans face.
And sho come ner hym and told hym hur erand, and he wolde not
answser hur nor als mekle as ans move hym. And when sho saw
pis, sho went away fro hym with grete sorow & hevynes. And on
pe morne after, when he had saide his mes & pe same womman was
per-att, after pe sacryng-tyme sho was ravisshid in hur spyritt, and
sho thoght pat sho was afor pe iugement of almighti God; and
pe, as sho thoght, sho saw Saynt Austyn, faste disputand of pe ioy
of pe holie Trinytie. & as hur thoght, per was a voyse at said
vnto hur; "when at pou come vnto Saynt Austyn, on pis maner
of wyse he was disputand of pe ioy of pe holie Trinytie; and pat
he thynkys on wele enogh. Bod go now vnto hym boldlie, & pou
shall fynd hym meke enogh, and he saff giff pe gude cowncelf." &
sho did so; & he harde hur with gude wilt & gaff hur his beste
cowncelf.

Ad-huc de Sancto Augustino.

Som tyme per was a man pat was ravisshid'in his spiritt, & he
saw many Saynttis in grete ioy; & emangis all oper hym thoght
pat he cuthe not se Saynt Austyn. And he spyrrid one of pe
93. Bird-lover punished. 94. Bird's Prayer. 95. Baptism. 71

Saynttis whar Saynt Austyn was, and he answerd' agayn & sayd; “Saynt Austyn is in a hy place; þer he is disputand of þe ioy of þe holie Trinytie. Thus men may Se þat he is a holie Saynt.”

XCIII.

Avis. Avium Vanitas siue ludus grauiter punitur. 4

Petrus Clunacensis ¹ tellis how som tyme þer was a knyght þat was in purgatorie, whilk þat was a gude man & luffid wele for to herbe pure folk; bod while he luffid he had a grete delectacio to layke with fewlis; and when he was purgid in purgatorie of æft his 8 oper synnys, þat for þis syn þer come evur vnto hym a thyng like a burde, & gretellie turment hym. et c².

XCIV.

Avis oratio est exaudita aliquando.

Cesarius tellis how som tyme þer was a burd þat was lernyd to speke. So on a tyme sho flow away in þe feldis, & þe Goshalk sewid after hur & wold hafe kyllid hur. And when sho saw hym com, as sho was lernyd at home, sho began to cry, & sayd; “Sancte Thoma! adiuua me! A! Saynt Thomas, helpe me!” And onone þis goshalk feft down dead, and þis burd esskapid & had none harm. Lo! sur, what vertue it is to call on Saynt Thomas, martir of Cantyrbery, in any tribulacion!

XCV.

Baptismus in forma debita debet celebrari. 20

The Cronycles tellis how som tyme þer was a bisshopp of Arryans, and on a tyme he baptisid a man þat hight Barba. And he said in þis maner of wise; “Baptizo te, Barba, in nomine patris per filium, in spiritu sancto per filium et spiritum sanctum,” to þe purpos þat he wold shew whilk of þaim was leste. And sodanlie þe watir was away, and he þat sulde hafe bene crystend ræf vnþo þe kirk, & was cristend þer.

¹ MS. Climacensis. ² Harl. MS. episcopus arrianus.
Balliuus non debet poni in officio pauper vel auarus.

Valerius 1. We rede how that per was a varyans emang pe senaturs of Rome, whethir of ij men at was ordand per to sulde be sent for a special erand vnto per captañ, So pài vmthoght paìm at pài wold a skre cowncell att Supercipius 2 Africanus, at was a lernyd man & dwelte emang paìm. And so pài dyd; & pài al abade of his answer. And when he saw pìes ij men, of whilk pè tone sulde be sent furth pìs message, he consyrduròt at pè tone of paìm was pure & covatus, & pè toder ryche & sparand & bod a chynec, [&] he sayd vnto pe senaturs in pìs maner of wyse; “Me plesis not at nowder of pìes sulde be sent pìs message; ffor pè tane of paìm hase noght, and no maner of pìng is enogñ vnto pè toder; & perfor such men sulde be no baillays, nor go no messages.”

XCVII.

Balliuorum frequens mutacio non est vtilis.

We rede how on à tyme Tyberius Cesar askid Josephus whi he wold not change ofte his Baillays & his servandis, [&] he ansswerd agayñ & sayd pat he wold’spare pe peple; ffor baillays & servandis pat er long in offes hase ans enogñ, & wif not aft-way be gaderhand vnto per selfe; & euer pài pat er putt in of new er gredye, & gaders samen vnto përselwe aft pat evur pài may. “And pìs,” he said; “I cañ shew you be exsample of a man pat was wowndid & lay in pë way. And a grete multitude of fleis come vnto his wound & satt per-on & bate hym; & he was so sore pat he myght nott remew paìm away. So per come a man & fand hym & had compasion on hym, and onone he drafe away pìes fleis & killid paìm at satt vppon his wound: And pàñ pe woundid man said vnto hym on pìs maner of wise; ‘Thow hase done me ane ilt turñ, ffor pe fleis at pòu hase slayñ & dongen away war now fillid with my blude, & perfor evur pe langer pài wold hafe bytten me pè les. Bod pe fleis pat will com vnto my wound of new, will bite me war

1 MS. We rede how pat Valerius, when, &c.
2 For Scipio.
98. A Bailiff and a Thief. 99. The Cow and the Ox.

& pai wold hafe done; & perfór me had levur at pai had byddin styff, [plan] patt other pat er hongry suld come & pryk me war pán pai did.'" et c⁰.

XCVIII.

Balliuius hic iniuste iudicans alibi iudicabitur.

We rede in 'Libro de Dono Timoris,' how pat⁰ oð a tyme a philosophur, when he saw a thief led to be hanged with a baillay, this philosophur said; "Lo! þe gretter thieff ledis þe les thieff to hangyng." And so it happens oft sithes now-of-dayes; þor com-þ monlie þe lytle þieff is hanged, Bod his resetyr & his mayntynnuer is savid: et c⁰.

XCIX.

Balliui frequenter munera recipiunt sed non faciunt quod promittunt.

Som tyme þer was a ballay of a grete lordship, þat made a feste grete and costios vnto þe weddyng of a son of his. So þer was a tenand in þe lordship, þat had a grete cause þer in þe cowrte to be determynd befor þe Stewerd. And agayn þis baillay son sulde be wed, he come vnto þe baillay & said; "Sur, I pray you stand for me befor þe stewart in þe courte, at I may hafe ryght, & I saff giff you a fatt cow to your son weddyng." & he tuke þe cow 2o & sayd þat he suld. So þis mans aduersarie harde teft here-off, and he come vnto þis baillay wyfe & gaff hur a fatt ox, & besoght hur at sho wold labur vnto hur husband þat he wold answer for þyn agaynþ, his aduersarie in þe courte. And sho tuke þe cow 24 & laburd vnto hur husband; & he promysid hur at he suld fulfiff hur entent. So bothe þe parties come into þe courte afor þe Stewerd, & put furþ þer cawsis, & þe baillay stude styff & spak not a wurd for nowdur of þaim, vnto so mekyþ at he þat gaff þe ox 28 was like to be castynþ. And þe man þat gaff þyn þe ox said vnto þe baillay; "Sur, whi spekis not þe ox?" and þe baillay

¹ MS. plan.
Hec fabula valet ad quoscumque iudices, et quod' munera peruartunt iudicium, et quod' mulieres sepius optinent magis quam viri.

C.

Basilius.

We rede how som tyme per was a holie hermett, pat saw pis Basilius oũ a tyme walk in his pontifical abbett; & he poght dedeyn, & had a dispyte peratt, & demyd in hym pat he had a delectacion & a pride in pis clothyn. So sodanly per come a voyce vnto pis hermett, & sayd oũ pis wise; “Thow hase more delectacion in grapyng of pi catt tayle, paũ Basilius hase in his gay pontifical clothyn.”


CI.

Basilius oracione sua mortem suam prolongari fecit.

We rede pat when Saynt Basyll was seke & drew nere vnto his deadward, he commandid to gar feche vnto hym oũ pat hight Joseph, pat was a Iew, whome pat he had sene be reuelacion at sulde be a crysten man. And pis Joseph was passand' commyn in grapyng of per vaynys at war seke, and he come vnto hym & felid his' vaynys. And Saynt Basyll askid'hym how hym thoght of hym, & he ansswerd agayn & sayd; “Sur, pou saif dye or pe son sett.” And paũ Saynt Basyll sayd; “what & I dye nott or to-morn ?” And pis Jew said; “Sur, pat may not be; for pou erte bod a dede man; for vnnethis will pi life & pi saule byde samen 28 ane when.” Than Saynt Basyll sayd vnto hym; “what will pou

1 After his, fel, erased.  
2 MS. repeats, from & to sayd.
say & I liff vnto to-morn at vj of pe clok?" And pañ pis Jew ansswerd agayn & said; "and þou liff, I wote wele þat I moy dye." And pañ þe Saynt ansswerd hym agayn & said; "sorsuth þou sais suthe, for þou saft dye fro syn and liff vnto Cryste." And þe Jew ansswerd hym agayn & sayd; "I wote what þou says, and if þou liff so saft I do." Than Þis holie man made his prayer vnto almyghti God at his life mott be ekyd; at þat man mott be savid. So þis Jew went his wayes & come agayn on þe morn, and fandþis hodie man liffand: And he feft down on his kneis and wurshepped crystemmens Godd. And það þis holie man, yitt als if as he myght, rase up & went vnto þe kurk, & baptisid hym his awn handis. And when he had done, he went home agayn & layed hym down; and abowte none of þe same day he passyd vnto almyghti God.

CII.

Basilius veniam pro peccatis mulieri impetrauit.

We rede how þer was a womman þat wrate alh hur synyns in a bylt; and emangis alh oper sho wrate a grete syn on sho had done, & þis bylt sho delyverd vnto Saynt Basyl & prayed hym to pray for hur þat hur synyns myght be forgiffen hur. And he sett hym down on his kneis & made his prayers for hur. And það he oppynd þis bylt, & þis womman with hym, and alh hur synys war away, out-take þis grete syn. And það sho prayed hym, þat as he with his prayers had getteð hur forgifnes of alh hur oder synys, at he wolde so pray for hur att sho mott be forgiffen of þat syn. And he bad hur go away from hym, & sayde he was a synner & mysterd forgifnes of his syn als wele as sho did. And sho wolde nott away, bod abade stift criant on hym to pray for hyr 1. And he bad hur go vnto Saynt Effrem, & he myght grawnt hur at sho askid. And when sho come att Saynt Effrem & told hym, he sent hur agayn vnto Saynt Basyl & bad hur go fast, at he wer nott dead or sho come. And when sho come, mer was berand hym vnto his grafe. And það sho began to cry & said; "all-myghti God deme betwix þe & me; for when þou might hafe prayed for me, þou sent me Þ MS. hym.
76 103. War brings Harm. 104. Warriors to be tried Men.

vnto a noder.” And sho keste pis biff vpp[on] his bere, & with-in a while sho tuke it agayn & opynd'it, and fande all hir syn clene done away oute peroff.

4 Bede presbiteri. Infra de predicacione. I.

CIII.

Bellum. Bellare non expedit sine magna causa.

We rede how pat Cesar Augustus, pat was moste noble in batayle, euer denied to take bateft on hand' bod if it war mor for hope of avayntage pat drede of harm. For he saide pat in were a little professett myght nott make amendis vnto pe grete harm pat commys of feghtyng; “ffor,” as he said, “& a man fysshid with a huke all of gold’ & gatt a little fyssh, & at pe laste his huke war broken away, pe takynge of pat fyssch myght not make amendis vnto pe los pat he had of his goldeñ huke.”

CIV.

Bellantes debent esse cauti et experti.

Justinus tellis how pat kyng Alexander chose not to go with hym in his weris yong men, nor paim pat was in pe 2 flowr of per youthe[d], bode alde knyght[is] pat war wise, & had vsyd batels & cuthe gyff gude cownceft, at had bene in weris with his sadur. And suche men he trustid for gude knyghtis & made paim maister of his chyvalrie. And he sayde pat in batayf a man sulde nott pink of cowardnes nor of fleyng away, bod rather of havyng victorye, and at a man suld giff no truste vnto his fete, bod vnto his wapyn pat was in his hand!

CV.

Bella procurat Diabolus frequenter.

We rede how on a tyme when pe grete Emperor Henrie at a grete cetie held his whisson-tyde, a little befor mes, when pai sett burdis in pe haff, per began a grete fray, so pat grete blude was shed betwix pe chamberlayns of pe archbysshopp & pe Abbott

1 MS. pat. 2 MS.Jer. 3 MS. youther.
of Suldein; and all for ather of paim wold'hase sett per lordis sete next pe Emperour sete. For pe Abbott of Suldaig fyndyn vnto pe emperour when hym myssters, LX MI of harnessid men. And herfor he had a privalege of old tyme grawntid, pat he sulde att 4 grete festyts sytt nexte pe Emperour on his right hand. So pe partis onone war stillid & pe mes begon. And when pai war att pe laste end of pe sequens, & had songen pis vers; “hunc diem gloriosum fecisti”; onone all pat was in pe kurk hard'a voyce say s bus; “hunc diem bellicosum Ego feci.” And in confusion of pe fend; pe Emperour garte begyn pe sequens agayn with grete deuocioun; & all pe meate at was ordand for hym & his meneya, he garte dele it furth-vnto pure men for Goddis sake. et c9. 12

Bellare possunt religiosi cum armis 1 in spe diuini auxilij, defendendo ius summum. Infra de Religioso.

Bellare nesciunt homines concordes. Infra de Concordia.

Bellant eciam aliquando post mortem inimici. [2 Infra de Odio.]

CVI.

Beneficia impensa eciam bruta animalia recognoscunt. 20

Damianus tellis how som tyme merchandis of Venys wer opoyn pe se, & gretlie vexid with stormys, so at pai wyste neuer whar pai war. So att pe laste pai fand'ane Ile in pe see, & per pai landid & tuke paim fressch water & wud, & such as paim nedid. And 24 pai cuthe fynd no creatur per bod wilde bestis. So at pe laste, as a meneya of paim went vp in a cragg to gett paim wud; pai fande how pat a dragon had taken a lyon & wold' hase devowrid hym & drawen hym into his den; and pai sett on pis dragon with 28 per wapens & kyld hym, & delyverd'pe lyon & lete hym go. And evur-ilk day als lang as pai lay per, pis lyon was nott vnkynd, & he broght paim owder a swyne or a schepe new slayn, a little

1 Latin MSS., sine armis. 2 Reference from Lat. MSS.
Benefits to the Worthy.

A Demon in a Lettuce.

befor none of pe day, evyn in pe skyyn as he had taken it. Lo!
how frendlie ane vnresonable beste rewardid paim pat did hym
gude & savyd his lyfe. et c.

CVII.

Beneficia conferenda sunt Dignis.

Seneca tellis pat he pat hase benefice in giffyng sulde do as pai
do at playes at pe baif; for & a mañ caste a baiff fro hym to
a noder, & he to hym agayn, No doute, of patteñ from pe tone of
paim it will saif vnto pe erth. Bod a gude player will vmwhile
caste pe baif ferrer & vmwhile nerrer, at he at is a gude player
may play with hym. Right so sulde it be betwix hym pat giffis
pe benefis & hym pat takis it, for he pat giffis it suld se pat he
patt he gaff it to war able for to take it, & kepe it fro pe erthe;
pat is to mene, pat he cuthe reule it to pe plesur of God:

Beneficia acquisita male malum exitum habent. Infra
De Blasfemia.

Beneficia multa eciam prestat deus 1 inuitis. Infra
Inuitus.

CVIII.

Benedictio. Benedictendus est cibus et potus
antequam sumatur.

We rede how pat per was som tyme a holie mayden in a monas-
terie of virgyns. And on a day as sho went into hur garthyn, sho
saw ane herbe pat is callid letes, and sho desyrid to eate peron
gretelie; & sho take perof & blissid it not & ete per-on, for sho
forgatt at bliss it. And onone sho was taken with a fend & fell
dow; and per come vnto hur a holie mañ pat hyght Equirius,
& purseyvid pat a fend was in hur, & commandid hym to go oute
of hur. And pañ pis fend cryed & said; “Alas! whatt hafe
I done? I satt opon pe letes, & sho come & take me vp & bate
me.” & vnnethis for all pis holie mans commandment, wald he go
oute of hur. et c.

MS. here repeats, eciam.
Saynt Gregur tellis how on a tyme opo on passē day per was a gude holie preste, & ordand hym bettyr meate in wurshup of pe day. And our Lorde apperid vnto hym & sayd, "Thow ordans 4 delicious meattis for þi selfe, & my servand Benett, in such a place, suffres grete honger." And onone þis preste rase & tuke meatt with hym & soght hym. And at þe laste with grete labur & sekyng he fand hym, & sayd vnto hym; "Ryse, & lat vs take 8 vs meate & drynke to-gedur, ffor þis day hase I broght þe meatt, and it is passē day." And he aanswerd agayn & sayd, "I knaw wele þat þis day is passē day, ffor cauce att þe erte commen." And he had bene so lang oute of mans felaschup þat he had clene 12 forgetten what day att passē day was. Thaþ þis preste said vnto hym; "fforsuthe þis day is þe solempnitie of þe resurreccion of our Lord; and perfor as þis day it acordis nott for þe to lyff in abstinens; ffor I was sent vnto the and bedyn bryng þe meatt." 16 And þan þai bothe thankið almyghti God & sayd per prayers, & tuke þaim meat to-gedur in wurshup of þe resurreccion of our Lord. et c."
CXI.

Benedictus spiritum elacionis a iuuene expulit.

Saynt Gregur tellis pat on ane evynyng when pis holie man was at his supper, per stude befor hym a yong gentylman pat come of a hy kynrid, & helde pe candyff. So pis yong man was prowde, & poght scor ® pat he sulde hold pe candyff, & sayd with-in hym selfe on pis maner of wyse; “what is he pis at syttis att supper & I holde candeff vnto and duse such serves? what am I pat I sulde s seryff hym pis?” and p a® pis holie man sayd vnto hym; “Bruther, Cros & mark pi harte! what is pat att ou spekis vnto pi selfe?” and he callid one of his brethir & commanddid hym to take pe candi® fro hym & halde it, & commawndid hym to go vnto hys chambre & take his reste. & pis yong man was so asshamyd pat he knew his thoght, pat neuer after he was prowde nor thoght disdeingne to done hym serves. et c ®.

CXII.

Barnardus.

16 We rede how on a tyme as Saynt Barnard was prechand; and att pat was aboute hym lythed hym with gude denocion, per entred into his harte suche a temptacion pat, as hym thoght, rownyd vnto hym & sayde; “Behalde, & se now how wele pou prechis, & how gladlie patt pe pepull heris pe, & how wyse and wyttie pou erte callid in pi prechyng!” And pis holie man, felyng hym selfe styrrid with pis temptacion, tarid a while in his sermon, and or he passyd any forther or made ane ende, he began to wax hevy & pensie for pis thoght. And onone he was comfurthid purgh pe helpe of allmyghti God: And privalie he answerd vnto pis temptacion in pis maner of wise; “pou fals temptacion! be the I began nott, nor be the I saff nott end!” And p a® he procedid 28 in his sermon & made a gude ende. And onone pis temptacion recedid away, and he had it nevur after.
CXIII.

Ad-huc de Sancto Barnardo.

We rede on Clinton a tyme pat as Saynt Barnard rade in pe contrey, hym happend to be harbard at a gude husband'house. And when pai had suppid, pis husband sayd vnto hym; "Sur, what aylis you at ye forsake pe labur pat is in pis werld & gase vnto religio? for in your prayers ye may hase als gude a thoght here as per." So Saynt Barnard tellid hym many cawsis, & at pe laste he thoght he wold' overcom hym, & sayd; "Go a little from vs, & say pi pater s noster with all pe entente & gude deuocion at pou can, & if pou end it & pinke of no noder ping or pou hase done, I salt giff pe my hors; & beheste me be pe faythe of pi bodie, pat & pou thynk of any other ping, at pou salt tell me." And pis husband was glad & 12 grawntid here-to, trowyng to wyn his hors, & went a litle asyde, & baldlie went in hand with his pater noster & sayde it. & when he wa[s] skantlie at pe myddest perof, a besy thoght smate in his harte, & pat was pis; pat & he wa[n] pe hors, whethur he sulde hafe 16 pe sadle & pe bryditt with hym or noght. And pis done, with grete contriciof he went vnto Saynt Barnard agayn, and told hym what poght come in his mynde in pis prayer-saying: & pis he had not pe hors. & fro thens furthe, he had nevur presumciouf 20 in his mynde of his prayers-saying with-oute temptacion neuer after.

CXIV.

Ad-huc de Sancto Barnardo.

On a tyme as Saynt Barnard come into Normundie, a womma[n] 24 come vnto hym & tolde hym pat pe space of vj yere sho was gretlie temptid' with a fend' to fail vnto lichorie, euer when sho was in hur bed. And ay it bad hur at sho sulde nott tell Saynt Barnard peroff. And Saynt Barnard' gaff hur his staff, & bad hur pat, when 23 sho went to bed, sho sulde lay itt in hur bedd by hur; and sho did so. & onone he come, bod he myght not co[m] nere pe bedd. And pai sho thred hur, & said' pat when Saynt Barnard was gone he
Blasphemy severely punished.

Blasphemia in deum grauiter punitur.

Som tyme per was a mane pat had a son of xv yere age, whilk pat he luffyd passandlie wele, & broght hym vp tenderlie. And pis childe had in condicion pat when any thyng displezid hym, onone he wolde blaspheme pe name of God. So pe pestelenze come & take it, so pat it burd dye. & when he had pe spottys pe fadur held hym vp in his armys; and pis childe saw wykkiid spirittis com vnto hym ward & said; "helpe fadur!" And when his fadur saw hym quake for drede, he askid hym what at he saw; & he ansswerd agayn & said; pat iff men com vnto hym & wolde take hym; & he began to blasfeme almyghti God, & with patt he swelte.

Blasfemus per oracionem eciam post mortem ad penitenciam reuocatur. Infra de Oracione. iij.

Blasfemus visibiliter a deo punitur.

Damianus tellis how pat in Burgundie per was a proude clerk & a covatus. So hym happend, be power at was gyffen vnto hym, to take wranguslie vnto hym selfe pe kurk of Saynt Maurys. So oñ a tyme as he hard mes, in pe end of pe gospell he hard pis clauce red; "Qui se humiliat exaltabitur, et qui se exaltat humiliabitur," [&] pis wrichid clerk made a skorn perat & sayd pat it was fals. For he said, & he had meki hym unto hys enmys, he had not 1 MS. gaff a commawndid.
had pé riches & pé prophett of ðat kurk. And furth-with a levynnyng like a swerd went in at ðe mouthe of hym ðat spak, as he was spekand, & onone it killyd hym. et cō.

CXVII.

Aliquando blasphemus corporaliter punitur.

Damianus tellis ðat at Bolayn ij frendis at wer gossops satt to-gedur samen at meate at a feste; and ðai war servid of a boylid' cokk. & ðe tone tuke his knyfe & kutt it in sonder in pecis; & ðe putt þeron peper & musterd. And when he had done, ðe s toder sayd vnþo hym; "Gosspō, pou hase broken þis cokk so ðat, & Saynt Petur wolde nevr so, it myght nevr com samen agayn." And the toder ansswerd hym agayn & sayd; "Not now, & Saynt Petir, bod also & Criste hym selfe wold comwawncþ, þis cokk sulde ðat nevr ryse." And onone as he had sayd; þis cokk starte vþp with his fedurs on, & clappid samen hys wengis & krew; & ðai mot se clefe in his fedurs aft þe liquor at was putt on hym. & with þe sprenclyng of his wengis, þe peper & þe sauce light vþpon bathe þe thies gosseps, & with ðat ðai wer streken with a lepre whilk held þaim vnþo þer lyvis end, & made ane end of þaim.

CXVIII.

Blasfemus aliquando statim vita privatur.

Cesarius tellis how on a tyme ij men played at þe dyce, and 20 when þe tane of þaim began to lose, he began to wax wrathe with þe toder & speke grete wurdis, & rauie & flite with God for ðat he war not. And þe toder, when he hard hym flite with God & speke grete wurdis, flate with hym agayn & bad hym hold 24 his tong; & he wold not, bod evur when he loste, blasfemyd' owder God or our Ladie. So as þai satt threpend þus, þaim poght þai hard a voyce aboue þaim þat sayd; "I hafe suffred hedur-toward iniurie & wrong to be done vnþo my selfe, bod I will nor may not 28 suffre no langer þe iniurie & wrong done vnþo my moder." And onone he þis att laste, as he lenyd' opon þe tabels, was sodanlie.
strekynt with a wound pat all men myght se, & baid'att his mouthe & swelte.

Bos totus vno die ab uno commestus est. Infra de commestione.
Bubo aliquando est signum eventuum futurorum. Supra de augurrio.

CXIX.

Bupho. Mirabilis fabula de Buphone.

Cesarius tellis how som tyme in pe Dioces of Colayn, a man pat hyght Theodoricus hurte a tade, & when he had hurte hur sho stude vp ayeysn hym on hur hynderfete; & he waxed' wrate perwith, & tuke ane yrn & slew hur. Bod, att is mervalus to tell, sho gatt life agayn, & in a purpos to venge hur, sho persewid after hym; & ans or twyce euery with a spade he smate hur in sonder.

At pe laste he burnyd hur, & it profettid' hym no thyng; to so mekulf pat, for ferde of hur, he durste not slepe in no place apoin pe erthe, vnto so mekulf pat on nyghtis he garte hyng his bed att a hy balke. So on a day hym happened ryde on huntyng & a fellow with hym, & he sett spell on ende & tolde hym all pe cace. Sodanlie he lukid'behynyd'hym, & pis tade was clymmand in his hors tayle & walde fayn hafe bene att hym, and he began to cry. And his fellow sayde; "Be war! for pe devuif is in pi hors tayle, & wold' be up att pe." & he lightyd & slew itt. A noder tyme as he satt at ale emang felowshup, he was war of pis tade sytand on a poste in pe syde of a wall, and onone as he saw hur he cryed' & sayde; "lo! surs! yonder is a fend'pat I mo'n nevr be delyurved'of or he venge hym on me." And onone be cownceff, he nakend' pe tane of his legis & lete pe tade com vnto it, & sho gatt hym be pe leg & bate hym; & when sho had done, he putt hur of with hys hand: And he tuke a rasur, & atf pe bitt at sho had byttyyn, he cutt it oute & keste it from hym; & onone pis pece bolnyd' mervaloslie als grete as a fute-baif & breste; & pus he was delyverd: et c².
120. A Priest sings like a Calf.

Canonici ad altare pure et munde debet ministrare.
Infra de contricione.
Canonici amore mulieris quandoque decipitur. Infra de contricione.
Canonico possunt adaptari multa1 que dicuntur infra de clerico.
Canis. Canes aliqui sunt fortissimi. Infra de fortitudine.

CXX.

Cantus proprius multos decipit qui credunt bene cantare et pessime ac vilissime cantant.

Jacobus de Vetriaco tellis how þat þer was a preste þat trowidł he was a passandł gude synger, not-with-stondyng he was not so. 16 So on a day þer was a gentyl-womman þat satt behynď hy minib & hard minib syng, & sho bega minib to wepe; and he, trowyng þat sho wepid minib for swettnes of his voyse, bega minib to syng lowder þan he did minib to for; & ay þe hyer sho hard minib syng, þe faster wepid minib sho. Tha minib þis preste askid minib hur whi sho wepid minib so as sho did minib; and sho ansswerid minib agay minib & sayd minib; "Sur, I am minib a pure gentill-womman minib, & þe laste day I had no calfe bod one; & þe wulfe come & had it away fro me; and evur when minib þat I here you syng, onone minib I remembre me how þat my calfe & ye cried like." And when minib þe preste hard minib þis, onone he thought shame, & remembred hy minib þat þat ping at he thought was grete lovynge vnto God minib, was vnto Hy minib grete shame and velany; & fro then arth minib he sang nevir so minib lowde. et c9

1 MS. adaptari multi multa.
CXXI.

Cantando multi vanam gloriam appetunt et ideo aliquando a deo puniuntur.

Cesarius tellis how some tyme per was a monk at the Mounte of Cassian, hat had a passand swete voyce. So on he pasch evyn, when he suld blis pe candyt of pe pascaft, he sang it in a moste swete voyce, to so mekuff hat ilk bodie hat hard' hym poght his voyce was a dulcett melodye. & onone as pe pascaft was blisid; sodanlie it was away, and his prior and his brethir trowid hat it was so taken away sodanlie because of his pride & his elacion et c°.

CXXII.

Cantus clamosos Deus parum reputat et demon approbat.

Cesarius tellis how on a tyme, when clerkis wer syngand' & makand a grete noyse, a religious man was war of a fend' syttand'in a hy place in pe kurk, holdand' opyn a grete sekk in his left hand: And with his right hand he putt pe voyces of paim at sang into his sekk. So when pai had done per sang, pai made a grete lawde perof & a grete commendacion. & he hat saw pe vysioyn answerd & sayd: "fforsuthe ye sang wele, bod ye fillid'a tome sekk evyn futt with your sang." And pai had grete mervelt per-off, and spyrrid hym what he ment, & he told' paim all what he saw, & how. et c°.

CXXIII.

Cantoris speciem diabolus aliquando sumit.

Cesarius tellis of a clark hat som tyme had a swete voyce, to so mekuff hat men at hard' hym syng poght hat it was a grete delite to here hym. So on a day a religious man happend to here hym harpe, and onone as he harde hym he sayd in pis maner of wyse; "This voyce & pis melodie is not of a man bod, rather of pe devult."

1 MS. clamosus. 2 MS. approbatt. 3 After speciem, dui, erased.
And all men mervayld of his at he said; & evyn furthwith he co[n]juryd hym; & he send onone went his way, & lefte he bodie as a dead; dry caryon; & so pai mott wit at it was a dry caryon.

CXXIV.

Cantare vel eciam scribere, vel eciam referre aliqua 4 crimina scurilia, uel inhonesta carmina, non expedit. et c°.

Valerius tellis of one hat was a passand' famos poett, hat hight Aurilegus; and for cause of his oppynyons, pe contre at he dwelte 8 in damnyd his bukys & exilde hym selfe, and aff be-cause at his bukys spakk of vnclennes of liffyng & of gestis & enchawntementis. perfor pai wold' nott suffer hym abide emangis paim, at his bukis suld not be ensample to iff vnto per contre afterward when he 12 was dead.

Cantare aliquando expedit nouas historias sanctorum.

Infra de deuocione. vj.

CXXV.

Cantanda est letania contra tribulaciones.

Johannes Damacen us tellis how on a tyme, att pe cetie ofConstantynople, per was tribulacion, & peple went aboute pe kurk in per prayers to pray God to sese it; [&] a childe sodanlie emang pe peple was takevn vP vnto hereyn, & per he was taght pe sang of 20 pe latenye. And sodanlie he was sett agayn emang pe peple & began pe letany hym selfe, & told pe clerkis how pai sulde syng after hym. & So pai did; and his done onone pe tribulacion cesyd:

CXXVI.

Cantus humilis cum cordis deuocione plus placet deo quam voces in celum arroganter eleuare.

Cesarius tellis how on a tyme in pe Ceustus ordur, when pe psalm was begon in a medull voyce, & aff pe monkis felowd after 23

1 Lat. MSS. Archilegus.
8 Captiuitas. Captiui aliquando miraculose liberantur. Infra de Maria. iij.
Carcer. Carceratos soluit beata virgo. Infra de odio. j.
12 Caritatiue et non arroganter debet frater accusari. Infra de inuidia. iij.
Caritate deficien{e} eciam et alia deficiunt. Infra de hospitalitate. iij.
16 Caritate vrgente interdum soluitur iewium. Infra de hospitalitate.

CXXVII.

Caro. Carnis eciam temptacione Sancti quandoque vexantur.

20 Heraclides tellis, in 'Libro Paradisi,' how o{u} a tyme a holie monk pat hight Helyas, pat was a virtuos ma{u} & had grete petie & mercye of wommen, had vndernethe his gouernance in a monasterie CCC wommen. And when he had contynued in his ocupaco{a} ij yere, and was bod of xxxi or xli yere age, sodanlie he was attempyd with his flesh, and onone as he felid' pis, he went oute of his monasterie ij dayes in-to wyldernes, & made hys prayer in pis maner of wyse; "Divine deus meus, et cœ. Lord, I beseeke pe owder to reme{e} pis temptacion from me, or els sla me!" So at evyn sodanlie he felt opon a slepe, & hym thoght per come vnto hym iij angels pat sayd; "Why went pou furth oute of pe monas-
The Devil tempts with the Flesh.

And he answerd & said, for he was ferd' pat owder he sulde noy paim, or pai hym. And pai sayd pai sul'd delyver hym of pis drede, and bad hym go home & take charge of paim agayn. And he grawntyd perto & made paim aneathe at he 4 sulde do so. And pai lay'd hym down, & one of paim held his handis & a-noder his fete, & he thrid with a rasur cutt away bothe his balok-stonys, not at it was done, bod as hym thought it was done; and pai pai asked hym if he was any better, & if he was any bettyr pai he was befor. And he answerd agayn & sayd: "I understand pat a hevie burdyn is taken fro me, and perfo I trow pat I am delyverd of pat at I was full ferd' for." And with-in v dayes he went agayn in-to his monasterie, & liffid perin afterward 12 xlii yere. And as holie fadurs says, fro thens forward such a thoght come nevir after in his mynde.

Carnales cogitaciones a sanctis beneficia dei auferunt. infra de predicacione. iij.

Carnalis cogitacio accepta a sanctis demones letificat. Infra de cruce. iij.

Carnalem temptacionem demon frequenter procurat. Supra de Sancto Andrea et eciam vbi agitur de Sancta cruce. iij.

Caro mouetur ad modicum tactum mulieris quemque. Infra de Sancto leone.

CXXVIII.

Carnale peccatum committere sanctos procurat demon1.

We rede of olde Thebens 2 pat was a preste soin of pe old law, & on a day as he saw his fadur sacrefie vnto pe ydolsis & fals goddis, he was war of pe devuitt & aft his chyvalrie standand by; and 28 hym poght at pe devuitt was sett in chayre, and aft pis felaschup

1 Lat. MSS. Carnale peccatum com. Eng. MS. committere plus sanctos, etc. mittere sanctos prius curat demon. 2 Latin MSS. Senex Thebensis.
come afor hym & made per acommtis of per wykked' temptacios. And one come & sayd, pat with-in pat xxxti dayes he had made many men ilk one to sla oper; and a noder sayd' pat with-in xxti dayes he had drownyd many men in pe see; & pe thrid' said' pat he had bene at a weddyng, & per he had made ilk one to sla other. And when he had said, he commanddiadilk one of paime to be betyn, fore because pai had occupyd so lang tyme & done so little labur. So at pe laste per come one & sayd pat he had bene besye xly [yere] 1 to stir a monke pat was in wyldernes vnto syn, & vnnethis pat same nyght he had stird hym to do fornyacioun. And pai pe grete devutt rase oute of pe chayre & kissyd hym & sett his crownd 12 oon his heade, & sayde pat he was wurthi lovyng, & to be sett in pe chayr, for he had done a grete cure.

Carnali temptacione mediante diabolus virum vel mulierem inducit ad negandum deum. Supra de amicicia. ij.

CXXIX.

Carnem commouens diabolus eciam in sanctis per formam mulieris, inducit eos in desperacionem.

We rede how som tyme per was a monke pat was of a grete abstinence & lay in a den, & full of vertues & gude lisyng. So oon a tyme, be temptacioun, he take a presumpcion & poghth his 2 holines come more of hym selve pañ of God; [and] pe devuiff oon ane evyntyng fenyd hym selve in lyknes of a womman goand wyth in pe wyldernes, and come vnto his den dure, & callid & said sho was a very womman & had gane will, & sett hur down oon hur kneis & besoght hym to hafe mercie oon hur. And,-" Sur," scho said, "it is now nere nyght, & I beseke pe lat me lig to to-morñ in a hyrn of pi deñ, att wylde bestis sla me not and eate me." And he had compassion oon hur & graw[n]tid hur. And pai sho went in & tolde hym pe cauce of hur gate will. And with hur fayr speche

1 Latin MSS. per xl annos. 2 MS. repeats his.
& hur swete wurdis, sho smate his harte in-to a luste & a lykyng, 
& sho made hym such cownttenans & flagther, pat it luste lenyd 
vtnto hur ay mar & mare. So pis monke was so attempyd with hur, 
pat he rase & tuke hur in his armys & hawsid’ hur, & poght to hase 4 
done his luste & his lykyng with hur; & sho began GLuint to giff a huge 
cry & ane vglie, & slippid oute of his handis. And pañ he hard’t a 
grete multitude of fendis in þe ayr, þat sayde; “O! þou monk, at 
was so extollid 1 in hevyn), how depe now þou erte drownyd 1 in heli ! 8 
Vmthynke þe how he patt heightens hym selfe mañ be lawuyd:”
And pañ pis monk felt into a despayr, & was nere-hand 
& gaff hym selfe vnto att vnclennes & syn, & afterward dyed in 
wykkid lyffyng.  et c². 

CXXX.

Carnales motus sunt per affliccionem corporis 
reprimendi.

We rede in ‘Vitis Patrum ’ how þer was a certayn 1 womman 1 þat 
made beheste 1 vnto yong men 1 þat sho was felowshuppid 1 with, 16 
þat sho sulde gett oute ane olde holie mañ oute of his cel. And 
sho come vnto his cel & fenyd 1 hur ane erand; & he lete hur in; & 
onone he was strekyd 1 with a concupiscens to syn 1 with hur; & 
onone as he felid þis, he made a fyre & burnyd þe fyngers of bothe 20 
his handys, at pañ smertid 1 so at it putt away att his temptacion. 
And þis womman 1 layde hur down 1 in a noke of his cel 1 & slepyd; & 
in hur slepyng sho dyed: And on þe mor þis yong men 1 come 
vnto hym, and þis olde mañ 1 sayd vnto þain 1; “wilt ye se how þis 24 
childe & doghter of þe devuñt hase burnyd 1 my fyngers ! and lo ! 
whar sho lyes slepen 1 !” And þai went vnto hur 1 & wold 1 hafe 
wakend 1 hur, & þai fande hur dead. And pañ þis old mañ 1 made 
his prayers vnto almijttie God, & raysyd hur fro deade vnto life, & 28 
bad hur be a 1 gude womman, & temp 1 no mor 1 no meñ. 

Carnales motus dominandi sunt disciplinis et ieiunijs. 
Infra de temptacione. 

1 MS. as.
Carnalis temptacio aliquando extinguitur orationibus sanctorum. Supra de Agnete.

CXXXI.

Carnis temptacio reprimenda est eciam in senibus.

4 Heraclides tellis of hymn selfe & sais þus; “when on a tyme I was gretelie tempyd with temptacion of my flessi, I went vnto a man þat hight Pachonius, þat dwelte in wyldernes a solitarie, and tolde hym my disese, whilk at I durste not for shame teih att 8 hame vnto Euagerus, þat was my maister. And he ansswerd me in þis maner of wyse, & sayd; ‘Be it not vnto þe a new thynge at þou suffers, sflor I hafe bene þis xli yere in my prayers, & liffid in my cell ane old man as þou may see, & evur restreynd me from þat 12 temptacion; and now þis laste xij yere, þat temptacion feif opon me & wolde neuer away fro mee; & þam I thoght att I was destitute of þe helpe of almyghti God, & þoght þat me had levur dy þam for to concent vnto syrn. And I nakyned me & went furth of my 16 celli & layid me befor a wyldle beste, & wolde hafe bene devowrid & slayd; & sho come & lykkid me from my hede vnto my fete, & went hur way. þam I vmthoght mee þat God wolde spare mee, & I turnyd agayn vnto my celli; & þam with-in a while after, þe 20 devuif transfygurid into liknes of a fayre damyself þat I had sene befor, & com vnto me & sat down on hur kneis afor me, & stirrid and movid me so, at I had nere-hand desyrid to hafe had at do with hur. So at þe laste I vmthoght me & I wex wrathe with hur, & 24 gaff hur a grete strake with my right hande; & onone sho vanysshid away. And þam I went vnto wyldernes, & þer I fande a serpent, & I take it vp in my hand & fretid itt, & put it vnto my membres, to th’entente þat I mot be perysched with þe bytyng 28 þeroff. And sho wolde nothyng bite me. And þam I hard a voyce at sayd vnto me; ‘Go hame þe withstand þi temptacion, for almiyit God hase sufferd þe to be tempid because at þou sulde know þine infirmyte & þi frelenes, and at þou sulde beske God for to 32 helpe þe.’ And þam I went home vnto my celli, & contynowid in

1 MS. repeats, in.
132. The Flesh rebuked. 133. Vain Self-Confidence. 93

my prayers, & bade in a faste belefe pat purgh pe helpe of allmyghtie God: I mott with-stand' temptacion; & so I thank God I hafe done hedur-toward.''

CXXXII.

Carnis temptacionem ¹ reprimunt fetor et horror mulieris mortue.

We rede in 'Vitis Patrum' how per was a bruther pat gretelie was torment with mynd of a womman pat he saw som tyme. So oð a tyme a noðer bruther of his come & tolde hyū at sho was 8 dead; and oð pe nyght after he come per, he hard téff sho was berid, & he grufe down vnto hur & beheld' pe fayr clothe at sho was wappid in, and he tuke hur vp & had hur vnto his c elf. And a little while after sho began to styneke, and he tuke hur oute ¹² & sayd, when he lukid oð hur; "Lo, flessh! now pou hase desyre, fyll now pi luste oð hur!" And oð pis maner of wise he chasticT hyū selfe many day, vnto hyū iff temptacion went away from hyū.

Carnales motus per lesionem corporis quandoque sunt reprimendi. Infra de castitate. v.

CXXXIII.

Carnales motus in se corporaliter extinxisse nemo debet gloriari.

We rede of a mæð pat hight Paphencius, how oð a tyme he lifid' so straytlie many yeris, so pat he trowid' he was delyverd' fro flesshlie concupiscens, & vnto so mekult pat he was so strang in his selfe, pat he mott withstand' any temptacion of pe devult. So oð a ²⁴ tyme he had burnyd' his hand' iff, & his brethir come & made a medeyū & layd' per-vnto; and he made grete sorow & was passand' hevie pat be instigacion of pe devult his hand' was burnyd'; and after pis hevynes he felt oð slepe, and ane angeff aperid' vnto hyū ²⁸

¹ MS. tempacioni.
Wisdom and Chastity.

Praiseworthy Chastity.

& sayd; "Whi erte þou hevie, seð þou may not suffer a little burnyng of erdlie fyre, & kepis in þi selfe a movyng of a fleslie luste? Go & take a naked fayr mayden & se hur ons, & if þou fel þi harte for to be in tranquillite & reste, Than þou may wele wete þat þou may, with-oute grete hurte, suffre a little burnyng of fyre."

cxxxiv.

Castitas. Castitatem mittit deus illum indigentibus 1.

Gregorius Nazarenus tellis, when he duelie kepide hym in chastitie & was bod a yong man, & lernide philosophi att Athenys, he saw in a dreme, as hym thought he saw syttand by hym redande ij fayr wommen, one on his right side & a noder on his lefte syde. And hym şogh he şurst not for brekyng of his chastite behold þaim, nor he durst not aske þaim whyne þai come nor what þai wold. And þai beheld hym & sayd; "yong man! be not hevie, for þou knowis vs wele enh_COND; sfor þe tone of vs is wisdom & þe todër is chastite, and we erte sent hedur to dwell with þe; sfor þou hase ordand for vs in þi hard harte a ioyfuli habitacle & a merie."

cxxxv.

Castitas in vxore est multum laudabilis.

Jeronimus tellis how þer was som tyme a noble man þat hight Duellus, & he was ane alde man & a wayke of bodie, & he wed a maydyn þat hight Yliana. So on a tyme his neghburs & he felt at debate, & aie of þaim vpbrayed hym & sayd his ande stynkyd, & his mouthe, & said his yong wife was iff warid on hym. And he was displesid þer-with & went hame. And onone as his wife saw his cowtenans, sho askid hym whi he was so hevie; and he blamyd hur & said he was wrothe with hur because sho wold neuer seð þai wer wed teff hym at his ande stynkid'; for, he said, & sho had tellid hym he suld haue done som medcyn þerfor

1 Latin MSS. have diligentibus. 2 MS. me. 3 Under he, I, erased. 4 MS. inserts, man, here.
to destroy it. And she said: “Sur, I sulde hafe done so, bod aft oder mens and'duse so as yours duse.” et c. 

Castitatis violatores eciam aves puniunt. Supra de adulterio.

Castitatis amore vita corporalis contempnitur. Infra de virginitate. I.

Castitatis amore propria patria relinquenda est. Infra de Clemente. iij.

CXXXVI.

Castitatis amore eciam membra corporis contempnuntur.

Jacobus de Vetraco tellis¹ how som tyme per was a myghti prince that was fowndur of a nonrie that stude nere-hand hym; & he covett gretelie a fayr noð of þe place, to hafe hur vnto his lemmen. & notwithstandyng, nowder be prayer nor be gyfte he cuthe ouercom hur; & at þe laste he tuke hur away be strang hand! And when men come to take hur away, sho was passand'ferd, & askid þaim whi þai tuke hur oute of hur abbay more þain hur other sisters. And þai ansswerd hur agayn & sayd, because sho had so fayr eên. And onone as sho hard þis sho was fayn, & sho garte putt oute hur eên onone, & layd þaim in a dissh, & broght þaim vnto þaim & sayd; “Lo! here is þe ene at your maister desiris, & bid hym lat me alone, & lose nowder his sawle nor myne.” And þai went vnto hym þerwith & told hym, & he lete hur alone; & be þis mene sho kepíd hur chastite. & with-in iiij yere after sho had hur eên agayn als wele as evur had scho, þurgh grace of God.

CXXXVII.

Castitatis exemplo et amore totum corpus aliquando exponitur in periculo.

We rede how on mét a tyme, whene þe cetie of Leodonensis² was wastid be þe Brabans, many wommen & maydens & oder, for luff of

¹ Tellis, repeated and erased. ² Latin MSS. Leodiensis ciuitas.
chastite put paim in grete pererif of per bodis. So as one of paim, to safe hur chastite, putt hur in grete pererif of pe watir, ij of hur enmys come vnto hur in a bote, & drew hur into per ship, to pe entent at pai wold devowre hur maydenhede. And sho had levur hafe gane agayn into pe watir & hafe bene drownyd; pañ at pai had defowlid hur. And sho lepe oute of pe ship into pe watir, and with strenthe of hur lowpyng pe bote drownyd;

Castitatis amore pulcritudo debet abscondi.  

12 Castum puerum Maria virgo sibi desponsat. Infra Marie genitricis dei.

Castam reginam Maria virgo deliberat. Infra Marie genetricis dei.

16 Castus homo eciam inter meretrices castitatem seruare debet. Infra de meretrice et iuvene. ij. Castitatem suam seruare volens mulier interdum includi debet, et viris non apparere. Supra de Assenech.

CXXXVIII.

Castitatem viri periclitari faciunt tempus, locus, et mulier alliciens.

Saynt Jerom tellis in pe 'Legent of Saynt [Paul'] pe Hermett,' how Decius, at som tyme was Emperour, take a yong christen-man & garte lay hym in a softe bed, wha per was temperans of pe ayr & sowne of watir rynyng, & synyng of burdis, and gude smef of flowris, & he garte hynde hym per so with rapis, pat he myght nowder stur hand nor fute, nor helpe hym selfe. So as he lay, per come vnto hym a yong wenche & a fayre, bod scho was not clene of hur bodie, & laid hur done be pis yong man & made hym dalyans. And when he felid' at sho had movid' his fleshe vnto

1 So in the Latin MSS.
syd & he mot not helpe hym selfe, nor no maner of wapyn had to send hym with fro hur, he bate in sonder his tong & spitt it in hur face. And with pe wark perof his temptacion recedid away. et c⃣.

CXXXIX.

Cautela. Cautela bona frequenter est necessaria. 4

Valerius tellis how ij men pat was samen at hoste with a womman pat held hostre, lefte on a tyme with hur a grete sowme of money, vndernethe pis condicion, at sho suld not delyver it bod if pai bothe come vnto hur samen perfof. So with-in a little 8 while after, pe tane come perfof, & sayd his felow was dead; & begyld hur & made hur to delyvur hym pe mony; and he went perwith our se into a noder contre. And onone fro he was gone, pe toder come vnto hur & asked hur pis money, and sho answerd 12 agayn & sayd sho was redie to giff pis money, bod sho wold not delyver it or he & his felow bothe samen come perfor, as pai had bothe bedyn hur do; & pus sho excusid hur.

Cautela fraudulenta reprehensibilis est. Supra de 16 aduocatis.

CXL.

Cecus aliquando audacius pertransit 1 malum passum quam videns.

We rede in 'Libro de Dono Timoris,' how per was a blynd man 20 pat had a boy pat led hym be pe way; & pai come on a tyme vnto a strayte place whar per was not bod a little bryg & a strayte, & pis boy durste not lede hym ouer itt, & stude still & told hym. And pe blinde man bad hym go ouer it baldlie, and pe boy sayd 24 he durste not; & he gatt pe boy in his nekk & bad hym poynt

1 MS. repeats here, aliquando.
Secrecy to be kept. Friends' Faults to be hidden.

The way with his staff, & he suld'fellow it; & he did so. & pis blynd' man went ouer pe bryg baldlie be tellyng of pe lityff boy.

Cecum esse corporaliter aliquando prodest anime. Friends' Faults to be hidden.

Infra de paciencia.

Cecus eciam inuitus illuminatur a deo. Infra Invitus.

CXLII.

Celandum est secretum.

Macrobius¹ tellis how per was a nobyll captayn in Rome pat 8 hight Papirius; & when he was a childe with his fadur, on a day he went with hym vnto the cowrte, and when he come home his moder askid hym what at pe senaturs & pe wyse men of Rome said at per cowrte & per parlament. And he answerid hur & sayd pat it was not lawfull to tell, for he pat tellid it mond be dead perfor. And sho tuke a wand & bett hym, and he saw pat hym burd' nedes tell hur somewhat, & he senyd in pis maner of wyse & sayd, per aff pe cowncell att pe senaturs had at do at per parlament was for to witt whedur it was more necessarie pat a man sulde hafe ij wyvis, or a womma n ij husbandis. And sho went & told it vnto hur commedurs, & tellid paim aff pe townd our, so pat on pe morn after, wurd' come per-of vnto pe senaturs pat pe cowncell of per parlament shulde be dis-curid be pis little childe; & pai garte feche hym afor paim, & spyrrid' hym what pat was at he had tellid his moder, & he tolde paim² aff pe proces. And pat pe senaturs ordand pat fro thens furth no childe, bod alonelie he, sulde com into per parlament with his fadur, for per of of tellyng of per cowncell; & afterward hym happend be pe wyseste man in aff Rome.

CXLIII.

Celari debent defectus amicorum.

28 Ruffinus tellis pat on a tyme when pe Emperor Constantyne went into a place whar per was gaderd' many brethyr samen at

¹ MS. Macrobius. ² MS. repeats, paim.
143. Spare Diet praiseworthy.  144. And beneficial.

CXLIII.

Cibus.  Cibariorum superfluitas semper est ab omnibus vitanda.

Saynt Jerom tells of a philosophur pat hight Epicurus, pat, 12 if all he was a sewer of voluptuosite, at he mott sett his felicite perin, neuer-pe-les he fillid'his bukis & said, pat appyls & oper vile meatis sulde be vsid'; pat 1 other metis sulde not hafe mor payn in inquiryng pan luste in abusying. For he sayd we mott nott all-16 way giff hede vnto wisdom, if we thoght all-way of habundans of our meate.

CXLIV.

Cibus moderatus et vuniformis causat sanitatem et pulcritudinem corporalem.

Helynandus tellis how oñ a tyme a bissopp askid a yong man of Religion, how it happend'pat he was haler & fayrer in his closter pan he was when he was in þe werld. And he answerd'agayn & sayd', "For here I liff weff & clenlie; ffor as for þe furste, here 24 I hafe my heafft, and as for þe secund, I am here fayr, & so I mott not do in þe werld; for þer I liffid in fylthe, & so I did not here." pan þe bessopp askid'hyrn whatt at he had etyn þat day, and he answerd'agayn & said, "enogv." And þe bissopp sayd'he askid'28 1 Latin MSS. eo quod exquisite quirendo, quam voluptatem in abutepule maiorem penam habeant in-

12 Latin MSS. eo quod exquisite quirendo, quam voluptatem in abutepule maiorem penam habeant in-

H 2
by not of quantitie, bod of qualitie; "bod what ete pon yisterday, & what to 'day?" And he answerd agayn & said; "yisterday I ete cale and pes, & to-day I ete pes & cale, & to-morn I mon 4 eate pess with cale, & after to-morn I mon eate cale with pease." & thus be a fayr circumstans he broght aboute his sentans, so pat he mot shew at acordyng diett makis a man both fayr & hale of his bodie. et c.

8 Cibo eodem vtentes non semper equaliter meliorantur in corpore. Supra de apostatis. iij.
Cibum sumere sine benediccione non est bonum.
Supra de benediccione.

CXLV.

12 Cibo spirituali sustentatur corpus aliquando sine corporali.

Jacobus de Vetriaco tellis, pat pe appetite of meate was so wastid' in Saynt Marie of Oginiez, pat a grete while scho mott 16 vnnethis take any meatte; so pat som tyme be viij dayes, & som tyme be x dayes, sho ete neuer meate. & yit it was a grete mervayle, for, for ait pis, nowder warkid' hur hevud; nor sho lefte not pe labur of hur handis, & sho was als strang to labur oñ 20 pe laste day as sho was oñ pe furste; and if sho wold' hafe etyn' pase dayes, sho myght nott, vnto 3 pe sensualitie pat come of hur spiritt come vnto pe selfe agayn. And som tyme when sho was se hur selfe, som tyme be xxxi dayes, sho wolde neuer ete meate.

24 And many dayes sho wold' neuer speke wurd' bod pis alone; "I wuft resayfe my sacrament." & daylie sho reseyvid' it in privatie. And when v wowkis was done, pat scho oppynd' hur muthe & spakk & reseyvid' bodelie meatt. et c.

28 Ciconia adulterium abhominatur et punit illud.

Supra de adulterio. iij.

1 M?. do.
2 MS. Ogiem. 3 H rl. MS. donec sensualitas que a spiritu quasi absorta fuerat ad se ipsam redire.
CXLVI.

Cineres. Cineres sacri deuote sunt recipiendi.

Cesarius tells us how per was in a ker tij men, & pai satt at myrth & at ale oñ fastyngang evyn vnto mydnyght in a tavern; & in þe mornyg pai war so 1 thristie at pai went thedur agayñ, & sett þaim at þe ale vnto þai rang to mes. And when pai saw gude men wend' vnto þe kurk, one of þaim sayd vnto þei todur; "Now hafe we abydyn our lang. Go we vnto þe kurk & take our ass." And þe todur ansswerd hym agayñ in skorn, & sayde; "Sitt stiñ, & I satt giff þe ass." And he tuke vp ass & këst opon his hede, & he on his. And furth-with pai war punyshid for þer scorn, for þei felid' so mekult duste, bathe aboute þer hedis & þer facis, as it had bene blawn opon þaim with a payr of belows. And when pai felid' þis, pai began to cry; and when þei oppynd þer mouth, so mekiñ ass went in-to þer throtis, at þai war nerehand werid. And þai war ledç into dyvers placis wha þer was no duste, as into medows & in garthyns & in selers, bod it profettid' nothyng 16 at þai myght defend' þaim fro þis duste of ass at was abowte þer hedis, to, att þe laste, þai war bothe whirkenid þer-with & deyid: & þat had þai for þer skornyng.

CXLVII.

Clementis.

We rede how þat Matidiana, þat was moder of Saynt Clemett, was a 2 passand fayr womman, & hur husband' broþer seift amoros of hur, & laburd hur hugelie; & sho wulde neuer consent vnto hym for to cauce hym & his bruther, hur husband, to be at debate. And sho vmthoght hur þat sho wolde go oute of þe contre a while, and sho senyd a dreme & told' hur husband' at þer was a voyce at come vnto hur in hur slepe, & bad hur go furth of þe cetie with hur ij sonnys, Faustus & Faustinus, vnto tyme itt callid' hur agayñ, 28 and els sho & bothe hur sonnys mond be perysshid' & distroyed. And when hur husband' hard' þis, he had grete mervayle þeroff,

1 MS. repeats, so.
2 MS. repeats, a.
& he sent his wyfe & hir ij sons, & a parte of his meneya with paim, vnto Athenys, and held Clemett at home with hym, pat was bod v yere old. And as pai war sayland be pe se, per shup brakk, and pis moder loste hur sonnys & went pai had bene drownd; & yit sho gatt to land & claim vp on a cragg. And per scho dwelt a grete while with a womman pat had pe parlesie. So pis Matidiana handis feit benombe for sorow of hur husband & hur childe, so pat sho mot nothyng welde hur handis; so pat pai wer evyn as deade & at sho had no felyng of paim. And afterward hur husband sent vnto Athenas, & hard no tithandis nor wurd of his wyfe nor of his childer. & he putt Clemett in a gude mans gounerns, & gatt hym a ship & went to seke his wyfe and his childre, & so he contenyd xx yere. And in pe mene while, pis Clemett drew vnto Saynt Petur, and told hym what was happened vnto his sadur & his moder. So on a tyme Petur & Clemett vnto- come per pis Matidiana begid hur meatt. And Saynt Petur askid hur whi sho beggid & wolde nat wyrk for hur meate, & sho ansswerd agayn & sayd, pat hur handis was \(^1\) benombe & scho mott not welde paim, & teld hym aff pe proces how it had happened with hur husband & hur & hur childe. And pai Petur said vnto hum; “as for Clemett pi so, I can shew pe hym.” And when sho hard pat sho swonyd & fell down vnto pe growend; & Petur tuke hur vp be pe hand & led hur vnto Clemett. And when Clemett saw his maister Petir ledand a womman be pe hand; he began to smyle; and onone as pis womman come vnto Clemett, sho hawsid hym in hur armys, & kissid hym & fell down in swone; & he putt hur from hym & trowed sho had bene wude, and made hym passand wrathen with Petur. And pai Saynt Petur said; “what duse pou, so Clemett? Putt not pi moder away fro the.” And when Clemett hard pis, he wepud, & tuke vp his moder, & fell evyn down vnto pe erth hym selfe for sayn; & att pe laste he tuke knowlege vnto his moder. And in pe mene while Aquila & Niceta, pat war becommen pe discipuls of Petur, wer not per present, and when pai saw hur pai sporrid faste what sho was, and Clemett told paim how at sho was his moder; and Saynt

\(^1\) After was, v, erased.
Petur tellid pai
d ait pe proces. & pai
tuke a knowlege vnto
hur & sayd; "fforsuth we i
er Faustus & Fastinianus, & pis
is our muder, & Clemet is our brother." & pai kyssid samen with
grete wepyng & Ioy. And with-in a while after pai
happen'd be 4
grace of God to fynd per
fadur; and pus ait per sorow turnd in-to
my르the & Ioy.

CXLVIII.

Clericus ratione status sui habuit plura privilegia 2.

We rede how pat a poet, pat hight Valerius, wulde neuer ryse 8
vnto Iulius Cesar when he come in-to pe company of poettis,
as it had bene a man pat had nott kend his magestie; and he
did it ait because he trustid hym selfe was moste bye in compary-
sod of studie & lernyng. And he askid hym whi he wuld not ryse 12
vnto hym, & he said he wold nott for per was no place of temporaltie
nor of seghtyng in armur, bod ait of turnyng of bukys & volums.

CXLIX.

Clerici non debent terrena appetere, sed virtutem
et honestatem.

We rede of Pyocinus 3 pe filosopur, when he was ordand to
make enornementis of vertues, (so pat at he taght, he said not show
be 4 exsample of oper međ bod rather be exsample of hym selfe),
because he mot sitt stiff in ryst & pease, he chose hym vnto so
a quiete place, whar he sulde here no noyse of no creatur; & per he
hedid ait maner of ping how God ordand pai.
And with-in a
while fro he had bene per, he had in contempte ait maner of
wurshup & said per was no trew wurshup bod connyng; fior pat, 24
he said, was most delicious, pe whilk att mans witt cuthe ymagned
off trewthe in a mans saule. et c 5 .

Clericis necessaria est facundia. Infra de facundia.
Clerici aliquando false insamantur. Infra de insamia. 28

1 After ij, fa, erased. 2 MS. privaleggia. 3 MS. Arundel, Protinus. 4 MS. he.
Clerici incontinentes vix in fine continent. Infra de contrícione.
Clerici filiabus iudeoruum se commiscent. Infra de contrícione. iiiij.
Clerici qui de sacra scriptura legunt, opere debent adimplere. Infra de Scientia, primo.
Clerici debent in scripturis diligenter studere. Infra de studio.
Clerici eciam inter meretrices castitatem seruare debent, et ad hoc faciendum alios inducere. Infra de muliere meretrice.

CL.

Clerici in ecclesia deuote debent dicere officium diuinum.

Jacobus de Vetriaco tellis how on a tyme a holie man, as he was in the quere, he was war of þe devuff & a hevie sakk 1 evyn fuft on his bakk. & þis holie man charged hym to charge hym att tell hym what he bare in þat sakk at was so hevy. & he ansswerd agayn & sayd; "here in þis sakk er silappis & wurdis þat er ouerhippid; & also versis of þe salter & wurdis er mombled þat þir prestis & þis clerkis hase stolne in þis matyn-while." & þan þis holie man askid hym what he hight, and he said þat he hight Titivillus. And hereof þis holie man made ij vers & sayd; "Fragmina verborum Titivillus colligit horum, Et fert ad forum quo premia reddat eorum." et c².

CLI.

Clerici non debent studere in uanis.

Jacobus de Vetriaco tellis how on a tyme at Parissi, it happend þat a scoler, when he was dead, apperid vnto his maister cled all in parchemyne writyn, with smale letters wretten þeron. And

1 MS. satt. 2 MS. ferte. 3 MS. reddit.
A Scholar's vain Learning.

emang all oper questions his maister askid' hym what bement pat
garment att was so light, & pe letters att was wretyn per vppon.
And he answerd' agayn & sayd; "ilkone of pies letters er hevyer
vnto me pa\n war pe weght of pis grete kur\k & I bare it on\n my
nek"; and shewid' hym\n pe kur\k of Saynt Germa\n at was per, &
sayd; "pies er sophyms & subtelties, whare-in I wastis all
my dayes, & I may not tell what hete at I am turment with
all my dayes vnder-nethe pis cape. Bod & pou will holda furth 8
pi hand, I sa\t shew pe be a dropp." And he putt furth his hand,
and pe felt per-opon as it had bene bod a dropp of swete. And it
was so hate at it thirld his hand pu[r]g\n as it had bene pe sharpe
schote of ane arow. And onone pis maister as he saw pis, he lefte 12
pe logykk skule, & made hym a monk of Ceustus ordur. And
he made pies ij versis & sayd; "linquo coax ranis, cra corvis,
vanaque vanis; Ad logicam pergo que mortis non timet ergo."
And he become a gude man; & als long as he lissid' per was a hole 16
purgh his hand. et c\n.

Clerici aliquando carnali amore mulierum deci-
piuntur. Infra de contricione.

Clerici in sacris ordinibus positi mundo corde et cor-
pore debent ministrare. Infra de Contricione. iiiij.

Cogitaciones varie occurrunt orantibus. Supra Bar-
nardi. ij.

Cogitacionibus frequenter immiscet se superbia vt
bona opera perdat, sed propter hoc non sunt
dimittenda. Supra Barnardi. i.

CLII.

Cogitacionibus malis impeditur aliquis ne orationes 28
facte pro se ab aliquo exaudiantur.

We rede in 'Vitis Patrum,' how per was a man\d pat was gretlie
tempid' with temptacio\n of his flessh: and he luke\d vnto a gude
Evil Thoughts hinder Prayer.

106

...to pray for hymn; and so he did. & when he had long prayed for hymn he mendid no ping, & pis olde man marveld grete at his prayer was not hard: So on a nyght as he lay in his prayers, he saw in a vision pis yong man sittant, & evuft spyrititis in lyknes of wommen playand befor hymn, & makand hym grete myrth; and he saw pis yong mans gude angeff grete wroth because he wold nott ryse & make his prayer vnto almighty God. And pan pis olde man sayd vnto pis yong man; "Bruther! pe fawte is pine pat pe prayers pat er prayed for pe er nott harde. For pou hase a delectacion in evult thoghtis, and it is impossible to remose iff thoghtis fro the with other mens prayers, bod if pou doo som labor perin pi selve. For it is with the as it is with a man pat is seke; ffor & a man pat is seke wiff nott abstene hymn fro guttus meatis, what profettis it to do vnto hymn any cure of lecheeraite?"

152.

Cogitaciones ex toto nemo fugere possit.

We rede how on a tyme a certayn man of religion made playnt vnto a holie abbott patt hight Pastor, pat he had so many thoghtis of syyn in his mynde pat he was like to be perisshid perwith. And he had pis monke in-to a playyn felde vppon a fayr day, whar pe wynde blew, & he bad hym hald obrade his skyrte & take pe wynde & bere it hame. And he ansswerd agayn & said he myght nott. And pan pe abbott said; "No more may pou lett poghtis to-com in pi harte & pi mynde, bod itt is by parte to with-stondi paim." et c. 

Cogitacio de diuersis contristat vel letificat hominem, vnum reddit pallidum, alium rubicundum. Supra de apostata. ij.

1 MS. ans, with g written over the s, to make angeff.
Cogitacio de morte multum est vtilis.

We rede ex 'Dictis Patrum,' how a yong man sayd on a tyme vnto ane old man; "what saft I do? for I am like to be slayn with fowle poghtis." And pis ald man aussyerd hym agayn & said; "Son, a womman when sho will spare hur child, sho will enoynt hur pappis with bitter ping, att hur childe, when he wolde sowke, sulde lett when he felid byternes. And perch put in pi thoght pe bitternes of dede, & of pe paynys pat er 8 ordand in hell & in purgatorie for syd in tyme to com, and onone pies evill poghtis saft recede away fro the." et c.

Cogitacio faciens comparacionem de delicijs presentibus ad supplicia eterna multum est vtilis. infra 12 de delicijs. iij.

Cogitacio miserie proprie et nature defectibilis re-trahit hominem a malo. Infra de contemptu sui.

Cogitacio purgatorij vel inferni inducit hominem ad 16 penitenciam. Infra de penitencia. iiiij.

CLV.

Cogitacio perpetuitatis penarum inferni aliquando conuertit hominem.

Jacobus de Vetraco tellis how per was som a tyme a secular man 20 pat was passand delicate. So on a tyme he vmthoght hym in his mynde, ffurst, if a thousand of dampnyd sawlis myght be delyverd fro payn, and his thoght aussyerd hym & sayd, "nay." 24 pam if a hondreth mott be delyverd; & his thoght said, "nay." 24 pam if a thousand thousand myght be delyverd; & his thoght said, "nay"; and pam if als many thousands mot be delyverd as per was droppis of watir in pe see, & euer it said, "nay." And as he was in pies thoghtis he was gretilie troubled & waxid ferd. So 28 sodanlie he vmthoght hym & said vnto hym self pat pai pat giffes per luff vnto pis werld war passand blynd & fonde, pat for a
little tyme att þai moð liff þerin, for þe transitorie delites and
vanyties þeroff, fallis in-to euerlastand damping & þayn of heif.

CLVI.

Cogitacio finis in omnibus operibus est multum necessaria.

We rede in 'Libro de Dono Timoris,' how ond a tyme þer was
a yong maþ patt went vnto a fayre; and when he had walkid
abowte, & sene many shappis & mekuð chafrir to seff, at þe laske he
8 come vnto a shop þer ane old man [stude]; & he had as who say
no thynge to seff. And þis yong maþ askid hym what at he had 1
to seff. And þis alde maþ anserd & sayd he had to seff wisdom;
and þis yong maþ sayd þat he wolde by it, and askid hym whatt
12 he sulde pay þersor. And he said; "a hondreth marke." And þe
toder þoght itt mekuð, nott-withstondyng he payed hym itt.
And when it was payed, þis olde maþ taght hym þis wysdom &
said; "In omn opere cogita primo ad quem finem venire potes,
16 unde versus; 'Quicquid agas operis finem primo primo mediteris.' þat
is to say, in all þi werkis, evur at þe begunynge vmthynk þe whatt
will com of þe endyng." And when þis yong maþ hard þis, hym
frothoght hys bargan & traystid þat he had bene deseyvid. Thanþ
20 þis olde maþ said; "Go þi waist home! and forgett nott þis at
I tolde þe, bod write itt in þi howse ouer þi hallyng, & in þi
wyndows, & on þi duris, & on þi vessett, & in oper dyvers places
in þi howse; & þou shaff fyndi att it sa þ þe best chafir at evur
24 þou boght." And he wente home & did so. And emang all oper
he garte browde þis resoð opon a clothe þat he was vsid to
be shavyð with. So ond a tyme þis yong maþ had emmys þat come
vnto a barbur att vsid to shafe hym, & hyrid hym for a grete som
28 of money to sla hym when he shufe hym; & he tuke þer money &
grawntid þat he sulde do so. And when þis barbur come to shafe
þis gude maþ, as he was in wetyng of hym he lukid vpon þe rastre
clothe; & he was somwhat letterd & red þis resoð. And onone as
32 he had red it, he vmbythoght hym what ende wald come of þis

1 MS. repeats, hym what he had.
tresoī he did itt. & he said vnto hyūm selse ḫus; “and I sla ḫis man I mou ᵃ bē slayū ᵃ perfor.” And he began to wax faynt & hevie & swoynyd. And onone as ḫis gude man saw hyūm fare so, he steppid vnto hyūm & lifted hyūm vp on his fete, and comfurthed ᵃ hyūm & askid hyūm whatt hyūm aylid. And he prayed hyūm to hold hyūm excusid & be not wrothe & he sulde teff hyūm, & he essurid vnto hyūm ṣat he suld not be wrothe. And ḫan ḫis barbur sett ᵃ spefft on end & tolde hyūm all ᵃ dede. & he forgaff hyūm & bad a 8 noder man shafe hyūm. And ḫan he thankid God & ᵃ pe wisdom ṣat he boght, for ḫus he fand ᵃ ṣat it savid ᵃ per lifes bothe. et cō.

CLVII.

Columba. Columbarum nutricia non placet Deo.

Cesarius tellis how som tyme ᵃ per was a knight ᵃ pat luffid wele to 12 bryng vp & brede dowvis in his place in his chaw[m]ber-endis, & in dyvers ᵃ oper places. And his curatt tolde hyūm ᵃ pat it was grete syṫ vnto hyūm for to kepe so many of ᵃ paim to-gedur, for als mekuft as pai hurte & wastid his neighburs cornys. So on a day he take 16 a skuttyulfūf of corn & callid ᵃ paim to-gedur & gaff ᵃ paim meate. And when pai wer aff to-gedur befor hyūm, he spak vnto paim with a clere voyce ᵃ pat aff ᵃ men myght here, and sayde on ᵃ pis maner of wyse; “Ye dowvis ᵃ If it be Goddis wiff ᵃ att ye bide with me, 20 dweft still, or els I commaωνd you in Goddis name at ye rise vp, & flee away faste.” And att ᵃ pis wurde, onone aff ᵃ ᵃ pies dowvis rase vpp, & flown clene away in a grete fokk. And neuer after fro thens furth pai come agayū vnto his place. et cō.

Columba sacerdoti indigno sacramentum aufert.

Infra de sacerdote indigno.

Comes a demone iniquo viuus portatur in infernum.

Infra de demone. vj.

Comiti possunt adaptari multa que dicuntur infra de principe et Iudice.

Comitissa propter ornatum vestium dampnatur.

Infra de ornatu. I.
Commendacio vel commissio. Commendare vel committere se diabulo nimis periculosum est.

Helinandus\textsuperscript{1} tellis how o\textsuperscript{2} a tyme \pe archedekyn\textsuperscript{2} of Aurilianens sul\textsuperscript{3} go vnto Rome. And he prayed\textsuperscript{4} a chanon\textsuperscript{5} of his to grant hy\textsuperscript{6} a clerk of his to go with hy\textsuperscript{6}, pat hight Nathanael, pat was a trew serv\textsuperscript{7} vnto hy\textsuperscript{6}; for hy\textsuperscript{6} po\textsuperscript{8}ght at he was necessarie vnto hy\textsuperscript{6} in his iorney. And pis clerk, pus at\textsuperscript{9} it was agayns his 8 wiff, went with hy\textsuperscript{6}, & he made hy\textsuperscript{6} his purs-maister. Soo when\textsuperscript{10} pai come nere Rome, pis Archdeky\textsuperscript{2} was bod a chynche, & he askid\textsuperscript{11} pis clerk a rekkenyn\textsuperscript{6} & a compte of\textsuperscript{12} per expens stratylie vnto \pe leste halpeny. And\textsuperscript{13} per pai sell\textsuperscript{14} vnto rekenyng & varid; & pis clerk betuke hy\textsuperscript{6}\textsuperscript{2} sel\textsuperscript{15} vnto \pe devu\textsuperscript{16}t, als witterlie as evur he was in fonte-stone, bod it was as he sayde. So pai went\textsuperscript{17} on flyt\textsuperscript{18}d. And as pai went ow\textsuperscript{19} at a brygg ow\textsuperscript{19} a grete watir, pis clerk happend\textsuperscript{20} to falt by \pe brygg & was drownyd. 

And he had made a counand\textsuperscript{21} befor\textsuperscript{22} with pis Chanon\textsuperscript{23} pat was his maister, \pe whethur of\textsuperscript{24} \peaim\textsuperscript{25} dyed\textsuperscript{26} furste, with-in xxx\textsuperscript{27} ti dayes, & he myght, sul\textsuperscript{3} com\textsuperscript{28} vnto his felow, & hide no thyng bod te\textsuperscript{29} hy\textsuperscript{6} clerelie how it stude with hy\textsuperscript{6}. So o\textsuperscript{2} pe nyght afterward, as pis chanon\textsuperscript{30} lay in his bed wakand\textsuperscript{31}, & a byrnand\textsuperscript{32} lampe befor hy\textsuperscript{6}, pis Nathanael\textsuperscript{33} clerk stude befor hy\textsuperscript{6}, cled as hy\textsuperscript{6} thoug\textsuperscript{34}t a\textsuperscript{35} in a fa\textsuperscript{36}re cape made of feddurs. 

And pis chanon\textsuperscript{30} was nothyng aferd\textsuperscript{37} of hy\textsuperscript{6}, bod was well apayed\textsuperscript{38} of his commyng, and said vnto hy\textsuperscript{6} ; "Nathanael ! welcom\textsuperscript{39} home ! Is nott \pe archedekyn comme\textsuperscript{40}?" and he answerd\textsuperscript{41} agayn\textsuperscript{42} & sayd; "Nay, sur, bod I ami comme\textsuperscript{43} as I made counand\textsuperscript{44} with you \pe pat I sul\textsuperscript{45}d do; and I ami now dead & I pray you to helpe me, for I ami in grete turmenttis." And he askid\textsuperscript{46} hy\textsuperscript{6} whi, seri he liffid\textsuperscript{47} so honestlie & so trewlie as he did. And he sayd\textsuperscript{48} agayn; "Sur, forstuthe it sulde hafe bene wele with me, \pe bod day I was sodanlie grevid; & betagt\textsuperscript{49} my sel\textsuperscript{50}e vnto \pe devu\textsuperscript{51}t: and I pray you war\textsuperscript{52}n als many 32 as ye may, at pai do neuer so as I did; for pai \pe pat wil\textsuperscript{53} commend\textsuperscript{4} per sel\textsuperscript{50}e vnto \pe devu\textsuperscript{51}t, pai giff hy\textsuperscript{6} power of \peaim; & so did\textsuperscript{54} I

\textsuperscript{1} MS. Helmandus.
\textsuperscript{2} MS. repeats, hy\textsuperscript{6}.
159. A Knight's Folly in Eating. 160. A Woman's Devotion. 111

pis day, & perfor I was drownyd, & for no noþer þing am I in payn. And þan þis chanoð askyd hym, seth þat he was in payn, how it was þat he had on so fayr a cape. And he answerd'agayn & sayd; "Sur, þis cape is hevyer vnto me þan war þe gretteste 4 towr in all þis worlde & it wer on my bakk. And þe fayrnes þerof is a belefe of forgifnes þat I hafe, if at I be trewlie prayed for." And þan þis chanoð hyght hym þat at hys power he sulde pray for hym. And with þat he vanysshid away; & he hard' neuer 8 more on hym.

CLIX.

Commestio. Comedit aliquando vnus plus quam plures.

Solinus tellis how som tyme þer was a strang knyght, a man like a grete giand, and he was a grete weryor & alway had þe victorie whar-evur he fagh. So on a tyme as he was in bataff; he was passand' hongrie, & he gatt in hys armys ane ox, and bare it a-way ane acre lenthe; & with his neve he slew it & made meat þerof, and-ete it vp att ons all be his one. And it grevid hym at þat tyme no þing; bod with-in a little while after, he þat had victory of all oper men in bateff, þurght his awn folie deyed away.

Comedens cibos non licitos punitur. Infra de gula. 20

Comedere pluries in die propter hospites caritas est. Infra de hospitalitate. 24

CLX.

Communio. Communicare frequenter volentes non sunt prohibendi.

Cesarius tellis how þat in þe dioces of Leodons, in a towne þat hight Chorewbar, was þer a wommen þat desirid' greatlie oft sithis


to be howself. So on a night, as sho lay on a cowche sayand hur prayers, almijti God come in-to hur chawmer, & bare in his handis pe box at pe sacrament was in in pe kirk, and per come aungels with hym, syngand pis sang; "speciosus forma pro filiis hominnum et c." And he stude befor hur & said; "Becauce pe preste denied to giff pe my bodie, I sait howself pe myne awn handis." & he did so, & tuke one hoste oute of pe box & gaff hur, & went his wayis. And per was in pe same chawmber a noder religious womman pat saw all pis, and on pe morro sho went vnto pe preste, and askid of hym how many hostis war in pe sacrament-box in pe kurk; and he saide pat wiste he wele enoghe. & he oppynd 1 box & luked & fand pat one was away; & yit all was lokkid as pai war wunte to be; & pañ he had grete mervayle, & wepud & made mekifl sorow, and had grete mer[v]en how pis mott happen. And pañ pis womman comfurthid hym & told hym all pat evur sho saw, & wha pe hoste was becommen, & cownceld hym pat fro then furth he sulde nevur gruche to giff paim pe howsyff pat askyd itt, & it war nevur so ofte. et e.

Communione nemo debet privari qui secundum consicienciam suam est sufficienter confessus, et ad satisfaciendum paratus. Infra de Iusticia.

CLXI.

Communicanti 2 non est administranda hostia non consecrata.

24 Cesarius tellis how pat Maister Maurice, pat was bisshopp of Parissi, on a tyme was vexid with so grete a seknes in his head; pat it strake in-to his brayn, & tuke away his witt & his mynde from hym. So at pe laste he come vnto hym selfe, & askyd 20 to be howself; & pai pat wer abowte was ferd at he had bene fallen in-to a wudenes; & pai cownceld pe preste to feche ane hoste pat was vnsacred & giff hym; and so he did. And onone as he come with-in pe thresshwold of pe dure, pis bisshopp cryed

1 After pe, buke, erased. 2 MS. Communicanti.
with a clere voyce & sayde; "hafe it away! hafe it away! for pat is not my Lorde." And aft pat was abowte hym had grete wonder here-off; and þan þe preste wente agayn & broght with hym þe verray sacrament. And þis bissopp with grete devocion reseyvid it, purgh vertue of þe whilk he come agayn vnsto his right mynde. And so he in full faythe & charitie passid vnsto God.

CLXII.

Communio 2 famem corporalem repellit.

Som tyme þer was a womman þat be lefe of hur curatt was 8 cuerilk Sunday 3 howselT, and þat day after sho tuke no bodelie meatt; and yitt sho was nothyng hongrie. And onone as hur curatt purseyvid þis, he went vnsto þe bissopp 4 & told hym; & he bad hym take ane hoste þat was vnsacred & gyff hur; and so 12 he dyd. & þis womman purseyvid it noght, bod tuke it with gude devocion & went home; & onone as sho come home, sho was so hungred, þat, as sho thought, had sho nott titter getten hur meatt sho sulde hafe dyed furth-with. Yit notwithstandyng sho ran 16 agayn vnsto þe preste, & trowed þis honger had bene commen on hur for hur symmys, and with grete wepyng how þat was taken fro hur þat God had gifen sho told hym. And when he hard þis he was greatlie reiosyd þeroff, & þankyd God, & went with hur 20 vnsto þe kurk & gaff hyr þe verray sacrament. And þurgh þe vertue hereoff aft hur hungre was swagid, & þis grace þat was withdrawen from hur was gifen hur agayn: and onone as þe bissopp 4 hard þis he þankyd almighty God þeroff.

CLXIII.

Communio eciam fortitudinem corporalem confert.

Som tyme þer was a wurthi knyght whilk þat did many eniuries vnsto Lowis þat was Erle of Losens, & to his men. So on a tyme þis erle complenyd hym of þis knyght vnsto his frendis. So on of þen was a wurthi man 4 & sayd; "I dar undertake þat I saft take hym, & I may be sekur þat none of you saft do hym no bodely

1 Not, omitted and added above the line.
2 MS. Communion.
3 Under Sunday, day, erased.
harm." And pe erle & aſt made hym surans; and pis worthi man was gatt pis knyght and delyverd hym unto pe erle. And pe erle, in savyng of his athe, garte make a depe graffe; & he tuke pis knyght & wappid hym in softe clothis & layd hym perin, & garte caste erthe on hym, & so smordi hym to dead. And pe frendis of pis knyght compleynd of pis wurthi man unto pe Emperor Frederike, & said pat he for a grete som of money had taken pis knyght & solde hym unto pe Erle. And pe Emperor garte call hym before hym, & wolde hafe garte putt hym to deade herefor, and he cuthe not be excusyd for nothyng att he cuthe say. And pan at pe laste he knew pat hym selfe was nott gilte 12 as pai sayd, and oblissoyd hym to profe patt as right & law wolde; & per he was demyed to feght perſor. And so a day was sett, & his emys gatt a strang knyght to feght with hym. And on pe day att pai sulde feght vppon, pis wurshupfull man shrafe hym, & with gude deuocation resesyvid his sacrament & went boldlie into pe place per pai sulde feght; & his enmy come in manlelie agayns hym. And onone as pai mett, pis man att was hyrid, pat all men hard, asked hym if he had etyn oght pat day. And pis wurthi man ansswerd agayn & sayd; "ya, I hafe resesyvid & ete pis day pe bodie of almighty God." And pis other lurdan ansswerd hym agayn & sayd; "fforsuthe, & pou had catyn pe devuſſ pis day, I saſt feght with pe & ouerthrow pe." And evyn furthwith after pis wurde of blasſemyng, almighty God tuke his strenth from hym & strethid pis other wurthi man so, pat his emny pat was hyrid agayns hym had no more strenth, nor myght no more stand to feght with hym pan he had bene a childe, vnto so mekuſſ he gaff our pe bateſſ & heldi hym selfe as owrecommen. And pus pis trew knyght, be etyng of pe bodie of almighty God, had a glorious victorie.

Communio eciam vitam corporalem prolongat 1. Infra de predone.

Communio quandoque a proprietarijs religiosis non permittit se recipi 2. Infra de proprietate.

1 MS. prolongatt. 2 MS. non permittit sed recipit.
Communio eiam a mortali peccato retrait. Infra de obstinacione. iij.

CLXIV.
Communionem aliquando impedit pollucio nocturna, et aliquando non.

Cassianus tellis how he knew som tyme a man of religion, pat gaff hym gretelie vnto chastitie bothe of his harte & of his body, s with grete mekenese; noght withstanding he was tempit with grete ludifications on pe nyght. And eur when he ordand hym to ressayfe his sacrament, on pe nyght befor eur he was pollutt in his slepe. And when he for ferdnes had lang time abstenyd hym fro his mess-saying, for ferdnes hereoff he went vnto ane olde brother of his & told hym pe mater & askid hym cowneff perin. And he vmthoght hym pat per was nowder in pis man supersfluittie, nor at his mynde was gissen vnto suche illusions, & perbie hym thought at it was nowder syn of his bodye nor of his mynde, he cowneff hym baldlie to go vnto his mes & resayfe pe holy sacrament, pat not be pis disseyte pe medcynever be helefuf medcynew & remedy sulde be lefte. And be pis cowneff he went vnto mes & boldelie resayvid pe sacrament: and be pe vertu peroff pe custom at he was wunte to hafe of pis illusion fro thenst-furt sesyd.

Communioni possunt adaptari multa que dicuntur infra de eukaristia.

CLXV.
Comparaciones odiose sunt.

Agellius tellis how pat when Aresto[ti]le pe philosophyr wexid olde, all his scolers & pai pat visid his facultie come vnto hym 28
Comparisons are odious.

Compassion in Women.

& prayed hymn to teef paim pat, when he was dead, who sulde succeede & be per maister in his steade. And per was in his scole ij principallis, Thofrastus and Memedemus. And paun Arestotile garte bryng hym bere & mead' patt he myght drynke of paim bothe befor all his scolars. And when he had tastid' of bathe, he com-
mendid' ather of paim. Neuer-pe-les he sayd' pat bere was pe bettyr, because it was pe elder. And pus pridualie without lakyng or commendacion of owder partie (pai nurseyvid), pat Thofrastus sulde be per maister after hymn when he was dead.

CLXVI.

Compassio naturaliter inest mulieribus. et c.".

Valerius tellis how oin a tyme per was a womman pat had done a grete trespas agayns pe law, & sho was broght performed befor pe justice, & per sho was demyd' pat oin a certain day after hur head' sulde be smyten of. And sho was commandid' to prison, & he pat had hur in kepyng had petie oin hur and gaff a doghter of hurs, at was a womman, lefe ilk day to come vnto hur; & ay when sho come in he serchid' hur pat sho broght nothyng with hur, & it was commandid' hymn pat sho sulde neuer hafe meate afor sho sulde dy. So when he fand' sho abade on life many dayes without meate, at oin a tyme when hur doghter come, he serchid' hur & he fand' pat sho had sustenyd' hur moder life with hur mylk of hur pap; & he thought pis a grete mervayle & went & told' pe iustice. And pe iustis he[r]for had compassion oin hur & forgaff hur hur trespas for hur doghter sake.

Compati debent viri sancti eciam malis. Infra de obediencia. vij.

Compaciendum est eciam animalibus brutis. Infra de obediencia. vij.

Compati debent confessores confitentibus contritis. Infra de contricione.

Compati debent confessores confitentibus. Supra de abbate. ij' a.
Compaciendum est leprosis.

Jacobus de Vetriaco tellis how som tyne per was a worthi ladie, & sho had grete petie of seke folk, & speciallie of lepre men. And hur husband was a myghti man, & he had lepre folk in so 4 grete vgsomnes pat he myght not suffer to se paim, nor lat paim com with-in his howse. So on a day as a lepre man was cryand at his yate, pe ladie come to hym & askid hym if he wold owder eate or drynk, and he answwerd agayn & sayd; “I am here hugelie 8 torment with het of pe som, & I wold nowder eate nor drynk bod if pou take me into pi place.” And sho answwerd agayn & sayd; “knowis pou not how my husband vgis to see lepros men? & he wold onone com home fro huntyng, & if he fynde pe with-in his 12 place, happelie he wold sla bothe pe and me.” And he wepid & made sorow. So at pe laste pis ladie might no langer se hym wepe, & sho tuke hym vP in hur armys & bare hym into hur place, and peo sho prayd hym to eate. He said agayn he wold 16 nowder eat nor drynk bod if sho bare hym vnto hur chambr & layde hym in hur awn bed, & per he wolde riste hym awhile & peo he wold eate. And he made so mekult sorow pat sho mot not sufrie itt, pat sho had hym vnto hur chawmer & laid hym in 20 hur bed; & sho laid a softe cod vndernethe his head & happed hym with a gay couerlad. And pis done, onone hur husband come home fro huntyng & bad hur oppy hym pe chambr dure, & he wold lay hym down & slepe a while; & sho was ferd at he suld sla 24 bothe pe lepre man & hur, & made hur to tarie a while, & wold not com & oppy hym pe dure redelie. & he seyng at sho tard & wold nott com, brest oppy hym pe dure in a grete anger and went in-to pe chambr. And onone he come bakk agayn & mett his 28 wyfe & sayde vnto hur; “Now pou hase done wele; for pou hase arayed our bed on peste wise, bod I mervayft whare pou gat so gude spicis þurgh whilk all our chawmer is fyllid so full of gude savir with, for onone as I come into þe chaw[m]ber, per was þerin 32 so swete a savur at me thought I was in paradise.” And when sho þat befor was ferd for hur dead hard pis, sho went in-to þe
chamber with hymn & fand it as he sayde; & pa\\n sho told hym all how scho had done; & pai luki\\n f in pe bedr and pis lepre man was away. And pa\\n hur husband\\n befor was als wude as a lymn, wex als meke as a lambe, & evur afterward luffid God & leplere me\n better.

Compati debet prelatus subditis temptatis. Supra de abbate. ij.

CLXVIII.

8 Compaciendum est amplius peccatis hominum quam rebus temporalibus proprijs.

Saynt Gregor tellis; "we rede of a gude holie man\n pat had no ping to lif on\n all yere bod a little corn\n pat he had gravyn \n pe erdr of, & sawen hym selfe. So on\n a tyme when he had shorn it & broght it home, ane iff \n man \n pat luffid hym nott sett fyre in his lathe, & burnyd \n f pe corn and all. So a man hard tell \n come vnto hym & said; 'allas! fadur, what is Happen\n vnto \n pe? wo is me for pe.' And he answerd agayn with a chere as he had bene nothyng grevid & said; 'wo is me for pat at saff happyn vnto hym\n patt di\n pis dede!' as he had not sett be hys awid herm, bod rather be pe toder mans syn.' et c\n.

20 Compositus debet esse homo in sensibus exterioribus, vt habetur supra de Aspectu.

CLXIX.

Concordia multum est necessaria habitantibus ad inuicem.

24 We rede in 'Vitis Patrum' how som tyme pe\n was ij brether pat dwelte samen many yeres, & pai varid neuer nor neuer was wrothe. So on\n a tyme pe tone said f vnto pe toder; "latt vs make debate betwix vs as other me\n of pis werld\ndois." And pe toder answerd
& sayd' pat he wuste neuer what debate was; & pañ pe toder sayd' vnto hym; "lay downi pi hude betwixt vs two and I saff say it is myne, & pou saff say, 'nay! it is myne.' And'here-of saif a debate brede betwix vs." And pai laid dow¾ pis hude betwyx þaim, and þe tone said; "it is myne"; & þe toper said; "nay! it is myne." pañ pe tother sayd; "it is þyne; & þerfor take it vþ & don it on þi hede & go þi ways." And þus pai partid' & nowder of þaim mott nor cuthe thes discorde with oþer.

Concupisca sacerdotis punitur. Infra de luxuria.

CLXX.

Concupiscencia carnalis naturaliter ad mulierem inclinatur.

We rede in þe storie of Barlaam how þer was a kyng þat had 12 a sone; and' when he was new born, wyse lechis þat saw it told' hym þat hym burde gar kepe it to it war x yere olde, þat it saw no þing bod meate & drynk & clothis & a womman to kepe it, & els it suld' dye. And so he dyd'; & at x yere end' he garte 16 bryng befor it all maner of þingis, þat it mott se þaim & know what att þai war; & þer was b[r]oght befor hym gold & syluer, & hors & eateþ, & evur as he askid' what þai war men tode hym. And when yong wommen & maydyns come befor hym & he saw 20 þaim, he askid' beselie what at þai hight, & what þingis þai weþ. And þai þat wer aboute ansswerd' hym & said; "yone er devils þat begylis men." And when he had sene all maner of þingis, þai broght hym vnto þe kyng his faður; & he askid' hym of all 24 thyngis þat he had sene, whilk he luffid' beste. And he ansswerd' agayn' & sayd: "Faður, forsuthe nothyng els bod devuls þat disseyvis men, ffor of þaim aloneþe befor alþ oþer is my harte sett."

Concupiscencia gule est reprimenda. Supra de abstinencia.
Confessio facta in scriptis valet. Supra de Basilio. iiij°.
Confessio delet peccata de Scientia Diaboli.

We rede in 'Meracles of Saynt Constantyn,' how in a tyme when Saynt Lamfranke at was bisshope of Canterbury sayde mes per, sodonlie a yong monke, pat suold' hase red' pe gospeff at pe same mes, was afore pe gospeff taken with a send'; vnto so mekull at pai pat come before, what at evyr pai had done & had not bene shrevyn porof, he wold' hase teld' paim it. And som pai shamyd' with per syn, went & shrafe paim clene porof for ferd of hym. And when pai come agayn before hym he spirrid' whatt pai war & whar-for pai come; & had no knowlege pai had bene at hym befor. et c2.

Confessio nocet Demoni.

Cesarius tellis how per was a doctur of Dyvinitie pat was a gay prechur, & he hight Thomas. And when he was seke & bowyn to dye, he was war of pe devull stanndand in a noke of pe chawmbre per he lay, and he coniurid' hym & spirrid' hym many thyngis. And emang att oper thyngis he askid' hym what noyed hym & his felos moste. And he said att no ping noyed nor hurte paim so iff as did' confession; for when a man is in deadlie syn, att his membres is boyn, & he may not mofe hym; and onone as he is shrevyn, paim is he lowse, and redie vnto att gudenes. And when pis holie doctur had hard' hym say pus, he thankid' God & gaff vpp his sawle in-to hevyyn.

Confessio mundat peccatorem et peccatum occultat.

Supra de adulterio2. iij.
Confessio a visibili et horribili3 pena liberat. Supra de agro. j.

1 Arundel MS. Ex miraculis sancti Constantini Cantuarii; celebrante sancto Lamfranco Cantuarii archiepiscopo missam. The Harleian MS. has; Ex miraculis sancti Dunstani Cantuarii; celebrante sancto Lanfranco Cantuarii Archiepiscopo missam.
2 MS. alulterio.
3 MS. corrigibili. Latin MSS, horribili.
Confessio tarda aliquando valet. Supra de ambi-
cione. iij.

CLXXXIII.

Confessio pura celat peccatum et reciduum manifestat.

Cesarius tellis how som tyme in pe Dioces of Traiecte, per was a 4
fyscher pat was a fornycatur. & o[n] a tyme he was ferdi to
be putt vp at pe sene 1; & he went vnto a preste & shrafe hym of
afi his syn, and when he had done pat, if he war accusid' he mot
sekurlie deny it, & suffer pe burnyg of a hate yrn as per was vse 8
to paime at denied it. And so he did', and pis hate yrn pat he bare
noyed hym no ping. So afterward he fell perto agayn. And on a
tyme he ferdi ouer a watir with a man pat had knowlege of his
mysgouernans; & pis man spak vnto hym & said'; "I mervel, & 12
so duse many mo, pat pe hate yrn byrnyd pe noght; for we knew
wele enoghe at pou was giltie, & hase occupyed it syne." & he
answerdi agayn, & saydi pe hate yrn noyed hym no more paime did
puttyng of his hand in-to pe watir; & with pat he putt his hand 16
into pe watir. And onone, be pe rightwusnes of afi-myghti God;
pat hym hy schameles when he was a penytent, because of turnyng
agayn vnto his syn, per he was punysshid; & onone as he tuchid'
pe watir it was vnto hym as byrnyd fyre. For als sone as his 20
hand was in pe watir he gaff a grete cry & tuke vp his hand'; and
afi pe skyrn lefte behynd in pe watir. And paime he told paime
afi how it happend hym.

CLXXXIV.

Confessio pura delet peccata a memoria confessoris 24
quandoque.

Cesarius tellis how pat 3 on a tyme, as a grete meneyay of
pylgrons saylid to-gedur ou[er] pe se, per seffe suche a tempeste in pe

1 Latin MSS. timens in synodo diuist iuste, et iuste recidinantem
accusari.
2 Latin MSS. mira dei iustitia, qui misericorditer penitentem custo-
3 MS. tan.
Confession calms a Storm. 175. Saves from Death.

se, at ē shipmen war ferd at pai sulde ałl dye. And ēam spak one att was emang þaim att was a grete synner & sayde; " þis tempest is fallyn on vs because I am a grete synner; and I pray 4 you ałl att ye will here my confession." And ēam att held þer tong; & he told so mekuh horrible venom of syn at þaim irkid to here him. And onone as he had done, þurh þe mercie of allmiȝti God þer fett a grete calme in þe see, & þe storm sesyd 8 so sone 8 at euere man had mervall þeroff. And when þai come vnto þe havyn, almyghti God tuke oute of þer aller myndis ałl þase synys þat he had shrevyn him off als verelie as þai had neuer harde te þf of one of þaim.

Confessio pura a confusione temporali liberat. Infra de famulo. v.

CLXXV.

Confessio eciam a morte corporali liberat.

We rede how som tyme in þe cetic of Arthebatencis ¹, a yong 16 pure clerk sayd vnto a goldsmith þat þer sulde come vnto his howse a merchand, þat wald by of þym syluer vessett of dyvers form. And when he had told þym þis, þis goldsmith wold fayn hase solde his chaffer, & commawndid one of his men to go home & seche suche vessett & bryng þaim vnto suche a clerkes howse. And a sister of þis goldsmith broght þaim þedur þis clerk lay in wayte of þym & his suster as þai come in at þe dure, & slew þaim bothe, & cut þaim in pecis & keste þaim in a sege. And when þis gold- 24 smith moneya saw he tarid long & come not home, þai went vnto þis clerkis howse & spirrid after þer maister & his suster. And þis clerk denied þym & sayd he come not þer; & þai areste þym & a bruder & a sister þat he had, & broght þaim befor þe ² justice 28 of þer law, & þer þai cuthe not agaynsay þer gilde, for þe man was foð with þaim, & þe syluer vessett bothe; and þai war demyd ałl to be brent. þam þis suster said vnto hur ³ brother þe clerkere;

---

¹ MS. Harl. In ciuitate Attrabanensi. ² MS. repeat, þe. ³ After, hur, h, erased.
"Bruther, I suffer þis fo[r] þe. And see we may nott esshew þe payn of dead at we er demyd vnto, lat vs shryfe vs of owr syn, at we may so esshew þe euerlastand payn of heit." And bothe þe brethir wuld' nott. Noght-wíth-standyng sho sh afe hur of hur 4 syn vnto a prest with grete wepyng & hertlie contriciofn; and þañ þai wer aff takyn & boun vnto a stokk, and a grete fyre made abowte þaim. And þe clerk & his bruther felt in a dispayr & war burnyd vP; & þis damyself þurgh hur trew confession was kepyd's harmes. & yit þe bandis at sho was boun with wer burnyd, & sho felid' no more of þe het of þe fyre, þañ it hadd' bene þe blaste of a dew wynd.

CLXXVI.

Confessio simulata vel tamen furtiua 1 non delet 12 peccata de sciencia diaboli, sed tantum vera confessio illa delet.

Cesarius tellis þat on a tyme in Brabanþ þer was a man boun in a howse þat had a fend in hyn, whilk fend caawid þis man to 16 vpbrayd' ilkone at come in with syns at þai had done & war nott shrevyn of. So þer was a man in þe town þat gretelie desyrid to se hyn & here hyn speke, bod he was fend' þat he suld' vpbrayde hyn with his syn. And for fend' here-of he went & shrafe hyn of 20 aft his synys vnto a prest, bod he kep'd' with-in hyn a will to fall vnto syn agayn; and he trowid' þat he was sekur enogh & wente boldelie into þe howse vnto þis man. And onone as he come in, þis man at was buw cryed' & said; "A ! welcom, frend!' com' ner ! 24 for þou hase wele whittend' þe," & onone, þut aft he war shrevyn, yit he told' aft his synys oppynlie vnto aft þat stude abowte; & þe man þoght he was gretelie confusid' because his syns wer so fowle, and he was passand' hevyre & turnyd' agayn vnto 28 þe preste, & tolde hyn aft how it happend'. And he shrafe hyn agayn with a fuft wyff neuer to syn agayn. And þan þe preste bad hyn go baldleig agayn and he sulde no more shame hyn; and

1 MS. fulcina. Latin MSS. as above.
he did so. And when he come into pe howse, one at was per
said vnto pis man at was bur; “lo! pi frend’is commen agayn.”
And he askid whilk was he. And pai said; “he pis att pou
vpbraydid right now with so fowle synys at pou sayd at he had
done.” And he answerd hym agayn & said; “I vpbraydid hym
noght, nor I know none iff of hym.” And fro thens furthe euerril
man trowed att he was bod a lyer, & wolde truste no thyng at he
sayd: et co.

CLXXVII.

Confessio ex corde facta celat peccata.

We rede how on a tyme per dwelte in a town a knyght, &
he had a fayr wyse; & pe preste of pe town held hur. And it was
tolde pe knyght, & he wolde not onone giff faythe perto; not-
withstandyng he had pain evur in suspicio, & he wold nowder
latt pe preste nor his wyse witt at he had pain so. So on a tyme
he prayed pe preste at he wolde go with hym to speke with a man
a myle or ij thens. And he said yis, and went with hym vnto
a noder town, what per was a devull in a man at wolde tell euerril
man of all pe synys at evur pai had down pat pai wer not wele
shrevyn of. And pis preste was aferd pat pe knight broght hym
pedur for to aske pis devull of his dedis, & he went & soght a
preste and per was nane in pe town. And pai he went privalle
into pe stabyll per pe knightis man had sett vp per hors, & he fell
on his kneis before pe knyghtis man, & prayed hym pat he wold
here his confession, for he was so seke he was bowyn to dye. And
per, with grete contricion he made a full confession vnto pis man,
& besought hym to enione hym penance: and pai pis servand
sayd; “Sur, I amy no preste; I know nott what penance I sulde
enione you, bod pat penance at ye wolde enione a noder prest and
he war shrevyn at you of a like syn, pat sal be your penance.”
And pis done he went on boldlie with pe knight vnto pis man
at had pis devull in hym. And pai pis knight askid hym if
he kend oght with hym selfe; & he sayd, Nay, he knew no ping
with hym. pai he askid hym what he cuthe say of pe preste, &
CLXXVIII.

Confessio facta diabolo in loco sacerdotis aliquid prodest.

Jacobus de Vetriaco tellis how at per was a man pat had done many grete synys at he was neuer shrevynd of, & so hym happend faite seke & was like to dye. And pe devull was ferd at he sulde shryfe hym into som preste, & come into hym hym selfe in liknes of a preste, & cownceld hym to shrife hym. And his man trowed at he had bene a preste, & shrafe hym to hym with gude will of all his synys with grete contricion. And his done, pe devull sayd hym; "Bruther, pies synnes er grevus, and perfor I enione pe to penance at pou schryfe pe noght of paime vnto no noder man, for pai may gretilie sklander pe"; and paie pe devull went his wayes. And onone his man dyed; and per come aungels & fendys vnto his sawle, & pe fendis sayde; "he is owres, for he was neuer shrevynd vnto no preste." And aungels sayd pat he had made a confession, for he was contrite; and subit it was pe devull at he was shrevynd, yitt he trowed pat he had bene a preste. And pis sawle was broght befor pe hie ingement of almyghtti God; & he demyd it for to be putt agaynd in pe body, at pe body eft mot be shrevynd vnto a preste, and so it was. et cö. 28


1 MS. sine,

Confessionem impedit demon quantum potest. Infra de demone. xj.
Confessio penam corporalem inflictam delet. Infra de hereticis. i. et de Maria.
Confessio amissa a viuo, fit quandoque a mortuo resussitato precibus sanctorum. Infra de Francisco et oracione.

CLXXIX.

8 Confessor in aliquo casu non tenetur confessionem celare.

Cesarius tellis how per was a monke of Ceustus ordur, & he confessid hym unto his Abbott, how pat puff aff he war no preste, yit 12 he said mes; and he wold not lefe nowdur be prayer, nor charge, nor command of his abbott. And pis abbott told' pis case unto a certain person and sent it unto pope; and he ansswerd' agayn & said' it was no confession, it was bod a blasfemyng, and “a confessur,” he sayd, “aw not be pe law to layd such a blasfeme, whar-purgh grete perei myght faít unto aff holie kurk.” And pus he was dischargid of mes-saying. et c².

Confessor non celans confessionem est causa multorum malorum. Infra vbi agitur de Maria Dei genitrice.

CLXXX.

Confessor incontinens multociens potest esse occasio damnacionis.

24 Cesarius tellis how per was a riche huswyfe pat had done many horrible synys; & sho had grete sorow for paim in hur harte, and yit sho wold nevir shryfe hur of paim. So per was a yong preste pat sho had broght yp of barn little hur self; & sho tuke suertie 28 of hym & shrafe hur unto hym of aff hur synays. And when he had hard hur confession he was lathe to displease hur, & cownceld
An indiscreet Confessor.  A wise Confessor.

hur to fullfyli pe luste & pe likyng of hur bodie; & scho woldi nott, bod abade in parsite contricion. And when he saw pat, he discuirid hur synys to ilk man & diffamyd hur. And sho was so gude a woman at no man trowid hym, bod held hur a gude woman & cowntid hym bod for a fule.

CLXXXI.

Confessor eciam in cautela et in interrogando multis est occasio peccati.

We rede how on a tyme a maydyn come & shrafe hur vnto a preste; and he as one vnwyse confessur began to tempe hur vnto syn, & gaf hur comfurthe perin pat sho sulde contynue. And so sho contynued it so lang at sho cuthe neuer lefe it.

CLXXXII.

Confessor discretus eciam nolentes per discrecionem suam ad penitenciam inducit.

Cesarius [tellis] how per was a man pat had done many horrible syns, and when he had shrevyn hym perof vnto a preste, he wolde resayfe no penance, bod said he myght do none; to so 16 mekuft, & pe preste enionyd hym neuer so lityf penance, yit he wolde not graunte perto. So his confessur askid hym if he myght say eueryilk day his pater noster. & he tuke hym perto & did it. And almighty God sent hym suche grace, pat he come 20 agayn oft-sithes & asked evur more penans, vnto pe preste had enionyd hym sufficient penance for his syn.

Confessor discretus debet esse compaciens et descendens peccatoribus. Supra de Abbate.

1 Harl. MS. incautus in interrogando. Arun. MS. as above.
2 After tempe, hym, erased.
3 Latin MSS. Virgo quedam cui- dam sacerdoti confitebatur. Ille sicut imprudens cepit de peccatis sibi ignotis interrogare. Que mox de eis in tantum cepit temptari quod, sicut postea retulit alter sacerdoti, vix de illis peccati continuit.
Confessor dure loquens confitentibus aliquando contra se ipsum prouocat eos.

We rede in 'Libro de Dono Timoris' how pat a man pat was in syn happen on a tyme to be in pereci of his dead; and he made a vow pat, & he mot esskape, he sulde shrife hym. And so hym happen be delyverd; & pe maister of his felowship went & shrafe hym vnto a preste hermett, & he shrafe hym vnto pe same. And pis preste gretlie blamyd hym for his syn, & sent hym vnto pe pope; & pis man wexid hym gretlie and slew hym, and did pe same with ane oper confessur. And pe thrid confessur hard hym mekelie & spak frendlie vnto hym, & tretid hym, and enionyd hym to penance one thyng alone, & pat was; pat when som-evur he saw any man dead; he sulde helpe to berie hym & he myght, & putt hym in pe erth, and at he sulde pinke of deade. And so he did oft-sythis; & att pe laste he began devowtelie to pinke on his estate, & went in-to wyldernes, & per he liffid & dyed in grete penance. et c^2.

Confidencia. Confidendum non est in senectute vt propter hoc magis homo periculis se exponat.

We rede in 'Vitis Patrum' how pat ane olde man of religion was seke in Egipte, and he wold algattis go home vnto his frendis at he mot be with pam to he wer seke, & not emang his ^1 brether to noy pam. And pe abbot Moyses bad hym go noght, pat he felt not into forniciation. And he was hevy perwith & sayd his bodie was dead fro aff maner of swilk luste. And he went on his ways to his frendis; & a damyseft of hur devociion kepedit hym. And when he was coverd of his sekenes, he lay by hur & gatt hur with child. And when pis child was born, pis olde man tuke it in his

1 After his, breke, erased.
armys opōn a grete festuāli day, & come into þe kurk þerewith befor all his brether & all oper þat þer was; and his brethir wepid & made sorow for hym. And þain he said vnto þaim; "See ye þis child? Lo! þis is þe soþ of inobediens; be war!" he said, "þerfor, 4 ye brether, & take ensample be me, for þis I dyd in myne elde. And þerfor I pray you hertelie pray for me." And he went into his cell; & þer he abade all his life-days in grete penaunce & prayer.

Confidencia est habenda in sanctis¹ de rebus temporalibus. Infra de Sancto Nicholao. Confidendum non est in quolibet. Infra de gula. iiij.

CLXXXV.

Confusio orta de peccato perpetrato aliquando est 12 occasio boni.

Cesarius tellis how on a tyme a yong man gatt a noþ with child; and' he was so confusid þer-witli, & so ferð at he sulde be descried þat he had done suche a truspas, & no man had hym 16 in suspicioñ, þat he went vnto ane abbay of a stratye ordur & made hym a man of religion, & þer abade in grete devociōn & prayer all his life. et c³.

CLXXXVI.

Confusio aliquando est causa mortis.

Helinandus tellis how þat shipmen on a tyme come vnto a philosophur þat hight Omerus, & spirrid hym a question & he cuthe not in no wise essoyne it. And because he cuthe not, þai said: he was bod a fule, & cuthe no wisdom. And he was 24 so confusid & esshamyd þat with-in a little while after he dyed for sorow.

¹ So the Latin MSS. The English version has, in sanctis temporalibus.
Congregacio aliquando dirigitur per aliquem bonum.

Isidorus tellis how [when] pat Philipp pat was king of Macedonie was at Athenys, he askid of pe cetie at pai sulde delyvir hym x wyse men 1, and he sulde breke vp his sege. And when a man pat hight Demonstrues 2 harde teft pis, he fenyd pis fable & told it emang pe cetisyns of Athenys; how pat, oth a tyme, wulfs desyridd of sheperdis at pai & pai myght be made frendis. And pe sheperdis 8 poght none if & grawntid & was made frendis with paime. And paun pe wulvis askid of pies sheperdis at pai mott hase per doggis at kepidd per shepefeld delyverdi; for as pai sayd, pai wold be occasioen and cauce to gar paime fals att debate agayn. And pe sheperdis 12 agreid perido, & delyverdi paime per doggis pat war wunte for to kepe per falsidi. And paun pe wulvis killid pies howndis; & when pai had so done, pai come & werid'vp all pe shepe att was in pe flokk. "And pus," he sayd, \"will Philipp pe kyang do with vs, pat is 16 to say, take away our wise men & owr oraturas; and when he hase so done, paun he wyll mys-chefe vs &sla vs, & all pat er in pe cetie of Athenys.\"}

CLXXXVIII.

Consanguinitas. Consanguinei non sunt a viris sanctis sustentandi nisi in iure suo proprio.

We rede in pe life of Abbott Pastur, how per was a Justice of pe contre, & he desyridd to se pis Abbott, and he mot nevir com to at se hym. And pis iustis saw pat, & he garte take pe sister sood 24 of pis abbott, & said he was a thiefe & putt hym in prison, & sayd & pis abbott Pastor wold com vnto hym & pray hym for hym, he suld delyver hym hym. And paun pe moder of pis childe come vnto pis abbott cell dure, and callid per-att & besoght hym to 28 speke with hur, & he wolde no wurd'ansswere. And when sho saw patt, sho wepid & made mekuff sorow, & sayd; \"And pou had'
Musa inuent multuo.

As we see by the Lombardic had at 352, [redacted] with a great multitude of fruits in an abbey, Dr. Saffrey [redacted] to be understood as you did; we understand now how all now put it [redacted]. And thou, thy mother, to the hand, he said, that he 
should cause you to set in morae, put you some with the [redacted] unnamed.

Mutua's genuine ne [redacted] of [redacted] to [redacted]. Dr. De Bello, y.

Natalis. Dei gratia. quatuor. y

To the last Lombardic we read how put uppon, put thy pea pneus of Chonan, and all of the ad on dune fell below at [redacted]. And thus: Peone, tellor also how come to support in Egypt for all. If [redacted] told, we have how they read and why [redacted] put pea plant that make been of a way, in a band in taw and set it in a stone place in temple, and put pea pea Dei nomine.

Natalis. Dei gratia multum. quatuor. y

We read [redacted] Lombardic how [redacted] same year pea darknes of pea year, and charac- 
[
Natalis Dei gratia. quatuor. y

Orosius and Junius tell us both, put a well in Rome, that same year was 
trived, in to col.[redacted] a van m to [redacted] and all pea day as [redacted]. [redacted]. [redacted]. soo [redacted] told, you put pea year pea not be bound as a well of 
some spring out of pea artes.

Natalis Dei gratia. quatuor. y

Cyprius, tell us put upon pea year, pea natumate into pea year, put Waw put a weaving, a saw of saw, at it had in it a verse child, and upon thee seek a sawer of saw, with child, sought now pea year, and had you now to judge it sick how, if you subie freed, freed bond.
189. A good Conscience is tender. 190. And fears Sin.

a harte & bowels of yrū & mott not be movid' with no compassion, yet at pe lestē marke, pou suld' hafe compassion of pine awn blude, pi sister sow.' And þān þis abbott sent wurđ vnto þis iustis & sayd; “Pastor filios non generavit; Abbott Pastor gatt nevir 4 child.” And when þis iustis saw at þe abbott wold' not com' hyūm selfe & pray for hyūm, he said' & he wold' send wurđ for hyūm be mouthe he suld' send' hyūm hyūm. And þān þis Abbott sent hyūm wurđ' & sayd; “Examyn þe cause as þe law wyff, & if he be 8 wurthi to dye lat hyūm dy; or els do with hyūm as þou plesis.”

et c³.

CLXXXIX.

Consciencia bona frequenter timet ¹.

We rede in ‘Historia Tripartita,’ þat on a tyme when Iulianus ² Apostata at a grete feste tyme, in maner as emperours dose, garte encens be sett befor hyūm, he made crysten meñ to com' knelyng aforñ hyūm & serve hyūm per-of. & he gart hide fals mawmetts vnder-nethe a clothe befor hyūm, at þe cristen men suld' not se 16 þaim ; & þe cristenmen wiste nothyng perof. And when þis was done, he garte bare þes & told þe cristen men, & threpid' of þaim at þai had' done sacrifice vnto his goddis, & ofred þaim encence. And when þai harde þis, þai cryed & made mekull sorow, and 20 desyrid' at þer right handis at þai broght it vP with sulde be cutt off for penance et c⁹ ; þuff aít þai þoght not of no sacrifice vnto fals goddis.

CXC.

Consciencia peccati ² non potest quiescere.

We rede in ‘Libro de Dono Timoris,’ how on a tyme þer was a riche man, & he luffid wele to go to sportis & to grete festis. So on a tyme, as he was be hys ane, hyūm happen'd to vmthynk hyūm of his synnys, & so he contynued'; and his consciens was so gretlie 28

¹ The Latin MSS. conclude, vbi non ² So Latin MSS. The English version has, peccato.
turment per-with at he mott hase no reste. And perfor evur when suche a thoght come in his mynd; he wald evur caff vnto hym one of his neighburs to halde a talk with hym, & for to putt suche 4 thoghtis oute of hys mynde.

Consecratio ecclesie. Infra de dedicacione.

Consilio bono est acquiescendum.

We rede how on a tyme ane archer gatt a little burd pat is 8 callid a nightgale, & he gatt oute his knyfe & wold hase slane hur. & pan sho spakk vnto hym & sayd; “pou man! whatt may my dede profett pe? For pou may not fyli pi body with me, bod & pou wold latt me go, I saff gif pe for my rawnson iiij wisdoms, 12 whilk & pou kepe, saff be grete profett vnto pe.” And when he hard hur speke he was gretelie astony’d; & sayd pat & sho cuthe teit hym any new pingis at mot profett hym, he sulde latt hur go att redie; & sho essurid hym at sho sulde. And as for pe furste, 16 sho bad hym neuer to desyre to gatt pat ping at he myght not gett; and make not sorow for pat ping pat is verely loste & caun neuer be requoverd; and as for pe thrid, “Gyff not truste vnto euerilk wurd at pou heris.” And pis done he lete hur fle per sho wold; 20 and sho gatt hur vp into a tre & poght sho wald witt wheper pis wisdoms sulde turn hym vnto any profett or nay. And sho sayd vnto hym; “A! wo be vnto pe l for pou hase had pis day ane iff cownceil; for per is with-in my body a precious stone callid a 24 Margarite, pat is of grete vertue, and it is more pan ane egg.” And when he hard pis, he made mekuil sorow at he had lattyd hur go, & desyrid hur to com agayn, & made aff pe crafte att he cuthe to gett hur. And pan sho sayd vnto hym; “Now I know 28 pat pou erte bod a fule. I bod pou sulde not make sorow for pat ping pat was loste and irrecouerable, & I bad pou sulde not be besy to labur for pat ping at pou may nott gett, & pou makis mekil 1 sorow at pou hase loste me, & laburs to gett me agayn, & I will 32 not com att pe. And I bad pou sulde not trow euer-ilke wurd’att

1 MS. mekis.
Dishonest Counsel.

Consilio inhonesto eciam si sit vtile, non est adquiescendum.

Tullius tellis how som tyme per was a man pat hight Themistenes, & oð a tyme he told' vnto pe men at dwelte in Athens pat he cuthe teft paim a cowncell pat war for per commoð profett. Bod he said' pat it was noght necessarie pat að men suld' witt it, i & perfor he desyrid' paim at he myght hafe ane to teft it to. And pai assigned' hym a man pat hight Aristes, and he told' hym & sayd: "A grete shyp of Lacedonye is commen vnto pe haven; and it wer ane ethe ping & a profitable to men of pe cetie to go & 16 take oute al þe riches per-ôf." And when þis Aristes hard' þis, he went to þe cowncell in-to þe cetie & told' paim pat he had hard' a profitable cowncell, bod it was nowder treuth nor honestie; and perfor he sayd' he wold' not concet þerto.

Consilio bono frequenter peccator ad penitenciam et satisfaccionem attrahitur. Infra de vsurario et multis alius locis.

Consilio malo perdit homo corpus et animam. Infra 24 de heretico.

Consilio bono fit iustum iudicium. Infra de pro-misso.

Consilio bono peccatum dimittitur et temperancia augetur. Supra de abbate.

Consilium gratis debet dari pauperibus. Supra Augustini. iij.
CXCIII.

Consolacio diuina cor ad se totum attrahit et replet dulcedine.

Jacobus de Vetriaco tellis of our ladie Saynt Marie, pat when sho norisshid hym in his youthe and sho had ligen with hym iiij days in bed laykand, hur wold hefght it bod ane hour; & sho wold layke so long with hym at he wold be bathe hon[g]rie and thristie. And ay pe hongreer & pe thristier at he was, & sho wolcf layke so long with hym at he wold be bathe honie and threstie. And ay fe hongreer & fe thristier at he was, Ipe more sho desyd to hald hym in hur armys; & if he wold hafe bene furth, sho wold cry & hold hym stiff betwix hur armys. And som tyme sho wold here hym in hur armys iij dayes, & kis hym & play with hym in dyvers placis, becauce sho had so mekutt com-forth of hym in hur harte; for als mekutt as sho knew pat he was bothe verry God & man.

CXCIV.

Consolacio diuina debet precibus impetrari.

We rede in 'Libro de Dono Timoris' of a womman pat was devowte; & o[n] a tyme when sho wantyd comfurth at sho was wunte vnto, & was ferd at it suld tary lang or it come, & when at it war commen at it suld sone pas away, and sho spakk vnto hur awn virtues at was with-in hur & sayd: "My faythe! go pou vnto my Lord God, & charge Hym be all pe articles pat er trowed in Hym pat He com vnto me & comfurth me. & my mynde! Be pou His hoste, & ordain for his herberie. And my luff! Luke pou make Hym gude chere. And my charitie! It acordis to pe to hold Hym stiff, at He pas not away." And when sho had pus chargid all hur vertues, onone sho was putt in a mervalos grete comfurth, at contynued with hur lang & recedid'noght away from hur.

Consolatur Deus aliquis in sacramento altaris.

Infra de sacramento. j.

1 Harl. MS. de sancta Maria de Ogniez. Arund. MS. de sancta Maria de Origine. This English version is entirely corrupt.

2 So the Latin MSS. The English MS. has, Consolatur Deus in aliquo in aliquo sacramento, &c.
Consolacionem recipiunt aliquando sancti creaturis vel factis. Supra abbatis vi et infra de Iohanne Euuangelista.
Consolatur Deus tribulatos. Supra de Antonio. Consolacio Diuina subtrahitur ab hijs qui consolacionem habent in amicis carnalibus. Infra de Peregrino. ijc.

CXCV.

Consolacio diuina allicit hominem ad manendum in ecclesia.

Cesarius tellis of a monk of Ceustus ordur, pat had a grace and a lefe, for feblenes att his body was in, for to ly in his bed & not comme att matyns at mydnyght; & yitt for all pat he myght not reste in his bed in matyn tyme, bod pat reste at he had, hym burd' hafe it in pe kurk. So on a day his brether chalangid hym perfor, & said' sen he was so wayke of hym selfe, at hym wer bettir for to reste hym in his bed pan for to come vnto pe kurk, & specialli because he had lefe. He answerd' agayn & said; "When I here my brethir syng, & I be not with paim, pan I am mervoloslie trubled' and turment in my harte; & pan I wax hevy when I vmthynk me pat pe comfurth at God duse vnto paim per did it som tyme per vnto me. & puf all I may nott helpe paim, yit it comfurthis me grerelie to here paim."

CXCVI.

Consolacio diuina non conceditur admissentibus alienam.

Cesarius tellis how som tyme per was a monke in Ceustus ordur, and he was a leche & ran purgh pe cuntre ilk day, pat vnnethis he wolde be att hame at his abbay on hy dayes. So it happend' opon a night, in pe solemnpyte of ou Ladie, as he stude at matyns
syngand emangis his felos, he saw our Ladie Saynt [Marie] com in-to þe where, & brught a boyste full of lectuarie; & sho putt þerof in-to evur-ilk monk mouthe with a spone. And when sho come att hym sho said; “þou mysterst not of my lectuarie, for þou erte a leche & takis þine awn comfurth at þe full”; & so he had none. And fro þine furtir, bod if he had bene compellid, he wold neuer oute of his abbay, nor he had neuer after dayntie of boþelie medcyn. So þe next feste of our Ladie sho come agayn, & did vnto þe monkis as sho did before; and when sho come att þis monk, sho said vnto hym; “Because þou hase had mor comfurth of me þan þou had of þi lechecrafte or 1 of þi medcyns, þerof I saft giff þe of my medcyns.” And when he had tastid þeroff, onone he felt suche a sweþnes, pat euer fro thens furth he was so stable in his ordur þat he refusid all maner of oper þing.

CXCVII.

Constans debet esse religiosus in omnibus, tam prosperis quam aduersis.

Cesarius tellis of a monk of þe same ordur, þat pat did many grete meracles. So his abbott askid hym oñ a tyme, how he had þat grace befor all his brethir to do so many meracles. And he answerd agayn & said; “I wote nevur, for I pray no more, nor fastis no more, nor wakis no more, þan duse myne other brether, nor laburs no more; bod I know 2 a thyng. Ther may no prosperite make me prowð, nor none aduersitie make me displesid 24 nowder of my selfe nor of oper.” And þe abbod askid hym & said; “Was þou not trubblid when weÞe suche a knyght byrynd our grange ?” And he answerd agayn & sayd; “Nay! for I betaght þe reward þerof vnto almighti God; & wheþer I hafe mekuft or little, euer I thank allmighti God þerof, & takis it with gude will, ffor I hafe dispysed & forsaken all þe riches of þis werld;” et cö.

Constans debet esse prelatus in hijs que pertinent ad officium suum. Supra Ambrosij. vj.

1 MS. of of.
2 After know, n and some other letter, blotted.
Familiarity with Sin hardens.

Constans debet esse bonus subditus [in bono]\(^1\) contra prelatum ullum. Infra Hillarij.

Constans debet esse miles in bello. Infra\(^2\) de Milite. vj.

Constans debet esse quilibet in bono opere incepto. Infra\(^2\) de nouicio.

Constantes Deus adiuvat in necessitate. Infra de virginitate. iiij.

Constans omnia suffert propter Deum. Supra de compassione.

Constantinus imperator. Supra de eodem.

CXCVIII.

Consuetudo peccandi minuit timorem.

Saynt Gregur tellis how \(\textit{per}\) was on a tyme a man \(\textit{pat}\) opon \(\textit{pe}\) Pasch-evy\(\textit{n}\) corruppte a maydy\(\textit{n}\). So opon \(\textit{pe}\) mor\(\textit{n}\) he was ferd\(\textit{i}\) for to go into \(\textit{pe}\) kurk, att \(\textit{pe}\) devuitt sul\(\textit{d}\) hafe no power of hym. Not-withstondyng, at \(\textit{pe}\) laste he went in for shame \(\textit{with}\) a grete 16 ferdnes. And so he di\(\textit{d}\) o\(\textit{n}\) \(\textit{pe}\) secund\(\textit{d}\) day, & was les ferd\(\textit{i}\); \& on o\(\textit{n}\) \(\textit{pe}\) iiij day he was leste ferd\(\textit{of}\) all. And \(\textit{pu}\)s he di\(\textit{d}\) vnto vij dayes was passid, and pa\(\textit{n}\) he was nothyng ferd\(\textit{d}\); \& wold\(\textit{d}\) not shryfe hym \(\textit{perof}\). \& onone after he dyed\(\textit{a}\) sodan dead\(\textit{d}\). And when\(\textit{h}\) he was 20 laid\(\textit{d}\) in his grafe, \(\textit{pe}\) come sodanlie a grete low into \(\textit{his}\) grafe \& burnyd\(\textit{d}\) ewhils \(\textit{per}\) was lefte a morcell\(\textit{f}\) of hys bodie to burn\(\textit{d}\) opon, & to it was clene wastid\(\textit{d}\).

Consuetudo eciam naturam aliquando alterat. Infra\(^2\) de lupo \(\textit{et supra}\) de Andrea.

Consuetudo\(^3\) mala difficile tollitur. Supra de aduocato. iiiij.

Consuetudo bona semper est servanda. Infra de 28 milite, v, \(\textit{et}\) de Aue. iiij.

\(^1\) So Arund. MS. \(^2\) MS. Supra. \(^3\) MS. \textit{inserts eciam here}.

**CXCIX.**

Contemplacioni modus apponendus est.

Heraclius¹ tellis how ṭat Alexandrus² Macharius told hyn on a tyme & sayd, ṭat som tyme a vayne covaticte of thoghtis of vanytie occupyed his mynde, at he wald certayn dayes contynuallie bere hys mynd vnseuerable, to so mekull ṭat he wald’spar his duris at no man sulde speke with hyn, nor hase ane answer of hyn. And he wold flite with his awn mynd & saynt to hit; “vmbe-se ṭe att şou fall not fro hevyň vnto erth; for şer şou hase pi creatur & all angels & saynttis. Think of all pies.” And þus he contynued iij dayes & iij nyghtis; and þarı he felid pe devut prikkid hyn so, att hyn poght att all his cett fel onon hyn.

**CC.**

Contemplacioni sic est insistendum, vt acció non necligatur.

We rede in ‘Vitis Patrum’ how a bruther on a tyme come in pylgramege vnto a place of monkis ṭat was at þe mownt³ of Synay, & þer he say þe monkis labur & grafe þat þası sulde saw corn. And he said vnto þaim in þis maner of wise; “Whie wurke ye for meatt þat will do bodi waste & perissh away? Remembre you of Marie Magdalyn, how she do no bodelie labur, & yitt our Lord sayde þat sho had chosyn þe bettir parte.” And when þer abbott harde teff of þis, he bad a disciple of his giff þis man a buke, & putt hyn in a cef þat nothyng was in. And at how of none þis man lukid furth if any man callid hyn to mete; 4 þer was none att callid hyn. And after none þe abbott come vnto hyn & sayde; “how duse þou?” And he ansswerd agayn & sayd; “Sir Abbott! Ete none of your brethir no meate to-day?” and þe abbott sayd; “yis.” And þarı he askid whi þai callid not hyn to dener; & þarı þis abbott ansswerd hyn & sayde: “Thow

¹ Latin MSS. Heraclides. ² Latin MSS. Alexandrinus Macharius.
erte a spirituall man & myster no meett; and we er flesshlie men
& bus nedelyngis eatt; & perfo r we wurk with our handis.”
And when pis bruther harde pis, he began to forthynk at he had
said, & sayd vnto hym selfe; “Now I know wele att it is necessarie 4
to ioyn pe life of Martha with pe life of Magdalen: pat is to say,
vmwhile to vse spirituall life & vmwhile to vse contemplatyfe life,”
& þære he felt to werk and did as þai did.

Contemplacio rapit hominem extra se vt aliquando s
sensum non habeat. Supra Augustini. iij.
Contemplacionem ² intermittere interdum expedit.
Infra de Iohanne Euuangelista.

CCI.

Contemptus mundi. Contemplni debent omnia 12
exemplo philosophorum.

Saynt Jerom tellis of a man þat hight Socraticus, and on a
tyme his gudis wer a[t] tane fro hym saufeyng a mantill. And he
had a disciple þat hight Diogenes, & he had no gude lefte bod 16
a skrip & a taberd & his vvermest clothe to hym with;
& in his scrip he bare his meett. And he had no howse bod
a tome tomo, & hym þoght þat was a noble howse; & in wynter
when it was cald, he wald evur turn þis tomo mouthe vnto þe 20
sowthe, & in sommer he wald turn it into þe northe, & evur as þe
son ðurnyd’wold he turn his tomo. And he had kep’d hym no gude
bod alonele a copp of tre to drynk opom. So on a tyme he saw a
childe take vpp water in þe luff of his hand & drynk þerof; and 24
when he saw þat he caste away his copp & sayd þat he wiste neuer
þat natur had gissen a man a vessell to drynk off. et c ².

Contemplni [et] elongari debet turba hominum. Infra
de solitudine ³. i. iij. et iij.

1 MS. his. ² MS. contemplacioni. ³ MS. solitudine.
Contempni debent dignitates.

Heraclides tellis how ā pat a gude holie manē ā pat hight Animonus⁴ opoī a tyme was gretlie desiridī to be a bisshopī with āe commoī peple, to so mekuitt ā pe cetisens tuke hym & saydī he sulidī be āe bisshopī magre his tethē. And he saw āat he myght not eskape āaim, and he tuke āe yrī & pullīdī of his lefte ere of his heade hardī be āe rutīs, at aftī menē mot se. And āaiī he saidī; "Now 8 may ye see at I may nott be a bisshopī, for āe law wītī not at a maīn be made a bisshopī & owder of his eris be off." And āaiī āe was a bisshopī āat hight Dorotheus, āe he saidī vnto [bē] peple āat āe Iewis kepidī āat law; "Bod emang vs Cristēn menī I 12 doute not āat & a maīn bothe eris war cutt off, & āis maners wēr āude āe honest, bod he āe wer wurthie to be a bisshopī & myght āe be made ane." And whenī āe peple āardī pis āaiī saidī he sulde be āe bisshopī magre his tethē. And whenī he saw āat, he was 16 wrothe, & saidī; "fforsuthī! and ye make me bisshopī, I sulī cutt oute my tong at ye saffī nott witt what I say." And whenī āaiī āardī pis, āaiī lete hymī go.

Contempni potest mundus eciam inter amicos carnales. Infra de pecunia. iiiij.
Contemptum mundi inducit aliquando memoria mortis. Infra de memoria mortis in pluribus narracionibus, et supra de cogitacione. iiiij.
Contemptum mundi inducunt transitoria que sunt in mundo. Supra de Ambicione. iij.
Contemptum mundi inducit aliquando falsitas amici. Supra de Amico. vij. viij. et x.
Contemptentes sacramenta ecclesie aliquandomoriuntur sine ipsis. Infra de Sortilegio. j.

¹ Latin MSS. Animosus.
Continens debet [motus] sensuality et complexionis naturalis reprimere.

Cassianus tellis pat when Socrates pe philosophur be complexion off his bodye was disposid vnto many synys, so on a tyme per was 4 a man pat beheld hym ons, & sayd he had pe eed of childr body. And Socrates disciples poght pai wold bete hym for pe skorn he gaff per maister; and per maister wulde not latt paim, bod garte paim lefe & do hym no skath; "for it is with me as he said; bod 8 I with-draw me fro pat at I am desposid to."

Continens eciam habita op[¿]ortunitate peccandi se custodit. Infra de temptacione carnis.

Continens eciam mortem sustinet antequam peccato consensiat. Infra de temptacione carnis. j.

CCIV.

Contricio perfecta nullam penam corporalem formidat.

Cesarius tellis how on a tyme when a preste was prechand & telland of synyis & pe paynys of heifi, a womman cried vnto hym & sayd; "Sur, watth saft wurth of prestes lemmans?" And he knew sho was bod a symple thyng & asswerd halfe in sporte & said; "Thai saft nevir be savid bod if pai crepe into a hate oven." And sho was a prestis lemmani, & sho tuke not pis wurde in bowrte, bod on a day sho hate a grete oven, and no-bodie with hur; & when it was rede hate sho sparrid pe duris to hur & crape into it. And onone sho was burnyd to dead. And per was a grete felashupp of men & wommen standand samen with-oute, nerehand hur place, & paim poght pai saw a white dowfe fle fro hur howse vnto heven. And pai had grete wonder peroff, and brak upp hur duris; & pai fande hur burnyd of dead in pe oven, & pai drew hur oute & berid hur in pe felde as men duse with paim att kyllis per

1 Latin and English MSS. have homo instead of motus.
selfe. So afterward almighty God wold latt it be knowne that he slew not her selfe of malece nor of ill will, bod for penance & obediens; opon nightis per was sene a huge light abowte hur 4 grafe. & pain pai take hur vp & layd hur in Crystens mans beriaft.

CCV.

Contricio perfecta eciam sine confessione delet peccata.

8 Cesarius tellis how on a tyme per was a scler at Parisshe, pat had done many vglie syn, & he wold not shrife hym of paim for shame; notwithstanding hertelie contricio ouer-come his shame, & on a tyme he come vnto pe priour of Saynt Victors, & wold hafe bene shrevyn. & per was so mekult contricio in his harte, & so many sobbis in his breste, & so many syghyngis in his throte, & so many teris in his een, pat he mot not speke nor say a wurd: And when pe priour saw pis, he bad hym go & write 16 his syn; & so he did, & come again, & yitt for sorow he myght not speke a wurd, bod gaff pis byll vnto pe priour. And he red it, & hym thought pe synnys wer so grete at he desyrid pe sclar pat he mott latt his abbott se it, at he myght aske hym cownceif 20 perin. And he lete pe abbott se it; & when pe abbott lukid per-vppon, he cuthe se nothyng wretten perin; & pain he said vnto pe priour; “What may I rede here, what right noght is wretten?” And when pe priour saw patt, he had grete wondere perof & said;

24 “Sur, forsuth a yong man wrate his confession here-vppon, and I redd it my selfe; bot now I se pat God is mercifull, pat graciouslie hase behalden his contricio and forgiffen hym his syn.” And bus bothe pe abbott & pe priour told pis sclar & assoylid hym; 28 and bus with grete joy & myrth he went fro paim home vnto his lugyng.

CCVI.

Contricio perfecta peccata remittit.

Cesarius tellis how som tyme per was a womman pat lete hur 32 awn somgett hur a barn; & when pis barn was born, sho bare
it in hur armys vnto Rome, & per with grete wepyng & sorow, sho shrafe hur vnto Pope Innocent afo? all his cardinallis. And pe pope enioynd hur vnto penance at sho sulde com befor hym o? pe mor? in pe same clothynge at sho had on when sho went to syn 4 with hur som. And o? pe mor? sho did of aff hur clothynge, and in hur sarke alone sho come afor pe pope, and said sho was redi to fulfill whatt penance som?euer he wold? enioyn. And when pe pope saw patt, he said vnto hur; “pi syn is forgypen the.” And o? one of pe cardynals when he hard patt, began to gruche agayn pe pope, & said he demyd vnsufficientlie. And pe pope said vnto hym; “and I hafe demyd if, pe devuif entre into me; and if I hafe wele demyd; pe same happen he, because at pou gruchid here-in.” And oonone aff saw at wer aboute, pe devuif began to vex pis cardinaff, because att he gruchid pat pe pope declarid vnto pis womman pat hur syn was forgypen hur.

Contricio perfecta per opera manifestatur. Infra de 16 penitencia. ij.

Contricio aliquando excitatur a presentia bonorum. Infra de visitacione. j.

CCVII.

Contricio perfecta liberat a confusione temporali. 20

Cesarius tellis how som tyme pe was in England a clerk pat was a chano? in Lincoln Mynster, and he was nere sybb cussy? vnto pe bisshopp. & per was a Iew wonnyd in pe town, & he had a fayr doghter: and pis clerk laburd? hur so att sho promysid hym 24 att he sulde lyg by hyr, bod sho said?hur fadur luffid? hur so wele & kep? hur so pat pai myght nott com samen bod on Gude Fryday nyght; & for pai pe Iewis hase a bludie flux, & pai vse little to be occupied? or com? forward. And when pai night come, pis chano? 28 hafeyng no mynd of pe Passion of Criste pat he suffred? as pat day, come vnto hur & lay with hur vnto o? pe mor?. And hur fadur rase & come in-to pe chambr? per sho lay, & saw a man in bedd? with his doghter, & he thought for to hafe slayn hym. And when he lukid? 32
on hym, he knew wele enogh at he was pe bisschoppis cussyn, and perfir he was aferd to sla hym; & he cryed with a hedus voyce & sayd; "O! pou fals Christen man! what duse pou here in syn pis day? Wha is pi faith? Be pe dome of God rightwuslie pou ert giffen in-to owr handis; and warin it wer for drede of pe bisshop at pou ert cussyn vnto, onone I sulde sla the." And pus with grete confusion he showed hym oute att pe dure; and he went home, & 8 happen f积累了 pat day, pat is to say Pasch-even, to be assigned be pe bisshop to be his dekyne in serves tyme & rede pe pistle; & he was ferd as on such a day to commytt his oftes vnto one other man, for drede of suspecte; & he was also ferd to comnere pe altar & pe halie sacrament with so grete syn as he was in. And ytt for shame he myght nott fynd in his harte to shryfe hym, so he was pus ouercommen with shame, & did on his mes clothis, & stude att pe altar before pe bisshop. And sodanlie pis Iew and 16 a grete moneya of oper Iewis with hym come in att pe mynster due with a huge durdom & a noyse, for to make complaynt vnto pe bysshopp of his cussyn. And als tyte as pis yong chanoen saw paim, he wex pale & was passand ferd, and made his prayer vnto God in his harte, & sayd pus; "Lorde Iesu! delyuer me & safe me shameles of pis Iewis at pis tyme, and I beeste pe hertelie pat I saifi shryfe me of pis syn & make a sethe perfir; & fro hens furth I saifi no more offend pe." So pis bisshop saw pies Iewis & 24 had grete mervayle whatt pai did in pe kurk, & speciallie suche a day; and he commandid paim to stand, & askid paim what pai mente. And onone as pai wold hafe accusid pis clerk, be pe vertue of God, pai wer alt dombe, & myght not speke. & when pe 28 bisshop saw paim gaspe with per mowthis agayns hym & mott speke no wurde, he trowid att pai come for illusion of pe sacrament, & with indignacion 1 he commandid paim to be put oute of pe mynster. And pis clerk felid att God had had mercie on hym; & 32 when serves was done, he went vnto pe bysshopp & shrafe hym, and afterward made hym a monk in Ceustus ordur. And pai garte cristen pis damyself, & made hur a non of pe same ordur; and afterward pai bothe wer gude halie liffers.

1 MS. with indignacion.
208. Confession without Contrition. 145

CCVIII.

Confessione sola deficienve, confessio nec aliqua bona sufficiunt ad peccati dimissionem.

Som tyme per was a yong man that was a chanon in Paris, fat liffid incontinent and delicatelic, & did many grevos syn. So on a 4 tyme he was passand seke, & shrafe hym & made sorow for his syn & hight to amend hym, and reseyv'd his sacrament, & was enoyntid; and so he dyed & was wurtherie berid. So with-in a few dayes after he was deade, he apperid unto ane fat he was familiarie with, & told hym that he was damnyd; & said puff all he war shreven & howseld & enoyntid; & behesto to do penance, yit he said he forgatt a thyng, withoute he whilk all oper pinges may nott profett. And he askid hym what was that, & he said; 12 "Confession; for puff all," he said, "I promytt to lefe my syn, yit my consciens said unto me: 'what & I mend; I saff fatt unto syn agayn'; for my harte more declynyd unto that pary not for to syn. & perfor I had no faste purpos in gudnes, & so be he consequent, 16 I had no perfite contricion, & perfor I am damnyd."

CCIX.

Contricio perfecta eciam in iudicio dei peccata remittit quo ad culpam, et quo ad penam.

Jacobus de Vetriaco tellis how per was a damyset fat synnyd with hur 1 fat in syn of lichorie, & hur moder on a tyme purgeyvid itt & blamyd hur & reproid hur perfir, vnto so mekle, sho slew hur moder. And when hur fatur wiste his, he had hur in hatered; and when sho pursayvidis, as hur fatur was slepand vndernethe a matres, sho smoryd hym odead, & paie sho become a common wommaw. And on a tyme a gude holie man prechid; and hur happend to be at his sermon; and he tolde mekult of pe mercy of aft-myghti God, vnto so mekult pat when his sermon was done, sho come vnto hym with grete contricion, & shrafe hur

1 MS. per.
of all hur synys, & asked hym if pe mercie of God was so grete as he preched att it was. And he answered & said pat it was mekuytt more; and paun sho bad hym enioyne hur penans, for sho trustid mekytt in his mercie. And he vnthoght hym pat he cuthe not so sodanlie enioyn hur helesuuff penance for hur syu pat was so grete. And he bad hir abide vnto after meate, & paun he wold preche agayn; " & paun," he said, "I saui giff pe penans." And sho answered hym agayn & sayd; "Sur, I trow ye be in dispayr of my sawle heale." & he sayd; "Nay! bod in stede of penance, I enioyn pe to abyde here in pi prayers so lang." And so sho diid. And in pe mene-while sho had so mekuytt sorow & contricion for hur syu, pat hur harte breste in two, & sho dyed. And pis was onone told pis prechur how it was, & he commawndid pe pepuuff hertely to pray for hur; and as pai wer in per prayers, pai come a voyce vnto paun fro hevyin, pat sayd; "Pray not for hur, for sho is in hevyin. Bod pray vnto hir per, for to pray for you."

Contricio aliquando excitatur in corde peccatoris exemplo bono. Supra de Abbate. viij. 1
Contricio perfecta voluntatem facit pro facto repul- 20 tari. Infra de voluntate.
Contricio in fine hominem saluat. Infra de milite et supra de ambicione. iij.
Contricio eciam imperfecta quandoque iuuat. Infra de obstinacione. ij.
Contricio eciam negantes deum ei reconsiliat. Infra de negacione dei, et supra de ambicione. iij.
Contricio perfecta eciam vsurarios saluat. Infra de testamento et de vsurario. 28
Contricio perfecta eciam latrones et homicidas saluat. Supra de Abbate vj. et de apostata. iij.
Contumelias pacienter sustinet humiliis. Infra de 32 humilitate. ij.

1 MS. vj.  2 MS. imperfecta.  3 MS. testid.  4 MS. Supra.
Conuercio. Conuerti facit peccatorem aliquando consideracio perpetuitatis pene infernalis.

Fulco 1 telles how pat Marciliensis pat was bisshopp of Tholosa and told of hym selfe; "when I was yong & gissen vnto vanyties 4 of pis world; I begane ans sodanlie [to think] of pe evurlastyngnes of pe payn of hell, and I said in my harte; 'and it war putt vnto pe to lig alway in a softe bed & a delicatt, so pat in no maner of wise pou sulde pas oute perof, and pou might not suffer pe; how may pou perfo sustene in pe evurlastand' & bitter payn of hell, if it happen pe to be dampnyd thedur?' And be pis occasion I lefte all pinges and made me a monke."

Conuerti eciam facit peccatorem consideracio acerbitatis pene inferni.

We rede in 'Libro de Dono Timoris,' how pat per was a yong man pat was riche and delicate, and he made hym a freer prechur. And his frendis come vnto hym & wold hafe had hym oute of his ordur; and pat said vnto hym pat he myght not suffer pe austeritie of his ordur. payn he vmthoght hym & said vnto hym selfe; "The bitter payn of hell, pat is vntollerable vnto me, and perfo I hafe choysyn me rather to suffyr pis payn payn patt."

Conuersus ad[d]iscens litteras efficitur peruersus.

Infra [de demone. vii.
Conuersus nequam punitur. Infra de histrionibus. iiij.

Conuerti eciam facit aliquando peccatorem consideracio mortis subite.

We rede in 'Libro de Dono Timoris,' how som tyme per was a noble clark pat was a grete baron son; and he went & made

---

1 Arund. MS. Fulco Marsilensis: Fulco Marsilione: episcopus Tholosa-
episcopus Tholosamus. Harl. MS. nus.
A Baron and his Friar-Son.

hym a freer prechur. And when his fadur hard' tell of pis, he
vmtthoght hym' pat he wold' dryfe pase freers oute of pe land, &
take his son fro emang pain. And when pe freers hard' tell
of pis, pai all samen went vnto pis baron with all pe mekenes
att pai cuthe, and told' hym' pat pai tuke not his son & made hym'
freer in violent, bod' he offerd' hym' perto on his awn gude will.
And he said' pai said' wrang, & pat he sulde prufe & evur he myght
mete with his son. And so pai lete his fadur & hym' speke samen,
& he trowed' pat onone with a wurd' he sulde averte his purpos.
And he said' vnto hym' on pis maner of wise; "Son, pou hase
husely trubled me because pou hase made pe a freer. Bod not
forthi, & pou wifl lese pine ordur & go home with me, I sait forgiff
pe ait." And pis yong freer answerd' hym' agayn & sayd';
"Fadur, I wuff nott go home with you bod if ye wuff beheste
me pat ye saif fordo ane ift custom pat is within your lord-schup."
Conuertuntur aliqui occasione confusionis alciuius. Supra de confusione. j.
Conuertuntur eciam aliqui ex hijs que vident in defunctis sibi apparentibus. Infra de sciencia nigromantica.
Conuertuntur aliqui ex beneficio sibi prestito. Supra de contricione.
Conuertuntur eciam aliqui exemplo bono. Supra 8 de Abbate. vij.
Conuertuntur aliqui exhortacione bona. Supra de Abbate. iij.
Conuertuntur aliqui oratione sanctorum. Infra de beato Dominico. iiij.
Cor. Cor hominis non potest saciare quicquid est in mundo. Infra de Saciare. Et supra de ambicione.
Cor hominis eleuatur ex honore exhibito. Supra de augurio. iij.
Corpori nocet aliquando gaudium, et prodest dolor. Infra de gudio.
Corporales delicias secuntur frequenter miserie et calamitates corporales. Infra de delicijs. j.

CCXIII.

Corporale Altaris sanguinem emisit.

We rede in 'Gestis Beati Gregorij,' how þer was a wurthi maþ 24 þat was knoweþ with Saynt Gregur; and he sent vnto hym messangers and prayed hym to send hym som relikkis owder of appostels or martyrs. And he reseyvþ þaim honestlie & helde

1 MS. diuicias. Latin MSS. delicias.
Corprax bears Witness.

\[\text{The Corprax bears Witness.}\]

\[\text{pa\textit{im} with hym\textit{a} a gude while, and went with \textit{pa\textit{im} unto dyvers placis of Saynttis pat \textit{pai} asked relikkis of, & sang mes \textit{per}. So att \textit{pe} laste he tuke smale pecis of ilk corprax whar \textit{pat} he sang, and 4 putt \textit{pa\textit{im} in smal\textit{f} boystis, & seld\textit{i\textit{m} privalie & gaff \textit{pa\textit{im}}; and \textit{pai} tuke \textit{pa\textit{im}. And as \textit{pai} went hamwerd \textit{pai} said ilkone to oper; “we have had a fonde iorney and wate neuer what precious ping we hafe broght hame vnto our lord.” And \textit{pai} brak \textit{pe} pope seale 8 & oppynd’pies boystis, & \textit{pai} fande no ping bod smale pecis of lyn clothe. And \textit{with} indignacio\textit{n} \textit{pai} come agay\textit{n} vnto Rome & told\textit{e} ane archedekyn\textit{h} how \textit{pai} had done. And at \textit{pe} laste \textit{pai} wer broght afo\textit{r} Saynt Gregur; & he said his prayers & did mes. And \textit{pa\textit{n}} 12 he tuke one of \textit{pies} little pecis of clothe, & cutt it in sonder in \textit{pe} mydddest \textit{with} a knyfe; & onone blude come oute \textit{perof}, & made \textit{af\textit{f} pe clothe blodye. And when\textit{\textit{\textit{n}}} \textit{pies} messangers saw \textit{pis}, \textit{pai} had grete wonder \textit{perof}, & \textit{pai} felt o\textit{n} \textit{per} kneis & \textit{panki\textit{d}} almi\textit{t\textit{t}} 16 God; & \textit{pa\textit{n}} \textit{pe} pope putt \textit{pa\textit{im} in \textit{pe} boystis agay\textit{\textit{n}} & seld\textit{i\textit{m} \textit{pa\textit{im} & gaff \textit{pa\textit{im} \textit{pa\textit{im} agay\textit{n}, & bad \textit{pa\textit{im} be stedfaste in belefe. & \textit{\textit{\textit{p}}} \textit{pai} went home vnto \textit{per} lorde with grete myrth & ioy, & delyverd’pies relikkis vnto hym. et c\textsuperscript{2}}.}

CCXIV.

Corporale immundiciam spiritualem non-sustinet.

Cesarius tellis how som tyme \textit{per} was a non\textit{i} att was sacristan. So o\textit{n} a day sho wasshid’ \textit{pe} corprax & gaff it vnto a damysef\textit{t} 24 to dry; & onone as sho tuchid’it \textit{per} apperid’a drop\textit{d} & a spott of blude. And when\textit{\textit{\textit{n}}} \textit{pe} Sacristan saw it, onone sho wasshid’ it agay\textit{n}; & als sone as \textit{pe} damysef\textit{t} tuchid’ it, \textit{per} apperid’a noder spott of blude. & \textit{pa\textit{n}} sho lete \textit{pe} priores & all hur susters se 28 it; & \textit{pai} had grete mervaile \textit{perof}, & went vnto \textit{per} prayers, & besoght God att \textit{pai} myght hafe a knowlege what it ment. And \textit{pai} serchid’pis damysef, & fand \textit{pat} a man\textit{d} had liggy\textit{n} by hur & getty\textit{n} hur with childe.
Chorizare. Chorizantes aliquando visibiliter puniuntur.

We rede how þat a preste þat hight Tullius on a tyme oþo þe Yole-evyn saide mes in a kurk of Saynt Magnus. And þer was in þe kurk-garthe a grete meney of men ðe womeþ dawnssand in a cercle and syngand carals, & lettid dyvyne serves with þer noyse & þer cry. And þis preste commaundid þaim to lefe & þai wold not for hym. And whene he saw þai wold not lefe, in his mes he 8 prayed vnto God & Saynt Magnus þat it mot please þaim at þai sulde abide so stille vnto þe yere end; & so þai did: And aff þat yere nowder rayned nor snaw feld oþo þaim, nor þai wer neuer hongrie nor thrustie, nor þer clothes ware nott; bod euere þai went aboute syngand carals as þai had be mad folk. And þer was a yong man þat had his sister emaught þaim, & he tuke hur be þe arm ðe wold hafe drowen hur fro þaim, & he pullid of hur arm; & þer come no blude furthe, bod sho dawsid on still: & þus þai 16 did aff þe yere to it was passid. And þe Hubertus at was bysshopp of Colayn [com] & assoyld þaim & lowsid þaim oute of þis band; & recownceld þer befor þe altar. And þer dyed of þaim þer a man ðe iþ wommen; & aff þe toder spelid iij dayes & iij 20 nyghtis to-geder; & som of þaim had a trembyng of aff þer bodie eur after ewhils þai lissid. And þis happend in a towne of Duche-land, in þe yere of owr Lord M.I.X. CCXVI.

Correpcio. Corriguntur aliqui per moniciones sibi factas a bonis.

We rede in ‘Libro de Dono Timoris,’ how þer was a religious man þat was passand contemplatyfe; & onð a tyme he was sodanlie ravisshid vnto his dome. And þer he saw iþ grete men, 28 of þe whilk þe tane was ane Erle, & þe toder a grete prelatt; & þai wer hugelie accusid befor our Lord. Agaysn þe whilk, þuf aff
Corripiendi sunt paruuli. Supra de blasfemia.

CCXVII.

Corripiendi sunt rebelles eciam si impacienter ferant.

Helynandus tellis of a philosophur pat hight Policartus\(^1\) pat was a techur of pe Emperour Troian, pat had ane unthrifti servand\(^2\) & ane ill; & on a tyme he had done a grete faute. And pis

\(^1\) Harleian MS. Policarpus.

\(^2\)
philosophur his maister gart in his awn presens take off his clothis & bete hym wele nakid; and as pai bett hym he cryed & sayd'pat his maister was no trew philosophur, pat had written so fayr a buke of mekenes as he did, & for all pat was turnyd in-to wrath 4 agayns hym. And be pis mene, he said, his techyng was contrari vnto his warkis. And his maister ansswerd hym agayn & sayd'; "Semys it to pe pat I ayn angri because pou erte bett? And pinkis pou at it is yre, at I pay pe at I aw? pou seis I hafe no s burnyng een, nor I cry not lowde, nor I wax not rede, nor trembles nott, nor hase no syngc ou me pat sulde be yresufl." And in pe mene-while he bad hym pat bett hym pat he sulde contynue as he began ewhitt pai ij disputid; 12 "And with-outrid any yre pou saff se me correcte pis iff servand; & teche hym rather to be meke & speke fayr, pañ for to flite or strife with his maister."

CCXIX.

Cosme & Damyani.

Their was som tyme a man pat had a speciali deuocioun vnto Saynt Cosme & Damyan, & pe canker happend' into pe the of hym & had wastid it nerehand' away. And on a tyme as he was slepand, hym thoght pies ij saynttis come vnto hym, & pai broght 20 with pam oymementit & playsters. And pe tone of pam said' vnto pe toder; "Whar saff we take vs fless ñ, pat we may fith pe hole with agayn when we hafe cut oute pe rotyn fless ñ?" And pe toder ansswerd agayn & sayd'; "In pe kurk garth of Saynt Petur 24 ad Vincula 2, for pis day was per a man of Ynde 3 new berid; and perfor go feche vs of pat, at we may fith pe hole with." & pis man of Ynd' hight Maurus; & pai went & fechid his bodi, and pai cut of pe pe of pe whik man & pañ of pe dede man, & putt pe 28 dead' mans the vnto pe whik mans, & anoyntid' pe woundi diligenlie; & pai tuke pe seke man the & put it with pe bodie of pis Maurus, and layd hym agayn per he was. And pañ pis seke man wakkend; and felid at hym aylic no sore, & putt down his 32

---

1 MS. as, 2 MS. Saynt Petur Aduincula. 3 Latin MSS. Ethiops.
hand vnto his hambe, & he felid no hurte; & he garte light a candyf, & lukid, and his the ayld nothyng. And þan he was fayñ & rase oute of his bed; and he told vnto euer-ilke man what he had sene in his slepe, & how he was helid. And þai at he told it vnto, went vnto þis Maurus grafe, & lukid; & þai fand his legg away, & þe whik mans leg layd þer in-stede þeroff in þe grafe with þe dead' mans bodie.

CCXX.

8 Credere. Credendum est non cito contra amicum.

Valerius tellis how on a tyme it was told vnto Plato þat Demo-ocrates his disciple had said mekuif ift agayns hym; & he wold' giff no payth þerto. So he att told'itt, askid hym whi þat he wold' not 'truste hym, & he said' he was redie to profe it at he had told hym. [Than] this Plato ansswerd & said; "It is not trowable at he þat I have luffid so lang, att I sulde not be luffid of hym agayn." And so he wold' gif no truste vnto þe complaynt vnto he spak with hym myn selfe.

CCXXI.

Credere cito periculosum est iudici.

We rede in Cronicles, how on a tyme þe Emperour had a wyfe, þat wold at ane Erle of his on a tyme had liggen by hur. And when sho desirid hym þervnto, he excusid hym & said' he wold' not do such a truspas vnto his lord. And sho saw þat, & went & accusid hym vnto þe Emperour, and' said' he wold' hafe defowlid hur. And þe Emperour tuke it vnto so grete wrath, þat he garte Smyte of his head with-owten Iugement; and he was neuer olife agayn. & þan þe Emperour desyrid his wyfe at þis erle mot be knowen after he was dead' be beryng of a hate yrn, at luke wheþer he war innocent or noght; & sho grawntid. And þe day of Iugement was assigned; and many wedos & maydens callid vnto þe

---

1 Latin MSS. Zenocrates. 2 Latin MSS. Otto tertius impera-
or. 3 Neuer omitted, and added above the line.
CCXXII.

Credendum non est de facili referentibus aliorum defectus.

We rede ex 'Dictis Patrum,' pat a certa\nreligious man\non a tyme said\nunto pe abbott Pastor, pat he was so trubled\nat\nhym\nbur\nf\nle his place, because at he hard\ncerta\nwurdis of a bruther of his\nhym\nnot\nought\nhym\nand\nhym\nnot\nought\nhyme\nsaid\nfor\nhyme\nhis\nhyme\nin\nhis\nhyme\nhym\nin\nhis\nhyme\nhis\nhym\nfor\nhis\nhym\nfor\nhis\nhyme\nhis\nhyme\nhyme\nhyme\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis\nhis

dome\; and pis Erlis wife came with hur husband\' head in hur arm\. And sho asked of pe Emperor what deade he war wurthi to hafe, pat slew a man\ wrongulsie. And he said his head war wurthi to be smety\ off. And sho answard hym agayn & sayd: 4 "Thou ert pat man, pat at fals suggestion off pi wife slew my husband\: And for to make prefe here-of, I obli\ me to bere pe hate yrn\." And when pe Emperor saw pis, he had grete mer\f, & commytt hym selfe to abide what punyssment at sho wolde deme & hym vnto. So be prayer of bisshoppis & oper worthi men\ he tuke respecte with hur forst for x, ten dayes, & pa\ for viij, & pa\ for viij, & pa\ for vi. And in the mene while he garte examyn\ pe cause. And when he knew pe trewh, he gaff hur for his rawson 12 iiij castels pat er in pe bisshopp[ryk] of Lunens. And be respecte at he had of pe dayes, pai er callid, Decimum, Octauum, Septimum, & Sextum, yitt vnto pis day.

Credere cito contra vxorem non debet vir. Infra de regina vel imperatrice.
Credendum non est omni verbo. Supra de consilio et infra de paciencia, iiij. Et supra de accusacione. iiij.

CCXXIII.

4 Credendum non est omni spiritui antequam probandi sint vtrum sunt ex deo vel non.

We rede in 'Vitis Patrum,' how pe devuif, made hym in liknes of a gude angeff, come vnto a solitarie at his fadir vesett euere-ilk 8 day, and bad hym be war of pe devuif, for he was besy euere day to begyle hym; "and tomorow," he said; "he will come to pe in liknes of pi fadir; and perfó now venge pe on hym, & luke at pou hase a sharpe ax redie, at when he commys nere the, gif hym so grete a strake on pe hede att he presume no mor to com vnto the." And pis ankur trowid pat he had bene ane angeff at had bene sent vnto hym fro God Hymin selfe to giff hym pis cownceff; & on pe day after his awn fadir come vnto hym at vissit hym, and he with ane ax killid hym, and was takyd perfór & hanged evyn furth-with.

Crimen falso imponitur. Infra de infamia.
Cristus. Cristianus, vbi agitur de Cristo infra.

CCXXIV.

20 Crudelitas. Crudele est malum pro bono \(^1\) reddere.

We rede in pe storie of Nero, wheñ Senec at was his maister askid hym his fie for his labur, he ansswerd agayn & said; "Maister \(^2\), pou muste dye; for als lang as pou liffis I may hase no reste; for I hase bene als ferd for pe as a barn wold hase bene, & yitt is." And pañ Seneca ansswerd agayn & said; "Sur, sen me bus nedis dy, I pray pe grawnt me att I may dy what maner of dead at me likis to chese my selfe." And Nero grawntid hym, \(^2\) & bad hym chese it hastelie, for hym burd nedis dye. And pañ

\(^1\) MS. malo.
\(^2\) MS. Maistes.
Senec garte make a grete bath of warm watir & garte putt hym selfe perin, and garte latt hym blude of bothe his armys. And so he bled odeade. And be pis mean he was callid Seneca, quasi se necans; and be pis mean he was dead.

CCXXV.

Crudelitas contra naturam detestanda est.

We rede in 'Historia Neronis,' how at pis Nero garte sla his moder & cutt hur in sonder, at he might se how he lay in hur wombe, & whar with he was nurrisshid: And pe philosophirs reprovird hym perfor & said, "pe law denyes, & rightwusnes forbiddis', att pe son sulde sla his moder pat sufferd' so grete payn for hym in hur burth as sho did, & broght hym vp with so grete labur." And pa Nero said vnto paim; "Make ye me to be with childe, and afterward to be delyver perfor, at I may hafe verray knawlege whatt sorow my moder had with birth of me when I was born." And pai ansswerd agayn & said pat it was not possible, pat was contrarie vnto natur. And he said bod if pai did itt, pai 16 sulde dye ilkone. And pai pai made hym drynkis, and privalie pai made hym to drynk a froske; and be per crafte pai made it to grow in his body & to wax. And so his bely began agayns natur to bolne, to somekulla att he trowid he was with childe; and pai made hym daylie to be dyett with such meatt as pai knew wolde nurissah a frosk. So on a tyme his belie warkid hugetie, & he said vnto pies lechis; "Take hede on me, ffor pe tyme of my birth is nere; ffor my belie warkis so, pat I may vnnethis draw myne and." And pai pai gaff hym a purgacion, and he spewid'oute a grete froske and ane vglie to luke on, bludie & infecte with humers. And when Nero lukid pervpom, hym vggid perforth, & he askid; "Had my moder als mekuff sorow for beryng of me, 28 as I had for beryng of pis?" And pai said; ya. And pai he commandid'pat pis vglie burth of his sulde be norissahid & kepyd, and at it sulde be closid' in a stone, as a snyle is in hur sheff.

1 MS. forbiddid.
CCXXVI.

Crudelitas dampnum inferens rei publice non est toleranda 1.

We rede in pe same storie, how on a tyme Nero had grete mervail whatkyd a thynge burnyng was; and he garte sett fyre in ane end of Rome, & it burnyd vij dayes & vij nyghtis. And evur he lay in a hy towre & beheld it; & when he saw pe low rise vp into pe ayr, hym thoght it was a fayr syght. And pe Romans wex grevid & wold sufFer it no langer, & rase & pursewid opoñ hym, & drase hym oute of pe cetye, & wold have slane hym & pai myght have getten hym. And when he saw that he mot not esskape, he gatt hym a stowre, & gnew vppoñ pe tone end & made it sharpe with his tethe, & prustid hym selfe evyn throug perwith. And bus he made his end. Neuer-pe-les we rede in a noder place pat he was devowrid with wulfis 2.

Crudelis non debet esse iudex. Infra de iudice.

CCXXVII.

Crux Christi vel crucifixus. Crucifixi ymage a Iudeis in despectu vulneratur.

We rede how pat in pe tyme of Constantyne pe iiiij, pe Iewis fand in a cetye ane ymage of pe crucifix; & pai broght it into a Iewis hows, & per pai spitt peroñ & strake it with per handis, & naylid pe fete peroñ vnto pe cros with naylis, & pai put vnto pe mouthe peroñ aysett & gaff. And at pe laste pai oppend pe syde peroñ, & per come blude & watir; and pai sett ane ampulf vndernethe it & kepyd it in. And ilkone of paiam att was seke, pai wold sprengle of pis blude on paiam, & onone pai war hale. So at pe laste ples Iewis forthoght att pai had done, and tuke pis ymage

1 MS. tolleranda.
2 MS. wulfis.
3 Lat. MSS. In Siria, Ciuitate Bericho, Iudei ymaginem crucifixi inuenientes in domo cuiusdam Iudei, relictam ibi a quodam Cristiano qui ibi manserat, eam iniuriose doposue-runt. et cet.
4 MS. repeats, &.
& pe blude, & had it vnto þe bissoppº of þe cetie; and so þai wer cristendº & turnydº vnto þe fayth. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many meracles.

CCXXVIII.

Crucis signum magnam habet virtutem, eciam infidelibus.

Saynt Gregorº tellis how þat a bissoppº of þe cetie of Fundainº had som tyme in his howse soiornandº a nonº; & be fals temptacionº of þe devull, on a tyme he was so tempidº at he thougt he woldº hase s at do with hur. So it happendº a few to go wiþ on a nght, & cuthe fyndº no place to reste hym in. And he went into a temple of Appollo, & per he laydº hym downº & slepidº. And abowte myndyth, per come a company of fendis, & per chiastainº was sett in a chayr emangº þis paim, & garte þis comº beforº hymº, & examynº þis paim of þer craftis. And when ilk one of þaim had talº hym all, one of þaim steppydº beforº hymº at satt, & saidº how he had tempydº þis bissoppº with þis wommanº, & in a burte 16 to giff hur a knokk on þe bakk. And þaiº per chiastainº commendidº hymº, & chargidº hymº to performº at he had begonº. And he commandidº þaim to seke aboute in þe temple, & luke who was þer in mo þaiº þai. And þis Iew hardº þat & made a cros onº hymº; and 20 þai soght aboute & fandº hymº. And onone as þai saw hymº, one of þaim saw, & saidº; “ve! ve! vas vacuum sed bene signatum; wo! wo! here is a voysde vessaft, bod it is wele mørkidº” And with þis voyce, aítº þe fendis vanysshidº away; & þis Iew rase vppº & went vnto þe bissop of þe cetie & toldº hymº. And he made mekuiº sorow for his syº, & put away þis wommanº & cristendº þis Iew. et oº.

CCXXIX.

Cruce signari debent omnes propter indulgencias.

Jacobus de Vetriaco tellis of hymº selle & says; “ On a tyme as I was in a towº præchantº, þer was a manº þat durste not com vnto þe sermonº for his wyfe, not in-to þe kurk. And he come to a

1 Latin MSS. Andreas, Fundare civitatis episcopus.
wyndow & harde pe sermoñ; and when hede had hardi of pe ind[ulg]ence at longis vnto pai̇m at er merkid with pe cros, for als mekuī as he durste not comī in att pe dure for his wyfe, he crope in att pe wyndow in myddeste the peple, & tuke pe cros as pai did:"

CCXXX.

Cruce signatis datur filius beate virginis.

Jacobus de Vetriaco tellis of hym selfe and says: "ans in my 8 childed; when I was in a howse of Ceustus ordur, per I hard a sermoñ of pe cros. And mekił̤ pepuł̤ lefte att 1 pe gudis att pai had; and come and wurshuppyd̥ pe cros. So emang pai̇m was a bruther pat hight Symond; and he besoght God att he mott hafe 12 som knowlege whatt mede pai sulde hafe att wurshuppyd pe cros ; and oñ̥ pe nyght after he was ravisshid in his spiritt, and per he saw our Ladie Saynt Marie holdand hur dere som. And aftre pat euerrîk a man with a contrite harte had takeñ̥ pe cros, sho 16 gaff vnto hym̥ hur som."  et c².

CCXXXI.

Cruce signati dolose puniuntur eciam corporaliter.

Cesarius tellis how pat in pe bisshoppryk of Traiectens, ane vsurer tuke pe cros & lete as he wald̥ go vnto pe Holie Land. 20 And when he sulde go furth, he fenyd̥ hym̥ selfe seke & wayke, & sayd̥ he myght not go, and hyrid̥ a-noder to go for hym̥, & gaff hym̥ bod v marcis, puf att he myght have gissen hym̥ xḷ marcis. So afterward when̥ pai at wer burnyd wer bow̩̥̥ furth, he satt 24 with pai̇m in pe tavern̥ & sayde vnto pai̇m; "ye wrichis, now ye forsake your wyvis and your childer, & your frendis, and att your other gudis, & puttis your bodis in perels be-yond pe see; and I sitt att home with my wyse and my childer, & with att 2 my 28 gudis, and for v marke hase als mekuī perdoñ̥ as ye hafe." Bod̥ almyghti God, att is rightwus, shewyng how mekuī pe labur & expensi of pylgramys plesis hym̥, & how mekuī desayte &

1 MS. repeats, all. 2 MS. after att, al, erased.
Usurer shirks Pilgrimage.

blasfeme of bakbyters displesis hym, sufferd patt oth pe night after pe devult come vnto hym in liknes of a servand of his awn, and broght with hym ij grete blak hors, and bad hym faste caste of his vppermest clothe, & go with hym & lope oth one of oies 4 hors. And pe cross at he had takyd was sewid opon his ouermeste clothe, and so he vthumbht hym pat he mott not esskape, & keste away his ouermeste clothe & onone lepid oth pe to hors, & pe devult lepid oth pe tother; & with-in a while pai war led per dyvers 8 paynys wer. And pe devult shewid hym pe seatt per he sulde sytt in paynys, and pe devult sayd vnto hym; “Now pou saft turn agayn into pi howse, bod with-in iij days pou saft dy, & turn agayn.” And pañ he was broght agayn, and men asked hym what he had bene; and he tolde paın ait as is as for sayd: And pañ a preste was broght vnto hym, pat counceld hym to shryfe hym & do penance for his syñ. And he wold not, bod feli in despars & dyed withouten owder shrift or howsif for 16 contricion, & was berid in heft. et cö.


Cruce signati in via transfretacionis morientes gloriose remunerantur. Infra de peregrino 1, et in multis alijs locis.

Cruce signatos crucifixus honorat. Infra de Maria.

CCXXXII.

Cruce signatam vestem inter flamas illesam deus custodit.

Cesarius tellis how att pe cetie of Susas per was a cetysyn at was merkid with pe cros. And in pe mene-while, or he went

1 MS, perigrino.
The Cross-marked Garment.

furth, happen'd his howse to be burnyd, & ait his other gudis safetyng onelie als mekul an garment of his as þe cros þat he had taken was sewid opoï, & þat was foð vnbyrnyd emang þe hate colis. And ait þat saw it had grete merayle þeroff, at þe cros had so mekul merayle & vertue þerin. et c².

Culpa. Culpe respondet pena. Supra de agro, primo et ij.
8 Curatus male intrans ecclesiam punitur. Supra de blasfemia. ij.
Curato ecclesie possunt coadaptari multa que dicuntur infra de prelato et sacerdote.
12 Custodia. Custodire debet homo sensus suos. Supra de aspectu.
Custodiri non potest mulier. Infra de muliere.
Dampnacio. Dampnatur homo qui toto tempore vite sue sancte vixit, quia finaliter peccauit. Supra de carnis temptacione. 3.
Dampnati non iuuantur orationibus viuorum. Infra de oracione. iiiij.
20 Dampnatis non prosunt suffragia. Infra de suffragijs. 3.
Dampnatus ab inferis ex speciali gratia reuocatur. Infra de oratione ij. et viij.
24 Dampnatis aliquando beata dei genitrix vitam inpetrauit. Infra de Maria.
Dampnum. Dampnificare proximum nemo debet rebus suis. Supra de columbis.
28 Dampnum debet restitui dampnificato. Infra de restitucione.
Dari non debet hostia non consecrata loco eukaristie. Infra de eukaristia et infra de oratione. ij.
Dacio siue donum. Dare non debet vxor sine licencia viri. Infra de muliere.
Dare debent principes liberaliter. Infra de liber[ali]-tate.

CCXXXIII.

Dant sancti res et corpus suum pro deo.

We rede in 'Gestis Serapionis Abbatis' how pat pis Serapion apo a day gaff his amett vnto a pure man, and it was cald weddur; & he mett a noder pure man, & he gaff his cote. And pa he was nere-hand nakid; & and he sett hym down and ane evangifi in his hand. And pa one of his brether come vnto hym & sayd; "Abba, who hase robbed you?" And he shewid pe euangyi & sayd; "this hase robbid me." And with-in a while after he sold pis euangifi, & gaff pe price per-of vnto pure men. So o a tyme his disciple askid hym whar it was, and he sayd; "I hafe sold it & giffen it vnto pure men, because it says: 'vende que habes et da pauperibus.'" So o a tyme afterward per come a wedow vnto hym & askid hym som almos, for sho said sho had nowder meate nor drynk to hur nor hur childer. And because he had no thyang to giff hur, he gaff hur his awn selfe, & bad hur self hym; & so sho did vnto a lorde of Grece land. And with-in a while fro he had bene per, he convirtid all pat contreth & made it cristend.

Dari semper debet elemosina. Infra de Elemosina.

Data pauperi elemosina datur deo. Infra de elemo-
sina, et de Gregorio ij, et supra de Abbate. iiij.

Dona excecant oculos iudicum. Supra de balliuo. iiij.

CCXXXIV.

Debitum cito debet solui aliquo in debitor dampnum incurrit.

Petrus Alphonsus¹ tellis how per was a porter of a cetie, and he had be a gifte of pe kyng of pat land pat ilk man or womman

¹ MS. Alphensus.
pat come in att his yate, pat was owder crukeyd-bakkid, or skabbid, or pat had bod one ey, or war in pe parlesie, or a crepyli, he sulde hafe of paim a peny. So on a day per come in at pe yate a man 4 with a crukeyd bak, & he was wele cleid & warm. And pe porter arestid hym and bad hym pay hym a peny; & he wold nott. & pe porter gatt hym be pe cloke & lifte vp his hude, & he said pat he had bod one eye, and pañ he said; "Now ou awis me ij d." 8 & he wold hafe bene away, & pe porter gatt hald' on his hude, & it went off, & pañ his hede was skallid. And pe porter said; "Now ou awis me iiij d." And ou pay hym 12 wer skabbid. And pañ pe porter sayd; "Now ou awis me iiij d." And ou pay hym 16 pat wold not pay a peny with his gude witt, to pay v d' ageyns his witt. et c.".

CCXXXV.

Debitum debet solui a debitore non petente vel mortuo.

20 Seneca tells of a philosophur pat hight Pictagoricus, pat boght a payr of shone on a tyme of a sho-maker, bod he had not money enoghi to pay for paim; & so he frustid hym, & with-in a few dayses, he come agayn & callid at pe shomaker dure. And one 24 ansswerd hym with-in & sayd; "Wharto losis jou pi labur? pis sho-maker is dede." pañ pis philosophur, fro he hard pis, went home with his syluer. So on a tyme, when he was be hym selfe & poght of pis syluer, hym thoght his conciens sayd vn to hym; 28 "ou aw yone man syluer. Ga pay hym pat att ou aw hym." And he went agayn perwith, & in at a hole in pe dure he putt ma penys pañ he agh, and putt away fro hym pe pereth of his witt, pañ gruchiéd to pay itt.

1 Arund. MS. Pictagorius.
Decepcio. Decepiuntur aliqui sub simulacione boni.

We rede in 'Cronicles of Rome,' how per was som tyme in pe cowrte at Rome a famos clerk pat hight Machomett, and he desyrid to hafe bene made pope, and myght not com & hafe bene made pope. And herefor he wex wroth, & went fer pens ouf pe se; and pe, with a symulacion, he gadurd samen a grete multitude of yong folk vnto hym, & told paime pat paime burd hafe emangis paime a man to govern paime. And in pe mene-while he vsid to putt whete-8 cornys in his ere, & he lernyd a white dowffe to stand op on his shulder & take paime oute. So on a day he callid his pepull to-geder, & sayd paime pat it was Goddis will pat he suld be made rewler of paime, whame pat God shewid for be pe Holie Gaste. And privalie pis dowfe was latty go; & onone sho light on Machomett shulder per he was emang pe prese of peple; & putt hur byfi in his ere, & tuke oute pe cornys. And aft pe peple at was aboute went at it had bene pe Holie Gaste pat had commen fro heven and descended on hym, & told hym pe wurd of God in his ere, & what at God wolde hafe done; & pus he was made rewler of aft pe Sarracens, & desayvid paime; & he made paime a law att pai kepe yit, whilk pat is callid Machomett law.

Decipit demon bonos sub specie boni. Infra de demone.
Decipitur iudex frequenter si iudicet secundum apparenciam exteriorem. Infra de Judicio humano.
Decipit vicinus vicinum. Supra de Adulterio.
Decipiuntur tam boni quam mali per demones multiplicer. Infra de demone, et alijs locis.
A Woman transformed by Magic.

Decipiuntur aliqui per artem magicam.

Heraclides tellis how pat a manō of Egipte was stryken in-to a luste with his neigbour wyfe; and he mot neuer gett hur will. 4 And he sayd vnto a nygramansyer to make hur to loff hym, & to hate hur awnō husband. 1 And he with hys crafte made hur a mere, so pat hur husband, when he wakend in his bed, he fand hur a mere lygand by hym. And when he spak vnto hur sho wold 8 giff hym none answyer. And he feshid prestis & lete paim se, & ledd hur vnto þe wud as sho had bene a beste. And he went vnto þe cell of Saynt Machari with hur; and þe monkis blamyd hym because he come vnto þer monasteri with a mere. And 12 he told þe paim at sho was his wife, & at sho was forshapyd in his bed vnto a mere, & how att pat iij dayes he had etyn no meat. And Saynt Macharie wiste þer-of wele enogn be a reuelacion; & his bretherin went & told hym. And he come 16 vnto þe paim & sayd; "Ye er bathe as hors, & hase hors een. And hur pis is a womman, & sho is not transfigurēd into þe lyknes of a hors bod vnto þer sightis þat may be begyld with vanyte syght." And he made his prayers & kest hali watir on hur & 20 onone sho was a womman agayn. & þe he garte refressli hur with meatt & drynk, & bad hur go home with hur husband; and at sho sulde euer whiles sho liffid say hur prayers & daylie here mes. For he said sho sufferd all pis because þe space of v wekis 24 sho nowder hard dyvyne serves nor mes.

Decipiens prius aliquem postea quandoque ab eo decipitur. Infra de vindicta et de muliere.

Deceptor aliquando in actu deceptionis decipitur et forte ab eo quem decipere volebat.

Petrus Alphonsus tellis how on a tyme ij burges went on a fer pylgramege, and þer went with þe paim a husband-manō; 1 MS. aliquando, Harl. MS. aliquem. 2 MS. Alphensus.
and pai made pain felows in per vitals. And when per vital of was nerehand' gane so at pain was left bod a little flow, pe burges say'd, tone of pain vnto pe toder; "we hafe bod little bread, & our felow etis mykhit." And pai ij tuke in councele to-gedur at pai 4 sulde take pis flow & make it ait in a lase & sethe it; and ewhils it wer in sethyng pai sulde lay pain down & slepe. And whilk of pain iiij dremyd pe mervolest dreme suld hafe pis lase & ete it ait be his one. And pus pai fenyd to begyle pis husband-man. 8 And pai made per counand, & pis husband consentid; pai pai made pis lase & put it to sethyng, & layd pain to slepe. And pis husband purseyvid' per sultelie, & ewhils pai wer slepand' he tuke pis lase halfe-soden & eete it & laid hym down agayn. Than pijes 12 burges wakend, and one of pain say'd at he had dremyd a mervalous dreme; for hym thoght at ij angels oppynd hevyyn yatis, & take hym & ledd hym befor almyghti God. And pe toder say'd at hym thoght pat ij angels cutt pe erthe evyn in sonder, & led hym down 16 vnto heit. And pis husband ait pis tyme leta as he sleepe & hard pain weft enogh; and pai pai wakkend hym & he starte vp as he had bene flayed; & say'd; "Who is pat att callis me?" And pai sayd; "We, pi felows." And he ansswerd & sayd; "Er 20 ye commen agayn now?" & pai sayd; "Whethyr went we at we sulde comm agayn?" And pai pe husband told his dreme, & sayde; "Me thoght att ij angels led pe tane of you vnto hevyyn & pe toder vnto heit. And I trowid'at ye sulde neuer comm agayn, 24 & rase & tuke pe lase & eet it." & pai pai lukid' whar it was, & it was gone, et c°. And pai pe tane of pain was wroth & say'd pai wer begilde; & pe toder sayd' nay, & sayd'; "Failere fallentem non est frua." et c°. 28

Decipit aliquando discipulus magistrum. Infra de vindicta.

Decipit aliquando vxor virum. - Infra de muliere.
Decipit mulier mulierem. Infra de muliere. 32
Decipit Demon hominem sub specie boni. Infra de solitudine 1.

1 MS. sollicitudine.
Decipiuntur aliqui verbis multorum. Infra de verbo et de promisso.

CCXXXIX.

Decipiuntur aliqui quia aliquando non inueniunt quod querunt.

We rede in 'Libro de Dono Timoris,' how per was a lord that had a fule, & pis lorde had also a gay falcon & a swyfte, per was [bod] such one in all pat land: And ilk man at saw it fle commendid it & praysid it. So pis fole hard at ilk man commendid pis falcon so, and privalie on a nyght he gat pis falcon of his lordis & slew itt, and sothe itt, & ete itt. And when pe lord myssid pis hawke, he made grete sorow perfor, because he wiste not how it was loste. And he commendid it gretelie in presens of pis fule; and when pe fule hard hym commend it so, he answerd & sayd; "Forsuthe lord, it dught nott; for I ete neuer bitterer flesh that it was." And so pis fule sand a noder ping pañ he trowid.

CCXL.

Decima. Decimas bene soluere est vtile.

Cesarius tellis how per was a knyght that had so grete devocioun about payment of his tendis, & pat he wold euer of rightwusan pay paim with-owte any tarying or with-oute dissayte or vexacion. And he had a certan vyneyard of pe whilk he had yerelie x toñ of wyne. So it happende on a yere when he had gaderd ali his vynys & brayed paim, he had bod a toñ of wyne. And when pis knyght saw pat, he sayd vnto his servand; "That at was myne, God hase takeñ it fro me; and yitt I will not take His parte fro Hyñ. And perfor go byd pe prest feche pis toñ of wyne for his tend:" And pe prest did so. And pe same yere on a tyme, a brother of pe same knyghtis, at was a prest, went dowñ be pe garthyñ abowte pe Martynnnes; and he saw ali pe vynys hang full of grapis. And he went in-to his bruther & flate with hyñ for
his neclegens, & sayd; "Whi hafe ye noght yitt gaderd' youn vynys, & pe yere is so-fortherlie paste?" And pe knyght sayd' pat pai war gaderd'lang befor. And pe preste sayd'nay it was not so; "flor," he sayd, "I was peratt pis day, & I saw it grow 4 full of vynys." And pe knyght & his meneya went & lukid, & pai fand'it was so. And pai gaderd'paim & made wyne peroff; & per grew neuer ryper nor mor plentefult vynys in pat garth pai pase wer. et c\textsuperscript{o}.

CCXLI.

Decanus ad inferni curiam inuitatur.

Cesarius tellis how pat in tyme of Hereticus\textsuperscript{1} pe Emperor, in pe kurk of Palernens was per a certain dean pat sent a servand' of his to seke a palfray of his pat hym wantid'; & per mett ane ala mañ pis servand' & askid' hym whedir he went & what he soght. And he said he soght his maister hors. And pis ala mañ teld' hym pat pis hors was att pe Mownte of Gybber; "and per," he sayd; "hase my lord' kyng Arthur hym. And pat mownte byrnys evur on a grete low as it war full of burned-stone." And pis servand' had grete mervayle of his wurdis, and pe ala mañ said vnto hym; "Saw vnto pi maister & charge hym at pis day xiiij dayes he com thedur vnto Kyng Arthur solempne courte. And if 20 pou forgett & tell hym nott, pou sañ be grevuslie punysshid' perfor." And pis servand' went home & told' his maister alat he sayd' vnto hym with grete ferdes. And when pi deañ hard' att he was sommond' vnto pe courte of Arthur, he logñ perat & made a skorin' perof. And onone he felt seke, & pe same day att he was somond' he dyed: et c\textsuperscript{o}.

CCXLII.

Dedicacio. Dedicacione ecclesie expellitur ab ea demoni.

Saynt Gregur tellis in his Dyaloggis, how on a tyme a kurk of pe Arryans was gyffeñ vnto Cristen men; and pai garte halow

\textsuperscript{1} Latin MSS. Tempore Henrici imperatoris.
An Arian Church and the Devil.

And the relics of Saynt Sebastian, Saynt Agnes and Saynt Agas were brought thendur, all the peple at was gadderd thedur felid the grond in the kurk-dure quake, and mose heder-ward and pedurward. And when pai wer with-in pe kirk, pai felid nothyng peroff. And pai had grete mervell here-off, and alif-myghti God lete pai a knowlege that it was pe fendi pat garte pe erth stir when he went furthe of pat place & it was halowd: et c.

8 Defectus proximorum non sunt reuelandi indifferenter. Supra de celacione.
Defunctis valent indulgencie. Infra de indulgencijs.
Defunctis prosunt suffragia. Infra de suffragijs.
Defuncti adiuuuantur orationibus viuorum. Infra de oratione.
Defunctis valent misse pro eis dicte. Infra de mortuis.
Defunctis [conueniunt] que infra dicuntur de mortuis.
Delectatio. Delectant aliquando aliqui in modicis. Supra de Basilio.
Delectabile non est videre malos. Infra de videre.
Deleccio mala est fugiendar. Infra de periculis.

CCXLIII.

Delicie. Delicias corporales secuntur frequenter miserie et calamitates. et c.

Petrus Damyanus tellis how som tyme per was a duke at had a wyfe pat liffe so delicatlie & so tenderly pat sho wolde nott wassh hur with commo watirs as we do, bod sho wolde gar hur maydys gader pe dew on Sommer mornyngis at sho mot wassh hur with. And sho wold not tuche hur meate with hur

1 Latin MSS. reliquie... sancte 2 From the Latin MSS.
3 Or delectantur. MS. not clear.
Agathe.
handis hur selfe, bod after hur carvur had cutt itt in mercesh
sho wold taker it vpp with poynet & cruiks of gold & putt itt in
hur mowthe. And sho wolde make hur bed so redolent savurand
with spice pat it was a mervayle to tell off. And as sho liffid pus, 4
be pe rightwusnes of God, sho was so smytyd with canker and
seknes pat sho rotid so, & sho on life, pat no creatur mot fele
pe stynk of hur; to so mekuñ at all folke lefte hur & añ hur
servandis, bod onelie a damyseñ pat was left to kepe hur; & 8
yitt sho mott not com att hur for stynk with-oute sho had
at hur nece many wele-saueryng spycis; & yitt sho mott not
tarie with hur no tyme for horrible stynk. And when sho had
ligen pus many day sho dyed, & no body with hur. et c². 12

CCXLIV.

Delicate viuentes in hoc seculo cogitare debent de
penis inferni.

We rede in 'Libro de Dono Timoris' how per was a delicatt
scoler of Bolañ, and he flied pe state of penance and he wold 16
nowder here sermon nor no wurd of God, pat he sul'd not be movid
to be a religious man. So it happen'd at a freer-prechure, pat was
his contrey-man & kend with hym, come & visett hym & luke'd
how he did. And when pe scolar saw hym he sayd unto hym; 20
"Freer, & you will speke with me of God I charge nott, and
if you speke with me of oper thyngis you erte welcom." And pe
freer asswer'd hym & sayd; "I salt speke furste of oper erandis,
and att pe end I salt speke of God bod a wurd." And when 24
he had said all his erandis, be lese of pis scolar vnnethis grauntyd;
pe freer sayd; "Maister, I pray you for Goddis sake pat pis nyght
when ye lye in your bed warm happed, pat ye wold vtnthynk you
of pe bed pat is ordand in heit to paim pat mon be dampnyd; 28
pat lifis here in all pe delicatis att paim liste hafe." And pain he
askid whatkyñ a bed pat was; & pain pe freer said pe saying
of pe prophett Ysai; "Subter te sternentur, et c²." And when pe
freer had þus said, he went his ways, and pis scoler on pe nyght 32

after as he lay in his bedd; he vmthoght hym on pies wurdis, & he mott not slepe a dele for thoght of pis bed in heff, unto so mekull pis poght prevaylid so on hym pat with-in a litle while after he made hym a freer of pe same ordur. et c°.

CCXLV.

Delicie corporales et presentes impediunt spirituales et futuras.

We rede in 'Libro de Dono Timoris' how sothyme a husbandman was biddyn vnto a kyngis brydaf, and as he went thedurward he wex passand thrustie, & he fand drovy watyr & styknand, & drank peroff. And his felows cownceld hym not to drynk perof, bod to byde to he come att pe brydaff, & per he sulde hafe gude wyne enog, & claret; & he wold not, bod fillid his body of pis styknand watir, into so mekull at he began to bolk, & his brethe for to styke. And when he come vnto pe kyngis yate with his felows, pai went in & he was holde outhe for his bolkyng & his styknand brethe.

Qui delicantur corpore frequencius infirmantur. *Supra de abbatissa.*

Demon impedit orationes quantum potest. *Infra de Oratone.*

Demon sanctos plus in desperacionem precipitat per mulieres quam per alios. *Supra de carne.*

Demon gaudet quando sanctum virum precipitat in peccatum. *Supra de carne.*

Demon temptat homines ieiunantes. *Supra de abstinencia.*

CCXLVI.

Demon non est incaute nominandus.

28 Saynt Gregorie tellis how a preste pat hight Stephan on a tyme was wate-shodd, and necligentlie he commanddid his servand &
sayd; "\`fou devuim! Com, doff my shone!" And at pis biddyng onone pe thwang is of his shone lowsid passand tite. And when pe prest felid pis, he was passand'erd and cried with a grete voyce & sayd; "\`fou wriche! Go fro me! Go fro me! for I spakk not vnto 4 pe, bod vnto my servand!" And so pe shone lefte vndofte vnto his servand' did \`pai m off.

CCXLVII.

Demones in nocte apparent in formis virorum et mulierum.

We rede in pe 'Life of Saynt German' how \`pat o\`n a tyme he was lugid o\`n a night in a howse vp of land; and when aff had suppyd \`pai sett pe burde agayn. And he had mer\`vayle \`perof and askid for wham \`pai did so. & \`pai told hy\`m \`pai 1 sett pe burd for pase 12 gude wommen \`patt gase o\`n nyghtis. And he thought \`pat he wold se whatt \`pai wer, & awakid all \`pat nyght. And aboute mydnyght he saw a multitude of fendis com to pis burd in form & liknes of men & wommen; and he chargid \`pai m remow \`pai m, & he callid 16 \`p\`p all pe meneya in pe howse & shewid \`pai m pies men & pies wommen, & askid \`pai m if \`pai knew any of \`pai m. And \`pai said at \`pai knew \`pai m wele enogh, \`pai wer aff \`per neghburghs, bothe men & wyvis. And he sent vnto \`per howsis at \`pai sayd war \`per, & \`pai 20 \`pat went fand \`pai m in \`per beddis. And \`pai n he coniurid pies fendis, & \`pai told how \`pai war fendis & come to dissayfe \`pe peple.

Demon eciam religiosos retrahit ab oratione. Supra de beato Benedicto.

Demon eciam sanctos sensibiliter quandoque in corpore verberat. Supra de Antonio. Et infra de perseuerancia.

Demonis diuerse sunt temptaciones. Infra de 28 temptacione.

1 MS. \`pat.
Demonem sola humilitas confundit. Infra de humilitate.
Demon aliquando amicos vita corporali privat. Infra Nicholai.
Demon Episcopos per mulieres temptat. Supra Andree.

CCXLVIII.

Demones insistunt morientibus.

8 Jacobus de Vetriaco tellis how onæ a tyme when a sister of the fraternitie of Oegniez¹ was seke & bownd to dye, Saynt Marie of Oegniez¹, as sho was in hur cell, sho pursevyd' & saw a multitude of fendi rumyand' abowte hur² sister bed, & sho bownd to dye. And as hur sisters war sayand' per prayers for hur, & trowid'pat sho suld' dye, sho rañ vnto pe bed' of hur seke sister & werid' away with hur shirte pir evulë spyrittis as pai had bene fleis, & said' hur prayers also. And pai wythstude hur & chalangid' hur sister sawle as per awñ. pañ sho mot suffer paím no langer, & cryed' on Criste for His bittyr passyñ & His blude to helpe hur. And pai pies evulë spirittis laburd' gretelie to hafe getten pís saule, and sho saw pat & sayd; "Lord, I become borð for pís sawle; for puff aít sho hafe synnyñ, yit sho is confessd' perof. And if oght be ignorans or neclegens be left behynd' with hur, Lord', latt hur lyff, & I vndertake sho saít amend'hur." & so sho did'; & pe fendis vanysshid' away.

24 Demoni se commendare periculosum est. Supra de Commendacione.

CCXLIX.

Demones presciunt mortem malorum aliquando.

Jacobus de Vetriaco ³ tellis of Elebrandus pat was archebissopp² of Beme⁴, how onæ a tyme his bed-felow tole on hym & sayd';

¹ MS. Oegimez. ² tale to Helinandus. ³ Latin MSS. Remensis. ⁴ Latin MSS. Remensis.

The Latin MSS. attribute this
249. Demons foretell Death. 250. Death as a Demon. 175

"My lord on a tyme sent me ane erand vnto Attrebatt; and when I and my servand wer in a wud, we hard a grete noyse of armyd men, & as vs thoght, of harnessid hors, and fendas cryand; & sayd; ’Now we haue our purpos of Arta, and onone we saff haue our purpos of pe bisshopp of Beam;’ bod we may nott gurth our hors, nowder with staffis nor spurris. And paI sayd vnto my servand; ’Latt vs make crossis in our forhedis, & paI saff we go sekurlie.’ And so we did. And when we come 8 home, we fand pe prefeste of Arta dead, and pe archbisshopp of Beam bown to dye."

CCL.

Demon eciam viuos in equo portat in infernum.

Helynandus tellis how on a tyme, opo on a solempne day, as pe erle of Maciscon satt in his awn palas & many knyghtis abowte hym, sodanlie ane vntnowen man sittand on a hors come in at pe pales yate, and, att pai aft saw, rade evyn vp to hym per he satt, & said he come to speke with hym, & bad hym ryse & go with hym. And he myght not agaynstand hym, & rase & went vnto pe dure; & per he fand a hors redie. And he bad hym lepe on, & so he did; and pe toder tute his bridyf-renne at come for hym, & at pai aft saw, pai rade vp in-to pe ayre. And pe erle cryed as he war wude; ”Helpe me my cetysyns! Helpe me my cetisyns!” And euer-ilk man in pe cettie hard pis voyce, & raun oute; & pai mot a grete while se hym rydand in pe ayre. And at pe laste he was with-drawen fro per syght, & had vnto heff. et c". 24

Demon bonos bellare facit. Supra de bello.
Demon iuuenem anulo desponsauit. Infra de sponsalibus.

1 Latin MSS. Attrebater, Attrebater.
2 Latin ‘propositum’ misread as ‘purpos’ = ‘propositum,’ and repeated before ‘bissopp of Beam.’ Latin: Iam habemus propositum de Isrea, in proximo habebimus archiepiscopum Remensis.
3 Arund. MS. de Arta; Harl. MS. de Isrea.
4 MS. prefeste; Latin MSS. propositum.
5 Harl. MS. Comes Mastisconensis; Arund. MS. comes Mastisconensis.
6 At omitted and added above the line.
Demon peccata confessa tradidit obliuioni. Supra de confessione.

Demon. Morientes temptantes per orationem ex-pelluntur. Infra de morientibus.

Demon immittit ymagines eorum que nunquam visa sunt vel facta. Infra de temptatione.

Demones in morte vsurarios in corpore et in anima vexant. Infra de Vsuris.

Demones eciam ad obitus beatorum veniunt. Infra de morientibus.

Demon corpus peccatoris loco anime aliquando vegetat. Infra de suffragijs.

Demon in corpore humano cantat. Supra de cantu.

Demon secundum modum suum servit fideliter. Infra de milite.

Demon accusat morientes. Supra de accusacione.

Demon decipit ambiciosos. Supra de ambicione.

Demon sibi adherentes ditat temporaliter. Infra de Milite.

CCLI.

Demon sub specie boni aliquos ad mortem temporalem et eternam ducit.

We rede how on a tyme per was a Jew convertid in pe bissropp-rick of Colan; and he was emang monkis, & pai lernyd hym oin pe buke to he cuthe rede wele. And pai he garte write bukis, & pe monkis lettid hym & wold not lerid hym no more; & onone as he saw pat, he stale away from emang pai, and went his ways, to pe entent at he wold lerid. And pai pe devill appered vnto hym in liknes of ane aungeft, and bad hym lerid faste, for he sulde be a bisshop. And a little while afterward he apperid vnto hym
agayn on pe same wise, and said vnto hym; "To-morow mon pou be a bisshopp, for pe bisshopp is dead; & perfor haste pe to go vnto pe cetie, for God will at pou be made bisshopp per-of." And onone pis wriche privale went his way; & at night he was 4 hostid with a preste nerehand pe cetie; and because pat he wold com wurtlelie vnto pe cetie, he rase vp pat same nyght befor day, & stale pe prestis hors & his cloke, & went his way. Men on pe mori missid pe hors, & sewid after hym & tuke hym, & broght 8 hym vnto a seculer iugement, & per he was dampnyd. And pus he ascendid; nott as a bisshopp vnto pe chayr, bod as a thefe vnto pe galows.

CCLII.

Demon obstinatus est in malo.

Cesarius tellis how on a tyme when a devuif had turment horrible a man pat he was in, it was sayd vnto hym of a certain man; "Tell me, pou fend, if pou may com agayn vnto pe blis at pou hase loste; and if pou might, what wold pou do perof?" And pe fend answwerd agayn & said; "And it war in my chose, I had leuer go vnto heiff with a sawle pat I had desayvid; pani for to turin agayn vnto heyyen." & pai pat hard hym say so, had grete mervayle perof, & pani he sayd agayn vnto paim; "whatro mervell ye here-of? My malice is so mekuff and I am so obstinatt & so fraward, pat I may not wili nor desire nothyng att is gude nor profetabole vnto my selve." et e.

CCLIII.

Demonis Penitencia.

Cesarius tellis how pat in Colan per was a womman vexid with a fend, & be grace of God, a holie man drafe hym oute of hur. And pai pis holie man hard a nodor fend & hym to-gedur, & saw paim bathe. And pe tane said vnto pe toder; "O! pou wriche! why consentid pou to Lucifer? For perof we sett fro euervlastand' ioy." And pe toder answwerd hym agayn & said; "Whi di'd pou
254. Demons disturb a Choir.

so?" And pai bothe forthoght it, & said pe tane vnto pe toder;
"Halde þi tong! þis penans is our late; fior & per was a pyler of yrn byrned, sett fult of sharpe rasurs, sett evyn vp fro erth to heyn, me had lever, & I mot suffer it & I had fleesh, be drawn þeroñ vp & down to þe day of dome, with counand at I mot coð agayñ vnto þat ioy þat I was in." et c³.

Demon in ornatu vestium delectatur¹. Infra de ornatu.

CCLIV.

Demon psallentes in choro impedit.

Cesarius tellis how onð a grete solempne nyght at matyns, þe Covent of Hemmerode, as pai war sayand þis psalmd; ‘Domine, quid multiplicati, et c³,’ per was so many fendis in per quere, þat
with sight of þaim goynþ vp & down, þe ta side falsd in þe psalm. And when þe toder syde laburd to gar þaim say right agayñ, þai whetid per tethe agayns þaim & flayed þaim so at þai wiste neuer what þai suld say; bod þe ta syde cried agayñ þe toder, þai wiste neuer whatt. And nowder þe abbott nor þe priour cuthe bryng þaim vnto þe psalmodie agayñ, nor none acordans. And at laste, ilfarandlie, þai made ane end of þis little psalme, with grete labur and confusion; & þan þe devult & aft his felaship went away, & þe prior saw þaim fle a-way in liknes of dragons.

Demon nigromancia compellitur apparere. Infra de Nigromancia.

Demon ludit ad taxillos. Infra de ludò taxillorum.

CCLV.

Demon confessionem in quantum potest impedit.

Cesarius tellis how þat in þe town of Bon, in þe dioces of Colayn, þer was a prestis lemmæ; & hur irkid so with hur syn at sho hangid hur selfe. And as sho did it þe rape braste, & sho was still onð life; and when sho saw sho was delyverd of þat deade,
sho went & made hur a now. And þan be temptation of þe devvill, hur luffer come agayn & laburd to hafe hur as he was wunte; and sho wold noxt grawnt vnto hym be no mene. And þan he hyght hur þat, & sho wold consent vnto hym, he sulde 4 make hur a ladie. And þus he laburd hur nyght & day, & sho cuthe not avoyd hym; so sho kest on hur halí watir, & made a cros on hur, & he vanysshid away for a while. And þan þe devvill come in his lyknes vnto hur agayn, & laburd hur. And 8 þan be cowncelf of a gude man sho sayd hur Ave Maria; and onone as sho had sayd it, he fled away as he had bene stryken with ane arow, and durste not com nere hur; not-withstanding he lefte hur not aI. And a man cownceld hur to go shryfe hur; 12 and as sho went, he come vnto hur & askid hur whyder sho was bown, & sho said; “I am bown to distroy bothe þe & me.” And he sayd; “Nay, nay, do not so! Turn agayn!” And sho answerd agayn & sayd; “þou have oftsithis confoundid me, & þerfor I will 16 now go shryfe me.” And evur as sho went he flow abowyn hur in þe ayr, as it had bene a 1 glede. And als sone as sho oppynd hur mouthe to, shryfe hur, he vanysshid away with grete crying & yowlyng; and he appered nevr vnto hur afterwerd; nor sho hard 20 hym neuer after.

CCLVI.

Demon eciam virginem corrupit.

Cesarius tellis how þat in þe same town of Bon, how þer was a preste þat had a doghter at was wedd, & hur husband was dead; 24 & sho was so fayr þat he was ferd for hur, to so mekuf þat evur when he went furth he wold spar hur in a lofte. So on a tyme þe devvill apperid vnto hur in lyknes of a man, & spak vnto hur würdis of luff to gar hur inclyne to hym, to so mekuf at he lay by 28 hur & had at do with hur. And sho pursevyd at sho was desseyvyd be a fend, & told hur fadur. And he was passand hevye and made mekuf sorow þerfor, & had hur thyn e owr a grete watir in-to a noder contreth, at sho sulde be ferrer fro þis fend, & 2 at sho 32

1 After a, g & half l, erased. 2 & omitted and added above the line.
The Devil deceives, 258. and tempts with Jewels.

The Devil deceives, and tempts with Jewels. And his Devil set my spirit hur, & was wroth therewith, & come vnto his preste & sayd; "You cursed preste! Whi have you taken my wife from me?" And when he had sayd so, he strake hym upon his breast, at he spytte blude with iiij days; & oth he thrid day he dyed. And we rede also how pat a fiend held a woman vj yere, & come vnto hur ilk nyght in lyknes of a knyght, & lay with hur in bed as he had bene a 8 man. And onone as sho made aye oppyn confession>erof vnto Saynt Barnard sho was delyverd; and he come neuer to hur after.

CCLVII. Demon decipit viros.

We rede of a scoler pat was a lustie yong man, & so he agreid with a womman at he sulde com vnto hur oth a nyght; & sho agreid pertro. So oth pe nyght he come noght to hur, bod a fend in lyknes of hur come vnto hym & lay with hym aft nyght, & lete hym have his liste. And oth pe mor oth pis fiend askid pis scoler if he wuste whame he had ligein with aft nyght, & he sayd, ya, with such a womman. And he sayd; "Nay, you have ligein & had at do with the devufl;" & pat he sayd it in such fowle wurdis at it wer shame to tell. & with pat the devufl vanysshid away.

CCLVIII. Demon eciam localia offert vt ametur.

We rede how, the devufl luftid a yong womman, and appered vnto hur oft-sithis oth pe night with grete lightis aboute hym, so pat aft pe chawmer myght be seen with pe light, & pe droppis of pe seargis myght be sene; & he gaff vnto hur rynges & oper iuems of gold, & many other pingis. And sho come vnto hur confession, & shewid paim vnto the preste. et e.

Demon orationibus sanctorum a malo inchoato impeditur. Supra Barnardi.

Demon impedit audire sermonem. Supra de audire sermonem.

1 MS. ineditur.
Demon conscribit peccata hominum. Supra Augustini.
Demon insidiatur clericis in choro. Supra de.

CCLIX.

Demonis forma est terribilis.

We rede in 'Libro de Dono Timoris,' how per was a religious man that lay in his dortur with his brethir, and sodanlie as [he] lay, he began to cry vgsomlie. And þe covert rase and come vnto hym; and þai fand hym glorand'faste agayns þe walt, & he wolde 8 speke no wurd; bod he was evyn as he had bene flayed. So in þe mornynge he come to hym selve, and þe priour askid' hym what hym aylid; And he said at he saw þe devuif; "and his shap," he sayd; "was so vglie, it mot not be discryvici; bod I say þis," sayd 12 he, "þat & þer war a hate overn on þe ta side me, & þe shap of hym onn þat other partie, me had levur crepe in-to þat hate overn þan ans behold' hym agayn as I didi."

CCLX.

Depositum vsurarij non est servandum.

Cesarius tellis how some tyme per was ane vsurer þat lent a certayn of mony vnto a selerer of þe Ceustus ordur; and he seld it & layd it in a kyste besyde a certan money of þer awn. So afterward pis vsurar askid' it agayn; and þe monke went vnto þe 20 kiste, and he fand' nowder þer awn money nor itt. And he lukid' & saw at no bodie had tuchid' þe lokk bod hym selve, & þe selis of þe sakettis safe, at he mot know no suspicioun of þisfe. þani he consevyd' in his mynd' þat þe mony of þe vsuraris had devowrid' 24 and distroyed' þe money of þer monasterie.

Depositum debet reddi eo modo quo commissum est. Supra de Cautela.

1 MS. þi.
CCLXI.

Depositum non debet recipi servandum nisi prius videatur.

Johannes Beleth tellis how on a tyme per was a womman that had iij pottis full of gold, & sho delyverd' paim to kepe vnto Julianus Apostata, for sho trowid' that he was a gude holie monke before other of his brether. And sho told' hym not that per was gold in paim. Than pis monke take pices pottis, & said per was so mekut gold in paim, & he stale it & fillid' pottis agayn full of assn. And when sho womman come & askid' pottis agayn, he delyverd' hur paim, & pai war full of assn; & sho said at sho had delyverd' paim vnto hym full of gold. Bod sho cuthe neuer gett no mendis on hym because sho had no witnes, and his brethir pe monkis, at war by, saw no pinge abowen pe pottis bod' assn. et c³.

CCLXII.

Desiderium celestis patriae lacrimas corporales excitat.

Jacobus de Vetriaco tellis that he had sene bothe men & wommen sett vnto Godward with so mervalos & so spirituall affection, that for desyre pai wax seke, & som so mekut, pai many yeris pai lay in per beddis, and myght not ryse vp bod seldom tymys. & pai had none other cause of sekenes bod at per hertis was so sett vnto Godward, & of pe ioy of hevyrn. And als lang as pai war in pat thought pai war evur seke & at male ease. et c³.

Desiderium carnale est reprimendum. Supra de abstinencia.

CCLXIII.

24 Desperacio. Desperacionem inducunt tristitia et accidia.

Cesarius tellis how on a tyme per was a religious man that lifid lovable emang his brethir fro his youthe vnto his age, so that

¹ The Latin MSS. explain, aurum cinere operuit.
² MS. has another hym here.
263. The despairing Brother. 264. Penitence deferred. 183

Per was none pat was more religious pæn he was. So on a tyme hym happend to fall in-to suche a sadnes & a hevynes, pat he dowtid of his synnys, & fell in-to a dispayr. And he mot not be broght outhe per-of with none auctorite of scriptur, nor he mot 4 not be broght into no hope of forgifnes, not-with-stondyng he had not done no grete syn. And when his brethir askid hym what hym was fallen into suche a sadnes & a hevynes, Ipai he dowtioT of his synnys & fett in-to a dispayr. And he mot not be broght oute with none auctorite of scriptur, nor he mot 4 not be broght into no hope of forgifnes, not-wtt^stondyng he had not done no grete syn. And when his brethir askid hym what hym was fallen into suche a drede & a dispayr, he answerd 4 agayn & sayc; "I may not as I was wunte to do say 8 my prayers, & perfor I am ferd to be dampnyd:" And pañ he was putt in a fermorie aft a nyght, & on 4e morn he come vnto his maister & sayd; "I may no longer feght agayns God:" & pañ he went furtihn vnto pe myln-dam of pe abbay, & per he lowpid 12 in & drownyd hym. et c².

Desperandum non est de aliquo. Supra de Abbate et apostata.
Desperans sacerdos dampnatur. Infra de sacerdote. 16

CCLXIV.

Desperanti ante mortem aliquando pena infernalis ostenditur

Petrus Clunacensis tellis how som tyme ² per was in Pycardi a preste pat was full of vices & syn; so on a tyme he promysid he 20 counceif for to make hym a monke in Ceustus ordur; bod he put it in contynance, and in the mene-while ³ he felt seke ⁴. And him thought at per come vnto hym ij dragons and wold hafe devowrid hym, bod be pe prayer of pe priour of pat ordur he was delyverd; 24 and becoumand pat he sulde fulfylh his promys at he had made, as he behestyd ⁵. & pañ he coverd, and yitt he fulfillid not his promys, bod 'put it in contynnance. And pañ he felt seke agayn, & cried & sayd; "Lo! a fyre occupyes me for to burn 28 me!" & he helde vp pe coverlad betwix hym & it; and yitt

1 MS. repeats, what hym.
2 MS. repeats, how some time.
3 While is repeated and erased.
4 MS. repeats, & in pe mene while he felt seke.
be prayers of the monks he was delyvered, and paid hefullid at he behest. And paid he was ravisshed vnto pe dome, and per he hard a sentams, at he sulde be damned, put furthe agayn hym.

And when he come agayn vnto hym selfe, paid he told his brother & sayd; “Lo! two fends brynges a grete arow to slo me with:” & paid per sall fro pis arow a drop pat prillid his hand vnto pe bare bone. And paid he cryed agayn & sayd; “Now takis pe fends me, & castis me into a frying paid to bole me perin.” And with pat he swelte.

Desponsat virgo Maria se amantes. Infra de Maria 1.


CCLXV.

Detraccio est fugienda.

We rede in Vitis Patrum how per was ij religious men paid on a tyme went furth of per abbay, & pai waxed faynt for travellyng; & so pai warr hostid with ane hermett, and he sett befor pai such as he had in his cell. So on pe nyght as pai lay samen, he hard pe tone of pai say vnto pe toder; “This hermett hase better meate, & is better fed pai pai er pai liffis in abbays.” And when he hard pai say so he held his tong. And on pe morn he had pai vnto a noder hermett, & bad 2 at pai sulde hayls hym, & telt hym how he had made pai at fare. And pai had hym pat, & he had any gude meate, pai he sulde kepe it & giff pai nothyng bod potage. And he understand pai well enog, & held pai with hym & garte pai wark with hym euer-ilk day, & make skuttels & lepis of wandis evyn vnto evyn; & pai pai went vnto per prayers. And pai he sayd he was nott wunte to supp, bod he sulde supp for per sake; and he sett befor pai sture brede & salte. And pai he sayd he wold fare better for per sake, and

1 MS. Infra de amantes. The Latin MSS. have, de Maria.
2 Latin MSS. “Salutate eum ex me, et dicite ei; obscura et noli illud irrigare scilicet olera.” Quod ille intelligens, tenuit eos.
he sett befor a little ayseff & garlykð; & when ðai had suppið ðai went vnto þer prayers agayn vnto it was myrk nght. & þai he sayd þat he myght not for þaim saw al þis prayers. And on þe mor þai wold hafe gane þer way & tuke þer lefe, & he wolde 4 not latt þaim, bod he sayd þat he wold for charite hold þaim iiij dayes. And on þe night after þai rase and stale away & wolde no langer abide with hym.

Detractoribus non est credendum. Supra de credere. 8
Detrahendum non est eciam mortuis. Infra de mortuis.
Detrahitur bonis frequenter iniuste. Infra de sancto Lupo.

Deviacio. Deuiare non debet a iusticia iudex. Infra de iudice.
Devocio. Devotos sibi Maria ab opprobrio liberat.
Supra de abbatissa.

Deuocio quandoque excitatur ex presencia beatorum.
Infra de lacrima et de visitacione.

Deuocio contra naturam subuenit. Supra de apostolis.
1 Deuotos sibi Maria desponsat. Infra de Maria.
20 Deuocio quandoque prorumpit in lacrimas. Infra de lacrima.

Deuocio excitatur ex sumpcione cibi spiritualis.
supra de cibo.

Deuotis conceditur consolacio diuina. Supra de consolacione.

CCLXVI.

Deuotos sibi eciam in celo sancti remunerant.

Cesarius tellis how þer was som tyme a chylde þat kepid shepe of a wedous, and he had a grete deuocið vnto Saynt Nicholas,
267. Saint Nicholas beats a Prior.

vtó so mekuft at halfe þe meatt at he had euere day, he wold dele it vtó pure men in wurshup 1 of Saynt Nicholas; & euere he made his prayers vtó hym. So on a tyme Saynt Nycholas aperid 4 hym in habett & lyknes of a fayr olde man, and bad hym dryse hys shepe hame. And he said his huswyff wold be wrothe þan, for it was ouer 2 tymelie of þe day. And þis Saynt [n] 3 command hym to do as he bad hym, & sayd: “Soð, þis day saft þou dye, & þerfor make þe redie, & go home & take þi sacramentis; ffor I and Saynt Nicholas at þou hase bene devote to, & I witrewarde the.” And he went home; & his dame was wrathe & blamyd hym. And he sayd he had myster to com home, ffor he mond dye þat same day 12 And his huswyffe trowed þat he had bene fond & at he had sene som þing in þe feld, and prayed þe prest to inquere hym þeroff. And he tolde þe preste of aff his vision, and he tuke his sacramentis of holy kurk and dyed; and his saule went vtó hevyn.

16 Deuotos deus in sacramento altaris confortat. Infra de sacramento.

CCLXVII.

Deuocio ad Sanctos non debet impediri.

We rede in þe ‘Meracles of Saynt Nicholas’ how on a tyme in 20 a kurk þat was of þe holie cros, þe monkis of ane abbay desyrid 1 þer priour att he wold suffre þaim go þeder on Saynt Nicholas 4 day, at þai myght syng þe storie of Saynt Nicholas, for þan it was new made; and he wolde not latt þaim. So on a nyght after, as 24 þe prior and aff his brother was in þer beddis, Saynt Nicholas visible aperid vtó þe priour in a ferdfull wyse, and he drew hym oute of his bed be þe hare, & keste hym apon þe dortur flure. And he begn to syng þis antem, ‘O ! pastor eterne’; and 28 sang it softe vtó þe end; & at euere wurd 5 he gaff a lassh, & sang it with a grete tarying, to so mekuft þat with his holie crying he wakend aßt þe monkis. And þan þai tuke þer priour &

1 MS. repeats, in wurshup. 2 Harl. MS. quia nimis mane est. 3 MS. Say. 4 MS. repeats, on Saynt Nicholas. 5 MS. euer ewurđ.
bare hymn vnto his bed; & euere yere, fro thens furth, he bad hys brether on Saynt Nicholas day go vnto pat kurk and syng pe storie off Saynt Nicholas.

CCLXVIII.

Deus omnia videt.

Petrus Damianus tellis how on a tyme per was a manu pat stale his neghbur sew; and pis manu at stale pis sew was a manu pat luffid' wele to herber pure folk. So on a tyme our Lord' apperid' vnto hym in lyknes of a pure manu; & he was lang-harid', & he 8 prayed' hym pat he wold' for charite cutt it shorter. And with gude witt he welcomd' hym & sayd' he wold', all redie; & he garte hym sett hym down, & tuke a payr of sisurs and began to clypp hym before. And in pe hynderparte of his head he send' ij privay 12 een lurkand'; and he had grete mervall perof & askid' hym whi pai war per. And he ansswerd' & sayd'; "I am Iesus, pat seis our all pis werld; and pies er pe een whar-with I saw pi neghburr sew at pou stale, & slew it & hyd' it in a cafe." And with pat he 16 vanysshid away. And pis manu amendid' hym & made restitucion privalie for hur vnto hym att aghit hur, be advice of his confessur.

Dileccio. Supra, sicut de amicicia et amore.

CCLXIX.

Dionisius. Dionisij martirium beato Regulo nunciatavit deus.

We rede how on a tyme when byshopp Regulus sang mes, and in hys cano he namyd' pe apostels o-raw, & paun pe martyrs, sodanly he sayd'; "Et beatis martiribus tuis, Rustico et Eletherio." And when he had sayd so, send als mekull as he kend' pies servandis of God at pai war olyfe, he had grete mervale how per namys happen'd so sodanly in his mouthe, & he wiste no ping of pain. And as he was in pis mervall, per apperid' vnto hym 28

1 Latin MSS. et beatis Martiribus tuis, Dyonisio, Rustico et Eletherio.
A faithful Dog.  A Dog true till Death.

iiij dowffes sittand' opon pe cros of pe awter; and pai had pe namys of pies holie martyrs writtyñ with blude on pe brestis. And onone as he saw pat, he vnderstude at pies holie saynttis was 4 martyrð & putt to dead:

Discrecio. Discretus debet esse prelatus. Supra de Abbate.
Discretus est a cibo abstinendum. Supra de Maria.
Disciplina. Disciplinandi sunt iuuenes ne insole-scant. Infra de iactantia.
Discordia inter bonos non facile oritur. Supra de concordia.

CCLXX.

Dileccio. Diligit canis dominum suum, et est ei fidelis.

Solinus tellis how pat Apius, Funius & Puplius, & dyvers other with pain, wer damned att Rome; & whenpai war dead, one of pain had a hond, & he satt at pe galos att pai hang ond iiij dayes murnand for his maister, & wolde neuer eate meate of no mans hand. & when his maister was taken down, pai put brede in his maister mouthe, & he tuke it & eate it; & pai pai keste his maister in-to Tybur, & euer as he flett in pe watir, pe dogg swam with hym, & at his power held vp his head.

CCLXXI.

Diligit canis vsque ad mortem.

Solinus tellis how pat when Iasalicius was slayñ, his hond lay by hym & wolde neuer eate meate after. And pe kyng saw pat, & garte make a grete fyre, & caste pe dead bodie in; & onone pe hunde folowid into pe fyre, and gruchid not to be burnyd with his maister bodie.

1 Latin MSS. Junio.
Discere. Discendum est in omni etate.

Valerius tellis of one of pe vij sagis, & he wold all-way say pat he was redie to lern; so hym happend on a tyme for to sall seke, & was bownd to dye, and all hys firendis come aboute hym & com-fourthid hym. And evyn sodanlie, als seke as he was, he sett hym vp emang paime, & take a buke & lukid'peron; & paie askid hym whi he did so, and he answerd agayn & sayd at he wold lern somewhat of a disputacion, & pa ne lay hym down & dye.

CCLXXII.

Discendi multiplex est causa.

Jacobus de Vetriaco tellis pat on a tyme he askid a passand wyse man and a wele-letterd; how he had lernyd so mekult. And he answerd agayn & sayd; "I had iij spirituall maisters, and pe ij furste was drede, & the secunde was shame, and pe iij was luff. And me poght evur in my mynd pat I saw paime, & ilkone of paime a wand in his hand to bete me with. And because I was euer ferde to be bett, I sesid neuer to lern. And also me poght pat my felows yonger pat was yonger paen I passid me, and euer I vmthoght me at I wold not be lawer paen pai. And so doctryne felf somwhatt vnto me, & keste me in a grete luff perto, so pat I lernyd not alonele for drede nor yitt for shame, bod rather for perfit luff & 20 curage pat I had vnto lernyg."

Discretus debet esse confessor. Supra de confessione.

Discrecio multiplex est necessaria. Supra, infra, in multis locis.

Discursus impediunt consolacionem divinam. Supra de consolacione.

Discursus iuuenis est periculosus. Infra de iuuenes. 28

Disputandum non est de meritis sanctorum proterue.

Infra Iohannis utriusque.

CCLXXIV.

Diuicie spirituales preponende sunt corporalibus.

Valerius tellis how pat when anaxagoras pe philosophur had traveld far for pe studie of philosophie, & when he come agayn he fand all his gudis destroyd; "Ya," he said, "no fors of my gudis & I hase connyng & my healt of my bodie; for pies two er wurth mekuft riches." And so he cowntid more be riches of connyng & of hele pane he did be riches of gudis.

CCLXXV.

Diuicie spirituales homine inuito perdi non possunt.

Valerius tellis how ane of pe vij sagis, when his enmys come into his contrey & tuke all his gudis & his riches & fled away perwith, he was askid whi he folowd not ow pane & tuke som of his gudis fro pane. And he ansswerd agayn & sayd; "Forsutehe whar-som-evur I go, I bere all my gudis with me." For he bare pane in his breste and noght ow his shulder, & not be syght of his ene, bod rather in his mynd & his witt; "ffor pat," he sayd, "pat is closid in a mans mynde & in his harte may not be takyn away with no mans hand; nor pane may not stele nor fle away perwith."

CCLXXVI.

Diuicijs preponendae sunt condiciones bone.

Jacobus de Vetriaco tellis how per was a pure man pat with pe labur off his handis vnnethis cuthe gett his lifelo, ffor when he had suppid, per lefte right noght ouer night vnto in pe mornyng; 28 & evur he was merie, to so mekuft pat euerkilk night, when he was
in his bed with his wife, he wolde, & sho, syng a sang merelie at aft per neghburs mott here; & pañ pai wold failt orin slepe. So per neghburs had grete mervall peroff, and one of paím said; "I saif make swilk a way at I saif gar hym lefe hys syngyng." & 4 in presens of som of his neghburs, opoin a night he tuke a sacheff full of sylver, & lete failt afor pis pure mans dure. And when at he rase & sulde go furth to seke his lifeslod; he sandle pis bagg, & he tuke it vp & turnyd agayn per-with in-to his howse & hid it. So on pe night after, als tyte as he was in his bed; he vnthoght hym in his mynde what he wolde do per-with; & he was ferd perfor pat he war not culpí with felony perfor, & also at no thevis sulde stele it from hym, or if so be at he boght or solde per-with, or boght any lande, he mond be suspecte, vnso so mekuff at he was so occupied in his thoght pat at pat nyght he sang not, nor was not merie; bod a grete.while after he was passand’hevy & thoghtful. & pañ his neghburs askid hym whi he was so hevie, and whi he sang nott as he was wunte to do; and he wolde nott teff paím pe treuth. And pañ he at aghit pis money said vnso hym; "I knaw pe treuth; for suche a day & in suche a place pou sandle my money, & tuke it vp at I & myne neghburs saw, & had it in-to pis howse." And when he hard’ pis he wax ferd & shameful, & sayd; "woo wurth pat money pat base turment me thus; for señ pat I sandle it I had neuer ioy in my harte; & I hafe bene trubbled in my Witt euer syne, more pañ euer I was before when I 24 with grete labur of my bodie & my handis gat my meat. And perfor take pi mony pi selfe agayn, at I may syng & be merly as I was wunte to done." And so he did; & fro it was gone, pis pure mañ made als merie as evur did he.

Diuicie temporales impediunt spirituales. Infra de fideiussoire.

CCLXXVII.

Diuicias habere et non amare virtus est.

Saynt Gregur tellis of ane hermett pat was a mañ of grete vertue & lefte alt manner of gudis for Goddis sake, to so mekle
at he had no gude lefte bod a catt. And he prayed vnto God at He wulde vuchsafe to latt hym witt who sulde be his fellow in þe blis of hevyn. And it was ansswerd hym from all-mightie God & sayd, þat Gregur sulde be his fellow. And when he hardþis he made mekuß sorow, & þoght his wilfull pouertie profettid' hym bod little, seën Gregur þat had so mekuß riches sulde be his fellow in hevyn. So on a nyght as he was in his prayers, hym s þoght þat he hard' almighty God say vnto hym; "Gregur, þat is so riche of gudis, is als pure in his spiritt as þou erte, for þou hase more lykyng in þi pouertie þan he hase in his riches."

CCLXXVIII.

Doctrina. Doctor debet ostendere facto quod verbo docet.

We rede ex 'Dictis Patrum' þat þe abbott Iohn was askid' whi he lissid' so straytelie emang his disciples, & gaff þaim so strayte chargis & commandmentis, and he & þai bothe mott hase commen vnþo hevyn be other menys. And he made sorow & ansswerd agayn with grete wepyng, and sayde; "In all my life I did neuer myne awnût wiff, nor I taght nevur no ma½ to do noght bod at I did' my selfe befor."

Doctor debet habere discretum modum et gestum compositum. Infra de predicacione.

Dolor. Dolendum est non de re que recuperari non potest. Supra de Consilio.

Dolor quandoque prodest corpori. Infra de gaudio.

Dolendum non est de morte amici temporalis. Infra de morte.

Doluspunitur grauiter. Supra de adulterio.

CCLXXIX.

Dominicus ordinem per beatam virginem predicatorum impetrauit.

We rede how on a tyme when Saynt Dominyk was in his prayers at Rome, and laburd beselie vnto pe pope for confirmacion of his ordur, on a tyme he saw in his spirtt almyghti God in pe ayre, shakand iiij speris like as He wold hafe destroyd atf pis werld. And our Ladie, His meke moder, come vnto Hym and askid Hym whatt He wuld do; & He sayd pat He wolde destrow 8 pis werld, with iiij vicis pat was corrupte; pat was, with pride, concupiscens & avarice. And pañ sho sayd; "Dere Son! Meng pi rightwusnes with mercie! For I hafe a trew servand at saff cañ pis werld agayñ vnto pe; & in euer-ilk place sañt destroy 12 vicis." And pañ hur Son was soberd & sayd; "I wold se hym at sulde be ordand vnto suche ane offes." & pañ our Lady shewid Hym suffur Saynt Dominyk, & pañ Saynt Frauncys; & hur Son commendid pañm gretelie. And after pis vision Saynt Dominyk mett Saynt Frauncis pat he neuer saw before bod in pe vysion, & he kend hym wele enogh, & kissyd & sayd; "þou erte my fellow; latt vs stond 3bothe samen, & none aduersarie sañt prevayle ayeyns vs."

CCLXXX.

Ad-huc de Sancto Domino.

We rede in his Legend how on a tyme, when he come home & fande his brether at þer reste, & þe yate sparrid, he wald not waken þaim, bod with his holie prayers he oppynd þe yate, & he & bis fellow went in. And a noþer tyme he had with hym a monk of Ceustus ordur, & on a tyme when þai wold hafe gone into a kurk to say þer prayers, & fand þe dure lokkid, purgh his prayers þe dure oppynd, & þai went in & sayd þar deuocions.

1 Latin MSS. "Mundum," inquit, "tribus vicijs corruptum, punire uolo."
Dominici precibus habitum ordinis virgo Maria attulit.

Also we rede in his Legend 1 ewhils Mayster Raynald, at was dene 4 of Aurilianens & a maister of law, was essurid' vnto Saynt Dominyk to com into his ordur, & hym' happend' for to fall seke, & was in despayr of lechecrafte, pis holie Saynt prayed seruentlie for his healf. And our Ladie & ij virgyns with hur apparid' visible & 8 enoyntid' pis seke mañ with ane oynement 1at ane of pis virgyns bare, & curid' hym bothe spirituallie & bodelie, to so mekuft 1at fro thens furth he felid' nevir movyng of his flessh vnto syn; & sho schewid' hym' pe abbett of pe ordur at pe toder virgyñ 12 broght.

Dominici oratio semper auditur.

We rede also in his Legend 1 how 1at Saynt Domynyk on a tyme [come] vnto a priour of Ceustus ordur, 1at was a devote mañ 16 & famyliari with hym', that askid' hym in privatie & prayid' hym to tell hym som of pe gracis at God had giffen hym; and he ansswerp'd agayñ & sayd; "I tolde neuer mañ at I sañt tell you, and I warn you tell no mañ whils I liff, ffor I latt you witt 1at I 20 askid' neuer of God no thyng bod I had my desyre." So pis priour thoght 1at he wold' prufe pis, & said'; "Besoght 1 ye of God, & I pray you besoke it, at Maister C[lemet] enter in-to your ordur, for your brether gretelie desyris hym', & he hase no witt per-to; & he 24 is a famos mañ and a gracious & a wele-lettered'" & pañ pis hollie mañ sayd'; "Ye hafe askid' of me a grete ping. Not-with-stondyng pray ye with me perfor pis night, & to-morñ salñ maister

1 Latin MSS. "Impetretis ergo a deo ut magister C. Theutonicus intret ordinem uestrum."
Clemett com before day & askè pe abett of our ordur." And so he did; & lissid in pe ordur many day in perseuerans of gude holynes.

CCLXXXIII.

Dormiencium septem.

We rede in per Legend; when Decius pe Emperour persewid Cristen men, per was viy yong Cristen men, & pai fled all samen for drede off pis Decius vnto pe mownt of Celion beside pe cetie of Ephesim, whar pai war born, & per pai hid' paim in a den. And 8 pai warr accusid vnto Decius Cesar at pai war per, & he garte close vp pe den mouthe at pai sulde not com oure, bod at pai sulde dy per. And as God wold; sodanlie pai fell on slepe; and per was oper privay Cristen men pat wrate per martirdom & put it betwix 12 ij stonyys. And pai when Decius & all his kynrid was dead cclxxii [yeris], after pe xxxi yere of Theodoce pe Emperour, pat was a Cristenman & made grete sorow for ane heresy pat pai began at rise in paim pat trustid'not in vprysyng of fless, almighty God Raysid' paim in pis maner of wyse. Ther was in pe cetie of Ephesie a cetisyd pai went vnto pis mownt & poht to make per a stable for his cateff. And he oppyned' pis den, and when it was oppyn, thies Saynttis rase vp and trowed at pai had slepid bod a nyght ; and one of paim pat bight Malchus, pat vstit to seriff' paim, pai sent hym in-to pe cetie to by paim bread; & for to witt whatt Decius sayde. And he tuke with hym v soldi of per money. And when he come att pe cetie yate, he saw a cros seterp-oportun, & he had grete mervayle; and pai he went vnto euer-ilk yate, & he fand' it so. And pai he went agayn vnto pe furste yate, & he trowid' pat he had dremyd; and with grete ferdnes he went into pe cetie. And when he hard' pat euer-ilk man was a Cristen man, and [purseyvid] at pe cetie was opewice biggid; & at he cuthe know no man at he saw, he askid' if pat was pe cetie of Ephesim; and ane answerd' hym & sayd' ya. & he tuke oure his syluer to by bread with, & he was taken onone, & pai
sayd at he had forn a tresur, & pai putt a rape aboute his nekk & harlid hymn 1 purgh pe cetie to per bisshopp; & he trowid at pai had drawn hym vnto Decius Cesar. And when he bisshopp askid hym if he had forn any tresurrie, he answerp & sayd pat he had pat syluer of his fadur & his moder. And pai he askid hym whyne he was, & who was his fadur & his moder; & he said; "pai dwelit in pis Cetie, in suche a place, & here-in I was born & 8 pis be Ephesim." And per was no main pat kend nowder his fadur nor his moder; & he luke aboute hym if he saw any of his cussyns, and he was evyn emang paiam as he had bene fond. And pai he bisshopp said vnto hym; "How may it be trew at pou hadt pis syluer of pi fadur, & pe scriptur of paiam is mor paiam ccclxxij yere old; & pai hafe pe figur of Decius Cesar made opopn paiam?" And pai he had grete mervayle & sayd; "L النفس not Decius Cesar yit?" And he bisshopp sayd; "Nay, sou, per is none now in aff pis landt pat is callid Decius, bod here hase bene a noder emperour of long tyme." And pai pis Malchus; "In pis I hafe a grete mervayle, for yesterdai I saw Decius com into pis cetie, & pis be Ephesim, bod no main trows me; bod folow me & ye saff trow my felows." And pai he bisshopp vmthoght hym, & sayd vnto pe iustice; "pis is som vision att God will shew vs." And pai rase vp & sand betwix ij stonys letters solid with gold; & pe bisshopp garte semble pe peple, & red it befor paiam. And when pai come at pe deω, pai lukid opopn pies Sayntis 2, and pai feit evyn down in-to Wolfe-saueryng rosis. And when he Emperour hadr telt of pis, he come vnto paiam & he saw per facis shyne, & feit down on kneis befor paiam & wepid, & halsid paiam & pankid God. And pai Maximian said vnto hym; "For pe almyghti God hase raysid vs, pat pou may trow vndowtable at pe rysyng of deade folk saff be trew. For now we hafe ryssyd & lissyd, and we wer evyn as a childe is in his moder wambe, bod spleid & felid no hurte." And with pis pai lenyd paiam down, pat all folk saw, & yeldid vp per sawlis vnto allmichti God et co.

1 MS. paiam.
2 Harl. MS. videntesque facies sanctorum in spelunca quasi rosas florentes, procidentes glorificauerunt deum.
CCLXXXIV.

Dormicio. Dormiendum non est in oratione privata.

Cesarius tellis how per was a young monk hat was a gude liffer, & he was so wayke & so feble hat hym yrkid to lift. And on a nyght when matyns was done, he lenyd hym down opon a tre befor ane altar vnto Laudes tyme, as was his ordur, & per he fell oon slepe. And our Ladie, Saynt Marie, come & 2 putt opon hym & sayd; “Non est hic locus dormiendi; here is not place of slepyng, bod rather of praying.” And with pat he wakend & luke aboute hym who spakk, & he saw pe bak of a womman, & perseyvíd at itt was a wommans voyce at spak.

Dormire parum debet sufficere religioso. Infra de labore.

CCLXXXV.

Dormiendum non est in choro.

Cesarius tellis of ane olde monk that was a grete sleper; so on a nyght as he stude at pe psalmodie at matyns & slepid, hym thoght at he saw in his slepe, standand befor hym, a long man & a difform, pat held in his hand a lang, grete, clayie wispe, as it had wypid hors. & he lukid angrelie of pis monk & said vnto hym; “Wharto stondis pou her al night & slepis?” And he hytt hym in pe face with pis clayie wispe. And with pat he wakend, & was ferd at he suld hafe strekyd hym. And he plukkid his hede so hastelic bakk, at he brakk it beynd hym oon pe walt. et c.

Duplicitas semper est vitanda. Infra de honore parentum.

Dux. Ducis vxor siue ducissa delicate viuens eciam in presenti punitur. Supra de delicijs.

1 Latin MSS. sed uite sancte adeo debilitis crat corpore, vt eum viuere tederet. 2 Latin MS. et ueste eum feriens. 3 MS. repeats here, in his hand.
198 286. A Drunkard repents. 287. A Usurer's Church.


CCLXXXVI.

Ebrietas. Ebrius grauiter punitur.

4 Cesarius tellis how per was a pylgrom at, when he sund' gude wyne oit a tyme, he seld' his slavyd & drank it per-att. And he drank so mekuft at he was dronke,n, and felt' evyn wude, to so mekuft at men' trowid' at he was 1 verelie dead'. So his spirit 8 was takyn & led' per paynys was, and per he saw pe devull sitt in a hy tre, as him thought, couer'd with burdis. And emang oper per was broght befor hym pe abbott of Corbey; and pe devull rase vp & haylsid' hym & servid' with a drynk mengid' with burnstow 12 oit a burnyng chales. And when he had dronkyd, he was commandid' vnto pe depe pitt. And when pe pylgrom saw pis he was passand fer'd: And pa'n pe devull cryed' with a hy voyce & said'; "Bryng hedur pat lord' of ours pat late seld' hys pylgrom clothynq 16 & drank it att pe gude wyne, and was dronkyd." And when pis pylgrom hard' pis, he lukid' vppon his gude aungelt' pat broght hym thedur, & said; & he wold' delyver hym fro thens, he suld' neuer after be dronke'n. And so he come agayn vnto hym selfe, 20 and notid' pe day & howr, & went & shrafe hym & did' his pylgramege, & come home agayn vnto his awk land'. And he sund' att pe same Abbott dyed' pe same tyme at he saw his saule commytt vnto perpetuaff payn.

24 Ebrietatis causas sapientes fugiunt. Supra de abstinencia.

CCLXXXVII.

Ecclesia de vsuris et rapinis construi non debet.

We rede how oit a tyme, when ane usurar of his ravyd & his 28 vsurye had' byggid' a kurk, he desirid' a bissopp to com & halow

1 MS. repeats, was.
itt. And as pe bissop and his clergie did pe offes of consecracion, he was war of pe devuif syttand vppeo pe hy alta in a char, pat said vnto hym; “Why halows you my kurk? Sese! for pe iuridiccion peroff longis vnto me; for it is byggid aft of ravyu & vsurie.” And with pis, pe bissopp & his clerkis wer ferdi & went per ways. And onone as pai wer getten oute per-of, per was a grete noyce per-in, & pe devuif sett fire perin & burnyd it vp & destroyed itt euere dele, att aft folke mott se. et c\(^2\).

Ecclesie dedicacione expellitur demon. Supra de dedicacione.
Ecclesie sepultura parum prodest aliquando. Infra de sepultura.

CCLXXXVIII.

Ecclesiiis non sunt bona temporalia subtraenda.

Petrus Damyanus tellis how som tyme per was ane erle pat was of gude name and lissid weff; and when he was dead; a man of religion was ravishid in his spiritt, and\(^1\) he saw [bis erle] in heff in a grete degre, syttand vppeo a hy leddir in myddest of burnand paynys; and as hym thoght, pat stie stude evyn in myddeste of heff. And pat he askaid whi pis erle pat was so gude a man and lissid so rightwuslie, was so turmente. It was tolde hym pat it was for a possession pat he had take[n] fro pe kurk off Metence, pat was gissen vnto God & Saynt Stephan; and for pis, fro hensfurth, aft his sequele at holdis pis same possession & knowis perof mon be punysshid vppeo pis same sty.

Elacio cordis semper causatur ex adulacione et ex vestium apparatu. Supra de augurio.
Elacio cordis auft graciam a deo concessam. Infra de locucione.

\(^1\) Harl. MS. vidit . . . dictum cuiusdam scale erecte(s)* inter stribut Comitem in inferno, in supremo gradu dentes et crepitantes flamm.
The difficult Choice.  290. A Bishop's Charity.

CCLXXXIX.

Eleccio. Eligi semper debet melior ad officium.

Petrus Clariuall tellis how in a Cathedraff-kurk of Fraunce per feft a\(^1\) dis-corde for chesyng of per bissopp\(\). So pai compromysid' vnto a cardinaff pat was per, hat he sulde chese pain one of ij, whame pai nameyd: And pis Cardinaff tuke counceff att pis holie man\(\) Petrus Clariuall, whether hym\(\) was bettur to chese to be bissopp\(\); and he ansswerd agayn\& sayde, pat of ij fals penys 8 pe bettur may nott be chosyn\(\).

Eligi non debet puer in prelatum vel iudicem. Infra de puero.

Eligi non debet prefatus racione carnalitatis. Infra de prelato. Et supra de abbatte.

Elemosina semper est danda. Supra de dacione et dono.

Elemosina pauperi negari non debet. Infra de paupertate.

Elemosina eciam in presenti deus reddit. Supra de auaricia.

Elemosina temperata auget, negata, temporalia tollit quandoque. Supra de auaricia.

CCXC.

Elemosina temporalia auget.

Petrus Damianus tellis how som tyme per was a bissopp\(\) pat thurstyd' gretelie to drynk wyne, and commandid' it to be broght vnto hym\(\); and pe butler powrid' furth aff pat was in pe flakett & broght it vnto hym\(\). And sodanlie per come a pure man\(\) & prayed' pain to giff hym\(\) it, or els he monde dye for threste; and pe byssopp commandid' it to be gissen vnto hym\(\). And when he

\(^1\) MS. repeats, a.

had dronken it he cryed' for more, & said' his thriste was not slakid'; and pe bishop bad giff hym more. And pe butler said' at per was no more; and pa he bad paim go vnto pe vyne-garth & luke if per war lefte any vynys growyng, & feche hym. And 4 when pa come per, pe vyne-garth, at no frute was in befor, was growyng fulf of rype grapis.

CCXCI.

Elemosina reddit plus quam datur.

Petrus Damianus tellis how som tyme per was a pure husband- 8 man, and he had no more money lefte to by hym with soule vnto his bread' bod a peny; and sodanlie per come a pure man & askid' hym a peny for Goddis sake, & he gaff hym pis peny with gude wift. And so he went home & sett hym down to his meatt, and 12 his wife sett bread before hym & no soule. And sodanlie per come in ane vnch man hastelie with xx soldi bod in a clothe, & putt it in his hand; & said his lorde sent hym it. & he thankid' hym & prayed' hym bide & drynke. And ewhils pai went at feche hym a 16 drynk, sodanlie he was away.

CCXCII.

Elemosina remuneratur in presenti.

We rede in 'Gestis Iohannis Elemosinarij' how per was a knyght at was robbid; and he come vnto pis Iohannes & told' hym of his 2 myschefe; and he commandid' a servand' of his to gyff hym xv libra of gold; and he gaff hym bod v libra. And per come a wedow vnto hym with a byfi, & xv1 markis of gold wretyn perin, & he tuke it & deylvird' it vnto his men, & askid' paim what pai gaff pe 24 pure man, & pai said' xv libra, as pai had in commandment; & he had knowlege at pai did wrong & askid' paim pe byfi agayn, and per was wretten perin bod v2. And pai he askid' pe wedow how

1 Latin MSS. dedit ei... noticiam exennij v. centenariorum auri.
2 The Latin MSS. further explain that Iohannes said, "Si dedissetis xv ut iussersam, que attulit v. centenaria xv attulisset."
mekuff at sho had written, & sho said xv, bod x was away; and sho said' sho trowed it was Goddis will att sho sul'd offer bod v. And pa've his servand' was ashamyd & grawntid treuth, & tellid' 4 hym all, & besought hym of forgifnes.

CCXCIII.

Elemosina remuneratur in futuro.

Saynt Gregorie tellis how som tyme per was a shomaker pat wold' wurk all pe weke day, & on pe Satturday he wold' evur go 8 vnto pe kurk. So per was a gude halie man, & he saw be revelation of pis man, pat a howce was byggid' for hym in hevy'n, and pa' at bigid' it wroght alway on pe Satturday; and he spyrrid' of pat mans life, & he fand' how pat he wroght all pe weke day, 12 & what at he mott safe ouer his meatt & his clothe, he wold' go vnto pe kurk vpo'n pe Satturday & giff it vnto pure men.

CCXCIV.

Elemosina facta de rapinis et iniuste acquisitis non valet.

16 Petrus Damianus tellis how som tyme per was a bissopp, and in a visyon he saw a pope at hight Benett, att wold' new be dede, & hym poght he saw hym bodelie syttand' on a blak hors. And pis bissopp' said; "Alas! erte pou not pope Benett, at is newlie 20 dead?" & he said; "Yis, I am pat same vnhappy man; and here," he sayd; "I am grevuslye turment, bod I despayr nott of pe mercie of God, & I may gett any helpe. And perfor I pray pe go vnto my successur, & bid' hym do almos for me in suche a place, 24 for pat almos at is giffen for me hedur-toward' profetis me noght, for it was all of robbery & of wrong-getten gudis."

Elemosina debet fieri de vestibus. Infra de histriionibus.

1 Latin MSS. die Sabbato.
295. A Woman looks for Praise. 296. Peirs Toller. 203

CCCXV.

Elemosina non debet esse causa vane glorie.

Heraclides tellis how a halie womman of Rome, pat hight Sancta Melama, broght on a tyme vnto abbott Pampus iiij c. libra, & he thankid hur perför & bad God reward hur; & he gaff it 4 vnto his servand & bad hym go devide it emang his brethir. And sho stude still and þoght sho sulde hafe had owder grete lovyng, or grete blissyng, for pis gifte; & when sho hard he wold say no mor, sho said vnto hym: “Sure, I latt þe witt þer is in þatt pokett 8 iiij c. libra.” & yit he lukid not vþ; & þæþ he said: “Doghter, þou sulde say þis easyelie when þou hase gyffeþ þine almos. And þerfor be still & luke after no lawde of man, bod of hym þat þou giffes it þor; þfor He pat made all þing of noght, He can reward þe when att hym plesis; & þerfor luke after no nopere thank nor reward bod of hym.”

Elemosina data amore alicuius sancti ipsi datur, et in presenti aliquando remuneratur. Infra de 16 peregrino.

CCCXVI.

Elemosina eciam non ex deuocione data valet.

Iohannes Elemosinarius tellis how þer was a riche tol-gadurer þat hyght Peirs, & he luffid no pure meþ nor wold giff þaim none 20 almos; & when þai come to his howse he wold shute þaim oute, & giff þaim noght. So on a tyme þer was a grete meneya of pure meþ samen, & þai made grete complaynt emang þaim how þai cuthe gett none almos of þis riche maþ, þis Peirs Toller. So 24 emang þaim all ane starite vþ & sayd; “I dar lay with you all a grete wageour att I saft þis day or evyn gett almos onþ hym.” & þai laid a wageour agayns hym. So þis pure maþ went vnto
his howse & stude at þe dure, & askid alm. So þis Peirs bad hym pakk, & said he sulde hafe none; and euer he cried for alm & wold not sease. So þis Peirs wex wrothe with hym, and soght 4 a stone to caste at hym, & he cuthe fynd none. So þer happend a servand of his awn to com in at þe dure in the mene-while with a baskett full of ry lovis, and in a grete tene he tuke ane of þis rye lovis & slang it att þis pure man, and gaff hym a grete 8 strake þerwith; & þe pure man was sayn of þis lafe & tuke itt & went vnto his felous & told þain how he had it at þe hand of þis Peirs Toller. And with[n] ij dayes after þis man fell seke, lyke to dye. And he was takyn in a vysyon & hym poght at he was 12 broght befor a iuge, & hym poght þer was fowle blakk men þatt putt all his iif dedis in a wey-skale. And on þe todor hand hym poght þer was sayn men, bod þai wer passand hevy, & said þai had no gude dede of his to putt in þe todor wey-skale agayns his iif 16 dedis, bod alonele a rye lofe þat he had giffyn God halfe agayns his wyff. And þai putt it in þe todor wey-skale, & yitt it was þe lighter be a grete dele, & þan þis men bad hym eke more weght to putt in þat wey-skale agayns his evuif dedis, or els þis blak 20 men wulde take hym. And with þat he wakend was delyverd, & sent after þe prest & tolde hym all þe cace, & said in þis maner of wyse; "Se[n] a rye lafe þat I keste in ane anger fro me profettiþ me so mekuft, þai I wote well þat & I giff all my gudis for Goddis 24 sake, att þat will gretelie profett me." And so he did afterward & become a gude man.

Elemosina occulte debet dari. Supra de amicicia. Elemosinam impedit avaricia. Supra de avaricia.

CCXCVII.

28 Elemosinam deus aliquando sibi datam ostendit.

Iohannes Elemosinarius tellis how on a day afterward, when þis same Peirs was arayed in þe beste clothying at he had, a pure ship-man at was nere-hand nakid come vnto hym & askid hym alm, & he gaff hym his vppermeste garment. And when he had it,
onone he sold it. And when Peirs had knowlege þerof, he was somewhat trubblid in his mynd & said; “I was not worthi at þis pure man sulde were my clothe, nor hafe me in remembrance.”

And on þe nyght after, when he was on slepe, he was war a man 4 þat was bryghter þan þe søn, & hym thought he said vnto hym; “Peirs, whi wepis þou? Knowis þou þis clothyngh?” & he said; “Ya, sur.” And our Lord sayd agayn vnto hym; “þat clothyngh at þou gaff þe pure man, þou gaff it me; and þis is it at I am 8 cled in.”

CCXCVIII.

Elemosina eciam viuis prodest quando pro eis fit.

Iohannes Elemosinarius tellis how som tyme þer was 1 a man þat was taken with 2 þe Persies & putt in-to prison. So other 12 prisoners of his oncontre þat was with hym esskapid & went home vnto his contrey, and told his wyfe þat he was dead & berid. And his wyfe & his frendis garte iiij yere to-gedur þe preste euer-ilk a day do a colett for hym in his mes. And in þe iiij yere hym 16 happen’d esskape and com home. And þai war fayn on þe hym & told hym how þai had done for hym. And when þai had tolde hym, he said þat euer-ilk a day at þat colett was said for hym, aboute mes-tyme, þer come a fayr man & lowsid hym oute of 20 his yrnys. And so he was lowse all day afterward to nyght come; and þan he wold lay hym down, & on þe morð he felid hym-selfe boð agayn in yrnys as he was befor.

CCXCIX.

Elemosinam recipiens et non orans pro dante punitur. 24

Cesarius tellis how som tyme þer was a pylgrame þat take sekenes, and dyed in his pylgramege. And he bewitt þe preste his slavyn, & þe preste take it, boð he had little charge of þe saule. So it happen’d afterward at þis preste made hym a monke in Ceustus 28

1 After was, þat, erased. 2 MS. repeats, with.
ordur; and as he lay on a nyght in his dortur, he was ravissid in
his spiritt, & had vnto pe place of paynys, per he saw many sawlis
greuslie puuyssid. And he hid hym behynyd pe dure. So he
was war of pis slavyn, per hym poght, at pe pylgram had gissen,
and pe devulv askid who aghyt it; & pai told hym at it was pe
prestit at stude behynyd pe dure, & at a pylgram had gissen hym
itt to pray for hym, & he had owder liteli prayed for hym or
8 noght. And pe devulv [said] 1; "Latt vs reward hym"; & he
tuke pis slavyn & putt it in hate, bulyng, stynkand watir, & clappid
pe prest in pe face per-with. And with pat he wakend & cryed;
"Helpe me! helpe me! for I am so burnyd pat I dye." And pe
monkis his bruther rase vp & come vnto hym, & pai fand all his
face & his head burnyd all pe flessh nerehand of, & hym halfe
dead; & pai tuke hym vp & had hym in-to per stirnmore, & paid
he told pm gm per-of. & ilk-one of pm sayd mes pat day for
pis pylgram ; & onone after pis monke amendid & was als hole as
he was befor.

CCC.

Elemosina propter vanam gloriam facta non prodest.

Cesarius tellis of a vision gm pat was sene in Balmarie 2 , how pat a
20 rych lord, att was dead; vppo in a nyght apperid vnto his wife, and
sho askid hym what estate he stude in; & he answerd agayn &
sayd pat he was dampnyd. And sho askid hym whi he said so, &
said; "Whatt profettis you your grete almos-deid; & pe herberie at
24 ye did?" And he said pai profett hym no thyng vnto evurlastand
life, for he sayd he did pm nott be way of charite, bod rather for
vayn glorie. And sho askid hym mekuif mor, & he said pat
he myght nott abyde & tarye with hur, for his maister pe devulv
28 bade hym with-oute pe dure. And he said; & pe levis of att tres
in pis werld war turnyd into tonges, pai might nott att tell his
paynys. And pai his maister callid hym; and when he wente
att pe castell shuke with.

1 Latin MSS. ad quod diabolus.
Elemosina que fit de re que, et-si in se non fuit rapta, tamen si de re \(^1\) rapta ortum habuerit, non valet.

Cesarius tellis how som tyme \(\textit{per}\) was a riche \(\textit{man}\), and vnder-nethe \(\textit{pe}\) colour of almos-dede, he made pure \(\textit{men}\) a feste. So 4 emang \(\textit{paim}\) \(\textit{per}\) was one and he wold\(^1\) not ete, nor a noder \(\textit{pat}\) satt by \(\textit{hym}\) \(\textit{pat}\) wold hafe \(\textit{etyn}\), he wold\(^1\) not latt \(\textit{hym}\), bod euer as he putt meatt vnto his mowth, he tuke it fro \(\textit{hym}\). And \(\textit{pai}\) att wer aboute \(\textit{hym}\) askid \(\textit{hym}\) whi he wold\(^1\) not suffice \(\textit{pe}\) \(\textit{man}\) to eatt; \(\textit{s}\) and he answerd\(^1\) & said; "I will nott att he sy\(\nu\); ffor \(\textit{pis}\) almos is done of stoltherie." And \(\textit{pai}\) said he leyid, ffor he \(\textit{pat}\) did\(^1\) \(\textit{pe}\) almos was a gude \(\textit{man}\). And he answerd\(^1\) agay\(\nu\) & said; "Nay, I lee nott; ffor \(\textit{pis}\) calfe \(\textit{pat}\) is devidid \(\textit{her}\) in almos emang 12 pure \(\textit{men}\), in \(\textit{pe}\) \(\textit{v}\) generacio\(\textit{n}\) fro hyne was of a cow \(\textit{pat}\) he had stollen." And \(\textit{pai}\) \(\textit{pat}\) wer aboute had grete mervalt here-off.

Elemosina \(\textit{vsurariorum}\) \(\textit{eciam}\) non sunt grate deo. In\(\textit{fra}\) de \(\textit{vsuris}.

\(\text{CCCII.}\)

Elemosina in centuplum redditor deo.

Iacobus de Vetriaco tellis how at \(\textit{per}\) was a bissishop\(^1\) \(\textit{pat}\) made a \(\textit{sermon}\), & in his \(\textit{sermon}\) he said\(^1\) at \(\textit{pai}\) \(\textit{pat}\) delte \(\textit{per}\) gudis to pure men sul\(\textit{d}\) hase \(\textit{perfor}\) a hon drethfolde reward\(^1\). And \(\textit{per}\) was 20 a riche \(\textit{man}\) at hard\(^1\) hy\(\nu\), & aft \(\textit{pe}\) gudis att he had, he putt \(\textit{paim}\) vnto \(\textit{pe}\) bissishop\(^1\), & he delte \(\textit{paim}\) vnto pure \(\textit{men}\) for Goddis sake. So hy\(\nu\) happend\(^1\) to dy, & his childre tuke a sute agay\(\nu\) \(\textit{pis}\) bissishop\(^1\) & askid\(^1\) \(\textit{per}\) sadur gudis agay\(\nu\). And he was not in power 24 to giff \(\textit{paim}\) agay\(\nu\). Not-wit\(\textit{h}\)-stondying he was a holie \(\textit{man}\), & had a commandment be revelacion\(^1\), and he and \(\textit{pai}\) to-gedur sul\(\textit{d}\) go vnto \(\textit{per}\) fader grafe; & so \(\textit{pai}\) did\(^1\), & tuke hy\(\nu\) vpp\(^1\). & \(\textit{pai}\) sand\(^1\) in his hand\(^1\) a quy\(\textit{tans}\), wreten\(^1\) & selid\(^1\) with his aw\(\nu\) 28 seale, \(\textit{pat}\) he not alone\(\nu\)ie had reseyv\(\textit{d}\) agay\(\nu\) aft \(\textit{pe}\) gudis at he

\(^1\) MS. \(\text{se}\).
had delyver'd pe bisshopp, bod also 'tatt he had reseyvid'a hondreth tymys mor. And when pis riche mans childer saw pis, pai lete hym alone & sewid'hym no more.

4 Elemosina eciam in presenti redditur in centuplum. Infra de Hospitaliteit[at]e.

CCCIII.

Elemosinam recipientes ab vsurarijs puniuntur.

We rede in 'Legenda Sancti Fursij,' when pe sawle of hym was passid oute of his bodye, ffendis accusid' hym befor almighty God, and pai cuthe not fynd' nothyng to accuse hym off, bod at he had on a tyme taken a cape of ane vsurar, & pis sentans pai sand agayn hym. And gude angels stude on pe toder syde & pleyid agayns paim, and almighty [God] gaff eniugement pat his sawle sulde go agayn vnto his body & do penans perfor. So with pis per was a fend' wrothe, & in a tene he tuke pis vsurar saule & keste in his face. And so his saule come vnto his bodye; and euuer after per was in his saule a spott as it war byrnyd' with pis vsurar saule. Yit not-with-stondyng pis holie man had nott pis cape of pis vsurar bod as almos-dede.

Elemosinarius per preces pauperum liberatur a dam-pnacione. Ex miraculis Beate Virginis vt infra Laurencij. Eleuatur cor hominis quando honoratur. Supra de Augurio.

CCCIV.

Episcopus a demone citatur.

We rede in 'Libro de Dono Timoris,' how on a tyme a bisshopp happend to faill seke, and a fend' come & somond' hym to com afor

1 Saule, for face, Lat. MSS. apparuit in facie.  
2 MS. vsusar.
A Vision of an Archbishop.

Episcopus de religione sumptus, cibaria delicata vitare debet. Infra de Gula.

Episcopus a demone temptatur. de Andrea supra.

Episcopus bonus deute moritur. Supra de Com munione.

Episcopus a sanctis accusatur.

We rede in 'Libro de Dono Timoris,' how per was in pe cetie of Tura(m) a gude man; and he vsid of costoom to com on pe night to 20 matyns vnto pe cathedrall-kurk per. So on a tyme hym happend com tyme, & he fand pe yatis opyn, & he saw a grete light in pe kurk, & a iuge syttand in a trone. And hym pogh per come Saynt Marty(m) & many oper Sayntis with hym, & accusid pe archbissopp of pe same kurk, & he was cityd & come. And he was sett in a chayr in his pontifical aray, and he was grevuslie accusid & wold giff none answer, to so muche pe iuge wroth with hym, & smate pe chayre & hym bothe owr with bis huse. & with pat pe vision vanysshid away, & pis gude man went vnto pe bissoppis place, & spirrid how pe bissopp did; & his meneya went in-to his chawmer & lukid, & fand hym stark dead in his bed sodanly.
The Dangers of Office. A Bishop's Sobriety.

CCCVI.

Episcopalis status periculosus est.

Cesarius tells how on a tyme per was a monk of Clariau and pat was chosyn to be a bishopp; and he forsoke to take it & wold' not agre' perto, nowder be commandment of his abbott nor ytt of pe archbishopp. So with-in a while after hym happend to dy, and on pe night after he apperid to a man pat he luffd, a bruther of his, and he askid hym of pis inobediens, whether it noyed hym or nay. And he answerd agayn & said nay, it noyed' him not; "ffor," he said', "si episcopatum suscepisset, eternaliter dampnatus esse." And I had taken pe bishopprike, I had bene dampnyd' for ever." And he ekid to & said a full ferduff wurd, & pat was pis, pat pe estate of pe kurk sulde happen so, at it suld not be wurthi to be gouernyd' bod with reprevable bishoppis.

Episcopus habens iusticiam secularem diligenter debet auertere quid balliuis suis precipiat. Infra de iudice.

CCCVII.

Episcopus debet esse sobrius.

Petrus Damyanus tellis how per was som tyme a bishopp, & he garte ordand' for hym selse a lawmpron; and when he had said mes, he garte giff pis lampron vnto a pure man for Goddis sake.

Evagacio cordis. Euagatur cor frequenter in oracione. Supra Barnardi.

CCCVIII.

Eukaristia sumpta ab infideli a combustione eum protexit.

We rede how on a tyme per was a childe patt was a Iew sond; and he was fayr and gentyl, so pat cristenn men childe luffid hym
passandlie wele, vnto so muche pat vppon a tyme pai desyrid hym to go into a kirk of our Ladye with paim, and per for to take pe sacrament as pai did; and he did so. And onone as he come home he tolde his fadur, & he was hetand ake ovyn, and he was so wroth per-with pat he tuke pis chylde, his awn son, & keste hym in pe hote ovyn. And pe childes moder saw how he had putt hym in pe ovyn, & how pe low come oute at pe mouth per-of; & sho wex evyn wude and raunt oute att pe dure and cryed as sho war 8 wude. And cristen men had grete mervall & raunt into pe Lewis howse, and with-drew pe fyre oute of pe ovyn mouthe, and sand pe child in pe ovyn, syttand oppon pe hate colis, right as had syttyyn oppon fryr flowris; and hym ayld no rew sore. And pai tuke hym furth, & he told' paim alt pe cace. And onone pai tuke pis Iew, his fadur, & theste hym in-to pe ovyn; and onone pe fire had made a nend oon hym, so pat pai cuthe nowder fynd of hym bone nor lith. And pai pe childes told' paim how pat womman 1 pat was in pe kirk per he had etyn bread with his felous, syttand in a chayr, pat had a little chylde syttand oon hur kne wappid in a colthe, coverd hym with hur mantyl pat pe fyre shuld nott burn hym. And so pis childes and his moder, and many other Iewes, wer Cristend enspeciali for pis fryr meracle of pe sacrament.

CCCIX.

Eukaristia propter fidei roboracionem versa est in carnem.

Saynt Gregur tellis how per was a womman at Rome, and sho had grete devotion to make offrand vnto pe pope, and in esspeciali opon pe Sonunday. So opon a day sho come with other to be howsyld of pe popis hand, and whene pe pope sulde howseff hur, & said; "Corpus Domini nostri, Iesu Cristi, et c?", sho smylid; 28 & he pursayvid itt, and with-drew pe sacrament fro hur, & laid it on pe altar fro pe toder. And when he had done, he callid pis womman on syde, and askid hur whatt pingen was in hur harte pat

1 MS. repeats, pat womman.
An incredulous Woman. Hugh de St. Victor.


sho smylid' whe[nt] he sulde hafe howseld' hur. And sho ansswerd agayn & sayd: "Sur, I vonthought me pat pat porcion of bread was of pe same offrand pat I made with myne awn handis; and when I hard you call it a body, pan I smylid." And evyn furth-with pis holie man hereof made a sermon vnto pe peple, & he & pai fell in per prayers vnto almyghti God, & evyn opynlie, at pai alt saw, pis porcion turnd' in-to a little fynger ait bludy. And when pis womman & alt pe peple saw pis, pai war passand' sayn 1, & mekuft more stirrid' into deuocioun & confermyng of pe saithe pan pai wer afor. et c?

Eukaristia liberat a purgatorio. Infra de proprietario.

Eukaristia sustentatur aliquis sine aliquo cibo. Supra de cibo.

Eukaristia vbique est adoranda. Infra de Milite.

CCCX.

16 Eukaristie loco nulla alia hostia administrari debet.

We rede how pat when Hugo de Sancto Victore, pat was ane excellent doctur and a devoute in religion, agayn he sulde dye laburd' gretelie in sekenes & no meate mott hold; he prayed his brethir with a gret instans for to giff hym pe sacrament. And his brethir poght pai wuld' somwhat slake his truble, and pai tuke a symple oste & broght hym in-stead of pe sacrament. And he consevyeid' in his spiritt at pai did' wrong, & sayd: "God hafe mercie of you, brether, whi wuld' ye hafe disseyvied' me? For pis is not my Lord' at ye hafe broght." And pai had grete mervelt here-of, and went and fechid'pe sacrament. And when he saw pat he myght not resayfe it, he held' vpp his handis vnto hevyn and prayed' ond pis maner of wyse; "Ascendat filius ad patrem et

1 MS. sayr.
spiritum sanctum qui me fecit." And in these words saying he swelte; and he sacramente evyn þer emang þaim vanysthid away.

Eukaristie loco falsus denarius malo rustico ad- 4 ministratur. Infra de oblacione.
Eukaristie sumpcio eciam obstinatum de obstinacione et dolentem reuocat ad penitenciam. Infra de obstinacione.
Eukaristia a religioso proprietario non potest sumi. Infra de proprietate.

CCCXI.

Eustacij Placidi.

We rede in þe Legend of Saynt Eustace þat befor was callid Placidus, how on a tyme as he went on huntyng att þe harte, emang aff oþer he fand a fayre harte, and hym he pursewid & folowd. So at þe laste þis harte turnyd agayn & lukid on hym, and he beheld þis harte, and he saw betwix his hornys a cros and 16 þe ymage of our Lord Iesu, þat spakk vnto hym be þe mouthe of þis harte, & tolde hym & taght hym þe faythe of þe kurk, & bad hym teche þe same vnto his wyfe & his childer; and so he did, & þai trowid þer-in. And þai war cristend at Rome; and Placidus was callid Eustachius, and his wife was callid Theospita, and his sons Agapitus and Theospitus. And oþon þe morð our Lord aperið vnto hym in þe same place & in þe same figur, and tolde hym þat he sulde suffer mekutt þing bod he sulde giff hym þe 24 vertue of paciens. So with-in a little while after, dead come and tuke aff his hows-meneya, and thevis come and robbid hym of aff his gudis, so þat hym was lefte right noght, bod was almoste nakid: So on a nyght he fled away with his wife & his childer, and went our att a ferie, and had nothyng to pay for his ferilay,

1 Latin MSS. "Ascendat filius ad patrem et spiritum sanctum, ad deum qui fecit illum."
[&] pé maister of pé shippe tuke his wyfe from hyrn for his ferialay, 
nowgre his teth, because sho was a fayr wooman. And he made 
grete sorow & went on his wayis with his childer. So hyrn 
happend to com vnto a watur, and itt was so grete he myght nott 
bere þam ouer bothe att onys. So he tuke þat one ou on hys bak & 
bare it our, & lefte þat other behynd: and when he come agayn 
for þe toder, & was in þe myddeste of þe watur, þer came a lyon 
on þe tone syde & tuke þat one of his barnys, and a wulfe on 
þe toder syde & tuke þat oper. And he, when he was in þe 
myddeste of þe watur, saw þis, and mornyd & made mykitt sorow, 
& luxid þe hare of his head; and turnyd agayn & went ou his 
wayis mornand: Not-with-stondyng, at he wyste not, hurde-men 
& plew-men rescowid þis childer fro þis lyon & þis wulfe, & þai 
war bothe nurisschid & brought vp in þe next towyn. So Eustace 
wiste nevur what he moght do, & he become a mans hird-man, & 
þai kepité his cateth xv yere; and almighty God kepité his wyfe. Thaú 
þe Empereour of Rome happend to be oppressid with ennys, and he 
vmthoght hyrn of þe nobylnes of þis Eustas, and he sent ij knyghtis 
to seke hyrn in euere place; so þai happend to com by hyrn þurgh 
þe feldþ per he walkid; and þai askid hyrn if he war oght wer 
of a pylgram at hight Placidus, & his ij sonsys & his wyfe: and he 
said he saw þaim nought. Neuerþe-les he knew þaim, and he had 
þaim home vnto his maister howse; and as he servid þaim, be 
dyvers tokens þai kend hyrn wele, & þai tuke knowlege vnto hyrn 
and kissid hyrn, & spirrid hyrn of his wyfe & his childer; and he 
told þaim at his wife was takeyn from hyrn, & how his childer war 
dead: So þai broght hyrn vnto þe Empereour, and he resayvid hyrn 
with mekuff ioy and wurshyp, & made hyrn maister of þe knyghtis 
as he was befor. And he fand few knyghtis þat war abe vnto þe 
were, and he garte gadur to Gedur yong men þat wer abe vnto 
chyvalrie, emang þe whilk was his ij sons broght; and þai plesid 
hyrn greetelie. So þurgh þe grace of God þaim happend to hafe þe 
victorie of þer ennys. And as God wold, þis ij yong men war att 
hoste in þer moder howse, and be knowlege þat ather of þaim told 
other, how þai war takyn fro-wylde bestis, athir of þaim knew 
þer moder potht of þis in hur harte, bott
A scrupulous Swine.

sho knew nothyng peroff. So with-in a little while, wheñ sho saw pis maister of pe knyghtis, sho knew hym well enogh & he hur; and sho askid hym of per childer, & he told hur how pai war devowrid with wylde bestis. And pai sho told hym how pies ij yong men had told hur, and he was passand sayn & sent for pai & knew pai me hid told hur, and he was passand sayn & send for pai & knew pai me nothyng. And pai wer aì passand sayn to-gedur, and' thankid God. And afterward pai wer aì martyrd same for Goddis sake.

Exactor talliarum grauiter punitur. Infra de gula.

CCCXII.

Excommunicacio. Excommunicatus 1 ab omnibus debet evitari.

Jacobs de Vetraico tellis how som tyme in pe bisshopprik 12 of Lincoln per was a smyth, and he dispysyd pe sentens of pe kurk; and pai cursid hym. So on a day he satt at meatt with oper folk, and per come in-to pe howse unto pai a swyne of Saynt Antons. And he tuke bread & keste unto it, & said; "Now 16 saff itt appere whefer pis Antoì swyne will eatt of my bread' pat am cursyd, or nay." And pe swyne smellid pe bread & wolde not eate it. And pai he bad one of his felous take pe same bread' & giff it; and so he did, & yitt it wold'not tuche it. And pe toder 20 pat satt aboute gaff it of per bread; and onone pe swyne eate itt.

Excommunicatus 2 quantecumque auctoritatis ecclesi- siam intrare non debet. Supra de adulterio.

CCCXIII.

Excommunicacio lata in viuum eciam post mortem durat.

We rede in pe 'Legend of Saynt Benedicte' how on a tyme per was ij wurthie nonnys in a monasterie, and oft sithes, with per vnthrifti

1 MS. Excommunicatus. 2 MS. Excommunicatus.
language, hym at had rewle of pain pai provoked & stirrid to be angree and wrothe. And pis holie man pursevyd pis, & gaff pain a charge & said: "Amend, & correcte your tongis, or els here I curse you." And pai wolde not amend pain; & with-in a little while after pai dyed, & was berid in pe kurk. And per was ane vsage, pat euere day afor mes, a deken stude vp & said; "He pat is curste, go his ways!" So per was a noryss of pairs pat euer-ilk day offerd for pain, & sho saw pain rise oute of per gravis & go oute of pe kurk. And sho went & told Saynt Benett; he tuke ane offrand hym selfe and gaff vnto per nuress; "Goo & offer for pain pis offrand, and fro hyne furth pai sal not be cursid!" And so sho did; and whene pe dekyd cried as he was wunte to done, pai war neuer after sene go furth of pe kurk.

Excommunicacio non debet cito proferri. Supra de absolucione.

CCCXIV.

16 Executoris necligencia quandoque testatorem retinet in purgatorio.

Turpinus the Archebissopp tellis how soTHE tyme in pe fellow-ship of greatt Charles, per was a knyght pat append seke, & he made his testament and commawndid a cussyd of his to take his hors, and he dyed, and sell itt, & giff the pryce per-off vnto pure men & clerkis, to pray for hym. And whene he was dead he sellid a noder hors & spendid pe price per-of for hym in meate & drynk. And with-in xxxthi dayes after, pis dead man apperid vnto hym and sayd; "Be-cauce I gaff my gudis for the to deale for my sawle, & pou did not as I bad pe, pou saff vnderstand pat alf my synnys er forgiffen me; bod becauce pou hase with-holde myne almos pis xxxthi dayes, & lattyn me be in purgatorie, perfor I latt pe wett, pat to-morow saff I be take in into paradise, & pou sal be putt in heit." And pe same day as he rade with his felows, & told pai aff pis cace, sodanly per bega a cry in pe ayre, as it
had bene of Lyons, wulvis & beris; and sodanlie he was taken with tendis, & putt per he was ordand to be. And his felows went & sough hym; and his body was fond oppon a hy hill & revyn in sonder, iiij day iorney from pe place per he was taken.

CCCXV.

Exemplum bonum plus monet quam predicacio subtilis.

Saynt Bede tellis in 'Gestis Anglorum' how, when Englond was oute of pe belefe, pe pope sente in-to it to preche a bishop that was a passyng suttel clerk, & a well-lettered; and he vsid so mekuff soteltie & strange saying in his sermons, pat his prechyng owder litle profettid or noght. And that per was sent a noder pat was les of connyng of literatur pat he was, & he vsid talis & gude example in his serモノ; and he with in a while nere-hand all Englond:


CCCXVI.

Exemplum a meliori est sumendum.

We rede in 'Vitis Patrum' how on a tyme per was two, pat was to say, a man, & a woman his wyfe. And pe man was a holic man, bod he was infortunatt in werdlie thyngis, to so mekuff pat on pe day at he was berid on, per feft suche a wete and a rayn, pat ij dayes after pai mott noth berie hym. And his wife was ane illiffer, bod scho was fortunatt; and when pai war bothe dead, a doghter at pai had began to vmythynk hur whedur of per lyvis sho wolde folow. So after-ward hur happend to be in a trans,

1 MS. repeats, with.
2 MS. has, he, again here.
3 MS. convertit.
4 MS. werldlie.
& hur thoght sho saw a fayr place & a merie; and per hur þoght sho saw hur fadur, and sho hawsid hyn and kyssyd hyn, & besoght hyn at sho mott abyde þer stili with hyn. & he said nay, sho mott nott; bott and sho led hur lyfe as he did; he said sho suld com thedur. And onone sho was removyd fro thens, & had vnto a noder place. And þer sho lukyd behync hur, & sho saw hur moder in ane horrible turment. And sho made sorow, & cryed on hur doghter & said; “Doghter! Se what I suffer for myne vnclene lyfe!” And with þatt sho come agayn vnto hur selfe, & thankyd God of þat att sho had sene. And scho confermyd to folow þe lyfe of hur fadur, and so sho did; and afterward sho was a holie womman.

CCCXVII.

Facundia necessaria est clerico.

Valerius tellis how þat when Demostenes moght not easylie bryng furth certayn letters, he laburd so agayn a vice & ane impediment in his mouthe, þat no man myght speke fayrer þat at he wold speke þan he did. So on a tyme hyn happend go vnto þe se-side, & þer he harde grete noyse & dussyng of þe wawis to-gedur; and he gaff grete hede þer-to. And evur when his mowthe was full of sentance & reson, he wolde speke mekull, & be long in spekyng; and when it was tome, þan it was redie & as it had bene lowse.

Fallacia mulieris. Infra de muliere.

Falsitas testium nocet. Infra de testimonio.
Falsum iurans punitur. Infra de iuramento.

CCCXVIII.

Falsum impositum debet denudari.

We rede in ‘Legenda Sanctorum Prothi et Iacinti,’ how Eugenia, þat was Philip doghter þat was governer of Alexandria,

1 The latter part of this tale differs from the Lat. MSS., which give the well-known version. 2 MS. he.
wold not be wed' vnto a wurthi man ã pat wold' hafe had hur when sho was xv yere olde. And sho fled away and gatt hur mans clothyng, & fernyd at sho sulde be a mañ, & went vnto ane abbay & made hyr 1 a man of religion; and sho callid' hurセルfE Eugeniust. And when per principal was dead, sho was made principal. So per was in Alexandria a wurthi womman, a wedow, ã pat was passand' riche, and sho trustid' at he had bene a mañ, & fell in ane amorositie vnto hyrn, vnto so mekuft at sho fernyd hur seke & sent 8 for hyrn, and said' sho wold' speke with hyrn. And when he was befor hur bed; & none was per bod þain two, sho wold' hafe halsyd' & kyssyd' pis Eugenius, & told' hyrn þe matir, and desyríd' hyrn to hafe at do with hur. And he vgged'per-with, and wold' not consent 12 vnto hur, bod reprovid' hur & blamyd' hur for hur desyre. And þain sho was ferd' at he suld' discurse hur, and sho began' to cry, and said' at þis Eugenius wolde hafe ravisshic Thur. And aþ hur howse- meneya come and hard', and went & told' þis Philipp, & bare 16 witnes þoroff. And þis womman accused' him als-so, als strongli as sho cuthe. And þain þis Eugenius was brought befor þis Philipp to giff ane answser, & he suftyp' mekuft truble. And so at þe last, when he saw it wold' no bettyr he, he began' to speke & 20 said'; "Now it is tyme to speke, for it is not right at a lichur putt a fals cryme vnto þe sørvand' of almiçtty God; and þerfor', to declarþ þe treuth, I siff shew my selfe whatt I am." And with þat þis Eugenius with a knyfe cutt down all hur cote, & shewid' at sho was 24 a womman, & sayd' vnto þis Philipp; "Forsuthe þou erte my sadur, and þi wyfe Elendia is my moder, and I am Eugenia your doghter." And when hur sadur & hur moder hard þis, þai tuke hur in armys & kisid' hur. And þai & all þer howsold' become 28 crestenT; þat war haythen befor and vnchristend'.


1 MS. hyrn.
Famines multa mala cogit facere.

We rede in 'Cronicles' pat when Titus had vmsegid Jerusalem ij yere, per was such a honger in pe cetie pat pe sathir fro pe soñ, & pe soñ fro pe fadir, and pe husband fro hys wife, and pe wife fro hur husband, not alonevle tuke meate oute of per handis, bod also pai wold' refe it furth of per mouthis. And when per meate faylidi' pai'm, pai dyed' so thik for hongre pat pai mot not suffre per carions lygg with-in pe cetie for stykke, bod pai keste pai'm ouer pe wallis. And paiTitus saw how pe dykis was fillid & at paicontre begali to be corrupte with/savur of pai'm, pai'd he made his prayers & said'; "Lord! pou seis I do nott pis, pai do it per selfe." & pai had so mekuft honger emang pai'm att pai eete per shone & all ping pat was made of leddur. So per was emang pai'm a riche huswisse, and a wurthie, and all hur gudis was taken fro hur, & no thyng lefte hur pat sho might eate.

And sho had no child' bod one; & pat sho slew, & sethid' pe tone halfe perof. And ono' ne as pe lurdans in pe cetie felid' savur of sodyn' flessi, pai ra'n in-to pe howse & askid' hur parte; & sho tuke pe toder parte & shewid' pai'm & told' pai'm how sho had done with hur awn' barn. And pai vggid' per-with, & went per ways. And so in pe secund'yere Jerusalem was yolden vpp, and xxx Lewis war sold' for one penye because pai solde Criste for xxx'd. And, as Josephus tellis, lxxxxvij thouswand' war solde, and' xi C. Mt. was slayn & perisshid' for huncge.

Fames terrenorum est insaciabilis. Infra de sacietate. Fame temptantur ieiunantes. Supra de abstinencia.

Familiaritas 1 eciam matris ad proprium filium nimis expressa est periculosa.

We rede in 'Meracles of Our Ladie, Saynt Marie' how som tyme in Rome per was a wurthie womman, and scho had with hur

1 MS. Familieritas.
husband a son, and patt sho broght vppé passand tendurlie, & luffid it so wele pat, when he was a grete yong sprynhold; sho wold kys hym & halss hym & lat hym lig with hur as he had bene a barn. So on a tyme when hur husband was gone of pilgramege in-to a fer land; as hur son lay by hur he had at do with hur, and belfie sho was with childe; & pai sho wex passand hevy, & had grete sorow in hur harte, and sho felt to hur prayers as sho was wunte to do, & besoght God & our dere Ladie to helpe hur. So at 8 pe laste sho travelde; & when pe barn was vnnethis born, sho slew it & ekid syn vppoyn syn, & keste it in-to a sege. And pai pe fende had despite her-att, and poght for to gar hur be destroyed, & made hym in habett like a clerk, and come afor pe iugges & pe 12 men of law, and desyrid paim to here hym, & he sulde tell paim a huge meravyle for any man to here, & a passand cruell dede: "for such a womman, at ye trow is a passand halie womman, is a passand wikkid womman, & a crewell, & full of syn. For sho consevaid a childe of hur awn son, & yit also when it was born, sho slew it & keste it into a sege." And pai had grete merveil here-of, & said pai trowid it was not so. And he bad feche hur & examyd hur; "& in pe mene while make a fire, and if sho grawnt or be convicte per-in, latt kaste hur whik in pe fire & burn hur." And if sho wer nott, he bad pai take and burn hym. And sho was fechid and broght befor pe iuggies & pe men of law; and pai pe inge sayd vnto hur; "Wommen, we hafe her a new prophett in Rome, & he, puff aff vs for-thynk it gretelie, hase accusid pe in grete trispas. And perfor pou muste owder knowlege pi trispas, or els pou must excuse pe peroff." And pai sho askid of pe law a respecte, & had it grawntid. & sho went home & made grete sorow for hur trispas, and went vnto a preste, & with hartlie contricion sho shrafe hur & told hym aff how sho had done. And he saw pat scho wepid & made grete sorow, & comfurthid hur, and enioynyd hur in penans to say bod one pater noster. And he bad hur at sho sulde pray hartelie vnto our dere Ladie to helpe hur. And so sho did, with grete deuocioun. And so vppoyn per courte-day, sho was sent after agayn; & sho come 1

1 After come, n, erased.
onone with all hur houshold, & hur frendis with hur. And sho was sett in myddeste þe pe courte, at a þe men might se hur; and þan þe Justis chargid aþ to be pease, & said vnto þis clerk at accusid hur; “Loo! heþ is sho at þoun hase accusid: Say now vnto hur & þou hase oght at say.” And þis fend beheld þis womman, & had grete mervayle off hur, what sho sulde be. & þan he said; “This is not þatt synner nor þat man-queller þat 8 I accusid; Þfor þis is a holie womman, and Marie, þe moder of Criste, stondith by hur & kepis hur.” And þan all þat evur was aboute had grete mervayle, & lifted vpp þer handis & saynyd þaim. And þe fend myght not suffre þis & vanysshid away with a grete reke and a styukkand; and þus þis womman was delyverd.

CCCXXI.

Familiaritas mulieris eciam sanctis nocet.

We rede in ‘Legenda Sancti Remigij’ how þer was one þat hight Genelandus, & he was a wurthi man, & wed Saynt Rem鱼类us 1 sister doghter vnto his wife. And so be conceft of þis gude holie man þai departid2; and þis Genelandus was made bisshopp of Lugdun, and he was a gude clerk & a wurthi prechur. And his wife wold oft sithis com vnto hym because of instrucþion, & to here hym preche. And so att þe laste, he temptacion sho conseþyid; & was with child with hym; and when þis child was born, þis bisshopp, þe farer þeroff, garte caþ it Latro, because it was getten be stoltherie. Not-with-stondyng, because of suspiciþon, he suffred his wife com to hym agayn as sho did befor; and belife scho was with childe agayn. And when þe childe was born, þe farur garte caþ it Vulpiculus. So at þe laste hym repentid; and went vnto Remigius, and shrafe hym to hym & knowlegid his syn. And he closid hym vþ in a ceth vij yere, & in þe mene while he gourned his bisshopprik. And at þe vij yere end; ane angeft aperid vnto þis Genelandus 3, & told hym at his syn was forgýfyd

1 MS. Saynt Regius.  
2 Lat. MSS. Et se religionis causa mutuo absoluissent.  
3 MS. Gelelandus.
Familiaritas¹ eciam mulieris sapientibus est periculos.a. Infra de muliere.

CCCXXII.

Fatuitas. Fatuitatem causa humilitatis sancti similant aliquando.

Heraclides tellis how som tyme ðer was in a monasterie of nonnys a maydyn, and for Goddis luff sho made hur selfe evyn as 16 a fule, & meke & buxhom to euer-ilk bodis commandment; & sho made hur selfe so vile, & so grete ane vnderlowte, ðat ilkone vggid with hur, to so mykelf ðat ðai wold not eate with² hur, bod ilkone strake hur & skornyd hur: & evur sho tuke it in plesans. So sho so passid neuer ðe kichyn, bod bade ðer, & wasshid dysshis & skowrdid pottys, and did all maner of sowe labur. And sho satt neuer at meatt, bod held hur selfe content with crombys & crustis ðat war lefte at þe burdi; & ðer-with sho lissid, and sho war nevr 24 shone nor hose, & sho had nothyng on hur head bod revyn clothis, & raggid! And sho was seruyyciable to euerilk creatur, and wold do no bodye wrong, and what at evur was done vnto hur, ðer was none at hard hur gruche ðer-with. So emang all pies, be þe com- 28 mawndment of ane aungeth, Saynt Patryk, at was a holie mað & lissid in wildrenes, come vnto þis same monasterie, and callid before hym all þe nonnys & all þe susters of þe place, at he might

¹ MS. Familiaritas.
² MS. repeats, with.
Greed defeats itself.

se paim, and sho come not: & pah he said; “Ye er not aft here.” And pai said; “Yis, sadur, we er aft here, outtakyd one pat is bod a fule.” And he bad paim caff hur; and als sone as he saw 4 hur he knew in his spirtt pat sho was mor halie pah he. And he fell down on his kneis befo? hur & said; “Spiritua? moder! giff me pi blissyng!” And sho fell down on kneis before hym & said; “Nay, fathur, ratheur yow sulde blis me.” And with pat pe susters 8 of pe howse had grete wonder, & said vnto hym; “Fathir, suffer not pis eniorie, for sho is bod a fulle.” And he bad f aim call hur; and als sone as he saw 4 hur he knew in his spiritt pat sho was mo? halie fan) he. And he fell down on his kneis befo? hur & said 1; “Spiritual! moder! giff me f i blissyng! And sho fell down on kneis before hym & said 1; “Nay, fathur, ratheur yow sulde blis me.” And with pat pe susters fell on per kneis befor hur, & askyd hur 12 forgifines of wrangis & injuries pat pai 1 had done vnto hir, for 2 scho forgiffes paim ilkone with aft hur harte.

Feruor fidei laudabilis est. Infra de Martirio.

CCCXXIII.

Festinacio, licet aliquando nimia, tamen est bona 3.

16 Jacobus de Vetriaco tellis how som tyme per was a man pat had a guse, & sho warpyd euer-ilk day ane egg. And on a tyme he vmthoght pat he wold hafe aft pies eggis at ons, & he slew his guse & oppend hur, and he sand bod one egg in hur. And 20 so for grete haste pat he had of pat at was for to com, he loste aft.

CCCXXIV.

Festinacio nimia hominem retardat.

The same Jacobus tellis how, on a tyme in France, per was 24 a grete meneya of men rydand in a carte. And agayn evyn pai ouertuke Saynt Martyd rydand vppo ane ass, & pai askyd hym if pai myght com with day vnto Pariss. And he said; ya, & pai drafe bod playnlie & softelie. And pai gaff no hede vnto his

1 MS. pai pa.  
2 The MS. has a contraction sign above ffor.  
3 Lat. MSS. Festinacio nimia non est bona.
Fides trinitatis confirmatur per miraculum.

We rede how, on a tyme, in pe Cetie of Nazarencis, when pe bisshopp was at mes, he was war of iij clere droppis, all elike mekii; dropp on the altar; & pai flewid to gedur & turnd into a precious stone. And he garte take his stone & sett it in myddeste of a cros of gold' emang many other precious stonys; and onone as it was sett in, all pe other precious stonys fell oute.

Fides corroboratur per eukaristiam protegentem a combustione. Supra de Eukaristia.

Fides roboratur per corporale sanguinolentum. Supra de corporali.

Fides roboratur per crucifixum sanguinolentum. Supra de crucifixo.

Fides roboratur per eukaristiam in carne versam. Supra de Eukaristia.

Fides fracta displícet Deo. Infra Iacobi.

Fides contra naturam aliquando subuenit. Supra de Apostolis et Augustino.

Fidelis est canis domino suo. Supra de dileccione.

Fidelitatem racione inuidie multi deserunt.

Justinus tellis in 'Gestis Alexandri' how at Alexander had a hy naturati witt aboue all other men, vnto so muche pat his

1 Lat. MSS. in urbe Nasatense. clarissimas, equales magnitudinis.

2 Latin MSS. vidit tres guttas Q
knyghtis had such a faith in hym, at als lang as he was present pai trustid' pat, & pai had bene vnarmyd; yit per ennys sulde nott hafe ouer-commen paim, & at what peple at pai sulde feght with, pai trustid' to our-com paim, & what cetie at pai vmsegid; pai trustid' to gett & wyn itt. For per was neuer enmy pat he faght with bod he ouer-come hym, nor neuer cetie pat he segid bod he wan it, nor neuer peple nor nacion att he rase agayn bod; he had pe ouer-hand of paim. And neuer-pe-les, at pe laste end; he was ouer-commen, & not in bateñ be feghtyng with his ennys, bod\(^1\) with gyle & dessayte of ane of his awn knyghtis pat poysond' hym with a drynk.

CCCXXVII.

12 Fidelis servus corpus suum pro domino suo exponit.

Valerius tellis how som tyme per was a man pat hight Papulion\(^2\), and be chance be pe peple he was condempnyd vnto dead. And per was knyghtis sent be pe law to punyssh hym after pe decre. And he had in his howse a servand pat luffid hym hugelie wele, and when he wiste at pies knyghtys war commen to sla his maister, he did on his maister clothyn, & putt on his ryng on his fynger, & putt oute his maister at a postern, & went in-to his maister chawmer hym selfe. And onone pies knyghtis come & fand hym in pe chawmer, and pai went he had bene Papulion hym selfe, & slew hym in-stede of his maister. et c\(^9\).

Fidelis amicus omnia sua exponit pro Amico. Supra de Amicicia.

CCCXXVIII.

Fideiussor pro alio nullus fieri debet de facili.

We rede in 'Vitis Patrum' how som tyme per was ane holie hermet, & on a tyme hym happend to be herberd at a mason

\(^1\) Lat. MSS. sed insidiis suorum et fraude civili.

\(^2\) Lat. MSS. Papinion.
howse. And be *per* commonyng samen at evyn, pis hermet fande wele pat pis mason spendid his adlyng, one *parte* in suche thyng as hym nedyd; & a noder *parte* in almos-dede, and *pe* thrid*parte* in herberyng of pure folk. And here-for pis hermett, when he come at home at his cell, made his prayer vnto God; and besoght Hym at He wold* multiplie* pis mason gudis, because he spendid *paim* so wele. And *paen* it was answerd hym in a vision, pat it wold not be expedient vnto hym *pat* he had mor gude *paen* he had. And *pe* hermett said* yis,* & said* at* he wold becom* his borgh. And vpon *pat* it was grawntid hym, vnto so mekuitt pat vpon *pe* morin, as pis mason was brekand ane old* wall,* he *fand* a grete som of golde stoppyd in a hole. And he take it, & gaff 12 oun* his crafte,* and went to cowrte in-to *pe* emperour howshold: And belife he was so grete with *pe* Emperour at he was made a baillay; & *paen* he was a grete oppresser of pure men. So it happend pis hermett in a vision was taken & led vnto *pe* dome; 16 and *pe* he saw aungels compleyn of *pis* mason. And it was answerd *paim* pat his borgh sulde answer for hym; and pis hermett was passand* ferid,* and besoght our Ladie, Saynt Marie, to helpe hym. And scho gat grant at pis hermet sulde be sent 20 vnto hym to make hym to amend* hym.* And when* he come at hym & told* hym here-of,* he sett lityf *per-by,* & wold* not* amend hym, nor speke a wurd* vnto* pis hermett, bod with* his* staff* he bett* pis hermett* ait* to clowtis. And pis hermett was sorowful* &* went home agayn vnto his cell. And oin* he night* after, he was raviisshid agayn vnto *pe* dome, and accusid as he was befor, bod our Ladie, Saynt Marie, helpid* hym* wele. And with-in a little while after *pis* Emperour dyed; & a noder was made in his steade, 28 pat wold hafe tane pis mason & punysshid* hym* for his mysgouernans. And he fled, & ait* his* gude was loste, vnto so mekle he was fayn to turn agayn vnto his crafte, & do as he was wunte to do; & paen he felid at he had displesid God, & amendid* hym* & 32 devydid his adlyng in-to werkis of charitie as he did befor. *et e*. 

Fili* parum* curant de animabus parentum post mortem. Infra de morte.
Filij non sunt maledicendi a parentibus. Infra de honore.
Filij propter deum derelinq[u]unt parentes. Infra de visitacione.

CCCXXIX.

Filia diligentep debet custodiri.

Seutonius Philosophus tellis how pat Augustus Cesar garte ordand'so for a doghter & a sister doghter pat he had, pat he mott wunte paim & make paim perfite in wirkyng of wufl; and he forbad paim to speke any thyng bod opynlie, and dischargid paim pe company & spekyng with of any strangiers. So it happen'd a wurthi man Licrinius, for to com to pe Emperour doghter & halsid' hur, & sho wolde speke no wurd' agayn. So afterward it wald' tolde pe Emperour, and he wrote vnto hym & said' at he had done hym a litle sober trispas, for als mikkf as he come to haylse his doghter contrary vnto his commandment.

16 Finem malum quandoque habent mali. Infra de salutare.

Fletus malus vel multiplex. Infra de lacrima.
Fornicacio. Fornicaria mulier infamat aliquando innocentes. Supra de accusacione. Et infra de infamia.
Fornicacionem committunt aliqui incaute se custodientes. Supra de Confidencia.

24 Fortitudo semper est laudabilis in vtentibus¹ ea. Infra de milite.
Fortitudo animi. Infra de morte.
Forcior aliquando est vnus quam plures. Supra de commestione.

¹ Arund. MS. bene utentibus ea.
Fortes nimis sunt canes vt in alio latere.

So linus tellis pot per er bred in Albanye hondis pat & pai be set at any maner of beste, pai will kill it & halde stff what at evur paem happyn to mete. So when kyng Alexander went into Ynde, 4 pe kyng of Albany sent hym ij of ples hundes, and pe tane of paem wolde nowder luke on swyne nor on bere, and he wald' eate no meat, in his beneff per he lay. And kyng Alexander garte lowse hym & lete hym go. And pe toder, evur when he was s commandid' be paem at folowid' hym, he wold sla lyons or any other wylde beste. So pai lete hym se ane olyfante, and he chasid' so pat he was werie; and at pe laste he pullid' hym down & killid' hym.

Fortuna est variabilis. Infra de glorriacione et ordinacione.

Francisci. De Sancto Francisco.

We rede how som tyme per was a womman pat had a grete 16 deuciotiυ vnto Saynt Frawncis; so hur happen to dye, and pe prestis come & sang hur a dirige. So sodanlie sho spak vnto one of pe prestis at stude abowte hur, & 'sai'd; "Fadur, I wulde be shrevynυ; I was dead' & commaundid' vnto a grevus presonυ for a synυ pat I was neuer shrevyn of, pat I saif now confess me off to the. Bod Saynt Frawncis prayed for me, at my saule mott comagayυ vnto my bodye & confess pat synυ, & so hafe forgynes perof.'"
And per sho shrase hur peroff, & tuke hur absolucion, & onone after sho swelt agayn.

Fraus. Fraudem debent omnes vitare. Infra de negociacione.

Fuga. Fugienda est turba. Infra de turba.

CCCXXXII.

Fur. Furis audacia magna est frequenter.

We rede in 'Libro de Dono Timoris' how pat a thefe come
privalie on a nyght vnto a philosophur bed' per he lay, & nemelie
he drew at pe couerlad' att lay on hym, & wolde hase stolen
it away. And he feild at one pullid' at itt, & put vp his hand
& drew it agayn. And with-in a while after, pis thief drew
agayn, & he held'; and pus pai did twice or thrice. And when
pai had long done so, pe philosophur spak vnto hym & said';
"pou vnhapie mañ! Take pe couerlad, & go ji wais per-with,
& latt me lygg in reste."

16 Fur videtur aliquando quando credit non videri.
Supra de deo.

CCCXXXIII.

Fures quandoque associant se in furtis suis.

In a town in Normundie pañ standis a kurk with-out pe town,
vppe a hyff; and ij thevis mett per in ane evynynge, and pai
made coumand at pe tane of paim pat night sulde go stele a lambe,
and pe tother sulde go stele nuttis. And he pat had' furste sped
sulde furste com vnto pe kurk, & per abide his felow in pe porch.
And he pat stale pe nuttis was sped belife, & come furste, & satt
dowñ & abade his felow, & krakkid nuttis in pe kurk-porch
& ete paim. So with-in nyght, late, pe clerk come to pe kurk
to ryng curfur. And onone as he come in pe porche & harde
Thief in the Church-porch. Alexander and a Pirate. 231

at one was per, & he trowed it had bene pe Devulfl; and als faste as he cuthe he ran home vtnto pe prestis howse & was passand' ferd; 
& said pe Devulfl was in pe kurk-porche. So per was in pe howse a halte man, & he scornyd pe clerk, & said pat he dughte nott. 4. So per was a noder yong strong felow, & pis halte man said vn to hym, and he wolde bere hym to pe kurk in his nekk, he sulde go luke whether pe Devulfl war in pe kurk-porche or nay. And he said yis. And pis halte crepyff was sett vpp in his nekk, & he 8 bare hym vnto pe kurk. And pis thief at was in pe kurk-porche saw a man com & a thynge in his nekk, & he trowed it had bene his felow at had broght a lambe. And when he was nerehand at pe porche dure, he cryed vnto hym & sayd; “Est ne crassus? 12 Is it not fatt?” And so pis yong felow at bere pis crippif hard what he said; & ansswerd' agayn & said; “Whethur he be fatt or lene I saif lese it with the.” And with pat he keste hym fro hym, & ran hame als faste as he cuthe. And pis crippif 16 gadur'd his strenth vnto hym, & began at ryh home also. And yit he was furste at pe howse par pe yong man at bar hym. And evur after he went on his fete pat stude not on pain vij yere before.

Furis societas periculosa est. Supra de Angelo et heremita.

CCCXXXIV.

Fures possunt dici multi principes et prelati.

Saynt Austyn tellis how per was a maister of a ship pat hight 24 Dironides, & he was a grete robber be pe se; so on a tyme hym happen'd to be taken & broght before kyang Alexander. And kyang Alexander askid hym whi he vsid suche robburi with his shupp; and he ansswerd' agayn & said; “Whi laburs pou to hafe domina- 28 cion of all pis verld; & I pat vsis bod a little schupp, I am callid a these, & pou pat vsis to rob & rese with a grete navie of schuppis erte callid'ane Empourer? And forsurthe, pou saif verelie know, pat, & rightwusnes be removid away, what er kyngisdoms? 32

Not els bod grete thyste; & what er little kyangdoms? Not els bod little thistle. And pus, pou erte a grete these, & I am bod a little these."

Fures in presenti sepe puniuntur. Supra de agro.

CCCXXXV.

Furtum non potest celari.

We rede in ‘Legenda Sancti Patricij’ how som tyme per was a man at stale his neghbur shepe, & ete it; and pis man at aght 8 pis shepe come vnto Saynt Patryk, & told hym how a shepe was stollen from hym: & he chargid oft sithis pat who som-evur had it sulde bryng it agayn, and no man wolde grawnte it. So on a haly day, when all pe peple was in pe kurk, Saynt Patrik spirrid & commandid, in pe vertue of Iesu, at pis shepe sulde blete in his belie pat had etyn itt, at all men might here. And so it did; & pus pe these was knowen, & made amendis for his trispas. And all ouer pat hard’euer after was ferd to stele.

CCCXXXVI.

Furtum committendo eciam bruta se peccasse cognoscunt.

Seuerius tellis how som tyme per was ane hermett pat dwelt in wyldernes, and euer-ilke day, at meate tyme, per come vnto his yate 20 a sho-wulfe; and sho wulde neuer away or he gaff hur somwhat at eate. So on a day pis hermett was with a noder bruther of his in occupacion, & come not 2 home att meate-tyme of pe day. And pis wulfe come & fand hym not per, & was war of a litle bread 24 in a wyndow, & sho brak in & tuke it, & ete it & went away. And when pe hermett come home, he fand pe crombis of pe bread at pe wyndow, & he demyd who had takyn it. And pis wulfe knew hur defaute, & wolde not com at pis hermett a sennett 28 afterwerd. And when pis hermett myssior pis wulfe, at vsid to com

1 For Severus.
2 Not, omitted and added above the line.
daylie vnto hym, he made his prayer vnto God; & pis wulfe come agayn vppon he sennet day, bod sho stude of ferrom, & durste not com.nere hym. And sho layd hur downe & held downe hur head; as sho suld' aske hym forgynes; & and he tuke it for a confession, & 4 bad hur com ner hym boldly, & he suld' forgiff hur. & sho come to hym & felt down on kneis; & he forgaff hur, and gaff hur als mekyll to brede as he was wunte to giff hur. And fro thens furth evur after, scho come at tym of ye day, and did' hur offes as s sho was wunt.

Furtum restituere¹ eciam bruta animalia compel-luntur per oracionem. Infra de oracione.

CCCXXXVII.

Furtum eciam nimium² in purgatorio punitur. 12

Cesarius tellis how som tymé per was a preste of ye Templer ordur, and when he was a childe hym happend for to falt seke, and he askid'for to be enoyntyd', and he was not. So hym³ happend to dy, & when his saule passid' furth of his bodye, he askid' helpe, and 16 ane angelf come, & said' it was euyll done att he dyed' with-oute enoyntment. So pis sawle was present before ye iuge, so pat ye child saw hym & was passand'angry agayn hym. And pañ come ye devufl, & accusid' pis childe, & said'; "Lord! pis childe stale 20 ane halpeny from his bruther-german, & nowder yt hedurtoward' did'penans perfor, nor rewardid' itt agayn." And pañ owf Lord' ansswerd' hym agayn, & said'; "Wold' pou at I damnyd'pis childe for suche a lityll thynge? Bod pou saft vnderstand' att my right- 24 wusnes is mengid' with mercie." And pañ prayed⁴ for pis childe ye xxiiiij seniores; and so pis childe was forgyfSen his trypas. Neuer-pee-les, be ye commandment of our Lord; he was castein in-to a byrnand' pitt, whar'in he sufferd'so mekle payn, pat he cuthe not 28 afterward' tell with his mouthe. And after pis he was drawn oute of ye pitt, & pañ hym thoght pat ye iuge shewid' hym frendlie

¹ MS. sustenere. Lat. MSS. as above.
² Lat. MSS. minimum.
³ After hym, hym, erased.
⁴ MS. prayer.
chere; and pañ he gaff a sentance that his saule sulde be restorid agayn vnto pe bodie, and so it was. & when he come vnto hym selfe, he told all att was abowte hym how it had happend hym; and all pat hard hym had grete mervell here-off. And be signes pat pai fand of burnyng opon his bodie, pai knew at all pat he said was trew. et c\textsuperscript{\textdegree}.

Gallus mortuus revixit\textsuperscript{1}. Supra de blasfemia.

Galline intestina in bufonem\textsuperscript{2} sunt versa. Infra de gula.

\textbf{CCCXXXVIII.}

\textbf{Gaudium quandoque nocet corpori.}

We rede in pe 'Storie of Aprocryfattis\textsuperscript{3}' of Titus and Vespacian, how pat when Titus hard tell pat his fadur Vespacian was made Emperor, he was strykynd with such a ioy and a comfurth, pat he was shronken all his synowes to-gedur in a lumpe, as it had bene with a crampe. And Iosephus hard tell how he was pus fallen seke, & serchid pe cauce of his sekenes, & pe tyme at it tuke hym in. And he consevied at he tuke it with a hertelie ioy and a comfurth pat he tuke when he hard tell of pe sublimacion of his fadur. And pañ he vmthoght how pat a sekenes may be curid with pe contrarie, & he garte spur if per war any man pat Titus was wrothe with, or grevid agayn, or pat he wold not suffer com in his sight. And belyfe pai told hym of one\textsuperscript{4}. And pai he come to Titus & sayd; "And ou desyre to be hale, ou bus pardoun & suffer all pai\textsuperscript{5} pat commys in-to pi presens with me." And Titus grawntid at he suld so do. And Iosephus garte sett a burtid in pe chawmer anence his bed, and he garte Titus be sett att meatt at pe burd-end, in a chayr, & he sett pis servand, at he was so wrothe with, on his right hand; & himselfe on his lefte hand. And Titus saw at it was pis man at he was wrothe with, & remembred hym how pat he mott say nothyng

\textsuperscript{1} MS. reviuixit.

\textsuperscript{2} MS. combustionem. Lat. MSS. in bufonem.

\textsuperscript{3} Lat. MSS. Historia Apocriphi.

\textsuperscript{4} Lat. MSS. et erat ibi servus adeo Tito molestus, ut sine vehementi turbacione nulla tenus in ipsum respicere posset.
Germanus of Burgundy.

339. Germanus of Burgundy. 235

vnto hym; & he was so angred & so trubbled in his mynde, vnto so mekuff, pat he pat with a cald for ioy was shronke to-gedur, pañ with a hete of angrynes hys synos rached & lowsid. & þus he gatt vp oñ his fete, and was curid, & tuke hys servand vnto 4 grace, & forgaff hym his truspas; & eur after, fro thens furth, he luffid þis Joœsephus specialli befor all oper.

Gaudium est aliquando causâ mortis corporalis. Infra de morte et gueracione. 8

Gaudia celi superant omnem melodiam. Infra de nouicio.

Gaudent mali de malis. Infra de predicacione.

CCCXXXIX.

Germani Antissiodorensis.

We rede in his Legend how þis Germanus was Duke of Normundy; & after-ward his wyfe, be þer bother consent, was made a non, and he was made bissropp of Antissiodorens; & þai delte all þer gudis vnto pure folk. And he punysshid so his bodi xxxii 16 yere to-gedur, þat he neuer eate bread of whete, nor potage, nor salte; nor dranke neuer wyne bot twyce in þe yere, att Yole & att Pach. And all oper tymys he drank watir & wyne to-gedur, and furste he wold eatt assis & fyne barlie bread. And nowder wynter 20 nor sommer he ware no clothe bod hare, & aboue it a cote & a cowle; & þase wolde he neuer doff vnto þai war clene worn away. And his bed was bod of sek-clothe & of hare, & he had no cod at his hede bod a stone, & he ware bod seldom shone nor 24 gyrdeli aboute hym. And so & he do nott meracles it is a grete mervayle.

CCCXL.

Gloriari siue gloria. Gloriandum non est de delicijs naturalibus.

Saynt Austyn tellis how þat Alcibiades, þat was Socrates discipyll, was a passand fayr man & a riche, & ane eloquent

1 MS. hym. 2 For Burgundye. 3 MS. Abibiades.
speker; and here-in he had grete pride. And when Socrates
purseyvid pis, with his disputacions he provid hym bod a wriche
& a naturall fule, so pat he garte hym wepe for tene. And pa
Tullius said pat per sulde a myserie and a wrichidnes folow pe ioy
att he had; & pat sulde be partid in-to ij fortuns. And ane sulde be
fat he had riches, favour, and witt at his awn wyff. And
when he hard tett peroff, he tuke so mekutt comfurth & ioy vnto hym, pat evyn sodanlie he
fell down & dyed:

Gloriandum non est de virtutibus. Infra de iactantia.

CCCXLII.

Gloriandum non est de dictis vel factis.

Valerius tellis pat when Sophocles wex ane alde man, he sent
a man of his, at he luffid passand wele, vnto a iustyng; and per he
wan pe victorie aboue all oper. And when he hard tell peroff,
he tuke so mekutt comfurth & ioy vnto hym, pat evyn sodanlie he
fell down & dyed:

Gloria vana semper est fugienda. Infra de vanitate.
Gloria vana oritur aliquando ex bonis operibus.

Supra Barnardi.

CCCXLII.

Gloria mundi parum durat.

Esopus in Fabulis tellis how per was a hors pat was arayed
with a brydyll of gold; & a gay saddyl, & he mett ane ass pat was
ladyll; & pis ass made hym no reueners, bod held evyn furth his
way. So pis prowde hors was wrothe per-with, & said; "Bod
at I will not vex my selfe, els I sulde sla pe with my hynder fete,
because pou wolde not voyde pe way, & giff me rowm to pass
by pe." And when pis ass hard hym, sho made mekyll sorow.

1 MS. repeats, & ane sulde be.

So with-in a little while after, pis hors, pat was so gaylie cled; was wayke & lene, & had a sare gallid bakk; & pe ass mett hym vnderneh a carte, ledand muke vnto pe felde: & pe ass was fayr & fatt. & pan pe ass said vnto hym; "What is now pi gay aray at pou was so prowde of? Now blissid be God; pou erte put to pe same occupacion at I vse, & yit my bak is haler pan pyne. & perfor now pi gay gere helpis pe not?" et cö.

**CCCXLIII.**

Gracie agende sunt deo de omnibus que videntur. 8

Helinandus¹ tells how som tyme per was a freer, & he said he saw neuer pat ping bod he take a comforth with pe sight peroff. And a noder askid hym what comforth he had when he saw a fowle tade? And he said; "yis, als oft sitthes as I se a tade, 12 I vbethynk me, & thankful God pat gaf me so fayr a form, & so fayr a liknes as I hafe, lyke His awn selfe, wha? He myght, and He had wald; hafe made me als fowle & als vglie as a tode is."

**CCCXLIV.**

Gregorij Sancti. 16

We rede how on a tyme, when Saynt Gregur was a chylde; our Lord apperid vnto hym, at his moder yate, in liknes of a pure shipman, and askid hym his almos. & he had bod'xd in his purs, & he gaff hym vjd'peroff. And belife after, pe same day, he come 20 agayn, & askid hym mor; & pan he gaff hym pe toder iiijd. And agayn he come agayn, & askid mor; & he had no thyng at giff hym, bod a syluer disch pat his moder had giffen hym potage in, & pat he gaff hym. And he was fayn per-of, & went 24 his wayes perwith. And afterward, our Lord lete hym se be reuelacion, pat Hym selfe was pat shipmañ pat he gaff pat syluer disch vnto.

Gregorius antiphonam Regina celi primo cantari 28 audiuít ab angelis. Infra de Maria.

¹ MS. Helianthus.
Gregorius Deum hospicio recepit. Infra de hospitalitate.
Gregorius Traianum ab inferis reuocauit. Infra de oratione.

CCCXLV.

Gregorio celebranti angeli respondent.

On a tyme when Saynt Gregur opon Pact day sang mes in Rome, in Sancta Maria Maiori, and sayd; "Pax Domini," et c?, 8 Aungels of our Lorde ansswerp hym and sayd; "Et cum spiritu tuo." And herefo? pe pope at patkurk ordand pe stacion vpon Pact day. And in witnes here-of, when pe pope synges per on? pat day and says, "Pax Domini," per ansswerp no body hym.

CCCXLVI.

12 Gula aliquando in peccatum carnis innocentes inducit.

Petrus Damianus tellis how on? a tyme as a monke bare fryed fruturs in-to pe fratur, he was prikkid with glotonny, and onone he withdrew one of paum, & keste it in his mouthe, & ete it privalie at none of his neghburs saw. And onone after he was strekyd with a luste of his flessch, at he laburc hym selfe in such form as he did? neuer befor, vnto so muche, at with his awn hand fretyng he had a pollucione of his sede. And so after pe morseff at he stale, onone pe fende entir? in-to hym.

Gulam refrenare expedit. Supra de Episcopo et Abbate.
24 Gulosi cibum sumunt sine benediccione et puniuntur. Supra de benediccione.
CCCXLVII.

Gulosi in cibariis vetitis ¹ contra deum vtuntur.

Cesarius tellis how per was som tyme a wurthie man pat hight Otto de Normu[a]borgis ², pat made grevus accions ayeynes his neghbrs; and sodanlie he was streken with a grete sekenes, 4 and he had a passand payn per-with, ff or all lentren tyme he had such ane appetite to ete flessh, at he wold not alone lie hold hym conteine in etyng perof hym selfe, bod also he compellid all at was aboute hym to do pe same. And when he had done so all pe 8 lentren, and Gude Fryday come, his meneya spakk vnto hym & sayd; “Sur, pis day is Gude Friday, & pe day of pe passion of our Lord, and pis day christen men liffis in abstinence ; & perfor it is not leuff to eat flessh as pis day.” And he aussywerd agayn ¹² & sayd; “This day I saff ete flessh as I hase done hedirtoward.” And so he did: And oñ pe Paci day it happened mervaluslie with hym, for when oth er trew crysten peple ete flessh, evyn be pe dome of almighti God he tuke such ane vsomnes with flessh, pat ¹⁶ he mot not eate it, bod ete fyssh. & so he did euer whils he liffid after.

CCCXLVIII.

Gule peccatum quam detestabile sit visibiliter deus ostendit.

Cesarius tellis how per was som tyme monkes pat war prestis, and opoñ pe fastynggang evyn pai satt etand & drynkand in a prest howe vnto mydnyght; and at mydnight pai satt sti ff & ete oñ as pai had nevur etyn a morsett. And so whene cokkis ²₄ krew & pai war bowñ at ryse, pe gudeman of pe howse sayd; “Yit we wìft not parte or we ete somwhat.” & he bad his servand feche pai m ³ heñ, “pe beste at pou fyndis sittand next pe kokk, & sla hur & roste hur.” And he went & fechid hur, & slew ²₈ hur & skalid hur & oppend hur. And when he putt in his hand

¹ MS. vetidis.
² Harl. MS. Normanburgis.
³ After a, rostid, erased.
att draw hur, he went he had drawn furth all hur guttis, & he drew oute a gre[te] whik tade. And with pat he gaff a grete cry; and pai come aft & luked whatt hym ayled. And he lete paim se; and when pai saw att pe hem-bowels was turnyd in-to a whik tade, pai vnder-stude at pai had servid pe Devull & displesid God; & pai were aft confusid & went per ways. et c².

CCCXLIX.

Gula impedit hominem ne penitentiam sibi iniunctam proficiat.

Cesarius tellis how per was on a tyme, in pe bisshoppryk of Colayn, a certan meyner de knyghtis pat was att grete were with a grete lord. & pai gaderd paim samen in-to a strang place & harnessid paim, & tuke pe keyis & gaff paim vnto ane of per servandis, att pai went had bene a trew man. And pis servand went & agreeid with his maisters enmys, & made pai[m] com at mydday, when pe knyghtis was on slepe; and he oppynd pe yatis & lete paim com in, and gaff paim his maisters swerdis. And pai come on paim & slew paim. So afterward pis wrichid traytur was compuncete, & forthoght his dede; & he wente vnto pe pope & shrafe hym, and tuke his penance. And ofte sithes he brakk his penance, and euer he went vnto pe popis penytawnser agayn, & tolde hym. So on a tyme pe penitawnser wax wery on hym, and he askid hym if per war any thyng pat hym selfe wold gravnt to doo for penance. And he said, yis, he mott neuer ete garlykk. And his confessur bad hym go home, & enionyd hym for his penans pat he sulde neuer while he lissid eatt garlykk; & he gravntid perto and went home. So on a tyme afterward; hym happend com in-to a garth per garlykk grew, & he began to hafe a liste to eatt peroff, and he durste not negh itt. So on a noder tyme he come vnto pe same garth, & he had such a luste vnto pis garlykk, pat he brakk his penance & tuke peroff, & ete it raw, pat befor he myght nowder ete raw nor sode. And belife

¹ MS. swerders.
after hym for' thoght itt, & went vnto pe penytawser & told hym; & he with grete indignacion putt hym from hym, & wold enioy hym no mor pensan, bod reprouid hym.

CCCL.

Gula religiosos aliquando decipit.

Cesarius tellis how som tyne per was a monk of Ceustus ordur, and hym happend be made a bishopp, and afterward a cardynaff. So on a tyne hym happend to ride, & emang aff pe felashep pat was with hym he spak vnto a monk pat was bod lightlie letterd, & 8 said; “Teff vs now som gude wurd’ or som gude tale as we ride.” And he excusid hym faste, & said he cutte; & be no men cutte he gytt excusid. So at pe laste he began att teff, & said vnto pis cardynaff; “When we shaft be dead’ & broght into para- dice, pañ sañ Saynt Benett com & take vs in, pat er cullid with grete ioy & myrth. And pañ he sañ speke vnto pe, pat is a bishopp & a cardynaff, & say, ‘Whatt erte pou?’ And erte sañ answer agayn & say, ‘flathur, I am a monke of Ceustus ordur.’ And he [sañ say]2, ‘Nay, pat erte pou nott; ffor a monke is nott so gaylie arrayed as erte erte.’ And pañ erte sañ alege many thyngs for pe. And pañ sañ Saynt Benett giff a sentance, & bid pe porters oppyn pi bodye & luke what at pai fynd per in; ‘and 20 if ye fynd par cale & peas & benys, & no noder meatt, latt hym com in with pe monksis: & if ye fynde perin grete fissh, or delicatt meatis, latt hym stand peroute.’ What may pou pañ say, pat now faris so wele, and we far so ill?” So pis Cardynaff smyld; & 24 commendid hym for his gude tale.

CCCLI.

Gulosi in morte a demone degluciuntur.

Saynt Gregor tellis of a monk pat hight Theodoras, pat euer fenyd hym as he had liffid in grete abstinen, & in priuatie be hym 28 selfe, he wold evur eate when hym liste. So hym happend to sañ

---

Footnotes:

1 for, omitted and added above the line.
2 MS. said.
The Devil swallows a Soul. A Heretic saved.

Habitus religionis aliquando a deo inuenitur. Supra Dominici.

Habitus monachalis apostate contrito morienti eciam post mortem a deo redditur. Supra de apostatis et infra de voluntate.

Hereticus recipiscens a combustione liberatur.

Cesarius tellis pat in pe cetie of Attrabicens on a tyme per was takyn many heretikis; and for drede of dead pai forsuke per fals title. And pai will prufe paigm with a hate burnyng yrn, & pai pat war foum giltie war burnyd. And emangis paigm per was a wurthi clerk, and pe bissopp entretid hym to lefe his heresie, and do penans perfor. And he ansswerd ayyn & sayd, he knew wele he had errid; bod it was to late to do penaunce. And pe bissopp ansswerd hym agayn & said, pat verray penans was neuer done ouer late. So pai callid a preste, & he confessid hym of aff his synys; & pe hate yrn was in his hand, and be pe vertue of confession, aff pe het of pe yrn vanysshid away, & per it had burnyd hym, sodanlie it helid agayn. And pai pai broght hym befor pe iuge, & tolde hym pe matir, & lete hym se how his hand was byrnidy & sodanlie in his confession helid agayn. And pus he was savid; and aff pe todor war dampnid.

Hereticus per contricionem a pena liberatur, et recidius eciam in penam relabitur.

Cesarius tellis pat in pe cetie of Argentyne per was ane heretike, at was purseyvud be burnyng with a hate yrn; bod he renayid.
Heretics relapsed. Saint Hilary.

& shrafe hym, & tuye his penance. And when he had done, his wyfe chiddid' hym & said; "O pou vnhappeye man! Whatth hase pou done? For pou sulde titter hase putt pi bodie in a hondreth fyris, pa[n for to recede away fro so provid'a faithe." And so 4 be fals cownceff of his wife, he turnyd' agayn vnto his fals error pat he was in befor. And onone he was taken, & pe hate yr[n layd' in his hand, & it burnyd'hym, & his wife was burnyd' also hir handis, evyn vnto pe hard' bonys. And pa[n pa[i war latyt' go, 8 & pa[n handis war so sore at pa[i might not forbere crying; & pa[i durst not cry in pe cetie for pursevyng, & pa[i went vnto pe wuddis. & per pa[i war so turment with pe burnyng, at pa[i cryed' and yowlid' as pa[i had bene wulvis, vnto so mekulf, at pa[i of 12 pe cetie food' pa[m & broght pa[m home, & keste pa[m bothe in a grete fyre. And onone pa[i war burnyd' vpp vnto verray assh.

Hereticus pretermittens formam non baptizat. Supra de baptismo.

Herodis Agrippe. Supra de Augurrio.

Herodis nequicia. Infra de nequicia.

CCCLIV.

Hillarij. De vita eius.

We rede in his Legend; how pat a pope pat hight Leo was 20 dampnid' of heresy, and he gadur'd samen to a cownceff ali pe bissopp[is]. And pis Hillarius come to pis cownceff vncallid'; and pe pope hard' tell att he come, & warnyd' at no man sulde rise nor giff hym rowme. And when he come in, pe pope said' vnto hym ; 24 "pou erte Hillarie & a Frawnche man!" And he answerd' agayn & said; "I am no Franche man, but I am bisshopp of France." And pe pope answerd' agayn & said; "And I am Leo, pe pope, and a iustis." And Hillarius answerd' hym agayn & sayd'; 28 "Thuff ali pou be Leo, yitt pou erte noght of pe trybe of Iuda; & thuff ali pou be a iustis, yitt pou sittis nozt in pe seate of magestie." Than pe pope wex wrothe, & said; "Bide a while
Hirundo singulis annis eadem loca repetit.

Cesarius tellis how 1 soth tyme per was a husband-man, pat had bygand in his howse euerg ilk yere many swallows. So at tyme of pe yere when pai wer bowd att goo, he tuke one of pe old swallows, & he wrate a byft with pir wurdis per-in; "O Irundo 2! vbi habitas in yeme?" & he band it vnto pe fute per-of, & lete hur goo; for he knew be experiens pat sho wold com agayn pe nexte yere. And so sho flow hur wais with other in-to pe lande of Asie; 24 & per sho biggid in a howse all wynter. And so pis gude man of pe howse on a tyme beheld hur. And he tuke pis burd; & lowsid pe biff, & lukid what was per-in; & he tuke it away, & wrate a noder of pies wurdis; "In Asia, in domo Petri." & he knytt it 28 vnto hur fute, and lete hur go. And sho come agayn att sommer vnto pis husband howse, what sho had bred befor; & he tuke hur & lowsid pis biff, & redd it. & he told pe storie per-of vnto many men, evyn as it had bene a meracle.

1 MS. hom. 2 MS. Irunde.
CCCLVI.

Histrionibus nichil est dandum.

We rede in 'Gestis Francorum' how Philypp, at som tyme was kyng of France, on a tyme when he saw mynstrallis & iogullurs hafe gay clothynge & grete giftis giffen paim oute of courte; and he 4 promysid with all his harte, pat als lang as he lived, per sulde no mynstrall were no clote at langecf vnto his bakk. For, he said, hym had levur clethe Criste per-with, or pure men, pain for to giff paim to mynstrallis. "For," he said, "it was no noder to giff to s mynstrals bod for to offyr to fendis."

CCCLVII.

Histriones aliquando maliciose se vindicant.

Iacobus de Vetrico tellis how som tyme per was ane abbott of Ceustus ordur; and when he was a monke, he was a passand 12 hard mañ, & a sparand. So hym happynd be made hosteler, to kepe gestis in per ostrie, afor he was made abbott. So on a tyme per come vnto pis abbay on a day a mynstrall, & was sett in pe ostrie att dyner. And pis monke servid hym of passand 16 gray bread, & thyn 1 potage, & a little salte; & he had no drynk bod watir: & at evyn he was layd in a uyf bedd, & a hard. And opon pe morð pis mynstrall was iff plesid; & vnthoght hym how patt he mott venge hym on þis monke at had servid hym so 20 evult. So as he went furth of his chamber per he lay, hym happend to mete with pe abbot, and pis mynstrall come vnto hym & haylsid hym, and said: "My lord, I thanke you & your wurthie covent of grete cher at I hafe had here, & of grete coste 24 pat I hafe takeñ of you; ffor yone gude liberati monke, your hostley, servid me yistreyñ at my supper wurthelie, with many dyvers costious mece of missñ, & I drank passand gude wyne. And now, when at I went, he gaff me a payr of new butis, & 28 a gude payr of new knyvis, and a poyn to hym paim with."

1 MS. thyng.
And when the abbott had hard pis, onone he went vnto the closter, & callid pis monke befor aft his covent, & betid hym grevuslie here-for, & putt hym furth of his ofses for pis mynstratt saying, puf 4 aft he war not wurthi.

CCCLVIII.

Histriones non sunt accusandi.

Valerius tellis how oon a tyme pe cetie of Massalience wold suffer no mynstratt com with in it, & if any happend at com, pai wold reprufe hym. So per was a philosophur, & he repriovd paime of pe cetie per-of, & tolde paime pat pai sulde with in a while hafe war mynstratts pañ pai war. And so it happend with in a while after, pe cetie was evyn full of common wommen; and pañ pai pursseyvit at it was trew at he told paime.

Homagium factum est Diabolo. Supra de amicicione, iij. et de amore. iij.

Honestas est moribus servanda. Supra de amiciicia. iij. et c.

CCCLIX.

Honorem parentibus non exhibentes puniuntur.

Cesarius tellis how som tyme per was a yong man pat hight Henrye, & his moder was a wedow & a riche wommen. So pis yong man on a tyme keste hym to begile his moder, & sayd vnto hur; "Gyff me aft pi gudis, at purgh name of paime I may richelie be marid'& gett a gude wyfe; & pou sant hafe paime agayn when I am marid'. And in pe mene while I saif honestelie provide for pe.' And sho granted to hym, & gaff hym it. So belyse after he was wedd; and with in a while after he was wed, hys wyfe garte hym putt hur oute; & so sho had nothyng bod att sho beggidi hur meatt, & evur when sho come & compleynyd hur vnto hym, he

1 MS. repeats, aft.  
2 Lat. MSS. Civitas Massiliensis.
The cruel Son and the Serpent.

Honoratur qui facit quod debet sine accepcione persone. Supra Ambrosij. 

Honorandi sunt parentes in secreto, sed non in publico.

Helinandus\(^1\) tellis of ane pat hight Taurus, \(\ddot{a}t\) pat was rewler of \(\dot{p}e\) cettie of Athenys. So \(\ddot{o}\) a tyme \(\dot{p}e\) prince of Crete come \(\ddot{v}n\)to 28 Athenys, & broght with \(\ddot{h}ym\) his \(\ddot{s}on\) & his ayre. And \(\ddot{p}is\) Taurus desyrid\(^{\ddot{o}}\) \(\ddot{p}aim\) to \(\ddot{c}om\) dyne with \(\ddot{h}ym\), & so \(\ddot{p}ai\) did: & he bad\(\ddot{p}e\)

--

\(^{1}\) MS. Helinandus.
fadur sytt hym down, and pe fadur bad his sôn sit down furste, for cauce at he had a gouernans & a maistershup of pe pepuff at Rome. And pân Taurus sayd vn̄t̄ô pe prince; “Sit þou furste down befor þi sôn vn̄t̄ô we examyn þe cauce, whethir is wurthi to sit aboue att the table, þe fathur or þe sôn.” And when he was sett, þai sett a chayr þân for his sôn. And pân Taurus sayd to þaim at satt abowte; “In oppen placis, & þer þe sôn hathe a reule, or a maistershup, or a gouernans abow̄n þe fadur, þer it is semand þat þe fathur suffer þe sôn to hafe a prioritie. Bod att home, or in òper priva placis, or in gude felowshup whar þai walk samen, or etis samen or sittis samen, þer suld aff publicat honor and wurshup sese betwix þe fadur & þe sôn, & þer suld naturat curtasy & honor be kepid: þat is to say, þân þe sôn suld wurshup þe fadur or þe mother, & lett for no thynɡ.”

Honorable sunt reliquie sanctorum. Infra de reliquijs.

Honêre exhibito cor hominis eleuatur et superbit.

Supra de augurrio.

Honorable sunt sancti in cantu secundum merita sua. Infra Thome martiris.

CCCLXI.

1 Honorable se mutuo 2 sancti.

We rede in þe ‘Life of þe Hermett Saynt Paule’ how on̄ a tyme Saynt Anton̄ come to luke how he did; & he resayvid hym wurshupsullie. So at tyme of day when þai suld go to meatt, a raven̄ come & broght hym ij smale lavis. And Saynt Anton̄ had mervell here-of; and pân Saynt Paule sayd vn̄t̄ô hym; “Almighty God eu'er-ilk day hase servid me þus, and pis day He dubbles itt for þi sake.” And pân betwix þaim þer was a meke

---

1 This heading has been transposed from Tale CCCLXII, and the heading of Tale CCCLXI to CCCLXII; Saint Martin is the ‘hospes’ of Antisio- dorens in the Lat. MSS., which, however, follow the same order of headings as that of the Eng. MS.

2 MS. mutuo.
strife whether of paim suld blis pe brede ; and Paule bad his oste do it, & he bad hym do it. So at pe laste pai put bothe per handis pert & did it to-gedur ; and pai pai partic pe brede evyn betwix paim.

CCCLXII.

Honorandi sunt hospites. et c.

We rede how on a tyme when pe Normondis destroyd France, the bodie of Saynt Martyi was translatt vnto pe cetie of Antysiodorence; and per, for grete mervals & meracles at it did, per was a grete offrand made thereto. So per fell a grete debate be-twix pe men off Turans & of Antisiodorens, for skiftyyng of pis money betwix paim. So pai made a comand, at pai suld take a lepre man & lay hym aff nyght betwix pe bonys of Saynt Marty 1 & Saynt German, at luke be vertue of wheper of paim he was curyd, & pai to hase pe money ; and so pai did. & on pe morn, when pai come & lukid hym, pat side at was next Saynt Marty was curid & hale, & pe tother syde was lepre; & pai pai turnyd 16 & layd pe sare syde to Saynt Martynward, & pe hale syde vnto Saynt Germanward. And on pe toper morn he was hale ouer aff his bodie. And pus pe men of Turence had pe offrand.

Honorare se mutuo debent omnes eiusdem status. 20

Infra de Reuerencia.

CCCLXIII.

Honorare. Horas canonicas necligenter dicentes puniuntur.

Cesarius tellis how pat in ane abbay of Saynt Saluats, of Ceustus ordur, per dyed a damyseth of pe age of x yere or mor. So opon a day when all pe covent of pe nonnys stude in pe where at

1 St. Martin’s body had been translated from Tours; St. German’s remains were at Antisiodorens = Auxerre.

per serves, sho come vp in-to pe where & lowtid'up vnto pe altar; & pañ sho went vnto pe place per sho was wunte to sytt in, & bade per stift to sho had said' evynsang & commendacion of our Ladie.

And att pe colett sho bowed down vnto pe erthe, & when it was done sho went hur wayis. So per was a noder damysett of pe same age, pat hight Margrett, pat satt next hur; & sho saw hur & teld'per abbatis aff at sho had sene, & [e]he Abbatis bad hur pat, & scho come agayn oñ pe nexte day, sho sul'd aske hur how it stude with hur. And oñ pe morn, at pe same howr, sho come agayn, and pañ pis Margrett sayd' vnto hur; "Gude suster Geretrude, fro whens come pou, & what duse pou now here at vs when pou erte deade?" And sho ansswerd' agayn & sayd;

"Suster, I come hedur to make satisfaccion, for I rownyd' oft sithis with pe in pe where in serves-tyme, & said' not oute pe wurdis suff. And perfor', in the same place per I truspassed; and I commanddid'to come & make a sethe. And per-for' be pou war of rownyng in pe where, at pou suffer not pe same payn when pou erte deade." And opoñ pe iiiij day sho said'; "Suster, now I trow pat I hafe fulfillid' my penance, & fro hyne furthe pou saf' se me no moř." And þus sho was had vnto hevyn with aungeth-sang. et ç².

Hore non sunt pretermittende. Supra Augustini. ij.

CCCLXIV.

Horas beate Marie Virginis deuote dicentibus apparebit in hora mortis. et ç².

Cesarius tellis how pat in Spayn, in ane abbay of pe ordur of Ceustus, was þer a yong monk þat was passand' devowte in saying of our Ladie serves & hur howres, vnto so mekuft' þat not alonelie att euer-ilk vers, bod at euer-ilk wurd' at he said; he had mynde of hur; and þis he vsid' many day with grete labur. And when he had' vsid' þis xvj yere, hyrn' happend' saf' seke and drew to deadward. And a bruther of his askid' hyrn' how he did;
and he said, wele, and told hym pat our Lady Saynt Marie had visett hym & tolde hym pat he sulde dye opon pe vij day after patt, and go vnto hevyin. And he told hym pat our Lady sayd vnto hym, pat for gude serves & trew at he had done hur, sho sulde do vnto hym pat sho did neuer vnto no noder. And with pat sho take hym abowte pe nekk and kissid hym. And on pe vij day, as he told paime, he deyid, & passid vnto God with a grete sang of angels. et c.

CCCLXV.

Hospitalitas libenter exhiberi debet, quia quandoque Christus in ea recipitur.

Saynt Gregur tellis how som tyme per was a husband-man whilk pat vsid, & ait his howse-mene, gretele to herbar pure folk; and he vsid ilk day to hafe att his burde owder pylgrams or pure men. So on a day per was a pylgram emang pe pure men, and so as he was wunt to do he servid paime of watir; & when he sulde take pe lavur & powratir on pis pylgram handis, sodanlie he was away. And he luki abowte for hym, & cuthe not fyiid hym; and he had grete mervet here-off. And pe same night when he was in his bed, almighty God appered vnto hym & said; “Other dayes pou hase reseyvist me in my membrys, and yisterday pou receyvist [me] to pine hoste in myne awn person.” et c.

CCCLXVI.

Hospitalitatis gratia soluendum est interdum ieunium.

Cassianus tellis how on a tyme when he & other war samen in pe land of Egipte, pai fastid not on pe Fryday. And so per was certayn persons pat askid hym, whi he and his felowship brak per faste so as pai did. And he ansswerd agayn & said; “I faste always, for I hafe not halfe meate enogh; & perfor,
be way of charite, & for to gar my felows eate at ðai be strong to
do ðer pylgramege, I breke my faste to make ðaim at eate when
ðai wold' nott."

**CCCLXVII.**

4 Hospitalitas subtracta eciam bona temporalia
ali quando subtrahit.

Cesarius tellis how som tyme ther was ane Abbott of þe Blak
Ordur, þat was passand' merciful in hospitalitie, & anence pure
8 men. And he helde servandis evyn thereof, & ay þe more att he
gaff in hospitalitie or to pure men, ay þe mor' God blissid' his
howse, and multiplied þe gudis þerof. So hym happend to dye.
And after his dead; his successur was covatus, & he putt outhe þis
12 ofisurs at his predecessur had ordand' to do warkis of mercy.
And þe charitie at was gissen vnto pure men in þe toder abbott
dayes, he withdrew itt, and herefor almighty God with-drew His
hand; & he put in ofisurs at war hard' & straye, & wald' vse none
16 hospitalitie, for he sayd' it was ane vndiscrete defawte. And
with-in a while his cornys saylid; so þat he & his brethir had
skantlie at þai myght eate. So vpona day a man' happend att
20 com & askid' hospitalitie, and þe porter tuke hym in privalie,
& with grete ferdnes, of suche littill meat as he had with-in hym,
he servid' hym & said' vnto hym; "Now it is so þat I may serve
þe of na bettyr meatt, þuff aþ I hafe som tyme sene in þis place
þat, & a greate bissopp' had commed hedur, he sulde hafe bene
24 reseyvid' with greate habundans & plenteth." And þis pure 1 maæ
ansswerd' hym agayn & said'; "Two brother er putt outhe of þis
place, and þe tone was callid' Dare, and þe toder Dabitur; and
vnþo þis two com agayn safÞ neuer plentie nor welthe be in þis
28 monasterie." And with þatt, sodanly he vanysshed' outhe of his
sight. And þis porter went vnto þe abbott & þe covent, and told'
þaim. And þai tuke þaim to cowncell att þai wald' resume
hospitalite, & giff almos agayn as þai war wunte. And so þai

---

1 After pure, p, erased.


Hospitalitas eciam bona temporalia conservat.

Sigilbertus tellis how a town pat hight Anthiochia was subuerdyd be pe sande of God, and be pis maner of wyse. Ther was a cetyseyne perof pat was so giffen vnto hospitalite and almos-dede, to so mekuh pat he wolde neuer day eate with-oute a pure man or s a geste. So on a day hym happend go purgh pe cetye to it was nyght, to seke owder a pure man or a geste to eate with hym, and he cuthe fynd none. So att pe laste he fand a fayr olde man standing, & two felos with hym, in pe myddeste of pe cetye. And he prayed paim com & be his hostis & eate with hym; and he ansswerd hym in pis maner of wyse & said; “O, pou man of God! pou may not with our Symond safe pis cetye at it be not subuertid.” And with pat he keste pe sudurye at he held in his hand open pe tone halfe of pe cetye, & onone pat halfe & aft pe howsis perof & pai pat dwelte in paim was destroyed; & he tuke agayn his sudarie and wolde hase casteon it on pe toder halfe, and vnnethis his felows myght restreyn hym to spare it; and with pat he vannysshid away. And pis was done, & pai pe man was passand ferd & went home vnto his howse, & fand safe & thankid God per-of. et c°.

Hospitalitate aliquando Deus recipitur. Infra Iuliani.

Cassianus tellis in pis maner of wise & says; “Som tyme per was a halie man pat tuke me to hoste & refresshid me, & spirrid”

1 Harl. MS. Hoc responsum accepti cum vostro Simeone hanc urbem ab eo; “Non poteras, o homo Dei, salvare ne subuertetur?”
me & exhortid me what I wold eate. And I answerd agayn & sayd I myght not eatt. And þau he ansswerd & sayd; ‘þis day I hafe sett þe burd to dyvers brether vij sythes, & desyrid þaim att ete', and yit I am hongrie. And þou, at yit ete no þing, says now at þou may nott eate.’ And orð þis 2 maner þai war wunt in commynig of þer brether for to solve þer faste, and in refecion of þaim þai helde it a charitiable contynans.” et cō.

CCCLXX.

8 Hospitalitas regnum temporale confert.

We rede in þe ‘Legend of Saynt German of Antissiodorens,’ how onð a tyme whenþ Saynt German þrechid in Britannie, and þe kyng denyed hym a benyfice, þat was to say, meat & drynk & herbe?.

So þe kyngis nowte-hard come home with his cateð fro þer pastur, & tule provand in þe kyngis pales to his cateð, & had it home vnto his tofali at he dwelte in. And he was war of Saynt German & his felos sare laburyng, & war passand calde & hongrie; and he reseyvid þaim buxsomly into his place. ‘And he had no calfe bod one, & þat he slew vnto þer supper. And, when þai had suppið, þis holie man gadderd samen þe bonys of þis calfe in þe skyð þer-of, and onone, at his commandment, þis calfe rase agayn whil. And on þe day next after, he went vnto þe kyng, and askid hym whi he denyed meat & hospitalitie vnto Saynt German & his felows, and þis kyng was so astonyd þat he cuthe not ansswer hym. And with þat he bad hym go furthe, & lefe his kyngdom vnto a better man þan he was. And þan Saynt German, be þe commandment of almyghti God, made þis nowterd & his wife to com aforð hym; and, at all men had wonder of, he made hym kyng. And evur sethen, þe kynges þat come of þe nowtherd 28 kynred hase reingned vppon þe pepufl & þe land of Brytany.

Hospitalitas non propter Deum facta parum valet.

Infra de intencione.

1 Harl. MS. hortansque singulos, cum omnius cibum sumpsi.
2 MS. repeats, þis.
Humility overcomes the Devil.

Hospitis curialitate et libertate multi abutuntur. Supra de detraccione.
Hospes male receptus aliquando vindicat se de recipiente. Supra de histrionibus.
Hospicio receptus debet circa se et sua esse cautus. Infra Iacobi. ij.
Hospicio recipitur Deus sub specie leprosi. Supra de compassione.
Humilitas est semper in omnibus observanda. Supra de fatuitate.

Hospicio receptus debet circa se et sua esse cautus.

CCCLXXI.

Humilitas sola diabolum confundit. "

We rede in "Vitus Patrum" how on a tyme when Macharius went furth of his cell, pe devult come on hym with a ley & waule hafe smety on hym, & he myght noght. And pa he cried & said; "Thow Macharie! Thow fastis oper-while, & I am refresshid with no maner of meate; & pou wakis oft-sithis, and I slepe neuer. And yit pi mekenes aloneie overcommys me." "

Humilis verus humilia de se sentit. Infra de timore.
Humiliandi sunt iuuenes per disciplinas. Infra de iactancia.
Humiliari debet homo ex consideracione sui. Supra de ambicione. ij.
Humilitas eciam a corporali morte liberat. Infra de misericordia. i.
Humilitas eciam in potentatibus huius seculi inuenitur. Supra Ambrosij.

1 MS. Vitas.
Humilitatem ostendere debent religiosi eciam in persecucione iuris sui. Infra de Religiosis.

CCCLXXII.

Humilis pacienter conuicia tolerat. et cö.

Saynt Gregor tellis of a holie man pat hight Constantinus, & he was passand' little of person & of a feble makyng. So oû a tyme a buxtus man come fer fro vp o land' to se hym, and when he saw hym, at he was so febell & of so little a stature, he trowed not at it had bene he; notwithstandyng ilk man tole hym at it was he. And he dispysid hym & skornyd hym, & said; "I trowed at pis man had bene a grete man, and he hase nothyng of a man." And onone as pis holie man hard'; onone he hawsid pis buxtos man & said; "% pou alonelie is he pat hase had in me pine eên oppyn & sene me." Be þe whilk þing it is for to trow what meknes he had, þat so luffid pis buxtus man þat despysid hym & set hym at noght befor; þfor þe þe language at was sayd of hym myght men se what mekenes he had.

CCCLXXIII.

Iacobi Maioris.

We rede in his 'Meracles' how xxx men of Lothoringia come vnto Saynt Iamys, & þai aþi bod one made hym a privey athe of serve. So one of þaim selfe seke, & his felows bade [with] hym xv dayes; neuer-þe-les þai lefte hym behynd þaim, and þer wolde none at bade with hym bod he þat was not sworn to kepe felowshyp: & he bade with hym & kepid hym stiff at þe fute of þe Mownt Saynt Michele, & þer oû a day he dyed. And onone Saynt Iamys [com] & comfurthid þe whik man. And he had a gude hors, & he bad þis whik man ÿ lay þe dead man ouerthwarte befor hym, & lepe oû hym selfe behynd hym; & so he did. And oþþ þat night þai went xv day iorney and come ad Montem Gaudii, whilk þat is bod halfe a lewke fro Saynt Iamys, and þer þai lightid; & he bad hym charge þe chanons of Saynt Iamys to bery þis pilgram. And

1 MS. viris. 2 MS. tollerat. 3 MS. may.
he bad hym teft his felows pat, for þai had broken þer faithe, þer pylgramege was no wurth nor of no valew. And he did as he was biddynd & tolde his felows as Saynt Iamys had chargid hym, & þai had grete wonder þeroff.

CCCLXXIV.

Iterum Iacobi.

We rede in his 'Meracles' how þat a Duche-man & his soþ, abowte þe yere of ouþ Lord M l xx, went vnto Saynt Iamys. And in þe cetie of Thososti a syluer pece was put in his skripp & s privalle, at he wiste not off; and on þe morþ þai went þer wayis. And þer oste folowed þaim & tuke þaim as thevis; & he oppynd þer skripp, & onone he fande þis syluer pece, and þan þai war broght befor þe iuge. & onone þe sentans was giffen þat aþ þat þai had sulde be giffen vnto þer oste. & þe tane of þaim was demyd to be hangid, & þe fadir wold hafe dyed for þe soþ, & þe soþ for the fadir; bod neuer þe-les þe soþ was hanged. And þe fadir made grete sorow & went his ways on to Saynt Iamys. 16 And xxxvj dayes he come agayn þer away, & come vnto þe galos þer his soþ hang, & wepid & made mekle sorow. And his soþ, þat hang, spak & began to comfurth hym, & said; "Swete fathir! Wepe noght! for it was neuer so wele to me; for Saynt Iamys beris me yit vþ, & fedis me with hevynlie swetnes." And when þe fadar hard þis, he ran vnto þe cetie & tolde þe pepuff how it was; and þai come & tuke down þis pylgreman soþ hale & sownþ. & þan þai tuke his oste & hanged hym, when þe he had grauntid how he had done.

CCCLXXV.

Iterum Iacobi.

Hugo de Sancto Victore tellis how on a tyme þe devullt apperid, in liknes of Saynt Iamys, vnto a pylgrame þat was bowþ to Saynt 28

1 Lat. MSS. in urbe Tolosa.
2 MS. skipp

Iamys, & said pat he sulde be passand happie & so wer he wolde, for honor of hym, sla hym selfe. And he onone, as he bad hym, tuke his swerd & slew hym selfe per he was hostid. And when his 4 ostaine hym, he was passand ferdi to be suspecte for hym. And with pat, he pat was deed turnyd vnnto life agayn, & said pat when pe devult wolde hase drawen hym vnnto payn, Saynt Iamys come and delyverd hym & broght hym befor a iuge. And be 8 pe sentance of pat iuge he was restorid agayn vnnto life, & his wond helid; pat ilk man might se itt.

CCCLXXVI.

Iterum Iacobi.

Hugo Clunacensis tellis how on a tyme per was a yong man pat 12 went in pylgramege vnnto Saynt Iamys. And hym happend to do fornicacion be pe way. And pe devult apperid vnnto hym in fygur of Saynt Iame, & reprodid hym for his fornicacion & said per-for his pylgramege was na wurth. And he cownceld hym for 16 Goddis sake and his, to cutt of his membris and so to kyft hym selfe; and he did so, & was dead onone. And onone his sawle was takyn with fendis; & purgh pe merettis & prayers of Saynt Iamys, onone it was delyverd; & pe bodie restorid agayn vnnto life and 20 hale, safeyng onelie hym wantid his membrys euer after.

CCCLXXVII.

Iactancia maxime iuuenum compescenda est.

Seuerus. He tellis how on a tyme per was ij brethir, & pat one was of xv yere age, & pe tother of xij yere; and as pai went 24 samen in wyldernes, pai m happend mete with a passyng grete neddur. And pai war bathe men of religion in ane abbay. And pe les of pai m tuke vpp pis nedder in his hand, & wappid it in his skyrte, and come home per-with. And befor all his brether he
378. Of Homer. 259

putt it oute of his skyrte, & lete paime se how pat it had hurte hym nothyng. And pa2 brether tellid it ilkone vnto other, & said it was be faith & vertue att Godd had gissen paime at it hurte paime nott. So per Abbott was a passand wyse maen, 4 & purghe grete cowncell he take a wand and skowrid paime bathe, & blamyd paime pat pai lete pe vertue at Godd had gissen vnto paime be knawe[n]; to pe entent pat per yong elde sulde nott wax wanto[n] nor prowde, bod at pai sulde rather seryff God in mekenes pai[n] for 8 to hafe a ioy or a cumfurth of such vertue as God had gissen paime.

Iactantia in verbis vitanda est. Infra de presum- pcione. ij. 12
Iactant se aliqui de virtutibus. Infra de obediencia. ix et x.
Ieiunium ecciam cum quadam violencia est implenda. Supra de abstinencia. vj. 16
Ieiunio possunt adaptari omnia que supra dicuntur de Abstinencia, et multa que dicuntur infra de oratione et supra de cibo.
Ieronimi. Infra de leone asini custode. 20
Ignacij 2 martiris Infra de nomine.

CCCLXXVIII.

Ignorancia multa mala facit.

As Helinandus tellis, when3 pe poett Omerus & many other shypmen apo[n] a tyme war purposid for to com in-to ane yle, 24 pe shipmen putt vnto hym a light question. et c5.

1 After pa2, p, erased.
2 MS. Ignasij.
3 Harl. MS. Cum Homerus poeta aliquando in quadam insula unisset, proposuerunt ei naute quamdam que
tionem facilem.
vt supra de confusione.  i.
Ignorans clericus aliquando audacior est quam sciens.
Supra de ceco.
4 Impedimentum. Impedit Deus aliquando malos
aliquis ne impleant quod facere poterant vel
precogitabant. Infra de signis.
Impeditur raptor oratione et compellitur restituere.
8 Infra de Raptore nocturna.
Impedit communionem 1 pollucio nocturna aliquando.
Infra de pollucione.
Imperator iudicium sine causa inferre non debet.
12 Infra de Iudice. iiiij.
Imperator obedire debet prelatis ecclesie. Supra de
Ambrosio.
Imperator honorare debet personas ecclesiasticas.
16 Supra de celare. iiij.
Imperator eciam proprio filio in iudicio non parcit.
Infra de Iusticia.
Imperatrix per beatam virginem de infamia liberatur.
20 Infra de Regina.
Impetratio. Impetrat beata Maria vitam eciam
dampnatis. Infra de Maria.
Impetracioni possunt multa adaptari que dicuntur
de oratione. iiiij.
Impetratur peccatoribus gratia oracionibus. Infra
de oratione.

1 MS. communione.
An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART II, I–Z.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.

MDCCCCV
OXFORD

HORACE HART: PRINTER TO THE UNIVERSITY
NOTE.

Part II of the Alphabetum Narrationum brings the text to an end, and leaves introduction, glossary, index and general clearing-up for Part III.

The name of Étienne de Besançon still stands on the title-page; this is the last time it may be associated with this collection of Tales. The association is of so long and respectable a standing that it is worthy of an easy dissolution, though Étienne himself might possibly have felt no regret to see it brought about, as it assuredly has been by Mr. J. A. Herbert's article in the Library for January, 1905. Mr. Herbert sums up the case as stated by Mons. Hauréau, and adds evidence of his own weighty enough to dispose finally of the claims made for Étienne's authorship by Leandro Alberti, Quétif and Échard, and later writers.

There is a case for Arnold of Liège, but the verdict is a little in suspense. A definite attribution of authorship must wait for Part III, though it may be said forthwith that any testing of evidence hitherto undertaken serves only to strengthen Arnold's claims. For the present, however, readers must look for these in the article quoted above.

M. M. BANKS.
ERRATA

P. 4, line 14, for mete read mece, and delete note 3. See p. 245, line 27.
P. 15, line 6. A note wanting from the Latin MSS., which begin, Humbertus. Quidam monachus.
P. 22, line 6, for Episcopus read Episcopus.
P. 29, line 8, for [per] read [per].
P. 36, line 30, delete the inverted commas after hymn.
P. 55, line 29, add as note, Latin MSS. Damianus. In monasterio quod Beatus Gregorius, etc.
P. 63, line 35, for ydolosis read ydolfis.
P. 71, line 5, for Clunacensis read Cluniacensis, and passim.
P. 72, line 15, add as note, Latin MSS. Iosephus. Cum quesitum fuisset a Tiberio Cesare.
P. 89, line 27, for ydolosis read ydolfis.
P. 104, lines 14, 26, for Jacobus read Iacobus, and passim.
P. 128, line 4, r missing from shrafe.
P. 147, line 22, for [de read [de].
P. 151, line 3. A note wanting from the Latin MSS., which begin, Tullius.
Presbiter ecclesiae Sancti Magni.
P. 154, note 2, for imperator read imperator.
P. 235, lines 12, 15, for Antissiodorens, here and elsewhere, Autissiodorens is a better reading.
P. 236, line 9, for vylans read vylaus.
P. 242, line 29, for at read pat.
P. 469, line 13, add as note, Latin MSS. Toletum.
Pardon for the Dead. 380. Deacon wrongly accused. 261

CCCLXXIX.

Indulgencie valent defunctis. et co.

We rede in ‘Legenda Lombardica’ how on a tyme a legatt of pe courte of Rome gatt a grete pardon vn to hisfadur, pat was dead, of pe pope. And he sent per-with a wurthi knyght in-to the 4 contre of Albygensis to a kyrk per hisfadur lay; & pis knyght taryd per per-with all a lentren. And pis done, vpon a nyght hisfadur aperycT vnto his legatt, clerar fan) any light, and thonkid hym hartelie for his pardon at he was delyvercT by.

CCCLXXX.

Infamia. Infamatur aliquis sine culpa.

Heraclides tellis how som tyme per was a preste pat had a doghter, and sho happened to be corrupte & be with childe; and sho put pe cryme per-of apoÌn a deky, & made a lye on hym. And pe 12 bissopp & pe preste hur sadur sent after hym, & inquyred hym perof; and he denied itt. And pe bissopp wax wrote perwith, and said pat he was bod a lyer; and pe clerk ansswerd agayn & said; “For suthe, sur, I hafe sayde as it is in my consciens, 16 and ye wold here me now; for it was not I pat did’ pis dede.” And when he had þus said, pai putt hym oute of his dekynshup, and garte hym wedd hur. And he commendid hur vnto a monasteri & hym selfe was closid’ vp in a cell; & per, with grete 20 prayers & wepyngis he besought God at pe treutTi mott be knawen. And when he day of hur byrhth drew nere, sho traueld’ vir dayes to-gedur, & was hugelie vexid with grete paynys, so mekuli pat sho mot nowder eate, nor drink, nor slepe, bod trowed hur selfe 24 verelie at sho sulde dye. And sho was passand’ ferd’ at sho sulde be dampnyd; and þau sho began to cry horrible & sayd; “Wo is me, wriche! for I am fallen into a dubble periff. Furst, for I hafe loste my maydenhed; and pe secund, I hafe putt a fals 28 cryme vpon pe Dekeni.” And pe susters of pe place hard’ hur, & went to þer prayers for hur, at God wold vuchesafe at sho mot be
delyver; bod it profett nott, vnto so mekuiff pe bisshopp sent vnto pis Dekyn & bad hym pray for hur. Bod he wolde nott here pe messangers, nor giff paim none answer. So at pe laste pe bisshopp come vnto hym and bad hym lowse pat he had bun. And at pe bisshoppis commandment he prayed for hur, & onone sho was delyver. And on pis maner of wyse pis dekyff was purgid of pis defame, & restorid agayn vnto his offes.

Infamata fama aliquando restituitur.

Infamata fama aliquando restituitur.

Prudencius tellis in pe 'Life of Iohannes Damascenus' how at pis Iohannes was a passand holie maif emang his brethir, & a mayden, and passand devowte vnto our Ladie; and bothe in Grew & in Latyn he was passandlie wele lernyd, in wrytyng & endytyng and syngyng. So on a tyme hym happend be taken with pe Sarrazens, and pat lord, pat happend to hafe hym in his parte, had a soif. And pis Iohannes Damascenus lernyd hym so in wrytyng & in endytyng & in syngyng, and in other pingys pat perteynyd vnto pis sciens, so pat in wrytyng, & in voyce, his werk semyd no noder bod at it had bene pis Iohannes Damascenus his maister. So the Emperour Theodosius send for hym & payed hisrawnson, & borowd hym; & his disciple wold hafe gone with hym, & he wold not latt hym. And ffor envy here-of this his disciple, with-in a few yeris after, endityd a lettir & wrate per-in treson of pe Emperour, & how he was in purpos to destroy hys realm; and pis lettre he garte hafe privalie vnto Constantynople, & caste it in pe Emperours pales. And onone, as it was fof & redd, pe maner & pe form of pe lettir & of pe endytyng was knowen, at it was of pis Iohannes Damascenus. And pe Emperour when he saw it accusid hym, & per

1 his, omitted and added above the line.  2 After a, luru, erased.
he was taken & fowle faru with & callid traytur. And when pe lettre was shewid hym, he ansswerd & said; “Forsuthe, surs, pis I know wele is pe form of my wrytyng & of myne endytyng, bod God I take to witnes pat I did it noght.” And all men 4 wondred & cryed on hym because he wolde not say pe treuth & graunt, & pai cryed & sayd he was wurthi to dy; & per he was broght befo ë pe iuges. And because he was pe Emperour cussyd pai wold not deme hym to dy, bod pai demyd at his hand at he did 8 pis trispas with sulde be cutt off. And when pis was done, in reprefe of pis felony at pai trowed pat he had done, his hand at was cut off, pai hang it in his arm kurk. So on pe night after, pis Iohannes Damascenus with a hand come befo ë a speciall ymage of our Lady, & barid his woven & shewid hur his arm. And mekelie he flate with hur & said in pis maner of wyse; “Behalde, swete lady! What rewardis is of vs pi servandis? Behold our reward! Lady, pow hase willid me, a synner, pi servand; for my reward to suffre suche a turmentrie, at pou sufferd pe instrument of pine offfes for to be pus cut off. For pis hand at is cutt off wrate oft sythis sangis of pi lovyng, & oft sithes sacred; & offerd pe flessh & pe blude of pi sou.” And when he had pus made his complaynt & his prayers, he went vnto his bed; and as he was halfe slepan, halfe wakand, pe blissid mayden, our Lady Saynt Marie, apperid vnto hym with grete light & a gude chere, & said vnto hym; “My trew childe, what duse pou?” And he ansswerd agayn & sayd; “Allas! Lady, whato askis pou me? For rather I sulde aske pe what pou was when I sufferd pis. Behald, Ladie, how, bathe to pi shame & myne, pi hand of pi servand at was cutt of is hongeu vp in pe kurk.” And pañ sho ansswerd agayn & sayd; “Sou, be of gude comforth in God!” And pis said, evyn att he myght see, sho went into pe kurk & broght his hand fro thens, & restorid it agayn vnto pe arm & made it hale. And he held vp his handis & thankid hur, & with pat sho vanysshid away. And on pe moro he rase & callid samen his brethyr, & shewid paim his hand; & onone, with a mery voyce & a lowde, he began our Ladie mes. And on pe moro, when pe Emperour hard teñt of pis meracle, 36
he come on his fete vnto hym & sette hym down on his kneis, and kyssid' his hand, and askid' hym if he knew any pat had his maner & form of writyng & endityng. And he told' hym how pat he had lernyd one it; and pat pe treuth was serchid & it was for who it was.

CCCLXXXII.

Infans in baptismo loquitur.

We rede ex 'Gestis Beati Amandi' how pat when pe kyng of Fraunce had no chylde, he made a grete prayer vnto Allmignty God, & God sent hym one. And when it was born, he vmathoght hym whome he mot make to baptys itt. And so pis Amandus come in his mynde & he made hym to baptis it. And when it was namyd & crystend, pe childe anssverd pat aft myght here, and said; "Amen!"

CCCLXXXIII.

Infans vnius diei loquitur.

We rede in pe 'Legend of Symond & Iude' how on a tyme a dukis doghter happend to do fornycacion, & was with childe. And sho putt it vpon a dekyrn, and hur fadur tuke pis dekyrn & wolde hase putt hym to dead. And pe Apostels Symond & Iude askyd when pe childe was born, and it was anssverd paim & said; pat same day in pe mornyn. And at commandment of pe apostels, pis dekyrn & pis childe was fechid afour paim. And pe apostels sayd vnto pis yong child, "In pe Name, speke, pou yong childe, & telt if pis dekyrn did pis trispas!" And pe yong childe anssverd & said; at aft men mot here; "pis dekyrn fylid neuer his flessh with lichorye." And pat pis duke besoght paim to spur who did pis trispas. And pe Apostels anssverd'agayrn & sayd; "It is ow parte to excuse paim pat er innocentis, and not for to discure paim pat er mysdoers."
384. Pains of Hell. 385. A Drop of Pain. 265

CCCLXXXIV.

Infernus. Infernalis pene consideratio inducit hominem a[d] penitenciam.

Saynt Bede tellis in ‘Gestis Anglorum’ how þer was a man þat was dead & restorid' agayn vnto life, abowte þe yeris of our Lord 4 cccc vj. And he was so ferd' for paynys þat he had sene, þat he fled in-to wyldernes, & þer biggid' hym a celli beside a grete watur. And he wolde gang in-to þe watur with his clathis on vp to þe nek, and þan he wold' com vÐ & latt þaim frese on þym 8 vnto his flessi. And þan onone he wolde go into a hate bath, & þus evur whils he liffid; he sufferd' ay þe tone after þe toder vnto he dyed. And when þai 1 att saw þym reprovid' þym whi he did so, he ansswerd' þaim agayn & sayd; “And ye had sene þat I saw, 12 ye wold' hafe done þe same with me þat I did;” et c².

Infernalis meditacio. Supra de Apostasia.

CCCLXXXV.

Infernalis pena est multum acerba.

We rede in ‘Libro de Dono Timoris’ a grete meracle & a 16 solempne, how som [tym] at Parissi, a scolar þat was dead; in a garthyn apperid' vnto his maister, and shewid' hym þe payn of hefill att he was damnyd' vnto in þis maner of wyse; he lete a drope of hys payn fall of his 2 fynger apou his maister hand; so whilk þat evyn furth-with a grete warke went purgh his hand. So þat evur after vnto he dyed' þer was ay a hole þurgh his hand:

CCCLXXXVI.

Infernalis pena est magnitudinis inestimabilis 3.

We rede in ‘Vitis Patrum’ how on þat a tyme as Macharius went 24 in wyldernes he fand' a dead mans head; and he had grete mervayd' whose it was. And he commandid' it to spek & teft hym, & so it

1 MS. þat.
2 After his, maister, erased.
3 MS. inextinguibilis, Lat. MSS. as above.
A Woman's Latin.

Infernalis pena est eterna. Supra de Conuersione.

12 A tale like vnto þe same tellis Saynt Gregur; how oð a tyme þer was a fond womanþat somwhat vnderstude Latyn. And oð a tyme as sho was in þe kurk at a Dirigie, sho harde þaim syng; "In inferno nulla est redempcio." And when sho had hard it, 16 sho cryed 'with ane horrible voyce & sayde; "I wift neuer coum þer, for þat is ane ill place for me to putt my truste in." et cº.

Infernalis pena intolerabilis¹ est. Supra de conversatione.

20 Infernales pene horribiles sunt ad videndum. Infra de sciencia nigromancie. et cº.

Infernales pene viuis² aliquando ostenduntur. Supra de cruce signatis, v., et infra de sciencia nigromancie.

Infernales pene sunt multiplices. Supra de elemosina, xj.

Infideles minus puniuntur in inferno quam mali Christiani. Infra de Christianis.

¹ MS. intollerabilis. ² MS. vicijs. Harl. MS. viuis.
Infidelis delecto valuit oracio Sancti. Infra de oracione, iiiij.

Infidelis a deo occiditur. Infra de vindicta, v.

Infidelis aliquando bonas leges condit. Infra de lego, j.

CCCLXXXVIII.

Infirmitas proprea pacienter debet sustineri.

Saynt Gregorii tellis in his 'Dialoggis' how som tyme per was a man pat hight Seruulus, and he was passand pure of gudis, bod 8 he was riche of meretts. And ailt his lyfe-tyme he lay alway in pe peralysye, pat he neuer rase oute of his bed, nor neuer put his hand vnto his nowthe, nor neuer myght turne hym. And his moder and his bruther come vnto hym to kepe hym & seryff hym; and what at evur he gatt of almos ouer pat at pai expundid; he made pat to deale it vnto pure folke. And with any money pat he gatt, euer he boght hym bukys of holie scriptur; and he garte religios men pat herbard with hym rede pat vnto hym, 16 to so mekle pat with-in a proces he, pat cuthe no wurd oue pe buke, lernyd holie scriptur. And when he knew hym selve pat he drew nere his dead; he garte caff vnto hym ailt pai pylgramys pat he was wunte to herber, and commaundid pat pat pai sulde sitt abowte hym, & pryher prayers & synge pe latynie vnto pat he dyed; and he sang with pat. And evyn as he was bownd to dye, he spakk vnto pat & sayd; "Be stille! be stille & holde your tongis! For ye hard neuer suche voyces as I here now songed in hevy." And as he was giffand bade vnto pat his holie sawle passid furth of his bodye vnto blis.

CCCLXXXIX.

Infirmis est diligenter seruiendum.

Heraclides tellis how a man pat hight Eulogius forsuke his 28 world so pat he myght nothyng do be his one nor wirke; and few of his gudis he kepide vnto hym pat he myght liff upp. And he

1 Lat. MSS. quia per se nihil poterat operari.
mott nowder be in þe monasterie with many, nor he myght nott liff be his one. Onþ a tyme he sende a manaw þat had a sekenes þat was callid Morbus Elefanticus, and he had it so fellie þat it had 4 distroyed his fete & his handis, & all his membris bod his touge. And þan þis Elogius, evyn as he had made a cowande with almyghti God, said onþ þis wise; “Lorde God! In þi name I safft take þis manaw, & take hym as þi servand; and kepe hym vnto þat 8 he dye.” And he sett hym onþ his ass, & led hym vnto þer he was lugid, & kepþ hym & servid hym his awin handþe space of xv yere. And þan þis seke manaw be þe instnccion of þe devull desyrd to be away fro hym, & flate with hym & repriyd hym, & said; 12 “Thow come & stale me furthe of my howse because be me þou trrowid to hase welthe of gudis, and to requeuer helthe of þi bodie.” And þan þis Eulogius spakk sayr with hym, & prayed hym to be in peace & said; “Gude sur! Say nott so, bod tell me & I hafe 16 oght trispasid vnto the, & I safft amend’ itt.” And he said; “Nay, go þi wayes, I will none of þi fagyngis! Lay me þeroute opynlic þe misters none of þi refresshyng, for I desire to eate flessh.” And he garte ordan flessh soden & broght hym itt : and 20 þan he wolde none þer-off, & said; “I may nott dwell with þe, for I will go se þe peple.” And þan Elogius tolde hym he sulde bryng in a grete meneya of brethir & latt hym se. And he ansswerd agayn & said; “I will se none suche distroyers as þou 24 erte; hafe me agayn þer þou take me fro!” þan þis Elogius layde hym in a bote & had hym vnto Saynt Antonaw þe Abbott, & tolde hym all his reule & how he wolde putt hym oute. And Saynt Antonaw said; “Peraventur, & þou forsake hym, a bettir 28 manaw þan þou shalt take hym in & fynde hym.” And þan he said vnto þis seke manaw; “þou behaldis nowder wurthelie hevynd nor erte; knowis þou not at þis is Criste att servis the? For all þe serves at hym þis duse the, he duse it for Cristis sake.” And 32 after þatt he comfurthid þaim bothe & said; “Childre, parte you nott in sonder, for ye moxt be bothe sawid. And þerfor þis temptacion happend you now, when þe er bothe nere at end of your life.” And þis done, þai turnyd agayn vnto þer cell, and 36 within xli dayes after þai bothe dyed.
Infirmeditas corporalis aliquando prodest spiritui.

We rede in pe 'Legend' of Saynt Petronella, pat was Saynt Petir doghter, how pat sho was a passand fayr wcmman. And be pe will of hur fadur sho had pe axes. And on a tyme when 4 pe disciples come & dynd with hym, pai said vnto hym; "Sei aff seke folk er helid be pe, whi suffres pou pis Petronella pi doghter to lye so sore seke?" And he answerd pai agayn & said pai it was necessarie for hur. And because pai sulde nott 8 trow pai it wer impossible pat sho sulde be hale be his wurdis, perfor he said vnto hur; "Thow Petronella! Rise swithe & seryff vs!" And onone at his wurde sho rase & servid pai. And when pai had etyn, he bad hur go vnto hur bed agayn, & so sho did & was als seke agayn in pe axis as evur was sho; and so sho lay many day vnto hym poght att sho was parfite in pe luff of Goddi. And pai he made hur fissch-hale. And pai per come vnto hur ane erle pat hight Flaccus, & desirid for hur fayrnas 16 to hafe hur vnto his wife. And sho answerd agayn & said; "If pou desire to hafe me vnto pi wyfe, command a certayn of maydens to com vnto me & bere me felachup vnto pi place." And so he did. And pai pis Petronella fastid hugelie, & made devowte 20 prayers vnto almyghti God, & tuke pe hollie sacrament, and with[-in] iij dayes after sho passid'oute of pis warld.'

CCCXCI.

Infirmeditas corporalis aliquando est appetenda 2.

We rede ex 'Dictis Patram' how som tyme per was ane olde man pat evur-ilk yere had a grete sekenes. So it happend a yere pat he was not seke, and perfor he tuke a grete sorow & wepyd; and sayd vnto hym selfe; "Dereliquit me Deus, et c². Almighty God base forsakeid me, because He vissettis not me as He was wunt.'

1 MS. Peronell. 2 MS. appitenda.
Infirmitas corporalis aliquando de superbo facit humilem.

Jacobus de Vetriaco tellis how som tyme in þe byshoppyke of Pariss þer was a paress clerk, & he vsid to com vnto a knyghtis place with halie water evur-ilk wuke; & he cuthe neuer gett nott on hyð bod flytyng & bannyng. And it happend on þe squyntis þis kñyght felt seke, and whyn þe clerke come with holi watyr & kerto on hyð, he prayeth þis clerke to pray for hyð. And he garte giff hyð a kirk. And þan þis clerke spakk vnto hyð & said; “How is þis happend, sur, þat ye þat so ofte hase flittyð with me, & bannyd me so oft, is now þus turnyd at ye pray me now for to pray for you?” And þe kñyght ansswerd & said; “Seis þou not how I am seke, & how þe gowte is in my fute on þe to syde?” And þan þe clerke said; “Sur, I saf þat pray God þat it may be also in þe toder fute.” And þe kñyght askyd hyð what he said. And þe clerk ansswerd hyð agaynd & said; “þou was als prowde as a lion þen þou was hale, and now in þi sekenes þou erte made als meke as a lambe. And yit for þi gude I saf þat pray for the.”

Infirmus aliquando convalescit per votum religionis.

Infra de voto.

Ingratus Deo de beneficio percepto ab eo merito perdit illud. Supra de heretico.

Ingratitudinis vicium incurrít vane glorians de beneficio percepto, et ideo merito illud perdit. Supra de confessione.

Ingratus homini de beneficio ab eo recepto multum est reprehensibilis. Supra de Infirmo.

Inuria propter Deum debet dimitti.

We rede ex ‘Dictis Patrum’ how þat þe Abbot Hillarion, whyn on þa tyme he visit a certayn bisshopp, and whyn þai war at
meatt, pis bishop sett befo? hym a capon & bad hym eatt. And 
pe Abbott ansswerd hym agayn & said: “Sen I take pis abbett 
I ete neuer ping pat suffred dead:” Than pe bishop answard 
hym agayn & said; “And I, sen I take pis abbett, suffred neuer 4 
man to slepe pat had oght agayn me. Nor I slepid nevar als lang 
as I had oght agayns hym vnto we war in charite.” And pa? pis 
Abbott said; “Fathir! forgiff me; for pi conversacion is more 
pa? myne.”

Injurie sunt aliquando dissimulande. Supra de 
amiciacia, viij et ix.
Inobediencia. Infra de obediencia et religione.
Insidie. Insiantur superbi bonis operibus. Infra 12 
de superbia.
Insiantur demones hominibus multipliciter. Supra 
de demonibus pluribus locis.
Insiantur mali quandoque bonis. Supra de carne, 16 
iij.

CCCXCV.

Intencio mala eciam bonum opus viciat.

Saynt Gregorie tellis how sowd tyme per was a holie man? pat 
hight Fortunatus, & he was a bishop. And on a day he drafe 20 
oute ane evull spiritt oute of a man? patt was vexid per-with, 
whilk spiritt agayn evyn fenyd hym selfe like a pylgreim, & went 
aboute in pe cetie purgh pe streis, & said & cried; “O! pou holie 
man, Fortunatt pe bishop, pat patt oute a pylgram oute of his 24 
hoste! And I seke now in his cetie per I mot be lugid, & I ca? gett 
no herberie.” And per was a man? pat satt in his howse be pe fyre 
with his wife & his childre, and he come furth & askid hym what 
pe bishop had done vnto hym; & he tolde hym. & he tuke hym 28 
in & herberdi hym, and as pai satt talkand? be pe fyre, pis same 
spiritt keste a barn of hys in pe fyre and burnyd it o dead? And 
with pat he flew away with a grete noyse. And pis soree man?
purseyvid ̊ pat he ̊ pat he had resayvid was not putt ̊ pute be ̊ pe bishopp ̊ bod at it was ane ill spirit ̊ pat come for to disclander hym ̊ 1.

Innuencio. Inuenta res debet restitui. Infra de promisso.
Inuidia inter religiosos inuenitur. Infra de obediencia.

CCCXCV.

8 Invidie stimuluis agitati religiosi aliquando se excusant.

Cesarius tellis how som tyme per was a monke pat was stirrid with envie, and he accusid a yong man vnto pe Abbott, & putt vppof hym grevis trispas. And pe Abbott belevid hym host, & so oppynlie in pe chapit ̊ he putt furth all pies trispas of pis yong man, when ̊ per visitur was per. And pe visitur belevid hym & putt pies trispas vnto pis yong man; and he said ̊ he was nott giltie, & pat he tuke God to witnes. Notwithstondyng he was commytt vnto prison; and onone after pis envious man feth seke and was ferde to dye. And ̊ pa ̊ he grauntid oppynlie how he for envye had accusid pis yong man. And so pis yong man with grete ioy be his visitur was taken ̊ oute of prison agayn, & restorid vnto his olde estate as he was befo ̊ R.

Inuident mali bonis. Supra de carne, iiiij.

CCCXCVI.

Inuidia aliqualis eciam in puellis paruis reperitur.

Cesarius tellis how pat in Freseland ̊ in a nonrie per was ij little maydens pat lernyd o ̊ pe buke, & euer pai strafe whethur of pain shulde lern ̊ mar ̊ pai ̊ pe toder. So ̊ pe tane of pain happened to faif seke, and sho garte caff ̊ pe Priores vnto hur & sayd; ̊ Gude ladie! suffre nott my felow to lernf vnto I cover of my sekenes, and I saff

1 Harl. MS. Qui miser orbatus ... lectabatur sed episcopi derogacione. quia non hospitalitatis pietate de-
pray my moder to gif me vjd & pat I saff giff you & ye do so ; sfor
I drede pat whils I am seke, pat sho saff pas me in lernyn, & pat
I wolde not at sho did; et c9." And at pis wurde pe priores smylid
& hadd grete mervayle of pe damysell conseyte. et c9.

CCCXCVII.

Invidus in morte eciam non cessat.

Cesaiius tellis pat when pe Duke of Siringie was deade, per
was harde a voyce besyde pe Mownt of Tybir, pat spat fyre, & it sayd; "Ordand fyre!" And a noder voyce ansswerd & sayd ; §
"I wote neuer whatt, nor to whame I saff ordan." And pe toder
said' agayn; " Our gude & wele-beluffid frend, pe Duke of Siringie,
commys hedur." And onone it was knawn pat in pe Empyre
of Frederyke, vnto whome pies war wretin, pe same day & howr
was Bertolfus, pat was Duke of Siringie, dead; pat was a grete
tyrand and a robber bothe of riche men & pure men. And for als
mekyli as he had no child; or he dyed he prayed' pat ait his tresurs,
pat war of grete valow, mott be molten in-to a grete mace, & sayd
vnto hym selve; "I gnaw weft at my cussyns will be fayn of my
dead; and if pai fynd me tresurs, some pai will devide paim emang
paim. And if pai be ait in a grete lompe pai er nogth ethe to
parte emang paim." et c9.

CCCXCVIII.

Inuitis prestat Deus multa beneficia.

We rede in pe 'Legend of Saynt Martyi' how pat per was two
at war felowse to-geder, & pai war beggers; & pe tone was blynde
& pe toder myght not goo. And he pat was blynde was a strong
man & bare the tother in his nekk, & he tellid hym alway how
he sulde goo; and pus pai beggid many day & gatt mekle syluer.
And when pai hard' tell how pat att Saynt Martyi tombe many
seke folke wer helid; opon pe day of his translacion it was vs to

1 Arund. MS. Montem Geber. Harl. MS. Montem Ciber.
2 Lat. MSS. Bertoldus.
3 After bare, to, erased.
here his bonys furth of pe kurk, and pai come thedir. And yit pai war aferd pat peraventur, and pai abade in pe strete per his bonys war born through, pat pai sulde be made hale; & pa[?] wold not be made hale for drede per begyng sulde defayle pai. And pai went furth of pat strete. And sodanlie pai happend mete with his shryne in a noder gate, & per pai war made hale agayn per wytt.

CCCXCIX.

Iohannis 1 Euuangeliste.

Cassianus tellis how on a tyme a man come & broght Saynt Iohn Euuangeliste a pertrykk whikk, & gaff hym it; and he tuke it & held it in his hand & strakid it & made mekytt per-off. And per was a yong felow at saw & skornyd hym, said vnto his felows att stude abowte hym; "Will ye se yone olde felow how he laykis with yone byrd as it wer a yong barn?" And Saynt Iohn be pe Holie Gaste purseyvid pis, and callid pe yong man vnto hym & askyd hym what pat was at he held in his hand: And he ansswerd agayn & said pat it was a bow. And he askid hym what he did perwith, and pe yong man sayd; "I shute burdis & bestis perwith." And pe apostelt askid hym whi it was vnbendid; and he said, for & he helde it allway bendyd, it wolde be pe wayker to shute away his shaftis with. Tha ne apostelt ansswerd hym agayn & sayde; "Soi, o[?] pe same wise mans freletie wolde be passand wayke & it wer allway bendyd in poght of contemplacion; flor as pe egle emang aff burdis fleis hyest & seis nexte pe soi, & yit hur muste nedelyng com down vnto pe law placis, right so mans witt, when it withdrawis it a little from contemplacion & hase a little comfurther, afterward it is mor ardent vnto hevinlie matyrs." et c².

CCCC.

Iohannis Baptiste et Iohannis Euuangeliste.

We rede in 'Legenda Lombardica' how som tyme per was ij docturs of dyvynyte, and pe tone of pai lussid in esspecialt afor 1 MS. Iohnnes.
Of Saynt John Baptist.

We rede ex 'Legenda Lombardica' how one pat hight Pawle, 12 pat was historiographus Longobardorum, and a dekynt of pe kurk of Rome, and afterward a monk of Cassynence, on a tyme when he sulde hafe halowid pe pascaft, hym happend to wex dom, pat he cuthe not als mekuff as say A, pat is pe furst vowett. And 16 he made hys prayer vnto Saynt Iohun at he mott speke agayn, & in wurshup of hym he made pis ympne, "Vt queant laxis, et e°," & als tyte as he had made pat he mot speke.

CCCCII.

Iterum Iohannis Baptistte.

We rede in pe same 'Legenda' how som tyme per was a huswyff pat punysshid hur selse with fastynge & prayers. And euer sho prayed Almyghti God to send hur som of pe relikis of Saynt Iohn Baptistte. And sodanly apand ane altare sho saw a thombe pat 24 was passand white, and sho was glad perof & take itt. And per come vnto hur iij bysshoppis, when pat pai harde teff pat sho had such a relyk, & desried to hafe parte perof; & sho lete iij droppis
of blude dropd on on a clothe, & pat cut it in sonder & take ilkone of pain a dropd, and went home perwith & was passying glad.

Iohannis Damasceni. Infra de infamia.

CCCCIII.

Ira aliquando est dissimulanda.

Valerius tellis how on a tyme ane arschedekyn' pat was callid Carentinus, on a tyme when a bondman of his had grevid hym, he said' on pis maner vnto hym; "Had I not bene angred vnto pe 8 I sulde hafe putt pe vnto grete punyssment." And so he had levur lefe pe blame vnpunyssheid' pain fulfyli pe movyng of his yre. We rede also of Plato, when on a tyme he was grevid agayns his servand' for a trypas, sfor drede pat he sulde be vengeable & pas 12 mesur, he commytt pe chastiment of his servand' vnto pe fre liste of a noder man.

Ire signa. Supra de Correcione, iij.

Irasci non debet iudex corrigendo. Supra de cor-

16 reccione, iij.

CCCCIV.

Iracundus naturaliter eciam solus existens irascitur.

We rede in 'Vitis Patrum' how som tyme per was a brother pat was passand' angrie in hym selfe. So on a tyme he said' vnto hym 20 selfe; "Pou bodie! & pou war be pine ane, pou sulde not be so ofte movid' vnto angrynes." So he went vnto wildernes & liffid be hym selfe. & on a tyme he tuke a little pott & fillid' itt full of watyr, and he turnyd' vp pe pott & powrid' it oute. So pe 24 secund' tyme he fyllid' it & wex angrie & powrid' it oute agayn; and pain he wex so tene pat he tuke pe vesseff & brakk it all to gobettis. And pain he come vnto hym selfe & knew pat he was stirrid' to wrath be a fend'. And pain he said; "Lo! puff alt

1 Harl. MS. archidiaconus Canentinus.

I be be myne ane, neuer-pe-less I am ouer-commen with angyrnes.”
And þai he turnyd agayn vnto his felaship; for wha þer is
labur & felaship commonlie þer is paciens & Goddis helpe.

CCCV.

Iracundus eciam visibiliter punitur. 4

Cesarius tellis how som tyme þer was a riche mans doghter, and
sho was so angrie þat whare at evur sho waþ sho made stryfe
& debate; & yit sho lete hur selfe holye & sho mott nott restrene
hur tong. So at þe laste hur happend to dye, & þai berid hur in 8
þe kurk porche. And on þe morn þen folk come vnto þe kurk,
þai saw reke com oute of hur grafe, & þai had mervell þer-of,
& was serd & opynde it, & keste oute þe erthe. & þai finde
þe vpper halfe of hur bodie to hur naviff burnyd clene away with 12
fyre, & þe lawer partie lay hale, in betokynynge þat sho was
a clene maydyn bod yit sho was passand angrie.

Irreuerencia facta sanctis punitur. Supra de blas-
femia, iij.

CCCVI.

Iudei expectantes Messiam per clericum decipientur.

Cesarius tellis how som tyme in þe cetie of London 1 a clerk
gatt a Iewis doghter with childe; & he was ferde for grevans
of hur fadur & hur moder, & he gatt hym a long rede & come on 20
þe night to þe wait þer hur fadur & hur moder lay within. & he
put þe vpper end of þe rede in at a hole, & he spakk in att þe todre
end & said; “O ! ye rightwus folk, in God wele-beluffid!” & callid
þaim be þer names & bad þaim be merie, for þer doghter had con-
seyvid Messias & yit sho was a mayden. And with þat þe man
was estonyd & askid his wife if sho hard þis voyce, and sho said
nay; & þai made þer prayers at þai myght here it agayn. And
þe clerkke stude stiff & harde þaim; and as he did befor, he spakk 28

1 Harl. MS. Lomodonensis. Arund. MS. Lomonidensis.
Cambyses' Judgement.

Agayn. And when pai hard hym pai war passand fayn, & trowid pat it had bene trew; & unnethis pai abade a day vnto pai grapi per doghter bodie & fandi at sho was with childe. & pai askid hur how sho consevied; & sho answerd as pe clerk had bedyn hur, & sayd; "I wote neuer wheper I be with childe or nay, bod I know wele I am a mayden & had neuer at do with man." And her was hur fadur & hur moder so ioysfull pat onone pe noyse ran s purgh pe cettie pat per doghter was with childe with Messias. So tyme come sho sulde be delyver, & per come vnto hur many Iewes with grete myrth & ioy, & abade to sho war delyver at pai mot se what sho had born. And in hur travellyng sho had grete payn, & at pe laste with grete sorow & crying sho bare a doghter, pat cryed & grete & made mekyff mornyng. And when pai saw pis pai aff war confusid passynglie, to so mekif pat ane of pai in a tene tuke pis childe be pe legg & threw it agayn pe waif & killid.

Iudei filius in fornacem missus per beatam Mariam est liberatus. Supra de eukaristia.
Iudei canonicum accusantes vsum loquendi perdide-runt. Supra de contricione.
Iudei ymaginem crucifixi verberantes sanguine ex ea prosiliente conuersi sunt ad Christum. Supra de cruce.

CCCCVII.

Index iniuste iudicans puniendus est.

Helinandus tellis of Cambises, pat was Cyrus pe kyng of Perce son, when he had optenyd his kyngdom & faide a iustis pat had giffen a wronges eniugement, he commandid at he sulde be flane, & his son to be made iustis after hym; & at pe sete at his son suld sitt in for iugement sulde be couerde with his fadir

1 of Cambises added above the line.  
2 MS. Ciri.

CCCCVIII.

Judex sine causa reum absoluere non debet.

Cesarius tellis of a bisshopp hat was a holie man & a devowte, 16 and on a tyme in pe Lentreī he red ow̄ his psalter, and when he come at pis place in his psalter, "Quis loquetur potentias Domini, auditas [faciet] omnes laudes eius?" sodanly ane of his iustis come in vnto hym and askid hym what he sulde do with a man 20 hat had done a grete cryme & a trispas. And pis bisshopp was full of mercie and bad hym spare hym for pe holie tyme. And with hat pe Iustis turnyd agayn purposyng to lat hym go. And pe bisshopp red on on pe psalter pe he lefte, & onone he fande pis 24 verce, "Beati qui custodiunt iudicium et faciunt iusticiam in omni tempore, et c." And with pis he was flayed as he had bene resond be almighty God. And onone he garte cali pis iustis agayn &

1 MS. hym̄. 2 MS. amicisiam. 3 This comes after: Confitemini Domino, quoniam in saeculum misericordia eius.
said unto hym; “Serche diligentlie pe cause & deme hym rightwuslie.” And so be pe voyce of pe prophett he pat was giltie loste his lyfe.

CCCCIX.

4 Iudex debet esse adeo iustus vt eciam propinquus delinquentibus non parcat.

Valerius tellis of one pat hight Zaleucius pat was a iustis. And on a tyme hys so nom for avowtrie was condempnyd afor hym pat bothe his eem sulde be putt oute. And all pe cettie witastude it for wurship of his fadir a grete while, vnto so myki h he was evyn onercommen. And at pe laste, because he wolde pe law war kepider trewlie & not broken, he garte furst put furth one of his aww eem for his so nom, & syne one of his son eem, at his son sulde not hase bothe putt oute. And so be temperans of a mervalos evynhed, ather of paim loste ane ee. And pus he shewid hym selfe bothe a rightwus man of law & a mercyfull sadur. et c. 5

16 Iudex debet esse compositus in sensibus exterioribus.

Supra de aspectu.

Iudici malo frequenter succedit deterior. Supra de balliuo 2.

20 Iudices 3 frequenter mutare non expedit. Supra de balliuo, ij.

CCCCX.

Iudex bonus non debet differre iusticiam 4 sine causa rationabili.

24 Helynandus tellis of pe Empour Traiane, how on a tyme when he sulde go vnto batel and lepid opo his hors, a wedow come

1 Arund. MS. sibique mirabili equi-
tatis temperamento, se misericordie pa-
trem et iustum legislatorem ostendit.  
2 MS. balneo.
3 MS. Iudeces.
4 So Lat. MSS, Eng. MS. causam.
& take hym be pe fute; & with grete sorow & lamentacioun sho prayed hym at sho mott hase right of paim at had slayn hur soñ wronguslie. And sho said; "Sur! þou reingnes as emperour, & whi lattis þou me suffer þis fowle eniurie?" And he said he 4 sulde make it to be amendid when he come agayne; and sho askid' hym how sho sulde do & he neuer come agayne, and he said' his successur sulde make hur to be asethid. And sho askid' hym how scho sulde know þat; "and if he do," sho said; "what will þat 8 profett the? And if no man make me a sethe, yit þou erte dettur vnto me, & þou moñ be rewardid'aftr þi warkis. And þi successur is bode for the, bod a noder mans rightwusnes sañt not délyvir þe for þat at þou sulde hase done þine awn selfe." And with þis 12 wurdis þis Emperor Traiane was somewhat movid' & lightid' of his hors, and in his awn person he exsamyn'd þe wedous cause, & he comfurthid' hur & made hur to hase a due satisfaccion for hur hurte.

CCCCXI.

Iudicia Dei frequenter sunt occulta.

Iacobus de Vetriaco tellis how som tyme þer was ane hermett þat was tempid' with þe spiritt of blasfemyng, vnto so mek[iil]. 1 he thoght in his awn mynd þat þe domys of Almiþti God wer nott 20 rightwus, þat sufferd' synners & ilt men to hase prospertie & welefar of þis warlde, & gude men & rightwus to hase disease & tribulacioun. And þer apperid' vnto hym ane angeþ on a tyme in a mans liknes, & said vnto hym; "Folow me & þou sal þe þe 24 privay Ingementtis of almiþti God." So þai come vnto a gude mans hows þat herberd' þaim al nyght, & made þaim gude chere, & oñ þe morñ when þai went, þe aungel' stale þe syluer copp[d at þai dranke of, & take it with hym; whilk cop þe gudeman luffid 28 beste of any thyngh þat he had. And þai wente þer wayse, & on þe neste nyg[hiþ] þai herberd' with ane ilt man & a wykkid', wheare þai wer reseyvid with ilt will' & fure ilt. And þe copp[d at he take fro þe toder man, þe angeþ gaff hym itt. And þis hermett thoght 32

1 MS. mekyng.  
2 MS. repeates, with gude chere.

iihf per-with, bod he sayde noght. And ond pe iiij nyght pai wer hostid at a gudemans howse pat reseyvid paiin with gude wilf & made paiin wele at fare. And ond pe morne he sent a servand of hys furth with paiim to teche paiim pe way, & when pai war aff ond a bryg pis aungeti keste pis mans servand our pe bryg & drownyd' hym. And pis hermet saw & had grete mervayle per-of & yit he said noght; and ond pe iiij nyght pai war herberd in a gude mans howse & had grete chere. And he had a yong childe pat wepid' aff nyght & wolde nott lat paiim slepe, and pis aungeti rase vP & wrath pe nekk in-sonder peroff. And when pe hermet saw aff pis, he thought pat he wolde sodanlie stele away & lefe hym, & trowid' pat he had bene rather anne aungeti of pe devull paii aff God: And paiin pe aungeti bad hym abyde, & sayde vnto hym; "Almiuy God sent me vnto pe at I mot shew pe His privay domys. The furste man at reseyvid vs so wele, luffid pat copp abown aff oper thynys; peyro I take it fro hym for his gude, & gaff it vnto hym at reseyvid vs with iiiff wilf, at he may resayfe his mede in pis werlde. And our thrid oste servand pat I drownyd, he was purposid' als tite as he had commen home, to hase slayn his maister. And so I delyverd'our gude oste fro dead; & pe todor fro maneslaughter, at his punyssment myght be les in heff. And our iiij hoste, befoer he had a childe, did grete almos dede, bod als sone as his childe was born, he withdrew his hand, & poght to be covatus & gadir gudes vnto his childe. And peyro I hase taken fro hym pe cause of his covatice, at he may be as he was befoer. And pe saule of pe innocent childe I hase putt in Paradice." And when pe hermet hard' pis, he thankid' God & take his lefe at pe aungeti; & fro thens furth he was delyverd' fro al maner of suche temptacion.

CCCCXII.

Iudicium humanum. Iudicantès secundum apparen-ciam exteriorem frequenter decipiuntur; vt patet.

Som tyme per was a kyng, & he garte make iiij kistis of tre. And iij of paiim he fillid' full of stynkand' banys of dead folk, & he
Judgement to be restrained.

Iudicare non debent religiosi secularis. Infra de religiousis et supra de Basilio.

CCCCXIII.

Iudicandum non est de proximis eciam peccatoribus.

We rede in 'Legenda Ioannis Eleemosinarij' of a yong man pat ravishid a non. And when clerkis broght pis man befor Johannes Eleemosinarius, pai reprovid hym & said he was wurthi to be cursid' as he pat had slayn ij sawlis, pat was to say, bothe his & hurs. And pis holie man, Iohn, snybbid paim, & said; "Not so brether, not so! For I saff shew you ye do ij synys; first ye do agayns ye 24 commandment of God'pat sais; 'Nolite iudicare.' And ye secund, [ye voto noght 1] whethir pai forthynk per syn & hafe done penans perfir or noght, nor whethir pai contynue in syn to pis day or noght."

Iudicium plurimorum aliquando comprobatur. Infra de suspicione.

Iudicando aggravantes facta aliorum aliquando eciam visibiliter puniuntur. Supra de contricione, iij.

1 Harl. MS. "secundo, quia nescitis pro certo si usque hodie peccent aut peniteant."
Iudicium medicorum de infirmis frequenter non evenit. Supra de Basilio, iij.

CCCCXIV.

Iudicij vltimi audentum incertum est hominibus quantum ad tempus.

We rede of a husbandman pat on a tyme went fro home, & he lefte behynd hym to kepe his place iij servandis, and he tolde none of pat when he wolde com home. So emang pis iij servandis per movis a question of pe commyng home of per maister, when it sulde be. And one said he wolde com home sone, & pe secund said nay, it wolde be lang or he come home. And pe iij said; "Forsuthe I wote neuer when he will com home." And so it is certayn at pe thrid said pe moste trew. And so it is of pe laste day, pe day of dome; we wote wele it moñ com, bod we wote neuer when, nor what tyme.

CCCCXV.

Iudicium vltimum debet timeri.

We rede of a kyng pat traveld he way with his baronage in a gay kyngis charyott. So hym happend to mete ij men cled in hevie clothynge, whilk pat war ift hewid, & had pale facis, and pe kyng come down oute of his chariott & wurshuppid pat. And his baronage tuke it to ift, & be per cowncell his bruther reson hym perfor. And in pat reali pis was pe custom, pat vnto pe yate of hym pat sulde be ingied vnto dead, sulde pe kyngis messanger be sent befor, to make ane oyas. And when pai come home pe kyng garte pat be done befor his bruther yate. And pat done, his bruther & his wife & his childer come in a mornyng clothynge vnto pe kyng, wepan & makand sorow. And pai pe kyng spak vnto his bruther & sayd; "O, pou fule! If pou hate drud pe bedell of pi bruther, whome pou knowis pou trispasid noñt vnto, how durste pou take on hand to chalange me because I mekend me befor pe bedels & pe messangiers of allmighti God'
whome pat I know pat I hafe grevid\ many tymys & ofte, and pat grevuslie?"

Judicio ultimo redditur racio de omnibus. Supra de episcopo, et infra de risu et de mercatore.  

Judicio ultimo reddetur cuilibet iuxta opera sua 1.

CCCCXVI.

Iuliani Confessoris.

We rede how pat when Saynt Iulian was a yong man & went on hunyng, he pursowed on a tyme after a harte. & pis harte 8 turnyd agayn & spak vnto hym, & sayd; "Thow pat mo\ sla bothe pi fadir and pi moder, whar-to pursowe p\ me?" And he had grete wonder here-of, and because pis sulde not happy hym, he went away oute of a fer contreth & servid a wurthi prince: & he made hym a knyght and gaff hym a warde, a grete gentylwomman, vnto his wife. And his fadir & his moder at home, hafyng grete sorow pat he was gone oute of pe contrey fro \paim, went & soght hym many mylys. So on a tyme when he 16 was furthe, be a sodan case \paim happynd to com vnto his castell. And be wurdis at \paim said \per, his wyfe vnderstage at \paim war fadir & moder vnto hur husband, be al pe proces at she had hard hur husband say. And when scho had made \paim wele to fare, 20 she laid \paim samen in hur awn bedd; and pis Iulian come home sodaulie in pe mornynge & wente vnto his chamber, & fand \paim ij samen in pe bed. And he, trowyng pat it had bene one pat had done avowtry with his wyfe, he slew \paim bothe and went his ways. & he mett his wife fro pe kurward; and she tolde hym how his fadir & his moder was commen, & how she had layd \paim in hur awn bedd. And \paim he began to wepe & make sorow, & said; "Lo! pat at \paim harte said vnto me, now I a sarie wriche 28 hafe fulli\itt." & \paim he went oute of contre & did penans, & his wyfe wolde neuer forsake hym. & \per \paim come vnto a grete watir, \per many war perisschid, and \per he byggid a grete hostre;

1 A Tale of Silvanus in illustration omitted from the English MS.
& all pateuer come he herbard \textit{paim}, & had \textit{paim} ouer pis watyr. And pis he vysd a lang tyme. So on a nyght aboute mydnyght, as he lay in his bed and it was a grete froste, he hard a voyce cry petifullie, & sayd; "Iulian! com \& feche me owr, I pray the!" And he rase onone & went ouer \textit{pe} watir, & \textit{per} he faund a \textit{man} \textit{pat} was nerehand frosyn to dead, & he had hym ouer, & broght hym into his howse \& refresshid hym, \& laid hym in his awn bed \& happid hym. And within a little while he \textit{pat} was in \textit{pe} bed; \textit{pat} semyd seke \& like a leppre, ascendid vnto hevy\textit{w} \& sayd on \textit{pis} manner of wyse; "Iulyan! Almighty God hase reseyvid \textit{pi} penans. And within a little while ye bothe shaff com vnto Hym." And with \textit{pat} he vanysshid away. et c\textsuperscript{2}. 

CCCCXVII.

Iuramento aliquos compellere non est bonum.

We rede how ou\textit{a} a tyme a gude, trew, innocent \textit{man} lent vnto one of his neighburs a \textit{certan} ping, \& when he wold hafe had it agayn he said he had borowid\textit{none} swilk on hym, \& wolde nott giff hym it agayn. And he was compellid to swe\textit{r} \textit{perfor}, \& sware; \& \textit{pus} \textit{pe} gude, trew \textit{man} loste it. So vpon\textit{w} \textit{pe} same nyght \textit{pis} \textit{man} was ravishid vnto \textit{pe} dome of Almighty God. And he was askid \textit{on} \textit{pis} manner of wyse; "Whi hase \textit{hou} made yone \textit{man} to swe\textit{r} \textit{ane} athe whilk \textit{hou} knew was a fals athe?" And he ansswend\textit{a} agayn & said; "For he gaynsaid me \textit{pe} ping \textit{pat} I lent hym." And \textit{paun} \textit{pe} iustis said vnto hym; "It had bene 2\textsuperscript{4} \textit{bettir} to \textit{pe} to hafe loste \textit{pi} ping \textit{paun} for to lat hym lose his saule." And \textit{per} \textit{pe} iustis commawndid\textit{pat} for his trispas he sulde be bett. And with \textit{pat} he wakend \& grapyd his bak\textit{k}, \& it was passand sare \& full of yeddyrs \& wowndis as he had bene betyn. And \textit{pus} 2\textsuperscript{8} his trispas, after he was \textit{pus} amendid, was forgiffen hym.

CCCCXVIII.

Iurare supra reliquias sanctorum falsum est periculosum.

We rede how som tyme ij men war at debate, \& \textit{pat} grete; \& and \textit{pe} iustis cuthe nott witt whethir of \textit{paim} was gyltie. And he
broght \textit{paim} bothe vnto ane altar \& garte \textit{paim} purge \textit{paim} be \textit{per} athe. And he besoght pe aposteff at aght pe altar to send hym som takyn \textit{pat} he mot knaw pe treuth. And when he \textit{pat} was gilte sware\textsuperscript{1}, he began to wax aill seke \& iff at ease. And \textit{pe} 4 iustis purseyvid it, \& he said; "Owder is pis gude aposteff Petur passand mercefull, or els he differs pis martyrr. And \textit{perfor}," he said, "we will go vnto Pancrace grafe." And when he \textit{pat} was gyltie sware \textit{on} Pancrace grafe, he wold hafe takyn his hand\textsuperscript{8} away bod he myght nott, bod it held hym stiff. \& with-in a little while after, \textit{per} he swelte. \textit{et c\textsuperscript{2}}. And so yit vnto pis day in \textit{pat} contrey \textit{pai} sweer yit vppon Saynt Pancras tombe, and any ping be in varyans emang \textit{paim}.

\textbf{Iuliani Apostleate. Infra de \textit{sancto et de signo de vindicta et de vsu.}}

\textbf{Iusticia aliquando temperanda est. Supra de Iudice, iiij.}

\textbf{Iusticie execucio non debet differri sine causa. Supra de iudice, iiiij.}

\textbf{CCCCXIX.}

\textit{Iustitia eciam in proprio filio debet exercerii.}

We rede how \textit{on} a tyme, when\textit{a} so\textit{n} o Traiane rade prowdlie purg\textit{h} pe cetie, hym happend of raklesnes with his hors to ky\textit{ft} a wedow so\textit{n} ; and \textit{pe} wedow with mek\textit{iff} sorow \textit{copied} \& tellid\textit{t} Traian\textit{i} pe Emperour. And he gaff \textit{pe} wedow in-stede of hur so\textit{n}, \textit{pat} had done hur \textit{pe} trispas, and magnified hur with riche giftis.

\textbf{CCCCXX.}

\textit{Iusticia eciam exercerii debet in propriis parentibus.}

Herkenwaldus\textsuperscript{3} tellis of ane \textit{pat} hight Bormar, \textit{pat} was a noble \textit{man} and a myghti, \& in dome he sett by no \textit{man}. So \textit{on} a tyme\textsuperscript{28}

\textsuperscript{1} Arund. MS. \textit{et} nichit mali passus esset, iudex, eius malicie conscius, exclamavit; "Senior iste Petrus aut nimis misericors est, aut iunioribus defert."

\textsuperscript{2} MS. \textit{san}.\textsuperscript{1}

\textsuperscript{3} MS. Harl. Herkyndaldus de Bornayre, vir nobilis, etc.
he felt seke & lay in his bed in his chambre, and as he lay he hard in pe nexte chambre by hym grete cryingis as it had bene of wommen. And he spurrid what it was & pai wold not tell hym.

4 And pai he sent one of his childer pedur and warnyd hym, a payn of puttyng out of bothe his eyn, to tell hym pe treuth. And pai he went & saw it & com agayn, & with grete drede tellid hym what it was & said; "Sur! my fellow, your sister son, wold per 8 hafe oppresid a wommen & defowlid hur, and pis was pe cause of pe cry." And at pis wurd he was gretyly grevid; & bad ij of his knyghtis go & hang hym. And pai said pai sulde, and went furth & tolde pe yong man what his eam had bydden pai doo.

12 And pai bad hym withdraw hym oute of his eam sight at he saw hym not, & pai sulde tell hym at pai had done as he bad pai do; for pai durst not sla pis yong man. And with-in a few howris pai come agayn vnto per maister, & tolde hym pai had done as he commandd pai. And vppon the fifte day after pis yong man, trowyng pai his eam had forgotten pis trispas, putt oppyn pe chambre-dure & luki'd in. And onone as pis seke man saw hym, he callid hym vnto hym & gaff hym sayr language, & made hym to sitt down by hym. And sodanlie with his one arm he gatt hym aboute pe nekr, & held hym; & with pe todar arm he drew his knyfe & shewid it in his throte & kyllid hym. And aft pai was aboute wondere perof & vged perwith. So his sekenes 24 swagid a littyll, & pai he sent for pe bissopp Herkenwaldus 1, and he come with pe sacrament & shrafe hym, & howseld hym not 2. & he made grete sorow & had grete contricion in his harte for his syn. And in his confession he spak no wurd of pe slayng of his cussyn. And pe bissopp had grete mervall perof, & said; "Whi layn ye pe mansslaghter of your cussyn at ye slew?" And he ansswerd agayn & said; "Sur, was pat a syn?" & pe bissopp said; ya, it was a cruel syn. And pe seke man ansswerd agayn & said; "I am a Iustis & hafe pe law in gouernans, & nower I deme it a syn, nor I wilt neuer aske God forgifnes perof." Pai

---

1 Harl. MS. Episcopus uocatus cum sacris aduenit. Herbin baldus, cum multis lacrimis et cordis contricione, omnia peccata sua confessus est, tacita iusves interfectiones.
2 MS. not added above the line.
pe bissop\^\textsuperscript{a} answerd\^\textsuperscript{a} said\^\textsuperscript{a}; “I will neuer gyff you pe sacrament or ye shryfe you peroff.” \textsuperscript{a}pa\^\textsuperscript{a} pis Iustis answerd\^\textsuperscript{a} hym\^\textsuperscript{a} agayn\^\textsuperscript{a} & said\^\textsuperscript{a}; “Non ex rancore, sed ex zelo iusticie et Dei timore illum interfecti; I slew hym not of rankor nor of il wifi, bod for luff of four rightwunes & drede of God; for per was neuer man luffid his sister son\^\textsuperscript{a} bettyr pa\^\textsuperscript{a} I did\^\textsuperscript{a} hym. And per-for & ye deny me pe holi sacrament pat is Goddis bodie, I betake bothe my body & my saule vnto pat holie sacrament, pat is God Hym\^\textsuperscript{a} selfe.” And s\^\textsuperscript{a} pus pe bissop\^\textsuperscript{a} went away & wulde not howsy\^\textsuperscript{a} hym. And onone after, pis seke man\^\textsuperscript{a} sent for hym agayn\^\textsuperscript{a}. And when\^\textsuperscript{a} he come att hym, pis seke man\^\textsuperscript{a} bad hym luke in his box if pe sacrament war per. And so he did & fande rizt not perin. \textsuperscript{a}pa\^\textsuperscript{a} pis seke man\^\textsuperscript{a} 12 said vnto hym; “Lo! pat at ye denied me, Almijtti God Hym\^\textsuperscript{a} selfe hase giffen me & not denied me.” And with pat he oppynd his mouthe, & pa\^\textsuperscript{a} mot se pe sacrament perin; and pa\^\textsuperscript{a} he dyed:\ And pa\^\textsuperscript{a} pe bissop\^\textsuperscript{a} was serr\^\textsuperscript{a} & had grete sorow herefor, & 16 prychid\^\textsuperscript{a} pis in eu\^\textsuperscript{a}er-ilk place for a grete meracle.

**CCCCXXI.**

Iuuentus facit homines diligenter mulieres considerare.

We rede of a profeste of pe ordur of Premonstracence, on\^\textsuperscript{a} a tyme 20 as he rade with a yong man\^\textsuperscript{a}, a bruther of his howse, pa\^\textsuperscript{a}m happend\^\textsuperscript{a} to mete a fayr yong damysel\^\textsuperscript{a}; & pis profeste stoppid\^\textsuperscript{a} his hors & haylsid\^\textsuperscript{a} hur honestelie, & sho stude stift & lowtid\^\textsuperscript{a} vnto hym\^\textsuperscript{a} & thankid\^\textsuperscript{a} hym. And when\^\textsuperscript{a} sho was passid\^\textsuperscript{a} pa\^\textsuperscript{a}m a litty\^\textsuperscript{a}\^\textsuperscript{a}l, pis 24 profeste poght he wold\^\textsuperscript{a} prufe pis yong man\^\textsuperscript{a} & said\^\textsuperscript{a} vnto hym\^\textsuperscript{a}; “Me poght pis was a passand fayr maydy\^\textsuperscript{a}.” & pis yong man\^\textsuperscript{a} answerd\^\textsuperscript{a} & said\^\textsuperscript{a}, so poght hym\^\textsuperscript{a}. And pa\^\textsuperscript{a} pa\^\textsuperscript{a} pe profest said\^\textsuperscript{a} agayn\^\textsuperscript{a}; “A thyng difformys hur hugelie, pat is sho hase bod one ey.” 28 And pe yong man\^\textsuperscript{a} said\^\textsuperscript{a}; “Sur, forsutho sho hase bothe hur ene, ffor I behelde hur graythelie.” And pa\^\textsuperscript{a} pe profest said\^\textsuperscript{a} vnto hym\^\textsuperscript{a}; “And I saith considur pi bakk, ffor pou sulde be of so meky\^\textsuperscript{a}ft symeplenes, & pou met a womma\^\textsuperscript{a} pou sulde\^\textsuperscript{a} not luke 32 wheper sho had bothe hur een\^\textsuperscript{a} or bod pe tane.” And pa\^\textsuperscript{a} he
Charles the Great.

And he told the pain he was to say again unto his monasterie and said vnsto his brethren; "Ye repruved me for I take no yong men furth with me." And he told the pain he was to say again unto his brethren, and snybbid pis yong men and chastid hym for his trustpas.

Iuuenes puelle pulcritudinem corporalem abscondere debent. Infra de temptacione et supra de abscondere.

8 Iuuenis non debet prefici mulieribus. Supra de carne.

CCCCXXII.

Karolus. De statura et vita Karoli regis.

This kyng Charlis was of a fayr statur, for he was viij fute long & wele shapy and awful to sight; and he was passand large of renys, and he was clyenlie bothe in bely & in armys & had grete theis; and he was a passand wyse knyght & a bitter & strong of lym. and his face was in lenthe oderhalfe palme (and his berd a fute long), and his nese emyddiste perof & halfe pat lentfi. and his foored was a fute long, and he had een like a lyon pat shane as a precious stane, and his browis was a palm brede. And if he had bene wrathe & luki on a man he wolde hase flayed hym.

And his gyrodyff was viij fute lang with-oute pat at hang. And he ete bod litty brede, bod at ans he wolde ete a quarter of a weddur, or ij hennys, or a guse, or a swyne shulder, or a pacok, or a crane, or a hale hare. And he wolde drynk bod esy wyne, bod if it war medlid with watir. and he was of suche strenthe pat, at a strake with his swerd; he wald cut in sonder ane armyd knyght syttand on a hors fro pe crown of pe hede vnto pe sole of pe fute, & his hors als; and he wolde lightlie breke iiij hors shone at ans, and he wold lifte eselie to his hede ane armyd knyght stondyng on pe luff of his hand. And he bare tables with hym pat he bare aff his actis in. And he drank bod seldoom mor pain thrise at his meat. And he luffid wele to ride and bere armys, and he made his doghters to be clothe-makers, & for to lere at spynde on pe rokke, at pai sulde nott be ydiff. And at Coleyn he garte byg ij briggis

our pe watir of Reine. And when he come to Rome he wold' light a myle with-oute pe town, & go vnto pe cetie apon his fute, & kys euer-ilk kurk dure, & giff grete rewardis vnto euer-ilk kurk. And he delyverd pe Holie Lande oute of Saracens handis, and come fro 4 thens-ward be Constantynople; and he broght thens many wurthi relikkis, pat is to say, parte of pe crown of our Lord, whilk pat florisshid in his syght, and one of pe naylis pat our Lord' was naylid' vnto pe cros with, and His sudarie, & our Ladie sarke, and 8 Saynt Symeon arm. And aft er he satt at his prayers, pe was putt in a kurk of our Ladye fat he byggid, and he fowndid & byggid als many abbays as per was letteres in pe Abce. And in euer-ilk one of paim he lefte a letter of golde. And at pe laste, when his son Lowis was 12 crownyd; he was full of gude werkes & decedid; and was berid' at Aquis Granum in a kurk of our Ladye pat he byggid. And yit or he dyed he callid samen all his prelattis, & gaff paim all his tresurs to distribute paim whar paim poght nede emang per 16 kurkis.

CCCCXXIII.

Katherine Virginis.

Som tyme per come a monk of Rothomagence vnto pe monkes & pe abbay pat is on pe Mownte of Synay, and per he abade in serves 20 of God & Saynt Katryn vij yere. And he was a passand devoute man; and he prayed evr vnto Saynt Katryn at he mott hafe soñ relykk of hur bonys. And sodanlie, as he satt at his prayers, per was putt in his hand; at he wiste nevr how come, hur little 24 fynger; and he thankid God perof, & Saynt Katryn, & had it home vnto his monasterie, and per it is wurshuppdi' vnto pis day.

CCCCXXIV.

Iterum de Sancta Katerina.

We rede of a man pat was passand devoute vnto Saynt Katryn, 28 & made his prayers speciallie vnto hur a long while & besoght hur to helpe hyin. So afterwerd he forgatt hur, & made nott his

1 MS. hyin.
prayers nor his offrand vnto hur, nor did hur nott wurshup as he was wunte to doo, bod cesid peroff. So on a tyme as he was in his prayers he felt on slepe, and hym pocht pat he saw in a vision a grete multitude of virgyns goyng on a raw by hym. And emang paim an pat was passand shynand & fayr forby aft pe toder, when sho come nere hym sho coverd hur face pat he sulde not se hur, and so sho passid away by hym & he mot se aft pe toder facis bod hurs. And he had grete merveil what sho was at shynyd so forby aft pe toder, & hid hur face pat he sulde not se hur. And one of paim, when he spurryd what sho was, tolde hym at sho was Katryn, whilk fat he was wunte to know & to do wurshup to. "And because," sho said, "at pou hase now forgetten hur & giffes none almos-dede in wurshup of hur, nor makis no prayer vnto hur nor wurshuppis her noät as pou was wunte to do, perfor sho covers hur face when sho passis by the, att pou sulde nott know what sho was because pou had forgetten to know hur." et c².

CCCCXXV.

Labor manuum est necessarius.

Arsenius aft his life-tyme he vsid at sitt & wurk a crafte with his handis, & he had evur so mekif pocht of pe Passion of our Lord, pat he had alway in his bosom a clothe to wype his ene with, he wepid so when he thought peron. And aft pe night he wolde be in his prayers & slepe nott, & in pe mornynge when he was wery for wakyng & liste slepe, pañ he walde say þus; "Com, þou vnhristii servand; slepe!" And so sittand he wold slepe a while, and pañ onone he wolde rise & say; "Itt sufficis vnto a monk, & he had neuer so grete labur, to hase a nyght slepe 28 ans in a yere, or ilk nyght to hase ane hów slepe."

CCCCXXVI.

Laborem in presenti Deus reddet in futuro, et quanto plus laborauerunt, tanto magis merentur. et c².

We rede of ane hermet pat dwelte in wildernes, and þe watir 32 was passand fær fro his cell. And on a tyme as he went for
watir he wex irk, & sett hym dowů & said; “Whatt nedis me 
bus to labur wheno I may dwel harde be þe watir & I wiþ?”
And aíssone he was war of a mað þat folowed after hym & tellid his 
fute-steppis, and he askid hym & said; “What erte þou?” 4
And he said’agayn; “I að þe aungeþ off God sent for to nowmer 
þi fute-steppis, at þi mede may a noder day be rewardid vnto 
þe after þat þi labur is.” And þan þis hermett with a strong 
wytt removid’his ceð f myle ferrer frote þe watir. et c. 8

CCCCXXVII.

Lacrimarum habundancia multum valet ad 
compassionem.

On a day whenþ Sancta [Maria] de Oginiez 1 satt þinkand’of þe 
benefice of Almighty God, how largelie he gaff þaim vnto mans 12 
kynd; sho tuke suche a compunccion & felt oþow such a wepyng, 
þat as sho went abowte in þe kurk men mot hafe folowed’ hur 
steppis be þe confluens of þe teris of hur een þat fell dowů oþ þe 
payment, vnto so mekuð þat a long tyme sho mot nowder luke oþ 16 
þe crucifyx nor speke, nor yitt here no noder speke, of þe Passion 
of Criste, þatten evur sho feð in swone as sho had bene dead: 
& þerfo? to restrene hur wepyng sho lefte thynkyng of þe manhed 
of Criste & toke hur to vmbethynkyng of His godded; at be þinkyng 20 
þerof sho mott take a comfurth. Nevur-þe-les hur wepyng was 
evur mor & more whenþ sho thoght of His godhed, als mekuð as it 
was whenþ sho thoght of His manhed. And þus hur sorow was 
renewid’and hur sawle prikkid’with a swete compunccion. et c. 24

CCCCXXVIII.

Laborare debet monachus vt cogitaciones malas 
euadat.

Paulus Heremita, þat was a moste provid mað emang alde 
fadurs, oþ a tyme whenþ he liffid in wildrenes, & had bod esi fude 28 
bod of þe frute of þe þalþ tre, and if he wroght oght with his 
handis no mað wolde giff hym noght þerfo? because he was so fer 
fro townys & no mað come nere hym, because he wold somwyse be

---

1 MS. Sancta Deoginiez.
occupy’d ilka day, he wal’d gaddur samen a grete meneya of palme-levis & bryn’paim, in exmaple pat he did soin bodele labur for his sustentacion; provand be patt a monk myght not be in a place with-oute laboryng with his handis, or els he mot not esskape many iff thoghtis & vnthrifti. et c\textsuperscript{2}.

**CCCCXXIX.**

Lacrimarum impetus retineri non possunt quia flante spiritu vehementi fluunt aque.

8 On a day befo\textsuperscript{r}r pe Gude Fryday, \textsuperscript{1} Maria de Oginiez, when pe passion\textsuperscript{a} of Al\textsuperscript{m}yghti God neghid nere, sho poght sho wold suffer a passion hur selfe in wurshup\textsuperscript{c} of His passyon; and sho felt vp\textsuperscript{d} a grete wepyng & a sorow & a syghyng perfor. And so as sho sat \textsuperscript{1} pus wepand in pe kurk, a preste come to hur & blamyd hur & bad hur lese hur wepyng & say hur prayers in sylens. And sho, knowyng wele enogh at sho mot not forbere wepyng, rase vpp\textsuperscript{e} & went furth of pe kurk & hid hur in a privay place far thenes; \textsuperscript{16} & \textsuperscript{\&} perfor sho wepid\textsuperscript{f} & besoght Al\textsuperscript{m}ighti God in hur prayers \textsuperscript{\&} he wolde shew vnto pis preste \textsuperscript{\&} pat a man may not restrene hym fro wepyng when it flewis vpp\textsuperscript{g} be grace of pe Holie Gaste. And on\textsuperscript{a} a day as pis preste was att mes, be prompyng of pe Holie Gaste he fell\textsuperscript{h} on Suche a wepyng \textsuperscript{\&} pat he was nerehand\textsuperscript{i} strangled perfor-with. And ay pe mare at he labur’d to restrene hym \textsuperscript{\&} pe more he wepyd\textsuperscript{j}, vnto so mekuff at nott alonelie hym selfe, bod also his buke & alt pe alta\textsuperscript{k} clothis war alt bod water with his wepyng. And afterward\textsuperscript{l} pis holie maydy\textsuperscript{m} come vnto pis preste and teld hym alt pis als playnlie as sho had sene it hur aw\textsuperscript{n} selfe, & said vnto hym; “Now ye hafe lernyd\textsuperscript{o} be experiens pat a man may not with-draw hym fro wepyng for pe passyon of Al\textsuperscript{m}ighti God, when he thynkys perfor & is movid perto be the Holie Gaste.”

Lacrime contricionis impetran tur orationibus sanctorum. Infra de Orat\textsuperscript{1}ione.

Laicus non debet stare in choro et audire divina.

32 Supra Ambrosij.

\textsuperscript{1} MS. has another when here.
Lantgrauius Lowicus.

We rede how pat pis Lantgrauius Lowicus was a passand' grete tyrand' and a mysdoer. And-agayn pat he sulde dye he com-

mawndid'paim at was aboute hym pat als tyte as he was dead' pai 4

sulde clethi hym in a monkis cowle of þe Ceustus ordur, bod not or he war dead; & so pai did. And wheni he was so cled, one of

his knyghtis lukid' opoñ hym & said' pus in skorð; "Lo! hym

pis is not now like my lord' in aff his vertues, ðoðor he was a wurthi 8

knught, & now he is a passand' gude monke & kepis his sylence

passand wele." So his sawle was broght vnto þe prince of Heið

syttað opoñ þe pytþ bra, & he held' a copp' in his hand' & said' vnto hym; "Welcom, ouð wele-belufid' frend! Shew hym," he 12

said, "your chawmers!" And belife was shewid' hym aff þe

paynys. And pai he sayd' vnto hym agayn; "Drynk, frend, of my copp!" And þuf aff he war not 1 welewillid' perto, yit

he was compellid' to drynk; and als sone as he had done þer come 16

oute styntkand flawmys oute of his ene, his nease-thrillis, & his

eris. And after pis he said' vnto hym; "Now þou sað se my pitt

pat is withoute bothom." And belife it was opynd' & he casteð

þerin.

Latroni possunt adaptari que supra dicuntur de

ffure, et infra de predone et raptore.

Laudacio. Laudant multi aliquem in comparacione

alterius. Supra de comparacione.

Laudem appetunt aliqui de bonis operibus.

We rede how ouð a tyme, wheni a man spirrid' Macharius whi

he sufferd' so mekult' honger in wyldernes, pat 2 mot wekelie hafe

1 Not omitted, and added above the line.
2 Harl. MS. qui in monasterio
Laurence and St. Stephen.

Laudem nolunt aliqui acquirere per facta enormia. Infra de memoria.
Laudes adulatoris contemplunt sapientes. Supra de adulacione.
Laudem fugiunt aliqui ne in ea dilectentur. Infra de vanitate.

CCCCXXXII.

Laurencij Martiris.

12 We rede in 'Legenda Lombardica,' of Eusodia pat was doghter vnto Theodose pe Emperour, how sho was vexid' with a fend; and was had vnto Constantynople to pe body of Saynt Stephan to be curid'. And pis fend' spak within hur & said'; "I will not pas 16 oute ouh hur bod if Stephan com to Rome, for so it is pe apostels will." And so, be pe consent of pe pope & pe Emperour, pe bodie of Saynt Stephan was sent vnto Rome be pe Grekis, with counand at pai sul'd' bryng vnto Constantynople pe bonys of Saynt Laurens.

20 And when pai come at Rome with hym & sett down his bodie in ecclesia Sancti Petri ad Uinacula, pase at sulde bere hym myght gett hym no ferrer. And pai pis fend' cryed agayn in pe maydyn & sayd'; "Ye labur in vayn, for he hase not chosyn his seate 24 here, bod att his bruther Laurens." And pai bare pe bodye thedur, & onone pe maydyn was hale. And Saynt Laurens, as he had bene ioyfull of his bruther commyng, remowid hym vnto pe ta side of pe sepulcre, & left pe toder syde voyde vnto his bruther. And 28 pai pe Grekis putt per handis to take Saynt Laurence away, & pai fell down vnto pe erth as pai had bene fonde. And with-in x dayes after pai war all dead: And pai a voyce was harde in Rome pat sayde; "O, felix Roma! et eO. O! pou happy Rome, 32 pat sparris bothe in a grafe pe bodie of Saynt Laurens pe Hyspany, & pe bodie of Saynt Stephan of Ierusalem."
Laurencius accusat facientes sibi iniuriam.

We rede in pe 'Meracles of our Ladie,' how at Rome pe was a yong man pat hyght Stephano, pat vsid gladlie to take giftis & so for to forbar right of many folke in pe law. And he wronguslie 4 tuke away & held in possession vnto hym selfe iiij howsis of Saynt Laurens kurk, and a garthyn of Saynt Agnes kurk. So hym happen'd to be seke & sulde dye, and hym poght he was broght befor pe iugement of Almighty God. And onone as Saynt Laurens 8 saw hym, he come vnto hym with a grete indignacion & iiij tymys he thrustid hym be pe arm, & pat sare, & crusid it att it warkyd gretlie with. And Saynt Agnes nor none oper vyrgyn wold not ans luke oν hyм, bod turnyd pe per facis fra hyм-ward. And paω 12 pe iustis gaff a sentans of hyм & said; because he tuke oper mens gude fro pam & selde pe treuth for takyn of giftis, he sulde be putt into pe place at Iudas pe traytur was in. And paω come Sanctus Proiectus, whome pis Stephan had had grete duocion to 16 in his life, & prayed Saynt Laurens & Saynt Agnes to forgiff hym. And so our Ladye & paω prayed for hyм vnto pis iustis, to so mekuil he grauntid pat his saul [sul]de 1 goo agayн vnto his body, & pe he sulde do penans xxxi dayes. And our Ladye gaff 20 hyм in commandment pat he sulde daylie say pis psalme, 'Beati immaculati,' whils he lifid: And when his saule come vnto his bodie agayн, his arm was als bla & als sare with pe thrustyng of Saynt Laurens as he had suffred it evyн oν his body, whilk 24 takyn was apoω hyм ewhils he lifid. And pat at he had wronguslie takyn away, he restorid itt and did penans perfor. & oпоω pe xxxi day he passid vnto Almighty God.

CCCXXXIV.

Laurencius se honorantes in necessitate adiuuat. 28

We rede in 'Legenda Lombardica' when pe Emperor Henrie and Ranegunde 3 his wyfe abade alway clene virgyns, purghī

1 MS. his saulde goo.  2 MS. Ranegude.
instigacion of pe fend; he suspecte his wyse with a knyght, & made hur for to gang on hate coles, barefute, xv fute lang. And als sone as sho began to ga sho said in pis maner of wise; "Lord Criste! As pou knowis that I am vulyli'd bothe of Henry my husband & all oper, so I beske pe helpe me!" & with pat pis Emperour was esshamyd & gaff hur on pe cheke with hys nefe. And pa'n a voyce sayde vnto hur; "Marie pat is a maydeô hase 8 delyver'd pe because pou erte a maydeô." And pa'n sho passid purgh all pis grete fire vnhurte. And efterward, agayn pis Henry sulde dye, a grete multitude of fendis come be pe cell of ane hermett, & he oppyn'd his wyndow & askid' one of pa'm what pa'i wer. And pa'n answerd'agai'n & said; "We er a legionô of fendis pat bownys vs vnto pe dead'of pe Emperour Henrie, to luke if we can fynd' any thyng of owrs in hym." And he charg'd hym to com agai'n by hym & tell hym how pa'i had done. And he come agai'n & tolde hym pa'i had not sped; & said; "Ewhils pe fals suspecte pat he had in his wife & all his oder ili dedis war weyed' in a weyscale with his gude dedis, pat swythyn Laurens broght a grete hevy pott of gol'd. And when's his evnli dedis was like to hafe bene pe heviar, he kest it in-to pe tother weyscale, & it was hevyar & weyed' ali down. & with pat," he said; "I was angrie, and starte vnto pe pott & brakk of pe tone ere peroff; & and pis pott was a chales at pis Henre had giffen vnto Ceustus ordur, in wurshuô of Saynt Laurens. And because it was so grete, he garte make it ij eris, at it mot be liftid' vp by." And pis Emperour was dede pe same tyme as pe hermett had knowle. And he garte luke pe chales and' [pe] ta ere wantyd; as pe 28 fend' sayd!

CCCCXXXV.

Leonis Pape.

We rede in his 'Miracles' how Leo pe pape opo'd a Pace day said'mes in a kurk of our Ladie, and as he was howsylland'cristen 32 men, ilkone in per ordur, a certan womman kissid'his hand; purgh

1 Latin MSS. Ex Miraculis Beate Virginis.
pe whilk he had a huge temptation in his flesh. And so pis holie mane poet he wolde venge pis temptation in hym selfe, & pe same day pat hand at slanderd hym so, privalie he cut it off & keste it fro hym. And in pe mene while per rase emang pe common peple 4 a grete murmur whi pe pope said: not mes as he was wont to doo. Than pis Leo made his prayer vnto our Ladie, Saynt Marie, & commytt hym ali vnto hur providens; and sho onone come vnto hym & with hur holie handis sho restorid his hand agayn vnto his arm, & commawndid hym for to go furth & do his mes, & offer pe sacrament vnto hur son as he was wunte to doo. And than pis Leo prechid before ali pe pepyff, & tolde paim what had happenid hym, and shewid paim his hand how it was cott off, & porow 12 our Ladie restorid agayn vnto his arm. et c2.

CCCCXXXVI.

Leonardi Confessoris.

We rede in his Legend how per was a knyght presond' in Bretany, & he made his prayers speciallie vnto Saynt Leonard to helpe hym. 16 And onone, at ali men saw & might know hym, Saynt Leonard appearid in myddest of pe mute-hali, & went into pe preson & brak his fetters & put paim in pe mans hand, & opynlie emang ali men he broght hym furth porow paim. And ali pat saw had somekuff 20 wonder per of pat pai war passynglie astonyd:

CCCCXXXVII.

Legatum male custoditum amittitur.

We rede how som tyme per was a mane pat when he dyed bewytt vnto iij sonmys pat he had one ass, so pat one sulde labur it a day, 24 and a noder a noder day, and pe iij pe thrid day, & at pai sulde vpholde it & giff it meate emang paim. And opon pe furste day pe eldeste bruther had pis ass, & laburd it sore and gaff it nothyng to eate, sfor he vmtoghth hym pat his medyll bruther sulde hafe it pe 28 secund day & he wolde giff it meate enogh. And oon pe secund day
pis secund' brother had pis ass, & laburd' it sore, & gaff it no mor' meat no mor' pan his furste bruther did'; ffor he vmthoght hym pat his thrid bruther, pat was richest of pai'm aff, sulde hafe it on' pe thrid' day, & he said' he wold' giff it enoghi. And vppon pe thrid day pe iij bruther had it, & laburd' it & gaf it no meate, ffor he vmthoght hym pat his ij brithir had bothe had' it, & pai had gisseit it meat enoghi, for pai war richer men' pai he. And pus for grete labur & no sustentacion pis ass dyed; & pus for pe covatis none of pai'm had gude on' it.

Legatarij debent pro legatoribus¹ orare. Supra de elemosina, xi ².

Leo virginem defendebat a corrupcione. Infra de virginitate, iij.

CCCCXXXVIII.

Leo custodiebat asinum ex precepto beati Ieronimi.

On a day when Saynt Ierom satt with his brethir, sodanlie per come a haltand lion & went into pe abbay. And onone as pe brethir saw hym pai fled aff, and Saynt Ierom rase & mett [him] as he had bene a geste. And pis lyon lifte vP his sare fute & lete hym se it, and he callid' his brethir & garte one of pai'm wassh it, & layd' salvis & medcyns per, made of herbys, & onone pis lion was hale and was als meke as a hors. And Saynt Ierom chargid hym pat he suld' evur[e]day take charge of & kepe ane ass pat broght hym & his brethir feweH fro pe wud, & he wolde euerilk day at dew tyme hafe pis ass of pe felde & bryng it hame, & kepID hur surelie. So on a day as pis ass was pasturand, pis lyon liste wele slepe, & layde hym down & felt upon a sad slepe; and per come merchandes with camels be pis ass away, & saw at no bodie was stirrand; & pai tuke pisass wit h pai'm. And when pai war gone, pis lyon wakend' & myssyd' his felow, & soght here & per romyand' & couthe not fynde hit. And when he saw he cuthe not fynd' it, he went home aff hevylie vnto pe Abbay, & stude at

¹ MS. legatarijs. Lat. MSS. legatoribus. ² MS. iij.
pe yate oferrom & durste com no ner because he broght not hame pe ass; & he durste not com in as he was wunte to do. And pe monkis, whei pai say hym at he come home & broght not pe ass with hym as he was wunt to do, & pai trowed he had etyn hur, & 4 here-for pai withdrew his meate fro hym at pai war wunte to giff hym & wold not giff hym it, bod bad hym go & ete pe hynder-end of pe ass as he had etyn pe for-end. And pai Saynt Ierom charged his lyon to do pe ass offes, & to bryng home wod on 8 his bak daylie to pe kychyh as it was wunt to do; & mekelie he did it as he was commandid & gruchid nothyng perwith. So on a day as pis lyon was walkand he his one, he was war of pies merchandis com of ferrom with per camels ladyh, & pis lyon ass at he kepid emang paim. And with a grete romying he ran onon paim, & all pe men fled & war passand ferd, and all pies camels & pis ass, bothe with merchandis as pai war ladyh, he broght vnto pe Abbay. And whei Saynt Ierom saw, he com- 16 mawndid his brethir to giff pies catef meate, and pai to abyde pe will of God: & pai pis lion come into pe abbay as he was wunte to do, & wente to Saynt Ierom & syne fro monk to monke, & fawnyd paim & lowtid vnto pe erth, evyn as he had askid paim forgynes. And pai pe merchandis come & knew per fawte & askid Saynt Ierom forgynes; & he forgaff paim whei pai confessid how pai did, & lete paim hase all per gudis agayh. And pai gaff pe abbay to amendis a messur of oyle, and band paim 24 & per successurs for evur more yerelie to giff vnto pat abbay pe same messur, and so pai do yerelie vnto pis day.

Lena impetrat quod petit. Infra de oratione. Letania cantari¹ debet. Supra de cantu, vj.

CCCCXXXIX.

Leprosus. Leprosis seruire est deo seruire.

Theobaldus, pai was pe noble Erle of Campanye, with grete deuocion wold visit layser howsis, and befor his castell-yate per dwelte a layser. And pis loid' had in condicion, pai als ofte as 32

¹ MS. cantaria.
he come be his howse away he wolde go in & wassh hys fete & giff hym almos. So it happend afterward pis layzer dyed & was berid, & þe erle wiste [not]. So hym happend afterwardComing be þis howse & wiste not at þe layzer was dead, bod he went in as he was wunt to do, & þer he fand, not þe layzer, bod Almyghti God in þe layser clothynge, and he did hym serves as he was wunte to do; and in his harte he felid a grete swetnes. And when he was done 8 furth, one of his men tolde hym þat þis layzer was dead & berid in suche a place. And als tite as he harde þis, þis trew man thankid Almigty God, whom þat he adlid to serve in His awn presens; and afterward he servil hym ofter in his membres.

Leprosis servire credens deo servit.

In Frawnce þer was a man of grete mekenes & mercie, & inspeciall vnto layzers, vnto so mekull þat wharesom-evur he mett þaim he wolde giff þaim almos. So on a tyme hym happynd to mete a man þat was passand horrible lepre, & wolde hafe giffen hym almos. And he said; “Nay, I witt no money. Bod I pray þe wype þe fithe fro my nease.” And þis man, furste with his fynger & syne with his sarke skirte, wydþ it als softlye as he cuthe. Þan þe layser man sayd; “I may not suffer so mekytt sharpsne, & þerfore I pray þe lykk it away with þi tong.” And he neuer þe-les, þuf all his natur vggid þer-wit, yit he lykkid it away with his tong. And sodanlie oute of þe layzer nese in-to his mouth þer felt ij precious stony, & furthwith, evyð at he say, þis layser stevend vþ vnto hevyð. 

Leprosi specie deus hospiciò recipitur. Supra de hospicio.

Leticiam aliquando gerit paupertas, et diuicia tristiciam. Supra de diuicijs.

Lex. De Lege, et c².

1 Lat. MSS. Subito gemma preciosissima in os suum de maribus leprosi cecidit, et, ipso uidente, ad celum ascendit.

2 A discourse on Law omitted here.
CCCCXLII.

Leges imperatorum debent obseruari.

Commestor Mallius Torquetus, pat was a conseur of Rome, when he had betwen his son with a wand; he strake hym with ane ax, because he fagh't with his enmys agayns pe commandment of pe conceurs; & neuer-pe-les yit he over-come paim. et c². Leges quas imperatores faciunt eciam ipsi observare debent. Infra de prelato.

CCCCXLII.

Liberalitas. De Liberalitate.

Lantigonus, pat was kyng of Macydony, on a tyme when a pure man asked hym a peny, he answerd agayn & said pat it was mare than a pure man sulde aske. And than he asked hym a halpeny, & he answered agayn & said; "It is les than it semys a kyng for to giff." And Senec stude by & saw, & he said pis was a fowle cauillacion, when he mot nowder se pe kyng giff pe pure man a peny, nor pe pure man resayfe a halpeny of pe kyng; for per is no ping so mekull made of as is pat pyng pat a man giffis with his gude wyll. et c².

CCCCXLIII.

Iterum de Liberalitate.

We rede of pe Emperour Titus, how pat he was so liberall of gisfe pat on a day when no man come & askid hym nught, so he sayd at evyn vnto hys men; "O, ye frendis! This day hafe I loste!"

Liberacio. Liberat Maria incarceratos. Infra de Maria, ij.

1 Harl. MS. Manlius Torquatus.  
2 Lat. MSS. Antigonus.  
3 Lat. MSS. amicus.  
4 Lat. MSS. plus esse quam amicus deberet petere.
Liberant diuersi sancti diuersos. Supra et infra in locis suis.
Libido. Infra de muliere.

Lingua mala multum est detestabilis. Supra de excommunicacione.
Lingua aduocati est venalis. Supra de Aduocato, iiiij.
Lingua mala turbat multos. Supra de Irauncundia, iiij.

 CCCXLIV.

8 Locucio. Loqui non debent religiosi de rebus pertinentibus \(^1\) ad uitam.

When a meneya \(^2\) of brether war at a calacion & pai spak to-gedur of pingis pat perteynyd vnto pe bodie, per was one alde man

demang pai\(^m\) pat hyght Corpreys. & he rase & went away, & knokkid\(^\text{on}\) his breste & said; "Wo is pe, Corpres! For pou levis pace pingis pat God commandid pe, pat is to say, meknes & paciens & sike oper thingis lyke, and \(^3\) spekis nothyng of swilk pingis

16 as God askis of pe." et c\(^9\).

 CCCXLV.

Loquendum est de rebus pertinentibus ad salvacionem anime et edificacionem proximi.

On a tyme when Saynt Petur prechid, per was som\(\) pat wolde

dose vnto hym vnprofitable questions, & pai\(n\) he wolde say vnto pai\(m\); "Pe tyme is shorte, & pe dome of God drawis nere, & per for befor al thyngis latt vs seke how & of what maner of wise we sulde
do to doo to gett vs euer-lastand life."

 CCCXLVI.

Loquentes multum verba stulta puniuntur.

Som tyme per was a non\(\) pat was chaste of bodie, bod sho wold\(\) nott restrene hur tong fro fowle-langwage; so hur happend to dy

\(^1\) MS. impertinentibus. Harl. MS.  
\(^2\) MS. meneza.  
\(^3\) Harl. MS. et loqueris de hijs que deus non requirit a te.
& be berid in pe kurk. And opoñ pe night after, he þat kepíd pe kurk saw hur broght befor ane altar & cut in sonder evyn be þe myddeste. & þe [tone] parte was burnyd and þe toder parte putt in þe grafe agayn; and oþ þe morþ þai mot se þe prynte 4 apon þe merbyth stony, like as a woman had bene bodelie burnyd þer.

Loquendum non est indifferenter coram omnibus. Supra de augurio ¹.

Loqui non debemus de defectibus aliorum. Supra de iudicio, iij ².

Loquendum est semper caute et non est demon denominandus. Supra de demone. ¹²

CCCCXLYII.

Loquendum non est nimis superbe.

In þe iij yere of Iustinyaþ was þer ij bisshoppis, and þer enmys come oþ þaim & pullid þer tongis oute of þer hedis. Afterward be revelaciþ þai wer restorid vnto þer tongis & mot speke, & did 16 many meracles. So at þe laste þai begaþ to wax prowde of speche, and onone, as God wold, þai wax bothe dom, & did neuer meracles after. And Saynt Gregorþ tellis in his 'Dialoggis' þat þe tone of þaim felt vnto þe syð of lichorie, & her-for God deprivid hyþ 20 of meracles-doyng; and þe toder of þaim felt vnto pride, & loste all þe vertue of his meracles-doyng.

CCCCXLVIII.

Lucrum quod cito adquiritur cito expenditur.

Ther was som tyme in a cetie a passand curios barbur, and for 24 euer-ilk man þat he shufe he tuke a peny, and at þe weke-end he mot pay for his burd & putt in his purs ij or iij shelyng. So hyþ happend oþ a tyme to here teft of a noder cete þat barburs tuke for ilk man shavyng in a shelyng, and he tuke his instrumentis ²³ ¹ MS. augurrio. ² MS. i.
with hym & pogh he wolde go dweff per. Not-withstandyng, or he went, all pat evur he gatt of his wynnyng he spendid it & made hym mery perwith. So he come vnto pe toder cetie & sett vp his crafte, & on pe furste day he gatt mekuft money. And he was sayd perof & wente vnto pe bowcherie & thoght to by hym flessh vnto his supper, & it was spitefull dere, and so with-in a while he conseyv’d pat, if all he tuke neuer so mekuft for a mans shavyng, yit his meat & his drynke koste so mekih pat he mot not spare no syluer bod spendid’it euer as he gatt it. And þan he vnmthoght hym & said vnto hym selfe; “I spend all my wynnyng of my meett & my drynk & can’t not safe a peny, þat I take a shelving for a shavyng, and when I tuke bod a peny for a shavyng, I couthe wele spar som syluer euer-ilk day, & now I can’t not so, for here I may not get my lyfelod;” And he gatt his gere to-gedur & went agayn vnto pe toder cetie & right not in his purs.

CCCCXLIX.

Ludus debet esse honestus.

When Altiibades Socrasticus was with ane eame of his & lernyd’pe vij scians liberall, his eame gaff a tromper a trompe pat is callid Tibia, to thentent pat he sulde leru his cossyñ to trompe perwith & to syng perwith, for in pat contre it was a common mynstralcy. And he sett þis trompe to his mouthe & began to blaw, & it was foyste & ill-saer’d & garte hym make grete chekis, & as hym pogh, it deformyd’his face when he blew perin. And her-for he keste it fra hym & brak it. And be exsample of hym, pat he luffid it nott, he chargid all pe contre per he dwelte afterward pat þai sulde neuer vse þat mynstralcie, and so þai vsid it neuer vnto þis day.

CCCCL.

Ludit miles ad taxillos cum demone.

In þe Cetie of Susan, with-in þe dioces of Colan, þer was a knyght, and he was so giffen vnto playing at þe dice, at nyght

1 Ms. he.
& day he was evur redie to play with any pat wolde com; and he was passand fortunat in playing & temyd many mans purs. So oþ a nyght þe devuft come in a mans liknes & desyrید to play with hym, & he went in-to þe howse with hym, & a grete sakett full of mony in his hand, & þai played to-gedur to þis knyght had nere-hand' loste aff þe mony þat he had. And þis knyght, when he had loste, began to wax angie & said; "þou erte þe devuft, hope I." And þaþ þe toder said; "Now we hase played enoghe, and vs bus 8 now go." And he tuke þe knyght be þe nekk & drew hym oute þurgh þe thakk of þe howse. And his body breste & his bowels cleuyd oþ þe sclathe stonys. And oþ þe morþ his bowels was fos, bod what at wurthed of þe bodie cuthe neuer maþ tell to þis 12 day, & þai went & berid his bowels.

Ludus avium in hoc seculo punitur. Supra de Aue. Lupi confessoris. Supra de Amore.

CCCCLI.

Lupus puellam invasit.

We rede how oþ a tyme a wulfe ouercome a damysett & gatt hur be þe arm in a towñ, & sho cryed faste; & euer when sho cryed he wolde strenε hur sore, & when sho held hur tong he spard his hur. Notwithstondyng he haylid hur vnto þe wud vnto a noder wulfe 20 þat had a bane stykkand in his throte, and he was gretely turment þer-with & he gapid wyde. & þe damysett saw þe bane stik in his throte, & sho put in hur hand in his mowthe & pullid it oute. And he & his fellow broght hur agayn vnto þe towñ safe 24 & sownd, & lowtid vnto hir and went þer wayes. et c∅.

CCCCLII.

Lupa vindicauit quantum potuit.

In companye scolers oþ a tyme had remedy & went to play þaim, & þai fande in þe wud a wulfe deþ; & þer was wulfe-whelpis 28

1 After þe, j, erased.
\[\text{CCCCLII.}\]

**Luporum more currit et vlulat aliquis.**

Petrus de Lombardia tellis & says; "I saw ans a yong man\(\)\) pat was born\(\)\) in Fraunce & broght vnto he was at mans age\(\)\), and he cuthe gang on\(\)\) his fete & his handis as a beste and crye like a wulfe."

Lupanari expositam virginem custodiuit deus. *Infra de virgine.*

**CCCCLIV.**

**Luxuria multa mala facit.**

16 In pe Cetie of Susace was \(\)\) a womman\(\)\) pat keste hur harte hugelie on\(\)\) a clerk pat had fayr\(\)\) eyn, to hafe at do with hym, vnto so mekull at sho said\(\)\) vnto hym; "And pou will hafe at do with me all my gude sal be thyne." And he excusid hym & wolde nott.

24 And sho saw pat & went vnto pe iustis & accusid hym, & said\(\)\) he

---

1 MS. wufvis.
2 Harl. MS. educatus vt more scuitt currere atque ululare.
wold he have oppressid’hur. And þe justis sente for hym & dampnum¹ for lichori vnto prison. And sho contynod stiff in hur fals syn & luste, & gatt a stye & clam vp at a hy waſt to a wyndow of þe prison, & clambe our & lepyd dowd vnto hym & laburd hym 4 to hafe att do with hym, and he wolde not grawnt vnto hur. And als tyte as sho was fow with hym þai went & tellid þe iudgics, and þai trowid he had bene a wyche & vsid’sorcey, & demyd hym to be burnyd; and so he was. & when his ribbys was burnyd þat 8 men myght se his longis, he began to syng “Ave Maria,” at att folke hardt: And onone one of þe wommans cussyns putt a grete colle in his mouthe & said; “I saft putt away þi prayers.” & with þat he worod hym; & his bonys war berid in þe felde 12 & did many grete meracles. And now vpon his grafe is þer made a wurthi kurk.

Luxuriosa mulier. Infra de muliere, iiiij.

CCCLV.

Luxuriosa mulier conceptum infantem necat. 16

We rede of a non of þe dioces of Colan, and sho consevvid’ & bare a child’d & when it was born she slew it. So afterward’ hur happend faſt seke & was bowd to dye, and sho shrafe hur of att hur synys outtakyn þis syn of þe slaying of hur childe; and þai sho 20 dyed: So afterward’ sho apperid’ vnto a cussyn of hurs at prayed for hur, and sho bare in hur armys a burnande childe, & said; “Þis childe I consevvid; & when it was born I slew it. & þerfor euer I moſt bere it abowte & it is a passand’ byrnand’ fyre vnto me. 24 And if I had bene shrevyn þerof I had had grace, & now I moſt hafe none for I am dampnyd!”

Luxurie peccatum committunt eciam religiosi, vt hic et supra et infra diuersis locis. 28

Luxuria religiosos religionem relinquere facit. Infra de Maria, vij.

¹ For dampnatus est?
Luxuriosam mulierem diabolus ad infernum portauit.

We rede of a prestis concubyne, pat when sho was bownd to dye sho cried opoñ paim at was aboute hur with grete instans, & bad paim gar make hur a payr of hy bottois & putt paim on hur leggis for pai war passand' necessarie vnto hur, and so pai did: And opoñ pe night after pe mone shane bryght, and a knyght & his 8 servand' was rydand' in pe feldis to-gedur, and per come a womman rynand' fast vnto paim, cryand' & prayed paim helpe hur. & onone pis knyght light & betaght his man) his hors, & he kenned' pe womman) wele enogli, & he made a cerkle abowte hym) with 12 his swerd; & tuke hur in vnto hym; & sho had nothyng on bod hur sarke & pies buttois. And belife he harde a blaste of ane vgsom horn) at a hunter blew horrible, & huge barkyng of hundis, and als sone as pai hard'; pis womman) was passand ferde. 16 And pis knyght spirrid' hur whi sho was so ferd'; & scho tellid' hym) all; & he light & tuke pe tressis of hur hare & wappid it strayte abowte his arm), & in his right arm) he helde his swerd' drawen. And belife pis hunter of heft) come at hand, & peñ pis womman) said; "Lat me go, for he commys." And pis knyght held' hur stiff, & pis womman) pullid' faste & wolde hafe bene away. So at pe laste sho pullid' so faste at all hur hare braste of hur heade, & sho ran away & pis fend' folowd' after & tuke hur, & keste hur 24 ouerhwarde behynd' hym) on his hors at hur hede & hur armys hang down on pe ta syde, & hur legis on pe toder syde. & pus, when he had his pray, he rade his ways, and be paim it was nere day. & pis knyg[h] went in pe mornyng vnto pe towñ, & he 28 sand' pis womman) new dead'; & he teld' all as he had sene, & shewid' pe hare at was wappid abowte his arm. And pai lukyd' hur head per sho lay, and pai fande how all pe hare was plukkid' of be pe rutis. And pis happend' in pe bissopprik of Magen-

1 After vnto, h, erased.
Luxuriosam mulierem canes dentibus comminuerunt.

In pe dioces of Coleyn per was a yong damyself pat was rakles & lichoros. So at pe laste, after grete sekenes, hur happend to dye, and as sho lay nakid’ on pe flure, couerde with a shete, aff pe doggis of pe townd come samen into pe howse, & drew of pe shete and pullid’ hur aff to gobettis so pat vnnethis pe husbandis myght dyng paum away. And paum pat gaderd samen pe pecis of hur body & berid’ it. And pe dogis come agaynd unto hur grafe & skrapid’ vp pe pecis agaynd, & bate paum as pat did’befor in sonder, & faght ilk one with oper als faste as pat myght, to pat had aff etynd hur for oght at any maum cuthe lett paum.

Luxuria inter alia peccata impedit confessionem. Supra de contricione. Luxuria eciam a sene difficile vincitur. Supra de Andrea.

Luxurie possunt adaptari ea que supra dicuntur de adulterio, Andrea, carnis temptacione et fornicacione.

Macharij Abbatis. Macharij humilitas demonem confundit. Supra de humilitate.

Macharius de occisione culicis se mordentis penitenciam egit. Infra de vindicta.

Macula nocet homini multipliciter. Supra de debito.

Machometi. Supra de decepcione, j.

1 After husbandis, pe h, erased. 2 MS. et infra de fornicacione. 3 MS. Macharij. 4 MS. Harl. pulicis. MS. Arund. pulicis. 5 MS. multiplex.
Magdalene precibus filius procreatur et nutritur per ipsam, et mater a morte eius meritis suscitatur.

We rede ex 'Legenda Lombardica' how pe Duke of Marsilie & his wife &ght techyng and prechynge of Marie Magdalein war turnyd vnto pe faith; and pai had no child; & pai prayed vnto hur at pai myght hafe a childe. So his wife happend to be grete with childe, and Mary Magdalein markid pai bothe with pe cres, for pai desyrid to see Saynt Petur pe appostell, & to be enformyd of hym; and pe wife was grete & wolde nott lese hur husband. So as pai wer vppon pai se it felt a grete storme of wedur, so mekuft at pai aft, & in special ps womman with childe, war passynglie trubled & dissesid; vnto so mekuft pis womman was delyver of a childe & dyed. & when pis childe was born it laytid after pe moder papp, & wepid and made grete murnyng. And pe sader perof wepid & said vnto hym selfe; "Allas, wriche! pou desyrid' a childe & now pou have loste bathe pe moder perof and pe childe."

And pe shipmen wolde hafe caste in hur bodie into pe see, and hur husband gatt grawnte of piem at sho sulde be had to land; & so sho was; & hur husband laid hur per wappid in a mantyl dead; & hur childe whik in hur arm. And pai he said with grete wepyng; "O pou Magdalene! Wold God pou had neuer commen vnto Marsilie, and wold God my childe had bene born per. Bod pat I purchasid be the, I beteche it to God & pe to kepe." And so he went vnto pe shupp agayn & come vnto Rome vnto Saynt Petur, and told hym aft pe case. And Saynt Petur comfortid hym & said vnto hym pat God was of power to turn his sorow into ioy. And he informyd hym in pe faith, and shewid hym aft pe conversacio of Criste, & pe placis of His passion; & he went agayn vnto shipp. And after pe space of ij yere afterward he landid at pe same place per he lefte his wyse, and he was war of a little childe per on pe see-bank, playing hym with little stonys, and he had grete mervall what it was & went per to. & onone as pe childe saw hym & had neuer sene man befir, he ran vnto his moder breste, &
crepid' vnder-nethe þe mantyl & hid' hym. And when his fadar come at hym & lifte vp þe mantyl & fand' it was a fryr, whilk childe, “O þou, Marie Magdaleñ!” he said; “how happy war I if my wyfe war now on life & myght go home with me into myne 4 awð contretli, for I knowe wele enogh at þou, whilk hase nurissheid my childe, is of power to rayse my wife fro dead'to life, & þou will.” And at þis wurd þe womman was olise & rase vp, and said; “O, þou Magdaleñ! þou erte of grete merett, whilk þat in my 8 childyng was medwife vnto me, & evur syne hase helpid me in all my nedis!” And when hur husband hard hur speke, he was fayn & sayd; “Womman, liffis þou?” And sho answerd; “Ya, & I hafe [bene] with þe in euerilk place þer þou hase bene.” And sho tellid hym aff & saylid neuer a wurd. And þan þai aff samen wente hame vnto Marsulie, þer awð contrey. And when þai come at home þai felt on, kneis befor Marie Magdaleñ & thankid hur hertelie, & tolde hur aff how it had happend' þaim.

CCCCLIX.

Magdalenam angeli ad celum eleuant.

We rede in ‘Legenda Lombardica’ how, on a day, Marie Magdaleñ in þe vij canon howris was liftid vp in-to þe ayrre with angels, and with hur bodelie eris sho hard glorios sangis of hevynlie 20 companys, þu[r]gh þe whilk euerilk day sho was fed, & wyth þe same aungels had in-to þe ayr & broght down agayn, so þat sho mysterd' nor desyrid' no bodelie meat. So opon a day þer was a solitarie preste at dwelte bod a little pine, and with his bodelie eed he saw 24 how sho was daylie liftid vp into þe ayr with angels, & þer holden ane howf space, & how angels with mery sang sett hur down agayn þer sho was.

CCCCLX.

Magdalena deuotos sibi ad pentitenciam adducit.

We rede in ‘Legenda Lombardica’ how þer was in Flandres a clerk þat hight Stephan, & he felt vnto so grete syð & folie
so pat he vaid to do aff maner of folie, bod he wold nowder do nor here nothyng pat was gude. Neuer-pe-les he had grete deuocioun vnto Marie Magdaleyn, & wurshuppid hur day & fastid hur evyn, and wold go in pylgramege vnto hur grafe. So on a tyme sho aperid vnto hym in lyknes of a fayr womman, bod sho had wepyng een, and sho said vnto hym; "Stephan, whi duse pou ilt dedis agayn my gude merettis? Whi ert pou not movid with no compunccion for pi syn? And I hafe prayed so hartlie for pe seyn pou had deuocioun vnto me, and perfor rise & forthynke pe, for I wilt not forsake pe to pou be recownceld." And fro thens furth he felid so mekuft grace yett in hym pat he forsuke pis wylie, & tuke hym vnto religion & shrafe hym & did penance, & lisd a gude life & died a holie man. And when he dyed Mari Magdaleyn was sene at his dying, & had his sawle vnto hevyn in ane angele lyknes.

Magistro est exhibenda reuerencia. Infra de peti- cione.

Magistro possunt adaptari que dicuntur de doctore et predicatore.

Magus multa signa facit. Infra de Simone Mago.

Magus arte sua multos decipit. Supra de decepcione.

CCCCLXI.

Mansuetus homo ab omnibus diligitur.

We rede in pe Cronicles how Titus pe Emperour was fulf of aff vertues, to so mekuft he was callid pe delitis of aff mans kynd; and pat war convicte of conjuracio, he tuke paim 1 to familiarite & forgaff paim, & he wolde deny nothyng to no man pat askid hym, because he wolde at no man went hevylie fro hym, & pat day hym thoght was loste at he gaff no thyng on.

Mansuetus iniurias remittit. Infra de paciencia, ij.

Malicia sacerdotis non pollut sacramentum. Infra de sacerdote, ij.

1 After paim, toke, erased.
Malicia societatis nocet eciam bonis. Infra de societate, i et iiij.
Malicia mulieris multa mala facit. Infra de muliere, ix et x.
Malicia mulieris quandoque in caput suum reuertitur. Infra de muliere.

CCCCLXII.

Maria deuotis sibi eciam honorem mundi procurat.

We rede in 'Our Ladie Meracles' how som o tyme per was a noble 8 knyght of Kurkby pat was deuowte vnto ou Ladie, and oth a tyme as he went vnto pe were, he went in-to ane abbay pat was fowndid' of ou Ladie & was in his way, & per he hard' mes. And when ilk mes was done after oper, & he for wurshup' of ou Ladie wold' not go or he had hard' paim ait, at pe laste he wente furth of pis abbay & hastid hym vnto pis turnament. He mett meneya command' fro pe turnament, & ait was done; pai said' at he had foghten manlelie in pe bateff & borin hym passand' wele. And pai stude still vnto 16 ait come aboute, & ilk ma with a hale voyce commendi & said' he had foghten wurthelie. And per come som & offerd' paim vnto hym & said' pat he had taken' paim prisoners in pe bateff. So pe ma was discrete and purseyvid' how ou Ladie had rewardid' hym, 20 & he gaff vp ait worldly pingis & servid' hur Son & hur euer after whiles he lissid'.

CCCCLXIII.

Maria incarceratos liberat.

We rede in hur 'Meracles' how per was a wedow pat had 24 no childe bod a so, whilk pat sho luffid' passandlie. So oth a tyme hym happynd'to be taken' with his enmys and putt in prison, and his moder was passand' devowte vnto ou Ladie & made hur prayers hertlie vnto hur for hur so. And so sho saw at it profettid' nott, 28 & sho wente vnto pe kurk per ou Ladie was berid', and per was a
Mary saves a Thief.

fayr ymage of our Ladie with hur Son on hur kne, and be hur one sho sett hur down on hur kneis & said' vnto our Ladie on pis maner of wyse; "Thow blissid' Ladie! I hafe ofte prayed vnto 4 pe for my son, & pous hase not hard' me, & perfors as my son is takyn fro me, so saif I take pi Son fro the, & kepe hym in wed for my son." & sho take away pe ymage of our Ladie Son pat sett on hur kne & had it home, & wappid it in a clene shete, 8 and putt it in hur arke & lokkide it, & was ioyfull & trowid' sho had a gude wed for hur son. And on pe night after, our Ladie apperid' vnto pe yong man and lowsid' his setters, & oppend hym pe prison dure & lette hym furth & sent hym vnto his moder, 12 and bad hym say vnto his moder pat sho suld' bryng hur hur Son 1 agayn for sho had sent hur hurs. And pis yong man come vnto his moder & tellid' hur ast how our Ladie had delyuerd' hym. And sho was passand' fayn, & ba' agayn pe ymage-childe vnto pe kurk 16 and said', "Blissid' Ladie, I thank pe at pous hase giffen me my son agayn, & behold'; lo, I bryng pe thyne agayn."

CCCCLXIV.

Maria deuotos sibi a morte liberat.

We rede in hur 'Meracles' how som tyme per was a thefe, & he 20 had a grete deuocioun vnto our Ladie, & said' hur salutacioun oft vnto hur. So at pe laste he was takyn with thist & hanged; and our Ladie come & held' hym vp iij dayes, hur aw'd handis, so pat he felid' no sare. So pai pat hanged' hym happen'd be cace 24 to com by hym away, & fand' hym mery and' liffand; and pai trowed' he had not bene wele hanged. & pai wer avysid' to hafe stykkid' hym with a swerd as he hang, and as pai wold' hafe stryken hym, our Lady putt it away with hur hand; so at pai 28 noyed hym noght. And he told' pain how our Ladie helpid' hym, & pai tuke hym down & lete hym. & he went vnto ane abbay & per servid' our Ladie ewhils he liffid.'

1 MS. Sons.
Marie virginis horas deuote dicentes per ipsam a miserijs seculi liberantur.

We rede in hur 'Meracles' how per was a devowte clerk, and euer-ilke day he wolde say deuotelie pe howris of our Ladye. So 4 his fadur & his moder dyed; and he was per heir & had a grete heritage. So he was compellid' & cownceld' be his frendis to take hym a wyfe, and so he did: & oð pe day at he was wed, as he went hamward fro pe kurk, per was ane abbay of our Ladie in 8 his way, & he had forgetten to say his howris & went into pe abbay to say paim, & sett hym down on his kneis befor owr Ladie & said paim. And sodanlie owr Ladie spak to hym & said;' "O, pou fule, & vnwise clerk! Whi forsakis pou me, pi best 12 frend 1, & takis a noder spowse?" And with pis wurdis he was gretlie compuncte & went hame & made a nend' of his weddyng. & att evey he lefte his wife & alt his lifelod, & went vnto pe abbay & made hym a monke, & servid' God & our Ladie alt his life. 16 et c².

Marie placet missa de eadem ² dicta. Infra Thome martiris, v.

Marie se commendans ab incendio liberatur. 20

We rede in hur 'Meracles' of a man & a womman pat wunte nere pe cetie of Lugdun, abowte pe yere of our Lord' M. C., & pai had no childe bod a doghter. & pai marid' hur with a yong man, & pai helde hym in per howse, & pe moder luffid' hym als wele as 24 sho did hur awn doghter. And kurste tongis said' pat sho luffid' hym not alonelie for hur doghter sake, bod rather because sho lete hym lig by hur in-stede of hur doghter, & sho hard' tett peroff & was ferd' pat sklanderd'sulde rise of hur betwix hym & hur, and 48

¹ MS. frendis, ² MS. eo.
privalie scho slew hym when hur husband & hur doghter war away, & layd' hym in hur doghter bed. So in pe mornynge, as pai satt at dener sho bad hur 1 doghter go wakyn hur husband; & byd' hym rise. And sho went & fand' hym dead; & cryed; and sho & pe moder made bathe mekulf sorow; neuer-pee-les sho forthgoht hur perof, & wente vnto pe preste & shrase hur, & tolde hym all how sho had done. So afterward pis womman & pis preste felt at 8 debate, and he disclanderd hur & tolde hur cowncelf, & vpbrayed hur perwith. And when it come to knowlege of pe yong man's fathir & his moder, thai garte take hur & bryng hur before a iustis, & per sho was demyd to be byruyd. And scho wepy'd & betuke hur vnto our Ladie. And when pe fyre was kyndlecT abowte hur, sho stude stitch unthurte, and hur enmys kyndled pe fire ner hur & it profetid i wioght. So pai tuke forkis & stowris & thruste hur down wiT, & it stedid' paem of noght. And pai pe iustis had grete mervell & beheld' hur graythlie, & he cuthe se no takyn of burnyng on hur, bod aloneley woundis pat sho had with pe forkis & pe stowris. So sho was takyn furth & led hame, & balmyd & refresshid; and with-in iiij dayis after sho, persenerand in grete lovyngis of our Ladie, gaff vp hur gaste, and passid' vnto Almighty God:

CCCCLXVII.

Maria ad se confugientes deo reconciliat.

We rede in hur 'Meracles,' pat aboute pe yere of our' Lord' 24 CCC vij, in pe land' of Cecilie, [was] one pat hight Theophil, at was chauncelur vnto a bishopp, & was wise & gracious. So on a tyme he was putt oute of his offes, and her-for he fell in a grete sorow & a dispayr. And so hym happend speke with pe devull, 28 and be command' of hym he forsuke Criste & His moder, & he renounced' his faithe, and herefor he made hym a cyrographatt wretten, & selid it with his awin ryng. And when it was selid he delyverd' it vnto pe devull, and band' hym to do hym serves whiles he liiid. So with-in a while after, be procuryng of pe fend; he was

1 MS. our. 2 Lat. MSS. xxxvij.
restored agayn vnto his offes. So after hym forthoght, and called opon our Ladie, & made his prayer vnto hur; & sho apperied vnto hym and blamied hym for pat at he had done. And be hur commandem [he] forsvuke pe devulD and tuke hym vnto God & our Ladie, and he was broght befor a iustis. And pe devulD shewied pis cirographatt, and our Ladie tuke it fro hym & laid it on Theophilt breste, per he was slepand. And when he wakid he fand it, & was passand sayn per-of, and evyn opynlie, befor pe 8 bissropp & all pe peple, he stude upp & confessid hym. And aff menD had grete meravyle per-off, & he did his penans pat was ioyned hym perfor, & with-in a while after he decesid & made a gude endyng.

Marie salutacio causa est miraculi post 1 mortem.  
Supra de annunciacione dominica.  
Maria protegit a combustione. Supra de eukaristia. Maria liberat de infamia. Supra de infamia, ij, et de 16 abbatissa, j.  
Maria ordinem predatorum attulit. Supra Domini, iij.  
Maria deuotis sibi in necessitate adiuват. Supra de familiaritate.  
Maria horas de se dicentibus apparat in morte. Supra de horis, ij.  
Maria consolatur suos. Supra de consolacione.  

CCCCLXVIII.  
Maria officium servitorum suorum eis absentibus implet.  
Som tyme per was a noD pat hight Betres, a passand sayr womman, & sho was sacristanD of pe kurk and sho had grete 28 denociD vnto our Ladie; and oft sithis menD desirid hur to syn.  

1 After post, p, erased.
469. The Fiend tempts an Anchoress.

So at þe laste sho consentid' vnto a clerk at go away with hym when complyn was done, and or sho yode sho went vnto ane altar of our Ladie & said' vnto hur; "Lady, as I hafe bene deuoute vnto þe, now I resigne vnto þe þies keyis, for I may no langer susteyn þe temptacion of my fleesh." & sho laid' þe keyis oð þe altar & went hur wayes vnto þe clerk. And when he had desowlid' hur, with-in a few days he lefte hur & went away; & sho had nothyng at liff oð þe thought shame to gang home agayn vnto hur clostre, and sho felt to be a common woman. And when sho had lissid' in þat vice xv yere, oð a day sho come vnto þe nonrie yate, & askid' þe porter if he knew evur a non in þat place þat hight Betres, þat was sacrament & keper of þe kurk. And he said' he knew hur oð þe beste wyse, and said' sho was a wurthi womman & a halie of bar þe little, "& euer hase kepud hur clene & in gude name." And sho vnderstode not þe wurdis of þis man, & went hur wayis. And our 12 Lady apparid' vnto hur & said'; "Behold! I hafe fulfillsid' þine offes þis xv yere, and þerfor turð agayn now into þi place & be agayn in þine offes as þou was, & shryfe þe & do þi penance, for þer is no creatur her at knowis þi truspas, for I hafe euer bene for the in þi clothynge & in þine abbett." And onone sho was in hur abbett & went in & shrafe hur & did' her penance, and told' all þat was happend' vnto hur.

CCCCLXIX.

Marie salutacio fantasma disparere facit et demonem fugat.

We rede how þat þe fend oft sithis in liknes of a gude angelel apparid' vnto ane ancre. So at þe laste he told' hur þat he come to comfurth hur, and sho had a grete comfurth þerof, & told' hur confessur of his apparans. & he was a gude man & bad hur, when he come agayn, þat sho sulde [bid him] 1 shew vnto hur our Ladie, Saynt Marie; and if he did so þat onone as sho saw hur sho sulde say, "Ave Maria." And þe next tyme he come agayn sho desirid' hym þat sho mot se our Ladie, and he said' it nedid not, for it suffisid' vnto hur his presens. And euer sho desyrid' hym more

1 Harl. MS. 'Die ei vt ostendat tibi beatam Mariam.'
& moř at sho mot se ouř Ladie. So on a tyme pis fend formyd' hyň selše in lyknes of a fayr wommaň, and apperid' vnto hur. And onone as sho saw hur, sho feň onň kneis befor hur and said; "Ave Maria." And onone sho dispayrid' away as a fantasie. Hec valet ad decepcionem demonis.

So fure it on a tyme pe Devuľt aperid' oft sithis vnto ane hermett in lyknes of a maň of law, so a noder wise maň counsceld' hyň řat when at he come, he sulď say his Ave Maria; and so he did. & pe fend' flow away in liknes of a whorle-wynď & gnystid' his tethe, & warid' hyň řat tagt hyň to say it.

CCCCLXX.

Marie salutacio immittit timorem et malum cogitatum emittit.

Som tyme a non, tempid' for luff of a yong maň, wold' hase gane into pe werld; and sho mot not gett oute bod if sho had went řurgh pe kurk. And so as sho went řurgh pe kurk sho set hur down befor our Ladie, as sho was wunt to doo, & lowtid' down & said' hur Ave Maria. And sodanlie per come onň hur so grete a drede řat sho mot no ferrer go furth; and so it happen'd oft sithes with hur. And at ře laste sho was tempid' with so grete temptacion, to so mekuň at sho thoght at sho sulď pas furthe by our Ladie 20 & nothyng lowte vnto hur, nor at sho wold' not say hur Ave Maria. And pis done pe devuľt tuke a power in hur, and gaff hur a hardynes to go oute of hur ordur with, & řus onň a tyme sho went hur wayes & fulfillid'pe luste of hur flessh.

CCCCLXXI.

Marie ymago infeccionem aeris fugat.

Saynt Gregorř, when řat he was pope, agayň pe infeccion of pe ayre řat was cauce in Rome of grete dead' & mortalitie, he garte make solempne processions: and ane ymage of ouř Ladie řat Saynt
Luke had payntid, evyn after þe lyknes of our Ladie, he garte bere before þe procession. And onone þis inference of þe ayr vanysshid away and fled fra þe ymage, and a grete reste & a quietnes come.

And abowyn, þe aungeth in þe ayr enence þe ymage sang; “Regina celi letare, Alleluia! Quia quem meruisti portare, Alleluia! Resur-rexit sicut dixit, Alleluia!” And onone Saynt Gregur & his felashupp addid þerto & sang; “Ora pro nobis Deum, Alleluia!”

Marini qui eciam Marine dicitur. Supra de accusa-cione, iiij.

CCCCLXXII.

Marthe corpus per dominum sepelitur.

We rede in ‘Legenda Lombardica’ þat [when] Saynt Martha was dead at Clarascon, apon þe day afterward at Pictagoras our Lord apperid vnto Saynt Francon, þe bissshop, as he was at mes and after þe epistuff was fallen on slepe in his chayr, and said vnto hym; “My welebeluffid Franco! Ryse tite & folow me!” And so he did; and sodanlie pai come vnto Therascon bothe to-gedur, and pai sang aboute þe bodie of Saynt Martha, & aft þat was abowte answard pai.m. And þus pai did aft þe offes, & layd’hur in hur grafe. And at Pictagoras, when aft þe sang after þe epistuff was done, & þe dekyd’ sulde go rede þe gospett & take þe blissyng of þe bissshop, he was on slepe. And þe dekyd went to hym & wakend hym, and paþ he said; “Brethir, whi wakend’ ye me? For our Lord Iesu Criste had led me vnto þe bodie of Martha his hoste, & he & I hase berid’ hur. And perfir send faste thedur for to feche vs our gold’ ryng & our glovis, þat we hafe lefte þer, whilk þat I betuke vnto þe sacristan when we putt hur in hur grafe. And because ye callid’ me so tyte or þe mes was done, perfir I hafe lefte pai.m behynd’ me.” And pai sent a messanger onon þe mak’ aff as þe bissl opp said, bothe þe ryng & þe gluvis, & broght pai.m home. And in tokyd here-of þe sacristan kepíd þe ta glufe, & so þai hafe it ytt for a relikk.

1 Harl. MS. Tharasconem. 3 Harl. MS. beato Frontoni Episcopo.
2 Latin MSS. Petragoricas. 4 Harl. MS. “Dulce mi Fronto!”
Seuerus 1 in his 'Dialoggis' tellis how on a festiuall day a pure nakid man folowid Saynt Martyw vnto þe kurk-ward, and he commandyd his archedekyn to garr hym be cledd: and he lachid 4 þerin. And Saynt Martyw saw þat, & went in-to his secretorie & doffid his cote & gaff it vnto þis pure man, and bad hym go faste his wayis þerwith. And þan þe archdekyw desyrid at he wold' go to mes, & he, spekand of hym selfe, said þat he mot not go to mes & vnto þis pure man was cled. And so in a tene þis archdekyw went in-to þe markett & boght a sary old' cote for v'd; & broght it vnto Saynt Martyw & said he cuthe not fynd' þis old' pure man. And Saynt Martyw bad hym giff hym þe clothe, & þe pure man 12 suld'not want itt. And in a tene he threw it vnto hym, and he tuke it & went privalie & gatt it on hym, & þe slevis þerof come bod vnto his elbow, & þe lenthe þerof was bod vnto his kne; and so he went vnto mes. And as he was att mes, a byrnyng globe 16 aperid' abowyn his head, whilk þat many folk saw, and for þat he was callid Par Apostolis, Evyn vnto þe Apostels. And vnto þis meracle addid' maister Iohn Beleth, and says þat when he was at mes and sulde lifte, as þe vse is, his lyn slevis slafe bakk, & his 20 armys was bod smal$, and þe slevis of þe olde cote come bod vnto his elbow, and so when he liftid; his armys war bare. And þan a mervalos wrethe of golde & precious stouys was sene aboute his armys, þat coverd' his armys vnto his elbow.

Martinus eciam inuitis beneficia prestitit. Supra de

invitis 2.

Martini sepulture interfuit Ambrosius.

Opow þe same day at Saynt Martyw deceсид, Saynt Ambros þe 28 bisshopp was att mes at þe cetie of Mediolan$, and as he lenyd' on

1 MS. Severius. 2 MS. inimicis.
and betwixt the prophesie & the epistull, he fell on his sleep; and
was none at this time, wakyn hym. And he subdekyd sulde go
rede the pistill, and he durst not go or the bishop assigned hym.

And so pai stude the space of ij or iij howris abydand hym. So at
the laste one of pain wakend hym & said the peple recedid away,
and desyrid hym to command the dekyd to rede the epistull. And
he said; “Brether, be not troubled; for my brither Martyn is
passid vnto God and I did he observe in his beryaff. & because
ye wakend me so sone I hafe lefte the laste colett vnsaid.” And
pai notid he day & he how, and pai sawnd at Saynt Martyn
was decesid the same tyme, & passid vnto God.

CCCCLXXV.

Martirium sustinent aliqui ex magno fervore.

Saynt Ambrose tellis how on a tyme when a grete multitude of
cristenmen war draws vnto martirdom, per come a maydeer
of hur fre liste with a hertelie desyre vnto pain for to be slayn
with pain. And pain a ryche man pat was a paynom spak vnto
hur & said; “Wommen, whedur rynys pou so faste?” And sho
answerd agayn & sayd; “I go vnto my frend pat hase biddin me
with oper vnto pe weddyng per grete daynttys er.” And so
he vmthoght hym at sho callid Criste hur frend, and at she ran
to be martyrd, & trouwd sho had bene a fule & skornyd hur,
& said; “Say vnto pi frend at send me ane of his rosis.” And so
sho was martird emang oper. & als sone as sho was dede and
fallyn down, a sayr chylde come vnto hym with a white copp full
of rosis pat sauerd passand wele, & told hym at pe wommaid frend
pat was passid sent hym so removed from his rosis as he had askid: & he
sett pain down & onone he was vanyshid away. And pis man
was passand fend & compuncte, for als mekun as it was not rose
tyme; and he vmthoght hym at God of cristen men had callid
hym vnto martyrdom. And eyyn furth-with he went vnto the
place of the martyrdom and said he was a cristenn man. & onone

1 MS. commandid.
he was hedið & cristendin his awn blude, & broght vnto þe rosary of paradyce.

Mater tenere diligit filium suum. Infra de morte, 
ij 1, et de visitacione, ij 2.

 CCCCLXXVI.

Matrimonium contrahi debet magis inter personas bonarum condicionum quam diuitum.

Iустинус tellis how on a tyme a man askid' counccett at Theristides 3 of Athenys wheþer 4 hym was bettir giff his doghter vnto a 8 pure man, or to a riche man. And he ansswerd' agayn & said; "I hafe levur þe money of þe man þaþ money be boght vnto þe man."

Matrimonio debet accipi vxor prudens magis quam 12 diues. Infra de vxore.

 CCCCLXXVII.

Matrimonio plus queritur substancia frequenter quam persona.

Agellius tellis how þat Caton 1 som tyme had a doghter, and 16 when hur furst husband was dead' sho come & askid' hur fader whi he wold' not make hur to hafe a noder husband. And he ansswerd' hur agayn & said; "For I caþ not fynde a man bod he wolde titter hafe þi gudis þaþ þi selfe."

 CCCCLXXVIII.

Matrimonialis coniunccio periculosa est.

Valerius tellis how on a tyme a yong man come vnto Socrates & askid' hym counccett, whether hym was bettir wed hym a wife or nay. And he ansswerd' hym agayn & sayd; "Ather of þaim 24

1 MS. iij. 2 MS. j. 3 Harl. MS. Thimistidem. 4 Vtrum siliam suam pauperi sed ornato, uel locupleti sed parum probato collocaret.
is a grete penance to do, for & you be not wed; you may happily syn in fornicacion, or in avowtrie, or els be ill desamyd & sklandred & neuer be at no certantie with pi selve. And if you be wedd you may happen wed a shrew at will be pi maister, and you bus be fer'd for hur frendis, & euer be besy & labur, & ofte in stryfe and debate, & suffer many grete wurd & say nothyng agayn, & hafe a snowryng cowntenance, & happelie bryng vp oper mens childer. & if you do nott wele to pi wyfe you saff be bostid with hur frendis, & pus you saff euer liff in trubble & in dissesse.”

CCCCLXXIX.
Matrimonialis coniunccio tediosa est.
Theofrastus pe philosophur sayd, a womman is owder sayr or fowle, and if sho be sayr onone sho saft be luffid & desyrid to be had, and if sho be fowle sho will desyre to be had. And perfore it is hard to kepe pat at many men desyris, and it is hevie to hafe pat in welde pat no man dedengnys to hafe.

16 Mediatrix mulier. Infra de muliere.
Medicorum iudicia de infirmis non semper eveniunt.
Supra de Basilio.
Medicus proprietarius monachus in sterquilinio sepe-litur. Infra de proprietate, ij.
Medicus debet infirmis ea que sunt salutis sue proponere. Infra de predestinacione.
Meditacio inferni penitentem corporaliter extenuat, et meditacio paradisi exhilarat 1. Supra de apostasasia.

CCCCLXXX.
Memoriam sui acquirunt aliqui per aliqua facta interdum eciam mala 2.

28 Valerius tellis & says how pat, som tyme 3, certayn folk, for to assecute euerlastand memorie, dowtis not for to do grete

1 MS. exhilarat.
2 So Harl. MS. The translator's heading is incomplete.
3 MS. adds som while here.
trispas, whose namys he said\* pat he kennyd\* nott. So \* per was a
man\* pat spirridi\* Ermodeus how clere he might be had\*1; he answerd\* agoyn\* & said, pat & he slew any wurthi man, it sulde\* turn hym\* vnto grete\*2 glorie. And so he slew one pat hight Philippe, and he 4 was taken\* & putt to dead\* perfo. And after-ward it was for\* pat he did\* it be commandment of pe Dyan of Ephesie\*3, for sho wolde hafe burnyd\* pe temple. et c\*.

CCCCLXXXI.

Memoria mulieris in corde viri remanere non debet. 8

We rede in 'Vitis Patrum' how pat a noble womman, ane olde wyse 4, come vnto ane abbot pat hight Arsenius, to se hym, & he prayed pe bishopp at sho sulde not se hym, & he wold not graunt peerto. So sho come vnto his cell dure, & fand hym per-att, & felt 12 down on his kneis aform hym, & he with grete dedeyng tuke hur vpp\* and said vnto hur; "And pou wilff se my face, se itt now." And sho for shame durst not luke vpon hym, bod sho went away & prayed hym to pray for hur vnto God, & hafe hur in 16 his mynde always. And he said, nay, he wold nott, he sulde pray God to do away pe mynde of hur oute of his harte. And when sho hard pis, sho was gretelie trubbled; and went in-to pe cetie & felt into pe axis. And when pe bishopp\* come to vyssit hur, sho said 20 vnto hym; "I am so hevie pat I mone dy." & pe bishopp\* answer[d] hur agayn\* & said; "Knowis pou not at pou ert a womman! And pe devuitt tempis men with wommen, & speciali haly men. And perfo yone man said vnto the as he did. Bod 24 puf aft he said\* so, yit he prayis for pi saule." And so he com-furthid\* hur and sho wente home vnto hur awn place. et c\*.

Memoria mortis est multum vitelis. Supra de conuer-sione, iiij, et de confessore, v, et infrade morte. 28

Memorie labiles 6 sunt aliqui. Infra de muliere, iiij.

---

1 Lat. MSS. quo modo subito clarus possit haberini.
2 MS. repeats grete.
3 Harl. MS. Sic eiam inuentum est, quod Diane Epheesi sic templum incendere uellet, ut opere pulcherrimo consumpto nomen suum per totum orbem innotesceret.
4 Lat. MSS. Matrona quedam nobilis et senex.
5 MS. labilis.
CCCLXXXII.

Mendacium eciam corporaliter nocet.

We read in 'Legenda Lombardica' how Iulius & Julianus were brethren, and pai bygid a kurk, and be commandment of pe 4 Emperour Theodece, att pat euer come by paim pai wold gar paim abyde, & helpe paim. So per happend a meneya com per-away [with] a carte, & pai laid one of per felows in pe carte, & coverd hym with a clothe as he had bene dead. And when pai come be 8 pis werke, pies ij sayntis had paim abide with per carte & helpe paim, and pai said pai had in per carte a dead man & perfor pai had nede at haste paim away. And pe sayntis ansswerd paim & said; "Whi lie ye? Go your wais, & as ye say so be it vnto you." And when pai war passid, pai calld vpon per felow and pai fand hym starke dead. And fro pens furthi per was nane at come per-away at durst ans make a le vnto pies sayntis. et c^2.

CCCLXXXIII.

Mendacium aliquibus temporaliter nocet.

16 Ex 'Legenda Lombardica' we rede how pat a grete aduocatt of pe Ceustus ordur was made a monk, & he went oft sithis for to defend cawsis of pe abbott, & euer he was casteñ & had pe war. And pe abbott & pe monkis wax wrathe with hym & said vnto hym; "How is it at pou fallis alway in our cawsis, and whiles pou was in pe werld pou prevaylid alway in oper mens cawsis?" And he ansswerd paim agayn & said; "While I was secular I was not ferd to lie, sfor oft sythes be my fraudis & be my lesyngis I ouer- 24 come myne aduersaries. And now because I dar say no þing bod treuth, it happens me pe contrarie." And so he was comm- 28 mawndid vnto his cloystur.

Mentiri non debet religiousus. Infra de religione.

Mendacium eciam punitur in presenti. Infra de perieurio et de paupertate.
484. Merchant- Customs. 485. Fair Dealing rewarded. 329

CCCCLXXXIV.

Mercatorum\(^1\) vita amota\(^2\) computacione, a multis approbat ur.

We rede in 'Libro de Dono Timoris,' how ane Erle of Pictauence cled hym dyaers tymys in pure mans clothyn whils he had sene all maner of craftis \& offes. And when he had serchid ait pies, he said at he merchand\(\) crafte war he beste crafte pat he sany, \& he beste offes, war not a thyng war, pat is\(^3\) to say, cowntyng \& rekynyng in pe end\(\); For, he said, at evyr when pai come home pai made rekkenyng of pe leste peny at pai reseyvid, and at pai expundid; and he pat made not a gude rekynyng was caste\(\) in prison \& holden per.

CCCCLXXXV.

Mercatores in empione et vendicione frequenter menciuntur vt lucentur.

Cesarius tellis of ij cetisens of Colayn\(\) confessid\(\) pai\(\) of ij maners of syns, \& he tane was leyng \& he toder manesweryng. And pai tolde he preste pat with-outen\(\) pies ij pai myght nowder by nor seft. And he preste told\(\) pai at pies was grete synmys, bod he had pai vse pai o\(\) pis maner of wyse; "Forste lofe your gude as ye will giff it, and it saf be wele with you, I warand:"

And pai promysid\(\) hym\(\) pai sulde so doo pat yere. Bod be lettyng of he devult pat yere pai wa\(\) no thyng, and at he yere end\(\) pai come vnto he preste \& tolde hym. And he preste told\(\) pai at it was bod a temptacion of he fende, \& bad pai trow hym; bod he said; "Feste it faste in your mynde, and pink at ye will kepe hit fro hens forwhard; and it saf be wele enogh with you." And so pai did; and with a few yeris pai war passand\(\) richen men.

Mercator de bonis suis et non de alienis debet mer-
cari. Supra de abbate.

\(^1\) MS. Marcatorum. \(^2\) MS. ammota. \(^3\) MS. it.
Honest Measures save a Woman.

Mercator\(^1\) vicium rei non debet celare. Infra de negociacione.

CCCCLXXXVI.

Mensura semper debet esse iusta.

4 Cesarius tellis how in \(\text{\textit{pe}}\) bisshopprick in Cola\(\text{n}\) som tyme \(\text{\textit{per}}\) was a wedow at was a brewster, & vsid\(\text{t}\) to sell ale, & fyre happe\(\text{d}^\text{in} \) \(\text{\textit{pe}}\) tow\(\text{n}\) & byrnyd a grete dele \(\text{\textit{peroff}}\). And when sho saw it come nere hur howse, sho wold\(\text{nothyng remow furth of} \) hur 8 howse, bod tuke hur mettis & hur messurs at sho fillid\(\text{t} \) ale \(\text{\textit{with}}\), and sett \(\text{\textit{paim}}\) at hur dure \(\text{\textit{with-oute,}} \) & said\(\text{t}\); "O, \(\text{\textit{pou}}\) rightwus & merciful God! If I hafe rightwuslie & trewlie mesurd\(\text{t}\) \(\text{\textit{with}}\) thies mesurs to \(\text{\textit{paim}}\) at I selde ale to, I beske ye at \(\text{\textit{pis}}\) tyme to behalde my myster, and at \(\text{\textit{pou}}\) wolde vuchesafe to spare me and my hows & my howsold\(\text{t} \) \(\text{\textit{pat}}\) is \(\text{\textit{per-in}}\). And if I hafe \(\text{\textit{with}}\) \(\text{\textit{pies}}\) messurs messurd\(\text{t}\) wrang, or disseyvid\(\text{t}\) any creatur, \(\text{\textit{pa\(\text{n}\)}}\), Lord\(\text{;}\) I wiff at my howse be burnyd & aft \(\text{\textit{pe}}\) gudis at I hafe." Lo! \(\text{\textit{pis}}\) was a mervalos faythe of \(\text{\textit{pis}}\) womman\(\text{t}\) ! And yit was \(\text{\textit{pe}}\) mercie of God m\(\text{or}\) mervalos, sfor when \(\text{\textit{pe}}\) fire come at hur howse, at aft folk saw & had grete wonder \(\text{\textit{peroff}}, \) as God\(\text{\textit{2}}\) wold, \(\text{\textit{pe}}\) aflawme at had burnyd\(\text{t} \) aft \(\text{\textit{pe}}\) tow\(\text{n}\)-end to thedir sesic\(\text{t}\), & wold\(\text{t}\) burn\(\text{d} \) no maner of ping of \(\text{\textit{[hur]} \) howse, nowder thak nor tymmer. & yit not-with- standingy, aft \(\text{\textit{pe}}\) howse semyd\(\text{t}\) clene our \(\text{\textit{with}}\) fire as it had burnyd\(\text{d}; \) & yit was it nothyng hurte \(\text{\textit{with}}\) \(\text{\textit{pe}}\) fyre, nor no gude of hurris \(\text{\textit{pat}}\) was \(\text{\textit{perin}}\). And \(\text{\textit{pe}}\) fire sesid\(\text{t} \) & burnyd\(\text{t} \) no ferrer, \(\text{\textit{pat}}\) a hondreth men\(\text{d}\) cuthe the not sease befor. And here-by hur nehburs vnderstude \(\text{\textit{pat}}\) hur messurs warr gude & trew. et \(\text{c}\).\(\text{\textsuperscript{9}}\)

CCCCLXXXVII.

Meretrix. Mulier accusat quos ad peccatum trahere non potest.

28 Cesarius tellis how som tyme \(\text{\textit{per}}\) was a common\(\text{d} \) womman\(\text{t}\) \(\text{\textit{pat}}\) was fayr, and sho folowid\(\text{t} \) a grete lord\(\text{f} \) fro town\(\text{n}\) to town, for \(\text{\textit{pe}}\) lordis men\(\text{d}\) synnyd\(\text{t} \) \(\text{\textit{with}}\) hur euer when\(\text{t}\) \(\text{\textit{paim}}\) liste, and \(\text{\textit{pe}}\) lord\(\text{t}\)

\(^1\) MS. marcator. \(^2\) MS. gold.
wiste not. & at þe laste þe lordþ preste accusid' hur vnto þe lordþ; & þe lordþ garte caft hur befor hym, & sho denied itt and accusid' þis preste, & said' he complenyd' on hyr because sho wold' not consent vnto hym, and þis sho oblisshid' hur to prufe. So at 4 þe laste sho fenyd' hur contrite, & come vnto þis same preste & shrafe hur. And in þe end' of hur confession sho said' þat sho was so tempid' with his luff þat bod if sho had itt sho sulde sla hur seifie. And þis preste was aferd' on hyr, & had no faste purpos to 8 syn' with hyr, yit he assigned' hur a place & a tyme þer he suld' com vnto hur; & sho was fayn' þerof & went & tellid' þe lord' how þe preste had promissid' vnto hur. And þis preste come to þe place befor þe howr, & he made in þe same place a bed of dry wud; 12 & put stra þerin & put fyre vnder-nethe in tow, & coverd' it clentie with a shete. And belife sho come & þe fyre began' to kyndett in þe bed; & þe preste went þerto, & laid' hym down þerof, evyn' in þe fire, & bad hur com vnto hym. & þe fire rase off abowte hym & 16 sho callid' on hym & wold' hafe had' hym píne, & he lay stiff & was nothyng burnyd' nor his clothes nowther. And þan' þis wrichid' womman' was compuncte & reknowledg'd hur seifie þat sho accusid' þis holye man of verray rancor & ill witt. And þis 20 done þis holie preste went & made hym a monk.

Meretrix multa mala facit. Infra de muliere pluribus locis.

Meriti causa est aliquando temptatio. Infra de 24 temptacione.

Meretur homo relinquuens omnia propter deum. Infra de milite, iiij.

CCCCLXXXVIII.

Miles malus per seram penitentiam saluatur. 28

Cesarius tellis of a knyght þat 1 on a tyme was taken' with his ennys & slayn. And wheno' he saw þat hym burde nedelyngis dy, he said' þis iij wurdis, "Dominæ, miserere mei. Lordi, hafe

1 MS. þan.
mercie on me.” And when he dyed, a man that was vexid with a fend was delyverd. So afterward the fend came agayn vnto his man and vexid hym hugelie, more pain he did afore. And a gude holie man come vnto hym & askid hym whi pat he did so. And he answerd agayn & said; “We war many fends gadurd samen at pe dead of swylk a knyght, and because we gatt nothyng per, perfor all pat I can say I venge me in hym pis.” And pis holie man spirrid hym pe cauce how pai had no power of pat knyght, and he answerd agayn & sayd pat pe knyght sayd alonele iiij wurdis or he dyed, “be pe whilk all pe power pat we had in hym was loste.”

CCCCLXXXIX.

Miles punitur et saluatur.

Cesarius tellis how o on a tyme per was a knyght of Saxon, that was cled in new skarlett clothes, and on a day as he was rydand, he mett a husbandman dryvand his carte. And with pe sprenclyng & dasshyng of pe welleis, pis knyghtis clothis war al todasshid with myre. And pis knyght, as a prowde man & a tyrand, drew his swerd & smate of pe ta legg of pis husband be his kne. So afterward purgh pe grace of God he wex sorowful for his syn, & made hym a monk of pe Seustus ordur. And with-in a few yeris after he was made monke, per began to brede a sur like a sylk threde in his legg, on pe same syde & in pe same place whar he cutt of pe husbandman legg. And be little & little it began to rote, so pat att pe laste mawkin breds perin. And pain he wex fayn & sayd; “Now I trow for to hafe forgysnes, for I se on my body pe syngne of Iob.” And so he liffid many day in grete contricion, and at pe laste, purgh pis maledie, he dyed & yeldyd God a gude sawle.

CCCCXC.

Miles demone vt famulo vtitur.

Cesarius tellis of a knyght pat dwelte in Saxon, and he was famos & noble in armys, and his name was Albert Stobberd. So 1 MS. deuocione.
oñ a day hym happend to coð unto a place per a damyself was vexid with a fend, and onone as he come sho began to cry and sayd, “Ecce! amicus meus venit. Lo! my frend is commen.” And evur as he come inward sho bad gyff hym rowm, and lat hur 4 frend° coð ner hur. And þu aff he war wrothe þerwith, yitt he smylid° & said; “þou fende, þou erte bod a folc! Wharto vexis þou þis womman oð þis maner, þat is so innocent? Lese hur & go with me vnto turnamentis & batels.” And þis fend said° he 8 wold° gladlie go with hym and he wold° latt hym entre into his bodie, “or els to lat me in þi sadle or in þi brydift, or in som° other parte at longis vnto the.” And þis knyght had gret compassion of þis noble maydyla and said; “And þou wilt pas from hyne 12 I wilt grawnt þe a plyte of my gownd vnder-nethe a condicion, at þou saff not hurte me, bod when° at I wilt, onone þou saff pas fro me.” And he behest hym þat he shuld. And with þat he went oute of þe maydyn° & come in-to a plite of þe gownd° and made per a gret movyng. And from þat howº þis knyght had so gret a streth & a comsfurth, at whoso-euer he wold he mot overthrow þaim, & whomº so euer hym° liste take, and þai war ne so swyfte, yit he mott take þaim. And whenº þe knyght satt in þe 20 kurk at his prayers, þis fend° made a gret gruchyng and said° hym° thought þat he taryd long per. And he kaste holie watir oñ him, þis fend wolde byd hym° war at he tuchyd not hym. So oñ a tyme þis knyght happend to coð in-to a kurk whar per was made 24 a sermon of þe cros. And þaþ þe fend said vnto hym°; “What duse þou her!” And þis knyght ansswerd° agayn° & saidº; “Now I wulff forsake þe & seryff Almighty God!” And þe fend° ansswer° agayn° & saidº; “What displesans haste þou foð in me? I neuer 28 yit hurte þe, bod I hafe broght þe vnto mekuft wurshup and riches, and þurgh me þou erte made passyng glorious.” þis knyght ansswerd° hym° agayn° & saidº; “Loo! now I behold þe cros, and I commandº þe now, in vertue of Hynd þat was done oð þe cros, 32 þat fromº hens furth þou nevur turn vnto me agayn.” And with þat þis fend lefte hym°. And þis knyght burnyd hym° with þe cros, and went to beyond° se, & per he servid Almighty God ij yere.

1 MS. he.
And after pat he come home agayn, and byggid' ane hospital. And perin he abade aft his life after, & serryffed seke folk of swilk as paime nedud. And so in peas per he endid' his life.

4 Miles executor necligens punitur. Supra de executione. Miles ludo avium deditus punitur. Supra de avibus, j. Miles obstinatus in peccatis dampnatur. Supra de accusacione.

Miles spoliat modica occasione habita. Infra de monachio, iiiij.

Militi per beatam virginem gratia dei eciam temporalia perdita restituuntur. Infra de negacione, j.

Ccccxc.

Miles cruce signatus vxorem et liberos relinquens multum meretur.

16 Iacobus de Vetriaco tellis how on a tyme a knyght pat was markid' with pe cros went from his awn place to beyond pe se. Or he wente, afor a grete parte of his frendis, he callid' aft his childer afor hym, & he hawsid' & kyssid' paime frendlye, & kyssyd' paime tenderly, & wepyd swetelie. So one come in & callid on hym & said; "Sur, your felows abydis you, lefe pies childer & comm your ways!" And pis knyght ansswerd' agayn & sayd; "I do pis to make me mo?' hevie & sad when I parte with paime, at my mede may be pe mo?' for pe levyng of paime."

Militis vxori aliquando sacerdos copulatur. Supra de confessione, vij.

Miles amore crucifixi culpam inimico remittit. Supra de Maria.

Miles obstinatus per imperfectam contricionem a peccato retrahitur. Infra de obstinacione, ij.

1 MS. Infra.
Miles corpore Christi percepto eciam corporaliter efficitur forci. Supra de communione, iiiij¹. Miles predo per aliquas orationes dictas saluatur. Infra de remuneracione.

Miles devoutus reuerenciam facit deo et sacramentis. Cesarius tellis how som tyme per was a knyght of France. And he was of suche devotion, per whare-somevur he saw Goddis bodye he wolde fafl down and wurshup it, and it had bene eveyn in 8 pe myre. So it happend on a tyme pat he was cled in gude clothes, & he went into a cetie, and pe strete pat he rade in was passand myrye. And sodanlye hym happend mete pe preste with Goddis body, and onone as he saw it, he avysid hym a while 12 & said vnto hym selfe; "What wyll þou do now? And þou knele down here þou losis all þi gay clothynge. And if þou do it nott, þou erte breker of a helesful condicio[n at þou was wont to vse." And with pat, with-outen more, he lightid of his hors and 16 sett hym down in þe myre on bothe his knethis, and held vp his handis and wurshippid þe sacrament. And our Lord; þat wurshippid þaim at wurshippis Hym, shewid þis meracle þurgh his power, at þer was not on all his clothis a drope of 2 myre nor 20 a spott of clay. And when he saw þis, he had grete merveil & lepid vppon his hors agayn. And evur fro thens furth, he was mo[r comforthed in þe faith þer he was afor, and thankyd Almighty God².

Militum magistri quales debent esse. Supra de bello, ij. Miles demones esse non credidit. Infra de nigromancia.

Miles videt visionem de paradiso. Infra de paradiso.

¹ MS. iiiij. ² MS. repeats, of.
Miles malus post mortem apparens terret suos. Infra de mortuis xvi & xvij.

CCCCXCIII.

Miles debet esse constans in prelio et corpus exponere periculo.

Iustinus tellis of a knyght of Athenes pat hight Cinigrus how on a tyme when he saw hys enmys had done grete slaehter, and pai gaderd mekutt gude to-gedur & had it vnto a ship, and when pai wer all perin, he gatt hold on pe ship & held it with his right hand & wold not lat pain go. And pai saw pat, and smate it of. And when it was of, he gatt hold peron agayn with his lefte hand; and held it, & pai smate it of. And when he saw bothe his handis was of, he gatt held it with his tethe. And pus nowder for los of bothe his handis, nor for no oder hurte at he had, he wolde not lefe, bod faght as he had bene a wude beste, tyft att pe laste pai smate hym down & kyllid hym.

16 Miles magnus et senator vrbis heremita efficitur. Infra de solitudine, ij.
Miles crudelis per insirmatatem mansuetus efficitur. Supra de insirmitate, ij & v.

20 Miles devotus beate virgini eciam temporaliter honoratur. Supra de Maria virgine, j.
Mimo possunt adaptari que dicuntur supra de histrionibus.

CCCCXCIV.

24 Minucio. Minucione aliquando perditur scientia prius habita.

Cesarius tellis how som tyme per was a clerk pat was wele and sufficientlie letterd: And on a tyme he garte latt hym blode, and

1 MS. paradiso; Harl. MS. as above. 2 Heading supplied from Harl. MS.
when he had bled he loste all his letteraft connyng, right evyn as he 3 had loste pam be blode-latteryng, so pat he knew not a lettre nor cuthe not vnderstand a lastyn wurd; not-withstanding he was refte no thynk els. And pis he tolde vnto many men. So 4 per was a man on a tyme counceled hym & sayde, “pe same day twelmo[ν]th at pou was lastyn blude on, and pe same howre,” he sulde lat hym blude agayn, and so peraventur he sulde gytt agayn his connyng. And so he did, & he requoverd his connyng agayn als wele as evur he had it.

CCCCXCV.

Misericordia impenditur inimico crucifixi amore.

Cesarius tellis how in Ducheland 5 per 3 a knyght pat happend sla pe fadur of a noder knyght. So be chawnce his son att was 12 slayn happend to take hym at slew his fadur. And he drew his swerde and wold hase taken hym and slayn hym. And he felt on kneis befor hym & said; “Sur, I besoke you, for His luff pat dyed on pe cross & had mercy of aft pis werld, pat ye wold hase mercie 16 on me now.” And with pies wurdis he was compuncte, & take hym vpp & sayde vnto hym; “Loo, in wyrshup of pe holie cros, & for His sake pat dyed 7 peron, at He may forg’f me my synnys I forg’f pe, not alone, pe truspas at pou hase done vnto me, bod 20 from hens furth I shall be pi frend.” And with pat he take hym abowte pe nekk & kyssyd hym. And with-in a little while after, pis same knyght burnyd hym with pe cros & went vnto pe holie land. And when he come at pe kurk of pe sepulcre of ou’ Lord 24 he went in-to it as other did. And, at aft folk saw, pe ymage of pe crucifix bowed evyn down & lowt’d vnto hym. And when pai at saw vnderstude not vnto whome he did it, pai aft went afor pe rude ilkone after oper. And itt inclynyd vnto none of pai 28 vnto hym. And pai axked hym what was pe cauce, and he tolde pai aft as is afor sayd.

1 MS. repeats, he.  MS. blode lastyng. 3 MS. pat.
Misericordia dei omnibus est aperta.

Maister Alexander, · he bisshop of Mylañ, tellis how so m tyme per was a scoler off Bolayn. And on a nyght as he lay in his bed, hym poght he was be his one in a grete felde, & per he was war, as hym poght, of a grete tempeste, & a huge, of storm & evuf weddur com oute of þe north. And he hym selfe was gretelie giffen to syn & wrichidnes. So hym poght he was sended for þis storm 8 & was nere evyn, & he ran als faste as he myght & gatt hym to þe towne, and come vnto a howse & knokkid at þe dure & prayed paim latt hym com in. And a womman within answered hym & said: "I am Rightwusnes att dwellis here, and þou þat erte nott 12 riztwus may nott com in here." And þan he went vnto a noder dure & knokkid, & prayed paim latt hym com in. And one within answard hym & said: "I am Trewth at dwellis here, & þou þat luffis not trewth saff not com in here." And þan 16 he went vnto þe iiij dure, & knokkid & prayed at he mott com in, & one answard hym within & said: "I am Pease þatt dwelles here, & because þat peas is not to wykkyd men, perfor þou saff not com in here, for all my thohtes er of peas, & not of affliction nor of disesse. Bod I cowncelf þe att þou go vnto my suster þat dwellis by me att þe next howse, þat helpys all þat er in disses." And he went vnto þe iiij dure & knokkid, and a womman answard hym with-in & said; "I am Mercye þat dwellis here, and if þou 24 will hafe me & be saved fro yone grete tempeste, þou muste go vnto þe howse of þe freer prechurs in Bolayn & make þe a freer, & per þou saff be saved." And þis scoler with þis wakynd; & on þe morþ he rase & went vnto þe freers & told þaim aff his vysion & 28 askyd þaim þe abbett & reseyvid it, & liffid per many a day & was a gude man & a holie.

Misericordia dei parata est eciam eum negantibus.

Wee rede in · Vitis Patrum · how on a tyme per was a monke þat 32 gretelie was tempid, & he went into a strete of Egipp; & per

1 MS. dwellid.
hymo happen se pe doghter of a paynoms preste, & he asked to hafe hur vnto his wyfe. And pis preste wente vnto his1 goddis in his temple, & axkìd paim cownceff & said pe monk wold' algatis hafe his doghter to wyfe, "whethur saff I giff hur vnto hym 4 or nay?" And pe fend ansswerd hym agayn & said; "Gyff hur not vnto hym bod if he furste forsake his God & his baptym." And he went & told pe monk, & he did aif as he bad hym. And onone per come oute of his mouthe a white duffe, whilk pat flow 8 vnto hevyû. And çan pis preste went agayn and axkid cownceff att his god, and he ansswerd hym agayn & said; "Gyff nott yitt pi doghter vnto hym, for yitt his God helpis hym, puf aif he hafe forsaken hym." And pis preste come agayn & tolde pe monke, 12 and pis monke made grete sorow & said; "A, so wo is me! Loo! God duse me gude agayn ifi." And be pe cownceff of a gude holie olde man he was shrevyn and did penance, and adled afterward for to see pe duffe pat he had loste commyng agayn vnto 16 hym, and entred in att his mouthe.

Misericordie dei possunt adaptari multa que dicuntur supra de contricione et confessione, et alibi.

CCCCXCVIII.

Missa prodest viuis. 20

Saynt Gregur tellis how oû a tyme per was a ship-maî, & hymo happen be perisshid be pe see. And he had a gude frend; a preste, pat said a mes for hymo & offred pe sacrament for hymo. And as pis preste was at pe sacryng of his mes, pis maî come 24 al hole furthe of pe see, and come vnto pis preste and tolde hymo pat when he was in pe se and alsmoste defaylid; sodanlie per come one vnto hymo & broght hymo a lafe. & when he had eten itt, onone he was comforthed & had strente, & was takyn vp into 28 a ship, & so he was savid. And be his tellyn, pis preste knew pat pe same howî at pe lafe was broght vnto hymo he was att mess, & offred pe sacrament for hymo.

1 MS. our; Harl. MS. deos suos.
CCCCXCIX.

Missa iterum et alio modo valet viuis.

Petrus Clunacensis tellis pat in pe dioceses of Politan, in Grece, per was a man patt wroght in a banke for syluer vre. And sodanlie pe banke fell and kyllid aff pat was vnder-nethe. So per was one of pain ra in-to a corner of pe banke and was savid; neuer-pe-les he mott nott gett oute. And his wyfe, trowyng pat he was dead; euerilk day garte do a mes for hym, and daylie at pat 8 mes sho offerd a candeff and a lofe of bread and a little pott ful of wyne. And on a tyme pe devuif had envy at hur dede, & daylie iij dayes to-gedur, in a mens liknes, he mett hur and askid hur whedur sho went, and evur sho tolde hym eauce of hur gate. And he answerd hur agayn & said; “Labur not to pe kurk in vayn, for pe preste bathe done mess.” And so pies iij dayes to-gedur sho owr-hippid & offird nott. So afterward per happend a man grafe in pe same banke. And sodanlie as he wroght, he hard one speke & say; “Smyte softele, for per is a grete stone bowd to fall on me.” And pis man was ferd with pis voyce, & callid dyvers folke to here it. And he grofe on, and belife he harde pe same voyce. And with pat he wroght on & fond pis man & tuke hym oute quykk, & axkid hym how he lissid per so long. And he toldi pain pat euerilk day, outtake on iij dayes to-gedur, sen pe banke fell on hym was broght vnto hym a lofe of bread and a pygg with wyne & a light candeff. And when his wyfe hard pis sho was passyng glad, & knew verelie pat he was sustenyd with hur offrand, and at pe devuif begylid hur pies iij dayes pat sho sulde nott gar mes be done, to thentent pat he wold nott pe meracle of pe mes had bene provid nor of pe sacrament nowther.

Missam pro defunctis celebrare est vtile. Infra de sacerdote, j.

1 MS. Climacensis. 2 Harl. MS. in diocesi Greciopolitana. 3 For men, Latin viri.
Missa iterum valet defunctis. Infra de purgatorio, iij, et de peccato, iij, et de suffragio i et iij.
Missa debet celebrari cum omni diligentia. Infra de sacerdote, v.
Missa celebrari non debet ab indigno. Infra de sacerdote, x et vj.
Missam omni die audire bonum est. Supra de Maria, i, et de deceptione, ij.

D.
Monachus debet se humiliter habere et neminem iudicare.

We rede in 'Vitis Patrum' how one pat hight Ioseph axked abbott Pastor how he sulde make hym selfe a monke. And he ansswerd hym aynew & said; "And pou will fynd riste bothe in pis werld & in pe toder werld, in euer-ilk cause say vnto pi selfe, 'whatt am I?' And paith shaff pou nevur deam no maith."

DI.
Monachus in habitu suo debet mori.

Cesarius tellis how in an abbay of Ceustus ordur per was a monk pat was gretelie vexid with sekenes, & he doffid his cowle & did on his skaplorie, and so he dyed. And he was born in-to per oratorie, & pe monkis began att say per psalters for hym. And sodanic he rase vp & callid pe abbot vnto hym. And his brethur war ferd & ran away, & pe abbot come vnto hym. And he said vnto pe abbot; "Sur, I shryfe me vnto you pat I dyed withweten my cowle vppon me. And when I trowed frelie to hafe entred into paradice, Saynt Bennett come vnto me & said; 'Whar is pine abbett? Here may pou nott enter withouten itt.'" & one, he said, axked hym whathe he was, and he tolde hym pat he was a monke of Ceustus ordur. And he said; "& pou be a monke,
what? is fine abbett? and with pat oper pat was aboute prayed for me, and pus I was suffred com agayn vnto my bodye at I mott resayfe myne abbett of pe, and at I mott so be wurthie to entre into paradice."

DII.

Monachus passiones debet reprimere.

We rede ex 'Dictis Patrum' how pat abbott Pastor said in his life; "He pat is evur compleynand sulde nott be a monke, and he pat duse iff for iff is no monke, and he that is angrie is nott wurthie be callid a monke." et cetera.

Monachus apostata penitens, et sic moriens, eciam post mortem habitum recuperavit. Infra de voluntate, ij.

Monachus cibaria exquisita comedere non debet. Supra de gula, v.

DIII.

Monachus in gestis exterioribus debet omnes edificare.

Iacobus de Vetriaco tellis how som tyme per was a knyght pat happend in were to take a pure man. And pis pure man prayed hym to latt hym gone, and gett his rawson. And pis knygthad petie off hym & said; "Whatkyng suertie shalt pou lefe me for pi commyng agayn?" And he ansswerd agayn & sayd; "I shalt fynde you God to borgi & a cawson be myne othe, for other ping I may not fynd you." And pus he went his ways and selde all his lyfelod, and yit he mott nott com agayn at pe day att he had poyntid; and here-for pis knyght wex passyng wroth. So on a day, as he rode, he was wer of a monke pat was passand fatt & read; syttand prowdelie vppon a fayr palfray, and rydying passand secularelie. And pis knyght ansswerd to his sweyers
"Wult ye se pis monke, pat be his ordur sulde ride ou ane ass, hase a better hors pañ I hafe." And with pat he rade vnto hym & tuke hym be the brydyff, and askid hym whose man he was. & he said he had no lord bod Almižti God. And pañ pe 4 knyght sayd vnto hym; "Thi lorde is a suertie bod vnto me, & I wyl att pou for him make a sethe vnto me." And with pat he garte hym light, and tuke pe hors from hym. And with-in a while after come pis pure man and broght pe knyght his rawn-8 soñ, & prayed hym to forgiff hym att he kep'd not his day. And pe knyght wolde nott take his money, bod bad hym take it agayn; for, he said; his borg'h had payed hym for hym & delyver'd hym. And when pe pure man harde pis he was passand sayii & tuke his 12 money vp agayn, and went home als merie as he mott be & thonkid God.

Monachus eciam post mortem ab abbate suo est a peccatis suis absolutus. Supra de absolucionc. 16

DIV.

Monachus in se debet esse magne penitencie, et leues et dissolutos reprehendere.

In 'Libro Purgatorio Beati Patricij,' we rede how som tyme per was a monk pat entred' into pe purgatorie of Saynt Patrykk, and evur after whils he lissid' he had woundis aff fressh & new, whilk he tuke per. And he was also evur in grete penaunce, and evur when he saw any yong monk lag'h vnmesurable or otherwyse be lewidlie governyd; he wold cry & say; "O! wold God pou wist 24 whatkyñ byttyr payñ is giffen for mysgovernans, for pañ pou wold nowder do nor say as pou dose." et c².

Monachus recuperauit de vacca quod potuit. Infra de simplicitate.

Monachus proprietarius in sterquilinio sepelitur. Infra de proprietate, ij.

A a 2
Monialis in omnibus debet esse paciens.

Saynt Ambros tellis how per was som tyme a gude huswyfe, & sho besoght ane abbatice at sho wulde graunte hur a non for to dwell with hur awhile for recreacion, & sho grauntid hur one whilk pat was a gude buxson& and was as a servand in pe howse, bothe vnto hur and all hur meneya. & sho servid hur aff a yere & gevent no creatur in pe howse. So at pe yere end' pis abbatis come & visitt pis huswyff & pis non. And pis huswyff prayed pis abbatis to take home hur non agayn, for, sho said; sho mot wyd no ping by hur, sho was so pacient and so buxson & so servisable in all pingis, & wiff nowder truble hur selfe nor oder folk. And sho prayed hur to send hur one at sho myght wyd somwhatt bye. And pan sho sent hur one pat was a maydyn and vncorrupte, bod sho was debatus & passyng angrie & euer chidand; & alway gruchand agayns hur huswyffe, & wolde flite with hur and with all pe howse-meneya. And when pe yere end was done, pis abbatice come agayn & visitt pis huswyffe, & pan pis huswyfe spak vnto hur & said; "Ye hafe now gissen me a gude non, whilk I wold pat neuer sulde parte with me; sfor I hafe won als mekult mede be suffryng of hur inpaciens pis yere as I loste be pe mekenes of pe toder pe laste yere." And so pis non was with hur aff hur lyfe. et cº.

Monialis debet esse casta et constans. Supra de castitate, iij.

Monialis bona mittit occasiones videndi viros et pro- pinquos carne. Supra de affectu carnali.

Monialis cum puritate cordis et corporis debet sacras vestes contractare. Supra de corporali.

Monialis absentis officium su beneficet beata Maria. Supra de Maria, vij.
Monialis amore carnali capta monasterium vult relinquere. *Supra* de Maria, ix.

Monialis debet ad omnes *et* in omnibus *1* esse humilis. *Supra* de fatuitate.

Monialis luxuriosa. *Supra* de luxuria.


Moniali *possunt* adaptari multa que dicuntur *infra* de muliere.

**DVI.**

*Mors aliquando* ex gaudio causatur.

Valerius tellis how som tyme at Tracie *par* was a grete fray *with-out* pe town, and *per* was a wedow had hur *son* *per*, and all *was* nerchand slayn *pat* *per* was. & *when* wurde come in-to *pe* town, pis wedow went hur *sohn* had bene slayn, & sodanlie hur *happen* to mete hur *son* in *pe* yate, *pat* sho went had bene *dead*; And sho was passand *sayn* & *hawside* hym aboute *pe* *nek*, & *16* kyssyd hym, & *evyn* furthwith for ioy sho *swelte* & was *dead*.

**DVII.**

*Mors citius* provenit ex gaudio *quam* ex tristicia.

Valerius tellis how after *pe* same fray *per* was a womman *in* *pe* cettie, and message *come* vnto hur at hur *son* was dead; *and* scho *went* home vnto hur howse & was passand *hevye*. *So* at *pe* laste sho *set* hur down to mete, and sodanlie hur *son* *come* in, and als *tyte* as sho *saw* hym, for ioy sho *wex* *evyn* *oute* of hur mynde. And so it *was* *mor* suffrable vnto hur, *pe* sorow of *dead*; *paen* was *24* *pe* mirthe of *life*.

*Mors aliquando* causatur ex confusione. *Supra* de confusione *3 et* *infra* de silencio, ij.

---

*1 MS. hominibus. 2 MS. Monialis carnaliter fuit et postea. 3 MS. confusione.*
Mortis cogitacio mitigat temptacionem carnis. Supra de cogitacione, iij.
Mors aliquando differtur orationibus sanctorum. Supra de Basilio, ij

Mors eciam omnes ditissimos spoliat.

We rede in ‘Cronics’ of ane pat hight Saladinus, when oð a tyme he knew pat he sulde dye att Damaske, he callid his hunsman vnto hym & said: “You at was wunt to bere my banor vnto bateft, bere now pe banor of my dead, pat is to say a fowle clothe, purgh aff Damaske, & cry & say þus, ‘Behold! þe kyng of þe Orient is bownd to dye, and he mon nothyng bere with hym bod þis fowle clothe.’” And onone after he dyed, & was won in þe same clothe.

DIX.

Mortes in hora mortis temptati per orationes sanctorum adiuuuantur. Supra de demone, iij.
Mors est timenda. Infra de timore.
Morte improvisa\(^1\) moriuntur aliquando aliqui. Supra de Archidiacono.

**DX.**

Mors omnia facit reliquere.

We rede in 'Libro de Dono Timoris' how pat pe kyng of Lothoringe, pat was bod a yong mañ, on a tyme when he was in a trans of dead; he beheld his palas & his grete howsis and sayd; "O! þou Lord God! How mekult þis werld agh to be 8 dispysyd! For I, pat hase had so many grete palas and so many howsis to lygg in, þis nyght I wate nott whythir I moñ goo, nor who þat moñ take me to herberye."

**DXI.**

Mors quantumcunque magnos humiliat.

Petrus Alphonsis\(^2\) tellis how pat when kyng Alexander was dead & his tombe was gaylie made of sylver & of golde, in his palas per gader in many philosophers. And ane of þaim said; "Alexander yisterday made tresur of golde and now it is evyn 16 contrarie, for golde makis tresur of hym." And þan a noder said; "Yisterday wolde not-æft þis werld suffis vnto hym, and þis day for yerdis of grond' alonelec sufficis hym." And þan þe thrid said; "Yisterday he had rewle of æft þe peple, and þis day þe 20 peple hase rewle of hym." Than þe iiiij said; "Yisterday he myght hafe delyverd many peple fro dead, and þis day, for æft his power, he mot [not] esshew dead." Than þe v said; "Yisterday he led a grete hoste, and today he is led of þaim & putt vnto 24 beryatl." Than þe sext sayd; "Yisterday he thristid down þe erth, and þis day þe erth prustis hym down." And þan a noder said; "Yisterday þe peple dred hym gretelie, and þis day þai sett right not by hym." And þan a noder said; "Yisterday 28

---

\(^1\) MS. improvisa.  \(^2\) MS. Alphensis.
he had bothe many frendis and enmys, and pis day alit er in lyke vnto hym."

DXII.

Mortis eciam consideracio multum valet homini in dignitate constituto.

Ysidor us tellis how som [tyme] per was a custom, pat on pe furste day of pe crownyng of pe Empe rour of Constantynople, when he was in his moste ioy, a mason sulde com & bryng hym 8 iiij or v maner of stouys of marble and say vnto hym on pis maner of wyse, and byd hym chese of pies of which he wolde hafe his grave made. And so it was wunt to be done in pe cowrte of Rome, for when pe Pope was chosen per was broght afor hym 12 a pece of lyne-tow, & when fyre was sett in it, pa was sayd vnto hym; "Thus gose pe ioy of pis werld away, as pis fyre bryngis pis tow in-to a spark, and afterward in-to right noght."

DXIII.

Mortis certitudo quantumcunque differetur multos inducit ad bonum.

We rede in 'Libro de Dono Timoris' how per was a man pat had mekyt connynge in literatur of phisykis, and he was gissen vnto vanyties of pis werd. So on a tyme hym happend to be 20 at matyns on a Sunday, & per he harde in pe legend of lang life of olde fadurs, and how alway in pe end of ilkone it was sayd; 'Mortuus est, he is dead.' He vmbethoght hym pat it wold happen so on hym, and he liffi d neuer so lang, and when he consevyd pis, he 24 dispysid pe werlde & entred into pe ordur of freer prechurs. And per he was made a freer prechur at vniuersitie of Paryssh, and he was a man of grete auctoritie and holynes.

DXIV.

Mortis certitudo multum terret aliquos immortalitatem appetentes.

We rede in 'Historia Dragmanorum,' how pat pis Dragmans, like philosophurs, beand in wyldernes, dispysyd all wereldly thyngis.
And kyng Alexander sent message vnto paim & said; ask what pai wold & pai sulde hase it. And pai wrote vnto hym agayn & said; "Grant vs pat we shall nevur dy, for pat we desyre moste of all." And he wrote vnto paim agayn & sayd; "When I am mortaft & morn dy my selfe, how mot I grant you pat ye saft nevur dye?" And pai wrote vnto hym agayn) & sayd I; "Sen pou knowis at pou morn dye, whi duse pou so mekult if & puttis pi selfe in so many perels?"

Mortis certitudo inducit hominem ad provisionem necessariorum post mortem. Infra de providencia, ij.
Mortis certitudo confirmat hominem in bono in choato. Infra de sortilegio.
Mortui corpus aliquando vegetur a demone. Infra de suffragijs.

DXV.

Moritur homo aliquando dum est in maiore festo.

We rede in 'Libro' de Dono Timoris' how at pe cetie of Dyvyon per was ane vsurar pat wed a wyfe, and per was made abowin pe porche-dure many ymagis of stone. And emang other per was made ane ymage of ane vsurar with a grete purs in his hand of stone, and sodanly as pis vsurar stude at pe porche-dure to be wed; pis ymage of pe vsurar abowin lete fall pe purs of stone apod pe vsurar head'pat shulde be wed; & kyllid hym.

DXVI.

Mors hominem quantuncunque adnichilat.

We rede in pe 'Gestis of Alexander' how at per was sent on a tyme vnto Alexander pe kyng a stone, and when it was put in pe balance to be weyed in pe toskale, it weyed more than all pat evur pai cuthe put in pe toder skale. And when pai put...

1 MS. vegetatur.  2 MS. repeats, in Libro.  3 MS. pat.
a little powder *peron*, it weyid les *pan* any thyng did at pai cuthe put in pe toder skale. And when pai say pis, many wise men had grete mervell *perof*. And emangis *paim* ane said vnto kyg

4 Alexander; "pis stone shewis vnto you what ye er; for now ye wey mor *pan* duse all pe werld; for it may skantlie bere you. Bod fro ye be deade and a little powder of erth casten on you, *pan* shall ye be les *pan* any thyng *pat* is in *pis* werld."

**DXVII.**

Mortis horror aliquos ad bonum inducit.

We rede in 'Libro de Dono Tiworis,' when *pe kurk* of Crepsie 2 shulde be halowed; & for *pat* pai wolde take oute *pe* bodie of one erle *pat* was berid *per*, pai *sand* a tade sittand on his face 12 knawand; & many wormys and serpentis, to so mekuft at all *pat* *per* was fled; all bod a soun of his awn. And he come to it & saw it, & tuke hym so mekuft poght *perfor* *pat* he lefte all his gude & tuke *hym* to pouertie, & was so pure at etwercr he beggid his 16 meat. And so he perseverd many day. So *hym* happend on a tyme to com vnto Rome, & *per* he become a coller to gett *hym* meat with, & he had no noder place to lig in bod vnder-nethe a grece in *pe* howse of a cardinaf. And *per* he lay vnto he dyed; 20 and made a gude end. And on *pe* nyght when *hym* he dyed, all *pe* bellis of *pe* kurk rang be *per* one.

Mortis timor reddit hominem tristem et cogitatiuum.

Infra de timore, iij & iiiij.

Mortuis valent suffragia et orationes et oblaciones.

Supra de missa, iij, et infra de suffragio, iij.

**DXVIII.**

Mortis memoria inducit homines ad penitentiam.

We rede in 'Libro de Dono Timoris' how on a tyme *per* was 28 a cursid knyght, and he wolde do no penance *pat* was enionyd.

---

1 MS. *pat.*

2 Harl. MS. Cresby.
518. *Penitential Thoughts.* 519. *Penance by Proxy.* 351

hym for his syw be Pope Alexander. & so pe Pope gaff hym his ryng, & enionyd hym to penans for to bere itt, vnndernethe pis condicio, pat evir when he lukid per-vppon, he sulde vmthynk hym of his dead. And when he had wor w it many day, and done 4 as he bad hym, he turnyd agayn vnto pe Pope, & said pat he was redie to fulfyf whatt penans at he wolde enioyd hym. & so he did & was a gude man.

**DXIX.**

Mortuis prodest penitencia a viuis *facta loco defunctorum.*

Maister Nicholas, pe Archebissrop, tellis how soin tyme per was ij felowis at war passand trew to-gedur, and ane of pain happend to do a grete syw. So be counseff of pat oher he went 12 vnto Rome & shrafe hym perof, & hym was enionyd perof ij yere penance, & pis taken, hym happend fall into a grete sekenes. And he made grete sorow at he might not fulfyf his penance, and his fellow beeste hym pat, & he dyed, he shuld do itt for hym. 16 And when he was dead & his felaw had done pis penance for hym, in pe end of pe furste yere he pat was dead apperid vnto hym, and pe thrid parte of his bodie was passand white and pe toder ij partis blak as pykk. And in pe end of pe secund yere he apperid vnto 20 hym, & ij partis of his body white & pe iij blakk. And in pe end of pe iij yere he apperid vnto hym aft white, and thankid hym gretelie for his delyverans.

**DXX.**

Mortuis valet restitucio ablatorum *facta pro eis.* 24

We rede in *Libro de Dono Timoris* how a duches soin was bown to dye, & he was shrevyn & yit he was bod ix yere olde. And when he was dead he aperid vnto his moder & told hur he was in grevis payn, because he had not payed dettis pat 28 he had borowid of his fadur meneya to play hym with, becaus

1 MS. *repeats,* because.
he had no thought when he dyed. And his moder garte spry att whome he borowid it, & garte pay it vnto payn. And afterward pe child apperid vnto hur agayn, & lete hur hafe knowlege that he was delyverd oute of payn, & put in grete ioy and felicitie.

DXXI.

Mors pulcritudinem et omnes gratias corporales destruit.

8 We rede of ane, Isabelle, pat was by Whene of Naveri, and whene sho drew nere hur dead sho garte light many lightis aboute hur bed, and garte feche in many knyghtis & grete men of pe cetie. Sho sayde vnto payn o, þis maner of wyse: “Vmethynk you & se pat I, þe Whene of Naveri, þe Cowntas of Campanye, and þe doghter of þe Kyng of Fraunce, whilk pat was clere & fayr & discrete, and gracious in euer-ilk mans sight, now, as ye see, dead wyþ com to me & destroy all þies.”

16 Mori debet religiosus in habitu suo. Supra de monacho, iij.

Morientes aliquando demones asserunt. Infra de vsurario, iij.

20 Mortui eciam in odio morientes post mortem illud retinent. Infra de odio.

Mortuorum peccatorum corpora eciam post mortem visibiliter pungiuntur. Supra de luxuria.

DXXII.

24 Mortui aliquando moment viuos pro eis vt ablata restituunt.

Cesarius tellis how per was a knyght, pat hight Fredericus of Kelle, when he was dead apperid vnto a maþ sittand vpon a blak stede, & oute of his nese-thrilles come a grete reke & flawið
& he was covered all with skynns & bare a grete lumpe of erth betwix his shulders. And pe maist pat he appeird vnto askid hym if he war Fredericus, and he ansswerd agayn & said he was. & he askid hym fro whyne he come, and what aff pat bement att 4 he saw. And he ansswerd hym agayn & said; "I am in grete paynys, and I take skynnys I tuke fro a wedow & now I fele I am burnand vppon me. Also I was solde vnto me wronguslie a certayn portion of land, & now it burnys on my bakk & thrustis me down. Bod & my childer wulde restore it agayn, my payn mon be lestend." And pus he vanysshid away. And when his childer hard teft of per sadur wurdis be pis maist pat spak with hym, pai wolde not yelde jns lande agayn, bod had levur at 12 per sadur sawle war evur in payn & nowder lett for crossyng nor strykyng with swercT. And when he was stryken, he mott not be woundid; and per come fro hym swilk a sound like as pe bed had bene dongen on with mellis. So at pe laste, when he wold no wyse away, thurgli cownceff of pe arche- 24 bishopp pai tuke holy watyr on a Sononday, & keste on hur & ouf all pe chawmer. And when pis was done pai saw hym nevur after.

DXXIV.

Mors amicorum debet pacienter tolerari 1.

Valerius tellis of one pat hight Anaxagor, a philosophur, when one tolde hym pat his son was dead he ansswerd agayn & sayd;

1 MS. tollerari.
“Tell me not pat I wate, for I knew whēd he was bōrōd ĭat he sulde dye.” Also Oracius tellis of a bissipō ĭat hight Iovis¹, how on a tyme as he was halowand a howse, as he was enoynttand the poste with his hand; ane come & teld hym ĭat his soū was dead; and he nowder removid his hand fro the poste, nor left his observance for no sorrow, pat he sulde not be sene of ĭe peple to do mor ĭat longed vnto a fadur ĭan vnto a bissipō. Also we rede of Socraticus, when ĭat he did his offrand; one letc hym witt ĭat ĭe more ² of ĭis sons was dead; ĭe wold not lefe his offrand; neuer-īe-les he doffed ĭis crown. Neuer-īe-les he spurrid how ĭe dyed, & it was tōld ĭis soū dyed & faght manlelie in ĭe felde; & when ĭe harde teld of ĭat he tuke ĭe crown agayn & dond it on ĭis head; & said ĭe made mor gladnes ĭat ĭis soū dyed manlely ĭan sorow for ĭis dead.

DXXV.

Morientes liberantur a temptacionibus demonum per deutos orationes.

Saynt Gregur tellis ĭat in ĭis monasterie ĭer ĭas a childe ĭat hight Theodorus, whame ĭe ĭas passand felt & grevus with, & ĭis childe wolde be passand wrothe with any ĭat tolde hym oght for ĭis gude, & gladlie ĭe wold not here ĭaim. So be proces of tyme hym happend to be seke & lay in trans of dead; & when ĭe monkis stude aboute hym he begaČ to cry, & sayd; “Go your ways! Go your ways! For ĭe may not slolew me al. Gyff hym ĭope ĭat ĭe no langer turment me, bod ĭat ĭe may do att ĭe come for to do.” And one of ĭaim bad hym sayn hym, & ĭe said ĭe wold sayn bod ĭe myght not. Įow ĭe felt vnto ĭer prayers devoutelie, & ĭan ĭis seke childe begaČ to cry, & sayd; “I thank aft-myghti [God], for purghi your prayers ĭe dragon is fled & ĭe ĭam delvered.”

¹ Harl. MS. Oracius, quoque Iovis ² Harl. MS. maiorem e duobus pontifex.
DXXVI.

Mortuis non est detrahendum.

We rede ex 'Legenda Lombardica,' how pat in pe monasterie of Saynt Gregor per was a monk pat was so vexid with pe axis at he was like to dye. & his brethir said per psalters aboute hym, & trowyng pat he sulde dye. And when pai had done pai began to bakbyte hym. So yitt hym happened to turn agayn unto lyfe, & he lifte vp his ene & smyld & said; "God forgycf you, brethir! Whi wolde ye bakbyte me? Ye hafe done vnto me a grete impedance, for I was bothe at onys accusid' bothe of you & of pe devuTt and I wiste neuer to whethur disease I might answer. And perfor when ye se any man bowe to dy, bakbite hym not, bod hafe compassion on hym, at ye make hym no lettyng when he commys afor pe strayte iugement of almyghtie God."

DXXVII.

Mulierem tangere non est bonum.

Thar was a man of religion pat on a tyme went o-gateward with his moder. And when pai come vnto a watyr, & he sulde bere our his moder, he tuke his handis & wappid paim in his skirte, at he sulde not tuche pe handis of his moder. And when he had born hur our, sho askid hym whi he did so. And he ansswerd agayn & said, "pe body of a womman is fyre, & becauce I thought what wommein er, perfor I wold not tuche pe for pereff pat mot happen per vppon."


Mulier diligenter debet custodiri. Supra de filia.

---

1 Latin, cum matre sua iter
2 MS. & he.
3 MS. ne donis ornato.

faceret.
A false Woman. Supra de castitate, v, et de luxuria, i.

A valorous Woman. Supra de castitate, iij.

Mulier amare castitatis estiam propriam membra corporis debet contempnere. Supra de castitate, iij.

Mulier amare castitatis estiam propriam patriam debet relinquere. Supra de Clemente.

Mulier amare castitatis estiam corpus proprium exponit periculo. Vt supra.

Mulieris cohabitatio non est secura viro. Supra de cruce, iij, et de carne, i.

**DXXVIII.**

Mulier estiam amicum nititur decipere.

Valerius tellis of one pat hight Zenocrates Platonicus, whilk pat was a man of such vertue, pat he wolde lat no man swere for no maner of cauce, bod att euere man sulde be trowyd be his playd wurd; & he was familier vnto a womman of Athenis. So on a day as sho spak with oper wommen, sho trustyng gretelie in pe familiaritie of pis philosophur, sho laid a grete wageor at sho sulde bryng hyd oute of pe purpos of chastite. So pis philosophur on a tyme come vnto hur, & sho made hyd mery of wyne so pat he liste slepe. & sho lenyd his head down in hur kne, & of his awn wytt he la lay a grete while. And evur sho talkid vnto hyd wurdis to provoce hyd to luste of his bodie, and yt be no wyse myght sho induce hyd erto, & so he went his wais & sho loste hur wageor. And when pe toder wommen asked hur pat at sho had loste, sho answerd agayn & said, pat sho layd hur wageor of a man & not of a stokk, for he was a stokk, sho sayd, & no man.

**DXXIX.**

Mulier virtuosa.

Valerius tellis how pe was a man pat hight Ninus, pat had a wyfe. & when he was dead, on a day as scho was byndand vpp
Semirami. — The Wife of Claudius.

hur head; it was latty>n hur wit þat Babylon defaylid in bataill. And with þe ta syde of hur heade vnbon vpþ sho raþ to feght agayn þaim of Babylon, & neuer wold sitt at bynd vp hur head vnto aif was won & þai fled. & þerfor is ane ymage made of hur 4 & sett vp in þis maner of wyse.

DXXX.

Mulier luxuriosa.

Orosius tellis of one þat hight Semiramis, þat was burnand in lichorie & thristie in blude, made ane ordinans 8 þat for no maner of reuerens nor inceste þer sulde no lettyng be, bod at betwix þe fadur & þe moder & þer childer, als ofte as þaim lykid; it sulde be leful to hafe at do seen or fcr to hafe to wyfe or husband: So on a tyme sho desyryd hur ayn vb to hafe at do 12 with hur, and þer in despite he slew hur.

DXXXI.

Adhuc de muliere luxuriosa.

We rede in ‘Cronicles’ of þe wyfe of Claudius, how þat sho was so gyffeth vnto luste & lykyng, þat furste privalie and syne opynlie 16 sho wold expownd'hur selve, & cowncell þerto other noble wommen, so þat sho þoght þat sho had neuer enogh þerof. And at þe laste þe Emperowr & hur husband to-gedur slew hur; and sho was so forgettefl of mynd þat when þai slew hur sho askd þaim whi 20 þai wolde not coþ & hafe att do with hur.

Mulier superba et despiciens virum quandoque postea viro capitur. Supra de Assenech.

Mulieres non expedit videre. Infra1 de videre. 24 Mulier rixosa pacienter a viro est toleranda2. Infra de paciencia.

Mulier loquax grauiter punitur. Supra de locucione.

1 MS. supra. 2 MS. tolleranda.
A niggardly Woman.  
An understanding Judge.

Mulieris nequicia comparatur serpenti.  
Infra de serpente.

Mulier adultera virum suum contemptit.  
Supra de adulterio, j.

Mulier bona debet esse que ducitur in vxorem.  
Infra de vxore.

Mulier debet esse quieta et non vaga.  
Infra de vxore.

Mulier ad peccandum est parata si requiratur.  
Infra de silencio, ij.

Mulier naturaliter ad se attrahit affectum viri.  
Supra de concupiscencia, j.

Mulier temptat virum.  
Infra de temptacione, v.

Mulier aliquando feruens est ad bonum.  
Supra de martirio.

DXXXII.

Mulier infidelis est marito suo morienti.

We rede how a womman, when hur husband lay in dead thravis, 
callid hur mayden & bad hur go by hur iij yerdes of hardyn, 
‘to wynde my husband in.’  And sho ansswerd again & sayd;  
"Dame, ye hafe enoghe of fayr lyn clothe.  Take perof iij yerdis 
and wynd hym in."  And sho was wroth & said; "May not 
iij yerdis of harden serriff hym weft enogh?"  So pis man at lay 
seke happend for to here hur, and when he come to hym selfe, als 
if as he myght, yitt he said; "Ya, make it shorte enogh pat it be 
not fyld with clay."  

DXXXIII.

Mulieres quandoque pro parua re litigant.

We rede in ‘Libro de Dono Timoris’ how per was iij women 
pleyd befor a iuge for a clew of threde.  And pe iuge axfid ather 

1 After ad, h, erased.  
2 After wroth, s, erased.  
3 A hand with Nota above it points to this tale.

of paim whar-of þe bothomā at þe clew was wonā cnā was. And þe tane said it was onā a cole & þe todor said it was onā a lyth clowte. And þan he rewardid at þe clew sulde be wonā of, & sho at said sothe of þe bothomā sulde hafe it.

**DXXXIV.**

Mulieres ¹ attente respicere non debent religiosi.

We rede in 'Vitis Patrum' how onā a tyme a monk ranā for to se maydens as pai come samen goyng be þe way. And when he had sene þaim he turnyd oute of þe way. And þan one olde wyfe 8 at was with þur maydyns sayd vnto þis monk; "And þou wer a parfite monke þou sulde not behalde vs, nor know þat we wer wommen."


Mulier nobilis eciam viro aliquando se ingerit. Infra de temptacione, vij.

Mulier molestia carnis est temptata. Infra de temptacione, vij.

Mulierum ornatui congaudet demon. Infra de ornatu, ij.

Mulier virum suum in remotis partibus pergentem debet expectare diu ante quam nubat. Infra de peregrino et supra de celacione, j.

Mulier secretum est male celans. Supra de celacione. ²

**DXXXV.**

Mulier mala decipit virum suum.

Petrus Alphonsis ²; how somā tyme a manā went to wede hys wynys, and his wyfe trowid þat he wold hafe tarid long and callid

¹ MS. Muliere, ² MS. Alphensis.
And oppyn & tellis lper viith, & he wyse was ferde, & hid hur luff in a chawmer & afterward oppynd pe dure. And hur husband went in & wolde hase gane vnto pe bed; and sho axkid hym what he wolde do at pe bed; and he tellid hur aff as it had happend hym. And sho bad hym sitt down & latt hur charm pe hale ee, pat it happend nott pe same. And sho putt hur mowthe vnto pe hale ee to likk it, vnto hur luff was gone his way, at hur husband wiste nott. And paid sho bad hur husband ryse, & sayd vnto hym; "Now I aym sekur of pis ee. And now if you 12 like ye may go vnto your bed and riste you." And so he did.

DXXXVI.

Mulier vna aliam in maleficijs iuuat.

Petrus Alphonsis¹ tellis how som tyme per was a man pat went on pylgrammarge, and he betuke his wyse to kepe vnto hur moder vnto he come home. And when he was gone sho sent for hur doghtur lemmam to sup with paim, & pai ete & drank samen & made merie. And sodanlie pe gudeman come vnto pe dure & callid; and sho was gretelie trublid per-with, & hid hur lemmam in pe chawmer and paid lete hur gudeman com in. And he was wery & wete, & bad pai go make his bed. And pis olde wyfe bad hur doghter bryng a shete & latt hym se it pat he sulde lig in, or sho made pe bed: And sho broght a fayr shete, and pe olde wyfe toke pat one end perof, & pe yong wyfe pe toder, and held it up on ege als hy as pai might afor pe chawmer dure, & pus pai hid pe gude man at he might not se to he was gone, at pai had hyd, oute att pe chawmer dure. And pe gude man bade styl & had a mokk². And paid pis olde wyfe said vnto hur doghter; "Ga now & make pi husband bedd with pis shete at I made myne awn handis seyn he went." And he said; "Dame, can ye wese such clothe?" "Ya, soyn," sho said, "forsuth I hafe 32 wroght mekuli suche seyn I was born."

¹ MS. Alphensis
² Latin, et maritus delusus remansit.
Mulier mediatrix aliam ad peccatum inducit.

Petrus Alphonsis tells how som tyme per was a wurshupfulf man, pat went on pylgramege, and he had a gude wyse and a chaste. So per was a yong man, pat lussiid hur passandly, & wolde 4 hafe gissen hur grete giftis to hafe had his luste on hur, and sho wolde not on no wyse. So at pe laste he felt seke for sorow at he mot not spede, & lay in his bed. So per come in ane olde wyse & vysit hym & askid hym what was pe cauce at he was seke for. And he oppynd his herte vnto hur & tolde hur al pat hym aylid. And sho said hym purte not be seke her-for, sho cuthe help hym weff enogh. And he promysid hur a gude rewardre to helpe hym. So sho had a little bykk whelpe, & sho held it fastand ij dayes. So on pe iiij day sho made a cake of mustard & mele & gaff it, & it ete it. And for bytnernes of pe musterd it began hugelie to grete, & pe een perof to ryd. So sho went vnto pis gude wyse hows, and pis whelpe folowid hur. And sho, because sho was ane 16 olde wyse, welcomyd hur fayre, & gaff hur meat & drynk. So at pe laste sho askid hur what pis whelpe aylid to wepe bus. And sho ansswerid & said; “Dere Dame! it is no mervell if I make sorow & wepe, for pis whelpe was my dochter, & was 20 a full leafi maydye, & a gude & a fayr. And because sho wolde not consent vnto a yong man pat lussiid hur, to be his luff, bus sho was shapen to be a biche whelpe.” And with pat sho lete as sho swownyd & wepid sore. So pis gude wyse made mekull sorow, 24 & said; “What mon I do? Alas! for I am in pe same case; for a yong man lussis me & I hafe dispysid hym, and I am aferd pat I saff oght be mysshapend.” And paun pe olde wyse ansswerid & councelid hur to consent vnto hym, & latt hym hafe his liste at 28 sho wer not forshapyd & made a byche whelpe. & sho prayed hur to go for hym, and so sho did & fechid hym vnto pis womman, & per he had his luste & his desyre; & pis false alde whenh had a gude rewarde of ather partie.

1 MS. Alphonsis.
Mulier difficile custoditur.

Petrus Alphonse\textsuperscript{1} tellis how som tyme \textit{per} was a yong wed mañ, and purgh conseff of ane olde wyse mañ he closid his wyse \textit{in} a hye chawmer \textit{bat} had no dure butt one, and a wyndow, & evur as he come owder in or oute, he sparrid \textit{pe} dure faste. And \textit{oñ} \textit{pe} night he wolde hyde \textit{pe} keyis at his bed head. And \textit{þus} he did a long tyme. So \textit{oñ} a tyme when\textit{ñ} hur husband was \textit{8} away, sho lukid furth at \textit{pe} wyndow, and sho was war of a fressh yong mañ, \& onone sho wes iolious \textit{oñ} hym. And to \textit{pe} entent at sho mott gett oute \textit{vn}to hym, iij nyghtis or iiij, by \& by sho made hur husband\textit{ñ} dronken. And \textit{oñ} a nyght privalie when\textit{ñ} he was \textit{oñ} slepe, sho stale \textit{pe} keyis fro his head \& oppynd \textit{pe} durys. And privalie sho went \textit{vn}to pis yong mañ. So hur husband\textit{ñ} wakynd \& myssic\textit{ñ} hur, \& compasi\textit{ñ} \textit{bat} \textit{with-owten} a cause sho wolde not hafe desyr\textit{ñ} \[\textit{hym}\] to drynk so faste \textit{oñ} evyns as sho did, \& said\textit{no} ping \textit{16} bod lay \textit{stiff} \& slepte. So when\textit{ñ} sho had had hur luste, sho come in agay\textit{ñ}, and he lete as he myssic\textit{ñ} hur noght. So \textit{oñ} a night afterward; he fenyd\textit{ñ} hym selfe dronken\textit{ñ}, and \textit{pe} same night sho rase \textit{vn} as sho did a\textit{ñ}, and went \textit{vn}to hur luff. And onone as sho was gone, he \textit{20} rase privalie \& solowid\textit{ñ} hur \& come \textit{vn}to \textit{pe} dure \& sparrid\textit{it} faste, \& went \textit{vn} agay\textit{ñ} \& stude in \textit{pe} wyndow wachand. And at \textit{pe} laste he was war of hur command in hur sark. And sho knokkid; \& he axkid who was \textit{per} ? And sho besoght hym forgysf hur \textit{at} sho went furth, \& to latt hur c\textit{óm} in. And he said sho sulde not c\textit{óm} in, bod sho sulde stand\textit{ still} \textit{per} \& he sulde shew hur \textit{vn}to hur fadur \& hur moder in \textit{pe} aray at sho was in. And \textit{pe} vse was \textit{pat} \textit{pái} \textit{bat} \textit{wer} for\textit{ñ} \textit{per-oute} at mydnyght, wachem\textit{ñ} sulde take \textit{paim} \textit{28} \& oñ \textit{pe} morn\textit{ sett} \textit{paim} oñ \textit{pe} pyllorie, \textit{pat} a\textit{ñ} men\textit{ñ} myght wonder oñ \textit{paim}. And when\textit{ñ} sho saw \textit{pat} oñ na wyse he wolde lat hur in, sho said\textit{ñ} sho sulde lepe into a draw-weil at was bod a litle fro \textit{pe} dure, \& drown\textit{ñ} hur selfe, rather or sho war takyn \& shamyd. \textit{32} And when\textit{ñ} sho saw for a\textit{ñ} pis at he \textit{wold} not lat hur in, sho tuke

\textsuperscript{1} MS. Alphen\textit{ñ}e.
vp a grete stone & keste in-to pe draw weff, and bad fare-wele for evurmo. And when he herd it fall in-to pe weff, he went it had bene sho had loppyūn in-to pe weff, and he was somwhat asstonyd, and he oppynū pe dure faste, & raūn vnto pe weff at luke if he mott 4 gett hur oute. And sho had hur be pe waff & saw pe dure was oppynū, & whippidū in & lokkidū pe dure faste, & gatt hur vp in-to pe wyndow. And when he hard sho was getten in, he said; "O, thou fals womman, and full of pe devuls craft! Lat me coū 8 in!" And sho said, nay, he sulde nott. And per sho held hyūm oute vnto wache-menū come & take hyūm, & had hyūm vnto prīsōnū. And onū pe morūn sho went vnto hur sadur & hur modir, and toldū pain how pat he went oute onū pe nyght to his strompettūs & for- 12 suke hur, & per paū come vnto pe prīsōnū aff samēn & made playnt onū hyūm. And per in his sarke & his breke he was sett onū pe pellorye, at aff folk wonderdū onū hyūm, & put maliciouslie sho put hur blame opōnū hyūm.

DXXXIX.

Mulieris malicia quandoque in caput suum redundat.

We rede in 'Cronicles,' when kyon Abbūn was at Verōnū at a grete feste, he commandde his butler to seche hyūm a copp 20 pat he had made of pe heade of pe forst husbandū of Rosamondū, at was his wyfe, whame he had slaynū in batellū; & he garte sūrū it fuft of wyne & dranke perofū, & gaff Rosamondū his wyfe & made hur to drynk perofū. And he bad hur drynk with hur forst 24 husbandū, and sho consevīdū what he mentū & was passandū wrothe with hyūmū. So per was in pe cowrte a duke pat heldū a chawmerer of pe whene, & sho had knowlege perofū. And onū a tymē whenū pe kyon was fro home, opeū a nyght sho went into pis chawmerer 28 bedū, & sent privalle vnto pis duke a message as it had commēn fromū hur chawmererū, & bad hyūm comū & lye with hurū; and per pis duke lay bye hurū. And whenū he had done sho said vnto

1 MS. repeats, pat heldū.
And to head done, it, “Go nay, And or hafe yer, 

garte at chawmerer, my lemmam.” And sho said, “Nay, I am Rosamond, 

att þou has done þis dede with; & chese þe oon of ij. For 

owther þou sañ sla kyng Albyon at slew my furst husband & 

garte me drynk of his head; or els I sañ teñ hy=m what þou hase 

done, & make hy=m to sla þe. And þe perfo? venge me of hy=m 

þat made my husband head in a copp, or els þou sañ dye þe perfo?” 

And he said, nay, he wold not do it hy=m selfe, bod he promysid' 

hur att he sulde gett a noder þat sulde do it. And sho gart 

hide þe kyngis armor & his bateñ-ax at stude at his bed-head; 

& his sword' at hang sho gart bynd' it, so at it mott not con oute 

of þe shethe. And when þe kyng was in his bed & of slepe, 

þis manwheller come in, & þe kyng gat his sword' & wold' hafe 

draweñ oute, & it wold' not; & so he was slayñ. And þan 

he tuke Rosamond, & all þe knygis tresur & fille vnto þe Cetie of 

16 Raveno; & þer he wedd hur. And hur happen' þer on a tyme to 

see a fayr yong man, & sho wex amoros of hy=m, and þoght þat sho 

wolde hafe hy=m to hur husband: And sho gaff hy=m þat had wol'd 

hur poyseñ to drynk, and kyllid'hy=m. And when he felid þat it 

was venom, he garte hur drynke of þe reuercion. And sho wolde 

nott, & he tuke oute his sword' & bad hur drynk it, or he sulde 

kyll hur. And so sho drank it, & þer þai wer both dead:

DXL.

Mulier vbique ab omnibus est fugienda.

24 We rede in ‘Vitis Patrum’ how þe abbot Semstræs had certæn 

disciples þat on a tyme said vo nto hy=m; “Sur, [go] we into 

þe wereld’a while, & latt vs dwel þer.” And he ansswerd’agayñ 

& sayd; “Go we þan whare no womman is.” And þai ansswerd’ 

hy=m agayñ & said; “Whai is þat place þat a womman is not in, 

bod if þat it be in wyldernes?” And þan þe abbott ansswerd’ 

agayñ & said; “Theflor I pray þe, lat vs abide in wyldernes.”

Mulieris memoria in corde viri esse non debet. Supra 

de memoria, ij.

1 Lat. MSS. Ravenna,
541. A Woman’s Fearlessness. 542. Scrupulous Women. 365

Mulier luxuriosa in proprium filium impetit. Supra Andree, iij.
Mulieris specie diabolus sanctos temptat. Supra Andree, iij.

DXLI.

Mulieris nobilis virtus quandoque apparat in morte.

Justinus tellis of ane þat hight Olimpias, and whan she saw armyd men come and wold hafe slayð hur, sho went & cled hur in gay clothyng, & tuke ij maydens with hur and went to mete þaim. 8 And whan þai saw hur in þat aray, þai wer astonyð at sho did so & þai went agayn vs þer maisters [& teld] how þai sand hur not ferð nor fleand þro dead; nor at sho was not ferð for swerd nor wound; nor wepid þommanlyke, bod resayvid armyd men mekelie 12 with ioy & murth, and obeyid hur to vnderto dead: And þus sho was delyverð:

DXLII.

Mulier et viuens et moriens honestatem debet servare.

Justinus tellis of þis same womman, how on a tyme 1 sho was stryken with a swerd & felt dowð & dyed; & yit with hur clothis & hur hare sho coverd hur theis, so þat none vnwrushþ of hur bodie sulde be sene. Also we rede of the whene of Narwan 2, 20 þat hight Isabel, & was doghter vnto Saynt Lowyce þat was kyng of Fraunce, þat if aft sho was yong and passand fayr, neuer-þe-les sho wolde neuer lyg with Kyng Theobald, at was a fayr yong man at had wed hur, bod in hur sark, nor lat hym lig with hur bod in 24 his sark & his breke. Nor þer was neuer none of hur maydens, nowder privalie nor apert, þat nowder in bath nor in wasshyng saw als mekuff as hur ancle bare. And whan sho dyed, sho commandid hur maydens þat þai sulde wapp all hur bodye & hur 28
membres in a long webb & sew it, at when because of setyng hur membrus burde be cutt, þe clothe sulde be cutt, at þai þatt cutt hur sulde not se none partie of hur body bare.

4 Mulier sine assensu viri non debet dare magna. Infra de vxore.
Mundi debent esse qui contractant sancta vasa et vestes. Supra de corporali.

8 Mundi pericula sunt evitanda. Infra de risu et de periculis.
Mundo possunt adaptari que supra dicuntur de contemptu mundi, de diuicijs et morte.

DXLIII.

12 Munera parua ab amicis data sunt non spernenda.

Senec tellis how pat when þe disciples of Socrates come and broght hym many giftis, he had a pure scolar pat hight Escharmes, pat come & offerd hym selſe vnto hym and said; "Sur, I giff you þe beste þing þat I hafe, þat is myne awn bodye." & he said pat oper þat gaff hym smail giftis helde per beste giftis behynde, & so wolde not he doo, bod he prayed his mayster to take þat pure gifte, & so labur it with all his diligens, att it mott be better & fayer for his sake. And his maister ansswerd hym agayn & sayd; "I have tane a grete gyfte of þe bod if pou þinke þi selſe little, and giff þi selſe besylie for þine awn profett to do all thyng at I commande the."

24 Munera magna non debet dare vxor sine licencia viri. Infra de vxore.

DXLIV.

Munera accipere non debet princeps vel prelatus.

Valerius tellis of one Marchus Thurius, pat was þe nobyllest counceleor within Rome. & on a tyme a grete man come vnto

Murmurare non debet pauper cui datur elemosina.
Infra de paupertate.

**DXLV.**

*Mures eciam homines aliquando inuadunt.*

We rede in 'Cronicles' pat in pe tyme of pe iij Henrie pe 12 Emperour, how per was a riche man oon a day satt at his meate. And sodanlie he was vmlappid with a grete flok of myce, and sodanly pai lefte al 1 at was in pe howse, & purseweit vppon hym. & men tuke hym and had hym vnto a ship oon pe watir at he mot 16 so esskape pe myce, & voyde pai m fro hym. And pai lepid after hym in-to pe watyr, & come to pe shupp & gnew it purgh. & so he mott oon no wyse kepe hym fro paim, vnto so muche att he was had to land'agayn; & per pe myce fell oon hym & kyllid hym, & 20 ete hym vp euere morseit vnto pe bare bonys.

**DXLVI.**

*Musce infestant multos.*

We rede ex 'Legenda Lombardica' how at per happeind oon a tyme a grete multitude of fleis in ane abbay pat Saynt Barnard 24 made, vnto so mekulf at pai did mekulf noyesans vnto al men pat dwellyd'terin. And when pai come & tolde hym, he said pat he sulde curs paim, & oon pe morin pai wer foind dead; ilk one.

*Mutacio frequens iudicwm* 3 non est populo vtilis. 28

*Supra de ballivo, ij.*

1 MS. repeats, att.  
2 MS. ex legibus Lombardorum.  
3 MS. iu defn. Harl. MS. iudicwm.
Natalis Domini, primo.

The birth of our Lord is prevyd to be many meracles, for Innocencius he iij telles how at Rome per was continuall pease 4 xij yere to-gedur, and perfor he Romans byggid a sayre temple, & sett perin pe ymage of Romulus, & garte cañ it Templum Pacis. And pai askyd Appollo how long it sulde laste, & he said' vnto a womman that was a clene mayden bare a chylde. And when pai 8 hard pat, pai said' it sulde laste evur, & wrate abowne pe dure in goldeñ letters; 'Templum Domini ¹ in eternum manet.' And when our Ladye bare hur chylde, vpon pat same nyght it fell down vnto pe hard ert, and per is now Ecclesia Sancte Marie 

DXLVIII.

Natalis Domini probatur dupliciter, iij°.

Ex 'Legenda Lombardica ³' we rede how pat vpon pat day pe ymage of Romulus and aff ofer ydolcis in Rome fell down 16 & brañ. And Saynt Ierman tellis also how per come a tokyn in Egipte for aff per idolcis fellis when our Ladye bare hur chylde. And heñ for pe prestis of pe temple garte make ake ymage of a mayden with a bairn in hur arm, and sett it in a privay place in 20 per temple, & vnto pat pai did wurshup.

DXLIX.

Natalis Domini probatur multipliciter, iij°.

We rede ex 'Legenda Lombardica' how pat same nyght pe derknes of pe nyght and clerenes of pe day war turnyd' evun 24 contrarie.

¹ Lat. MSS. Templum Pacis. ² MS. Sancte Marie de nouo. ³ MS. Legibus Lombardorum.
Natalis probatur, iiiijto.

Orosius and Innosins¹ tellis how pat a weft in Rome pat same
nyght was turned in-to oyle & rañ in-to Tyber, and aff pe day
after sprañ habundandlye; for Sibilla had prophecyed & said' pat 4
our Savyor sulde not be born or a weft of oyle sprang oute of
pe erthe.

Natalis Domini probatur, vto.

Crysostimus tellis pat vppon pe nyght of pe natuuitie, vnto 8
pe kynges pat war prayand' oñ a hyñ, a fayr starr appered² vnto
paim. & it hañ in it a fayre childe, and vppon his shulder a fayr
cros shynyng, whilk childe spak vnto pe kyngis and bad paim go
in-to Iudea & seke hym, & per pai sulde fynde hym born.

Natalis Domini probatur, vjto.

We rede in 'Legenda Lombardica' how pat vppon pat day per
apperid'in pe este iij sonnys ³, and somwhat befor pat tyme after
pe dead'of Iulius Cesar.

Natalis Domini probatur, vijmo.

Innocensius pe iij, pope, tellis how pat Ottouianus pe Empërouñ,
pat aff pe werld was subgett vnto, and be his reson he plesid'
so vnto pe senaturs of Rome, pat pai wolde hase wurshuppid'hym 20
as Godd' And he callid Sybilla pe prophetice vnto hym, & askyd'
hur if evur per sulde be any borniñ pat sulde be gretter pañ he was.

¹ Harl. MS. Innocens iij.
² MS. appeyed.
³ Harl. MS. qui paulatim in vnum corpus solare redacti sunt. Eusebius
in Cronicis, et Magister in Historia
Scolastica dicunt quod non ipsò die
apparuerint tres soles, sed autem per
aliquod tempus, scilicet post mortem
Julii Cesaris.
So it happend on ye yole-day, and pis Sybyll was in ye Empereour chawmer. And evyn aboute myday per apperid aboute ye soð a golden cercle, and in myddeste of ye cercle was per standand 4 a fayr maydyan and a chylde in hur armys. And sho shewid pis vnto ye Empereour, and ye Empereour had grete merwai here-of, & said pat he hard a voyce pat spak, saying, "Hec est ara ecli." And Sybyll said pat childe sulde be mare fal pat he was, and perfor sho bad hym wurshup hym. And pat chawmer is consecrate a kurk in honor of our Ladie, & is callid to pis day Sancta Maria de Ara Celi 1. And fro thens furth ye Empereour wurshuppid pis childe & wolde wurshup none ofer goddis. And vnto pis 12 sentans accordis Timotheus, historiographus, and Orosius for ye moste partie.

DLIV.

Natalis probatur, viijuo.

We rede ex 'Legenda Lombardica' how pat ye oxe & ye ass, 16 knowyng merwolosly Almighty God layd in a cryb befor pain, pai fell down oð per kneis and wurshuppid Hym. And Saynt Ieroð tellis pat vppon pat nyght all pat euer laburd in vicio sodomitico was slayn, so pat not in ye kynd pat Almighty God had 20 taken fro thens furth per sulde be fon so mekuH vnclennes. For als Saynt Austyn sayd; "videns Deus vicium contra naturam in natura humana fieri, fere desijt incarnari."

DLV.

Negacionem dei inducit frequenter malum consilium et inopia siue paupertas.

Cesarius tellis how pat in ye dioces of Leodenensis 2, besyde Florens, per was som tym a yong knyght & noble in tornamentis, & gissen vnto vanytis of pis werld, vnto so mekuH pat per aboute 28 he consumyd all his gudis, so pat he fell evyn in despayr. Vnto so mekuH pat oð a nyght he garte a man of his lede hym in-to a wude, & per pai raysid the devull as pai was wont to do, & made

1 MS. Cela. 2 Harl. MS. Leodiensis.
lȳn to speke with paim. And þer he bad þe knyght make no charge of his povertie, & he askid hyn̄ if he wold hase riches agayn̄, & ioy, as he was wunt to hafe. And þe knyght said; ya, he wolde, and it mot be done be God Almyghtie. And þam 4 hys man sayd vnto þe fende; “Here hase I broght you a noble man, my maister, at ye may restore hyn̄ vnto þe degré at he was in afore tyme.” And þe fende saide, hyn̄ burde furst forsake Almyghti God & make homage vnto hyn̄. And þis knyght, þuf 8 alt it war tremland & makand sorow, neuer-þe-þe-les, in hope of requeveryng agayn̄ of þat he had loste, þurgh cowneçt of þis man he did it. And þam þe fende said’hyn̄ burd nede forsake Goddis moder. And þe knyght ansswerd’agayn̄ & said; þat wolde 12 he neuer doo. And þus he partid away fro þaim, and went agayn̄ vnto þe tow̃. And þer was a kurk in his way, and he went in and sett hyn̄ down ov̄ his kneis befor æne ymage of owr Ladye, & wepid & made grete sorow, at alt þe kurk rang with. So evyn̄ 16 þe same howê, a knyght þat had boght alt his lifelod befor, happend com̄ by þe kurk away, & hard’ grete noyse & went in, & when he fand þe knyght, þat he kend weff enogh, cryand & makand’ his prayer so devōtly, he had grete merveIl, & drew hyn̄ be-hynd’ a 20 pyler & stude sti̊l, & þogght he wolde wit what alt þis bement. And, at bathe þies knyghtis hard’; owr Ladye spak vnto hur Soʊ̄ & said”; “O, þou swete Soʊ̄! Hafe mercy of þis man!” And þe childë at satt ov̄ hur kne wolde not speke agayn̄ vnto his 24 moder, bod turnyd’ his head awayward̄ fro hur. And sho prayed’ hyn̄ agayn̄, & sayd’ þat þe man was dessayvïd; and with þat he turnyd’ his bak opon̄ hur and said; “This man hase denied’ me, what shulde I do vnto hyn̄?” And þam þe ymage of owr 28 Lade rase vp & sett hur Soʊ̄ apôn̄ þe altar, and sett down ov̄ hur kneis at His fete and said; “I pray þe, swete Soʊ̄, þat for my sake þou forgýff hyn̄ his syn̄.” And onone þe child’’lísty’d vp His moder and said vnto hur; “Moder, yt I neuer denied’ þe thyng 32 att þou axkid me. And now, beholde, for þi sake I forgýff hyn̄.” And þam þis knyght was sayn̄, & rase & went his ways furth of þe kurk, and was passyng sadde & hevy for hys syn̄, & glad þat it was forgýffen hyn̄. And þe toder knyght sólowid’ hyn̄ privalie, & 36
And he answerd agayn; “Sur, I knaw ye cause of your truspas well enogh. And Sur,” he said; “I hafe a doghter & no mo childer, and if ye wuff wed hur I saft giff you all your lyfelod agayn, & you ij I saft make heyris of all my riches.” And he thankid hym & wed hur, & was afterwerd a gude man & a riche.

8 Negant eciam deum religiosi. Supra de misericordia.

Negacionem dei inducit amor carnalis. Supra de amore.

12 Negacionem dei inducit ambicio dignitatis. Supra de Maria, vj ¹.

Neganda non est pauperi elemosina. Infra de paupere, ij ².

16 Necligencia hominis impedit ne ei ab aliquo subueniatur. Supra de cogitacione.

Negligencia executorum nocet testatoris. Supra de executore, j.

20 Negligencia vtencium aliqua re perditur aliquando ipsa res. Supra de legato.

Necligencia dicendi horas. Supra de Augustino, ij.

DLVI.

Negociatores sine fraude debent emere et vendere.

24 Tullius tellis how on a tyme it was disputid betwix Diogenes & Stoicius, pat was his disciple. And Diogenes sayd; “All pe vices of a thyng pat is selde aw not to be expowndid to hym pat byes it, bod ewhils it is constitutt be pe law; ewhils neuer-pe-les oper

¹ So Lat. MSS., Eng. MS. has, de
inuria, iij.
² MS. iij.
³ Arund. MS. inter Diogenem, Babilonium stoicum, et discipulum eius, Antipatrem. Harl. MS. inter Diogenem, Babilonium storcum, etc.
Herod’s Tyranny. 558. St. Nicholas’s Image.

thynges er done withouten gyle.” And his scoler answerd hym agayn & sayd, pat when pe byer trowes att pe thyng be gude, & puttis truste in hym pat sellis it, pe sellar aw to tell pe byer & per be any fawte perin. Thain Diogenes sayd; “It is one to be styft & anoder to layn, and pe tane is not profitable to pe to here, nor it is not nedefull to me to say.” And pañ his scoler sayd; “And it be dampened at Athenys at a man sañ not tell pe way vnto hym pat travels, mekunf mor dampenable it is wittandlie to suffer a man 8 sañ in-to error.” Thain Diogenes sayd; “He hase not garte pe bye pat stirris pe not to bye; and pou byes pat ping at plesis pe, and he praysis pat ping pat is his awñ. And whar pe dome is in pe byer, per is no begyle in pe seller. And perfor a seller aght to layn nothyng vnto pe byer, neuer-pe-les hym thar not tell hym bod if he wyff, for what-som-evur langis to hym pat byes it, longes to hym pat sellis, to witt how pat he sañ sell.”

Nequicia mulieris comparatur serpenti. Infra de serpente.

DLVII.

Nequicia Herodis.

We rede in ‘Cronicles’ how pat Herode, when he hard tell pat pe Iewis abade with grete myrth agayn he sulde dye, he garte gadur samen aft pe noble yong men of Iudee, & garte spar paim in a prison, & commandid vnto Salome his wyfe pat als tyte as he war deade, pat sho sulde sla paim ilkone, at ouñ pat maner of wyse aft Iudee sulde make sorow when he was dead as wele as pai dyd in his lyfe. And so was done.

Nero. Supra de crudelitate, et infra de prodigalitate et Simone.

DLVIII.

Nicholai confessoris.

We rede in his ‘Meracles,’ how som tyme per was a Iew pat hard tell of pe meracles of Saynt Nicholas, and he garte make ane

1 MS. repeats, and perfor. 2 MS. & 3 MS. seller.

... ymage of hym, & sett hym to kepe alt his gudis. And when pe Iew on a tyme was fro hame, thevus come & stale away his gudis, & when he come and fand pai wer away, he began to reprove 4 pis ymage, and bett itt sore. And Saynt Nicholas apperid vnto pies thevis, & shewid pai m how his body was betyn for pat gude att pai had stollen, and thretid pai m at pai sulde be hanged bod if pai had pis gude agayn & restorid it, & teld pai m at he was Saynt Nicholas, in whose kepyng pis Iew had putt alt his gudis. And pies thevis wer ferd, and broght alt pies gudis agayn, and tole pe Iew pis meracle. And he was turnyd & pai, bothe, and become gude men; & pe Iew was cristend:

DLIX.

Nicholaus scolarem suscitaui.t.

We rede in his ‘Meracles’ how per was a gude man pat vsid yerelie, because of a son pat he had pat was a scolar, apoi Saynt Nicholas day for to make a grete feste, & dele grete almos in wurshup of Saynt Nicholas. So pe devull had a dispite peratt, & come to pe dure in a pure mans liknes, & axkid almos vppon pe Saynt Nicholas day. And pe gude man sent hym almos with pis scoler, and per pe devull strangeld pe childe & kyllid hym. 20 And when pe fader come vnto pe dure and fande his son dead, he made mekuft sorow & had vp pe dead childe in-to a chambr, and sett hym down on his kneis & made his complaynt vnto Saynt Nicholas, & said; “Loo! Saynt Nicholas! behold, is pis your reward of pe wurshup pat I hafe pis many day done vnto you?” And as he was bus compleanand pe childe oppynd his ene & rase vp & was olyse agayn.

DLX.

Nicholaus iuuenem de captiuitate patri restituit.

28 We rede in his ‘Meracles’ how pat a man purgh pe merettis of Saynt Nicholas had a childe, whilk pat when he was a yong man
was taken in he were with he Aragans, & depute into serves with per kynge. So it happend vpnon Saynt Nicholas day his yong man brought he kynge wyne in a copp of golde, and as he held it besor he kynge he remembred hym that it was Saynt Nicholas 4 day, & how his fadur as pat day was wunte to make a grete feste. And sodanly he gaff a grete sigh, and he kynge wold algiattis wete he cause at he sighed for, and he told hym evure dele. And his vncrestend kynge thrett hym & said; "What at eur pi Nicholas duse, pou shal dwell here with vs." And with pat sodanlie per come a grete wynd; & smate downe he howse and liftid vp he childe with he copp in his hand & he wyne in it, & sett hym evyn at his fadur dure. And he went in & band his fadur & al his frendis at dyner, & per he told he paim all how it happend. And pai war passand sayn & thankid God & Saynt Nicholas.

Nicholaus indeuotos sibi verberat. Supra de deuocione, ij.
Nicholaus deuotos sibi remunercat. Supra de deuocione, j.

DLXI.

Nigromancie 2 ars est valde periculosae.

Cesarius tellis how som tyme per was a knyght at wold not trow 20 at per was any fendis. So on a tyme he come vnto one pat was callid Phillip, pat was practyse in nygromancye, and prayed hym to latt hym se som fendis. And he re[cu]sid & said he durst nott; & yit he laburd hym beselie. So on a day, aboute none, pis Philip garte pis knyght put his swerd abowte hym, and at a gateshatyn, with a swerd he made a cercle aboute pis knyght, and bad hym kepe hym wele within pis cercle, flor and any membre of hym come withoute itt, he mond lose itt vnto tyme pat he come 28 agayyn vnto hym. And he bad hym, & he saw any bodie, nowder

1 Lat. MSS. ab Agarenis.
2 MS. Nigromancia.
3 After a, w, erased.
giff pain right not, nor take right not of pain, and he tolde hym
pat pai wolde bothe tempe hym & flay hym; bod & he wolde do so
he bad hym, he sayd; per shuld nothyng noy hym. And when he
was gone & ye knyght was be his one in pe cercle, belyfe per come
as it had bene grete fludis, & a nowder tyme as it had bene
gruntyng of swyne, and now blastis of wynde. And now hym
poght he saw a man als hye as treis, and when he come nere
pe cercle he axkid pis knyght what he wold, & bad hym aske & he
suld teilt hym. So he lukid oppoen hym & hym thoght he was
a grete man & a blakk, & of grete difformytye, so pat he durste not
verelie behald hym. So att pe laste pis knyght spak & said vnto
hym; “I hafe desyrd gretilie to se pe.” And he axkid hym,
whareto. And pe knyght said, for he had hard teilt mekuft ill
of hym. And pe fend’aanswerd hym agayn & said; “Men demys
me ofsithis withowten cauce, and I do no man skathe bod if
he gar me. And Philip pi maister is my frend, & I do all pat
plesis hym, for I grevid hym nevir yitt, vnto so mekuft when he
callid me & bad me now com vnto pe, I come.” And pe knyght
askid hym whar he was when he callid hym. And he said he was
als far beyonde pe se as pe se was fro thens; “& perso,” he said;
it is right at pou reward me for my labur.” And pe knyght
axkyd hym what he wold hafe, and he said owder his gown or his
gyrdyli, or a shpe of his flokk; & paed he askid a heyn, & att pe
laste a cokk. And pe knyght said hym evur nay, and wold giff
hym none of pies. So pe knyght axkid hym whare he had so
much euynyng as he had, and he ansswerd agayn & said at per
was none iff done in all pis world bod he knew iff. “And to
so mekuft,” he said, “pou in such a towyn & in suche a howse loste
pi maydenhede, and swylk synnys & swilk hase pou done.” And
pis knyght cuthe not agayn-say iff. And paed pe devuitt put furth
his hand as he wold hafe taken hym, and pe knyght was ferf
& felt bakward in pe cercle, & cryed as he had bene wude. And
als sone as pis Philip harde hym, he come and made all pis
fantasies to vanyssh away. And evur after, fro pat howe forward;
he was pale & ill hewid, & trowid alway at per war fendis. And
afterward he amendid his life & become a gude man.
DLXII.

Nigromantici discipulus a demone rapitur et deportatur.

Cesarius tellis how at pe cetie of Tholett per was ane pat held a skule of nygromancy, and his scolers on a tyme desyrid per maister pat he wolde prufe pat before paim pat he taught paim. And per maister, pus aff he wer il-wyllid perto, on a tyme let paim into pe feld; and with a swerd he made a cercle aboute paim, & he bad paim if pai saw any thyng nowder gif it nor take per-off, bod 8 at pai sulde holde paim iustelie within pe cercle. And pai he went a littyft fro paiw, & begun to say his enchawntmentis. & belyfe fendis pat war callid come, som in liknes of a man, som of a womman, & som makand mynstralcy, & som dawnsand. And emang paim per was ane like a say woman, sayrer pai aff pe toder was, and sho profurd a golde ryng vnto ane of pe scolers ofte sythes, & lang he forsuke it, & at pe laste he tuke it, and onone sho clekid hym oute of pe cercle & pe ryng, bothe, & onone sho was away with hym. And his felos begun to cry, & per maister come onone, & pai tolde hym. And onone he callid vp pe maister-fend, and tolde hym of pe wrong at was done vnto his scolar, and desyryd to haffe hym agayn. And pis fend callid aff pe toder fendis vnto a cownceft, and reprovic hym pat did pe dede. And he excusid hym & sayd he dyd no wrong, because pe scoler was inobedyent vnto his maister. Neuer-pe-les a sentans was gyffen at he sulde be delyverd agayn vnto his maister, for he was a behuflable scolar vnto his maister, and pus he was restoryd agayn vnto his maister. And fro pat day forward his felows poghth att his face was lene & pale, evyn as he had bene taken oute of his grafe. & he told his felows what he saw at heft yatis, & told paim it was a cursid scule at pai wer at, & desyrid paim to lefe itt. And he went and made hym a monk of Ceustus ordur, and afterward was a hali liffer.

Nigromaticam scienciam adipiscens dampnutur. 32

Infra de sciencia, iij.
Nomen Christi semper est in corde habendum.

We rede in 'Legenda Beati Ignacij,' pat when he was in dyvers grete turmentis, he wold neuer sease of calling of pe name of Cryste, & pe turmenturs axkید hyم whi he rehersyd pat name so ofte. And he annswerdiагayن & sayd; "I hafe pat name wretten in my herte, & perfor I may not sese fro calling per-vppoپ." And when he was dead, pai tuke his harte oute of his body, & cut it sonder be pe myddeste. And pai fand aft his herte written within with pис nomys, Iesus Christus, & of letters of golde. And herefor many oon trusted in hyم & was cristend.

Nomen acquirunt aliqui eciam per aliqua mala opera. Supra de memoria, i.

Nouicius debet semper in deuocione profiscere et non tepescere.

We rede in 'Vitis Patrum' how per was one pat wolde entir into religion, and he lete his moder hafe knowlefe of his purpos. And sho cownceld hyم nay; & he wold not lefe his purpos for hur, bod sayd pat he wolde go safe his sawle. And when he was entred into pe religion & governyд hyم wele, & was fervent in pe begynnynge, fro he had contynued awhile he begaan to wax slaw, & yrked with pe strate[nes] of his religion. So он a tyme hyم happend to fall seke & lay in a trans. So hyم poght pat he was broght vnto his dome, & per hyم thoght he fand his moder pat was dead. And when sho saw hyم sho sayd vnto hyم; "Son, how is it with the? Come pou hedur to be demyd with vs? Wha? is it now at pou said vnto me, 'I will go safe my sawle? ’" And at pis wurde he was confusiд, & wuste nevir what he suld say vnto hur agayن. And with pat he wakend of his trans, & amendid of his sekenes, and vmthoght hyم pat for he wexsomewhat yrke in his religion he was in way of damnacion, & he
565. Second Marriage. 566. The half-drawn O. 379

turnyd hym vnto þe fervor & þe luff þat he had vnto his religion at his furste entre, and said vnto hym selfe; "I þat myght not abyde & suffer þe blame & chalange of my moder, how may I abyde þe blame of Affmiȝttie God & all his angels & all þe sayntis off hevyː?"

Nouicius confirmatur in religione ex consideracione penarum inferni. Supra de conversione.
Nouicius confirmatur in religione ex certitudinis mortis. Supra de conversione.
Nouicij dissoluti debent corripi. Supra de correccione, iij.
Nouicij orationibus iuuantur ad perseverandum. Infra de oracione.
Nouicio possunt adaptari multa que dicuntur supra de contemptu mundi, conversione, monacho, et infra de religione et obedientia.

DLXV.

Nupcie secunde non sunt appetende.

Jeronimus tellis how on a tyme þer was a yong wedow þat hight Ann, and when hur husband was dead shothought showolde not to be wed with a noder man. Hur frendis come & countelled hur 20 yis, & said vnto hur; "Thow erte yit bod of a mydditt age, & a fayr womman & a listie, take þe a noder husband:" And sho said; "Nay, þat wilt I not doo; for & I have als gude a husband as I had befor, I witt evur be ferd þat I salt lose hym, & if he be 24 yf, me wytt gretели repent þat I had ane 1ff after a gude."

DLXVI.

Obediencia debet esse parata.

We rede in 'Vitis Patrum' of a monk þat was a writer, þat hight Marchus, & as he was writand & in makyng of ane O, 28

1 MS. conversacione. 2 Added above the line.
his abbott callid; & he lefte it half vnmade & went at his call, because he wolde not breke his obeydys.

DLXVII.

Obediendum est eciam in impossibilitus¹ a viris perfectis.

Senec² tellis how ṭat vnto a man ṭat shulde entre in-to religion pe abbott declarid pe grevus laburs perof, & how ṭat hym bard doo all suche ping as was commanddid hym; & he was nothyng ferd perfor & recusid not to come into religion, bod promysid to be always pacient & obedient. So afterward hys maister pogh at he wold prufe hym, so be case it happend at pe oven of per abbay was hate, redie to sett bread in; and his maister commawndid of obeydys to go into pis oyn. And he left not to do his maister commandment, bod went in boldlie with a gude belefe; & when he was in pe oven, pe hete perof turnyd in-to cold, so ṭat he felid nothyng bod as it had bene sprencled ³ ouer with dew.

DLXVIII.

Obediunt perfecti eciam contra spem optimendi quod precipitum.

Seruius⁴ tellis how on a tyme pe same abbott pogh ṭat he wold prufe a novice, & he take a dry stowre ṭat he vsid to bere in his hand & smate it into ṭe erth, & bad a novice ṭat he sulde watir it evurilk day vnto ṭat it waxid grene & bare liffis agayn kynde. And he did as he commandid hym, and evur-ilk day bare a grete pott fuif fro a watur ij myle thens, & watyrd pis stow unto he had done it a yere; and yitt he wex nott werie bod did on as he did afo. And ṭuf all hym thought ṭer come no frute on his warke, yit hym thought he wolde not breke his obedient, bod endurid in his labur all ṭe secund yere. And in ṭe iij yere when

¹ So Arund. MS., Eng. MS. in Seuarius.
² Arund. MS., Seuerus. Harl. MS.
³ Lat. MSS. Severus.
⁴ Sevenis.
The great Stone turned.

Obedience proved.

The great Stone turned.

Obedience proved.

pis watir-ber sesid' not of his labur, pis stowr at was dry florisshid', & bare levis & frute. And he went vnto his abbott & told hym, & he tule all his monkis with hym & come & saw it & sayd'; "Loo! brethur, purgh vertue of fulfyllyng of obediens, pis dry 4 stowr agayn kynde is now fayr florisshid' & beris levis."

DLXIX.

Obediens verus non attendit quid precipitur.

Cassianus tellis how om a tyme per was ane abbott pat com-

DLXX.

Obediencia perfecta amorem naturalem postponit.

Cassianus tellis how som tyme per was oon taken in-to ane 16 abbay, & he broght with hym his soin of viij yere olde; and he was disseverd fro hym & put in a-noder cell. So pis abbot pogh pat he wolde [prufe] his obediens & his affeccion, & he commanudid hym to caste his soin in-to a grete watir. And onone 20 as he had commanudid hym, he gatt his soin in his armys and come vnto pe watur-syde, and wold hafe castyn in his awn barn bod at per was monkis pat wachid' what he wolde doo & lettid hym. And yitt for all at pai cuth do he keste it in, & onone pai gatt it 24 oute and sawyd itt olyse.

DLXXI.

Obediunt quandoque creature eciam insensibiles 1.

Saynt Gregorie tellis how pat in pe cetie of Placens pe watur pat was 2 cald' Padus rase vp opou a grete spate and owiryode all pe 28

1 MS. ininsensibiles.
2 MS. wald:
Obediunt sanctis eciam bruta animalia.

12 Saynt Gregorie tellis how pat Florencius, pe servand' of Almighi God, dwelt alone be hym selfe in a cell, & he had v or vj shepe. And he made his prayer vnto Almyghti God & besoght Him at He wold send hym somwhat to dwel with hym to com furth hym. And onone as he had made his prayer, he fand at his cell-yate, standard', a bere, whilk pat lowtid' vnto hym & fawnyd' hym, & was nothyng wylde. And he consevyr'd at it was sent hym be Almyghti God, & bad it go hafe his shepe furth & kepe paim, & at it sulde bryng paim home at sex of pe clok at evyn; and it did trewlie as he bad it. And in pe mornynge he commandid' it not to come home or ix of pe clok, and he fastid' evyr to it come home. And evyr pis bere did as he bad itt, and so he tardi long fastandi o 24 days. And he had iijj disciples pat war wrothe with pis bere because it held paim long fastandi o days, & pai dwelt with andor man in pe wyldernes pat hyg'it Euticius. Because per maister did no swilk takens, and privalie, pai slew pis bere. And pis holie man bade of his dener to evyn, & evyr lukid' aftur pis bere, & she come nevyr home. So opoyn' pe morn' he went vnto pe felde and fand pis bere slayn, and als some as he saw hur he knew wele

1 Harl. MS. cepit ex hoc fama eius longe lateque crebrescere; cui inuidentes, quatuor discipuli Euthici, co quod magister corum, Euthicius, signa non faceret, latenter vsrum occidunt. 2 MS. hym.
enough who did it, and he fell upon a wepyng, more for his malice of his bredur than for his dead of his bere. And thus he said vnto hym selfe; “I trow that in pis life at vengeange saft be taken on pain for per males.” And belyfe after it happen as he said; for 4 pies iiiij brethrur war onone streken with a sodan seknes, & rotid abowe erde at pai styngkyd with. And her-vppon pis holie man had conciens & tolde his brethrur that hym forthought at he had sayd? And all that dayes of his lyfe he had sorow perfect, & wypud 8 & made muche murnyng, and held hym selfe as a crowell man & a vengeable homycide.

DLXXIII.

Obediencia prefertur alijs virtutibus.

We rede in ‘Vitis Patrum’ how som tyme iiiij brethrur pat was cled aft in pylychis come vnto ane abbott pat hyght Pambo, & ilkone of pain tolde hym pe vertue of oper, when pai war away at pai spak off. So one of pain was a grete faster, and anoder was passand pure, and pe iiij had passand mekuft charitie, and 16 pe iiij had xij yere dwelte in obediens emang olde men & brak neuer his obeydens. And pai pis abbot Pambo sayde; “I saw pat pe vertue of hym pis is moree pate of all pe toder, for ilkone of you pe vertue pat he hase holdys it purghi his awo wyff, and he this 20 makis his wyff his servand. And such men er accordable in religion, and speciallie pai pat perseuers perin vnto per lyfis end.”

DLXXIV.

Obediencia debet aliquando a superiori probari.

Cesarius tellis how som tyme per was a husband that had a servand pat was profetable & trew vnto hym. And when he hard teft of pe inobediens of Adam, owr former sadur, he had grete dedeyn peratt. And on a tyme he said vnto his master pat hym poght pat Adam was a grete sole, pat wolde not kepe his maisters commandment. “For,” he sayd; “& ye commandid me a 1 MS. alij.
thyng I sulde not breke it." So with-in a few dayes afterward his maister delyverd hym a box at was sparrid, bod nott bod at he myght oppyn it, and said vnto hym; "pis boyste I delyver pe; bod I charge pe att pou oppyn it natt, for & pou do, pou saff lose my grace, & I wuliff pe no hyre." And when he had takyn pis box and was be his one, he turnyd it abowte & sayd vnto hym; "I am now be myne one, whatt & I oppyn >is boyste? Na man may se me & I doo." So fus he was ouercomraen with temptacion and oppynd fis boyste. And he was ferin a little burde, & it flow away; and as he was passand hevy & felt ow kneis befor his maister & askid hym forgynes, bod he had it nozt.

DLXXV.

Obediencia eciam aliquando in minimis\(^1\) non seruatur.

Cesarius tellis how som tyme perfor per was a knyght pat had a wurthi gentyll-womman vnto his wyfe, and a gude, whilk pat had a grete skorn & a hethyng agayns [Eve], pat sho sulde be so vnobedient vnto Adam hur husband. And pis knyght blamyd his wyfe herefor and said pat sho was inobediente vnto hym in les ping pat evur was Eve vnto Adam. And sho sayd nay, & he yis. So he chargid hur in payn of xl\(^6\) mark pat opon pat day at sho shulde be wasshid-or bathid, at sho sulde not entre in-to pe cowrte nor into pe dyke barefute. And lo! so mervaloslie it happenid; ffor fro thens furtli sho was so turment with temptacion pat oin a tyme when sho was bathid, sodanlie sho sterte oute of hur bathe & went barefute in-to pe cowrte & in-to pe dyke vp to pe kneis. And one at saw hur come & tellid his lord; & he come vnto pe ladie & teld hur pat sho had broken hur obediens in les ping pat Eve did; & per he blamyd hur gretelie & made hur pay hur money at he had putt hur in payn of evurilk dele.

Obedienciam tollit aliquando temptacio gule. Supra de gula.

\(^1\) MS. nimis. Harl. MS. as above.
DLXXVI.

Obediencia debet impleri usque ad reuocacionem precepti.

We rede in 'Vitis Patrum' how a gude, symple maen, pat hight Paule, left all his gudis & went vnto Saynt Antoan pe abbot. And pe furste nyght pis abbot commawndid hym at he sulde sitt hym down in his prayers vnto he come vnto hym. And he sett hym down befor pe olde maen cert dure & made his prayers, and nowder for pe dew of pe nyght, nor yit for hete of pe day, he wold not move hym nor go away or his maister come. So it happendi ou a tyme when he was emang his brether, he askid paim whethur was furste, Criste or His profettis; and so Saynt Antoan was ashamyd with his questiun & commawndid hym to go his wais & holde his tong. And onone he did so; and fro thens furth he kepyd'sylens so ferventlie, at he wold'neuer speke bod when his fadur commawndid'hym.

DLXXVII.

Oblacio non debet fieri nisi de bono.

Iacobus de Vetriaco tellis how som tyme per was a husband-man pat was ane yf payer of his tenndis, and he wold' seldom offer bod if it wer ou solempne daysis, and paen he wold' offr a fals peny or ane yf. So ou a passchi-day hym happendi emang oper to com vnto pe howselburde, and pe preste, pat knew pat he vsid' evur to offer a fals peny, when he had gyffen oper men per howson, he gaf pis husband, in-stead of his howson, pe same yf peny pat he offerdi.

1 MS. invisibiliter. Harl. MS. as above.
And he chewed & fell that it was hard, & grasped in his mouthe what it was, & he fand it was pe same fals penye pat he had offerd; & when he saw it he had grete mervelt perof, and made mekult 4 sorow. So when mes was done, he come vnto pe prestes wepanct & sayd: "A! sur; my syn is so grete pat it happend me pis day at pe sacrament att ye gaff me is turnyd in-to a fals penye." And pe prestes ansswerd hym agayn & said: "This thynge happynd not 8 vnto pe with-oute som cawce, and perfore pou haste done som horrible syn. Tell me what it is!" And with grete shame he tolde hym in confession, & said; "I shryfe me that I was so attemptid with covatice, pat evre oper folk offerd gude 12 syluer I offerd alwaye ane iff penye." And pan pe prestes said vnto hym; "This was pe iugement at pou tolde me off; and herefore in-stede of pe sacrament pou fand in pi mouthe ane iff peny. And perfore pou moste make restitution." And so he did; & promysid 16 pat evur after fro thens furth he sulde trewlie pay his tend & offer gude syluer. And so pe prestes asoylid hym & gaff hym his howself, and evur after he was a gude man.

Oblacio sacramenti in missa valet ad viuos & de- 20 functos. Supra de missa.

DLXXVIII.

Obligatus pro aliquo, vel hic vel in futuro, persoluet illud ad quod se obligauit.

Petrus Damianus tellis how per was a monke pat was a grete 24 synner, & grete penance at was enionyd hym he besought one pat was familiarie vnto hym to helpe hym to do. And he undertuke to do pat one halfe of his penance, & bad hym be not ferd perfor. So hym pis at band hym selfe pus, with-in a while after deyid; and 28 he was a gude man emancipis his brethir; and with-in a little while he apperid vnto pis oper monk. And he axkid hym how it stude with hym, and he said; "Iff & hardlie, not for my selfe bod

1 After with, ov, erased.
One Obstinate in Sin.

for the; for when I was fre of myne awn selfe I bande me for pe. And perfoř,” he said; “go, & pray pe covent at þai fullfyll all þat at I promysid to do for the.” And when þat was done he apperid vnto hym agayn, and lete hym witt þat onone he was 4 delyverd þurgh his brethir prayer.

Obligare se¹ pro aliquo non semper est securum.  
Supra de fideiussose.

Obluio scitorum prius causatur aliquando ex minucione. Supra de minucione.

Obliussi debet confessor ea que in confessione audiuit. Supra de confessione, iiij.

Obloquendum non est sanctis. Supra de blasfemia, ¹² iiij.

DLXXIX.

Obstinacio. Obstinatus ² in peccatis suis dampnatur seius.

Saynt Bede tellis in ‘Gestis Anglorum’ of one þat was turnyd ¹⁶ in name bod he was shrewid in condicions, and when he was correcte he wolde not amend þe bod was ay longer war; bod because he cuthe gude skyyft of ane ofes, perfoř he was suffred more. So at þe laste hym happend to fafi seke, and he garte call ²⁰ all his brethir aforo hym, and was all comef, he tellid þe þe his sete was orand in helt, noght ferr fro Pylatt & Cayphas. And when his brethir cryed ono hym & bad hym aske mercey & do penans for his syn, he said he might not forthynk his syn, for ²⁴ iugement was passid agayns hym. And þus he dyed in wrichidnes.

Obstinacio impedit restitutionem forisfactorum. Intra de vsurario, vj et x.

Obstinacio impedit contricionem. Supra de contri- ²⁸

¹ MS. Obligare se semper pro aliquo. ² MS. Obstinatutus.
cence, v, et de heretico, iij; de accusacione, et de aduocato, iij.
Occasionem querit potens et princeps contra im-
potentem. Infra de potente.
Ocium est semper fugiendum. Supra de labore, iij.

DLXXX.

Ocium detestantur sancti.

We rede in 'Vitis Patrum' how som tyme per was ane hermett
s in wyldernes, neuer-ple-les, puf all he mott nott seth pain, yit
he wolde make baskettis and swyllis of palme levis, pat he sulde
not be ydift, and for to kepe his harte fro ydulli thoghtys & vanyties
pat will com in a mans mynd & he be not occupied:

Ociosa verba non sunt dicenda. Infra de verbo, j,
& iij.

DLXXXI.

Ociosa verba precipue in ecclesia non sunt dicenda.

Iacobus de Vetriaco tellis at pe devulft wrate in a kurk all
maner ydul wurdis pat was wretten per, and when he had not
parchement enogh to write oñ he drew it oute with his tethe
& his handis, & he drew so faste at he rappid his head agayn
pe wait. And per was a holie man saw hym, and he askid hym
what he did, and he tolde hym all pat is befo̓r said;

DLXXXII.

Oculi sunt reprimendi.

We rede in 'Vitis Patrum' of one pat hight Gladius, when he
had bene lang in his celi, xx yere or more, yit he lukid neuer vp,
nor neuer saw pe rufe perof within.

1 Lat. MSS. verba ociosa que ibi dicebantur. 2 Harl. MS. Claudius.
DLXXXIII.

Oculus est inimicus cordis.

We rede in 'Gestis Petri Clareuallis' how oē a tyme, when he had þurgh raklesnes loste ane of his een and was made monoculus, afterwarde in his sporte he wolde say he had loste 4 ane of his enmys, & at he was moī dredefull for þat ee þat was lefte hym þan for þe los 1 of þe toder ee.

DLXXXIV.

Odore contingit peccare.

We rede in 'Vitis Patrum' off ane þat hight Arsenius, þat was 8 a passand grete laburer with his handis, when he was in wyldernes he wolde nevr skyfte his clothis bod ons in a yere, to so mekuł þat when he doffid'paim þai stynkid. And þan he wolde say vnto hym selve; "For þe vntement and gude savurs þat I hafe felid' in 12 þe werld, þerfor it is necessarie to me to fele þis stynke."

Odore nimis delicati eciam corporaliter puniuntur 2.  

Supra de delicijs.  

Offertorio possunt adaptari que supra dicuntur de 16 oblacione.  

Officialis malus est ammonendus 3.

DLXXXV.

Oracio debet esse continua et cum reuercencia.  

Saynt Iero[m] tellis how som tyme þer was a man ðat hight 20 Iohn, & in a banke vndernethe a grete stone he contynued iiij yere in his prayers, and all-way standdand. And he neuer satt nor lay, nor neuer slepid bod standand; and he had neuer meate bod oð þe Sunday when þe preste come vnto hym and said a mes aforð hym; 24 and þat was his fude. So at þe laste he was our-comme[n] & myght

1 MS. repeats, of þe los.  

2 MS. peruniuntur.  

3 Reference missing in the MSS.

stand no longer, for his leggis & his fete warr rotyn vnderneath hym & ware come oute of paim. And when pies iiij yere was done, aungels come vnto hym & helid hym.

4 Oratone impeditur raptor et restituere compellitur.
   Infra de raptore, ij.

DLXXXVI.

Oracioni devote obediunt bruta.

Saynt Gregur tellis how on a tyme when pe holie man Boniface stude vppon a grece lenant our, per come a fox & take a heid evyn befor hym. And when he saw pat, he went in-to pe kurk & felt down in his prayers & said: "Lorde! Plesis it pe at I may not eatt of pat at my moder bryngis vp? Lorde, behald; sho bredis hennys, & pe fox commys & eatis paim." And when he had done his prayer he rase & went furth of pe kurk; and onone pe fox come agayn, & pe hein att he had takyn lete hur faht owte of his mouthe. And with pat he felt dead befor pis holie man.

DLXXXVII.

16 Oracie eciam dampnatos ad vitam et penetentiam revocat.

Petrus Damascenus¹ tellis how on a tyme per was a monk at was dead, & was born in-to pe kurk whils a mes sulde be songen for hym. And when pe Agmus Dei was said, pis dead monke rase evyn vp sodanlie & spakk & blasfemyd God & bannyd hym, & spitt vppoN pe crucifix, and wolde hafe revyn down pe ymage of owr Ladie. & he said vnto pe monkis; "Wharefafor syng ye or prayes for me? I am dampnyd and in pe paynys of heft." And paiN pe monkis with all per hertis prayed for hym, & did of per clothis & bete per selife for hym, & made tunsions on pe breste. So at pe laste, purgh per prayer, he come agayn vnto

¹ Lat. MSS. Petrus Damianus.

Oraciones non iuuant finaliter dampnatos.

Iacobus de Vetriaco tellis pat when Saynt Marie of Oigniez 1 a day had made hur prayer vnto God for a certayn dead man, hur was bydden at sho sulde no mor pray for hym; “for he is reprovid of Almijtty God.” And when pat he vnhappellie was slayn in turnment, he was dampnyd vnto evurlastyng payn. 12

DLXXXIX.

Orationibus iuuantur anime in purgatorio.

Iacobus de Vetriaco tellis how on a tyme pis Saynt Marie of Oigniez 2 was in hur cell, and sho saw afor hur a grete multitude of handis haldyng vp as it had bene to pray vnto hur. And sho besoght God to latt hur hafe knowlege what it bement. And it was ansswerd’hur at pai war sawliss of pai war in purgatorie, pat besoght hur to pray for pai. And sho was fayn perof & prayed speciallie for pai.


1 MS. Ogimet. 2 MS. Oxiniez.
Satan's Persistence. 591. Devils in Church.

DXC.

Oracioni corde est attendendum.

Saynt Ieroim tellis how pat when Hillarioin had lefte all maner of oper pingis and was gisfen alonele vnto his prayers, he sufferd many snybbis of pe fend; & when he was in his prayers pe fend apperid vnto hym in many lyknessis. So it happenid on a tyme when he was in his prayers, because he wolde be lett with no maner of sight, he sett hym down on his kneis & on his elowys, & layd his face down vnto pe erth. And onone pe devuull come & sett hym stridlyngis on his bakk, & dang hym in pe sydes with sharpe spurris, & laid on his head with a swip & said; "Wharto syttys pou pus scornand & nappis?" And he was als hevy on his bakk as it had bene a grete sekk full of barlie.

DXCI.

Orantes illuduntur a demonibus.

We rede in 'Vitis Patrum' how on a tyme pe devuull said vnto pe Abbott Macharie; "Go we vnto gaderyng samen of our brethir." And he askid hym what he had at do with pe gaderyng samen of paim, and pe fend answerd hym agayn & said; "Knowis pou not at withouten vs per is no gaderyng? Com and pou salt se our besynes." And he went with hym & saw, & per was all pe kurk our as it had bene littyli men of Ynde, & let pe monkis to make per prayers, & turnyd paim in wommen liknes & made paim thynke on paim, & samen pai garte slepe & be wery of per prayers. And when pis holie man saw pat, he made his prayers vnto God, & sodanlie pai vanysht away.

Oracionibus iuuuantur morientes. Supra de morte, xix.

Oracio predonis ei vitam prolongat. Infra de remuneracione, viij.
Gregory prays for a lost Man.

A Boy's Fortune.

592.

Oracione reuocatur ab inferis dampnatus.

We rede in ‘Gestis Beati Gregorij’ how on a tyme as Saynt Gregor walkid befoir pe palace of Traian and vmthoght hym of his mekenes, he began to fafl opoyn a sore wepyng. And he 4 prayed hym so long for hym at Saynt Petur alta?, wepyng & makyng sorow, vnto a voyce spak vnto hym & sayd, pat Traiayn purgh his prayers was delyverd oute of pe payn of heft; bod it bad hym at fro thens furth he sulde bewar, & not presume hym 8 to pray for none vncristend man pat was dampled.

593.

Ordinacio dei non potest impediiri.

We rede in ‘Cronicles’ pat in pe yere of our Lorde М·іxv, the erle pat was callid Corandus, beying ferfl on a tyme for 12 pe emperowr wretth, flled with his wife in-to a wudd, & pe he hid hym in a tufali. So pe Emperour happend on a tyme to com to pis wud on huntyng, & folowid a dere so lang at it was nyght, & he cuthe fynd none of his meneya; so hym happend com to pis 16 tosaft. Bod pe Erle was gone & pe ladie was per be hur one, grete with childe; so hym burde nedis be herberd per pat nyght & sho, als itt as sho myght, made hym a bed: & pe nyght sho travelid & was delyverd of a soni, and when pe childe was 20 borid pe emperour hard a voyce say vnto pe childe; “Childe! pis emperour saff be pi fadyr-in-lay.” And vpon pe morid pe Em- perour rase & went his wais, & commandid ij of his squeeers to seche pis childe in pe wud; & for to sla itt & bryng hym 24 pe harte peroff. And when pai saw pis childe pai had compassion peron, and pai gat a hare & tuke pe harte perof, & broght it vnto pe emperour, and lefte pe childe lygand in pe wudd. & onone after per come a duke & fand pis childe, and he sent it home vnto 28 his wyfe because he had no childe hym selve, and bad pai teyt hur

1 Lat. MSS. Conradus.

at he had getten it, & bad name it Henrie. So when pis chylde was waxen he was fayr & semely & wele-spoken, and passand gracious. And when þe emperour saw at pis childe was fayr & wyse, he tuke hym into his cowrte. So on a tyme he keste in his mynde a dowte wheper pis was þe childe at he commaundid to sla or nay. And he thoght he wolde be sekur, and he garte make a lettre vnto his wyfe in þis maner of wyse; “As þou luffis þi lyfe, onone as þou hase red þis lettre sla þis childe”; & he sent þis childe with þe same letter. So as he went vnto þe when-ward him happend into a kurk, & he was werie forgone & lenyd hym downe & feß ond slepe; & his purs at þe lettyr was in hang outhe of his bosom. So þer come a preste & fande hym & opynd his purs & lukid þe letter, and hym vgged with þe wykkydnes at was þer-in, & he skrapid oute, “puerum hunc necabis,” & sett in þies wurdís; “puero filiam meam dabis.” And so he went furth with þis lettre & he was wele welcomd; and onone he wed þe Emperours doghter. So when þe Emperour come home & saw how it was, fyro he wiste þat he was ane erle soñ his sorow began to slake. And he made mekull off hym, & after when þe Emperour was dead he was made Emperour. And in þe place þer he was born he byggid a wurthie abbay.

DXCIV.

Ornatus immoderatus corporis dampanacionis est causa.

24  We rede in 'Libro de Dono Timoris' how som tyme þer was a holie ladie in Fraunce. So on a tyme she was ravysshid in hur spirutt and sho saw a cowntas dead þat sho was passand familiarie with, and sho saw hur drawen with fendis vnto heff. And sho made grete sorow, & cried & said; “Alas! Alas! I sary whîch, I was chastie enogh & a grete almos-deler, & I am now damnyd & for none oper þing bod for varios & prowde arayment þat I lussid passand wele; & when I was snybbed þerfor ytt I wolde not lefe it !.”

1 This and the following tale are marked Nota.
Demons dance O H a Woman's Train.

Costly Clothing.

Ornatus immoderatus causa est exultacionis demonum.

Cesarius tellis how som tyme per was a preste at hight Catus, & on a tyme he saw a womman com fro pe kurk, & he met hur at pe 4 kurk-dure. & sho was gaylie atyrid in cowrchevis, and sho had a passand' lang tayle folowand' hur, and per was per-vppon dawnsand a huge multitude of fendis, as it had bene blak men of Ynde, skornand' with per mowthes and' clappand with per handis. And 8 pai war als thykk as it had bene fyssh in a nett. So he com-

Ornatus vestium non debet esse nimis sumptuosus. 20

Helynandus tellis how som tyme per was a kyng in Yngland pat hight Gillezmus, and he wolde were no clothyngh bod of a huge price; and if it war light of price, & it war neuer so gude, he wold hafe grete dedeyn pe-att. So on a tyme hys chamberlayn did on 24 hym a payr of new hose, and he axkid hym what pai coste, & he sayd iiij s1; and he grynnyd' & had grete dedyn pe-att & said' vnto hym; "pou hureson! Wha? saw pou evur kyng were hose off so vile a price? Go," he sayd; "faste, & bryng me a payr of a marke price." And he went furth & broght hym a payr pat was mekuff better pai pe toder, bod he made a lee of pe price of pai.
when pe kyng saw paim he said; "Ya, thies acordis vnto a kyng to were." And fro pat tyme evur afterward his chawmberlayd
telliç hym the price of his clothyn as hym lyste, and as it plesiç
4 hym. And bod if he said it coste mekuñ he wold not were it.

Ornatus vestium quandoque eleuat cor hominis in
superbiam. Supra de augurio, iij.

DXCVII.

Paciencia. Paciens eciam ab inferioribus suis
iniurias tollit.

Saynt Ierom tellis how Socrates had ij wyfis, & oft sithes ather
of paim wold flite with other, & evur he wolde do bod scorn paim.
And att pe laste pai wex bothe wrothe with hym & callid hym
12 belludç chule, & said his nease droppid & his een ran, and pe harys
on his browis war lyke swyne-brustyls. And pus pai made hym
fayn fle fro paim & leve paim be per one. And a man axkid hym
whi he wold not bete paim, and he ansswerd agayn & sayd pat
16 womman, ay pe mor sho was bett, pe wars was sho.

Paciens iniurias illatas de naturalibus defectibus
pacienter tolerat 2. Supra de castitate.
Paciens ab indignis iniurias tollit. Infra de paupertate, iiiij.
Paciens equanimitter tolerat 2. Supra de Anthonio.
Pacienter conuicia ferre signum est humilitatis.
Supra de humilitate, ij.
Paciens eciam infamia de crimine falsò sibi imposito 3
pacienter tolerat 2. Supra de infamia.
Pacienter debet sustineri infirmitas corporales. Supra
de infirmitate.
Pacientes debent esse religiosi in amissione temporaliun. Infra de religioso 4.

1 MS. iij.
2 MS. tolerat.
3 MS. imposito.
4 Reference from Arund. MS.
598. Alexandria marvels.  599. The Trial of Theodora.  397

Paciens obiurgaciones et contumelias pacienter portat.
Supra de moniali, xiiij.

DXCVIII.

Paciens bonum pro malo reddit.

We rede in ‘Gestis Iohannis Elemosinarij’ how on a tyme 4 when a cussyn of his had a grete wrang of a tavurner, & when he made playnt vnto pe patriarke, he mott gett no comfurth, and pe patryarke said vnto hym; “Who is he att dar gaynsay pe or oppyn his mouth the agayns pe? Truste, son, vnto me, pat I shaft 8 do to-day vnto hym suche a thyng pat aff Alexandria safi hafe mervei férorff.” And when he hard pis he tuke a grete comfurth, & trowid pat he wold gar hym be greuslie betyn. And pat when Ioh saw he tuke a grete comfurth, he kyssid his breste & 12 said; “Son, & jou will be cussyn vnto my mekenes, jou bus make pe to be betyn & suffi stryfe & debate of ilka man, for a trew thoght is nowder of flessti nor blude, bod it is knowyst of trewth of pe mynd.” & onone pai sent for pis man, and he 16 made hym fre of al maner of tributt & pension. And aff pat evur hard pis had grete mervayle and vnderstude what he ment, when he sayd; “I safi do vnto hym suche a thyng pat aff Alexandria shaft hafe mervei férorff.”

DXCIX.

Pacientes iniuste deus in fine eciam in hac vita honorat.

We rede in ‘Legend Longabardiaca’ of ane pat hight Theodora, a noble womman & a sayr, pat had a husband at Alexander 24 in tyme of Zenonis pe Emperor; and hur husband was a gud man & a riche, and dowtid God. So per was a yong man pat wax passand ameros of hur and begylid hur be pe mene of ane alde wyfe, pat tolde hur at Godd knew not pat at was done on pe 28 nyght, bod alonelie pat at was done on pe day. And bus sho
made hur to latt pe man lygg by hur. So afterward, when sho come to hur selfe, & felid'at sho had done wrong and at God knew all maner of ping pat was done, sho wepid' & made much sorow & garte cut hur head; & gatt hur mans clothynge of hur husbandis & did it oin hur & went vnto one abbay far thens & made hur a monk, & sayd hur name was Theodorus. & per sho lissid' a gude haly lyfe and did meracles. So oin a tyme hur 1 happen'd to be s hostid' with his camels at sho drafe vnto pe cetie be pe commandment of pe abbott, at a mans howse pat had a fayr doghter; and on pe night sho come vnto pis Theodora & wold' have lyggyd with hur, & sho wold' not latt hur. So with-in a while after pis wenche was with barn, and sho said'at pis Theodora had gettyd itt; and hur abbott gretelie blamyd hur perfo, and when pe childe was born it was broght & layd' in hur skurte. And sho & it was putt furth of pe abbay for vij yere, and with mylke & swilk as sho cutthe gett [sho nurisshid it]. And in pis menwhile sho was gretelie tempyd'with pe devull to syn, bod he prevaylid not oin hur. And when vij yere was gone pe abbott consy endurance hur paciens & tuke bothe hur & pe childe in agayn. And per sho & it to-gedur was sparyd' samen in a cell. And per with-in ij yere to-gedur sho passid' vnto God; and yit sho had enfornymd' pis child'or sho dyed' in lernynge & in holie liffyng to persevur. And pat night at sho dyed, pe Abbott pogh at he saw all pe ordurs of Aungels & Patriarkis & Prophettis & all Saynttis com & feche hur sawle vnto hevyd; & hym thoght pai made grete ioy. And per was a voyce at sayd' vnto hym; “pis Theodorus was falsly accusid of pis childe-gettyng.” And with pat pe Abbott wakend' and callid' vp his brother, and went vnto hur cel'l & fam'hur dead; and when pai nakend' hur pai fam' sho was a womman. And he garte call' pe wenche sadur & said' vnto hym; “Lo! now, whethur he this corrupte pi doghter or nay.” And all men had wonder her-of. So per come a voyce vnto pe Abbot & bad' hym go in-to pe cetie. And so he did, & per mett hym a main, and he axkid' hym whyter he was bown. And he said; “My wyfe is dead' & I go to se hur.” And pe Abbott & he went samen 1 MS. hym.
wepand, and with grete devocioun pai beryd hur. And pai hur husband made hym monke & dwele in hur cell, & was a gude man evur whiles pat he lifid. And pis childe persevurd in gude werkis & was made a monk in pat same place. And afterward, when pe Abbott was dead, he was chosyn vnto Abbott.

Paciens vilia a vilibus personis tolerat

We rede in 'Gestis Alexij' pat pis Alexius was pe son of Eufemian at was a wurthi offesur in pe Emperour haft, and he was made rewler of iij at 1 childir at wer aff cled in sylk & had gurdils of gold: And pis Eufemyan & Alglaes his wyfe war passand mercyfull & full of gude werkis; and pai had no childe bod pis Alexius, and hym pai maryed vnto a wurthie womman of pe 12 emperour howsold. So vppon pe nyght after pai war wed, he desyrde his wyfe to kepe hur in clene virginitye. And when sho had grauntid hym), he lefte hur a gold ryng and a bygyrd full of gold, and went privalie away from hyr & fled far then into 16 Syrie, vnto pe cietie of Egissam, wha per is ane ymage of oure Lord pai nevur was made be mans hand. & per he come in-to ane almos howse at was callid Syndo, & per he satt in ane entry emang pure mei, & lifid of almos pai was giffen paim. And his 20 fiadur sent mei purgh all pis world to seke hym. So one of paim at soght hym come purgh pis entry & gaff hym almos, and he knew hym wele enogli, bod he knew not hym. And pai he said vnto hym selfe; "Lord, I thanke The at Jou hase made me to 24 reseyfe almos of myne awni servand." So all pies messangers come agayn & tolde his fiadur pai cuthe not fynde hym, and he & his wyfe & his doghter made mekulf sorow for hym. And when he had bene in pis hospital xvij yere in pouertrie & in Goddis serves, 28 pe ymage of our Ladi spak vnto hym pat kepid pe kurk, & said; "Make pe man of Almyghti God to com in, for he is wurthie pe kyngdom of hevynd." And pis keper wiste not whome sho

1 MS. tolerat.  
2 MS. Alglaes, with the first 1 erased.
ment off, and sho said: "He pat is withoute pe dure, pat is he." And when he was broght in & pis was knowen vnto aii his felows, pai began to wurshupp, and he saw pat & fled away fro paihm & gaff our pe see. And as God wold, hym happynct to land at Rome, and when he consevycd pat he said vnto hym selke; "I salf ga dwele vnknowen in my fadurs hows, and I saifi bere no grete coste of hym." So he come vnto his fadur place & sayd vnto his fadur when he mett hym; "Thow servand of Almyghti God, take me into pi howse at I may liff of pe crombis commys fro pi burd, for pi son sawle pat was a pylgram." And he tuk hym in for his son sake, & commandid hym into a place in his howse, & gaff hym meate euereilk day from his awin burd, & made hym his awin servand. And he did aif ping pat evur any bodye bad hym, & none knew hym, for with fastynge & with wakyng he made hym selfe lene and oute of knowlege, and her-for pe servandes of pe howse wolde skorn hym, & styrke hym, & powr watyr at pai had wasshid vessel in vppon hym his head; and aif pis he suffred xvij yere & nevur was knowen. So at pe lashe he knew be reuelacion at his dead drew nere, and he wrafe aif pe cows of his lyfe in a grete roff. And vppon pe Sononday at evyn pe r was a voyce hard' in pe kurk at Rome, pat said; "Venite ad me omnes qui laboratis et onerati estis, et ego [restitiam vos]." And aif pat hard' it feft down oin per kneis & had grete merewe pe roff. And paif it said agayn; "Go, seke pe servand of God, at he may pray for Rome." And pai soght hym & cuthe not fynde hym. So pai hard' it say agayn pat he was in pe howse of Eufemyan; and pai pe pope and pe imperour, a bishop & ane archdekyi comn vnto pis mans howse and desyrd to se pis pure man & bad hym luke graythelie whethir it war his son or nay, for he was a man of gude life & of grete pacynes. And Eufemianus ran in-to pe howse vnto hym and fand hym dead, and his face Shane as it had bene aie angeff. And he had a roff in his hand, & Eufemyan wolde have takeyn it & sene it, & he wold' not latt it goo; bod when pe pope come he lette it go alrey. And when it was red befor his fadur, at aif pe peple hard; his fadur wex nere-
hand' mad & drew of pe hare of his head & of his berd, & feft down
vppon the body of his son & sayd; "A! son, suff wo is me pat I se pe bus lygg in a bede & may not speke vnto me." And pað his moder come, & when shaw saw hym sho swonyd & made grete wepyng & said; "Allas! son, whi did pou so vnto vs, pat when 4 pou saw pi fadur & me wepe for owr son pou wolde neuer shew pe vnto vs! píne awn servandis hath done pe grete wrong, & pou base evur suffyr'd it." & evur sho swonyd & cryed & made mekult sorow, & sayd; "Aft pat bene here, I pray you wepe with me, for xvij yere I hase had myne awn son in my howse daylie, & knew hym noght." And pað his wyfe come & made pe maste sorow of all. And pað pe pope, pe Empour, pe bishop & pe archedekyn tuke vp his body on a bere, & bare it on pe awn shuldres 12 vnto pe beryaff; & pai myght nat pass away per-with, for nere-hand aft Rome was gadjurd pedur, & pe peple was passand thrang. And pai garte caste golde & syluer by pe way at peple sulde be besy per aboute & so lat pai m pas, bod pe peple lukid nowder 16 after pe gold nor yet pe sylver, bod evur was besy abowteward for to tuche his bodye. So at pe laste with grete labur pai broght hym vnto his grafe. And per pe peple abade vij dayes & made grete lovyng vnto Almyghti God. & per [he] was berid & his 20 grafe coverd with golde and precious stony; and fro his body per come a passyng gude odur. And he dyed xvij Kalends of Auguste, in pe yere of our Lord CCC xviiij.

Paciens in amissione membrorum paciente tolerat. 1

Infra de oculo, ij.

Paciens eciam mortem pro deo tolerat. 1. Supra de martirio.

Paganus aliquando bonas leges condit. Supra de 28 lege, j.

DCI.

Papa. Papa mulier creatur.

We rede in 'Cronicles' how som tyme per was a yong damyself, and a luff of hurs went away with hur & broght hur in mans 32
clothyng vnto Rome; and per sho went vnto pe scule and wax so parfyte in connyngh pat sho had no make in all Rome. So att pe laste, be ane hole consent, sho was chosyn to be pope and was made pope. And when sho was pope hur luff lay with hur & gatt hur with chylde, so he wiste not at sho was with childe to sho was eyn at travellyng. So hur happend on a day to com in proces-sion fro Saynt Peturs vnto Saynt Iohn Latarenens, and per sho began at travel, and bare hur chylde betwixt Colliseum & Saynt Clemett kurK; & per sho dyed, & per pai berid'hur. And because of pat detestable dead, pe pope vsid neuer syne to com per-away with procession, and here-for hur name is not putt emang other popes namys in the Martiloge.

Papa per diaboli procuracionem creatur. Supra de ambicione.

DCII.

Papa multipliciter dehonestatur.

16 We rede in 'Cronicles' of one pat hight Formosus, at was furste a cardynafl & syne pope. And pope Iohn cursyd'hum & degradid hym agayn vnto the lay astate, and made hym swere pat he sulde nevir com in Rome, nor desyre nor take pe papeshup oN hand. Neuer-pe-les after-ward, of pis pope John successour he was asoylid, & restorid to com agayn vnto Rome; and he tuke pe popeshup agayn on hand. And when he was dede, Stephanus VI garte take his bodye, & doff all pe his pope clothyng & clethe hym in lay wede, & garte cutt of ij of hy[s] fyngers of ather hand & cutt of bothe his handis & keste hym into Tybur. So vnto pis Stephan succeedid John, and he reprovid all pe warkis off Stephan, & provid pe warkis of pis Formosius. ThaN after hym come Sergius III, & he garte take Formosius oute off his grafe & vnordurd all pat he had gyffen ordurs to, & garte caste hym in Tybur. And flysshers happend at fynd hym in per nettis, & pai broght hym

1 Harl. MS. verum autem partum ignorans, cum de Sancto Petro, &c.
2 Harl. MS. et duoibus digitis dex-
into Saynt Peturs; and when pai broght hym in, alt he ymagis in pe kurk, att alt meu myght se, as he come by paim lowtid' vnto hym & wurshuppid' hym. And here-by pai wyste he was a gude man.

Papa bonus. Supra de Gregorio.
Pape possunt adaptari multa que infra dicuntur ¹ de prelato, et supra de morte.

DCIII.

Paradisus. Paradisi disposicio.

Saynt Gregur tellis how som tym at Rome per was a knyght pat feft seke, & was evy enam bownd to dye & lay in a trans. And when he come agayn hyme selfe, he said' pat he saw a bryg, and vnderneth it ram a grete blak watyr at keste owte intollerable 12 savurs & stynkis. And when he was passid' pis brygg, oin he toder syde of pis watyr was fayr medows & grene, & full of gude flowris wele savurand'. And per he saw a grete company of white men in albys; and per was suche a gude savur emang paim at pai 16 war saciatt & fulfyllid' per-with as it had bene with meate or drynk. & per he saw dyvers mansions for evure man, at war full of grete light. And per was byggid' a howse, and alt he sydis peroff wer off syne gold; for he cuthe not wytt whose it was. And 20 per was many habitacles apo in pe banke of the same watir; and he said'he saw many oin pis brygg pat, purgh felyng of pe itl savur oin pe watyr, pai feft in-to itt.

Parentes frequenter visitare non expedit religiosis. ²⁴

Supra de affectu carnali.

Parentes debent filij honorare. Supra de honore, j.

Parentes non debent filij maledicere. Infra de Stephano.

Parentes sunt relinquendi perfectis. Infra de relinquere.

¹ MS. repeats, infra after dicuntur.
Paruulus male disciplinatus eciam deum blasfemans dampnatur. Supra de blasfemia.

Patris negligencia circa correccionem filiorum frequenter est ipsis filijs in detrimentum. Supra de blasfemia.

Pater filios instruere debet. Supra de filia, j.

Patriarchia. Infra de veste.

DCIV.

Pauli Apostoli.

We rede in his legend how on a tyme when Pawle was hostid att pe Ile of Mustelan, per come ane erdur in-to his skurte and hurte hym noght, & he keste it in pe fyre. & pe gude man was wrothe, sfor all pat evur was born of the kynred of pat person at he was at hoste with was neuer hurte with pase venemos bestis. And when per childer war born, pai wolde put pjes serpentis in pe creduls with paim, at pai mot prufe whethur pai wer per trew fadurs or nay.

DCV.

Paulus velum restituit Plautille.

We rede de Saynt Pawle pat when he went vnto his passion, Plautilla, at was his disciple, delyverd hym hur curchyff to wype pe swete of his face, & to covur his een in pe how of his passion. And when pe turmaturs smate of his head, evyn in pe strake he tuke pis curchyff and gadurdt perin aff his awn blude. And he wappid [it] samen [& gaff it] vnto pis Plautille. When pe turmatur was gone, pis Plattyft mett hym & axkid hym whare he had done hur maister Pawle, and he teld hur pat he lay

1 So Latin version. English MS. has liberos.
2 MS. repeats, and.
3 Harl. MS. Paulus in ipso icu
with his felow dead with-oute pe cetie. And sho said 'agayn vn to hym; "Petur & Pawle is gone in-to pe cetie, & fayr crownys vpon per hedis, & pai er cled in gay clothyn." & sho tuke furth hur curchiff fulf 1 of blude & shewid hym & many oper. And herefor many folke become crystend.

DCVI.

Pauli caput proprio corpori post mortem per se coniungitur.

Dionisius tellis how pat many yeris after pe passion 2 of Saynt 3 Pawle, his head was foñ iñ ðe felde with a hurd-man, & he sett it vp oñ a rodd. & oppon pe nyght a grete light shane per-oppon fro heyn; and when pe pope hard teñt of pis, he tuke pe hede & laid it at Saynt Paule fete. And, at mekult pepuli saw, 12 pe body of Saynt Pawle rase & turnyd it, & ionyd it vnto pe hede; & mekult pepuli had grete mervayle peroff.

Pauli primi 3 heremite. Paulus honorat hospitem 4 suum. Supra de honore, iij 5.

DCVII.

Pauper humilis ditabitur et pauper superbus pau- perabitur.

Iacobus de Vetriaaco tellis how som tyme per was iñ pure meñ, ane meke and a noder prowde; bod pe meke man, whare-so-evur 20 pai berid' cori, he wold' com with his glofe & ask paim itt fulf, & no man grucid bot gaff hym. And with-in a while he was a 6 i[ñ]che man. And pe prowde pure man wolde com with a sekk and ax cori. And pe gretnes of pe sakk flayed' ilk man so and pai 24 wolde giff hym noght; and so he was neuer bod a pure man.

1 MS. repeats, full. 2 MS. he.
3 MS. prime.
4 So Latin MSS. The English MS. has hostem.
5 MS. j.
6 MS. repeats, a.
DCVIII.

Pauperi non est neganda elemosina.

Sigilbertus tellis how per was a pure man axkid' almos of a shipman, and he wolde giff hym none. And the shipman bad hym lefe his almos-axking for pai had nothyng per bod stonys. And pe pure man answerd' agayn & said; "Stonis be pai pai." & all pat evur was in pe ship was turnyd in-to stonys, & pe color & pe facioun abade styff.

8 Pauperis meritis bona temporalia augmentur. Supra de elemosina, iiij.

Pauperi data elemosina datur deo. Supra de abbate, iiiij 1.

12 Pauper plus dilectatur in minimis quam diues in magnis. Supra de Basilio.

Pauperi est gratis consulendum. Supra de Augustino, iiij.

16 Pauperi datum datur deo. Supra de abbate, iiiij, et de Gregorio, i 2.

DCIX.

Pauper murmurans tolerandus 3 est.

We rede in 'Gestis Iohannis Elemosinariij' when Iohannes Elemosinarius, pat was patriark of Alexander, vnto a pure man pat axkid' hym almos commandid' to be gyffen v d' he had grete dedeyng at he wold' gyff hym no more. And onone he felt at debate with hym, & began to flite. And when pe patriark servandis saw pis, pai wold' hase betyn hym. And pis holy man Iohn sayd nay, and said; "Suffre hym, brethur, to ban me; for I am lx yere old' and I have oftsithis blasfemyd almyghti God'; & perfore I may suffer a flytyng of pis man." And with pat he garte

1 MS. iiij. 2 MS. iiij. 3 MS. tollerandus.
bryng a sachett full of syluer and lay befor hym, & bad hym take enogh peroff.

Pauper non debet fieri villicus aut balliuus. Supra de ballizuo, j. 4


DCX.

Peccatum multiplex nocet homini.

We rede in 'Vitis Patrum' how som tyme per was a voyce 12 at said' vnto þe abbot Arsenius; "Com, and I saif shew þe werkis of meñ." And he went furth & he saw a man of Ynde cuttant treis and makand' a burdyñ pat he mot not bere. And þe voyce sayd'; "Thies er þai þat ekys syn vporð syn." And þan he saw 16 a temple & ij men synyttand' onð hors, holdand' vþ a brade tre for þe whilk þai myght not entre in. And þan þe voyce sayd'; "Þies er þai þat beris rightwusnes with pride." And þan he saw a man standard' vporð a dyke, & filland' a vesett with watir þeroff & 20 puttant it in-to ane ить cisterð. And þan þe voyce said'; "Thies er þai þat hase som gude dedis, and blendis þaim with evull warkis."

DCXI.

Peccatores aliqui benigne eciam recipere debent 2 24 sancti.

Heraclides tellis & sais þat oñ a tyme when he visitt ane olde man þat had þe grace of prophecying & spak with hym, þer come þe mayr of þe cetie, and he forsuke Heraclides & talkyd with hym. 28

1 Supplied from the Latin MSS. 2 So Latin MSS. The English has The English MS. leaves a blank. sust sancti.
& afterward when pai commonden to-geder, pai commonden of pis, at he sulde forsake hym & talk with pe mayr, & pai he said; "Wherefor hase pou reprovid' me in pi saule? pou & I luffid' wele 4 athur of vs to com vnto oper, at ather of vs myght hase solas & comfurth of other with owr talkynge; and he is gyffen aff vnto pe devuls power, and vnnethis he may brethe in ane howr. And now he as a servand' come hedur from his lorde to seke refute, 8 it wer ane vnsondabyll thyng to do, if it sulde be he lefte & [I] taryd' with pe 1 pat hase bene wunte beselye to call me vnto pi hele.'" 

Peccatum incurrit aliquando nimis de se presumere. 

Supra de carne, iij. 
Peccata remittuntur orationibus sanctorum. Supra de Basilio, iij. 

DCXII. 

Peccata venialia impossibile est vitare. 

12 Iacobus de Vetriaco tellis how per was a monk pat luffid' passand' wele clennes and innocentrie fro pe state of childyd' vnto pe state of man. And he wold' eatt, bod he wold' not hafe delectacion perin, and he studyd' for to put away syn, and for to luff 2 with-owten any syn. And because for ane impossible thyng 3 he felt into a dispayre, vnto so mekuff pat he myght not liff with-owten venyal syn, [he] demyd' hym selfe pat it was impossible pat he sulde be savvyd: 

DCXIII. 

24 Peccantes simul in morte simul in vita puniuntur. 

Helynandus tellis how som tyme per was a colyer 4 & he was servand' vnto religious men and vnto pe commoutie of Meruernens. 

1 MS. it sulde be taryd' with pe & he left pat hase, &c. 
2 Should be liff; Harl. MS. ducere uitam sine omn peccato. 
3 Harl. MS. et quia laborabat ad impossibile, decidit in desperacionem, ad eo [ut] quia sine veniali non poterat unere, indicabat se saluari impossibile. 
4 Lat. MSS. uir carbonarius, pauper sed religious, et comiti Munensi plurimum familiaris.
So on a nyght as he was kepand his cole-pitt, & fer was a light fyre by hym, he was warr of a nakyd womman rynand, and aye on a blak hors with a swerd in his hand drawen, folowand after hur for to take hur. And as sho come, sho raed vnto pe cole-pitt, & fer he tuke hur & strake hur purgh with his swerd; & when sho was nere dead he keste hur into pe fyre. And when sho was a to-swytyn, he drew hur oute, & layd on pe hors & rade away. And pis he saw dyvers nyghtts; and al pis he tolde vnto pe said commontie. So on a nyght per come a fellow with pis colleyer vnto pe same place, and he saw al pis as pe colyer told: And he tuke pis hors-man be pe brydift when aft was done, and askyd hym what he was. And he answord agayn & said; “I was swilk a knyght, and Jis was lp e wyfe of swylk a knyght whome sho slow for my luff, att sho & I mot mor frelie hawnte our syn; and in pat syn we er bothe dead. And vnnethis when we dyed we forthoght our syn; and 16 pis ilk a nyght I sla hur & burnys hur, and sho suffers mor payn with pe strake of my swerd pat I stryke hur with, payn evur sho did with dead; and with pe burnyng sho felis mekuf mor.” And payn he askid hym what hors pat was at he satt on, and he said; 20 “It is a fend pat turmentzs vs.” Than he askyd hym if any ping mot helpe pat, & he sayd; “Ya, and ye wold gar syng so many messis & gar say so many psalters for vs, onone we sulde be helpyd & our payn relesid.” And pus pai partid, and pis man garte do 24 pies messis & say pies psalters for paiw, & pai wer neuer sene after.

Peccatum punit Deus quandoque in hac vita. Supra, ambulacio, ij.

Peccator per que peccat per hec et punitur. Supra de agro, i & ij.

Peccata esse remissa ostendit aliquando deus aliquibus signis. Infra de remissione.
Peccatum quandoque dissimulat Deus ut plus puniat. Supra de dissimulacione.
Peccata sua eciam bruta aliquando cognoscunt.
Supra de furto, ij.
Peccata delet confessio quandoque de memoria confessoris. Supra de confessione, iiij.
Peccata delet confessio de consciencia penitentis.
Supra de confessione, iij.
Peccata celat confessio multiplex. Supra de confessione in pluribus locis.
Peccatum unum quandoque inducit in aliud. Supra de contricione, vj.

DCXIV.

Peccata sunt causa aduersitatum que nobis eveniunt.

We rede in 'Vitis Patrum' how per was som tyme a gude man pat suffred wrong of a noder, and he compleynyd hym vnto ane olde man. And pe old man answerd hym agayn & said; "He did not pis, bod pi synnys did itt. And perfor blame not pis man in nothyng at he duse vnto pe, nor at is happend vnto pe, bod say at pi synnyes hath adlid paim."

Peccatum fetet coram deo et angelis. Supra de Angelo, iij.
Peccatum onerat hominem et animam. Infra de simia.

DCXV.

Peccatum trahit hominem ad infernum.

We rede in 'Vitis Patrum' how pat oð a tyme when ð ane ypocryte was dead, men ð pat wer present aboute hym hard a voice say vnto fendes oð pis maner of wyse; "Draw hym oute wheeder

1 MS. dissimilat.
2 MS. iij.
he will or nay. And as he gaf me no reste in pe synnys þat he did beselie befor me, on þe same maner of wyse giff ye hyȝ no reste.”

Peccatores portat demon ad infernum. Supra de demone in pluribus locis.

Peccator in inferno punitur. Supra de Langrauoio.

Pena infernalis est multiplex. Supra de inferno per totum.

Penam debitam minuunt suffragia. Infra de suffragijs.

Pena respondet culpe. Supra de agro.

DCXVI.

Penitencia pocius est hic facienda quam in futuro.

Iacobus de Vetriaco tellis & says; “Som tyme I saw a holye womman whilk þat when sho was long dead; or hur body was beryd & layd in ertì, hur sawle turnyd agayn vnto hur bodye. & sho had grawntid at sho sulde lieff styff in þis werld; and sho sulde suffer in purgatorie penans for hur syn & sho wold; & if sho wold not, sho sulde suffer penance in þis werld: & sho take hur to suffer penance in þis werld. So a long tyme, as God wold, sho was gretelye turment, to so muche at sho wold som tyme welfyr in þe fyre, and som tyme in wynter sho wolde lay hur downd in froysiȝ watyr & lay hur þer a long while; and som tyme sho was constreynd to entyr dead mens gravis. So at þe laste sho had grace grauntid of almyghtie God at sho was oft sythes ravysshid in hur spyritt at sho led dyvers tymys þe sawlis of þaim at wer dead into purgatorie, & throug purgatorie, & sho had no hurte, vnto þe kyngdom of hevyn.”

Penitere potest interdum unus pro alio. Infra de satisfaccione.

1 MS. repeats, a long tyme, here.
DCXVII.

Penitencia perfecta delet peccata et nichil formidat.

Cesarius tellis how som tyme per was a blak monk pat seft in apostasye, & syne he was a Premonstracence & went oute; and at pe laste he was a monk of Ceustus. And evur he gaff hym vnto luste & lykyng of his bodie, & vnto oper innumerable vices. So at pe laste, as God wold, he tuk pe ordur & habett of Ceustus ordur, and onone he shrafe hym and take his penance. And 8 he did his penance trewlie, in wepyngis, prayer, & fastyng, & in aff oper thyngys. So at pe laste he seft seke and was bowd to dye, & evur he contynewid in syngyng, prayers-saying, and wurschippyng our Lady vnto pe stounde of dead. And in presens 12 of his abbot & his brethyr he said on pis maner of wyse; “Wurschipfull brethur, I, a synner & a penytent, ye beryng me wytnes, covetiss of almyghtie God to hafe a space to make a clere con-fession, & to do verray penans for my synnys. And if God wyft 16 graunt me lyfe, I am redie to make a sethe, and for to vnder-go all maner of torment, and all maner of hard thyng & labur; for nothyng is hard nor impossible vnto hym pat is verray penytent.” And pus, emang pies wurdts, with a grete compunccion & a grete 20 forthynkyng, he gaff vp vnto God a gude sawle; and per was sene com vnto hym aungels, whilk pat bare his sawle into hevynd with a grete myrth & a ioy.

Penitencia magis unum quam alium attenuat. Supra de apostata, ij.

Penitere facit hominem cogitacio penarum. Supra de delicijs et de inferno, i.

DCXVIII.

Penitencia modica^1 ex corde facta placet Deo.

We rede in 'Vitis Patrum' how som tyme per was a monk pat askid abbott Pastor, & said on pis maner of wyse; “I hafe done a

1 MS. inordita. Lat. MSS. as above.
gretz syn, & I wyl pis iij yere be penyntent þerof." And þan þis abbot Pastor answerd hyð agayn, & sayd; "þat is mekuft!" & þis monk bad hyð commawnd hyð a yere, & yitt þe abbott said þat was mekuft. And þai at was aboute desyrd at he sulde be 4 enionyd þerfor xlth dayes, and yitt þis abbott said it was mekuft, & said on þis maner of wyse; "I trow þat & a mæþ forthynk his syn with aft his harte, & turn not þerto agayn, at God wyl for iij dayes penans-doyng forgyff hyð hys syn." 


DCXIX.

Penitencia nimis tarda nichil prodest.

Iacobus de Vetriaco tellis how on a tyme Charlis þe Emperour 16 garte cañ before hyð his iij sonys, Gobardus, Lotharius, and Lodouicus; and he helde ane appytt in his hand & bad þaim aft oppyð þer mouthes, & þe iij yonger oppynd þer mouthis, & þis Gobardus wolde not. And he gaff vnto þe iij yonger, þe tone 20 a kyngdom, and þe toder a dukedom. And when þis Gobardus saw, he said vnto his fader at he wolde oppyð his mouthe & hafe parte of þis appytt. And his sçadur answerd hyð agayn & sayd; "þou oppynd þi mouthe to late, & þerfor I wylf nowder gyff 24 þe appytt nor land." And hereof come a proverb þat is said in Franche, "A tart bea 2 Gobard, þe eu la tere not parte."

Penitent simul qui simul peccant. Supra de peccato, iij 3.

1 After will, not, erased. 2 MS. 'Acarbea Gobard,' &c. 3 MS. iij.
Penitencia viuorum facta pro mortuis valet eis.  
Supra de morte, xiiij.
Penitencia debet a confessore acceptari quam a con-
fitente potest extorquere.  Supra de confessore.

DCXX.

Peregrinum demon subito reportauit.

Cesarius tellis how som tyme in pe townd of Halybach, per was a knyght pat hight Gerard, and he had grete devocioun vnto Saynt Thomas pe apostell.  So on a tyme pe devuif in lyknes of a pure man come vnto hym, & askyd hym gestynnyng for Saynt Thomas luff; & he grauntid hym it.  And when he was gone vnto his bed, pis knyght sent vnto hym his beste furred gown to happ hym with for colde, and he vppon pe nyght had pis cape away, & wolde not be fo in pe mornyng.  And pe knyghtis wyfe was wrothe here-with, & blamyd hugelie hur husband for herberyng of pure beggers, & said; “Jou sulde nevur do hym moir gude.”  And pis knyght ansswerd hur agayn mekelie & said; “Saynt Thomas is in power to do me als gude a tur as my gown was wurth.”  So on a tyme after pis knyght wold go in pylgramege vnto per Saynt Thomas lay, and he brak a golde ryng in ij befor hys wyfe, & he gaf pe tone halfe vnto his wyfe and sayd; “Trust vnto pis tokynd, & I send pe itt, and abyde my commynyng home vnto v yere be passyd.”  And sho said yis & tuke pis ryng, & he went his ways.  So after dyvers yeris he come vnto pe cetie of Saynt Thomas, and when he was in pe kurk & made his prayer vnto Saynt Thomas, & commendid in his prayers his wyfe and his childer & his meneya, he was war of pe fend walkand vp & down in his furred gown.  And pe fend come vnto hym & sayd; “Gerard! knowis pou oght me?”  And he said; “Nay, I know pe not, bod I know pat gown weff enoghe.”  And‘ pand pe fend said; “I am pe devuif pat in lyknes of a pure man was herbard with pe, and I stale pi gown; & herefor I hase bene gretely

1 MS. temptauit.  Lat. MSS. as above.  2 MS. repeats, hugelie.
divine compensations. And I am chargid at I shaft onone hafe þe home agayn vnto þi place safe & sownd, for als mekull as þis day þi wyfe is wed with a noder maþ; for now it is xv yere sen þou come fro hur." And with þat, when he had offerd; he tuke hym 4 vpþ in Ynde, and onone he broght hym home to his awn yate in Ducheland. And his wyfe & hur husband, att war wed 1 fat same day, wer at meatt, & he come in & keste in hur copþ per sho satt þe halfe of þe golde ryng. And when sho saw it sho tuke þe 8 tuder parte per-of & putt perto, & þai acordid; & here-by sho wyste he was hur husband; and per sho forsuke hur new husband & tuke hur to hur olde.

DCXXI.

Peregrinos deus in morte consolatur.

We rede in ' Vitis Patrum ' how som tyme per was ij brethir, & þe tone was a pylgrem, and þe toder gaff hym vnto quiete & ryste. So it happid at þis pylgram dyed, and angels tuke his saule & flow up in hevyf þer-with, & wolde hafe broght it in. And 16 þan our Lord said; "He was a little negligent, bod because he was a pylgram, perfor take hym in." So onone after his other bruther dyed, and a gude olde man, þat saw aungels com to þe hurst & not to þe latter, he axked our Lord why þis was. And 20 þat our Lord answerd hym agayn & sayd; "Þis pylgram in all his life had no comfurth of none of his frendis, and þerfor me behuvis comfurthe hym with myne aungels; bod his bruther in his life had comfurth of his gude frendis, & þer-for I comfurthid 24 hym not with myne aungels."

DCXXII.

Peregrinus a deo remuneratur.

Cesarius tellis how som tyme per was a cetysyn of Tulpytt þat hight Cono, & he went with other pylgramys vnto þe see; 28 and per he feff passand seke and dyed. And when he was dead-

1 MS. comfuthe.
lyke, he began to wax passand mery, and his felows axkid hym whatt was cause att he was so merye. He ansswerd agayn & sayd; "Whi sulde I nott be mery? Our Ladie was here & sayd 4 vnto me, 'Cono! because pou left pi wife, pi childer, & aft pi gudis for pe luff of my son, I shal wele reward pe.'" And with pat he cryed & said; "Behold! I se hevynd oppynd & a seatt ordand for me." And with pat he passid away, & his sawle went 8 vpp vnto hye hevynd.

Peregrino inclinat ymago crucifixi. Supra de misericordia.
Peregrinacio mentalis valet. Infra 1, Petri martiris.

DCXXIII.

Pericula mundi sunt pertimenda 2.

We rede in 'Dictis Barlaam' how som tyme per was a man pat fled from ane vnycorn, and hym happend fast in-to a grete pyttes. And as he fell, hym happend with his handis to gett holde be a buske at grew in pe syde of pe pyttes, and his fete wer strayte in a vessel 3. So he lukid aboute hym & he saw ij myce, ane white & a noder blakk, & daylie pai gnew vppon pe rute of pis buske, to it was nerehand in sondre. And he consyndurc pe depenes of pis pyttes, & he saw per-in ane vglie dragon spowtand fyre. So he lukid vnto pe grownd peroff, & per he saw iiij neddyr-hedis to-gedur. So he lukyd wpward, & he saw a droppe of hony drope in pe bewis of pis buske, & he, negligent of pe said perels, he thoght he wold not lefe, bod he wold hafe pis drope of honye.

et c 5. Moraliter sic. Frendis! Be pis vnycorn is vnderstond deade, & be pis pyttes world, and be pis buske pe lenthe of our lyfes, whilk pat be howris of pe day & of pe nyght, as a white mouwce and a blak, cuttis it down; & be pe iiij neddyrs is vnderstand pe iiij elementis pat mans body is made of, & be pe dragon

1 MS. Supra.
2 So Lat. MSS. The English MS. has percanenda.
3 Harl. MS. pedibus uase quodam impressus, for pedibus base quadam lubrica impressis.
Debt acknowledged. John the Anchorite.

Periculis possunt adaptari multa que dicuntur supra de morte et de mundo.

DCXXIV.

Periurium eciam in hac vita punitur.

Cesarius tellis how pat pe dean of Bononye, beyng in pe dioces of Colayn, lent vnto a bruther pat he had xx marcis of cone of mony of his kurk. And when pis dean was dead, his bruther, a knyght, denied pis said dett. And pe chanons, pat had no prefe per-in, made pis knyght for to swere perso, and so he did; and foreswore hym. Bod when he went fro Bononye, what he sware, vnto his awn howse-ward, hym happen to stand in myddfest of pe way styll, & mott go no ferrer nor yitt turn bak. And his tong was taken from hym, vnto he promysid in his harte pat he sulde turn agayn vnto Bonon & knowlege his manesworm ate & restor pe said money vnto pe chanons agayn. And so he did & was hale.

Periurio possunt adaptari que supra dicuntur de iuramento.

DCXXV.

Perseuerancia. Perseuerandum semper est in bono

We rede of one pat hight Iohñ, pat was ane ankyr, pat was a man pat had lede ane ilt lyfe. And when he was compu[n]ce, he garte spar hym selfe in a grafe, and per he waswhid away his synmys with salte teris, and he lay on his kneis & his elbows, and wolde not lifte vP his een nor name pe name of almyghtie God; bod par he enduryd a long tyme in his prayer. So per come fendis into pis grafe vnto hym, and cryed vppoñ hym & sayde;

1 Harl. MS. decanus Bonnensis.
2 MS. repeats, his.
"Joseph cursid caytuff! Whatt duse thou here? For when thou was fullfyllid with al maner of syn & vnclennes, & now thou strenth sufficies not to do no syn, now thou wilt liff in chastite and seme a gude man. Turio agayn vnto vs, for thou erte one of vs." And pai a noder spak vnto hym & sayd; "What hopis thou att pis place shali pe gude? Do as thou haste done befor, & lyff in luste & lykyng of pis flessli; for what payn mott thou suffer mo in hell. And thou suffres now?" And euer he lay styli & nothyng wolde say. And when pe fendis saw pat, pai bett hym & gaff hym many a sore wownde, and pat anys, twyse, thryce, to so mekuf pat att pe laste pai lefte hym halfe deade. And pai cryed with a hedus noyce & sayd: "Vicisti! Vicisti!" And with pat pai vanyshid away, and nevur after apperid vnto hym.

Perseuerans in bono eciam mortem contemnuit. Infra de silencio, ij. 16 Perseuerare debent noviciij in deuocione. Supra de Novicio.

DCXXVI.

Peticio. Petitur aliquando contrarium ulito.

Valerius tellis how on a tyme Grete Alexander was streken in a grete yre, & thoght to kaste dowin pe cetie of Lapsatum. So hym happend mete sodanlie one pat was callid Anaximenes, pat was his preceptur & his maister, and he was ashamyd to mete his maister because he was in suche ane angre, and he grawntid his maister pat what ping som-evur at he wulde axke hym, he wolde grawnt hym itt. And when pis Anaximenes hard pis he said; "Sur Kyng, I aske at thou dof pine envie ayeynste pe cetie of Lapsatt." And he grawntid hym it. And pues purgh his benefice was pe cetie savid:

627. St. Peter veils the Sun. 628. St. Peter's Name-child. 419

DCXXVII.

Petri Martiris.

We rede in his Legend how on a tyme when he was at pe cetie of Melayn and prechid per, he disputid with a maister pat hight Hesiarcha in presens of all pe prelattis of pe cetie. And pis Hesyarcha said vnto hym; “O! pou frayward Petur! And pou be als holie as pies fond peple trowis, whi prayes pou noght pi God to putt a clowde betwix pai & pe soñ, at pai dye nott for so grete hete as pai d[oo]?” And pis Petur ansswerd hym agayn & said; “And pou will promytte me at pou shafl renownce peine heresie, I shafl do as pou hase askid.” And pe heretykis, trowyng at pat myght not be done, cryed oppon pis maister, and bad hym make a promys. And yitt he wolde nott. Neuer-pe-les pis Petur, to shew pe power of almighty God, and at He was former of al thyngis visible and invisible, made his prayer & made a cros agayn pe soñ; and per apperid’ betwix pe soñ & pe peple a little clowde like a tent pat coverd pe peple fro pe soñ. And befor 16 pañ was no clowde in all pe ayre.

DCXXVIII.

Petrus mortuum suscitauit.

We rede also in his Legend how per was som tyme a womman in Flawndres, and when sho had born iiij childer sho prayed Saynt Petur for to helpe hur. And sho bare pe iiiij childe and it was dead; and sho tuke pis childe & broght it vnto Saynt Petur & besought hym hertelie perfor. And onone pis dead childe become whik. And when it was ordand’ pat at his baptym he sulde be callid John, pe preste, not wittand what he sulde say, namyd hym Petur; and pat name remaynyd’ with hym ewhils he lissid.

1 Lat. MSS, Apud Mediolanem.  strum heresiarcham examinante.  
2 Harl. MS. et quemdam magi-
We rede also in his Legend how per was a non in Lombardye pat had pe gutt grevuslie in hur kne, and sho cuthe not be helid 4 with no medcyn. And when sho hard test at it was bod xiiij day iorney fro hur place vnto Mylayn, pat at sho mot not do with hur bodye sho thoght to go in hur mynde. And ilka day sho sayd a hondrith patyr noster, and pus sho thoght ilk day to make 8 a iorney. And onone as sho began pus for to go in hur 2 mynde, sho wex evur bettur and bettyr. And when sho did hur laste day iorney, & in hur mynde went vnto his tombe, kneled on hur kneis as sho had bene at hys tombe in hur prayer, sho said ou? hur 12 psalter with a grete devocioun. And be sho had done it, sho felid bod a little of hur sekenes. And so sho turnyd agayn with hur prayers as sho began, and be sho had done all hur day iornys, sho was al hole & sownd as evur sho was.

16 Pietas. Pietati conueniunt multa [que dicuntur supra de elemosina, hospitalitate, leprosis et pauperibus 3].

DCXXX.

Pigricia. Pigricia semper est uitanda 4.

Saynt Ierom tellis how som tyme per was ane olde monke, & he thoght to comfurth a slaw bruther of his, and sayd vnto hym in pis maner of wyse; "Som tyme per was a man pat had lande to be sawen, bod because of his negligens it grew full off thornys & breers. So he had his so? go & clence itt of paim. And when he come perto, & saw per was so grete multitude of thornys & breers, he began to sayle in his herte & sayd vnto hym selfe; "When shal I hase clensid all pies?" And with patt he layed

1 MS. absentem nominavit et
2 MS. his.
3 From the Harl. MS.
4 Heading from the Arun. MS.

hyw down & slepyd. And when his fadur knew how he did; he sayd vnto hyw; "So! wurke & clence evurilk day als mekull grownd as jou occupyes when jou lyes on pe erthe & slepis." And he obeyed his fadurs commawndment and did so. And pus be little & little he clensid' aff pis grownd.

Piscator. Infra purgatorij, iij.
Pollucio nocturna aliquando non impedit communionem et aliquando impedit. Supra de com- munione, v.

DCXXXI.

Potencia. Potentes frequenter querunt occasiones contra pauperes.

Esopus tellis in his fables how pe lambe & pe wulfe war bothe thrustie, and pai come bothe vnto pe watir to drynk; & pe wulfe dranke abown, & pe lambe benethe. Tha pe wulfe sayd vnto pe lambe; "Whi haste you troubled pe watyr vnto me?" And pe lambe ansswerd hyw agayn & sayd; "How sulde I make pe watir drovy when itt come fro the vnto me?" And pa pe wulfe said; "Whi bannys you me?" And pe lambe sayd; "Nay, I ba pe not." And pa pe wulfe said; "Thi fadur did vnto me mekull itt, and now I saif venge me of the." And with pa pat he ran on pe selie lambe and worod itt. And pis had pe lambe pat did no tryspas

Potus superfluus est vitandus. Supra de abstinencia, ebrietate et gula.

DCXXXII.

Preceptum. Preceptum eciam indiscretum nocet subdito inobedienti.

Cesarius tellis how per was a monk som tyme of Ceustus ordur pat dyed; and he apperid vnto a bruther of his and requirid hyw 28
of his estate. And he dead monk ansswerd agayn & sayd; "I trowed neuer God had bene so strayte, sfor He thynkis of pe leste thynge. Bod God," he said; "for-giff our prelattis, for pai make vs oftsithis to vnder-go great paynys, & many. And He byndys hugelie pe preceptis of pai when pai commawnd'anythyng vndiscretelie, & per subgettis giffis little hede perto, or els sett it at noght; & so it is reservid'vnto pe laste iugementt."

8 Precepto conveniunt que dicuntur supra de obediencia.

DCXXXIII.

Predestinacio. Predestinacioni innitentes multi decipiuntur.

12 Cesarius tellis of one pat hight Lodowicus, Lattgravius Thurungie, pat was a letterd' man, & he was deseyvid' with suche ane errorat he said' hym burd'nedis be sawyd' & he wer destanyed' perto, or els he sulde be dampen'd and he war destanyed' perto. And also he said he mott not fle pe howr of his dead, nor nowder lenthe it nor shortened it; and for pis, with-owtyn any drede, he gaff hym vnpto all maner of vices. So att pe laste he felt in a huge sekenes, & he garte gett hym a leche, and prayed hym to take hym in cure and amend hym of his sekenes. And pis leche was wele lernyd, not alone in lechecrafte, bod also in dyvynyte, and knew wele enogh his error, and said vnpto hym in pis maner of wyse ; "Sur, and pe day of your dead be commenced, pat it wer in vayn pat I sulde do any cure vppon you." And pe seke man axkid hym why he sayd so, & said; "I know weft enogh bod if I hafe some helpe I mow dy befor pe tyme." Than pe leche sayd vnpto hym ; "And ye trow at your lyfe may be lenthend be pe vertue of medcyens, wharto denye ye to do penance, pat is medcynd of pe sawle?" And pa'n pis Lattgravius, consydurand pe vertue of his wurdis, sayd' vnpto hym in pis maner of wise; "Fro hens furth be pou pe leche of my sawle; sfor be pi medycynable tong I trow at God shaft delyver me from my moste errour."
634. Fears in Death.  635. A simple Monk's Vision.  423

DCXXXIV.

Predicacio.  Predicandum sincere ¹ est propter deum.

Cesarius tellis how per was one of pe Premonstracencis ordur pat, when he had prechid of pe cros, he dyed and apperid' vnto his felow. And he askid' hym how at it stude with hym, and he 4 answerd' agayn & sayd; "When I dyed devuls vmbelappid' me ², and one of paí sayd, 'pou kepyd' neuer trewlye pine ordur.' And a noder said, 'pou prechid' neuer trewlie for Goddis cauce.' And I vnderstude at pai said bothe trewlie, and I was merehand' in 8 despayr because per was none att answser for me. And paí almyghti God held me with His hand & sayd; 'ffolow Me, for pou prechid' for Me.' And onone pe fendes fledd, and I folowid' Cryste vnto evurlastand ioy; and I had none other payn bod alonele pis 12 drede."

DCXXXV.

Predicatori infundit deus aliquando scientiam.

Cesarius tellis how some tyme per was a symple monke, & he was bod ane ydiott, bod he was devowte. And on a tyme hym 16 thoght in his slepe pat he was ravishid'in-to hevyñ, & was cled in aray like a dekyn before God, as he sulde hafe red' pe gospeff. And when he sulde hafe axked' pe blissing ³, hym ³ poght at pis was sayd' vnto hym; "Fro pis day forward' pou shall hafe connyng & vertue 20 in prechyng pe wurd' of God." And he was gretelie mervaylid' of pis vision at hym poght he saw so oppynlie, and poght he wold rede pe gospeff pat day, if so wer at pe sacrestan ordand' hym suche a stole and a vestiment as he saw in hevyñ; for paí 24 he wold trow at his vision wer trew. And so when he come in-to pe revestiarie, & saw pe stole and pe vestiment at was layd' furth for pe dekyn, he knew it wele enogh; & paí he was certayn of his vision and went vnto his abbott & tolde hym all pat he had 28

¹ MS. sincere.
² MS. blissid. Harl. MS. a quo cum benedictionem acciperet.
³ MS. paím. Lat. MSS. circumde-derunt me demones.
Predicantes demon nititur impedire. Supra de 8 auditu.

DCXXXVI.

Predicator ea que predicat debet facere.

Iohannes Anachorita was a monk in wyldernes, and was enownned with pe flour of all maner of vertues; and he was in bodye lyke vnto ane aunghelf. And he was sent ilk day his fude from almyghti God, for evure day he wold go into his cafe, & per he fand a burd, & bread sett per vppon pat was passand white & of a mervalus swetnes. & when he had etyn per-of, he wold tonk God & go vnto his prayers and his ympnes. And when he began to hafe a joy of his merettis, onone per entred into hym certain desyris of his witt be little & litle, at he mot vnnethis pursseyve paim, and afterward gretter, vnto so much at he wexid necligent, & mor slow in his prayers pan he was wunte to be. And so per folowid in his hert fowle thoghtis & wykki, & he made no charge to correcte hym for pies little thyngis. So on a tyme when he was strekyd with a grete luste of his flessh, he went into his cafe to take hym bread, and he fand bread, bod it was browner somwhat pan 1 pe toder was; & he had grete merveff peroff & was passand hevye. Notwithstanding he ete perof and refresshid hym. And vppon pe toder day his thoghtis grew apoi hym, & on pe nyght hym thoght he lay be a womman; neuer-pe-les in pe mornyng he went vnto his prayers, & stude with a waveryng ee and a waveryng mynde. So he went into his

1 MS. pat.
cave to take hym he, bod it was passand browν, & hard þerwith, and as it had bene gnawen aff aboute with myce. And þan he began to make sorow & weppyd, bod his sorow was not so great to distroy þe flawmys of his ill thoghtis. So at þe laste he was ouercommen with thoghtis, to so much þat at mydnyght he rase & went vnto þe cetie; and when it was day he was war of a lityl cell of freers & he was werye, & þer he restid hym. And þe brethur began to axke of hym, as of a wyse fadur, who may esshew þe temptacions of þe devult & evult thoghtis. And þan he begun to make sorow & weppyd, bod his sorow was not so great to distroy þe flawmys of his ill thoghtis.

So at þe laste he was ouercommen with thoghtis, to so much þat at mydnyght he rase & went vnto þe cetie; and when it was day he was war of a lityl cell of freers & he was werye, & þer he restid hym. And þe brethur began to axke of hym, as of a wyse fadur, who may esshew þe temptacions of þe devult & evult thoghtis.

DCXXXVII.

Predicator devotus vbique feruenter predicat.

We rede in þe 'Gestis of Bede' when for grete age his sight faylid hym, he had a leder to lede hym to townes & castels, & in evur-ilk place þer he a leder went þurgh a valie full of stonys, his leder in a skorn toldc hym at þer was a huge peple, þat bade vppon hym in sylence to here hym preche, and þan he began ferventlie to preche. And when he had done, & concludid' his sermo with 28 'per omnia secula seculorum,' onone, as men sais, þe stonys with a hye voyce cried & sayd; "Amen! Venerabilis pater!" Som says þat aungels ansswerd & sayd; "Amen! Bene, venerabilis pater, dixisti!"
Valerius tellis how som tyme per was at Athens a yong man pat 4 hight Pollonius, & he was gyffen to suche luste of his bodie pat he had grete ioy in his infame. So oin a tyme he was at a feste, & he satt per not alonele vnto pe soin sett, bod also vnto pe mori at pe soin rase. & he was full of wyne and of gude meatis, & had 8 enoynit hym with precious oynementis, he cled hym in gay clothyng, & made hym a gay head & went home. So hym happen se pe scolehowse dure oppyn of one fat hight Zenocrates pat was techand; he went in at he mot here what he said. And when aff 12 pe scolers loghe at hym & had grete disdeyn at he come in, pis Zenocrates with a merie chere bega to preche hym of sobernes and temperans, not-with-stondyng aff pat he sayd befor. And purgh sadnes of his wurdis pis Pollonius was gretelie movid; 16 so pat he keste of pe hatt pat was on his head, & afterward he keste of his gay clothyng & was passand glad of his prechyng. And at pe laste he lefte aff his luste & lykyng pat he had in lychorie, and become a gude man. And bus with medcyd of ane 20 how? he was helid of aff hys infame. et c\textdegree.

Predicacio cum bono modo et gestu multum valet.

Valerius tellis of one pat hight Eschines commendid gretelie Demostenis eloquens; and he said he consydurd perin a bytter 24 strenth of eeen and a ferdfuff chere, and a hevye burdya, & in evure wurd a sownd of voyce, & at he knew per-in pe spedfulf movyngis of pe bodie, vnto so mekif pat nothyng mot be putt vnto pe nede porrow. Neuer-pe-les a grete parte of Demostenes wantys 28 when it is red, mor pat whend it is hard:

Predo. Predonem deus in hac vita remunerat si aliqua bona ab eo sint facta. Infra de remuneracione.

1 MS. Eschines Demostenis commendid gretelie eloquens. Harl. MS. Eschines Demostenis eloquentiam commendabat.
Prelatus racione carnalitatis non debet eligi.

Valerius tellis of one Fabius, pat was a grete councelur of Rome; & he govern[id] nobyllie after his lawncer & his fadur pe ofses of counceff pat he bare. So oð a tyme pe peple desyrid 4 gretelie pat his soð sulde be made a councelur of Rome, and he alone, als muche as he myght, laburde to lett it. Notwith-<br/>standyng he was not dowtand of pe vertues of hys soð, for he was passand' connyng, bod for cause he wold' not hafe many maisters in 8 one howshold:<br/>Prelatus non debet eligi puer. Infra de puero, iij. Prelatus non debet eligi pauper vel auarus. Supra de balliolo.

DCXLII.

Prelatus debet condescendere moribus subditorum.

Valerius tellis how oð a tyme pe consulis of Rome desyrid' gretelie one pat hyght Manliciousus 1 to be of counceff with þaim, and evur he excusid' hyð & sayd' nay, & said' his syght saylid' hyð; 16 bod nevur-þe-les þai aff laburd' hyð hugelie therto 2. And evur he bad þaim take a noder in-to þat wurshupþ, ffor he said'; "And ye make me to bere itt, I may not suffer your maners, nor ye may not suffer me to hase rewle abowþ you, nor ye wuþt not fulsylþ my 20 commandmenttis."

DCXLII.

Prelatus non debet se ingerere.

Hugo Florianensis tellis when þe knyghtis of Rome saw Vaspasyan, at he was a nobyl man and a redy to counceff, and 24 comfurthable to yong men in bateff, þai besoght hyð at he wold' take governance of þe empyre of Rome. And when he denied'

1 Harl. MS. Cum consulatus Man-
lio, seni, . . . offerreretur. 2 MS. repeats, hugelie, here.
The Burden of Empire. Apollo’s Judgement.

He said he was not worthy thereof, and said that in every day he was of no value. But if it were against his will, at he would first utter take at charge of an empire rather.

And when he had resayed the empire he said that in his beginning none he would at all way consyndur of what kynryd at he come; and he would never do great punishment for offenses.

Prelatus non debet superbire.

Helinandus tellis how sometime in the kingdom of Lurie per 12 was a hurd-man that high Gygens, that a tyme after a grete rayn he went down in-to a law crack in the erde, and per he fande a man dead, syttand vppon a hors of bras. And vppon his fynger he fande a ryng, be the whilk he made hym selfe invisible, and lay be the whene; and als sone as sho knew pis sho garte sla the kyng 1, and he vsurpid the kyngdom. And Valerius tellis that when he had getten the kyngdom be pis chawnce, he wexed so prowde that he axkid cowncett of Apollo his god, if per war any in pis werld that was happyer than he was. And Apollo ansswerd hym agayn and sayd; “you sulde be bettur provid with sekurtie of a sheperde tofali pan for to hafe a grete half and lathis, and giff pi selfe to grete charge and besynes; for it is bettur vnto a man [hafe] bod att hym nedis vnto his lyfe, and so for to hald hym plesid, pan for to gett hym samen grete tresurs and evur lyff in drede and covatyce.”

Prelatus non debet esse crudelis nec facere vnde odio habeatur.

Valerius tellis how on a tyme when Dionisius Situlus shewid hym selfe vnto his [suggettis] 2 mor to be a tyraunt pan a prince,

1 MS. kyngdo[m], -dom erased.
2 Lat. MSS. subditis suis; Engl. MS. tyrandis.
he was so hateful vnto all men at all folk desyriëat he had had a myschefe. Neuer-þe-les one olde wyfe evurilk day in matyn-tyme prayed vnto þer goddis to kepe hyme hale & sround. And when he asked hur þe cauce at she did so for, and she answerd hym agayn & sayd; "Me had levur hafe þe a grevous tyrancF as þou erte, þan þou sulde dye & a war succede after þe; and þerfor I bow down my head & prays for the." & when he herd hur say þus he wexið confusid & ashamyd, and began to forthynk and amend & hym.

Prelatus aliquando morte subitanea moritur. Supra de archidiacono.
Prelatus a demone aliquando deportatur. Supra de demone, v.
Prelatus eciam malus debet subditos in disciplina tenere. Supra de abbatissa, i.

DOXLV.
Prelatus debet esse communis et affabilis [omnibus].

Seutonius tellis how þat when Titus was made emperour, he vsid to make mony ryað festis, & he wold dispysye no cetysyn, bod gladlie wold speke with þain & here what þai sayd; & he wold neuer gyff o man bettyr gyfte þan a noder. And he was so beneuolus at he wold latt none go away fromo hym with-owtyne a gude hope. So on a tyme his howshold-men counceild hym at he sulde not do so, and he answerd þain agayn & sayd þer sulde no man go hevylie away purgh þe wurdis of a prince. So on a day when he went to supper, he vmtoght hym how þat he had þat day nothyng nowder gyffe nor lent, and he said unto hym selue; "Diem perdidisti." Also Eutropius tellis of Troiayn, þat when his frendis blamyd hym for he was so hamelie with evure man, he answerd agayn & said; "Ane emperour sulde be such a

---

1 MS. repeats, þus.
2 MS. malos.
3 Reference from Lat. MSS.
4 From Lat. MSS.
Those who make Laws should keep them.

mañ outward anence his commons as he wold' pai war inward vnto hym agayn.'"

Prelatus pauperes debet habere in reuerencia. Supra de iudicio ultimo.
Prelatus non debet cito credere contra subditos. Supra de accusacione, iij.
Prelati aliqui nolunt audire nisi placencia. Supra de adulacione.
Prelati debent beneficia dare dignis. Supra de beneficio, ij.
Prelati non debent munera suscipere. Supra de munere, ij.
Prelatus debet esse liberalis. Supra de liberalitate.
Prelatus debet fugere rapinam. Infra de rapina, j.

DCXLVI.

Prelatus statuta sua servare debet.

16 Valerius tellis how one pat was callid' Licinius ordand' a law, pat no mañ sul'd by our 1 acre of land; and he boght many ma. And vnder grace of a fenying he excusyd' hym' perof & gaff parte peroff vnto his soñ. And for pis he was accusyd'; furst pat he made a law & chargid' it to be kepyd'; & syne pat he was furste at brak it hym' selfe.

Prelatus non debet esse nimis rigidus vel durus. Supra de abbate, ij.

24 Prelato possunt adaptari fere omnia que dicuntur supra de abbate.
Prelatus debet esse constans in execucione officij sui. Supra de Ambrosio, j.

28 Prelatus infirmis debet condescendere. Supra de leproso, i, & ij.
Prelatus debet compati peccatoribus. Supra de abbate, ij.
Prepositus damnatur. Supra de demone, v.
Presciencia. Prescitus potest saluari. Supra de predestinacione.
Presciunt demones aliqua futura. Supra de demone, iv.

DCXLVII.

Presumpcio. Presumunt aliqui plus quam deberent s de statu suo.

We rede in 'Vitis Patrum' of ane abbott pat hight Iohn, pat pogh he wold seryff altmyghtie God in maner as aungels duse, and he dosid aii his clothis and he stude aii a weke so in wylder-12

And when he was like to perissi for hunger & was shrewidlie wowndid with waspis & fleis, he turnyd agayn vnto his brother dure, & knokkid peri-att. And he axkid who was per, and he sayd; "I, Iohn." And his brother ansswerd agayn & sayd; 16 "Nay, it is not Iohn, for Iohn is made ane aungeft & wyll be no mo' emang mei." And he said agayn; "Forsuthe I am he." And he wold not oppyn pe dure, bod lete hym alone stondying peri vnto in pe mornyng oen pe toder day. And paie he oppynd pe dure 20 & said vnto hym; "And pou be a man, pou hase myster to hase pe dure opynd; and to hase meatt and warme pe; and if pou be ane angeft, wharto desyris pou to come in-to my celt?" And paie pis Iohn sayd agayn vnto hym; "Bruther, I pray pe forgyff me, 24 sfor I know my selfe pat I hafe synnyd."

Presumptuosus aliquando cadit in peccatum. Supra de carne, iij.

Presumpcio nimia de se ipso aufert dei beneficia. 28 Supra de predicare, iij.

Presumpcio est aliquando occasio desperacionis. Supra de peccato, ij.

1 MS. v.
Presumunt aliquando religiosi nimis de statu suo in comparacione secularium. Supra de Basilio, j.
Presumptuosus debet humiliari ex consideratione sui.

Supra de consideratione, ij.

DCXLVIII.

Presumptuosum est verb[\alpha] subtilia et alta loqui.

We rede in 'Dictis Patrum' of ane ankyr, when he come vnto þe cetie of Pemenen, þer was a gude mað reseyvid with gladnes hym. And as þæ satt, þis ankyr began to talke of holie writ, and of privaties of hevyn. And þæ þis olde mað turnyd his face vnto a noder of his brethren, and wold nothyng answere þis ankyr; and so he went furth and was passand hevye. So a disciple come vnto þis olde abbott & sayd; "For þe come þis mað hedur, þat had grete myrth at home in his awn place, and þou dedeyns not now to speke vnto hym." This olde abbott answered hym & sayd; "He is a man of hie placys, & spekis all of hevynlie thyngis; and I am a mað of law place, and vnnethis I may vnderstond erdlie thyngis." And þis disiple went furth & tolde þis ankir what he said. And he was gretilie compuncte here-with, & went in-to þis olde abbott agayn & said vnto hym; "What shall I do, ffadur abbott? For þe passions of my sawle hase lordschup on me." And þæ þis oldr abbott had ioy of hym & sayd; "Now þou erte welcom, fadur. Oppynd perfo for my mowthe and I saifi fulfyth it with þi gudis." And with þis wurd þis ankir was gretilie comfurthid & sayde; "Forsuthe it is a gude way at þou holdes, & a trew." And þæ he thankid þis olde abbott & went agayn vnto his awn region.

Presumptuosus frequenter credit habere gratias quas non habet. Supra de cantu 3 et de obediencia. Princeps debet esse compositus in aspectu. Supra de aspectu.

1 MS. repeats, we rede.  3 So the Latin versions. The English MS. has cantiri.
Nero's Prodigality. Promise-Keeping.

Princeps non debet esse odiosus subditis. Supra de prelato.

Princeps subito moritur. Supra de morte, iij.

Princeps debet humiliter suscipere correccionem. Supra de Ambrosio.  

Probacio. Probat deus aliquos. Infra de temp- 

ptacione, vij.

DCXLIX.

Prodigalitas multa mala facit.

Seutonius tellis how pat Nero pe emperour was so statelie pat he trowed' pe frute of 2 riches and of money was no nodur ping 12 bod ordynance made for a mans expens, vnto so mekufr at he wuld nevur were a garment twyce, and he wold' fyssh with a nett made of gold' wyre, and all pe duris of his pales was made of evurye & enowntid' with precious oynementis. And he had rownd' 16 chawmers perin, pat day & nyght turnyd' abowte as pe firmament duse. And yit at pe laste hym' poght he had not tresur enogh, bod he garte punyssh and sla dyvers ryche men at he myght hafe per gudis.

DCL.

Promissio. Promissum debet solui.

Petrus Alphonsis 3 tellis how som' tyme per was a knygh[i], and hym' happend on a tyme to lose a sakett and a thousands' talentis perin and a serpent of gold'; and a pure man' happend to 24 fynd' itt. And he garte cry it in pe markett, & promysid' in his cry pat he patt had fo'n itt sulde hase for pe fyndying perof a hondreth of pe talentis with gude will. So pis pure man' at fand it poght hym' had levur hase les with-owteyn syn' pam more 28
A poor Man's Truth.

with syn, but all his wyfe agayn said it, [ & ] gaff agayn this sakett vnto pe knyght & asked therof a hondreth talentis as he promysid in his cry. Bod pe riche man, when he had pe sakett agayn, 4 wolde not pay pe salfay, and he said ther was ij serpentis of gold in pe sakett, & at pe pure man had with-drawen pe tone of pain. And pe pure man said nay; so he compleyned of pis pure man & pai war bothe broght afor pe knyg. And ever-ilk man held 8 with pe riche man, & none with pe pure man. So per was a philosophyr & he had grete petie of pis pure man, and sayd vnto pe kynge in pis maner of wyse; “Sur kyng! It is mekuf to trow vnto jis riche man, for he wold not say at he loste ij serpentis of gold bod if he did so. And on pe toder partie, pis pure man at fand pis gude, and he had not bene a gude man & a trew, he mot hafe holden all pis gude privalie, & nevr giffen it agayn. And perfor caft pe riche man & say vnto hym in pis maner of 16 wyse; ‘This sakett and pis gold is not pine, for pou says pou lost ij serpentynys & here-in is bod one,’ & kepe pis styl in your handis & gar cry agayn in pe markett a sakett with ij serpentynys perin.”

And when pe riche man hard pis, at he sulde be pus betyn with 20 his awn staff, he grawnted vnto pe kynge at he said ther was ij serpentynys in pe sackett when per was bod one, because he wold nott hafe gyffen pe pure man a hondreth talentis to safye, as he promysid he sulde do. And when pe kynge hard pis, he made 24 pe riche man to pay vnto pis pure man pis hundreth talentis, as he promysid he sulde do.

Promittunt multi multa que non soluunt. Supra de amicicia 1.

Promocio 2. Promocionem in temporalibus impedit aliquando auaricia. Supra de auaricia, iij 3.

DCLI.

Proprietas. Proprium non debet habere religiosus.

Cesarius tellis how som tyme in Pycardye, per was ane abbay of 32 Ceustus ordur, per was a lewid monk, and hym happend fafi seke

1 MS. amicisia. 2 MS. promosio. 3 MS. iij.
Proprius aliudando est causa confusionis religiosus.
Infra de simonia, i.

DCLII.

Proprietarius in sterquilinio sepeliri debet.

Saynt Gregor tells how som tyme per was a monk in ane abbay, and he was a leche, & he had a noder bruther, monke in pe same place. So hym happnyd falt seke, bowvn to dye, & per was fo in emang his medcyns iij nobles of gold. And when Saynt Gregur saw paim he made mekult sorow what he sulde do here-in, in clensyng of hym pat was bowvn to dye, and in exsample also 16 of paim at warr olyfe. And herefor he commawndicT at none of his brethyr bod his fulF bruther sulde spoke with hym, nor gyff hym no wurd of comfurth, bod at his bruther sulde tell hym pat his brethir vggid with hym because he kepyd golde privalie vnto hymselfe. And when he wiste pis he made mykyf sorow, and in pis sorow and wepyng he decesicT. And when he was dead, Saynt Gregor commandicT he sulde be beryd in a myddyng, and at pe money sulde be castevn on hym, and at pai sulde say when pai 24 keste it; "pecunia tua tecum sit in perditionem." Purgh pe whilk ping it sulde be bothe punyssment to hym pat dyed, & ferdfulnes to paim pat liffid, at pe bitternes of dead mott do away his syn, and at pis penance done vnto hym mot flay paim att war 28 on lyfe. And pus it was done. So afterward pe monkis durste nevir prive to per selfe kepe no maner of ping, and it war nevir so feble. And when xxx dayes war passyd he had compassion of pis monk, and garte say mes for hym xxx dayes. And when pis 32 war passid he apperid vnto his bruther german, & sayd vnto
Chastening for Love.

hym; "Vnto now it was bod iſt with me, bod now I thank God it is wele, ffor pis day I reseyvid my howsyff."

Proprietarius monachus est excommunicandus. Supra de absolucione, ij.

Proprietarius eciam post mortem absoluitur. Supra de absolucione, ij.

Propria voluntas est deserenda. Infra de voluntate, j.

Propositum bonum debet impleri. Infra de voto et voluntate.

DCLIII.

Prosperitas est aliquando signum aduersitatis future.

We rede in pe 'Legent of Saynt Ambros' how on a tyme as Saynt Ambros went to Rome-ward and was herberd at a riche man's howse in a town in Tussie, he emang oder carpyngis askid hym of his astate. And he ansswerd agayn & sayd; "Sur, my state was evur happie & glorious, ffor I hafe at wift grete riches, many servandis, many childer, & many cussyns, and alt pies I hafe evur had at my liste. And I had nevur none aduersitie." And when Saynt Ambros hard pis, he had mekuft mervelt & sayd vnto his felows; "Ryse, go we hyne, for God is not in pis place; and perfor haste us hyne at pe vengeange of God tak vs not here." So in pe mornyng pai gatt paim faste vp & wente per wayes; and when pai war passid a little, pai lukid behynd paim, and sodanly pe erth oppynd & swolud pis man & alt pat longid vnto hym, at per was nothyng left aboue erde. And when Saynt Ambros saw pis, he sayd vnto his felaschup; "Lo! brethur, how mercfylfu God is! For He sparis paim at He sendis aduersitie & truble in pis world; & how felly He is grevud vnto paim at He sendis prosperite and no disse." And in witness here-of yit vnto pis day in pat place per is a passand depe dyke, callid pe riche man's pitt of Tuscan.

1 MS. excominicandus.
2 MS. pat.
3 MS. pai.
4 MS. repeat, dyke.

This Legend has two hands pointing to it, nota, written above them.
Providencia dei infallibilis est.

We rede of þe kyng of Crete he was a semelie man, & he had a nygromancier in his courte at hight Estus. And þis kyng had a doghter, and þis Estus happend to gett hur with childe. And when it was born, for tene þis kyng hur fadur garte caste it oute in þe wud emang wylde bestis. So with-in a while after hunters fand it in a cafe emang wyle bestis, & þer it was nurisshid with hur mylk. And when it was broght home in a straye gate whar s catel de vyd to com by, and when he saw þai wolde do it no skathe bod rather norysshid it, he commaundid it at sulde be caste in unto hundis þat long had bene kepyd fastyng, at þai mott destroy itt, & þai wold' do it no skathe. & þan he garte 12 caste it emang swyne at þai mott devow it; and þer it was nurisshid on a sew pap. And when he saw þat, he garte caste it in-to þe occian; and when it was caste þer, þis Estus, þe fadur þerof, be his craft broght it vnto þe land agayn whikk; & þer it was 16 nurisshid with a hynde. And fro thens furth it wexid so swythe of fute at whare at evur þe hartys went it wold go with þaim. So at þe laste it was take in a snare, & broght to þe kyng & gyffed hynd to a present. And onone he knew it & had compassion þeroff, & 20 garte name it & nurtur it; & þe name þer-of was Avidus. And afterward he made it his successur. And þis kyng Avidus, as we rede, was furste þat evur garte tame oxen & lerð þaim to draw; and he was furst þat evur fand pleugh, & he taght men to plew & 24 to saw whete & opur corneys. 1

Providet Deus suis in necessarijs. Supra Benedicti et de hospite, iij, et iiiij.

Providencia in futurum est laudabilis.

Barlaam tellis how þat in a cetie beyond se þe cetysyns had suche a custom þat euerilk yere þai wolde chalange a strange

1 A sidenote here has a small hand pointing to the words [Su]pra de [in]vencione aratri.
man, & chese hym vnto per kyng pat knew nothyng of pe lawis of pe cetye. And alway fro he war chosyn he suld hafe his commandmentis fullylidel vnto pe yere end, & what at evur he bad be 4 sude be done. And when pat yere was gone, when hym thought he was in his securtie & his moste mirthe, sodanlie pe cetyzens wolde rise vppo hym & wolde take from hym pe kyngis crownd & nakynd hym & harle hym purgh pe cetye, & send 8 hym in-to ane yle in pe se per he sulde nowder hafe mete nor clothe, bod at he sulde per dye for honger & sorow. So on a tyme per was a man made kyng vnderstude pis custom & pis law at pai hadd, and when he was made kyng he garte opin pe kyngis tresurie, and sent a grete copye peroff into pis yle. And when his yere was done & he was sent into pis ile, he had habundance enogh of riches at he had ordand for he hys wisdom ewhyls he lifid as a kyng in pe cetye.

16 Prudencia necessaria est multis. Supra de cautela et provisione.

DCLVI.

Puer desponsauit ymaginem beate Marie Virginis.

We rede in pe ‘Mereclas of Our Ladye’ how som tyme per was 20 a felashe of childer pat vsid to play at hand-baft befor a kurk; and per was one of paiin pat had on his hand a ryng whilk pat a maydynd pat luffid hym be fleselly luff had gyffen hym. And he was serde at he with his feste rynyg at pe baft sulde breke it, 24 and he went in-to pe kurk to gyff som bodie it to kepe to he had laykid hym. And when he come befor pe ymage of our Lady, he stude mervellaneous & beheld hur fayrnes, & he set hym down on his kne and deuoteliy sayd asor hur his Ave Maria. And when 28 he had done he said vnto hur; ‘Forsuth, Ladie, pou erte fayrer pany any oper & mord fayr pany sho pat gaff me pis ryng, and perfor I forsake hur. I, fro hens furth, I will luff the, so at pou wyll luff me agayn.” And he profurd pe ryng vnto pe ymage fynger, and 32 pe ymage put furth hur fynger streght & he putt it on. And pany pe fynger closyd agayn vnto pe ymage as it was are. And
when he saw pis he had grete mervelī peroff & callid his felous & tolde paim & letes paim se itt. So afterward hym happend breke pis promys and was weđ, and oō pe furste nyght at he was wed our Ladie come & lay betwix hym & his wyfe, & putt furth 4 hur hand & letes hym se pe ryng on hur fynger, & reprovid hym pat he had broken his beheste. So with pat he wakynd & grapyd after pe ymage 1 & fand hur not per, & lay styf & trowed pat it had bene bod a fantasye. So afterward sho apperid vnto hym 8 & thretid hym att he was ferd for hur. And when he wakend'on pe morū, at evyn privalie he forsuke his wyfe & aft his gudis & went to wyldernes, and per devoteli he servid our Ladie vnto his lyfis ende.

DCLVII.

Puer ex actibus suis quandoque declarat qualis sit futurus.

We rede in 'Chronicles' how oū a tyme kyng Agibundus, kyng of Lombardie, soiornyd in Germanye, he fasted & walkid abowte, 16 & he fand castēn in piscinam vij childer be a commun womman for to sla paim; and aft pies pis same commun womman had born. And when pis knyght saw paim he had grete mervayle and put down a spere-shafte vnto paim. And ane of paim gat pe 20 shafte with his hand be pe end & helde it styf. And pe kyng had mervelī here-oft & pullid hym vū, & garte nuryssh hym and namyd hym Lawncelott 2, pat is als much to say as he pat sal be a grete man in tyme to com. So afterward hym happend 24 to be of so grete nobylnes pat when pe kyng was dead pe Lombardis made hym per kyng.

Puer in purgatorio punitur. Supra de blasfemia.

DCLVIII.

Puer non debet eligi in prelatum vel presulem. 28

2 Helinandus tellis how pat Adrianus pe emperour oū a tyme wolde algatis make his soō emperour in his life. And his princes

1 MS. ymange. 2 Harl. MS. Lamissionem. Arund. MS. Lancissionem. 3 This Exemplum is corrupt and part has been omitted from the Latin versions.
Youths not to bear Office. Beauty disfigured.

Youths not to bear Office. Beauty disfigured.

Puer a demone temptatur. Supra de blasphemia.
8 Puella debet abscondere suam pulcritudinem. Supra de abscondere.
Puella debet solicite custodiri. Supra de filia.

DCLIX.
Pulcritudo corporis debet abscondi ne alius sit dampnosa.

Valerius tellis how per was a fayr yong man pat hight Spurannus, and he was so pratie & so defte at yong womanes wax evyn fond on hym, and he was ferd at pai or per fadurs shulde desyre hym to be maryd or to faff vnto syn. And he wounded hym sefle his visage and his mouth to make hym disfygur at pai sulde not desyre hym, and pought hym had lyffer be deformyd & lif in halynes, pain daylie be a preparatyfe to oper folk luste & syn & wykkydnes.

Punicio. Puniuntur corizantes. Supra de corizare.
Puniuntur gulosi. Supra de gula, vj, et de beneficione.
Punitur quis per hec que peceauit. Infra de religiosis, iij.
Puniuntur peccatores diuersi diuersimode. Supra et infra in locis suis.
Purgatorius. Purgatorij pene sunt diuerese.

Iacobus de Vetriaco tellis pat when Saynt Marie of Oginiez prayed for a certayn sawle vppo Saynt Petur day pe apostell, Saynt Petur aperid vnto hur and tolde hur pe paynys at it was in & pe cawsis peroff, and how at it was turment with huge hete because it luffid passynglie pis werlde & pe lustis perof. And som tyme it was gretelie turment with a huge caldnes, because it was slaw to do gudenes, & neclegentlie governyd pe chylder & 8 pe howsholde. And [som]tyme it was punysshid with hungre and threste, because it had grete delectacion in meat & drynk. And sum tyme it was gretelie punysshid with nakidnes, because it had in pe life grete delectation in costious clothynge, & to be passynglie warm happed.

Purgatorij pena mitigatur oratione. Supra de oratione.

Purgatorij pena soluitur missa. Supra de pro-prietario.

Purgatorij pena modico tempore diu videtur durasse.

Iacobus de Vetriaco tellis how som tyme [per was] a synner pat was correcte with a grete infirmytie, to so mykyt he prayed God 20 to seche hym oute of pis werlde. And when he had lang prayed so, ane angelf come vnto hym and bad hym chese whethur he wolde stonde ij dayes in purgatorie or he wolde suffre his sekenes ij yere. And he chose pe furste, and decesid, and his saule went vnto purgatorie. So with-in ane houre after it was per, pe angelf apperid vnto hym, and he askyd; "What ert pou?" pe angelf answerd hym agayn & sayd; "I amo pe angelf pat apperid vnto the when pou was olyfe." And he said; "Nay, pou 28 erte none angelf, ffor angells wyll not lye; and pou erte bod a lyer, for pou tolde me pat I sulde be bod ij dayes in purgatorie,

1 A sidenote says, [n]ota bene, here.
and I hafe stand per in many yeris." The aungeff answerved hym agayn & sayd; "pou safi vnderstand at pou haste not bene here nott fullie ane howri." And þan he prayed þe aungeff to bryng hym agayn vnto pis world; for hym had leuer þer suffer any sekenes at God wold send hym, þan for to be þer a noder howri agayn in payr."

And so his sawle was broght agayn vnto Jœis bodie, & mekelie he suffred sekenes ij yere, and þan he decesid: 8

Purgatorium suum faciunt aliqui aliquando inter eos inter quos peccauerunt. Supra de abbate, viij. Purgatorius plus timetur a bonis quam a malis. Infra de timore, iij.

DCLXII.

Purgantur aliqui inter viuos.

We rede in 'Legend Lombardica' how per was certayn fysshers in a towne of Saynt Thebottis, and in harveste when pai went of fysshyng, and in-stede of fyssh pai drew in per nett a grete paneft of yse. And pai war mor sayn verof þan pai wuld hafe bene of fyssh, for per bysshop had a grete surans in his fete, and pai laid þis yse vnder-nethe his fete & he had a grete remedie of his sekenes perbye. So vppon a day he harde oute of þis yse þe voyce of a man speke & say dyvurs wurdis, and þe bysshop conjured it & askid it what it was, & it ansswerd agayn & sayd; "I am a certaun saule þat is punysshid for my synnys in þis paneft of yse, and I myght be deysshid & þou wolde say for me xxx [messis xti] days to-geddur." And he granttyd at he sulde do so, & did. And when he had sayd halfe þe messis & was bowen for to say þe toder halfe, sodanlie be þe suggestion of þe devuff, all his household felt at were emangis þer selfe, & ilkone of þaim was in poynt to kyft oper. And so þe bysshopp was trublid herewith, & lefte his mes-saying. And yit he felt vnto þaim agayn &

1 MS. was a certayn fysshers.
2 Latin MSS. si quadraginta diebus continuis.xxx, niissas diceres.
A Man dreads Lice. 443

sayd paim. And when he had sayd ij partis of paim and was bowun to say mes, one of his meneya come vnto hym & tolde hym at per was a grete sege of men of armys layde abowte pe cetie; and herefor he put of his mess-saying pat day. And at pe iij tyme, when he had sayd all his messis bod 1 ane, per come a man vnto hym when he was bowun vnto pe laste mes, & tolde hym at per was a grete fyre in pe cetie. And pe bishop ansswerd agayn & sayd; "And all pe cetie burn vp stowte & rowte, I saf not 8 ouerhypp nor lefe pis mes vndone." And onone as pe mes was done, pis yse resoluyd into watir, and pis fyre vanysshid away and was nevur sene after.

Pena purgatorij est acerba eciam si diuturna.

DCLXIII.

Pusillanimitas quando 2 retrahit a bono.

Cesarius tellis how per was som tyme a knyght pat made hym monk of Ceustus ordur, to the intent at make a noder knyght at was his felaugh to do pe same. And pe toder knyght ansswerd 16 & sayde he wold gladely 3 entryr in-to pe ordur bod he was ferd for lyce. And pe toder ansswerd hym agayn & sayd; "He is nowder wurthi nor noble knyght pat in pe batelt of pe devull dredis nowder swerd nor sper, & is in pe batelt of Cryste ferde for a few 20 smale wormys. And perfor bewar at pies lies take not fro the the kyngdom of hevynd." And with pis wurd pis knyght was confusid, & holilie and stronglie he tuke pe ordur and vitirly forsuke all pis werld.

DCLXIV.

Quies mentis in omnibus est querenda.

Saynt Ierom tellis of iij men pat luftid passand wele to-gedur, & pa al iij went and made paim monkis. And one of paim chose

1 After bod, iij, erased. 2 Latin MSS. quandoque. 3 MS. goldely.
to condyciōn to make pām att ane at was at debate, and pē secund' chose hymō to seryff pām at wer sēke, and pē iij luffyd alway to be solitarie and be hymō selfe. And pē furste, when he had done
4 mykytt & mott not agre pām all pāt wer at discorde, he beganō to wax irke, & come vnto pē toder & tolde hymō, & fande at he was irk also because he mott not seryff seke folk to plesans. And 
pies ij war acordyd samen & come vnto pē thrīd & tolde hymō of
8 all pē trubbles, and prayed hymō at he wold tell pām what at professtyd pām. And he went from pām a līteiī & put watir in a copī & sayd vnto pām1; "Behold in-to be watir!" And it was drovy, & so pāi did & pāi saw pēr awnī facis as pāi had lukid12
in a myrrour. And pān he said; "pūs pāi pāt er emang many meīn may not se pēr awnī synnys no mor pān ye mot se your awnī shadus in pis watir when it was drovye; & when pāi hafe bene awhile in solatare place be pēr ane, pān pāi may se pām."

DCLXV.

16 Quies corporis a demone aliquando impeditūr.

We rede how oīn a tyme Abbott Isaac toldī in a collaciōn; 'Som tyme pēr was a moste holy fadur, and oīn a tyme as he went be a cell of ane of his brethur,2 he was war of his bruther dyngand
20 oīn a grete stone with a huge hammer, and ane standand by hymō lyke a maïn of Ynde, as he had prompyd hymō vnto his wark. And pis gude olde fadur had mervelt of such ane illusion and trowid it was bod a dissayte. And he come vnto pē cell and
24 haylsyd his brethur, & sayd; "What wark is pis at pōu wyrkis?" And he answerd agaynō & sayd; "Fadur, we hafe laburd agaynō a harde stone, an vnnethis we may any thyng breke it." And pis olde maïn answerd hymō agaynō & sayd; "pōu says wele, we hafe
28 laburd, for pōu was not be pine one; anoder was with the at pōu saw nott, pat stude eur and prompyd the to wurk besylie.'

1 Latin MSS. "Intendite in aquam," intenderent in aquam viderunt uultos
et turbulentā erat. Post medium
iterum dixit; "Attendite quam
limpida facta est aqua." Cunque
2 MS. inserts, and, before he.
DCLXVI.

Quies corporis appetenda est a sanctis.

Heraclides tellis & says of hym selfe; When variable thoughtis hase trublid me & bydded me go furth of my cell, and I had nothyng to do, I compleyned vnto Antoñ of Antiocon oppon pis 4 hevynes. And he ansswered me & sayde; “When pis thoughtys commys vpon pe, answere paim agayn & say, ‘for Cristis sake I kepe pies wallis and wift do, pf I doo no noder thyng els.’”

DCLXVII.

Quietem corporis et mentis nititur demon eciam visibiliter impediire.

Saynt Gregor tellis; ‘som tyme per was a man ψat hight Martyn, and he led a solitarie lyfe. And ψe devui̇̄ had dispite here-att, & in lyknes of a serpent he laburd & keste for to lett hym. And ψis serpent ψi a tyme be hym selfe come into ψe carpe whair ψis Martyn led his lyfe in wyldernes, and when he was alone in his prayers, sho stude v̄̄ yp ryght befor hym, and when he wold lay hym down, sho wolde lay hur down. And wa a tyme ψis holy man ψe putt furst 16 his hand & sync his fute nakid v̄to hur, & sayd; ‘And ψou hare lefe for to smyte me, I saff not lett the.’ And when ψai had vaid ψis iij yere samen, at ψe laste ψis fals emny, ψe devui̇̄, was ouer-commen with his mekenes & vanysshid away from hym.’”

Rana. Ranam peperit Nero imperator arte medi-corum. Supra de crudelitate, i̇.

DCLXVIII.

Rapina omnis fugienda est et maxime a principe vel prelato.

Seutonius tellis how ψi a tyme, when he had exhortid Tyberius Cesar ψat he sulde eke ψe tributis of his regions, the emperour ansswered agayn & sayd; “Nay, ffor it longis v̄to a gude hurd’tto clypp his shepe, & not ait at ons for to worow it.”
Raptor oratione restituere compellitur.

Saynt Gregorūs tellis how oun a tyme a company of Gothomys 1 mett Libertinus, a gude holy man, ryand oun his hors, and pai threw hym of his hors & tuke it from hym. And when pai had taken it from hym, he profurd pain his whipp, & sayde; “Take pis with you at ye may gar pe hors ga with.” And pai tuke it and went per wayse. And als some as pai war gone he seft vnto his prayers, and it happend at pai mott go no ferrer, nor with per spurris gar per hors go furth. So pai vmthoght pain at pai had done wrang vnto pis holy man, and pai turnyd agayn & restorid hym of his hors. And pain pai went per wayes, and nothyng lettyd pain 2.

12 Rapine antecessorum debent restitui. Supra de ecclesia.

Rapine possunt adaptari ea que dicuntur supra de fure.

DCLXX.

Raptus spiritualis. Rapitur aliquando anima extra se.

Iacobus de Vetriaco says; “I saw som tyme devote wommen, pat was so hugelie ravissid with thoght of holy liflyng, pat of alf pe day per was no witt in pain vnto none oute-ward thyng bod was evyn as pai had bene ou slepe. And pai myght not be wakynd with no maner of criyng, nor pai myght fele nothyng sore and pai had bene nevur so prykkiyd?” And he says he saw a noder womman nerehand of xxti yere old, and sho was kepyd with so grete luff be hur spowse in pe clostre, at sho mot be no ways go furth peroff. And neuer so many men had drawen hur be pe hand, ffor oft tymys sho was enforcid to be drawen oute, bod it was in vayν bod if pai wuld hafe rugid hur in sonder. Also he says pat he had sene a noder womman pat som tyme xxti sythes ouν pe day was besyde hur selfe, whilk pat in his presence opoν a day was

1 Arund. MS. exercitus Gothorum.
2 Tales DCLXVIII and DCLXIX marked, Nota, in the margin.
Socrates at Play.

And in what state som evur sho was ravissid' sho abade in pat astate vnto sho was turnyd'owte of hur ravissyng. And hur handis hang vp in pe ayre vnmouable after pe disposicion at sho was ravissid in, at sho was garte shew a bodely ioying. et c².


Recreacio interdum utiles est religiosis. Supra Johannis Euangeliste.

DCLXXI.

Recreacio eciam moderata omnibus est necessaria.

Valerius tellis pat when Socrates pe wyse clerke wexid' alde and taght his scolers, he wold' not alway bynd paime in at lernyng, bod som tyme to avanyssh away per labur he wolde suffer paime to have recreacion, to cauce paime to be more dyligent & craftie in per lernyng afterward, at pai sulde not be yrke of per labur. And herefor pis wise philosophur, Socrates, [usyd] for to lope on a rede betwix his leggis, as barnys rydys, and ryde with paime as pai do to make paime sporte.

Redempcio nulla est in inferno. Supra de inferno, iiiij.

Reddicio. Reddit deus centuplum. Supra de elemosina xiiij, et de decimis.

Reddunt aliqui malum pro bono. Infra de serpent.

DCLXXII.

Regina quanto dignior tanto magis castitatem suam servare debet.

We rede in pe 'Meracles of our Ladie,' how som tyme in Rome per was ane emperour pat had a fayr wyfe & a chaste. So ohen a

¹ MS. souk.
tyme pis emperour sulde travell furth oute of contre fro his empyre
vnto other grete regions, and he putt a bruther pat he had, & also
aff his empyre, vnto gouernans of his whene. And when he was
gone, his bruther wexid fond of pe whene, & at pe laste he oppyned
his harte vnto hur, & sho forsuke hym vttirlye and wolde not
graunte vnto hym; notwithstandyng he wolde not lefe, bod laburd'
hur daylie perin. So at pe laste when sho saw he wolde not lefe,
sho sparrid hym in a towr horde faste, and gouernyd pe empyre
peasfullie. And when v yere was passid pis emperour come home,
& be lefe of pe empyye his bruther was lattyn furthe of pe towr
& come vnto pe emperour and accusyd pe emprize hugelie vnto
hym, & sain pat sho was ane oppyn fornycatur nercheand with
evyr-ilk man. And because he wolde not consent vnto hur to ly
by hur, perfors sho sparrid hym faste in a towr, & herefor he said
he was lene and iff hewid: And pis emperour gaff our redeli
truste vnto hym, & take a grete sorow in his harte, to so mykeff
at he felt down in swomnyng & lay a grete while. So when
he come vnto his spyrittis agayn he went furth, & pe whene
mett hym & wolde hase kissid hym, & he wolde not bod gaff hur
a grete strake, & felde hur vnto pe erth. And he commaundid
ij of his me Ngh to take hur & hase hur vnto pe wudd & smyte of hur
hede. And pai tuke hur & had hur furth as he bad. & when pai
come per pai sulde hase smyte of hur hede, pai wolde bothe hase
lige Ngh by hur. And sho putt paim by and cryed & made a grete
noyse. And per happend com by a wurthi man, & many me Ngh
with hym, & harde hur cry & rade to hur & slew pies ij har-
lottis at was with hur, & tuke hur home with hym & betaght
hur vnto his wyfe. And sho made hur nuress of a little yong son
at sho hadd. So pis wurthi man had a bruder was a knyght,
& he wexid so fond ogh hur at he wiste neuer what he might doo,
& oft wolde hase had at do with hur; and evyr sho putt hym bye.
So ogh a nyght, as sho was ogh slepe in hur bed & pis yong bab by
hur, he come privalie with a knyfe & cutt pe barn throte in
sonder, & put nemelie pe knyfe in hur hand and sho of slepe; &
so he lefte hur and went his wayes. So sho felde warm blude

1 MS. hym.
And when they saw how it was, they cried, at their lorde and their ladye and all they howsehold hard. So they came vnto hur at luke what hur aylied, and fande they barn dead. And they howsehold menyea wold hafe slayn 4 hur, bod they lorde and their ladye wolde not latt paim. So they lord commandid at sho sulde be delyverd vnto shipmen, & at they sulde hafe hur in-to a far contrey. And so they was delyverd vnto shipmen & broght vnto they ship. And onone they wolde hafe ligen by 8 hur, and in no wyse they wolde consent vnto paim, and herefore they wolde hafe drownyd hur. Bod pugh grace of God they cownceft changid, and they sett hur vp a hy skar in they see. And they our Ladie Saynt Marie apperid vnto hur & comfurthid hur, and 12 bad hur take ane erbe they was vnder hur head they sho lay & kepe it, & with they pat they sulde heale all paim pat war lepre what som evur sho come. And they was they many day & had no meat bod herbys & gress. So othey a tyme they come shipp men by they land, 16 and they cryed vnto paim and they had petie othey hur, and tuke hur in-to they ship & had hur vnto a haven-town; & onone they befor paim all they sho helid a lepre man. And in they mene while pis vnhaaie man pat had slayn his bruther barn pat sho kepidd, was 20 sodanlie fallen lepre, and they was broght vnto hym & no bodie knew hur of all they he howsehold. So they lord prayerd hur to hele his bruther, and they ansswerd agayn & sayd they myght nott bod if he in presence of they lorde & they ladye & other viij persons shrafe 24 hym clene of all his synnyes. And so they did; bod they syth at they did anence hur, they wolde not shryfe hym perof, & evur they said they was not full shreyn. So they gatt assurans of his bruthir, & knowleged all his syth how he had done. And they ansswerd'agayn & sayd; "I am pat same womman." And they sho helid hym. And they lorde wolde hafe garte hur wed hym and they wolde not, bod went hur way; & evur what any was lepre sho helid paim. So at they laste hur happen to come to Rome, and they sho fand they 32 emperour hur husband bruther, at had done so vnto hur, lepre. And they was fechid to hele hym, & sho wolde not bod if he confessid hym oppynlie of all they synnyes at evur he had done befor all men; & so they did & telde oppynlie how he had done vnto hur, & 36
A Monk tries to sell Asses.

how pe emperour had garte sla hur. And all pe peple pat was per & harde made sorow for los of so gude a ladie. So at pe laste sho lete paim witt at it was sho, & helid in pe cetie aft pat evur 4 was lepur. And be pat tyme pe emperour was dead, and pe pope sent vnto hur; & because pat in hur tribulacion sho had made a vow of chastite, he made hur to take one abbet of religion. And bus sho endid hur lyfe in clene lifyng. et eØ.

8 Regina semper honestatem suam debet tenere. Supra de muliere, xvi.

Religiosus non debet se de secularibus intromittere.

Iacobus de Vetriaco tellis how som tyme per was a knyght pat 12 lefte all his possessions & his wurshuppis and his welesfaris, and made hym a monk. And pe abbot saw at he was a wyse man and sent hym vnto pe markett to sefil assis of pe abbay at was olde, & at he sulde by yong; puff aft he war displesid per-with, neuer-pe-

16 les he went, and wolde not breke his obediens. And when men axkid hym if pe assis wer gude & yong, he ansswerd euer agayn & sayd; “Trow ye at our abbay is fallen vnto suche pouertie at we sulde sefil our gude assis & our profetable ?” So one come & 20 axkid hym whi per taylis wer so pylde, and no hare lefte oØ paim.

He anssswerd agayn & sayd; “Because pai fall oft sythis vnder per lade & we lifte paim euer vp be pe tayllis, and pat is cause per tayllis er bare.” And bus he wolde nott layn pe treuth. So hym 24 happen’d sefil none of paim, and come home vnto his cloystur.

A noder lewid monke at was with hym at pe markett accusyd hym evyn openlie in per chapiter hows; and pe abbot dysplyd hym as it had bene for a grete trupas. And he ansswerd vnto pe 28 abbott agayn & sayd; “I lefte many assis & mekuff oper gude thyng in pe werlde, and I come hedur to seryff God & because I sulde nott lye, bod at I sulde safe my saule.” And bus fro thens furth he was nevir sent oute forwarde.

Religiosus mentiri non debet. Supra de mendacio, ij.
Religiosus aduocatus esse non debet. Supra de mendacio, ij.

DCLXXIV.

Religiosus non debet excedere in potu.

Petrus Clunacensis¹ tellis how som tyme per was ane holie man. 4 and as he lay in his prayers on Gude Fryday, he was ravisshid his spyrid fro his body vnto Pasch day. And when he come vnto hym selfe, he tolde how pat he saw a religious man of grete penance swolud of pe devulf in drynk pat he was wunte to vse excesly. 8 And pañ he was drawen vnto his dome, and had noght Saynt Nicholas bene, he had bene dampeed; bod Saynt Nicholas at he vsid to seryff denotelig helpid hym. & so he was nott dampyd; bod demyd vnto pe payns of purgatorie.

Religionis ingressus causat aliquando consideracio penarum inferni, periculorum mundi, penarum purgatorij, proprie complexionis. Supra de conversione.

Religionis status securior est seculari. Infra de relinquere.

Religiosus in habitu suo debet mori. Supra de monacho, ij.

Religiosus non debet pompose incedere. Supra de monacho, iiiij.

Religiosus proprietarius non potest communicare.² Supra de proprietate, i.

Religiosus proprietarius in sterquilinio sepelitur. Supra de proprietate, ij.

Religionis ingressus eciam infirmitatem corporalem sanat. Infra de voto, ij.

Religiosus humilem habitum debet habere. Supra de abbate, x.

¹ MS. Clymacensis. ² MS. communicare.
DCLXXV.

Religiosus inobediens aliquando eciam a deouisibiliter¹ punitur.

Cesarius tellis how som tyme per was ane abbot & he had a seke monke. And he saw pat it was necessarie to hym to eate flessì, & he commaundid hyim pat he sulde eate flessì; and he was passandì swaymos & woldì nott. And for als mekult as God wolde shew pat obejdiens war better paì meat or drynk, pis inobedient monke onone turnyd into a wudenes, and raì wude into þe falde. And per he fande a dead dogg & aff þe flessì onì hym stynkid, and he felt to and ete of hyim gredelie. And þus because he truspaсид in flessì & wolde not eatt flessì when his abbott bad hym, þerfor he was punyssid in flessì-etyng, et c², for his inobedyance.

Religiosus non debet carnaliter affici ad amicos. Supra de affectu ², ij.

Religiosos temptat demon. Supra de demone in pluribus locis.

DCLXXVI.

Religiosus potest bellare sine armis in spe diuini auxiliī defendendo ius suum quod aliter habere non posset, quod magis est non bellare quam bellare.

Petrus Damianus tellis how pat in þe parties of Frawnce per was in a place a³ grete debate betwix ane abbott & a myghtie secular man for a possession of a lyfelow, so pat when þai had lang strevyn, flavorers oní bothe parties arayid þaim evyn unto batef. And þis myghti man come in-to þe falde with a grete company of armyd men with hym, & bownd hyim to feght. And pis abbott, aff þat come with hym to feght, he commaundid þaim

¹ MS. inuisibiliter. ² MS. aspectu. ³ MS. repeats, a.
Religiosi non debent statum secularium contemnere.

Saynt Ieronym tellis of one pat hight Paphencius, whilk pat when he had long tyme vsyd unget lyfe, he made his prayer vnto almightie God at he wold shew hym to whilk saynt of hevynd he sulde be like in blis. And it was shewid hym at he sulde be lyke vnto one Simphoniaeus pat dwelte in pe nextstrete. And he went onone hym of his reule & his goumans. And he tolde hym at he had vsic to be emang thevis & knew no gude dede, nor neuer did none, safeyng onelie at he gatt a damysell fro his felows, at pai had taken & defowlid, & savid hir honesti at pai lay not by hur. And he tolde hym also how he gaff vnto ane honeste wommair in wyldrenes, goand wyll; iiij c penys to rawnsair hur husband & hur childer pat lay in sore priso. And pai pis Paphencius tolde hym hys vision and had hym with hym vnto wyldrenes, and with-in a little while after he dyed, and he saw his saule had vnto hevynd. A nodir tyme pe same was shewid hym of pe primat of pe cettie, pat was wcd xxxti yere & evur kepud hym in chastitie from his wyfe, and he saw his sawle also had vnto hevynd. And the thrid tyme it was shewid hym pe same of a merchand: And pai when he sulde dye and prestis come vnto hym, he said vnto pai: "No manowder these nor merchand, sulde be despysid, for emang peple of evur-ilk degre is God plesud with som sawlis." And he tolde pai in ordur all pat is aforow said, and pai he passid vnto God.

Religiosus non debet discurrere. Supra de affectu.
Religiosi\(^1\) attente mulieres aspicere non debent.  
Supra de muliere, viij.

DCLXXVIII.

Relinquere. Relinquendi sunt parentes a viris perfectis.

Abbot Abraham on\(\) a tyme tolde in his 'Collasion,' how som tyme per come a yong man\(\) vnto Saynt Anton\(\) pe abbott, and reprovid\(\) pe life of anchoris and said\(\) at pai war of more perfeccion\(\) \(\)pat bade at hame with per fadurs & per moders, & ordand for pai\(\) aff ping att pai\(\) mysterd\(\) and wroght beselie daylie, pa\(\) pai war at went into wyldernes and\(\) abstenyd pai\(\) fro daylie laburyng, and gaff pai\(\) vnto nothyng bod vnto redyng and prayer. And Saynt Anton\(\) ansswerd\(\) hiym & said; “So\(\), \(\)pat was hevie when\(\) f\(\)adur \(\)and \(\)moder happen pend any cace of aduersitie? And also was \(\)pat not ioyfultt when\(\) \(\)pai war in prosperite?" And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperite? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperite? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he ansswerd\(\) agay\(\) & said yis. And \(\)pai\(\) pai war in prosperitie? ‘And he answer

Relinquentes omnia propter deum deus remunerat.  
Supra de peregrino, iij.

DCLXXXIX.

Reliquie sanctorum sunt honorande.

Cesarius tellis how pai som tyme in ane abbay of pe Ceustus ordur per was ij bodys of pe xj ml virginys, and in a were tyme. pai\(\) war sett aboue a vowte in pe kurk, & per pai stude long

---

\(^1\) MS. religiose.  
\(^2\) MS. repeats, and.  
\(^3\) MS. per.
Worship for Saints' Bones. Arnulphus's Ring.

& was forgotten. So on a tyme at mydnyght pai made sike a dushyng in pe case at pai lay in, att aff hard in pe quere, and pus pai did on pe nyght ij or iij [sythis], vnto so mekuri at pe sacristanes said at pai durste not lygg in pe kurk. And for aff pis 4 per was no wurshup done vnto pai, bod aff way pai war nothyng lukid after. So on a nyght in matyn tyme, when aff pe covent was iñ pe where, pai aff saw befor pe altar ij sayr virgyns in maydyñ clothyn, inclynand pai, & when pai had done, went s furth of pe kurk at a dure at evur befor was wunte to be sparrid. So onone pe monkis went vnto pe case at pies ij virgynys lay iñ, & oppynd it, & per was nothyng perin. And pai had grete mervett hereof, & sent vnto Colayn, and pe same bodis was fon in 12 pe same placis per pai lay when pai war furste gisfeñ vnto pe sayd abbay. et 2.

Remigij Remensis. Supra de familiaritate, ij.

DCLXXX.

Remissio. Remissionis peccatorum ostendit deus 16 aliquid signum aliquid.

Petrus Damianus tellis of one pat hight Arnulphus, pat was sadur of kyng Pypyn, and grawnsur vnto great Charlis pat was duke of Lothoringia. So on a tyme sodonlie he lefte his wyfe 20 and his childre, and went into wyldernes. And on a tyme as he went over a grete bryg pat was owñ a depe watir, when he was at pe myddest of pe brygg per pe watyr was depeste, per he keste in his ryng with pis condicion, & sayd: "When I hafe pis ryng 24 agayñ, pañ with-outen doute I sañ truste at my synys is forgisfeñ me, and at I am fullie asoylid of pañ." And per he abade in wyldernes many day in gude life. And in pe mene while dyed pe bishopp of Methensis, and he was chosyn vnto bishopp. And he 28 abstenyd hym fro etyng of flessh. So on a tyme per was a styssch broght hym to a present, and he garte oppyn itt befor hym and fand'hys ryng in pe cudpoke peroff, & onone as he saw it he kend it. And it was ij day iorney fro pat bryg at he keste it dow[n] 32

1 MS. on one.

H h 2
att, vnto pat place per pe fissh was taken at it was foun in pe bely off.

Remuneracio. Remunerat deus dantes aliquid per se. Supra de elemosina, i, ij, et iij.

DCLXXXI.

Remunerat deus aliqua bona a peccatoribus facta.

Cesarius tellis how som tyme per was a knyght pat was a grete robber and a thefe, and be commandemend of Empyreour Frederyke he was taken & honged. And vpoon pe iij day after he was hanged, a nother knyght come rydand be pe galows, and when he saw hym he sayd vnto his man; "O God! it was mekutt petie at this fayr man was hanged!" And his man ansswerd hym agayn & sayd; "Sur, pis was a noble knyght & your nere cussyn." So pis knyght & his man come ner, and thought to take hym down & beryy hym; and as he hang he spakk vnto paime & sayd; "Take me down, for I lyff yitt." And when paie had tane hym down he sayd vnto paime; "Thuff aft I was a synner, yit I did a little serves vnto almyghtie God, for pe whilk He had mercie on me; for I vsid euere day to say iij pater noster, & iij ave maria, in wurshup of pe holie trynytie, & v pater noster & v ave maria in wurshup of pe v woundis of our Lorde, and a pater noster in wurshup of pe aungeft at I am betaght too, and also one vnto pe sacrament pat is daylie sacred purgh aff pis werlde, beseyng daylie almighty God; at I myght be wurthi to resyfie pe sacrament er I dyed: And pat God hase grawntid me of His mercie, and perfor I pray you call vnto me a preste." And when pe preste come he shrafe hym, and paie he was howsled: And onone as pis was done he yelde vP his gaste, and paie tuke and berid hym.


1 This tale is marked Nota [be]ne.
A Golden Bird given to Apollo.

Restitui debent foris facta antecessorum. Supra de ecclesia, ij.
Restituere nolunt mali filij pro parentibus eciam post mortem eos monentibus. Supra de morte, xvir. 4
Restitucio valet vsurarijs. Infra de testamento, Io.
Restituere nolentibus negatur sepultura. Infra de sepultura, iij, et iv.
Restituere tenentur executores pro testatoribus. Supra in pluribus locis, et infra de reuiuiscere, de sacerdote et de sacramento.

DCLXXXII.

Reuerencia. Reuereri et honorari debent [se mutuo] homines eiusdem status.

Valerius tellis how pat in pe tyme pat pe vij sagis florissid at Athenis, it happend in pe region of Niclase at a man boght of pe fisshers a draght with per nett, & at pat draght pai paime happend draw a grete burde all of golde of a grete weight. And so pai fell at varyans for pis burde, pe fisshers & pai pat boght pe draght, for pai sayd pai solde hym noth bod fissh, & he said he boght what at fortun wolde send hym. So pai had it vnto pe cetie, and broght it befor Appollo, & made per prayers vnto hym to send pai paime som take to whame pis burde sulde be demyd. And he ansswerd pai me & bad pai me giff it vnto hym pat was pe wyseste in all pe cetie. And so pai gaff it vnto one pat hight Talentus Millesius, pat emang pe vij sagis was moste noble, and he sent it vnto Byantes Priemo. And he wolde none peroff bod gaff it vnto a noder, and so it went purgh pai me all vnto it come at pe laste. And he gaff a judgement at it sulde be halowid in wurshup of Appollo & gyffen vnto hym, and so it was.

1 MS. xvir.
2 MS. spepultura.
3 MS. v.
4 MS. tenend.
5 From the Latin MS.
6 MS. repeats, it happened, here.
DCLXXXIII.

Reuiviscere vel resurgere. Reuiviscit aliquando homo ex gratia spirituali.

Saynt Gregur tellis how pet er was som tyme in Rome a noble cetsyð pat hight Romanus, and hym happend for to dye at Constantynople. & on pe morí when pai wold hase opyndi hym & sesond hym with spycis at he myght hase bene curid, he rase vpp & was whikk. And he tolde paim mekuft ping at he had sene in heff, and at he neuer trowid befor, & he tolde also pat pe juge at he was broght befor, pat he callid hym noght Romanus, bod Romanus Ferarius pat was nere-handi hym. And pus he pat ans was dead was on lyfe agayn & lissid many yeris.

12 Rex aliquando gloriatur in vestibus. Supra de augurio et de ornatu.

Rex humiliter se habet ad subditos. Supra de iudicio ultimo.

16 Rex malus a deo deponitur. Supra de hospitalitate, vi.

Rex sapiens. Supra de prudencia et providencia.

DCLXXXIV.

Risus. Ridere non debent habentes oculum ad iudicium ultimum.

We rede in 'Vitis Patrum,' how on a tyme ane olde man saw a yong man lagh, & he said vnto hym; "Soñ, how may pou fynd in pi herte to lagh? Moñ not pou & I & we aít befor bothe hevyñ and erth gyf a rekynynge of aft our lyfe? And perfór me mervels," he said, "at pou may fynde in pi harte to lagh."

1 Latin, civis romanus, Stephanus nomine.

2 MS. carid.

3 Harl. MS. non petierat, 'hunoStephanum,' sed, 'Stephanum Ferrarium,' mortuus est. Arund. MS. sed 'Stephanum Ferrarium,' qui erat iuxta eum, quo dicto, ille Stephanus mortuus est.'

4 MS. iiiij.
DCLXXXV.

Ridere non debent aduertentes pericula mundi.

We rede in 'Libro de Dono Timoris' how somo tyme per was a kyng, and if he made nevur so great a feste, he wolde neuer lagh. So a fremd of his reprovid hym perfors, & askid hym whi he did so, & he ansswerd fenandly. So after-ward he ordand a chayre with rotyne fete, and he garte sett it abowarden a hate burnyng oven, and abowarden it he gart hyng a swerd with a wayke thredre. And pis done, he garte set hym perfors, & askid hym whi he did so, & he answard inanly. So after-ward he ordand a chayre with rotyne feste, and he garte sett it abowarden a hate burnyng oven, and abowarden it he gart hyng a swerd with a wayke thredre. And he garte bryng befor hym all maner of delicious metis & drynkis, & all oper thyngis pat sulde make hym merie. So fan kyng come in and stirrid hym to lagh, and he answard agayn & said; "I may not lagh when I se pies perels pat er aboute me." Then pe kyng answard hym agayn & said; "Than vmthynk pe how mot I lagh when pe er grete festis made afore me, pat seis behynd pe be bitternes of my syn? And befor me I se ane uncertantie of pat at is for to com, and on my lefte hand I see vexacions of present aduersities, and on my right hand I se noyes pat commys after prosperities. And all pies I se as sharp swerdis of pe sentans of affimyghti God. And I se dead hyng abowarden, whame I wate nevur what howr will stryke me, and vnder-nethe me I se pe pitt of heft at I am ferde at faft into, & with-in me I se myne awarden freletie. And emang all pies I am sett in a frele seatt, oute of pe whilk I am ferde daylie to faft. And perfors hare pou no mervei if I may not fynd in my harte to lagh."

Rosa. Rose habentur tempore hyemali. Supra de martirio.

Rusticus delicijs nescit vti. Supra de delicijs, ij et iij. 28 Rustico falsum denarium offerenti, idem ei pro comunione exhibetur. Supra de oblacione.
DCLXXXVI.

Sacerdos debet frequenter pro mortuis celebrare.

Petrus Clunacensis¹ tellis how per was som tyme a bisshopp pat suspent a certain preste in his dioces because he sang euerilke 4 day for all crysten sawlis. So oth a tyme afterward, as pis bisshopp walkid be his one in a kurk-garth, hym pogh at all be dead folk at lay in pat kurk-garthe rase agayns hym, ilkone with a spade in per hand. And pai thrett hym & said; "Beholde! pis is 8 pe bisshopp pat take fro vs our preste & suspend hym, at he may not say mes for vs. And per for certanlie, bod if he amend it vnto vs, he saff dye." And with pat he was so flayed he was like hafe dyed; & fell in a swownd². And when he come vnto hym, he garte send after pe preste and asoylid hym, & bad hym syng oth for al crysten sawlis as he did befor.

DCLXXXVII.

Sacerdotis malicia non pollut sacramentum.

Iacobus de Vetriaco tellis how per was som tyme a man, whilk 16 pat of ane vuwurthie prest pat he knew wolde nowder here mes nor resayfe his sacraments. So oth a tyme hym thoght in his slepe pat hym was passand thristic, and pat he stude be a pitt with watir per a leprus man drew vp watir in a passand fayr 20 vesselt with a corde aft of golde. And per come many one & axkid hym a drynk of pat fayr watir, & he gaff pam & pai drank faste. And at per laste pis man drew ner & wolde hafe had a drynk, & per layser man drew bak his hand & wolde not lat hym 24 drynk, & sayd; "How wift you take a drynke of a lepros man hand; pat will not here mes nor take pe sacramentis of a preste at you knowis is in syn? Do no moe so, bod pink of pis vers; 'vim sacramenti non mutat vita ministri.'" And with pat he wakynd:

¹ MS. Climacensis.
² MS. swownyd.
A pleasure-loving Priest.

And fro thenz furth he neuer gruchid after to here pat prestis mes, nor for to take his sacramentis of holic kurk of his hande.

Sacerdos indiscretus terret confitentes. Supra de apostasia, iij.

Sacerdos tenens vxorem militis et de hoc laico confessus, a confusione liberatur. Supra de confessione, vij.

DCLXXXVIII.

Sacerdos curatus infirmis debet esse paratus et pe- s tentibus omni tempore sacramenta ministrare.

Cesarius tellis of a preste at was a curatt, pat ou a tyme satt playand'at pe dice with a cussyud of his. And per come vnto hym a man hastelie and tolde hym at his moder was seke and bowew to dye, & bad hym in payn of pe perefi pat wolde faie perou pat he sulde com in all haste vnto hur & shryfe hur & giff hur hur sacramentis. And pe preste ansswerd agayn & said pat he wolde not vnto hys layke war done. And euer pe man stude 16 stiff & laburd hym to ryse. So at pe laste pis preste said vnto his cussyud at he played with; "Cussyud, I compleyn me, & at pe I take wittnes, at pis felow will not lat me alone at my gamen, bod trubbles me and lettis me." So pis man saw pat his taryng 20 profettid hym not, & went his ways. And his moder dyed withouten howseff or shrufe. So it happend ou pe ii day after, pe cussyud of pis same preste mett pis yong man at pe moder was dead of, and vrnthoght hym of pe playnt at pe preste made of hym, & pullid'oute his dagger & stykke hym. And after pis and many oper synnys, pis preste happend faie seke & bowew to dye. So a cussyud of his, at was his servand, cownceild hym to be shreyyn & forthynk hym of his truspas. He wolde nott 28 bod fell into a despayr, & ansswerd hur & sayd; "Seis pou yone grete lathe enence vs? Forsuthe per is not perin so many strais as per is fendis gadurd here aboute me, to take my sawle when I pas."
Sacerdos indigne celebранs 

Sacerdos indigne celebранs eciam visibiliter 
sacramento priuatur.

Cesarius tellis of a preste of Saynt Petur kurk in Colayn, how 
on a day when he had sacred his mes & layd down pe sacrament 
on pe altar, when he sulde take it agayn he cuthe not fynd it, nor 
all pe oper peple pat helpid hym to seke itt. Whar-for witty men 
pat knew hym supposid pat aungels had takeid it from hym, 
& translat it into hevyn, pat he pat was a lichuros preste sulde not 
resayfe it vnto hym dannacion; for it was not vnkownen at he 
had a lemmen in pe town & held hur opynlie.

Sacerdos diligenter debet aduertere quod hostia 
consecranda nulla habeat defectum.

Cesarius tellis how som tyme the was a preste besyd Colayn, 
and when he was att mes & had sayid pe gospell & layde down pe 
sacrament vppon pe corprax, sodanlie it was away. And he 
trowid at pat had happend purgh som fallyng down, & he layd 
per a nodre; and onone pat was removid ferrer pain pe toder was. 
And pain he tuke pe thrid, and onone it was casten of pe altar. 
And when he saw pat he was ferde for pat hoste behynd hym, and 
he consecratt a nodre. And when mes was done, he tuke pis 
hoste & broght it vnto Colayn, & shewid it vnto parfite men 
& rehersid vnto pain all pe mater. And pai brak it aforon hym 
and fand perin a lowse baken. And all pat was per thankid 
almighty God pat wille algattis at pe sacrament be made of clene 
thyng.

Sacerdotem indigne celebранtem priuat deus 
sumpcione sacramenti.

Cesarius tellis how the was a preste in Fraunce, so hym happend 
on yole nyght to go fro pe ta town to pe toder, whar he sulde say 
mes in bathe placis; so he was be his one, & hym happend
The sinful Priest and the white Dove.

The sinful Priest and the white Dove.

And in that same hour hym happynge to synge with hur, and so he mores dreadyng pe shame of mansa Goddis vengeans, when he had said his matyns, he began solemnlye pe furste mes. And when he had consecrated bothe pe breade & pe whyne, a white duffe light downe on pe awter at pe preste saw, and sho supplic of all pat was in pe chales with hur neb, & tuk pe sacrament with hur and flow away. And pis preste was ferde, bod not as hym aght to be, and wysste neuer what he sulde do. Neuer-fe-les he said oute pe wurdis & fulsyllid pe synges of pe sacrament, and endid his mes. And pe same happend hym at pe secund mes, and also at pe iij mes pe same day. So at pe laste he repentid hym, and with a grete contricion he went unto ane abbott of Ceustos ordur & confessid hym, whilk pat, when he saw his contricio, enionyde hym for to go to mes. And when with grete drede & sorow he had said his mes, befor his su[m]pcions, pe same duffe come agayn. And pe same iij hostis at sho had had away syngnlelie, ilkone be per one, sho broght paiem agayn in hur bylt, & layde paiem on pe corprax. And pe liquore of iij messis sho put oute of hur throte into pe chales, and went hur ways. And when pe preste saw pis, he was passand 20 fayn and told his confessur alt pis be ordur, and besoght hym at he mot be resayvid into pe ordur to be one of his brethrur. And he grawntid hym so at he wulde furste go & be iij yere beyond se & per seryff seke folke of per religion, and so he did. And pis 24 done, he come home; and pe abbot reseyvid hym & made hym a monke of his couent.

DCXCII.

Sacerdoti curato imputantur defectus subditorum.

Cesarius tellis how somo tyme per was a preste, a curatt, at gaff 28 hym all vnto etyng & drynkyng and lichorye. And he was necligent anent his parishyng, and gaff no hede vnto per sawlis. So hym happen to dye, & when he was dead his parishyng at war dead vndernethe his cure, ilkone of paiem gat a grete stane, 32

1 Latin, ante sumpcionem.
and accusid hym vnto hell, and said vnto hym; "We wer commytt vnto pe and pou haste forgettyd vs; for whene we syn, pou nowder reuoked with nowder gude wurde nor exsampler, and perfor pou ert cause of owr dampnacion." And with pat pai keste aff pe stanys ou hym, and he feft into pe pitt of hell and neuer efter apperyd:

Sacerdos malus tempestate perit. Infra de

Sacerdotis¹ concubina punitur. Supra de luxuria, iij.

DCXCIII.

Societas. Saciari non potest cor humanum.

Saynt² Barnard sayd & tellis; "Som tyme," he sayd, "I saw v mea whilk I cuthe not say bod at pai wer fond, for pe furste wald cate no meate bod grave of pe se, and pe secund of pai had a curage to fele aff maner of yft savyr, and pe thrid wald stand be a byrnyng ovyn & evur gape to take in his mouthe pe byrnyng sparkis. And pe iij wold sytt vppon pe pynacle of pe temple, and euer gape agayn pe weddur. And pe v of pai wolde luke behynd hym & scorn his fals, and yet he was more to be skornyd pai, for with aff his myght he laburd to sowke his own flesshi & he wolde neuer nowder putt his arm nor his hand³ vn to his mouthe. And in pai aff I cowde fynd no reson, bod at he be my consayte had suffred a passand hu[n]ggre, mor pai any of pe toder."

DCXCIV.

²⁴ Sacramentum altaris devote celebranti quandoque apparat in specie pueri.

Cesarius tellis how som tyme per was a monke of Ceustus ordur, and vppoñ pe yole day he sayd mes at a privay altar with grete

¹ MS. Sacerdos. ² MS. Saynd'. ³ hand written over mouthe, erased.
deuocioun and wepyng of teris. And when he had made his consecration, he cuthe not se pe sacrament in kynd of bread; bod in lyknes of a yong childe pat was passand fayr. & he keste suche a luff & was so gretele delytid' with pe fayrnes per-of, at he halsid' it and kissid' it with a grete dilecctation. So at pe laste he was ferd' at pai at stude aboute hym sulde thynke lang, and he layd' it down on pe corprax, & he procedid in pe wurdis of pe sacrament after pe form. And it turned' agayn into pe sub-stance of pe sacrament, and pai with grete ioy he performyd' & fulfyllid' furth his mes.

DCXCV.

Sacramentum honorauerunt apes.

Cesarius tellis how som tyme per was a womman pat had many 12 beis, & oft sithes pai dyed' upon hur. So per was ane pat cownceld' hur at sho sulde gett pe sacrament and lay in pe hyfe emangis pain. So on a day sho went vn to pe kurk and shrafe hur, & senyd' at sho wolde be howseld; and so sho was. And onone as sho was howseld' of pe prestis hand, whils he turnyd' hym vn to pe altar, sho withdrew pe sacrament oute of hir mouthe & had it hame & laid' it emang hur beis. And onone pai knew per Maker, & with per wark in pe hyfe pai made a little chapeH & per in pai made ane altare, and abow pis altar pai layde pe sacrament, and afterward' fro thens furth pai enresid' dretelie. So on a tyme pis womman oppyd' pe hyfe, and fande pe wallis, pe wyndows, pe rufe & pe steple, pe duris & pe altar of pis chapeH, ait made be beis as pai wurke. And sho went and shedid' it vn to pe preste & vn to hyr neighburs, and pe preste sersyd what was perin, & fand pe sacrament. And he & ait his parisshy' with greate ioy & mirthe had it vn to pe kurk. And pe womman grawntid' hur syn & was shrevyn agayn, and reseyvld' pe same sacrament.

Sacramento possunt adaptari multa que dicuntur supra de sacerdote, eukaristia, communione, et cibo spirituali.

1 MS. his. 2 MS. repeats, & ioy.
Sacra scriptura. Infra de sciencia et supra de Andrea, i.
Sacrista ecclesiam et res ecclesiasticas legitime debet custodire. Infra de silencio, iiiij.
Sacriste absentis officium supplet beata virgo deuote.
Supra de beata Maria, vij.
Salutacio Marie multipliciter valet. Supra de ave Maria, annunciacione dominica, et Maria, ac alijs locis diuersis.
Sancti aliquando accusant malos. Supra de episcopo, ij, et de archidiacono, et de elemosina, xv.
Sanctis non est obloquendum. Supra de blasfemia, iiij.
Sanctis eciam bruta reuerenciam exhibent. Supra de obediencia.
Sancti se vindicare nolunt. Infra de vindicta, iiij¹.

DCXCVI.

Sancta vasa et vestes semper munde debent tractari.

We rede in 'Legend Lombardica,' how Julianus Apostata on a tyme, at Antioche, gadur& sam& halud [vessell] & halud clothis, and keste paiam samen & sett hym down vp[pon] paiam and dispisid paiam with grete reprofe. And onone in pase placis he was so strekyd als fer as pai tuchid hym, pat als lang as he lissid after, wormes & mawkis bred in his flessh & eate it away. And of pat passion, ewhils he lissid, he mot neuer be delyverd. So afterward per was ane pat hight Julianus also, pat was his stewerd, and be commandment of pe emperour he tuke pies halod vessell & pyssid in paiam & sayd; "Lo! pies vessell in pe whilk pe Son of Marie was sacrificed; now I pis in paiam²." And with pat sodanlie his mouthe was turnyd into his ars, & eftet euer whils

¹ MS. iiiij.
² MS. peraim.
he lifid; all pe filthe and pe degestio
of his bodie come out at his mouthe, & noght at his nache.

Sanitas. Sanitatem recuperant aliqui miraculose.

Sapiens tempore op[\p]ortuno de neceessarijs sibi

Providet. Supra de providencia.

Sapiens est loco et tempore timere. Infra de
timore, i.

Sapiencie possunt adaptari multa que dicuntur supra
de cautela, de consilio, et de pluribus alius in
diuersis locis, et infra de studio.

DCXCVII.

Satisfaccio. Satisfacit viuus pro mortuo.

We rede in 'Legenda Lombardica,' how somn tyme per was
a womman pat was a grete synner, to so mekul at sho had done
homage vnto pe devuifi. And when tyme drew nere at sho sulde
dye, hur somn cownceld hur to be shrevyn. And sho answerd hym 16
& sayd pat shrufte mot not profett hur; not-with-stondyng he
laburd hur so att sho grantid, & bad hym feche pe preste. Bod or
pe preste come, per apperid vnto hur many fendis, purgh vgsonnes,
& drede of pe whilke sho dyed. And when hur somn come agayn 20
& fande sho was dead; he made mekul sorow, for he knew hur syn
euere dele. And he went & shrafe hym of pat syn at sho had
done, & did per-for vij wynter penance. And pat done, his moder
apperid vnto hym & thankid hym, & tolde hym how pat purgh his 24
penance-doyng sho was delyverd out of payn.

Satisfaciendum est leso. Supra de agro, ij.
Satisfacit eciam vnus pro alio. Supra de obligacione.
Scandalum est vitandum. Supra de abscondere.
DCXCIII.

Sciencia saecra scripture opere debet impleri.

We rede in 'Vitis Patrum' how when pe abbott Pambo was vnletterd, he went vnto a maen pat was letterd and prayed hym to leru hym a salme. And when he had lerneyd hym pe furste vers of pis salme, 'Dixi custodiam vias meas,' he wolde not leru pe secund vers nor no mofi perof, bod sayd; 'Satis est,' it was enogh. "For," he said; "and I may fullyfît pis, it sufficies me." So afterwarde he was axkid of his maister whi he come not at hym ans in sex monethis, and he ansswerd agayn & said; "I hafe not yit fullylled pat wurde in dede." So long after he was axkid if he had fullylled it, and he ansswerd agayn & sayd; "I hafe liffid pis xluiij yeris, and yit vnnethis I can fulsyli itt."

DCXCIII.

Sciencia eciam aliquando procuracione demonis ¹ acquiritur.

Cesarius tellis how som tyne per was a scoler of Parys, & he 16 had a duff witt and a forgettyff mynde, so pat he cuthe nothyng nowder leru nor holde. And evur-ilk maen skornd hym & callid hym idiott, and hefor he was passynglie confusid, so pat pe devuth apperid vnto hym and axkid hym if he wulde do hym homage, 20 and he sulde hight hym aif maner of conwyng. And pis scolar wolde not, bod forsuke hym. And paen pe devuth put a stane in his hand & sayde vnto hym; "Als lang as pou holdis pis stane in pi hand, pou saff know aif maner of thyng." And with pat he 24 ras & went into pe scule. And onone he put oute questions, & concluidid aif pat evur was in pe scule. And evur-ilk maen had merveff how pis idiott shulde hafe suche conwyng, and he wolde teff pe caunce vnto no man. So not lang after, hym happend 28 fall seke, and of aif pis he shrafe hym, & he keste away pe stane and pis dessayvable conwyng to-gedur. And when he was deaft

¹ So Latin MSS. The English MS, has, mentis.
and prestis and clerkis sang salmys aboute hym, devuls tuke his saule, an[d on] þe to syde of a vayle a[ß] of burntstone þai played þerwith as wha played at þe fandynge of þe hand-baßt our þis dale, and on þe toder syde of þe valley oder fendis clekid it with þer sharpe maylis; & þis passid aß maner of oper paynys. Neuer-þe-les at þe laste, our Lorde had bene mercyfulf of hym because he was deseyvíd; and his saule was put vnto þe bodie. & sodanlie he rase, & aß þat was aboute hym fled. And he come s done of þe bere and went & made hym a monk in Ceustus ordur, and þer he turment hym seife with hardence als lang as he lissid:

DCC.

Sciencia nigromancie ² est mors anime.

Cesarius tellis of ij yong men þat was at Tholence, & þer þai studid in nygramanycye. So þe tane of þaim happend to fall seke, bowd to dye, and þe toder prayed hym þat with-in xx dayes after his dissesse he wold apere vnto hym, & latt hym witt how it stude 16 with hym. And he grawntid, & he mot be suffred þerto, with gude witt, and þan he dyed: And with-in þe tearm he apperid vnto his felow, and he axkid hym of his estate. And he ansswerd hym agayn & sayd; "Wo is me, for I aß [dampnyd] ³ for þe connyng of dialetyk þat I lernyd: And þerfor," he said; "I counsell þe att pou lefe itt." And he agreid & did aßtur his councef, and lefte hitt & made hym a monk in Ceustus ordur, & þer he lissid aß his lyffe.

DCCI.

Sciencia nigromantica penas inferni videre facit.

Cesarius tellis of one Lodowicus at was þe son of Lowis, Lant-grauius Thuringie ⁴, and he covett greteli to know how it stude with þe saule of his fadur. And he promytt a grete reward vnto
Children to restore the Father's Steals.

Hyum pat cutte thef hyum any thyng how it stude with his fadur at was decesidi, & thef hyum gude ty-handis of hyum. So per was a knyght at hard thef here-off, and he had a bruder pat was a nygromansyer, and he tolde hyum here-of and bad hyum do his labur herein. So he went vnto his crasfe & callid vp a devul, and garte hyum bero hyum vnto hell. & per he saw many vgsom turment and many dyvers kyndes of paynys. And per he saw a fend sytt atop he coueryng of pe pitt, and when pe coueryng was takyd of pe pyt, onone a trumpe all of fyre come out of pe pyt, and made such a noyce at pe clerk went at all pis world had bene at an end. And pa he saw ascende out of pe pyt 12 flawmes of fyre all like burnstone. And emang pa he saw com vp pis Lowis Latograuius, & he put furth his hand vnto pe clerk & sayd; "I am her, pis wriched Lowys, som tyme lorde of pe cete. And now you seis wele myne astate. Bod & my childer wolde restore agayn suche possessions, whilk when I liffid I take fro suche kurkis, pai myght do me grete remedie, and pat pay saft thef paim be suche takens." And pis done, he went into pe pitt agayn. And pe clerk was broght agayn whik, neuer-pe-les he was pale & passand seke, and he teld pe fadurs sayingis & pe tokyns vn-to his childer. And pai tuke it to no fors, nor wolde nott restore pe possessions agayn. & so it is to suppose per fadur saule abydis purgh per negligens in perpetuall damnacion.


DCCII.

Sepulture non debent indifferenter in ecclesia fieri.

Saynt Gregur tellis how som tyme per was a bisho med pat grawntid a place of beriaff in pe kurk vnto a riche man pat hight Valerius Patricius, pat was a synner of his bodie. And vppon 32 pe same nyght Saynt Faustyn, in whase kurk pis was done,
702, 703. Unworthy Bodies cast out of their Graves. 471

apperid' vnto pe keper of pe 1 kurk & said' vnto hym; "Go & say vnto pe bishoP pat he caste oute yone stynkand' flesh oute of my kurk, or els he safi dye with-in xxxti dayes." And he had grete drede peroff for to do it, & wolde not do it. Yppon pe xxxti day 4 he went to bed in wharte & healt, & on pe mori he was for dead in his bed sodanlie. Also Valentinus pat wont in Melayn, when he was berid' in pe kurk of Saynt Sixtus, aboute mydnyght in pe same kurk was hard' voyces and cryes, as per had bene meñ 2 at 8 had bene drawn oute per agayn per wyf; vnto pe whilk voycis pe keepers of pe kurk rañ, and saw ij vglie 3 pat band' pis Valentyne fis, and with a grete noyce pai drew hym oute. And on pe mori pai soght for hym & pai fand' his bodie with-oute pe kurk, casten 12 in a fowle dyke, and his fete bathe boñ samen as pai saw hym drawen oute of his grafe.

Sepeliuntur aliqui a Christo. Supra de Martha et Martino.

Sepultura in ecclesiâm non impedit quin ibidem sepulti pyniantur. Supra de locutione, iij. Sepeliri debet in sterquilinio religiosus proprietarius. Supra de proprietario, ij.

DCCIII.

Sepultura in ecclesiâm quandoque parum prodest.

Saynt Gregur tellis how som tyme per was ane yli man berid' in Saynt Laurence kurk at Rome. And per was hard' voyces commând' oute of his grafe, sayand' "Ardeo! Ardeo! I burn! I burn!" 24 And his wyfe, when sho hard' teñt of pis, garte oppyñ his grafe & lukid' what was perin; & pai fand' pe clotthis at he was wappid' in, bod his body was clene away.

1 After pe, keper, erased. 2 Latin, duos deterrimos specie. 3 MS. a meñ. 4 Reference from Latin MSS.
Sepeliri non debent vsurarij in claustris religiosorum.

We rede of ane archbysshop\(^1\) pat hight Bysmytinus, at was 4 a maister of dyvynitie, and he tellis how on a tyme when per was ane vsurar berid\(^2\) in pe cloystur of ane abbay, he went oute of his grafe on pe nyght & cryed & may\(^3\) grete noyce, & threw of pe thakk of per dortur, & fure fule with pe monkis & flayed\(^4\) pem \& did mekuf skathe. \& on pe mor\(i\) his bodie was fo\(i\) with-oute pe cetie, and it was broght agayn\& putt into pe grafe. Neuer-\p{eth}les he did oft sithis as he did befor. So at pe laste, a holie man\(e\) coniurid\(e\) hym, \& bad hym tell hym why\(^5\) pat he wulde not suffre hym nor pe monkis to hafe no reste. And he ansswerd\(e\) agayn\& sayd\(; "It is of me in despayr, for as with myne vsuris I greud\(e\) God bothe day \& nyght, right so I may hafe no reste nowder day nor nyght. Bod ye may be in gude reste and ye wold bere my 16 bodie oute of your closter." And so pai did; and pai war nevur after grevid\(e\) nor hard\(e\) mar of hym.

DCCV.

Sepeliri non debet vsurarius nisi sub patibulo.

Iacobus de Vetriaco tellis how som tyme per was ane vsurar pat 20 wolde neuer restore his vsurie agayn, puff all he war oft movid\(e\) per\(t\)o. So hym happend\(e\) to fa\(t\) seke \& bow\(i\) to dye, and callid\(e\) pe preste \& askid\(e\) his sacramentis; \& pe preste said\(e\) he wulde gyff hym no sacrament bod if he restorid\(e\) agayn\(e\) his vsurie, and he \(24\) wulde nott. So pe preste went away from hym and his sekenes incresid\(e\) on hym, and he was bow\(i\) to dy. \& pe preste come, and pai at warr aboute prayed\(e\) hym to commend his sawle vnto almyghtie God, and he a[n]\(n\)sswe\(r\)d agayn\& sayd\(; evyn\ when he was in

\(^1\) Arund. MS. archiepiscopus \(^2\) why, omitted and added above the line.
passyng; "I commend his saule unto all ye devuls in hell." And when he was dead, his frendis prayed that prest at his mot be berid in some noke or some entre of the kurk-garth, because of per honestie; and the presto denyed pain & wolde not. And pis presto had ane 4 ass pat did nothyng on dayes bod caryd' bukis & vestementis fro the presti hous into the kurk, and fro thens home agayn. And sho cuthe go no noder way bod vnto the kurk & fro the kurk. So pis mans frendis prayed the prest at his bodie mot be layd vpon 8 the ass, and to what place som-evur at the ass bare hym, at per he sulde be berid; and the presto grawntid: & pia made a full bargain, trowyng at the ass wold owder bere hym vnto the kurk or els vnto the presti chawmer, because sho cuthe none oder way. And when his bodye was layd vpon pis ass, sho nowder declynyd vnto the right hande nor to the lefte hand, bod bare hym evyr st[?]eighg vnto the galows, & evyr vndernethe the galows sho shuke hym down. And per he was berid in sepultura patrum suorum. 16

Sequela. Sequi plures non semper expedit. Supra de societate, iij.

Sermo. Sermonem audire impedit demon. Supra de auditu.

Sermoni possunt adaptari multa que dicuntur supra de doctore, locucione, predicatore, et infra de verbo.

DCCVI.

Serpens. Serpentii comparatur nequicia aliquorum. 24

Petrus Alphensis1 on a tyme as he went be a wud-syde tellis how pat he fand a serpent slayn with hurdmens, & bon vnto a stokk; and he lowsid hur because sho was som-what on lyfe, & layd hur per sho mot fele warmenes of the son. And so when sho was a lityf warmyd; sho crope aboute hym, and at the laste sho tanged hym hugelie. And pān he said vnto hur; "What dois

1 MS. Petrus Alphensis.
Kings powerless against Death.

"And he serpant ansswerd' hym agayn & said; "I do not bod my kynd:" And with pat sho clappid'hur faste aboute his legg. And he wold' hafe had' hur of & sho wold' natt. And so, be þer bother assent, þai callid' vnto þaim a fox to gyff a iugemend' wheder sho sulde lowse of his legg or nay. And þey told' hym aff þe matir how it happend'. Thað þe fox sayd; "In þis cance I cað gyff no dome 8 be heryng, bod if I se at myne ce how it was with you bothe at your furste metyng." So þis serpend' lowsid; & onone sho was boð vnto þe stokk agayn as he fand' hur. And þan þe fox gaff his iugement & sayd; "O þou serpent! & þou may now escake, 12 go þi wayes! And þou man!" he sayd; "I cowncell þe not labur no mor to lowse hur."

DCCVII.

Serusicium. Seruire Deo est vtile.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16 a kyng þat had a baillay, & he servid' hym alway trewlie. So onð a tyme hym happen'd fall seke, and þe kyng come & visit hym & offerd' hym þat what ping at he wold' aske, he sulde hafe it. And he ansswerd' agayn & sayd; "I wulde beseke you at ye wulde 20 delyver me of þis sekenes, for I am' gretlie turment þer-with." And þe kyng ansswerd' hym agayn & sayd' þat he wold' do it with gude wilt and he myght, bod he sayd' þat he myght nott. Thað þe seke man ansswerd' agayn & sayd; "Seð ye may not delyver me 24 of my sekenes, here I promytt to hym þat may delyver me, þat & He wille delyver me þerof, from hens furth I shaff sieryf hym alone, & nevir no man." And onone he coverd' & tuke hym to þe serves of almyghti God, & woll' nevur sieryf man after.

28 Seruilsis timor inicium est boni. Infra de timore et voto.

Seueritas. Seuerus iudex. Supra de iudice, iij.
DCCVIII.

Signum. Signis evidentibus aliquando impedit Deus malos ut non compleant quod ceperunt.

We rede how Julianus Apostata in dispite of cristian men garte pe Iewis repayre and' belde agayn ane olde temple, & gaff pain 4 grete gudis to pe bigyng per-of. And when pai had bygyd' vp a grete dele peroff with lyme and stone, sodanly per come a grete wynd' & blew all down, and etter pat per come ane erde-quake & shuke down pe reuersyon; & pain per come a fyre evyn oute of pe grond'; & not alonelie burnyd' itt, bod also aff pain pat come nere it. And pain, with-in a day or ij after, per apperid' in pe ayre a syngne of pe cros. And sodanlie aff pe Iewis clothis wer fyllid' with blak crosis.

Signa plura et diuersorum signorum narraciones inuenies in libello de mirabilibus rebus et eventibus, quem deo auxiliante intendo compilare.

Signum crucis. Supra de cruce.

DCCIX.

Silencium tenere est assu[esc]endum.

We rede in 'Vitis Patrum' how abbot Agoteth bare in his mouthe iiij yere a stone vu[to] he was lernyd' to be styff and sylent. Also per was a noder bruder pat when he entred into religion sayd' vnto hym selfe; "Thow & ane ass be bothe as one; ffor as ane as is betin & wyff not speke, and suffers wrang and ansswers not, right so saft pou bee; ffor & pou war putt fro pe burde, pou sulde not ansswer."

DCCX.

Silencium aliquando aliquis imponit sibi in penam.

We rede in pe 'Life of Secundus Philosophus,' how pat on a tyme when he was a child, and went vnto pe skule, and hard tell pat evur-ilk womman was incontynent, when he was perfite in 28
philosophye he went home in-to his awn contre like as he had bene a pylgre, with a skrypp & a staff. And his hare of his head & his berd war growen long. So he was hostici in his moder hows, and nowder sho nor none of pe howshold kend hym. And he thoght he wolde prufe if it wer trew pat was sayd of wommen, and he hight one of pe maydens x nobles to make hym to lye be his moder. And sho grawntyd vnto hym & his moder bothe. So at evyn he was broght in, and pai went to bed same. And sho trowid he sulde [hafe]¹ had at do with hur, and when pai war in bed he halsid hur in his armys as a chylde sulde do pe moder, & lay styff & his breste vnto hurs att pe nyght & slepid: And when it was morne he rase, and his moder sayd vnto hym; "Wharto haste pou pus attemptid me?" And he ansswerd agayn & sayde; "Nay, moder! It is not wurthi to me to fyle pat vessell at I come oute off, for I am Secundus, pi som." And when sho hard pis, sho was so confusid at sho mot not suffre it, bod felt in a deade swownyng & spak neuer wurd after. So pis Secundus, when he saw sho was dead, he vnderstude pat his wurdis was causé peroff, and he kepid sylens & wolde not speke. So oñ a tyme after-ward, hym happend sodanlie to mete pe emperour and he hailsid hym, & he wolde not speke agayn. So pe emperour commawndid because he wolde not speke, at his hede sulde be smyte of, and deluyerd hym vnto a man-wheller, and commandid hym to labur hym be pe way to luke if he cuthe gar hym speke. And if he spak, he bad hym smyte of his head; & if he wolde not speke, he bad hym latt hym goo. And pis man-wheller said vnto hym as he went; "O, pou Secundus! Whi will pou dye? Speke, and pou moñ liff." So he sett noght be his lyfe, bod bade vppon his dead & layd hym down & putt furth his nekk, redie to be hedid: And pis done, pe manwheller broght hym agayn vnto pe emperour, and tolde hym how pat, vnto dye perfor, he wolde nevur speke wurd:

Silencium quandoque venditur. Supra de aduocatis.

¹ MS. he.
711, 712. Of religious Silence.

DCCXI.

Silencium tenere debent religiosi.

Saynt Ierom tellis & says; "I saw Saynt Theon sparrid in a cell, solitarie, as it was sayd; xxxi yere, and evur he kepid sylens." And of hym writis Socrates & says; "Theonas, pe fadur 4 of iij mî monkys, at was moste connyng in lettres of grew & latyn, xxxi yeris spak nevur wurde, savyng in his prayers."

DCCXII.

Silencium strictissimum tenere debent religiosi.

We rede of Zenocrates pe philosophur, how on a tyme as he satt 8 talkand with oder folk, sodanlie he held his tong & wold not answyr paym. And when pai askid hym whi he wolde not speke, he answerd agayn & sayd; "Som tyme me hase forthoght that I spak, bod neuer pat I held my tong."

Also we rede in ' Vitis Patrum' how pat one alde monk kepid a passand strayte sylence. And on a tyme when per come vnto hym a mayd of grete auctoritie, pe brethir prayed hym at he sulde putt vnto hym som gude thyng for edificacion of his sawle. [& he 16 answerd again & said], "And he be not amendid be my silence, he may not be amendid be my wurd."

Also Guillelmus tellis how som tyme per was ane erle in Normondie pat was passand deuote vnto almiîtty God. And he 20 vsid oft sithis to vissit a kurk of monkys. So on a tyme he come tymelie on a nyght in a meke habett, and I can not say be whatt crafte, bod he gatt into pe kurk. And pe sacristan, trowyng at he had bene a thefe, bett hym & putt hym oute of pe kurk. And in 24 pe mornyng, pe erle come into pe chapitur howse emang pe monkis, & commendid pis sacristan because he was so diligent in his offes, & at he spard hym not when he come at inordinatt tyme. And fro thens furth pis erle was so diligent in his offes & his prayers, at per myght none grevans lett his silens.

1 MS. spele. 2 The Latin version has the usual preface: qui ait.
We rede in his Legent how Constantyne þe emperour was made lepre, and þurgh cowncelf of a bisshope\(^1\) þer was iij Mf childer broght vnto Rome to be slayn, at he mot be bathed in þer warme blude & so be made hale. And when he saw þe moders of þes childer, shewand hym þer brestis & pulland of þer hare, & wepand befor hym, he made sorow & sayd; “How sulde I vse þis wykkid bath? It is bettur to me to dye for þe heale of þes innocentis, þar for to requovir my life for þer deade.” And with þat he commanded þe childer agayn to be delyvered vnto þer moders, and giff þær grete giftis also. And æppon þat same nyght, Saynt Petur apperid vnto hym and Saynt Paule, & sayd vnto hym; “Because þou vggid to sla so mych innocent blude, our Lord Iesu Criste sent vs to giff þe cowncelf how þou sal be helid: Thow sailt caiff Siluester þe bisshope\(^2\) vnto the, & here hym, and þou sailt be curid:” And he garte caiff hym, & tolde hym aif his vision. And so Siluester told hym at þase goddis at he wurshuppid was no goddis, bod þe servandis of goddis, as þe son & þe mone, et cetera. And he shewid hym þer ymagis, at he mott verelie know what pai wer. And þus he was enformyd in þe fayth and christend. And when he come oute of þe watir of baptym, he was clene of his lepre. And a grete shynyng was our hym, to so mekuff as he said he saw almighti Þod; & þar he gaff mekuff privalege vnto þe kurk.

DCCXIV.

Simia. Simie peccator assimilatur.

We rede in ‘Libro de Dono Timoris,’ how þe propurtie of þe ape is to hase ij whelpis; & when þe hunter commys & pursewis hur, sho takis þat at sho luffis bettur in hur armys, & þe toder lepis vp on hur bakk. And when þe hunter sewis hur sore, sho levis þat at is in hur armys & lattis it fall, & þe toder clevis still by hur.

\(^1\) Latin, de consilio pontificis.  \(^2\) Latin, episcopus.
DCCXV.

Simon Magus.

Simon Magus. Saynt Leo pe pope tellis how on a tyme as Symon stude befor Nero, his shap turnyd sodanlie, & now he semyd one olde man & now a yong man. And herefor Nero trowid pat he had bene 4 pe soñ of God. So on a tyme pis Symon sayd vnto Nero; "Because at pou shaft verelie know at I am Goddis son, command my head to be smytyn of, & on pe iij day I sañ rice fro deade vnto life." And so it was. & when pe turnetur trowid pat he had 8 smytyn of his head; he strake of the head of a weddur, & hid it & held hym away iij dayes at he was not sene. And pe weddur blude lay styff in a cake. And on pe iij day he present hym vnto Nero, & bad hym gar gedur vp his blude, for he pat was hedid was 12 ressyn fro dead vnto lyfe agayn as he made his promys. And when Nero saw hym he had grete merwanye, and trowid at he had bene pe verray soñ of God: So afterward on a tyme when he was with Nero in a chawmer, a fend in his lyknes spakk with-oute vnto 16 pe peple. Bod when Saynt Petur come, he vndid aff his crafte; and when he was fleand in pe ayr, purgh his prayer he made hym to sañ, & brak evure bone of hym.

DCCXVI.

Simonia. Simoniace nullus debet elegi.

Cesarius tellis how on a tyme when pai sulde chese a new abbott at pe abbay of Saynt Denys in Fraunce, pe priour of pe same monasterie come vnto pe kyng of France, & gaff hym 1 libras, & prayed hym to vuchesafe favur his partie. And pe kyng wold behest hym no thyng, bod tuke pe money & made hym in a hope, & betuke pis money vnto his chamberlayn. So pe selerer of pe place wyste not of pis, nor pe thresurar nowder, and ather of paim

1 MS. evur ebone.
come vnto þe kyng & brought hym a grete som of gold & prayed hym favur paim. & he tuke þe mony evure dele 1. And when þe day come at þe abbott sulde be chosyn on, and þe kyng satt in þe chapytur-hows, and þes iij abade of þe kynges reward, þe kyng was war of a gude innocent monke, syttand in þe hyrð of þe chapitre. And he callid hym vnto hym and made hym abbott. And he excusid hym faste & wolde nott hase bene, and alegid s many thyngis. And emang oper pingis he alegid at þe abbay was gretelie endettid; & he was bod a pure man. And with þat þe kyng smylið; and aanswerd hym & sayd; “I saifi giff pe onone mǣ pond; and if þou myster I saifi len ðe als muche, and helpe þe & forther þe in þat I cañ. And perfor take it on hand boldlie.” And so he did, and þe kyng gaff hym þis gude at pai had brought hym. And þus þies symonyers war confusid; & belife þe abbay was wele rewlið and clere oute of dett.

DCCXVII.

Simonia committitur sine pecunia.

Cesarius tellis how on a tyme a holie ancre sayd vnto ane abbott of Ceustus ordur, when he spirrid hur whedur it was expedient vnto hym to be abbott or nay, and sho said nay, it was not expedient unto hym to abyde abbott, for he entrid perinto be symonye. And he aanswerd hur agayn & sayd; “What says þou? Says þou at I have done symonye?” And sho aanswerd hym agayn & sayd; “When þe day of your eleccion come, þou, desyrand þe abbots hosp, went not symeplie as þou was wunte to do, bod þou said vnto þe symeple monkis on þis maner of wyse; ’It is not our wurshup to chese our abbott with-oute our abbay,’ because þou knew þer was none in þe abbay abytt to be abbot bod þou. And þus þou begylid paim & was made abbott.”

And when he hard þis, he grawntid it & cuthe the not agayn-say it. & þane he gaff vþ his abbots hosp & become a closter monke.

1 MS. evur edele.
DCCXVIII.

Simplicitas aliquando prodest.

Cesarius tellis how som tyme per was a noble castellain, and he vsid ought sithes to take cateff & shepe of a certayn abbay of Ceustus ordur pat was nere-hand hym. And when he abbott and dyvers of pe monkis prayed hym to lefe, he wolde not. So on a day he drafte away a grete drafte of per cateff, and he abbott sent vnto hym a monke pat was boe a symple man, and commaundid hym pat what at evyr he mot gett agayn of pis cateff, and he sulde with-owten delay resayfe it. So aboute mete-tyme, pis monke come vnto he casteff, and did his message. & pe knyght ansswerd hym & sayd; “Sur, ye saif furste dyne, & paI I saif gyf you ane ansswer.” And as he monke sat at meate emang oper men, he was servid with flessch as oper was, and pat largelie. So he vmthoght hym of pe cateff of per abbay, and he ete of pis flessli a grete repaste; and pe knyght & his wyfe behelde hym grathelie. And when pai had dynyd, pis knyght callid pe monke osyde, & axkidy hym whi he ete flessch when it was rewle of his ordur pat monkit sulde [not] ete flessli? And he monke full mekelie ansswerd hym agayn & said; “Sur, myne obeyence cawsid me to eat flessch, for myne abbot commaundid me pat of our cateff at was tan away fro vs, I sulde resayfe agayn what at I mot gett. And I knewe wele at pe flessli at was sett befor me was of our cateff, and I trow pat I mow nevr requover mare. And perfor in etyng, I resayvid als mekult as I myght.” And when he knyght hard pis, he was somwhat compuncte with pe monkit meke ansswer, and he callid his men & commaundid at pe monke sulde be restorid of als many cateff agayn as evyr he had tane fro pain. And also he beheste at fro thens furth he sulde not noy pain, bott rather restore pain. And pe cateff was delyverd vnto pe monk, and he went home with pain & with his message to-gedur, and tellid pe abbott & pe covent aii how he had done. And pai had grete mervell here-off, & thankid God & was full fayn.
Simplex aliquando deridetur.

Cesarius tellis how 

pat som tyme in Cola\n per was a chano\n at was so symple & so vnconnyng 

pat he cuthe nott te\n no maner of nowmer, nor te\n whilk was od\n whilk was evyn\n1, bod at he wald\n all way cownt ij thynge to-gedur. So on\n a tyme hym\n happend' be made chano\n of pe kechyn, and he had \n
per many bakon-flikkis in pe balkis. So on\n a tyme hym\n happend' to te\n paim, and he 8 cuthe no noderways te\n, & he cuthe say none oder bod \nus; "Lo, \nper a bake\n-flykk & his felagh, and \nper a noder bakon\n-flykk & his felow 2." And so of all \npe toder. So on\n a tyme one of hys meneya \nwith-drew one of \npies bakon\n-flyk\n. So on [a] tyme afterward; 12 \npies chano\n come into pe kechyn agayn, and tellid' \npies bakon\n-flyk\n & tand' at \npat war od, & ane wantid'. And he sayd vnto his menya \nper-of, & \npat he prayed hym\n be in pease \n& go vnto his chawmer \n& \npat sulde fynd it wele agayn or \npat he come; & so 16 he did'. And whils he was away, his menya \nwithdrew a noder \nbakon\n-flykk, \nand so \nper was evyn\n behyn\d' as \nper was befor. And \npai \npat callid' \nper maister & bad hym\n go luke if he had all\n his bakon\n-flikkis, and he come & teld' paim agayn as he was wunte to 20 doo, & tand' \npai wer evyn. And so he trowed' at he had getten his flyk\n\n& in a grete myrthe he sayde vnto his meneya; "O, ye felows! I mot hafe haldyn\n my tong & loste my baky\n-flyk." And when\n his servandis wolde eatt any gude meat, \npai 24 wolde threpe \nppon\n hym\n at he was seke; & he wulde aske \npaim \nwhereby \npai wyste, & \npai wold' say, "Yis, Sur, for your haris er passand\n bolnyd'" & \npai he wold' trow he was seke, & lay hym\n down\n on his bedd. And \npai \npai wold' ordand' gude metis and 28 gyff hym\n owder little or noght \nperoff, & eate vp \npe toder \nper selfe.

Simplicitatem deus remunerat. Supra de con-
tricione.

1 Harl. MS. vt nichil numerare sciret nisi in quantum res essent pares.
2 MS. flelow.
Simplicitas aliquando ad virtutem pertinet. Supra de obediencia, x j.

Simulacio. Simulare stultum tempore et loco aliquando expedit. Supra de fatuitate.

Singularitas in observancijs est aliquando occasio vane glorie. Supra de abstinencia, i j a.

DCCXX.

Sitire non habent aliqui ex complexione.

Solinus tellis how per er som pat er so grete of bonys pat pai neuer nowder er thrusti nor swetis; and he sais he can consayve pat be many resons.

Sobrietas. Sobrius debet esse iudex. Supra de abstinencia, vij.

DCCXXI.

Societas malorum fugienda est.

Petrus Alphonsus¹ tellis how oñ a tyme ij clerkis went samen befor a place per pai was many drynkers, and pai callid pai m in. And pe tone of pai m went into pai m, & pe toder wold nott bod went oñ hys wais; and it was fer with-in nyght. So pe wachis of pe townd fande aff pies drynkers syttand samen, & pe clerk with pai m, & because a man of pe townd was robbid pai nyght, pai tuke pai m aff & pe clerk with pai m, & hanged pai m. And pe clerke at bade with pai m, or he was hanged; sayd oñ pis maner of wyse; "Quisquis inique gentis consorcio fruitur, procul dubio mortis immerite penas lucratur. What som evur he be at vsis iff company, na dowte of he saff hafe ane iff dead:"

DCCXXII.

Socio fatuo vel malo non est adquiescendum.

We rede in 'Libro de Dono Timoris' how oñ a tyme ij brethur went samen be pe way, and pe ton[e] was wyse & pe toder bod

¹ MS. Alphonsus.
a fule. So þai come vnto a gate-shatyft þer þer was ij wa[yis], þat one a fayr way, & þat oþer a fowle way, and þe fule wolde not go be þe fayre way. And þe wise sayd vnto hym; “þis way is bothe fayr & gude, & wuld’ lede vs to a gude herbarie.” And þe toder sayd; “Nay, þis way, þuff all it be fowle & sharpe, yit it w[ill] lede vs vnto a gude herbarie; and þerfor I cowsnecf þe latt vs go here-bye.” So þis fule wolde not trow bod þat at he saw, & wold’ algatis go þe fayr way, and þe wise wold’ not lefe hym bod felud’ hym, þuf all it wer agayns his wylt. So as þai w[ent] samen, thevis mett with þaim, and þai garte put þaim in prison. And afterward þe kyng garte bryng befor hym, So þis fule wolde not trow bod þat at he saw, & wold’ algatis go þe fayr way, and þe wise wold’ not lefe hym bod felud’ hym, þuf all it wer agayns his wylt. So as þai w[ent] samen, thevis mett with þaim, and þai garte put þaim in prison. And afterward þe kyng garte bryng befor hym, So þis fule wolde not trow bod þat at he saw, & wold’ algatis go þe fayr way, and þe wise wold’ not lefe hym bod felud’ hym, þuf all it wer agayns his wylt. So as þai w[ent] samen, thevis mett with þaim, and þai garte put þaim in prison. And afterward þe kyng garte bryng befor hym, So þis fule wolde not trow bod þat at he saw, & wold’ algatis go þe fayr way, and þe wise wold’ not lefe hym bod felud’ hym, þuf all it wer agayns his wylt. So as þai w[ent] samen, thevis mett with þaim, and þai garte put þaim in prison.

Socij aliquando mutuo se decipiunt. Supra de decepcione, iiiij.

Socius socium aliquando ad negandum deum inducit. Supra de negacione.

DCCXXXIII.

Societatem plurium non expedit sequi.

We rede in ‘Legenda Longabordica’ of one Richard, þat was kyng of Freseland, when he sulde be crystend in þe yere of our Lorde ccc, & he had putt þe tone fute in to þe funte, he helde þe toder oute, & sayd; “Whar er all þe noble men of my kyf? In hell or in Paradice?” And one telliid hym at þai wer in hell. And when he hard þat, he drew oute his fute of þe funte agayn &

1 Harl. MS. Voluit fatuus per viam delectabilem ire, sapiens autem dixit, "Et si illa via sit delectabile, tamen ducit ad malum, alia, vero, licet sit aspera, tamen ad bonum hospitium ducit.”

2 MS. has another and here.
sayd; "Sanctius est plures quam pauciores sequi. It is more halie to folow many pa\n few." And þus he was deseyvid be a fend'pat promysid' hymô to gyff hymô þat day thríd day ande vnumerable porcion of gude. And on þe thríd day he dyed 4 sodanlie, & was perpetuallie dampnyd' for evur.

DCCXXIV.

Solitudo. Solitudinem multi propter deum appetunt.

We rede in 'Vitis Patrum' how on a tyme a solitarie went into 8 wyldernes, & he was cled' aft in a lyû sakk alone. And when he had walkid'perin iij days, he stude vÐ atop a grete stone, and he was war vndernethe it of a mað fedand' hymô of grene herbis as it had bene a beste. And he went down privalie & gatt hymô 12 & held hymô, and pis olde mað was nakid' & myght not suffre þe odur of a mað, and gatt fro hymô & ran away als faste as he myght. And þe toder ran after hymô & cryed; "Abyde, & lat me speke with þe!" So he abade & spak with hymô, and when 16 þai come nere samen, þe olde mað bade & askid' hymô whatt he wolde. And he sayd; "Fadur, I pray þe, telî me a wurcT at I may be savid' bye!" And he ansswer'd hymô agayñ & sayd; "Fle mans felowschuppô & be still, & þou safî be safe."

Solitudo quietem anime et consciencie facit. Supra de quiete, i.

DCCXXV.

Solitudinem eligere inspiratur a deo.

We rede in 'Vitis Patrum' of one Arsenius, þat was of moste valow in þe emperours palas, and he besoght God in his prayers to drys hymô into þe way of hele. And a voyce come to hymô & sayd'; "Fle mans felowshuppô & þou safî be safe." And so he did: et cê.

1 MS. repeats, and he abayde.

k k
We rede in 'Vitis Patrum' how per was one that went into wyldernes, and he besought God to send hym a place per he wold at he ristid and abade. And so per come ane agle, & he solud hur, as sho had bene ane aunge, what per was a palm, & a wet at pe rute peroff. And when he had per many yeris lissid in penance, & had none orden mete bod of pe frute of pe palm & drynk of pe wet, pe devull had envy at hym, & he come vnto hym in lyknes of a messanger. And when he had beholder hym grathelie, he sayd vnto hym; "Is not pis he pat I have soght? Yis, forsuth he it is he." And so he come to hym & sayd; "I have soght pe many day, & I cuthe not synd pe. Go we home, for pi fadur is dead & pe heritage is happyd vnto pe; & per wyth many folke feght perfor bod if pou com tytter home, and if pou com pai wulf sease. And when pou hase it, pou may, and pou wiff, deale it for Goddis sake." And he grawntid vnto hym & come home vnto his fadur howse, and fand hym on lyfe. And when he saw pat he was confusid in hym selfe, and abade per in grete trubble and besynes. And at pe laste he dyed & made a wrecid end.

Solitarius aliando in peccatum labitur. Supra de presumpcione, j.
Solucio. Solui debet debitum et promissum. Supra de promisso.

Sortilegijs non est fides adhibenda.
"I mon not dye þus sone." And þai sayd; "Yis, ye er lyke to dye." And sho sayd; "Nay! I am certain at I mon liff yit þis v yere." And þai askid hur how sho knew þat, and sho ansswerdi agayn & said þat on þe furste day of Maij þe goke 4 ansswerdi hur & sayd v tymys, "Cukkow!" And be þat sho sayd sho wiste wele þat sho sulde liff v yere. And þus onone after in þis belefe, with-owteð any sacrament, sho dyed. et c².

Sortilegium quandoque fit de sacramentis. Supra s de sacramento, ij¹.

DCCXXVIII.

Sortilegi puniuntur.

Cesarius tellis how som tyme þer was in Englond a womman² þat vsid's sorcerie. And onð a day as sho was bowþ to eatt, sho 12 harda craw cry beside hur, and sodanlie þe knyfe þat was in hur hande fell. & hereby sho demyd at hur dead drew nere, & so sho fell seke, bowþ to dye. And sho sent after a monk & a non þat was hur childer, and chargid þaim in hur blissyng þat onone as sho 16 war dead þai sulde sew hur in a harte-skyn, & þan at þai sulde close hur in a tombe of stone, and at þai sulde feste þe coverynge þerow stronly bothe with lead & strong yrð, & at þai sulde close þis stane & bynde it aboute with iij strang chynys, and þan at þai 20 sulde do mes & pray for hur aboute hur bodye. And if sho lay so sekurile iij dayes, þan sho chargid þaim to bery hur vpp[on] þe iij day in þe erð. And so aif þis was done, and i j furste nyghtis, as clerkis was sayand þer prayers aboute hur, ñenlys 24 brak þe yatis of þe kurk, & come in vnto hur & brak iof þe chynys at was at ather end; & þe myddyl chyne abade stylh hale. And vppow þe iij nyght aboute cokkraw, þer come in suche a throng of fendis, at þai at saw it semyd at þe temple turnyd vpsadowð. 28 So þer come a fend at was maste vgosom of aif, & hyer þan any of þe toder was, and he come vnto þis tombe and callid hur be hur

¹ MS. j. ² MS. wommand; k k 2
name & bad hur ryse. And sho ansswerd agayn & sayde sho not not for þe bondis at was bon aboute þe tombe. And he bad lowse þaim, and onone at his commandment þe chyne braste as it had 4 bene hardis, & þe coneryng of þe tombe flow off. And þer he take hur oppynlie befor aff men & bare hur oute of þe kurk. And þer befor þe yatis þer was ordand a blak hors, & þat ane vglie, & here-vppon was sho sett. & þan onone sho & all þis felowship was vanysshid away.

DCCXXIX.

Spectacula vana vitanda sunt.

Fulgencius tellis how þat Dyogenes, when he wex olde, he was fellie vexicat with þe fevurs. So on a tyme he sett hym down at a tre-rute in þe sond to comfurther hym, and when he was gretelie torment with þe sekenes, & saw other men go vnto disportis & laykys, he sayd vnto hym; "O! how fonde at men ar now on dayes! Lo! how þai faste rynto to se wonders & men seke, and 16 lukis not after me þat styvvis with so felte a sekenes as I do."

DCCXXX.

Sponsalia contrahuntur per anuli tradicionem.

Guillel̄mus tellis how som tyme at Rome þer was a yong man þat was new wed. So on a tyme as he was playand with his felows, he put furth his hand vnto þe ymage of Venus, þat was made of bias, and delyverd þur his weddyng-ryng to kepe to þe play war done. And when þe play was done he come & axkid his ryng agayn, & he fand it on þe ymage fynger & þe fynger cruken' into þe luff of hur hand. And he wraystid at hur fynger and he cuthe nott gett of þe ryng nor yit breke hur fynger, so he lete it alone. And on þe nyght after he come thedur with his servand, & he fand hur fynger streght & þe ryng takyn away. And he 28 turnyd agayn & senyd as hym aylid nott, & went to bed with his wife; and as he lay in his bed with his wyfe, he feld a blak myrk thynge welter betwix hym & his wyfe, and he mot fele it wele bod he myght noght se it. And be þis obstacle he was lett fro halsyng

1 MS. þas.
of his wyfe. And he harde a voyce say vnto hym; "Mecum concube: hase at do with me, for pis day you wed me; for I am Venus at you put pe ryng ou th pe fyngre of, and yat saith you neuer hace agayn." And so it was a long tyme, and evyr when he wold 4 hase liggen with his wyfe, he bothe felid pis in his bed & hard the voyce tooff. So ou a tyme he tuke his lefe at his wife & his howshold; & wold walk fer oute of contrey. So hym happynd mete with a nygromansyer hat hight Palumbus, and he tuke coun-

"cowcube; hafe at do with me, for pis day I you wed me; for I am Venus at you put te ryng on te fynger of, and fat saft I you never hace that." And so it was a long tyme, and evyr when he wold 1 hafe liggen with his wife, he bothe felid pis in his bed & hard the voyce tooff. So ou a tyme he tuke his lefe at his wife & his howshold; & wold walk fer oute of contrey. So hym happynd mete with a nygromansyer hat hight Palumbus, and he tuke coun-

"and agayn he come to a place per iiiij wavies met samen, & per he saw con rydand & ou fute a grete pepyll bothe men and wommen, som merie and som hevye. And emang opor he saw a womman gaylie arayed like a common womman, and hur clothis war so thyn at he mot se aft pat evyr sho had; & at pe laste come pe lord of pis company & lukid angrelie of pis yong man & axkde hym whatt he did per. And he, as it was taght hym, wolde gyff no wurde to ansswer, bod put furth his hand with pe letter perin. And pis fend knew pe scale of pe lettyr & durst not [scorn it] 1, bod tuke it & red it, & onone he sent a meneya vnto Venus & tuke pis ryng fro hur ayayns hur will. And fro thens forward pis yong man come home & pis ryng with hym, & neuer after he was lettid to lyg with his wyfe nor neuer hard the uoyce after.

Sompnus. Infra de vigilia.

Status religionis quo ad personas se habent, sicut eximia et excelsa. Supra de religione 3.

Status religionis prefertur statui seculari. Supra de contemptu mundi.

Statutum. Statuta superiorum debent teneri. Supra de lege, ij 3.

1 Harl. MS. Demon, notum sigillum non audess contempere, legit scriptum.
2 Arund. MS. sicut existencia et excelsa et alibi. Harl. MS. Supra existencia et excessa et alibi.
3 Exemplum Lexi is omitted by the English translator, so the reference should be to Lex, i.

DCCXXXI.

Stephani Prothomartiris. Stephanus infirmos sanat.

Saynt Austyn tellis how on a tyme at Cesaria Capadocie per 4 was a wurthi womman pat had x sonys. So on a day shi was gretelie vexid ayayns paime, and gaff paime aff hur malysom. And onone pe vengeange of God folowid after, for sodanlie paie aff were strekei with a palcie, & paie waxed so pure at paie wavurd 8 aboute here & per. And evur whar paie went, ilk man beheld paime and wondred on paime. And of pies x, ij come vnto Yponeus 1, and per besor ane altar of Saynt Stephan paie war curid:

Stephani corpus coniunctum est corpori Sancti Laurencij. Supra de Laurencio, j.

DCCXXXII.

Studium. Studere debent libenter clerici.

Agellius. Democritus, philosophus, when he was of a moste happy & riche fortun, he went vnto Athenys & lefte aff to his 16 frendis, for to by wysdom. And because in his mynd he sulde desire none thyng at he saw, he garte putt oute his een at he mott hafe his inward wittis mor whik. puff aff Tertullianus 2 tell at he garte putte oute his ene because he mot not se no womman with- 20 ouer i of his chastitie, whilk pat is not contrarie to our entent.

Studium circa celestia rapit hominem extra se. Supra Augustini, iij.

DCCXXXIII.

24 Studendum est amore celestium.

Saynt Gregorie tellis & says; "Anthonye pat dwelte with me in a monasterie many yeris, and eueryilk day made his prayer

1 Latin MS. Yponam venientes. 2 MS. Tritullianus.
to God with greetand teis. So oñ a tyme when he bethoght hym of halie write, with a grete fervent desyre he soght not in paim wurdus of connyng, bod of compuncion & of wepyng, pat his mynde be that mot be stirrid to contemplacion & religion of holie lyfe, and not for to thynk of worldlie thyngys.”

Stulticia. Stulto socio non est adquiescendum. Supra de societate, ij.
Stulticie conueniunt que supra dicuntur de in- s firmitate.

DCCXXXIV.

Suffragium. Suffragia facta a bonis multum valent.

We rede in ‘Legende Lombardice,’ som tyme a knyght pat was dead appeerid vnto a nodir knyght pat was olife, and sayd vnto hym; “Frend, deme none iff of no man, and forgyf me if I hafe synnyd ought agayns pe.” And when he asked hym of his asstate, he ansswerd agayn & said; “I am turbine with dyvers paynys, bod I pray pe gar pray for me.” So he askid hym if he wold at suche a preste & suche a preste sulde pray for hym. He wold not ansswer agayn, in maner as he had refusid paim, and he shuke his head. So he askid hym if he wolde at suche ane hermett prayed for hym, and he said; “Ya, walde God at he wolde pray for me.” And he promysid hym at he sulde make hym so to do. And he tolde hym agayn pat he sulde liff to pat day ij yere & þaþ he sulde dye; & þus he dispayed away. And þe knyght amendid his lyfe and at þe laste made a gude ende.

DCCXXXV.

Suffragia facta pro defunctis grata sunt eis.

Cantor Parisiencis tellis how oñ a tyme as a man went aboute þe kurk-garth sayand alway his De Profundis for aif cristens sawlis, so oñ a tyme þis mans ennys sewid after hym into þe same kurk-

1 Harl. MS. an a tali et tali sacerdote, &c.
garth, & he fled' thedir. And onone aff pe dead men rase, and ilkone of pai'm a spade in his hand; and manlelie pai defendid' hym and made his enmys so ferde at pai fled ichone.

4 Suffragium misse spiritualiter mortuis valet. Supra de sacerdote.
Suffragium orationis eciam dampnato profuit. Supra de oratione.

DCCXXXVI.

8 Suffragia non prosunt dampnatis secundum legacionem.

Cesarius tellis how som tyme per was a preste pat prayed speciallie with grete devocioun in his mes & his other prayers for a prince of Almany pat was dead. And per apperid'vnito hym a certayn saynt & sayd; "Whi laburs jou so for a man pat is dampned? It profettis hym no thyng, for his saule is in pe depe pitt of heit." And pe preste ansswerd'agayn & sayd; "Sur, he hase done me mykyft gude." And pe saynt bad hym sease & pray no mor for hym, for he was deade a yere or he was berid; and a wykki spirit instead of a sawle nurisshid' his body.

Suffragia cum elemosina valent. Supra de elemosina, x.
Suffragia obligatos pro alijs redemunt. Supra de obligacione.
Suffragia penam debitam minuunt. Supra de apostatis.

DCCXXXVII.

Superbia. Superbus nec in vita nec in morte parem vult habere.

Comestor tellis how when Alexander turnyd' agayn into Babylon & his suster had poysond hym, he mot not speke, & herefor he wroate his testament his awn hand: And he wold' not
bewitt hys kyngdom hale vnto no a man, pat none of paim at come after hym sulde be lyke hym in power, bcd he made successurs of his kyngdom xij yong men pat had bene in his felowshyp fro barn little.

DCCXXXVIII.

Superbus eciam per humilitatem gloriam appetit.

Valerius Publeus tellis how som tyme per was a cowncelour of Rome, and he luffid the peple so speciallie, vnto so mekuf at he was callid to surname Plebicola. And he dwelte in pe merket-stede, & because his howse was hyer fan his neghburs, he garte take paim downe & make paim evyn with his neghburs.

DCCXXXIX.

Superbia aliquando orit ex bonis operibus.

Seuerus tellis how som tyme per was a saynt pat had a grete vertue in castyng oute of fiendis, not alone the when he was present, nor in his awin wurd alone, bod somtyme when he was absent, and somtyme purgh pe hein of his hare, and somtyme be his lettres-sending. & he wulde heale many folk pat war seke, and herefor purgh all pe wurld per come vnto hym mekuuf peple. And as it was sayd, he abstenyd hym bothe fro meat & drynk. Neuer-pees at pe laste he cachid a pride here-of in his harte, to so mekuuf pat his vertue saylid in hym, and when he saw pat, he repentid hym & besoght God at he mott be made lyke paim at he had curyd; & at pe fend myght hafe power oin hym v monethis. And so it happend, & he was boin, & he did many wondres at all pe contrey spak of hym, how he was correcte with a fend and boin in bandys. And in pe v moneth he was deliyvurd; not alone the of pe fend; bod of all oper vanyties pat had behapped hym.

Superbia opera de genere bonorum destruit. Supra de peccato.

---

1 Arund. MS. Valerius Publi[es]us, consul romanus, plebem adeo dilexit, &c.

2 Arundel MS. Idem edes suas in medio foro dirui fecit quia nimis excelse super ceteras apparebat, quantumcumque domi inferior tum gloria superior cuasit.
Superbia quandoque insidiatur bonis operibus ut pereant, sed propter hoc non sunt omissenda. 
Supra Barnardi, j.

Superbia non debet esse in corde religiosi. Supra de religione.
Superbia in paupere est ei nocia. Supra de paupertate.

Superbus fetet coram deo et angelis. Supra de angelo.
Superbiam frequenter sequitur humilitas. Supra de gloria, iij.

DCCXL.

Superbia virtutes adnichilat.

Cesarius tellis how som tyme per was a man pat was vexid' with a spryitt, and his frendis bad hym vnto a mansyo'n of Ceustus ordur. And when pe priour¹ come he spak vnto pe fend'at was in hym, & sayd; "Pis monk commandis pe to pas oute of pis man, and how dar pou dwell in hym in pis place?" And pe fende ansswerd & sayd; "I am not ferde for hym for he is prowde, & pat makis me to hafe power on hym."

Superbia eciam² secularibus displicet. Supra de abbate, x.

Superbia frequenter manifestatur in ornamentis exterioribus. Supra de angelo et de ornatu per totum et de prodigalitate.

DCCXLI.

Suspicio diligenter examinata est falsa.

Saynt Ierom tellis pat it is wretēn in pe bukis of Ypocratis how per was a man pat poght his wyfe sulbe be punyshid', & suspecte

¹ Latin MSS. egressus prior cum quodam monacho iunene quam nou- erat virginem corpore, ait demoni;

² MS. in.
hur because sho bare a fayr baird at was not like nowder þe fadur
nor þe modir. So þai bathe agreid at a leche sulde essone þe
question. And a leche come, & he sayd it was like þe clothe at was
on the bed when it was getten, & þus þe womman was delyverd from hur suspecion.

Suspicione mouentur defacili viri ad vxores. Supra
de pulcritudine.
Suspicio tollitur vel confirmatur per probacionem. 3
Supra de Paulo 2.

DCCXLII.

Tactus. Tangi debet mulier nec a sanis nec ab
infirmis.

Saynt Gregur tellis how som tyme þer was a preste, & þer 12
was giffen hym a kurk and he governyd it with mekyn drede,
whilk 3 þat fro he had furste tane ordurs he luffid passynglie
presbiteram suam, for in that contre evur-ilk a preste hath a wyfe,
bod he fied hur as he wold hafe done pestelens, and wulde not suffre 16
hur com nere hym. And when he had bene xlii yere preste,
a grete sfevurs tuke hym so þat he was bowyn to dye & tuke
a passion of dead: And when his wyfe saw that, sho made grete
sorrow & went he had dyed. And sho lenyd down hur mowthe vnto 20
his at luke if any brethe war in hym, and when he feld hur
he spak vnto hur & sayd; “Go away fro me, womman, for yit þer
is a sparke of lyfe in me, & þerfor remeze away þe caff at it burn
not!”

Tactus mulieris movet carnem viri. Supra Leonis
pape.

Taxillus. Taxillorum ludus displicet deo. Supra
de ludo.

1 Latin MSS. Ne forte talis pictura esse in cubiculo. Qua inuenta, mulier a suspicione liberata.
2 Reference supplied from the Latin MSS.
3 Latin MSS. qui ex tempore ordinis suscepti presbiteram suam ut sororem diligens, sed ut pestem fugiens, &c.
Taxillorum ludus est aliquando causa blasfemandi deum. Supra de blasfemia.

DCCXLIII.

Te Deum devote cantantibus deuotus ympnus est.

4 Cesarius [tellis] how pat in Essex, in a monasterye of nonnys, per was a litle damyself, and on a grete solempne nyght hur maistres lete hur com with hur to matyns. So pe damyself was bod a wayke thyng, and hur maistres was ferf at sho sulde take 8 colde, and sho commaundid hur befo Te Deum to go vnto pe dortur to hur bed agayn. And at hur commandment sho went furth of pe where, puff aff it war with iff wyff, and abade without pe where & thoght to here pe residue of matyns. And when peis song, Te Deum, was begun, sho saw hevy oppyn & aff pe quere of pe nonnys lifte vp into hevy. And when pai come at pis place, “Tibi omnes angeli,” et c², sho saw aff pe ordurs of angels, and evur-ilk angeff bow down his head & knele down on his kne & hold vp per handys and wurshup God & syng with paim att sang, “Sanctus, Sanctus, Sanctus,” et c². And pe same did pe apostels at “Te gloriosus,” and pe prophetis at “Te prophetarum,” and pe martyrs at “Te martirum.” And afterwerd confessurs and virgyns & aff oper did pe same. And when pai sang pe laste vers, “In te, Domine, sperau,” pe quere of pe susters descendid’ agayn down vnto pe erth, and hevy opperyd agayn after paim².

DCCXLIV.

Tempestas. Tempestati aliquando admiscentur demones.

Cesarius tellis how, in pe bishoppryke of Treue, on a tyme as a preste pat hyght Henry satt in pe tavern, per happend a storm & a tempeste in pe ayre, & pat a grete. And he & his clerk ran faste into pe kurk at rang pe bellis, and when pai come at

1 Latin MSS. In Saxonia.
2 A marginal note has, nota, de Te Deum.
3 & erased, and at added above.
4 MS. repeats, pe.
744. Demons in Storms. 745. Pots of Temptation. 497

pe kurk-dure, a dynt of pe thondre smate paim bathe down, so at pe clerk lay vnder-nethe pe preste, & he was nothyng hurte, and aft pe preste membrys war aft to-swythyn, and aft pe tuder partie of his bodie vntuchid; and he was a sforncatur. And his clothis 4 war so revyn at neuer a pece of thayme was hale with a noder, outtake pat parte on his lefte arme pat his manyle was wunte to hyng on. And he had on a payr of new buttows, and pai wer al to-revyndern as pai had bene revyn with flæs-crokis, and pe solis war 8 lyke as pai had bene sodden in hate watir. And pe clerk was passand ferde & had grete wonder hereof, and he saw fendis feghtand in pe kurk and ij shrynys pat war behyn in hie altar fell down on the altar & brak. & paim come pe saynttis at pe relykkis of lay 12 perin, & with stude stronglie pe fendis, and per was betwix pe saynttis & paim a grete batett. So at pe laste pe fendis war ouer-comwen), & because pai mot not bere away with paim pe prestis bodie, pai tuke a parte with paim of pe kurk-rufe. Also pe clerk 16 saw pe preste bodie oft sithis bornd vp to pe steple top with strenth of fendis; bod thurgh helpe of pe saynttis it was ay broght down agayn.

DCCXLV.

Temptacio. Temptaciones demonum sunt diuere. 20

We rede in 'Vitis Patrum' how Macharius pe abbott saw on a tyme pe devyll go in a mans lyknes. And he had on a lynd garment aft to-revyndern & full off holis, & it hang full of litynd pottis. And pis abbott axked hym whither he went, and he said: he went 24 to giff his brethir a drynk. So he axkid hym what he bare so many pottis, and he said: 'I bere taste vnto our brether, so pat if a pott please not to any of paim I saff offer hym a noder, or a thrid, & so in ordur to sonde please hym.' And when he 28 come agayn, pis abbott axkid hym how he had done, and he ansswerd & said; 'Per was none at wulde consente vnto me bod one.' So pis abbott rase & went vnto his brethir, & he fande onone pis bruther at was tempid; and with his exhortacion onone he 32 converte hym agayn vnto gude lyfe. So onone afterward pis
746. Uses of Temptation. 747. The Devil as a Woman.

abbott mett þe devul̅i agai̅n & axkid̅ hy̅m whither he went, and he said¹ he went vnto his brethir. And when he come agai̅n þis abbot axkid̅ hy̅m how his brethur did. And he sayd, if; 4 "for," he sayd, "pai er aft halie men, & ane þat I had emang pain, I hafe loste hy̅m, for he is halier paiañ pai aft, and pat duse me meku̅lf iff." And when þis alde abbott harde þis he held vp his handis and thankid almightie God.

8 Temptat demon aliquos visibiliter. Supra de Antonio et de quiète, iv¹.

DCCXLVI.

Temptacio est magistra meriti.

We rede in 'Vitis Patrum' how on a tyme þe disciple of ane 12 alde monke was gretele tempid with þe spirit of fornicacion, bod þurg þe grace of God, manlelie he withstude it. And þis monke, when he saw hy̅m so grete labur þerof, he sayd vnto hy̅m; "Son, and þou wilt, I saif pray God to do þis temptacion away fro 16 the." And he ansswerd agai̅n & sayd; "Thuf aft I hafe a grete labur in withstondyng þerof, yitt I fele frute þerin, ßor it cawsis me to faste & for to wake and giff hede vnto my prayers. And þerfor I pray þe pray Almyghtie God to gif me vertue to sustene 20 itt, and for to withstonde it manfullie."

DCCXLVII.

Temptat demon religiosos per formas mulierum ymaginatas².

We rede in 'Vitis Patrum' how som [tyme] þer was in a 24 monasterie a monk þat had a som. And he was so long nurisshid þer & come not oute, att he knew not whatkyne thynge wommeñ was. So when he was wexeñ vnto mans state, þe devul̅i apperid vnto hy̅m in lyknes and clothynge of a womman, and he tolde his

¹ MS. iij. ² MS. ymaginatinas.
fadur whatt he had sene and axkid hynw whatt it was, & he wolde not teft hynw. So ou a tyme he went with his fadur into Egypte, and per he saw wommen. And paig he tolde his fadur at pai war swilk at he saw in his abbay in wyldernes, and his fadur had 4 merveff here-of & trowid at it was a disseyte of pe devull and said ynto hynw; “So, thies er secular monkes pat vsis a noder maner of habett paig monkis or hermettis duse.” And onone pai went home samen agayn, and he wolde nevir after latt hynw com furth 8 agayn oute of his abbay.

Temptatus heremita a demone interfecit patrem suum. Supra de credere.

Temptatos adiuvat Marie salutacio. Supra de 12 Maria, ix.

Temptat demon ieiunantes. Supra de abstinencia, vj.

DCCXLVIII.

Temptans caro debet domari.

We rede in ‘Vitis Patram’ how som tyme per was a yong man in ane abbay, and be no contenence nor none other gude werk he mot not distroy pe flawm of his flessh. So ou a tyme when pis temptacion was knowen emangis his brethur, his abbott garte 20 kepe hynw strayte, and commandid a sharp angry monke at he sulde flite with hynw & bete hynw, and lat hynw compleyned hynw to whome he wolde. So ou a tyme pe monks compleyned ynto pe abbott & said pis yong monk had grete wrong. He began to wepe 24 and was destitute of all helpe; and pus he was done to all a yere. And when pe yere was done, he was axkid if his ichtis wer gone, or if he felid oght of pam. And he answerd agayn ynto his abbott & sayd; “Fadur, how may I thynk of fornycacion when I may skantlie liff for sorow pat I suffer?”

Temptacione carnis eciam sancti interdum vexantur. Supra de carne, j.
Temptatur caro per tactum mulieris. Supra de Leone papa.
Temptatio carnalis a sanctis beneficia dei tollit. Supra de predicatore, iij.
Temptatio carnalis accepta a sanctis demones letificat. Supra de cruce, ij.
Temptatio carnalis eiciam sanctos in peccatum precipitat. Supra de carne, ij.
Temptatio carnalis hominem inducit ad negandum deum. Supra de amore, ij.
Temptatio carnalis eiciam sanctos desperare facit. Supra de carne, iij.
Temptantur carne eiciam senes. Supra de confidencia.
Temptacio carnis reprimitur per fetorem mulieris. Supra de carne, vi.
Temptacio carnis eiciam orationibus extinguitur. Supra de abbatissa, ij, et de Agnete et aliquando non iuuatur. Supra de Maria, iij.
Temptantur aliquando aliqui re vili. Supra de oratione, ix et x.

DCCXLIX.

Temptat virum mulier ultrro se ingerens.

We rede in 'Historiis Barlaam' how per was a kyng pat hight Abennyr, and he had a son pat hight Iosaphatt, pat was christend. And he, purposand to withdraw hym fro þe purpos of cristendom & chastite, he garte spar hym in a chamber be his one, and he garte bryng in to hym fayr yong womanen and clenlie arayed; and pai sat by hym & halsid hym & shewhid hym fayr cowntenance

1 MS. iij.
& labur'd hymn to luste & lykyng of his flessē. Nor he had no man that he mott compleyn hymn to nor aske councell per of att, nor eate with bod pai, and pai war all common vnsto hymn. And pe devulf had grete power in temppyng of hymn, so pat he felt vnsto luste and lykyng of his bodye. Nor withstondyng he vmthoght hymn of God & began to wepe, & knokkiē on his brest and besoght God to helpe hymn. And pus he chasid away all his ilt thoghts, and for all at pies wommen cuthe do, his temptacion sesid so pat he felt not 8 to syn.

**DCCL.**

Temptacione carnis sensum aliquando alienat.

Cesarius tellis how som tyme per was a wurthi wommen. So on a tyme as sho was be hur one in a castell pat sho dwelt in, sodanlie 12 scho was infammyd with pe fyre of luff at sho mot not suffre it. So sho met with pe portar & sho prayed hymn to com vp with hur & ly by hur. And he as a gude man answered hur & said; "Madame, what is pat at ye say? What is your witte? Behalδ 16 Almyghti God & thynk of your awn wurshyp." And sho tuke no hede to his saying, bod when he had refusid hur, as God wold, sho wente furth of pe castell vnto a grete watir pat ran vnder pe castell, and per sho sett hur vp to pe shulders in pe calde water, & 20 per sho satt vnsto all pis luste pat was in hur was slakid. And pat sho come vp agayn & thankid pe porter of his cownceft, and at he putt hur away from hymn, & sayd; "And pou had gissen me mif marke of gold it culde nott hase done me so mekust gude as pi cownceft 24 did." And with pat sho went in agayn vnwemmyd:

**DCCLI.**

Temptacione carnis amota permittit deus aliquos cadere in deteriorem¹.

Cesarius tellis how pat in Fraunce per was a religious mayde 23 pat was made an anncras. And pe temptacion of pe devulf sho was gretelie tempyd with luste of hur flessē, and sho prayed hertelie

¹ MS. Temptacione carnis amnorta permittit deus aliquando studere in deteriorem.

unto almighty God at sho mot be delyverd of pis temptacion. So in hur prayers oþ a tyme ane angell apparid vnþo hur and axkid hur if sho wolde be delyverd fro pis temptacion, & sho said' ya, fulf 

temptation. And he bad hur say with gude wiff pis vers; "Confige timore tuo carnes meas, et c?," & sho sulde be delyverd. And so sho did, and onone þe temptacion left hur. Bod onone after sho fell into a more perilous temptacion of God & of þe christen 

8 sayth. And sho prayed' God mor specialli þan sho did befor at sho mot be delyverd of þat temptacion. So oþ a tyme þe angell apparid vnþo hur agayn & said; "Suster, how is it with the?" And sho answerd' agayn & said; "Nevur wars." Than 

þe angell askid hur if sho trowid at sho mott lyff withoute temptacion. "It is necessarie," he said, "unto þe to hafe þe tone of þies temptacions, and þerfor chese þe whethur þou will hafe." And þan sho said; "I chese me unto þe furste, þor þuf all it be vnclene, 

yit it is kyndelie, and þe toder commys all of the devuull." And þus þe spirut of blasfeme lefte hur, and þe temptacion of hur flessh turnyd agayn unto hur.

Temptacioni carnis conueniuntur multa que dicuntur supra de luxuria.

0 DCCLII.

Tempus necligere est valde periculosum.

We rede in 'Libro de Dono Timoris' how oþ a tyme a holie man, as he was in his prayers, he hard' a voyce crying duelfullie in 

spiritt, & makyng mekull sorow. And when he axkid what it was, it answerd' agayn & sayd it was damped and it made mykull sorow for losyng of tyme, þor in þat mene while, it said; it mot hafe done suche penance for þe trupsas at it had done 

at it mot hafe bene delyverd fro payn.

Temperancia bona auget elemosinam. Supra de elemosina.

Theodori, qui et Theodore. Supra de paciencia, iiij. 

Theodosij imperatoris. Infra de vanitate, j.
Testamentum vsurarij in morte factum valet.

Cesarius tellis how som tym[e] pe was ane vsurar, & he was a passand riche man. So hym happen'd to aff seke, bow'd to dye. So he sent after ane holie abbott, & confessid hym & forthught his syn, & made his testament in pis maner of wyse & sayd; "Sur, and ye wilt answer for my saule, I wilt giff vnto you all pat evur I hafe at do with, what at you plesis." And he grauntid perto & garte hafe all his gudis vnto his abbay, and also pe man pat was seke. And evy[a] as pai broght hym into pe abbay he dyed & pis abbott restorid aft his vsuries and gaff grete almos for hym, and pe residue of his gudis he turnyd into pe vse of his abbay & his brother. So as pe monkis war in per prayers abowte pe bodie of pis man, pai war war stondand on his lefte syde iiiij vglie spyrittis, and when pai saw paim pai wer so serd at pai fled, all bod one olde holie monke. And onone he was war on 1 right side of pis man, standand, iiij white aungels enence pe fendis. And onone of 16 pe fendis sayd; "Dixit iniuustus ut delinquat in semetipso, non est timor Dei ante oculos eius. And pis is fulfillid'in pis man." Tha[i] a noder sayd; "Quoniam dolose eget vt inveniatur iniquitas eius ad odium." And than[i] pe iiij sayd; "Verba oris eius iniquitas et dolus, nonuit intelligere vt bene ageret." And pa[i] pe iiij sayd; "Iniquitatem meditatus est in cubili suo, astiti[i] omni]e non bone, maliciam autem non odiuit." And pa[i] pe sayd'af[11] to-gedur; "And God be rightwus & His wurdis trew pis man is owrs, for in pis ies is he giltie." And pa[i] pe aungels ansswer'd agayn & sayd; "Now we sa[i]t say pe residue of pe psalmys at ye hafe begon." And perfor pe furste ange[11] sayd; "Domine, in celo misericordia tua, et veritas tua usque ad nubes." Tha[i] pe secund 28 sayd; "Iustitia tua sicut montes Dei, iudicia tua] abyssus multa." And pa[i] pe iiij sayd; "Homin[11]s et iumenta saluab[11]s, Domine, quemadmodum multiplicasti misericordiam tuam, Deus." And pa[i] pe iiiij spak & sayd; "Filiij autem hominum in tegmine alarum 32

1 After pe, left, erased.
Usurer forgets his Soul. 

And pa\textsuperscript{i} ai\textsuperscript{e} al\textsuperscript{t} cryed sam\textsuperscript{e}men & say\textsuperscript{e}; "pis ma\textsuperscript{n} is ow\textsuperscript{r}s, for he fled\textsuperscript{e} vnto allmyghti God\textsuperscript{e} and pedur sa\textsuperscript{f} he go; f\textsuperscript{f}or he trustid\textsuperscript{t} to be vndernethe pe coveryng of His wengis." And 4 pus pe fendis was confusid\textsuperscript{t}, and pus pe aungels had pis contryte saule away with paim. 

DCCLIV.

Testamentum facientes frequenter parum legant pro anima sua. 

8 We rede in 'Libro de Dono Timoris' of ane vsurar, when he sulde make his testament befor pe preste & many o\textsuperscript{p}er \textsuperscript{t}at was bye, and he bewytt meku\textsuperscript{u} vnto his frendis and nothyng ordand\textsuperscript{f} for his saule, pe preste spak vnto hym\textsuperscript{u} & say\textsuperscript{d}; "Sur, thynk of your sawle." And he ansswer\textsuperscript{d} agay\textsuperscript{n} & say\textsuperscript{d}; "Sur, ye say wele, f\textsuperscript{f}or trewlie I had nerehand\textsuperscript{t} forgettyn\textsuperscript{i} tt bod now at ye thoght me o\textsuperscript{n}." 

Testatoris anima in purgatorio retinetur executoris necligencia. Supra de executore et in diuersis alijs locis. 

DCCLV.

Testimonium. Testes diligenter sunt examinandi.

Cesarius telles how a kyng of Fraunce, pat hight Philipp\textsuperscript{a} \textsuperscript{1}, had a baillay at Paryssh, & he covett gretelie his neghbur vyneyard\textsuperscript{t} to by, & he wolde not set hym\textsuperscript{i} it. So his neghbur dyed, and pis baillay vmthoght hym\textsuperscript{u} of a fals wyle, and he hyri\textsuperscript{d} ij felows o\textsuperscript{n} a nyght to go to pis mans grafe & take hym\textsuperscript{u} vp. And he & \textsuperscript{p}\textsuperscript{a}i went o\textsuperscript{n} a nyght vnto his grafe & tuke hym\textsuperscript{u} oute of pe er\textsuperscript{f}, and 24 putt in his hand a bagg fu\textsuperscript{l} of money, als muc\textsuperscript{h}e as he had\textsuperscript{e} pro\textsuperscript{f}yr\textsuperscript{d} hym\textsuperscript{u} perf\textsuperscript{o} whills he lissed, & made hym\textsuperscript{u} to take of a seke with his aw\textsuperscript{n} hand\textsuperscript{t} in presens of pies ij me\textsuperscript{n}, notwit\textsuperscript{d}stondyng he was dead; and he prayed\textsuperscript{t} paim bere witnes hereof, and gaff paim a gude 28 reward. So pai layde hym\textsuperscript{u} in agay\textsuperscript{n} & fyl\textsuperscript{l}d pe grafe als wele as

\textsuperscript{1} MS. inserts, pat, here.
it was before, and tuke pe money with paim & went per ways. And on pe mori pis baillay entred into pis vyne-yarde & said it was his, and pe wydow had mekuli merveil here-of [&] said nay, it was not soo. And he said yis, he had boght it of hur husband in his lyfe & payed hym in his hand perfor, and pat he offred hym for to prufe. So pis wedow saw sho cuthe not prevale ayeyns hym, and went vnto pe kyng & made playnt oin hym. And pe kyng commaundid pe cauce to be examyned be men of law, bod 8 pai examyned it not sufficientlie, to so muche pe sentans went with pe baillay ayayns pe wedow. And paio pis wedow made more sorow pai she 1 did afor, and sho come agayn vnto pe kyng and made a grete crying & a besekyng vnto hym to helpe hur. So pe 12 kyng had compassion of hur & callid pe wittnes before hym selve, & sayd pat he wold examyn paim. So he callid pat one oside into a privay place and bad hym say his pater noster, pat he mott here it; and so he did. And pai he garte spar hym in a chambre and 16 callid pe toder, & said vnto hym sadlie in pis maner of wyse; "Thi felow hase telled me all pe trewh of pe vynegarth als trew as pe pater noster. And trewlie, & pou discord fro hym, pou saft be punysshid perfor, pat all Fraunce saft witt." So pis man was ferdi 20 & trowed at pis felow had tellid hym all as it was, and he felt dowd on his kneis before pe kyng & sayd; "Lorde, hase mercie on me, for we wer hyrid for a certayn money be pe baillay, & pus we did & pus," and telde hym evurilk-dele as pai had done. And pe 24 kyng was gretelie grevid at pis baillay & putt hym out of his ofes, and restorid pe wedow of hur vyneyard agayn. And he garte berie pe baillay all whik for disclanderung of pis deade man.

DCCLVI.

Timere loco et tempore sapientis est.

Agellius 2 tellis how, oin a tyme, when a wurthi philosophur was sayland our a grete watyr with many other, & pe wawys wax grete aboute pe shup, pis philosophur wax pale-hevid for ferde. So onone as all mei wax stiff, per was a lichurus riche man in pe 32

1 MS. he.
2 MS. Agellus.
shipt, & he scorned his philosophur and blamyd him for he was ferd, notwithstanding he was ferde hym selfe. And his philosophur answer'd hym agayn, & said he was not ferd for his lichorus bodie nor for his saule, bod for hym selfe, & perf for no mervei if he wexed pale.

DCCLVII.

Timeri semper debet iudicium ultimum.

We rede in 'Vitis Patrum' how, on a tyme, per was a monke pat 8 axkid his abbott & prayed hym tell hym a wurde at he mot thynke on. And he bad hym go & vmthynk hym alway, "as a these duse in preson pat evur spirris whar pe iustis is and when pe session saif be, and evur is in sorow & mornyng for ferd of hangyng; so sulde pou & evur-ilke man thynk how pou mon co in befor pe grete iugement of Almyghtie God, and per giff rekynynge of alt pi dedis. And if pou thynk alway on pe iugement of wyse, no dowte of pou mon be savid:"

DCCLVIII.

Timent eciam perfecti iudicium.

We rede in 'Vitis Patrum' when abbot Agathon was bownd to dye, he lay iij dayes, & his een oppyn, & stirrid nott and his brethur callid nevur so faste on hym. So at pe laste he movid; & pai spakk vnto hym & said; "Abbay! whar erte pou?" And he ansswerd agayn & sayd; "In pe covent of alt men, and I mon to my iugement." And pai comfurthid hym & axkid hym wharfor he was ferd; and he ansswerd ageyn & sayd; "With alt pe strentli at I had I laburd to kepe pe commaundmentis of God, and I am bod a man and yit I wate nevr puff my werkis habe plesid God or nay, for pe iugement of Almigty God is oderwas pai is pe iugement of man. And perf for I hase none oper truste bod at I mon come to my iugement before pe hye seatt of Almyghtie God."

Timere debet peccator vbique quia deus vbique videt. 

Supra de deo et abbate.
Timere debent viri boni purgatorium.

We rede in 'Libro de Dono Timoris' how on a tyme as a certayn meneya of religious men spak samèn of purgatorie & was passand' ferdi perfor, per was emangis paim a lay man, & he sayd'; 4 "It is a grete merveft of you, sen ye er so gude men & of so grete penans, pat ye hafe so grete drede. Sekurlie and secular men pat duse so mekult iff & duse so little penans perfors knew it, pai wulde fafh in a dispayr." And paim ane of paim tolde hyim ane exsample 8 of a blynd mañ, as is tellic'd befor of pe blynd mañ. Also we rede of a preste pat was helden a holie mañ, pat in his lyfe did grete penance. And vnto one pat axkid' hyim whi he did' so, he ansswerd & said'pus; "And aň þis town were full of fyre, me had levur be 12 þerin vnto þe day of dome þan for to be in purgatorie or in heff a day."

Timere casum in peccatum omnes debent.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16 a gude mañ þat fell to syð, and a noder gude mañ wheñ he harde teft þeroff had grete sorow þerfor & sayd vnto hyim; "Ille heri et ego hodie." Et supra de carne temptacione et in pluribus alijs locis diuersis.

Timore mundano debent aliqui amittere res temporales. Supra de contemptu mundi et de diuiciis et infra de vsurario. Supra de martirio, de morte, de penitencia et hic de timore.

Timore servili faciunt aliqui aliqua de genere bonorum. Supra de contricione.

1 MS. vsura.
Timore speciali timent sancti ne opera sua deo placeant. Supra eodem, iij.
Titus. Supra de prelato, vj, et de fame.

DCCLXI.

Thome Martiris Cantuariensis.

We rede in his 'Legent' how per was in his dioces a preste pat daylie sang mes of our Ladie, and he was accusid vnto pe archbishop, Saynt Thomas, and he suspend hym as ane ydiott & a man pat cuthe no gude. So on a tyme when Saynt Thomas sulde sew his hayre, & hid it vndernethe his bed to wache ane howr pat he mot sew it in, our Ladie apperid vnto pis preste and bad hym go vnto pe archbishop, "pat sho, for whase luff pou was wunte say pi mes, hase sewid his hayre pat lyes in suche a place," & teld hym per sho lefte itt, "and say pat sho byddis hym relese pe suspension pat he hase putt ayenys the." And he went & tolde hym, and when he harde it & fand it was as he sayd; he relesid his suspension & bad hym say mes styff of our Ladie, & bad him kepe it privay ewhils he liffid & discure hym noght.

DCCLXII.

Thomam Martirem honorant angeli.

We rede in his 'Legend' pat when he was slayn, & pe covent of Cانتyrberic began for hym pe mes of Requiem, sodanlie a company of aungels was per, & with a hy voyce abownd aff pe quere pai began to syng mes, & said; "Letabitur iustus in Domino." And onone as pe monkis hard paihn, pai felowid' and sang as pai did' pe mes furth, as pai did; of a martyr.

Thomam orans avis exaudita est. Supra de ave, iij. Tonitruum. Supra de tempestate.

1 MS. pus.  2 After he, had, erased.  3 MS. his.
Torneamentum vicit miles absens. *Supra* de Maria. Tribulacio. Tribulatos deus multiplicant consolatur.

*Supra* de infirmitate, de consolacione et in aliis pluribus locis.

Tristicia nocet homini. *Supra* de desperacione, j. et de accidia, j.

Turba est fugienda. *Supra* de solitudine, j, ij et iij.

**DCCLXIII.**

Vanitas semper est fugienda.

"We rede ex 'Dictis Patrum' how som tyme þer was a monk at Constantynople, & dwelte þer in þe tyme of Theodoce þe emperour in a litl[ǐ] cell with-oute þe cetie. And þe emperour harde tell on hyrn & went vnto hyrn he his one at speke with hyrn; & when he come vnto hyrn he knew not at it was þe emperour, & þis monke hastid' hyrn & put water in a vessellt, & tuke salte & a morecell of brede & servid' hyrn þer-off & þai ete to-gedur. And þan he sayd; "I am Theodos þe emperour, & of devociôn I come hydur. Ye er blissid'pat er so sekur & so fire of your necessities in þis werld; & ye hafe a ristfull & a quiett lyffe forby þat I hafe; for suthelie I was blissidlie born in my realm, and now I liff þerin & I neuer eatt nor drynk with-outen besynes." And with þat he tuke his lefe att hyrn and went his ways. So when he was gone, the same nyght þis monke compassid in his mynd & said vnto hyrn selse; "Not alonlie many of þe peple, bod also many of þe emperour pales, folowyng þe exsample of þe emperour, will now com for to se me & do me wurshup as þe servand of God: And herof I suppose þai wulft not sease. And I am ferd' leste þe fend yndergo me & make me gladlie to ressayfe þaim, & at my harte take a comfu[ŋ]þi be þer lovyng & be þer wurshup, and be þat at I sulde begyn to lose þe vertue of my mekenes." And when he had þus consydurd in hyrn selse, þe same nyght he went into wyldernes in Egypte, and dwelte þer all his lyfe-tyme after with holie sadurs, oufe of syght."
Vanitatem sancti per humilitatem fugiunt.

We rede also in 'Gestis Patrum' how on a tyme a iustice of a lande come for to se ane abbott, and when he hard tell at he come, he garte clothe hym in sak-clothe and tuke in his hand bread & chese, & sett hym in his cell-dure. And when pe iustis saw hym he dispysid hym and sayd; "Is not pis pe man at we hafe hard so mekult tell off?" & with pat he went his way & wolde byde no longer.

Vana gloria appetitum aliquando ex bonis operibus. Supra de elemosina et de abstinencia. Vanitas punitur in purgatorio. Supra de ave, i. Vaspasianus. Supra de prelato. Vanitati possunt adaptari multa que dicuntur supra de laude, gloria, et memoria.

Verbum. Verbo non est semper adherendum.

We rede how som tyme a man had ane ass, & he rade hur, & a little son that he had folowid hym on fute. And per was men at mett paim, emang pe whilk som said; "O, how fond pis alde carle is, pat rydis hym selfe & lattis hys som ryd in pe myre," & when pai war passid pai lepid on bothe. Tham pai mett a noder meneya, & pai sayd, "Forsuth, pies er bod fulis, for pai will sla pis ass." And when pai war passid, he and his son light & lete pe ass go tome. So pai met a noder meneya, & pai sayd; "pies meneya er fonde, for pai go bothe on per fete, and pat one of paim mot ryde." pai he sett his som oon & went on his fete hym [self]. And pai pai mett a noder meneya pat sayd; "Loo! Yone fonde alde carle, he gois on his fete hym selfe & lattys his som ryde, pat mott bettyr go pai he may." And pai

1 MS. addes, and, here.
A Man beguiled of his Lamb.

766. He & his son tuke vp pis ass & bare hur. & pain per mett pain a noder meneya and pai said: "Lo, pies fulies! How pai bere pis ass pat sulde bere pain!" Than he sett downe pe ass & sayd vnto his son; "Loo! son, here may pou se how pat evur we doo, alway men wiff fawte vs & speke of vs. And perfor it is not gretelie to charge of wurdis-spekyng and a man do wele."

DCCLXVI.

Verba aliquando inducunt ad credendum quod non est.

Iacobus de Vetriaco tellis how son tyme per was a pure man pat bare vnto pe markett att seff a lambe. So per was in pe markett a iaper pat saw he was bod ane innocent, & he said vnto his felows; "Doo as I saifi tell you, & we saifi hafe pis lambe from yone felow." And he made pain stand in dyvers placis in sonder in pe same way, ilkone after oper. And as pis mañ went by pain pe forst sayd vnto pis mañ; "Man, will thou seff pat hunde?" And he ansswerd agayn & sayd; "Skorñ me nott, for it is no 16 hunde, it is a lambe." So he come vnto pe secund, & he axkid hym hiñ hif he wold seff hym pat hund for a peny. And he was wrothe per-with, & said; "Ye doo bod skorñ me." So he come vnto the thrid, and he said in pe same wise. So pis mañ had 20 grete mervett hereoff & waxed shamefult. And pain he come to pe iiij & pe v, & pai spirrid hym in pe same wyse. So pis fellow began to vmbethynk hym what pis sulde mene, at so many meñ sulde spyr hym of pis lambe if it war a dogg, & all acordid in one 24 pat it sulde be a dogg & no lambe. So at pe laste he agreid vnto per oppynyons & sayd vnto hym selfe; "God knowis pat I trowid it had bene a lambe, bod because it is a dogg I will bere it no ferther." And with pat he keste it from hym & said he wulde 28 bere it no langer. And when he had casteñ it from hym he went his way, and pis iaper & his felows tuke vpi pis lambe & ete itt.

Verba ociosa non sunt credenda. Supra de ocio, ij.
Verum semper dicere non semper expedit. Supra de adulacione, j.
Veritas non est celanda in necessitate. Supra de testimonio.
Veritati possunt adaptari multa que dicuntur supra de falsitate et mendacio.

DCCLXVII.

Vestes precioso contempnende sunt a sanctis.

8 We rede in 'Vita Iohannis Elementarj' how ond a tyme per was a riche man pat saw hym, & he was bothe a bishop & a patriarche, at he was bod in a pure clothyng & a vile, of xxxvj d' price he boght a garment and gaff it vnto pis patriarche. And pis 12 Iohn, seyng pe devotion of pis man, tukke it. Bod all pat nyght he lay wakand & said vnto hym selfe; "Who saft say pat meke Iohn is cled with a garment of xxxvj d' price, and pe brethur of Cryst er slayn for calde ? pou meke Iohn!" he said; "It saft not cover pe 16 a noder nyght, stro for it is rightwus at pe brethur of our Lord be cled perwith mor paun pou, unhappy creatur!" And ond pe morun he sent it into pe towne for to selu, and he pat gaff hym it boght it, and offerd it vnto hym agayn & prayed hym were itt. And he tukke it 20 & evir sellid it, & pe price ay pat he take perfor he gaff it vnto pure folk. And evir pis man boght it agayn & gaff hym itt. So at pe laste pis holie man thankyd hym & sayde; "We saft se who saft defayle, I or pou." And pis man was evir ryche enogh 24 als lang as he barkand with pis holie man, & evir pis holie man gaf pe price pat he sent hym perfor vnto pure men.

Vestes precioso eleuant hominem in superbiam. Supra de augurio.

28 Via melior est tenenda. Supra de socio, ij.
Victoriam semper debent appetere pugnantes. Supra de bello, ij.
DCCLXVIII.

Vigilare debent in orationibus religiosi.

We rede in þe 'Lyfe of Saynt Arsenius', þat when he saw þe soy ryse he wolde turn his bak þerorn, & lifte vp handis & his harte vnto hevynd to Almyghty God, & say his prayers. & so he wolde sytt all day to þe soy shane on his face agayn, and þat he wulde turn hyrn & sitt in his prayers all nyght. And agayns mori, when he wexid' werie & his natur wolde ruste, he wolde say vnto slepe; "Com, servand, & serif me." And evyn sittand' he wulde spar his eor & slepe a while, and onone he wulde wake agayn & go vnto his prayers.

Vigiliam quandoque inducit temptacio demonis per sompni subtraccionem. Supra de abstinencia. 12 Vindicta. Vindicant se aliqui crudeliter 2.

DCCLXIX.

Vindicans se ante mortem celeriter moritur 3.

We rede in þe 'Storie of Alexander,' how þat when Pausanias had wovndid' Philip, þat was Alexander fadur, þat hyrn burde 16 nedis dye, Alexander gatt þis Pawsanias & broght hyrn vnto Philip; and he put a sword in his fadur right hand and helpyd' hyrn with his hand' & slew hyrn. And when he dyed' pis Philip sayd; "Now þe end of my lyfe, nor my dead, nor none oþer thyng may hyve me ewhuls I hafe slayyn hyrn þat hase slayyn me. And, Alexander, I hafe mynd' of owr god, how he said' vnto þi moder at sho sulde bere þe soy of vengeange." And with þat he lenyd' hyrn down & swevelte.

1 MS. Arseme. English MS. 2 The tale from Valerius to follow this heading is missing in the MS. with celeriter for celerabilis. 3 Heading supplied from Harl.
Vindicant se aliqui subtiliter.

Petrus Alphonsis ¹ tells how some tyme per was a kyng that had a wardrop[er] pat was maister-shaper of his clothyng; and he had many servandis vnder-nethe hym of th' whilk ane was callid Nediu. And pai sewid & war at burd in a mans howse ² pat hight Eunuchus. So on a day pai went to dyner, & pis Nediu was not per, & pai ete hony & drank wyne, & had many oper gude metis sent vnto pai fro pe kyng. And when pai war att dyner & ete, pis Eunuchus axkid pai whi pai abade not Nediu, & per maister ansswerd & said at he wulde ete no hony and he war per. So at pe laste pis Nediu come & sancd pai at dyner, & sayd; "Whi bade ye noght for me?" And Eunuchus tolde hym how pat his maister sayd he wolde eate no hony, & he held his tong & sayd noght. Notwithstondyng he began to vmthynk hym how he mot be vengid: So on a tyme he sayde vnto pis Eunuchus, "Bewar, ye & your howshold, of my maister at he do you no harm, for som tyme he wift wax fond & is evyn brayn-wude." And pis Eunuchus ansswerd hym & said; "And I knew pe howr when it happende hym I sulde bynd hym." And pis Nediu sayd; "Whene you seis hym luke hedurward & pedurward & opo pe erde, & rap abowte hym with his handis and ryse oute of his seate & remow his stule, pai pou saft vnderstand pat he is wude." So within a while after pis Nediu on a tyme hid his maister sheris, and he myssyd pai & began to caste pe stra hedurward & pedurward & luke aboute hym & rap on pe burd with his nesse, & ryse & remose pe stule at he satt on. And when Eunuchus saw pis, he callid faste on his servandis & onone pai tuke hym & band hym faste. And ever he cryed; "Whi do ye so? What hafe I done?" And ever pai band hym strayer, and bete hym to he was nerehand dead. So at pe laste he come vnto hym selfe & pai lowsid hym, and he axkid pai whi pai did so. And Eunuchus tolde hym how pat Nediu sayd at he was wude. And pai his maister sayd vnto hym;
Vindicant se aliquando creature irracionales. Supra de bufone.

**DCCLXXI.**

Vindicare se nolunt sancti.

We rede in pe 'Legend of Saynt Macharie,' how ond a tyme as he cut hys hand with his knyfe, & it bled a grete dele because he brak pe knyfe, & when he had done he reprovid hym selfe because he did wrong, & went nakid into wyldernes & was per vj monethis. And pand he come home aft to bittyn and skrattyd with thornys and breers.

**DCCLXXII.**

Vindicat se deus aliquando per mortuos.

We rede in pe 'Historie of Saynt Basyft,' ond a tyme when Iulianus Apostata wente to procede agayn pe Persas, he bostid Basift pat as he come agaynward to Capado[ce] he sulde destroy all Cesarie. And ond pe nyght folowyng, pis Basiff saw in pe kurk of our Ladie a multitude of angels, and in myddest of pam a womman standd; and said vnto pam abowte hur; "Cait vnto me Mercurius pat salt sla Iulianus Apostata, pat blasfemys bothe me and my Soi." And pis Mercurius was a certayn knyght pat pis same Iulianus had slayn for pe sayth of Cryste, and was berid in pe same kurk. And onone pis Mercurius was redie in his armur, and sho sent hym into pe bateau. And onone pis Basyft

1 ir-omitted and added above the line.
2 Harl. MS. Dum sanctus Macharius pulicem se pungentem manu occidisset et multum sanguinis ex illo emanasset, reprehendens se ipsum quod propriam vindicasset inuriam, &c. Arund. MS. Dum sanctus Macharius calicem, &c.
3 Latin MSS. quod in reditu Cesariam Capadocie destrueret.
went to per he was grayven & opyned his grafe, & he fand nowder his bodie nor his armur lat was berid with hym, & pa he axkidd pe keper of pe kurk who bare away pis armur, and he sware grete athis at it was per lat same nyght. So pis Basilius went thens tyth oth pe morin, and pa he come agayn & fand bothe his bodie and his armur, and his spere bludyte to pe myddyste. And pa per come ane & sayd; “When Iulanus Apostata was arayed in pe bateft, per come ane vnknowyn knyght armyd & a spere in his hand, apoth a hors, and he smatte pe hors with pe spurris and with a bolde spyritt he rade at pis Iulyan, & manlelie with his spere he smatte hym through; and when he had done, sodanlie he vanyssid away.” And as we rede in ‘Historia Tripartita,’ pis Iulian, when he was hurte, he fyllid his hand with his awin blude, and keste it into pe ayre & sayd; “Vicisti, Galilee, vicisti!” And in pis wrichid voyce he swelte, and all his childur lefte hym pe vnberid; & pe Persis come & flew hym and of his skyd pai made a fute-skyd to pe kynge of Persis.

Vindicat eciam deus bonos in hac vita. Supra de obedientia, vij.


Virum suum decipit vxor. Supra de muliere, ix.

DCCLXXIII.

Virginitas eciam cum detrimento corporis aliquando servatur.

Saynt Ieroch tellis how at a fieste xxxth archars come & slew a man pat hight Phidones, & when pai had done, pai garte bryng his doghters pat war maydens aforo pai at pai mot nakyn pai, & defowle paiam per oth pe payment whair pe sadur was slone.

1 Harl. MS. subterciatorum?
2 MS. Kyng of Pers. Lat. MSS. regi Persarum.
3 So Lat. MSS. English MS. has, multus.
4 The MS. gives a wrong reference, here corrected by the Lat. MSS.
And pai fenyd'paim sorowfull, & band paim samen & felt all samen into a pytt & drownyd' paim, because with per dead' at pai mot kepe per virginite.

DCCLXXIV.

Virginitatem in filia amissam pater aliquando crudeliter punit.

Valerius tellis how Virgillus slew his awn doghter in þe markett, to þe entent þat hyð had lere be callid' þe slaer of a virgynd' þan þe sadur of a strompett.

DCCLXXV.

Virgines iuuat deus virginitatem suam custodire.

Saynt Ierom tellis how on a tyme when a virgynd wolde not sacrifice þe ydolfs as þe paynom commauns did' hur, þai led hur vnto þe bordeff-howe, and þer come thedur a yong maþ to hafe 12 defowlid' hur. And sodanlie þer come a lyon rynnand purgh þe cetie vnto þe bordeff, & tuke þis yong maþ & held' hyð and lukid' on þe virgynd' & did' hyð no skathe, bod lukid' what sho wolde command' hyð to do. And he prayed þe virgynd to command' 16 þe lyon to lat hyð goo, and sho did gude for ipp and commandid' þe lyon to lat hyð go. And þus he was delyverd, and þai þat saw had grete meravage þeroff. And þe lyon went his ways & þai lete hur go.

Virtus animi eciam in mulieribus inuenitur. Supra de muliere, iij et xv.

Virtus viri. Supra de muliere 1, iij.

Virtuti possunt adaptari multa superposita in diversis locis.

Visio sive visus. Videt deus omnia et ubique. Supra de deo et abbate, iij.

1 So Harl. MS. Eng. MS. de viro.
2 MS. iij.
DCCLXXVI.

Videre mulieres vel malos viros non multum expedit.

Valerius tellis how Democritus put oute his awd ecw at he sulde not se gude to be if, and Tertulianus tellis pat he made hym selfe blynd; for he mot not se wommen withowten concupiscens.

Visus est cohibendus. Supra de oculo, j, et de aspectu.

DCCLXXVII.

Videre malos non est dilectabile.

We rede in 'Cronicles' how oǐ a tyme as Iulianus Apostata made his sacrifice at Co[n]stantynople vnto pe ymage of Fortun, his modir, the bishoP of Calcidony, pat was blynd for age, come vnto hym & callid hym wrichid Apostata. And he answerd hym agayn, & sayd; "Thi Galile may not luff pe." And he answed hym agayn & said; "Therefor God tuke from me my syght at I sulde not se the at is withowten petie." And Iulianus answerd hym nothyng agayn, bod went his ways home als faste as he myght.

Visiones multas ostendit deus diuersis personis. Supra in pluribus locis.

DCCLXXXVIII.

Visitacio personarum religiosarum aliquando profuit.

Iacobus de Vetriaco tellis how oǐ a tyme pe chawntur of Camatensis as he was in travell, went oute of his way to visett dame Marie of Ogniez. And ane of his felows said vnto hym; "For God, what seke ye per? Will ye go kepp butterfleis as barnys duse?" And he feynyd & went oǐ. And as pai walkid to-gedur

1 MS. Terculianus. 2 Arund. MS. Cameracensis = Cambray. 3 MS. Ognnez.
778. A Visit to Mary of Oignies. 779. Worldly Ties. 519

his fellow waxid' werie in tarying for hym, and went vnto hym & commawndid' hym to haste hym. And when he beheld' pis holie maydyñ, sodanlie he was changid' in his witt, and felt vnto suche a wepyng pat a grete while he mot not abstene hym nor go furth of hur presens. And pañ pe chawntur purseyvid' pis & was meri, & sayd; "Go we! Whar-to sulde we stand here at kepp butterfleis?" And he after grete sobbyng & teris vnnethis mot be had away, and sayd; "I pray pe forgyyf me, for I wate nevur what I s sayde. Bod now in pis holie wommañ I hafe purseyvid' be experyens pe vertue of God Almyghtie."

DCCLXXIX.

Visitacionem corporalem amicorum non multum sancti approbant.

We rede of pe abbott Pastor, pat many yere dwelte in wyldernes with his brother, & he wolde neuer se his moder. So oñ a tyme sho come into pe kurk, & wolde hafe sene hym & spokyñ with hym; and he was war oñ hur he gatt hym into his ceit & clappyñ' to pe dure faste. And sho come & stude att pe dure & wepud; & cryed vppoñ hym & prayed hym comfurth & speke with hur, & sayd' sho wald' sayñ se hym. And he went vnto pe dure & sayñ vnto hur; "Whar-to standis þou cryand' þer, þou olde wyfe?" And when sho harde hym speke, sho cryed' faster pañ sho did befoñ, & sayd; "Sóñ, I wold' se you, whi will ye not lat me se you? Am I not your moder þat gaff you at suke of my breste? And now I am olde & white-harid!" And he answerd' agayñ & sayd; "In þis werld' þou may not se vs, bod þou sañt se vs in a noder werld!' And sho said' agayñ; "Sóñ, & I se you here, I sañt also se you þer." And pañ he sayd; "Bod if þou lyff in gude lyfe as we do here, þou may happen se see þer." And when he had' so sayñ' sho went hur way, & was merie and sayd; "And I may se you þer, I rak neuer if I se you nevur here."

Visitat deus per tribulaciones. Supra de infirmitate, iij, et in pluribus locis.
Visitat deus per consolaciones. Supra de consolacione et in pluribus locis. Visitatores conuentuum aliquando false informantur. 

4 Supra de inuidia.

Vnccio extrema non debet pretermitti ante mortem. Supra de furto.

DCCLXXX.

Voluntas propria deserenda est a religiosis.

8 We rede in 'Dictis Patrum' how on a tyme ane olde monke sayd; "Than I do my selfe mekutt tribulacion, when I doo myne awin wyll."

DCCLXXXI.

Voluntas pro facto reputatur quando non adest facultas.

Cesarius tellis how som tyme per was a monke of Saynt Barnardis, and he lefte his habett & went into pe werld, and per he become a preste of a kurk; & he had a lemmain dwelland with hym, & he gatt hur childer bothe sonnys & doghters. So lang tyme after Saynt Barnard happened to be hostid in pis apostata howse, and he knew Saynt Barnard, bod he knew not hym. And in pe mornyng when Saynt Barnard was bowid to ga, he mot not speke with hym for he was gane vnto pe kurk, and he sayd vnto ane of his sonnys; "Go & bere my message vnto pi sadur, & say I thank hym his gude herberie." And pis childe was dombe born & spak neuer wurde. And he raund vnto his sadur & tolde hym aff how pe abbott sent hym wurde. And when he hard his childe speke, for ioy he wepus, and he garte hym say his message ouer onys or twyce. And he axkid hym what pe abbot did vnto hym, & he saide he dyd no thyng vnto hym, bod at he spak vnto hym and bod hym go say pies wur嘚ies vnto his sadur. So pis preste was compuncte with so evydent a meracle, and hastelie he come vnto pis holie man. And with grete wepyng he felt to hys fiete & sayd; "A! holie sadur! Som tyme I was suche a monk of yours, and
I beseeke your fadurhede to licent me to com wyne abbay with you." And he answerd hym agayn & sayd; "Byde me here, and I safl com agayn by pe & take pe home with me." And he answerd agayn & sayd; "Sur, I am aferd in pe menewhile pat I safl dye." And he answerd hym agayn & sayd; "And pat dye in suche a contricio & a purpas, doute not pow safl be a monke befor Aftmyghti God." And with pat he went his ways. & when he came agayn he fand hym new dead & berid, & when he hard told, he garte oppyn his grafe. And pow pat wer aboute axkid hym what he wold doo, & he said he wuld se how he lay in his grafe, a clerk or a monk; & pow said at pow berid hym in clerkis clothis. And when pe erd was takyn of hym, pow fand hym not cled as a clerk, bod rather a monke, in a monkis abett. And pow he was magnysied of all men, because his gude wul tornyd hym as to your gude dede.

DCCLXXXII.

Votum vouent aliqui racione allicuius periculi, et liberati a periculo soluere non curant.

We rede in 'Libro de Dono Timoris' how som tyme per was a man pat had bothe a cow and a calfe vnto pe mownte of Saynte Michaeli, betwix pe bowndis of Bretayn and Normondie, at he mot esskape pe flowyng of pe see pat vmwhile occupied pat way. And pe flude come on hym and he cried of Saynt Michaiel & sayd; "O pou blissid Michaeli, delyver me & I safl gyff pe pis calve." And when he was delyverid he sayd; "Saynt Michaeli was bod a fule pat trowed at I wolde hafe gyff hym my calfe." So afterward hym happend to be taken with pe same flude. And pow he cryed of Saynt Michaei & prayed hym delyver hym & he sulde gyff hym bothe pe cow & pe calfe. So he was delyverd & sayd as he did befor. So pe iij tyme he went thedur at feche home pis cow & pis calfe, & sodanlie as he come hame, pe se-flude vmlappid bothe hym & pe cow & pe calfe, & drownyd paim aff thre, and pat onone.

1 Arund. MS. et magnificatus est ab omnibus deus, qui voluntatem pro facto reputat.

DCCLXXXIII.

Votum de ingressu religionis eciam ab infirmitate corporali sanat.

Cesarius tellis how som tyme per was a knyght pat hight 4 Lodowycus, & he sefl seke bown to dye, & with lefe of his wyfe he made a vow pat he sulde be a monk of Ceustus ordur & he mott covir of his sekses. And pat done, onone without swete or blude or hostyng, or any oper ping, at all men marveld off, agayns 8 pe kynd of his infirmyte he becam to covir & was hale furthin."  

DCCLXXXIV.

Vouere et non reddere dampnabile est.

Petrus Damianus tellis how som tyme per was a riche hard main, and on a tyme he made a vow pat and he lissid x yere langer 12 he sulde make hym a religious mane in pe monasterie of Saynt Vincent. So when pe tearn was fullid pe abbott axkid hym, & he began to feyn & wolde nott. And in pe menewhile he feof in sekenes and he delte mekuD to pure folk & was shrevyn, and 16 semyd as he wer wele disposid, so he dyed. So on pe nexte night after pe abbott pogD pat he saw 1 in a grete playn medow ane emperour with all his companye, and hym thoght he saw certayn kepers com lede pis man a grete pace. And pis abbot cryed on hym & bad; "Abye, bruther, & speke with me! Bruther," he sayd; "What aylis pe? Whefer erte pou in payn or in ioy?" And he with a hevie chere ansswerD hym & said; "Whar-to axkis pou me of ioy, pat is torment with so many paynes?" And 24 pat he axkid hym what Saynt Vincent did vnto hym, and he ansswerpD agayn & sayd; "He made me long to trayste in hym, bod now I am werie and hase loste my hope, and as I promytt hym & kepD it not, now I am servid on pe same wyse."

1 MS. either, say, corrected to saw, or vice versa.
Vsurarij pena aliquando visibiliter demonstratur.

Cesarius tellis how som tyme in pce cete of Metence pere was ane vsurer pat died, & he was passand'covatus. And when he drew nere his dead; he prayed his wife to lay a bag full of syluer by hym when he was dead in his grafe; and so sho did. So afterward'paim happend'oppen 1 pat same grafe agayn, & pai fand'perin ij tadis, ane in pce bag mouthe and a noder on his brest; & pait one of paim drew oute penys of pce bag with his mouthe & phe 8 todor tuke paim at hym & putt paim into his harte, right as he had sayd; “With mony we saft fyff pine vnsciable harte.” And when pai saw pis, pai wer so ferd at pai fled away & fillid pce grafe agayn.

Vsurarijs aliquando apparent demones in morte.

Cesarius tellis how som tyme pere was ane vsurar at was bowd to [dye] 2, and hym thoght at he saw aft pce felde full of crawis & crakis. And he began for to cry faste & sayd; “Allas! alas! Sc, now pai comd vnto me, flor now pai er at dheure. And now pai er in pce howse, and now pai [er] owh my breste, and now pai draw my saule oute of my bodie.” And in pis crying he dyed: And phe same nyght, at many folke bothe hard'& saw, pai 3 lifte his bodie vp into pce howse-rufe, & leti it faft otsithis & breke aft to gobettis; and aii phe lyght in pce howse was putt oute, and mei & wommen fled: & owh phe mori pai fand'his bodie per aft to-revered & rente, and pai tuke it & beryd'itt in pce felde emang bestis.

Vsurarij depositum non est seruandum. Supra de deposito, j.

1 MS. append.
2 Latin MSS. vsuraria moritura.
3 Latin MSS. demones . . cor tollentes usque ad tectum, &c.
DCCLXXXVII,

Vsurarius debet prius restituere et postea elemosinas facere.

Cesarius tellis how som tyme at Parissiä per was a grete vsurar, so he fel in vncto compuncion et he come & askid councell at ane pat hight Maurice, pat was bishop per, how he mot be savyd. And pis bishopd had a kurk of our Ladie in byggyng, and he counccd hym to giff his money holie per vnto. And he suspecte hym somwhat in his counccel-gyffyng, and went vncto Maister Petur at was chawntur per, and he bad hym go gar cry oppynlie pat he was redie to restore vnto all men pat at he had had wronguslie of paim; and so it was done. And pis done he come agayn vnto pee chawntur, and tuke witnes at his consiens & said: pat he had restorid agayn all pat he had wronguslie gettyng vncto all pat come vncto hym, & pis he had somwhat lefte. And païn he said: hym burde do almos-dede, & after pat go in his sarke & his breke purgh pee cetie nakid, and so he did: And ane folowyd hym with a wande, cryand; "Behold, pis is pat man pat princes wurshuppid for his money!" And purgh pis penance-doyng he his sawle was savid.

DCCLXXXVIII.

Vsurarioorum elemosine non placent deo.

Cesarius tellis how som tyme in Colayn per was ane vsurarie, and he felt vncto compuncion & shrafe hym vncto a preste. And he sayd: he wolde gyff all his gudis for Goddis sake, and païn pe preste bad hym cut shyvis of bread & fyft a kyste per with and lokk it. And so he did: And ond pe toder day, when he sulde com & se it & oppyd pe kyste, he fand per als many tadis as he put in shyvis of bread: And when he tolde pe preste perof, he sayd; "Loo, now, how pine almos at pou makis of pine vsurie plesis vncto God!" And he was serd & axkid what he sulde do. And he said; "And pou will be savid; lyg all pis nyght nakid"
emang yone vermy. Lo! how grete contricio he had! For puff aif he did it with a grete vgsommes, he layd' hyrn nakid emang pis vermy. And þe preste lokkid' þe kyste and went his ways, and on þe toder day when he oppynd itt, he fand nothyng þer bod 4 pis mans banys. And he tuke þaim & berid' þaim in a porche of Saynt Geryn. And as it is sayd, þai er of so grete vertue þat vont pis day no tade may abyde whykk within þe bowndis of þat kurk.

Vsurarij condentis testamentum omnia debent reportari in manus executorum, et inde debent fieri restitutiones. Supra de testamento.

DCCLXXXIX.

Vsurarius et si a peccato non abstinet, saltem debet 12 habere 1 intencionem restituendi.

Iacobus de Vetriaco tellis how som tyme þer was a riche mañ, and þuf aif he had mekuft gude, nevur-þe-les to gett more gude he lete his money to hyre. Bod þe increce þerof he durste not turn 16 into his aun vse, bod layd' it oparte at he mott restore it agayn at his deacT-day, and so he did:

DCCXC.

Vsurarij eciam post mortem ab vsuris non cessant.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar 20 & he wolde nothyng restore when he dyed', bod, for honor of þe werld, he garte deale large almos, and he bewytt in his testament a grete sowñ of money and þat he chargid' his sons & his frendis at it sulde be lent in vsurie iij yere after his decese, and at 24 þai sulde gyff for his sawle aif þat multiplied þerof.

DCCXCI.

Vsurarius inuite moritur.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar þat lay in passions of dead; and he begañ to be passyng [hevie] & sorow- 28

1 MS. habet.
full, & prayed his sawle t[o] abyde in þe body & he sulde purvay perfor, and he promytt it gold & syluer & aif þe delytis of þis world; & els he wold not gyff per-for þe valour of a sh[red] clowte. So 4 at þe laste he saw his sawle wolde not abyde in his bodie bod at hym burde nedelyngis dye, he wex passand wrotfc & sayd vnto his sawle; "Dou sawle! I sulde hafe ordand þe a gude herbarie, bod sen þou erte so fond at þou will not abyde, I beteche þe vnto all þe 8 devuls in heft." And þus he dyed and was berid in heft.

DCCXII.

Vsurarij nomen est confusibile.

Iacobus de Vetriaco tellis how som tyme þer was [a] prechur þat in his serмонd told of þe myschevus crafte of vsurie, and when he had done his sermond; he bad at aif men suld'rise to his absolucio in ordur as he callid'paim be þer offes. And furste he bad snychis ryse, and so þai did & he asoyled [paim], and þai went þer ways. Than he bad ryse baxsters, and so dyd þai, and þus he callid vp ilk crafte after other. & at þe laste he bad ryse vsuraris, and puff aif þer was ma in þe kurk þai þer was of any oper crafte, yit þer wolde none ryse, bod for shame þai hid þaim. And oper folke lughe & skornyd'paim, & aif þies vsuraries rase and went oute confusid;

DCCXIII.

Vsurarij a bonis non debent sepeliri.

Iacobus de Vetriaco tellis, when neighburs wolde hafe liftid'vp þe bodie of ane vsurar þat was dead; & boiñ hym vnto his grafe, þai mot not mufe it be no maner of wyse. And þai had grete merveiþ peroff. So emang þaim þer was one olde wyse man, & he sayd'; "Surs, ye know wele at þe custom in þis cetie is þis, þat when any maner of manþ dyes, þase menþ þat er of þe same crafte er wunte to bere hym vnto his grafe, as prestis duse prestis, & so of oper." So privalie þai callid' iij at þai knew wele was vsurars, and onone þai liftid'hym vp & had hym away, for þe devult

1 Harl. MS. non vnam pictam.

wolde not lett his servandis to bere away his servant wher he lett nude me[n] to do itt.

Vsurarij sepultura est sub patibulo. Supra de sepultura.

Vsurarij aliquando moriuntur dum sunt in maiori festo et securitate. Supra de demone, x₁, et alijs locis diuersis.

Vsurarius restitueński saluatur. Supra de testamento. s

DCCXCIV.

Vsurarij restituere amittunt aliquando timore paupertatis.

We rede in ‘Libro de Dono Tiwiors’ how som tyme a preste movid’ane vsurar wher he was seke to dispose hym for he heale of his sawle, and he told hym at iij pinges was necessarie vnto hym, pat is to say, fullie to be shrepy, & to sorow for his synnys, and to make restitució at his power. And he grantid with gude wytt to do þe ij furste, bod he sayd; “How sulde I do þe thrid; for þe sulde I lese nothyng to me nor my chylder.” And þe prestede sayde bod if he did þus, he mot not be savid. And he axkid if wise men & scriptur sayde so, and he said ya, for suthe. And he ansswered agayn & sayd; “I will nevur prufe whethur þai said suþe or nay, for I will make no restitució.” And þus he dyed, more dredand pountie in þis warlde þai evurlastand payn in þe toder werld:

Vulpes oracioni obedit. Supra de oracione, ij.

DCCXCV.

Vxor sine licencia viri sui exennia dare non debet.

We rede in þe ‘Legend of Saynt Edmund, Bishôp of Canturberie,’ how þer was a wyfe þat luffid hym wele and wolde he had

₁ A wrong reference apparently.
had at do with hur, & oft sythis sho broght hym presentis to make hym lightlier to enclyne to hur entent. So he knew wele enoghe hur entent, and axkíd hur if sho broght hym pies presentis be consent of hur husband or nay. And sho sayd, nay, hur husband sulde nott wit what sho did vnto hym, nor yit what he did vnto hur. And he answerd agayn & sayd; "I wift not take pi giftis with-oute consent of pi husband:" And þus þe womman with grete shame bare hur presentis agayn, and he was clere and fullie rid oð hur.

Vxor de facili non debet haberi suspecta a viro suo. 

Supra de suspicione.

DCCXCVI.

Vxor modica occasione est zelotipa.

Saynt Ierom tellis of ane þat hight Gorgias, & þuf all at he war chastie, neuer-þe-les he had a fayr maydyn, and here-for his wyfe was passand hevy & sad. So his neighburs in þe contrey, ij of þain, fellt wrath, and pis Gorgias sent þain a fayr buke þat he had compylið of concorde, & sayd; "He commaundis you to concordans þat kepis [not] iij at concorde in a howse, þat is to say, him selfe, his wyfe, and his maydyn 1." So his wyfe had a grete envye at his maydeñ fayrenes, & here-for sho wold not sease, þuf all hur husband war not wurthie, daylie for to chyde hym, because sho mystryste hym, for þe maydeñ was fayrer þain sho.

Vxor rixosa pacienter debet tolerari 2. Supra de paciencia.

DCCXCVII.

Vxor a viro debet corripi si ornet se racione alterius viri.

Valerius tellis how a noble man of Rome þat was suspecte 3 of his wyfe, and here-for he sayd he wolde lefe hur, ffor þe law, 

1 Harl. MS. "Iste uobis precepit de concordia, qui se, uxorem, ancillum, tres in vna domo, concordare non potuit."
2 MS. tollerari.
3 Harl. MS. Romanus suspicius uxorem suam dimisit.
he sayd, was so pat a womman suulde not make hur fressh & gay with hur husband's gude, to gyff hym pat seis hur occasion to make hur husband' cucwolde. & here-for he wolde not lat hur be gayl[ie] cled; to pe entent at sho sulde not be suspecte nor broght in blame. 4

Vxor casta multum est amabilis. Supra de castitate.

DCCXCVIII.

Vxorem non expedit ducere.

Ieronimus¹ tellis in 'Libro de Nupcijs' of ane Aureolus Theophrasti, & in pis buke he axkis if a wise man sulde wed a wyfe, 8 and he says puf sho war nevr so fayre, nor so wele taght, nor had nevr so honest fadur nor moder, yit nevr-pe-les, he says, a wyse man sulde not wed hur, for pis Aurelious sais it is not possible to a man to plese bothe his wife & his childer; for wommen, he 12 says, burd hafe gold & syluer & gay clothynge, & a servand'and mayny oper thyngis, & yit aff pe nyght sho will lyg chaterrand & say² pat perf³ is oder pat hase bettur curchus & er fressher arayed' pañ sho is, and if sho be wele arayed' hur lykis . . . . to com 16 emang no pepuff and sho will say, "Lo! I am pe baddeste in aff pis towñ!" Also sho will say vnto hur husband; "Whi beheld' pou pi neghbur wyfe, & whi spak pou with pi neghbur mayden?" And when he commys fro pe markett sho will say; "What hase 20 pou boght? I may not hafe a frend' nor a fellow for pe, nor luf of a noder man bod if I be suspecte." And perfor perf sulde no man make chesyng of his wyfe long befor, bod take such one as hym happen'd, whedar sho be fayre or fowle, or prowde or angry, & 24 perfor pai sulde not be provid' or pai war wed. A hors or ane ass, ane ox or a servand; aff pis sulde be provid' or pai war boght or hyrid; bod a womman sulde not a man se or he wed hur, pat he war not displesid' after pai war wed. And if pou giff hur 28

¹ Harl. MS. Ieronimus. Fertur Aurilocus Theofrasti 'Libro de Nupcijs.'
² Arund. MS. 'Hila ornatio pro- cedit in publicum et honoratur ab omnibus, ego autem in conventu feminarum despicior.' Aitque; "Cur aspiciebas vicinam?" &c.
³ perf omitted and added above the line.
alt pi gude to kepe, yit sho wyll trow at pou kepis some pi selfe, and pus sho wilt suspecte pe & hafe pe in hatered; & happelie afterward poysom the. And if pou bryng men of craft in-to pi hows, as tailliours or oper, it is percell for hur vnclennes. So [if] pou forbyd hur it will cause hur do truspas. Therefor what profettis a diligente kepyng of a wyfe when ane vnchaste wyfe may not be kepyd; sfór pe keper of chastite is nede, and pat sho pat is not lustie to syry, sho may be callid chaste. And if sho be fayr, oper men will luf hur, and if sho be fowle sho will be prowde, at cause men make mekult ou hur, and it is full hard to kepe pat wele pat many men luffis, and it is full hevy to hafe pat no main wyth cheris nor hafe in welde. Nevur-pe-les a fowle wyfe may bettur be kepyd paiu a fayr wyfe may, for per is no thyngh bod some peple will giff per vew and per fantasye per-vnto.

Vxoris malicia quam in virum cogitat quandoque in caput suum redundant. Supra de muliere, xiiij.

Vxor infidelis est viro morienti. Supra de muliere, vj.

Vxor quandoque est occasio dampnacionis viro. Supra de heretico.

Vxor fidelis est viro morienti. Supra de missa, ij.

Vxor bona prodest viro. Supra de abbate.

Vxor adultera. Supra de adulterio.

DCCXCIX.

Christianus. Christiani mali magis puniuntur in inferno quam infideles.

We rede in pe ‘Life of Saynt Macharie’ how on a day he fand a dead man head; & he spak pertos & askid whose hede it was, & it ansswerd agayn & sayd it was pe head of a paynom. And he

1 Infida enim custos castitatis est necessitas.  2 MS. quandoque vi capit.  3 MS. xi.
askid wher pe saule per-of was, & it sayd in heff; & he axki if how depe, and it said; als depe as fro hevynd to erde. And he axkid if per was any dipper paan it, and it sayd yva, all fals crystend men, pai er depeste in heff.

Christus. Christi ymago. Supra de ymagine.

DCCC.

Ymago Christi miracula facit.

Eusebius tellis of pe womma of hur sekenes bo pe tuching of owr Lordis hem, sho s garte make ane ymage after Cryste with clothyng & His hem as sho saw Hym, & oft sithis sho wurshippid it, & sho sett it in hur garte, & aft pe herbyts grew per 1 vnder-nethe pat befo was of no vertue, when pai grew vp & tuchyd pe hem peroff pai war of 12 suche vertue at pai heli[d] many folke pat war seke. And as Ierom tellis, Julianus had it away & sett per[in] hys awnd ymage, and belyfe a blaste of levenyng come & smate it down & burn[yd it].

Ymago crucifixi sanguinem emissit. Supra de crucifixo.

Ymago beate virginis infectionem 2 mitigauit. Supra de Maria, x.

Ymago beate virginis anulum a puero suscepit. Supra de puero.

DCCCI.

Ypocrisis. Ypocrita a demone deuoratur.

Saynt Gregorie tellis how som tyme per was a monke of grete estimacion in his gude thewis, & passaand wele nurturid in all his oder gude werkis; as it provid at end, he was not so

1 MS. vppon, erased. 2 MS. temptacionem.
A Dragon devours a Hypocrite.

inward; for he was operwas þān he apperid. So hym happierd a hevynes of his bodi & fet seke, and he garte gadder to-gedur aft his bredur vnto hym, and þai trowyng þat, & he dyed; at þai sulde hase som grete thyng of hym, or els som thyng þat was delectable for to here it of hym. And when þai come aforw hym, þut aft he war gretelie turment & whakand; [yit] he was compellid to vttyr. And þan he sayd vnto þaim; “Brethir, when ye stro[w]d at I fastid with you I had meate privalie & eete, and perfor I am now giffen vnto a dragon to devowr, for with his tayle he hase vmlappid my kneis, & he hase [put] his head in my mouthe & suppyd vp my sawle. & with þat he stude vpp ou 12 his fete and onone he was dead:

Zelus. Zelotipus est vir frequenter de vxore. Supra de suspicione.
Zelotipa est mulier de marito habita modica occasione. Supra de vxore, ij.

Explicit.

Finis adest mete, nunc explicit, ergo valete.
Pro merce tali, nunquam tantum calamavi,
Sed retributum, fore largum, iam puto tutum.
Preco Dei narrat, quod quarcus ego vocor errat.

1 For quartus?