

80 speketh of in þe Apocalyps. And of þe goostly expown-
yng therof.

Why men haue no sad fayth to beleue that þer is so
grete blysse by ensample of a chyld born in prisoun. A
lytyl taast of heuen blisse turnyth al erthely ioy to
85 byttrnesse. Ensampyl by Peter and Powle & Moyses.

xii cap.

EXPLICIT

80 of²] om. B

86 EXPLICIT] Amen B

HOLY POUERT

f. 11^r

Cap. i

Diues et pauper obuiauerunt sibi: vtriusque operator est Deus,
Prouer. xxii [2]. Leue frend, þese woordys been the woordys of
Salomon þe wyse, þus mechil to seyne at 3oure vnderstondyng:
The ryche man and the pore metryn hem togedere; God is makere
of hem bothyn, for he made bothe ryche and pore and boughte
hem bothe wyt his blod wol dere. þey been bothyn lyke in kende,
lyke in begynnyng, lyke in endyng. For bothe ryche and pore
comyn into þis word nakyd and pore, wepyng and wēylyng, wyt
bytter peyne, sorwe, and care, clad in a doolful wede, wol febyl
aray, as 3e wel knowyn, leue frend. þey been vnmyghty, vnwy3tty;
ryght nought conne ne moun helpyn hemself. Othir begynnyng,
as sey3t Salomon, Sapien. vii [5], hadde neuere kyng ne lord
vpon erthe. In here endyng, bothyn þey wendyn hens nakyd and
pore, wyt bytter peyne, wyt mechil dred, sorwe and care, for deth
spary3t neythir ryche ne pore. But in lyuynge the ryche and the
pore been wol vnlyke. For, as sey3t Salomon, the pore man asky3t
his nedeful lyflode of the ryche man loweliche, wyt meke preyere,
and the ryche speky3t a3en wol harde and 3euy3t þe pore wol
shrewydde woordys: 3e been theuys, sey3t he, 3e dystroyin þis

HOLY POUERT] *The base manuscript for the A version of Holy Poverty is G (Hunterian 270); the collation is with the three other extant MSS., R (BM. Royal 17 C. xxi), D (Douce 295) and T (BM. Royal 17 C. xx). Chapters ix-x in the A version are substantially the same as chapters ix-x in the B version; chapters ix-x in the A version are therefore collated with the three B versions in B (Bod. MS. Eng. th. d. 36), Y (Beinecke Coll. Yale) and L (Lichfield 5), and these chapters are omitted from the B Holy Poverty given below.*

HOLY POUERT] Diues et pauper R; Exemplar alium habet indicem; Dialogus inter Divitem & pauperem *add. upper marg. in later hand* R; Henricus Parker Monachus qui Claruit Anno Domini 1470 Author fuit istius libri *add. lower marg. in later hand* R; *om. D*; Dialogus inter diuitem & pauperem per Henricus parker *add. upper marg. in later hand* T 1-2 Diues . . . xxii] *om. T* 3 wyse] ben *add. marg. in corrector's hand* T at] *to al. 4 man] om. al.* 6 wol] full T 7 in¹] þe *add. T* begynnyng] and *add. al. in²] þe add. T* 9 a] *om. T* wol] full T 10 wel] *om. D* vnwy3tty] vnworpi *al.* 11 ne] *ins. G* moun] *om. D* 12 sey3t Salomon] *trs. T* 14 wyt²] *om. R* 16 wol] ful R sey3t Salomon] *trs. D* 17 meke] mekyl R 18 pore] ofte *add. R* wol] ofte *add. D*; a wole T 19 woordys] wordesdd T

20 lond; 3e doon noo profyght, but 3e dyshesyn alle meen. PAUPER.
Goode sere, beth waar qhat 3e seyn. For, as Salomon seyzt, he
pat dyspysyzt the pore folk, he dispysyzt and reprouyzt God pat
made hem pore, Prouer. [17: 5]. Dyspyse nought, seyzt he, the
hungry soule ne anggwysse nought pe pore man in his myschef.
25 Dyshese nought the herte of hym pat is in nede. Wytdrawe
nought pin 3yfte from hym pat is in anggwysse and care. Caste
nought away the preyere of hym pat is in tribulacioun. Turne
nought away pin face from the nedy ne turne nought pinne eyne
f. 11^v away from the helpeles and the pore ne 3eue hym / noo cause for to
30 curse pe. For 3yf he curse pe in bytternesse of soule, his preyere
shal been herd, for God pat made hym shal heryn hym. 3ese been
Salomonys woordys, Ecclesiastici iv [1-6]. And Seynt Pouyl seyzt
pat God louyzt a glad 3eure. And perfore, leue sere, leuyzt sueche
wordys and dispysyzt nought pe pore but hauyzt pyte on hem and
35 thynkyzt pat God myghte a mad me as ryche as 3ow. And for his
loue pat deyid on tree, sum good, per charite. DIVES. For pin
gredynesse pu shalt han the lesse. And pu myghtist, pu woldyst be
weye of elmesse han al pat I haue. PAUPER. I am nought gredy
ne besy to han pin good pat pu dredist to lesyn but for to wynne
40 pin soule pat pu dredist nought to lese. I desyre more to wynne
pe panne pin good. For he pat fedyzt fouyl in flyght and fysh in
flod and alle thyngge pat lyuyzt vpon erthe, he pat clothyzt bryd-
dys in the eyir wyt federys and wengys so fayre and shene and the
lylyis and flourys vpon erthe in craftely wede so fayre and bryght,
45 wol wondyrful and lykng to seen, he pat byddyzt vs nought to
been besy ne karyn to mechil for oure lyflode ne for oure cloth-
yngge, he shal sende me pat me nedyzt.

cl. Piers plowman

can also mean "beg"

Cap. ii

DIVES. Off qhat contree art pu? PAUPER. Be seent of heritage,
myn contree is paradyis, from qhens I and pu and al mankende
been banshyd for the treturye and the forfeth of oure fadyr, Adam,
into pis wrecchydde word; and here we lyuyn as presonerys and

20 3e²] om. T 22 and] an R 23 17: 5] iv al. 25 hym] hem T
32 And] An T 35 pat] om. T 35-6 And . . . charite] for another
rhyming conclusion see Com. VIII cap. xv (f. 238^r G) 41 fouyl] folwe T
43 the] flursheth T 44 vpon] pe add. RT 45 wol] ful al. 45-6 to
been] ben to al. 47 pat] qhat T
3 treturye] treuthe D the] om. R

flemde meen and as pylgrimys abydyngge pe grace of oure lord, 5
pe kyng of blys. And perfore seyzt Seynt Pouyl pat as longe as we
been here bodyly, so longe we lyuyn as pylgrimys out of oure owene
and from oure lord, qhoose grace we abydyn, II ad Corinth. v [8].
We han here, seyzt Seynt Pouyl, noon duellyng cyte but we sekyn
a cyte of sekyr duellyng pat is to come. And perfore I answere pe 10
wyt the prophete: Aduena ego sum, et peregrinus sicut omnes
patres mei [Ps. 38: 13]: I am a come/lyng and a pylgrym as alle f. 12^r
mynne fadrys han been aforne me. DIVES. pu answeryst wol
heyliche. Qhat maner man art pu, qhethir free or bonde? PAUPER.
Sumtyme I was free as othere been, but for Cristys sake, to wyn- 15
nyn the soulys pat he boughte so dere, I haue mad me seruaunt to
alle meen ryche and pore to seruyn hem of soule bote. And for my
trauayl I begge myn mete and myn clothyng; oþir hyre aske I noon
but pat þey welyn frely 3euyng for pe loue of God. And often I gete
ryght nought for myn trewe seruuse but shrewyde woordys, 20
hungyr and thyrst and mechil trauayl, noo [thank] but gret dispyght,
mechil angyr, mechil maugre. DIVES. pu semyst to been a } appreciation
lettryd man and a clerk. In qhat degree art pu and in quat staat?
PAUPER. I woot neuere in qhat degree I am. Only God, souereyn
iuge, pat demyzt euery man after his desert, knowyzt in qhat 25
degree I am. He pat makyzt the ryche of the pore and the pore of
the ryche and lowyzt hem pat been in pryde and heyuyzt hem pat
been lowe and meke and makyzt the goode of the wyckedde, he
woot in qhat degree I am. For often he pat wenyzt to been gret
and in heye degre of vertue and mede, in Godys syght he is lytil or 30
nought. But wel I woot pat, as Seynt Pouyl seyzt, qhooso seruyzt
wel God he getyzt hym a good degree, I ad Thimo. iii [13]. 3yf pu
aske of myn staat, pu myghte see pat I am a beggere nedy and pore,
reprof and castyngge out of pe peple and in mechil trauayl from
myn 3uugthe. DIVES. I meruayle mechil sythin pu art a lettryd 35
man pat pu wylt puttyng pe in þis pouert to been in euery mannys
daungeer for pin lyuyngge, goon aboutyn the word so nakyd and
nedy as a forsakyn man and been a iape and a scorn to al the peple.
PAUPER. As seyzt Seynt Pouyl, God chees folye thynggys of þis
word for to shame and shende 3ese wordely wysse meen pat letyn 40

10 þe] om. R 13 me] om. al. wol] full T 14 qhethir] eyper al.
19 pat] om. T welyn] woldyn DT 21 thyrst] trest D 24 Only] bot
only T 27 heyuyzt] heyth T 29 gret] a gret G 31 pat] om. T
33 a] om. T 35 meruayle] me add. T sythin] þat add. D 39 seyzt]
after Pouyl R 40 and] to add. T 3ese] þis T

f. 12^r so wel be here wyzt as þu / doist. He chees feble thynggys of þis word to shendyn strongge thynggys of þis word. And he chees shameful thynggys þat þis word settyzt nought by for to destroyin thynggys þat þe word letyzt so mechil by þat þer shulde noo man
 45 letyn to wel be hymself, I ad Corinth. [3: 19], for, as he seyzt, wysdam of þis word is but folye aforn God. þerfore, seyzt he, it was Godys wyl to sauyn mankende be sueche prechyngge þat semydde folye to þe word and be sueche prechourrys þat þe word sette nought by, be pore meen and nedy, nought be þe ryche
 50 meen; be pouert and lowenesse, nought be pryde, pompe and rychesse of þis word, þat al oure sauacioun be arettyd to God and he thankyd of al.

Cap. iii

DIUES. þu magnefyist mechil pouert. PAUPER. þat God seyzt may nought been fals: Beati inquit pauperes quoniam ipsorum est regnum celorum [Mt. 5: 3], Blyssid be the pore folk, seyzt he, for to hem longgyzt the kyngdam of heuene, and here it is. And in
 5 another place he seyzt þus to þe pore: 3e þat han forsakyn al þis wordely rychesse for loue of me and han folwyd me, 3e shullyn sytyn on twelue tronys at þe day of doom and demyn the twelue kenredys of Israel [Mt. 18: 28], þat is to seyne, alle þat shullyn been dempt, queke and dede. And þerfore 3e ryche meen, doth as
 10 God byddyzt 3ow in the gospel: makyzt the pore meen 3oure frendys be the rychesse and the deuelshene of wyckydnesse þat the pore meen moun reseyuyn 3ow into duellynggys of endeles blisse. Or 3ow muste been pore or beyzyn heuene of the pore 3yf 3e welyn comyn in heuene. DIUES. Qhy clepyzt Crist rychesse a deuelshene
 15 of wyckydnesse? PAUPER. For coueytse of rychesse makyt folk to seruyn þe deuel and brynggyt hem to synne and shrewydnesse. DIUES. þis is wol wondyrful to the ryche folk to heryn. PAUPER. We fyndyn, [Matthei xix [16-22], þat þer cam a 3ong man to oure lord and askyd hym qhat he shulde doon to han the lyf þat euere
 20 shal lestyn. Crist answerdde: 'Serua mandata, Kepe the comaund-

41 be] ben T
 self] om. T
 50 pryde pompe] trs. al.
 1 God seyzt] trs. R
 11 be the rychesse and] of al.
 3e] pou T
 44 letyzt] settyzt al.
 45 to] so D
 52 he] be RD; ben add. T
 8 to] for to R
 12 duellynggys] -yng T
 19 lyf] blysse R
 so] to R
 3: 19] i al.
 47 sueche] whiche T
 44-5 þat þer . . . hym-
 9 and] or al.
 3e] þe T
 13 3ow] pou T

mentys. Slee noo man, do / noo folye be noo womman, stele f. 13^r
 nought, bere noo fals wytnesse, wurshepe fadyr and modyr, and loue þin neyghebre as þinself'. 'Lord', seyde he, 'al þis haue I kept fro my 3uugthe'. þanne seyde Crist to hym, '3yf þu wylt been
 25 perfyght, goo and selle al þat þu hast and 3eue it to the pore folk and come and folwe me'. But, as seyzt þe gospel, qhanne he herde þese woordys he wente away wol sory, for he hadde manye possessyonys and mechil rychesse. þanne Crist seyde to hese disciplys, 'It is wol hard', seyde he, 'the ryche man to entryn into the kyngdam of heuene. It is more hesy', seyde he, 'a chamel to
 30 pasyn be the nedelys eye þanne the ryche man to entryn the kyngdam of heuene'. þanne hese disciplys seydyn to Crist, 'Lord, ho may þanne be sauyd?' Crist answerdde and seyde þat as anemyst man it is impossible, but to God alle thyngge is possible. DIUES. Wel I woot þat to God alle thyngge is possible, but þese woordys
 35 soundyn wol harde to myn vnderstondyng and sone moun brynggyn me and sueche othere in despeyr. I preye þe, declare me þis maner of speche 3yf þu conne. PAUPER. In Ierusalem was a lytil preuy 3ate, the qheche for streythed was clepyd the nedele. Qhanne chamaliis comyn iargyd to þis 3ate þey myghtyn nought
 40 entryn but þey dedyn away here byrdene and her packys. And so be þese woordys Crist excludyzt nought 3ow ryche meen from heuene but he techyzt 3ow howe 3e moun entryn the 3ate of heuene, for as he seyzt in the gospel the 3ate and the weye þat ledyzt to lyf and blisse is wol streyt and fewe pasyn þerby. And
 45 so be þis nedele is vndyrstondyn the entree of heuene blisse, be the chamaliis iargyd, the ryche meen þat been iargyd wyt rychesse of þis word, queche iarge as longe as it is fast vpon hem so longe þey moun nought entryn into heuene blisse. For Crist seyzt in þe gospel: Nisi quis renunciauerit omnibus que possidet, non potest
 50 meus esse discipulus [Lc. 14: 23], But a man forsake al þat he hat 3 he may not ben myn disciple. And þerfore 3yf / þu wylt entryn the streyte 3ate of heuene þu muste vnbyndyn and losyn þin iarge of rychesse from þe and leyn it besyde þe vndyrfoote so þat þu be lord and mayster of þin rychesse, nought rychesse þin
 55

23 seyde he] trs. T
 away] om. T
 can., not ins. T
 39 the] om. R
 47 chamaliis] chamel DT
 55 of] ouer R
 þis] þese RD
 29 wol] full T
 as] om. D
 42 þese] þis T
 the²] is vndyrstond T
 25 to the] om. T
 seyde he] om. al.
 36 soundyn] sownyn D
 43 3ate] -tis T
 27 þese] þis T
 33 may] not add.
 37 in] -to T
 46 the entree] om. R
 52 ben] ins. G

mayster. DIVES. How schulde I losyn myn rychesse fro me?
 PAUPER. As the prophete seyzt: Diuicie si affluent nolite cor
 apponere [Ps. 61: 11], 3yf rychesse and wele fallyn to þe sette
 nought þin herte to mechil þeron. Loue hem nought to mechil.
 60 Be redy to thankyn God qhanne he sent hem þe & as redy to
 thanke hym paciently 3yf he take hem from þe. And seye as Iob
 seyde: Nudus egressus sum de vtero matris mee, etc. [Job 1: 21],
 Nakyd I cam into þis word out of myn moderys wombe and nakyd
 I shal wendyn hens. Sythyn we han takyn goodys of rychesse and
 65 wele be Godys hond, qhy schulde we nought suffre paciently woo
 and dyschese 3yf he sende hem to vs. God 3af me goodys and God
 hat3 takyn hem away; as God wolde, so it is doon, blissyd be
 Godys name, Iob i [21]. Vnlose so þin rychesse from þe þat in
 Godys cause þu be redy to forsakyn al þat þu hast rathere þanne þu
 70 shuldist offendyn þin God, so þat for noo wynnyng ne for noo loos
 þu wyle doon noo dedly synne. Alwey be redy rathere [to] forsakyn
 þinne goodys þanne þin God. And on þis maner muste euery man
 forsakyn al þat he hat3 3yf he wele been Cristys disciple. þat is to
 seye, he muste wytdrawe his herte and his loue from al þat he
 75 hat3 so þat he loue noo thyng as mechil as God, ne in lettyngge of
 his loue ne of his wurshepe, for qhooso wele be sauyd he muste
 been pore in spyryzt and in wyl. And þerfore seyzt Crist in
 the gospel: Beati pauperes spiritu, quoniam ipsorum est regnum
 celorum [Mt. 5: 3], Blissyd been þey þat been pore in spyryzt and
 80 in wyl for here is the kyngdam of heuene. Off þis nedele and þis
 streyte 3ate spekyzt Seynt Pouyl and seyzte þat be manye tribula-
 tionys vs muste entryn þe kyngdam of heuene; and þerfore
 f. 14^r Crist seyzt in the / gospel: Intrate per angustam portam, etc.
 Entryzt, seyzt he, be the streyte 3ate, for the 3ate and the weye þat
 85 ledyzt to deth is wol large and wol manye entryn þerby. But the
 3ate and the weye þat ledyzt to lyf is wol streyt and wol narw and
 wol fewe pasyn þerby, Matthei vii [13-14]. DIVES. þis speche is
 good and skylful, for qhooso louyzt ony thyng more þanne God
 he is nought wurthy heuene blisse. PAUPER. The bond of coueytise

58 rychesse] riched wele] welthe DT sette] þow add. T 61 thanke]
 God add. T 62 seyde] seith T 63 out] & R 64 Sythyn]
 pat add. D and] of add. T 65 be] of D hond] sonde T 66 sende]
 D breaks off at bottom of page; text of HP ix, II. 30 ff., is on following page
 71 to] om. G 74-6 wytdrawe . . . muste] om. T 85 wol¹] full T
 wol²] ful RT 86 wol¹ wol²] ful RT 87 wol] ful RT DIVES]
 beginning of cap. iv T 89 PAUPER] beginning of cap. iv R

is wol strong and wol hard to losyn it from the ryche mannys 90
 coueytous herte. And þerfore seyde Crist þat it was more hesy the
 chamel iargyd to pasyn be þat 3ate so streyt þat was clepyd the
 nedele þan the ryche man wyt his coueytous herte entryn into the
 kyngdam of heuene.

Cap. iv

DIVES. I assente. I was aferd þat God hadde nought louydde
 ryche men. PAUPER. Abraham, Ysaac and Iacob, the holye
 patriarkys, weryn wol ryche and þow God louedde hem wol wel.
 Dauyd, Ezechie and Iosye weryn kynggys of Godys peple, mechil
 louyd and preysyd of God. Ioseph, Danyel, rewlerys of remys, 5
 weryn of Godys chosene. Iob, Zacheus, Ioseph ab Arimathia
 weryn wol ryche meen. And many thousand moo weryn wol ryche
 and now been wol hye in blisse. For thoe ryche meen been nought
 lackyd in holy wryzt for here rychesse but for here wyckyde couey-
 tise and mysyse of rychesse. And þerfore seyzt Seynt Ambrose, 10
 super Lucam, þat defaugthe is nought in the rychesse but in hem
 þat connyn nought vsyn here rychesse in dewe manere. And
 þerfore, seyzt he, ryght as rychesse is lettyngge of vertue to wyck-
 ydde meen, so it been helpyng of vertue to the goode meen. Ne pore
 meen been nought preysyd so mechil in holy wryzt for wantyngge 15
 of rychesse ne for the myschef þat þey been in but for here good
 wyl and þe loue þat þey han to God qhanne for his loue þey for-
 sakyn rychesse and puttyn hem in pouert and myschef to seruyn
 here God the more frely wytouten lettyng of wordely coueytise.
 For more shrewys fynde I noone þanne pore beggerys þat han / 20
 noo good, þat the word hat3 forsakyn but þey nought the word. f. 14^v
 DIVES. þerfore me thynkyzt alwey þat it is betere to been ryche
 þan pore, for pouert and myschef drawyt many man to robberye,
 manslaughte, leccherye and othere synnys manye moo. And þerfor
 seyzt Salomon: Propter inopiam multi deliquerunt, Ecclesiastici 25
 [27: 1]. PAUPER. Summe been nedy and pore be here good wyl,

90 wol¹ wol²] ful RT it] om. T 93 the²] om. T
 3 wol²] ful RT 5 Ioseph] & add. T 6 Godys] God T
 7 And many . . . ryche] om. RT 8 wol] ful RT thoe] þe RT 11
 defaugthe] þe fauzte T 13 he] þat add. T 14 it been] is yt T
 the] om. RT 17 þe] here T 18 and²] in T 26 27: 1] xxviii
 RTG nedy . . . pore] trs. R 26-7 nedy . . . here¹] pore a3ens here wyl
 & summe be here good T 26 wyl] and add. R

summe azens here wyl. And þey þat been pore azens here wyl,
 summe han pacience, summe han noo pacience, and þey because
 of myschef lightly fallyn in synne. But neythir pouert wylfully
 30 take for the loue of God ne pouert þat fallyt to man azens hys
 wyl brynggyn man to synne 3yf he haue pacience. Ouyrmore, I
 seye þat coueytise of richesse is more cause of synne þanne is
 pouert. And þerfore seyzt Seynt Pouyl þat coueytise is rote of al
 maner wyckydnesse [1 Tim. 6: 10]. And the pore man dar nought
 35 ne may nought synnyn ne meynteynyn his synne as the ryche man
 may, for he may sonere been punshyd and chastisyd þanne the
 ryche man. ¶ Also þer is nede of pouert and nede of coueytise.
 For, as Salomon seyzt, the coueytous man hatz neuere inow,
 but for myschef of herte he lesyzt his soule [Eccl. 5: 9], and of
 40 pis myschef and nede spekyzt Salomon the woordys þat þu al-
 leggist. ¶ Ouyrmore, the ryche man hatz more nede þanne the
 pore. DIVES. Qheereof? PAUPER. 3yf the pore man haue mete,
 drynk and clothys, he hatz al þat hym nedyzt to his staat and to his
 persone. He caryzt nought but for hymself or fewe moo. But the
 45 ryche man caryzt for his persone, for his staat, for his grete mene,
 for his wurshepe, for hese goodys. He hatz nede of mechil gold
 and syluyr and mechil monye, manye vytaliis. He hatz nede of
 manye mennys helpe, of seruautys, laborerys, meen of craft, of
 meen of lawe, of gret lordshepe, wytouten queche he may nought
 50 meynteynyn his staat ne his richesse. þe pore man nedyzt lytil of al
 pis. þe ryche man nedyzt ryche clothyng, pellure and perre, deynte
 metys and deynte drynkys, as his staat askyzt. He muste makyn
 f. 15' solempne festys to sauyn his wurshepe and his name. / The pore
 man nedyzt lytil or nought of al pis, for comoun clothyng, comoun
 55 mete and drynk suffysyzt hym. He þat mechil hatz mechil be-
 hoouyzt, and he þat lesse hatz lesse behoouyzt. The ryche man
 muste 3eue to his frendys to han [here] assistance and here helpe;
 he 3euyzt hese enmyis to lettyn here malice. And so of mechil
 rychnesse he hatz but lytil to helpyn wyt his soule. þe pore man of
 60 lityl may 3eue lytil and hatz mechil thank of God. So the ryche
 man nedyzt more and hatz more nede and myschef þan hatz the
 pore man, for the more þat he hatz, the more hym nedyzt and in

the more myschef and peryl he is day and nyght. For as the hous
 þat staant heye on hille is in more tempest þan the hous in the
 valeye, so meen of heye dygnete and gret rychesse and in heye 65
 wurshepys been in most dred and most dyshesse. And þerfore God
 seyzt to the proud coueytous ryche man: þu letyst þe wol ryche.
 þu seyzt þat þu hast nede of noo good, and þu knowyst nought
 how wrecchyd þu art, how myschefuous, how pore, blynd and
 nakyd, Apoc. iii [17].

Cap. v

DIVES. 3et contra. Salomon the wyse preyzt to God and seyzt
 þus: Diuicias et mendicitatem ne dederis mihi ne egestate con-
 pressus periurem nomen Dei mei, Prouer. xxx [8-9]. Lord, seyzt
 he, 3eue me neythir gret rychesse ne beggerye þat I be nought
 constreynyd be nede to forsweryn myn Godys name. And holy 5
 cherche syngyzt and seyzt: Diuicias et paupertates ne dederis
 mihi. Lord, seyzt he, 3eue me noo gret rychesse ne gret pouert.
 Qherby, as me thynkyzt, iche man shulde been besy to flein pouert,
 beggerye and myschef. PAUPER. I preye þe, be as besy to for-
 sakyn þin rychesse be example of Salomon as þu art to forsakyn 10
 pouert and beggerye. For in his preyere, as þu seyzt, he forsoke
 bothyn togedere. For he seyde þus: Lord 3eue me nought ryche-
 esse and beggerye, þat is to seyne, 3eue me nought rychesse wyt
 negardshepe and streythed of herte and coueytise, queche makyn 14
 the ryche man alwey / to beggyn and to craue. And þerfore he f. 15'
 seyzt þat the negard hatz neuere inow but for nede of herte he
 lesyzt his soule. He ledyzt his lyf in therknesse and mychil besy-
 nesse, in myschef, in sorwe and care, as Salomon seyzt, Ecclesiastes
 [9; 16]; and so be þese woordys he preyzt to God þat 3yf he 3eue
 hym rychesse þat he schulde 3euyne hym þerwyt largesse of herte 20
 and grace to spendyn hem to Godys wurshepe and to han good
 of his good be his lyue and noo more to han þan hym nedyzt. For,
 as he seyzt, Ecclesiastes vi [2], it is a gret myschef and a gret vanyte
 þat God 3euyzt a man rychesse and goodys inowe qhat he wele han,
 and wyt þat he 3euyzt hym noo power for negardshepe to han part 25
 þerof but kepyzt hem to the straunger queche shal deuouryn al

28 pacience] & add. RT because] ben cawse T 29 myschef] & add. T
 30 hys] om. T 31 3yf] 3yue T 37 ryche man] trs. G 39-40 and
 of þis] of yl T 47 and mechil monye] mechyl meny RT 52 drynkys]
 drynggys T 57 here] om. G assistance] assentis T here] om. T
 61 the] om. T

64 on] a add. T; on add. ins. G 65 and in] in þe T 67 coueytous
 ryche] trs. T letyst] holdyst RT wol] ful RT
 3 xxx] 38 T 7 me] om. R gret] gre T 13 beggerye]
 beggerye of herte can. T 16 the] a T 25 hym] om. T

þat he getyzt wyt mechil care. Azens þis myschef and beggerye of
 coueytise Salomon made þat preyere queche þu alleggist azens me
 wyt fals Englysh and nought conuenyent. For he seyde nought:
 30 3eue me neythir rychesse ne beggerye, as þu seyst, but he seyde:
 3eue me nought rychesse and beggerye togedere, for sueche
 negardshepe and beggerye makyzt ryche meen forsakyn here God. ^{begging}
 So it is vnderstondyn of beggerye and pouert þat comyzt of ^{is}
 myscouetise, nout of pouert & beggerye þat comyth of nede and ^{done}
 35 wantyng of good, for the ryche man nedyzt more to beggyn ^{by}
 bodyly þan the pore. **DIUES.** þat is fals. **PAUPER.** I proue it.
 Dauyd, þat wurthy kyng, seyde: Ego autem mendicus sum et
 pauper [Ps. 39: 18]. I am, seyde he, a beggere and a pore man.
 Qhere the glose seyzt þus: Beggyn[g] is to askyn thyng of anohtyr
 40 þat he hatz nought of hymself. But the ryche man nedyzt more
 þan the pore to askyn helpe of othere, as I shewed here afor.
 Ergo, it nedyzt hym more to beggyn þan the pore man. **DIUES.**
 Alpey we asken helpe of othere meen as vs nedyzt alle, zet we
 payn hem for here trauayl and for here good, and perfore it is
 45 noo beggerye but a comonaunt-makyng, payzng, byzng and
 sellyng. **PAUPER.** Wol often ze payzng wol euele. þu askyst for
 f. 16^r the loue of the peny, / I aske for the loue of God. þu proferyst meen
 the peny to here mede, I profere God, and God proferyzt hymself
 50 of nede, be lawe of kende, be Godys lawe, be lawe of charyte.
 þu askyst only be wordys lawe, for to Godys lawe take ze lytil
 heid. I aske þat me is nedeful; þu askyst often mechil more þan
 the nedyzt or spedyzt. I aske to sauyn myn lyf; þu askyst often to
 meyntheyne synne, pompe and pryde, and fals coueytise. Qhanne
 55 þu askyst, þu takyst often azens mennys wyl, and Godys curs
 perwyt. I take nought but þat meen welyn zeuyn me wyt Godys
 blissyng. The ende and the mede of myn askyng is God and lyf
 wytouten ende. The mede and the ende of þin askyng is the preuy
 pride and coueytise. **DIUES.** Alle we been beggerys gostly, as
 60 seyzt Seynt Austyn, for we han noo good gostly but of Godys
 zyfte. **PAUPER.** Ergo, we been alle beggerys bodyly, for we han
 noo good bodyly but of Godys zyfte.

Cap. vi

DIUES. 3et contra te, the gospel seyzt: Non temptabis dominum
 Deum tuum [Mt. 4: 7], þu shalt nought temptyn þin lord God.
 But he þat forsakyzt mannys helpe qhanne he may han it and
 sekyzt only helpe of God, he þat temptyzt God, as seyn þese
 clerkys. Ergo, alle þat forsakyn rychesse and catel qhanne þey 5
 moun han it, qherby þey myghtyn lyuyn, and sekyn only helpe of
 God as þu dost, þey þoo temptyn God and doon azen the gospel.
PAUPER. Temptyng of God is asayzngge of his excellencye, and
 þis may be doon wyt good herte, and it may be doon wyt wyckyd
 herte. Temptyng of God wyt good herte and good feyzt to sekyn 10
 Godys wurshpe is leueful. And þus holye fadrys hereafor temp-
 tyddyn God and askyddyn tokenys and myraclys to confirmacioun
 of othere mennys feyzt and to the wurshpe of God, as Abraham,
 Moyses, Gedeon, Ezechie. Off þis temptyng God seyde to the
 childryn of Israel: Inferte omnem decimam in horreum meum et 15
 sit cibus in domo mea, et probate me super hoc si non aperuero
 catheractas celi et effudero vobis benedicionem, etc., Brynggyzt
 3oure tythys into myn garneer / þat mynne seruauntys moun f. 16^v
 lyuyn, and asayzit me on þis 3yf I opene nought the golys of
 heuene and zeue 3ow blissyng of reyn, Malachie iii [10]. Summe 20
 temptyn God wyt euel herte in gyle, as þey þat letyn so wel be
 hemself þat þey wenyn þat for here holynesse God shulde [not]
 letyn hem suffryn noo woo but wyt myracle sauyn hem and doon
 qhat þey woldyn. And þis maner temptyng of God specialy the 25
 gospel defendyzt, for sueche folk temptyn God al in gyle and
 ypocrisye, for þey sekyn more here owene wurshpe þan Godys
 wurshpe. Also þey þoo temptyn God þat askyn helpe of hym and
 wyt þat han noo feyzt or lytil in hym. For þis maner of temptyng
 God seyde: Non temptabis dominum Deum tuum [Mt. 4: 7], þu
 shalt nought temptyn þin lord God. And on þis maner tempte we 30
 nought God in forsakyngge of rychesse of þis word, for we
 doon it nought for presoumcioun of oure holynesse but for dred of
 oure frelete and for his loue þat boughte vs so dere and forsoke
 his lyf for oure loue and was pore and nakyd for loue of vs. We

27 Azens] and azens T of] om. T
 ... comyth of] marg. G 31 me] om. T 34 mysouetise
 beggyn G 46 wol¹ wol²] ful RT 35 man] om. R 39 þus] om. T Beggyn]

60 PAUPER] beginning of cap. vi R

48 God²] om. T

58 the²] om. T

7 þey] alle RT

16 non] om. T

þei add. T

for²] þe add. T

11 holye] olde RT

22 not] om. G

30 And] om. T

27 þey] om. R

31 of¹] om. T

11-12 temptyddyn] -tyn T

þoo] om. T

28 þat]

34 oure] hys R

35 doon it nought wyt waanbeleue but wyt good feyzt, leuyngge
sekyrly þat God for qhoose loue and be qhoos counseyl we doon
it, he þat fedyzt bothyn hese frendys and hese foon, shal fyndyn
vs þat vs nedyzt. ¶ Ouyrmore, þu shalt vnderstondyn þat þey þoo
40 queche forsakyn mannys helpe and takyn hem only to Godys
helpe at Godys byddyng and at his counseyl, þey temptyn nought
God, but 3yf þey leftyn his holy counseyl for waanbeleue þey
shuldyn temptyn God. DIUES. 3et contra. Qhooso wytdrawe an
nothir man his nedeful lyuyng, he synnyzt dedlyche; mechil
more he þat wytdrawyzt from hymself his nedeful lyuyng as 3e
45 doon synnyzt dedlyche. PAUPER. We forsakyn nought oure
nedeful lyuyng qhyl we doon Godys counseyl þat ordeynyzt for
alle. And the more we doon for hym the more he wele doon for vs
and ordeynyn vs oure lyuyng, as euery good lord doth to hese
seruauntys. DIUES. 3e puttyn 3ow in peryl of deth qhanne it
50 nedyzt nought. Ergo, 3e synnyn. PAUPER. þin argument is
f. 17^r nought, / for 3yf a man putte hym in peryl of deth discretely for
the loue of God and to his wurshepe, it is wol medeful. Alpey in
caas it be nought nedeful; but in þat we folwyn Godys counseyl,
we puttyn vs nought in peryl of deth for myschef but we been
55 more sekyr of oure lyf bothe bodyly and gostly, for, as I seyde
ferst, the ryche meen been in more myschef and more peryl þan
the pore. And þerfore seyzt Dauyd: Diuites eguerunt et esurierunt;
inquirentes autem dominum non deficient omni bono [Ps. 33: 11].
The ryche meen, seyzt he, han nede, hungyr and threst, qhanne þey
60 þat sekyn oure lord han noon defaughte of good.

Cap. vii

DIUES. 3e scornyn God. PAUPER. Qhy soo? DIUES. For
euery day 3e askyn 3oure nedeful sustenance of God, sey3ingge:
Panem nostrum cotidianum da nobis hodie [Lc. 11. 3], Lord,
3eue vs oure iche dayis bred þis day. And þat he hatz 3ouyn 3ow
5 to lyuyn by 3e forsakyn it. PAUPER. We askyn of God oure nede-
ful lyuyng and þat forsake we nought, but we takyn it wyt deuoci-
oun and thankyn God of al. We forsakyn only þat is nought

38 þey þoo] þo R; trs. T
mede-] nede- T
seidth T
4 dayis] day RT
53 nede-] mede- T
58 autem] om. T
7 thankyn] -kyng T
43 nedeful] om. R
55 of] in T
52 wol] full T
57 seyzt]

nedeful. DIUES. God made Adam and mankende lord of alle
thyngge vpon erthe qhanne he seyde: Dominiamini piscibus maris
et volatilibus celi, etc. [Gen. 1: 28], Beth 3e lordys of fysshis in 10
the see and of bryddys in the eyr & of alle thyngge þat steryzt and
lyuyzt vpon erthe. Ergo, it is azens kende a man to forsakyn al
maner lordshepe as 3e doon. PAUPER. Lordshepe ordeynyd of
God be weye of kende we forsakyn nought, but only temperyl
lordshepe ordeynyd and foundyn of man be weye of synne and of 15
coueytise. þat we forsakyn, for be weye of kende alle we been
euene in lordshepe, as oure begynnyng and oure endyng shewyt
wel. DIUES. 3yf alle meen weryn as pore as þu art, þu shuldist
fare wol euele. PAUPER. 3yf alle meen weryn as ryche as þu art, þu
shuldyst faryn mechil wers. Qhoo shulde þanne tylpin þin lond? 20
Qhoo shulde heldyn þin plow? Qhoo repyn þin corn? Qhoo kepyn
þinne beestys? Qhoo shapyn þinne clothis or sowyn / hem? Qhat
myllere wolde þanne gryndyn þin corn? Qhat baxtere bakyn þin
bred? Qhat broustere brewyn þin ale? Qhat cook dyghtyn þin
mete? Qhat smyth, qhat carpenter, amendyn þin hous and othere 25
thynggys necessarye? þu shuldist moun goon sholes and clothles
and goon to þin bed meteles. Al muste þu þanne doon alone. 3yf
þu haddyst a wyf, mechil woo shulde she han, and 3yf þu haddist
noon, þu shuldist been wrecche of alle wrecchys. þer shulde noo
man welyn doon ony thyng for þe. þerfore seyzt Seynt Austyn 30
quod diues et pauper sunt duo sibi necessaria. The ryche man
and the pore been too thynggys wol nedeful iche to othir. And, as
I seyde ferst, the ryche man hatz more nede of the pore mannys
helpe þan the pore of the ryche.

Cap. viii

DIUES. 3et, onys, contra te. Crist seyzt: Beatius est magis dare
quam accipere, Actus Apostolorum xx [35]. It is, seyzt he, more
blisful to 3euyn þan to takyn. But the ryche man may betere
3euyn þan may the pore, for he hatz more qherof. Ergo, it is more
blisful to been ryche þan to been pore. PAUPER. It is a wol sooth 5

10 of] þe add. RT
20 mechil] þe add. T
RT
25 qhat?] or RT
13 lordshepe?] worshepe T
21 Qhoo shulde] om. RT
22 shapyn] schulde schapyn RT
28 3yf] om. R
2 xx] 21 RT
16 alle] om. T
Qhoo? Qhoo?] om.
23 baxtere] baker RT
32 been] om. T
3 man] om. R

sawe: þat Crist seyzt may nought been fals, for the ryche meen takyn wol mechil and 3euyn wol lytil for the loue of God. 3e takyn the grete and 3euyn the smale. 3e takyn mechil more þan takyt the pore, and the more þat 3e takyn the hardere 3e been boundyn and the hardere rekenyngge 3e musten 3euyn. For as Seynt Gregorie seyzt: Quanto dona crescunt tanto rationes crescunt donorum, The more þat 3yftys encresyn, the more encresyn rekenynggs of 3yftys. And Seynt Pouyl seyzt to the ryche man: Quid habes quod non accepisti? Qhat hast þu þat þu hast nought reseyuyd of God? [1 Cor. 4: 7] Ryght nought but synne. So 3e ryche meen been al on the takyngge syde and lytil on the 3euynge syde. The pore man takyzt but lytil and 3euuyzt wol mechil, for a peny 3ouyn of the pore is more in Godys syght in caas þan twenty pound 3ouyn of the ryche. And þerfore God seyzt in the gospel, Luce xxi [1-4], þat the pore wedue queche offredde but too mytys in the temple, þat been but oon ferthyng, she offeryd more þan dedyn alle meen and wymmen þat day, and þow it was a wol gret offryngge. For, as Crist seyzt, she offrydde al þat she hadde to lyuyn by. Othere myghtyn an offryd mechil more þan þey dedyn and nought a been the werse. And sythin the pore wedue þat offryd but too mytys 3af so gret a 3yfte because of here good wyl, the pore man þat forsakyzt the word and 3euuyzt away al þat he hat3 for the loue of God and al þat he myghte han 3if he duellydde styлле in the word and ouyr þat 3euuyzt hymself body and soule to seruyn God nyght and day, he 3euuyzt a wol gret 3yfte. For God acceptyzt the 3yfte for the man, nought the man for the 3yfte. He takyzt more heid to mannys herte þan to his 3yfte. And so the ryche man as longe as he kepyzt his rychesse wyt coueytise may nought 3euyn so mechil as the pore man 3euuyzt. And so he þat is pore wylfully for the loue of God and forsakyzt the word to seruyn God, he 3euuyzt wol grete and takyzt wol smal. The ryche man takyzt wol mechil and 3euuyzt wol lytil. Ergo, be þinne owene woordys, the pore man is more blissyd þan the ryche. And þerfore God seyde: Beati pauperes, etc., Blissyd been the pore, for here is the kyngdam of heuene. And as God seyzt in the gospel, þey han

7 wol¹ wol²] ful RT
 man] men T
 18 3ouyn] -uyng T
 ful RT
 3yfte] repeated in lower marg. of f. 12^r T
 12 encresyn] þe add. T
 16 on¹] in T
 19 ryche] man add. T
 30 a wol] a ryzt R; ryght a T
 36 wol¹ wol²] ful RT
 13 rekenynggs] -nyng T
 17 but] full T
 22 þow] þan T
 31 for the
 37 wol¹ wol²] ful RT

power to takyn the ryche meen þat doon hem good into heuene and shullyn at the day of doom demyn the ryche. But it is more blisful to demyn þan to been dempt, and more blisful to moun 3euyn heuene blys þan to moun takyn it of othere. Ergo, the pore is more blissyd þan the ryche. ¶ Also the pore man 3euuyzt more þan he takyzt, the ryche [man] takyzt mechil and 3euuyzt but lytil, ergo, the pore is more blissyd. For as þu wel seyzt, it is more blisful to 3euyn þan to takyn. ¶ Also it is more blisful a man to been free, vnboundyn and dysiargyd þan to be bonde, boundyn and iargyd. But he þat is pore and forsakyzt the word for the loue of God is more free, vnboundyn and dysiargyd þan the wordely ryche man, ergo, he is more blissyd, for qhy takyngge of 3yftys byndyzt and iargyzt the takere and 3euuyng dysiargyzt the 3euere. Ouermore, the pore meen, prechourys of Godys woord, 3euyn gostly 3yftys of holy preyere, of prechyng and techyng qheche been mechil betere þan bodyly 3yftys. And þerfore Seynt Pouyl seyzt, I ad Corinth. ix [11]: Sythin we han sowyd amongys 3ow gostly thynggys, it is noo gret thyng þow we repyn amongys 3ow oure bodyly sustenaunce. Ergo, he þat is pore for the loue of God is more blissyd for his 3yfte þan the ryche man for his 3yfte.

Cap. ix

DIVES. þin speche is skylful but nought plesaunt to ryche folk. I preye þe, qhat is þin name? PAUPER. Qhy askyst þu? DIVES. Twenty 3eer hens I spake wyt a man of þin staat þat was wol lyk þe in speche and persone, but he spak of so hye perfeccioun, as þu now begynnyst to doon, þat into þis day I coude neuere atteyne þerto. And he tolde me the same tale of þat 3onge man þat þu teldyst me now. PAUPER. Off qheche 3onge man? DIVES. Off hym þat askyd Crist qhat he shulde doon to han the blisse wytouten ende, to qhom Crist taughte þat heye perfeccioun þat

44 moun] om. R
 blyssid T
 55 preyere] -erys T
 om. R
 46 man] om. TG
 49 and¹] an R
 57 Sythin] om. RT
 takyzt] hat T
 bonde] om. T
 sowyd] sowe T
 47 blisful]
 53 and] þe add. T
 58 oure]
 om. T

I DIVES] Collation continues with the addition of MSS. B, Y, and L, in which the text of chapters ix and x is substantially the same as in MSS. RDT and G
 I nought] mych add. BYL to] þe add. T; manye add. BYL 3 staat] estaat
 YL was] after þe T wol] ful al. 4 so] om. T 8 the] om. T
 9 heye] om. RT

10 þu spekyst of, and þow he dede it nought, no more þan I doo.
 PAUPER. þer is too maner of perfeccioun, of qheche Crist spak
 and taughte þat 3onge ryche man. þer is perfeccioun lesse and
 perfeccioun more. The ferste is nedeful and sufficient. The sec-
 unde is a pasyng holynesse and wol excellent. Off the ferste God
 15 seyzt: Perfectus eris sine macula, Glosa: Criminali, Deutero.
 xviii [13]. þu shalt, seyzt he, been perfyght wytouten spoot of
 dedly synne. Off þis perfeccioun spak Crist to þat 3onge ryche
 man qhanne he badde hym kepyn the commaundmentys. Off the
 secunde perfeccioun þat is so excelent he seyde to hym: Si vis
 20 perfectus esse, etc. [Mt. 19: 21], 3yf þu wylt been perfyght, goo
 and selle al þat þu hast and 3eue it to the pore folk and come and
 folwe me. DIVES. The same tale tolde me þin brothir twenty
 wynter hens, but we spokyn þanne most of the hye perfeccioun
 of excelencye. I preye þe, lete vs now a qhyle spekyn of the lesse
 25 perfeccioun þat is nedeful to alle, for sythin I may nought atteynyn
 to the more perfeccioun I wolde as me must kepyn and heldyn /
 f. 19^r wel the lesse perfeccioun. PAUPER. Doo þanne as Cryst taughte
 þat 3ongge ryche man: Serua mandata, Kepe wel þe comaund-
 mentys. Haue oon God in wurshepe. Take nought his name in
 30 ydylshepe. Halwe wel þe halyday. Fadyr and modyr wurshepe and
 pay. Slee noo man. Doo noo folye be noo womman. Loke þat þu
 nought ne stele. And noo fals wyztnesse þat þu bere. Coueyte
 nought þin neygheborys good wyt wrongge, hous ne lond. Desyre
 nought his wyf ne his child ne his seruaunt ne his beste ne noo
 35 thyng þat to hym longyzt. þese been þe teen comaundmentys
 qheche God wroot in too tablys of stoon and took hem to Moyses
 for to techin hem to þe peple. þe thre ferste preceptys weryn
 wretyn be þemself in þe ferste table, for þoo princypaly techyn
 vs how we schuldyn wurshepyn oure God and louyn hym abouyn
 40 alle thyngge. And þerfore þey been clepyd þe preceptys of þe
 ferste table. þe toþere seuene been clepyd þe preceptys of þe sec-

10 þow] 3itt BYL it nought] om. T 11 perfeccioun] -ouns Y 14 a]
 om. L wol] ful RTBYL 15 Glosa: Criminali] om. L 21 þat]
 om. L and⁴] om. BYL 22 þin] my L 23 wynter] 3eer BYL
 24 of¹] om. T excelencye] -ence Y a qhyle . . . spekyn] trs. TBYL 25
 sythin . . .] D resumes 29 oon] om. D 30 wel þe] þin BYL 31 þu]
 Sense and syntax seem to require a verb, such as miche, after þu. 32 ne]
 om. TBYL And] om. Y coueyte] þu add. al. 34 noo] ony BYL
 35 to] om. D 37 to²] unto Y 40 þe¹] þree B; iii YL 41 toþere] oþer
 TBYL þe²] om. RDT þe preceptys] om. BYL

unde table, for þey weryn wretyn in [þe] secunde table. And þey
 techyn us how we shuldyn wurshepyn and louyn oure euene cristene
 as oureself. And so alle þe teen comaundmentys been comprehendyd
 in too preceptys of charyte. DIVES. Qheche been þoo? PAUPER. 45
 þe ferste is þat þu shalt louyn þin lord God wyt al þin herte, wyt
 al þin mende, wyt al þin myght. þe secunde is þat þu shalt louyn
 þin neyghebore as þiself. þat is to seyne, þu shalt louyn [hym] to
 þe same blisse þat þu louyst to þiself and doon to hym as þu
 woldyst meen dedyn to the and nought doon to hym but as þu woldyst 50
 meen dedyn to the, as longe as he kepyzt þe lawe of charyte. For
 3ef he forfete and doo azens charyte, it is charite to chastysyn
 hym and punshyn hym tyl he wele amendyn hym for sauacioun
 of his soule and example of othere. In þese too comaundmentys,
 as Crist seyzt in þe gospel, hangyzt al þe lawe and al þe prophecye 55
 [Mt. 22: 40]. And þerfore Seynt Pouyl seyzt þat loue and charite
 is fulfillyng of al þe lawe [Gal. 5: 14].

Cap. x

DIVES. Me / meruaylyzt mechil qhy Crist taughte more þat f. 19^v
 3ongge ryche man þe comaundmentys of þe secunde table þan of
 þe ferste and qhy he taughte hym more how he schulde louyn his
 neyghebore þan how he schulde louyn his God. For neythir Crist
 spak to hym of þe ferste precept of charite, how he schulde louyn 5
 his God abouyn alle thyngge ne how he schulde han oon God in
 wurshepe ne how he schulde flee periurye ne þat he schulde halwyn
 þe holy day, and þow wytouten kepyng of þese may no man bee
 sauyd. PAUPER. Qhanne Crist bad hym kepyn þe comaund-
 mentys in general he bad hym kepyn alle þe teen comaundmentys 10
 and þe too comaundmentys of charite and alle Godys hestys and
 alle hese lawys. But he specyfyd more þe preceptys of þe secunde
 table þan of þe ferste, and more þe secunde precept of charite þan
 þe ferste, nought þat he was more boundyn þerto but for þat he 15
 was more enclynynd because of 3ougthe, of rychesse and of lord-
 shepe to forfetyn azens þoo preceptys þan azens þe tothere of þe
 42 for . . . table] om. D þe] om. G 44 þe] om. BYL 46 þat] om. Y
 48 hym] om. G 50-1 and nought . . . to the] om. RDT 53 wele]
 wold Y 55 þe³] om. T
 2 ryche] om. RT 4 neythir Crist] trs. L 5-6 louyn . . . schulde] om. Y
 6 in] om. T 8 þow] 3itt BYL no] not a L 9-10 comaundmentys]
 preceptys al. 10 alle] om. al. commaundmentys] preceptys al. 12 alle]
 om. al. 13 precept] -cepts Y 14 þat²] om. al. 16 tothere] oþere TBYL

ferste table. For 3ougthe is enclynynd to wretthe, hastynesse, fyghtyng, and so to manslaught. It is also enclynynd to leccherye, auowterye, to lyin[g], and so to fals wyztynesse. Also it is enclynynd
 20 to thefte, to pryde and rebellyoun, and so to han indignacioun and dyspyght of hese eldere and so in many wyse offendyn his neyghebores and his euene cristene, and namely qhanne 3ougthe is vnder set wyt rychesse and is at his owene reule wytouten dred
 25 of punshyng, as pat 3ongge man was, for he was wol ryche and he was a prince, ledere and reulere of þe contree, as Seynt Luke seyzt in his gospel [Lc. 18: 18]. And þerfore Crist, most souereyn leche, nought only taughte hym how he shulde moun lyuyn wytouten ende but ouermore he warnyd hym to qhat sekensse he
 29 was most dysposyd qherby he myghte lesyn þat lyf and deyn wytouten ende, and taughte hym medecynys / azens þoo sekenssis qhanne he bad hym nought sleen, doon noo leccherye, noo thefte, beryn noo fals wyztynesse, wurshepyn fadyr and modyr, and in his reulyng louyn his neyghebores as hymself and doon to hym as he wolde meen dedyn to hym. DIVES. Qhy specyfyd nought Crist
 35 to hym þe too laste preceptys of þe secunde table, qheche been azens fals coueytise? PAUPER. For 3ong folk been nought so mechil enclynynd to coueytise as þey been to othere synnys. DIVES. þat is soth, for coueytise regnyzt mest in elde folk and as meen wexsyn in age so cressyzt here coueytise. And qhanne alle
 40 othere synnys forsakyn man for elde and febilnesse, þanne coueytise is mest brems. Pryde is ferst in 3ougthe, coueytise last in age. Seye forth qhat þu wylt. PAUPER. Ouermore, þu shalt vnderstondyn þat þere been too maner of lyuys be qheche man may be sauyd. The ferste is clepyd a lyf contemplatyf. þe secunde
 45 is clepid a lyf actyf. The ferste staant princepaly in besynesse to knowyn God and Godys lawe and louyn hym abouyn alle thyngge. The secunde staant princepaly in goode dedys and good reule and

18 It . . . enclynynd] *om. al.* 19 lyng] lyin G so] *om. R* Also
 . . . enclynynd] *om. al.* 20 and¹] to *add. RL* and so to han] to *al.*
 21 and¹] to *al.* dys-] *om. R* 22 euene] em T 24 wol] ful *al.*
 26 seyzt] before Seynt DTBYL most] more D 26-7 souereyn leche]
 souereynlych L 28 ouermore] moreouer BYL hym] *om. R* 29 dys-
 posyd] to *add. BYL* 30 þoo] þe RDT 31 sleen] ne *add. Y* 38 and]
 so *add. DTBYL* 39 so] before as R cressyzt] en- BYL 40 elde] age
 Y and] for *add. T* 42 forth] for D PAUPER] Pynson, Wynkyn de Worde
 and Berthelet begin *cap. xi here* 44 clepyd a lyf] *om. al.* 45 clepid
 a lyf] *om. al.* 46 lawe] -wis BYL and²] to *add. BYL* 47 in] to Y
 dedys] doyns L

helpe of oure euene cristene. The thre ferste preceptys of þe
 ferste table longyn to alle, but princepaly to hem þat been in lyf
 50 contemplatif, þat han forsakyn þe word and wordly besynesse
 for þe loue of God. The seue preceptys of þe secunde table also
 longyn to alle, but princepaly to hem þat been in þe lyf actyf
 and in besynesse of þis word. The lyf contemplatyf is in eese
 and reste of herte. The lyf actyf is in doynge and trauayl and
 besynes of body and soule. And of þis lyf spak þat 3ongge ryche
 55 man qhanne he seyde: Lord, qhat shal I doon? How shal I
 lyuyn to haue þe lyf wytouten ende? And Crist taughte hym qhat
 goode dedys he shulde doon and qhat mysdedys he schulde flee
 3yf he wolde kepyn wel þe lyf actyf. ¶ Also þu schalt vnderstondyn
 for þis speche of Crist and manye sueche oþere þat Crist in þe
 60 gospel and holy wryzt be example of þe / lesse prouyzt and
 shewyzt þe more. As qhanne he seyzt þat meen shullyn been
 sauyd at þe doom for þey 3euyn mete to þe hungry and drynk to
 þe thresty; mechil more þanne shullyn þey been sauyd þat 3euyn
 al þat þey haddyn or myghtyn han for þe loue of God and hemself
 65 to seruyn God nyght and day, body and soule, and puttyn hem to
 þe deth for his loue, and þey also þat feddyn mannys soule wyt þe
 bred of Godys word. And sythin þey shullyn been dampnyd þat
 woldyn nought 3euyn to þe pore folk mete and drynk for Godys
 sake, mechil more shullyn þey been dampnyd þat robbyn meen
 70 of here lyf and here lyfode, and þey þat doon leccherye, auow-
 terye, manslaughte, robberye and othere horrible synnys. And oon
 þis same maner, qhanne Crist specifyd to þat 3ongge ryche man
 þe preceptys of þe secunde table and þe secunde precept of
 charite, he shewyt þat sythin þoo weryn so necessarie to haue þe
 75 lyf wytouten ende, mechil more þe preceptis of þe ferste table and
 þe ferste precept of charite been necessarie to alle þat welyn han
 þe lyf wytouten ende. DIVES. þerfore wolde I fayn kepyn hem
 betere þan I haue doon. But I see so manye doughtys þerinne þat
 I can nought kepyn hem. PAUPER. Qhat doughte hast þu þerinne? 80

48 euene] eme DT 49 but] *om. T* 51 seue preceptys] seunte
 precepte D 52 þe] *om. BYL* 53 in¹] þe *add. T* þis] the DBYL;
om. T in²] *can. T* 54 of] þe *add. ins. T* and¹] an R 62 As] And T
 63/66 3euyn] 3auen BYL 63 þe²] *om. RDT* and] *om. RTBYL*
 67 þe²] *om. B* 71-2 auowterys] & *add. R* 73 þis] þe BYL same]
om. D specifyd] spake RDT 3ongge] *om. BYL* 74 secunde²] *om. D*
 79 so] *om. BL*

holy chyrche and from pore folc also. And so þey robbyn holy
 chyrche and þo pore folc, for þey don lytil hemself and lettyn
 25 opere þat woldyn don. And 3if þey don elmesse to þe pore, blynde
 and lame þey don it to han a name and for to excludyn gretere
 elmessys and expensis þat þey ben boundyn to, as for to worchepyn
 holy chyrche and to helpyn pore men and women of holy chyrche
 and hem þat trauaylyyn in Godis seruyse and [studyin in] Godys
 30 lawe nyzt and day [and prechyn it fortz to þe peple in dede and
 worde, and han nede of bodyly almesse], of whyche Crist seyth
 in þe gospel [Lc. 10: 7] þat swyche werkmen and traualyours ben
 worþy her mede. And Sent Powil seyth [1 Cor. 9: 1-14] þat Crist
 hat ordeynyd hem þat techyn þe gospel and Godis lawe for to
 35 lyuyn be þe gospel and be here prechyng, nouzt as pasyng
 f. 67^r beggeris be þe weye but worchep/fully and onestly as Godys
 knyztis, as Sent Austyn seyth super illud Psalmum [103: 14],
 producens fenum iumentis. And þerfor þei þat so reprouyn makyng
 of chirchis, of vestiment, of book, of bellys, and grochyn and
 40 spekyn azen þe worchypful Godis seruyse in holy chyrche ben false
 faytouris, heretykys, opyn folys, warse þan ony Iew, Sarsyn, or
 paynym, for þey reprouyn hem þat ben deuoute and excusyn hem
 þat ben indeuoute. þey meyntepin auarice and destryyn charite,
 meyntepin wordely worchepe and lettyn Goddis worchepe.

45 [Nepeles þe wast cost of alle þese þyngys and oper in holy
 chyrche done for pride and vayne glory or envye of on parysche

23 from] the *add.* H 24 þo] þe DTBYL; *om.* H folc] bothin *add.* H
 don] 3evyn H and²] 3it they *add.* H 25-6 blynde and lame] lame or blynde H
 26 to²] *om.* D excludyn] eiper (eiper) & Y putte bihinde *add.* BYL 27 and
 expensis] *om.* al. for] *om.* al. worchepyn] of *add.* L; -pyng of H 28 and¹]
 also H to helpyn . . . women of] in caas þe (þe) *om.* BYL gode mynystris in
 RDTBYL; in cas yt were nede men schuldyn don almes to þe mynysteris of H
 29 hem] to them H trauaylyyn] holyly *add.* RDTLH; holi *add.* BY studyin
 in] RDTBYL; in studying H; in studie of G 30-1 and prechyn . . . almesse]
om. G 30 prechyn] -yng H 30-1 in dede . . . whyche] as H 31 of²]
 þe *add.* DTBYL 32 gospel] Luce x *add.* BYL werkmen] werkys H
 34 hat] *om.* H hem] to hem H 35 here] *om.* T pasyngel] comown
 H 36 be þe weye] *om.* H worchepfully . . . onestly] *trs.* al. 37 seyth]
 before Sent L 38 And þerfor] that H þei] *ins.* G 80] *om.* al.
 reprouyn] nedeful *add.* al. 39 of²] *om.* H vestiment] -mentys *al.* of
 book] & -kys RDTBYL; -kys H of⁴] and nedeful makyng of *al.* 39-40 and
 spekyn] *om.* al. 40 worchypful Godis] holy *al.* seruyse] of God *add.* al.
 40-1 false . . . opyn] *om.* al. 41-3 warse . . . charite] and in Iudas caas for þey
 RDTBYL; and in that caas werce than Iudas for thei H 44 and lettyn . . .
 worchepe] *om.* Y 45-8 Nepeles . . . reprouyd] *om.* G 45 wast] warsen
 H and oper] don H 46 done] if it be don H and] or for H vayne]
 vanyte D envye] eny T on] ony D

azens anoþer or for coueytse of þe mynystrys in þe chyrche
 secular or relygyous is gretely alwey to ben reprouyd.]

Cap. liv

DIVES. God byddith in þe gospel, Mathei. vi [6], þat whan man
 or woman schulde preynn he schulde gon into his chambre and
 schettyn þe dore to hym and so preynn þe fadyr of heuene. PAU-
 PER. In þo wordis Crist techyth us nout only wher we schuldyn
 preynn but principaly he techith us how we schuldyn preynn, 5
 for þe chambre þat we schuldyn entryn is our herte. For in our
 preyere we schuldyn gaderyn our yndirwyttis and our þouztis
 togedere in our herte and settyn our herte only in God and takyn
 hed to our preyere. The dore þat we schulde schettyn ben our
 fyue wittys outward, to flen distraccoun, for þan we schulde kepyn 10
 wel our syzthe, our heryng, our felyng, our tastyng and smellyng
 þat þer come non distraccion into our herte be ony of our fyue
 wittys. And he bad also in þat same place þat men in here preyere
 schulde flen ypocrisye and veyn glorye. And to flen al þis it is wol
 spedful to man and woman whan þey mon nout wel gon to chirche 15
 to gon into here chambre or into her oratorie and seyn þer here
 preyere and here deuociouns. But 3if þey dispysyn Godys hous
 and leuyn Godys seruyse for swiche pryue preyere þey synnyn
 greuously and lesyn mede of here pryue preyere. And þerfor þe
 lawe byddith þat þey þat han pryue oratoriis or chapelys be leue of 20
 þe buschop to heren yn her messe and here seruyse þat in þe
 grete festis, as Estryn, Cristemesse, Epiphanie, Ascencoun, Pente-
 cost, Sent Ion Baptist and oþre swyche, þey schuldyn gon to

47-8 coueytse . . . relygyous] sweche oþer cawsis it H 48 alwey . . .
 reprouyd] reprovable bothe of God and man H

2 his] ther H 3 hym] them H þe²] to the H 4 Crist] owre lorde God H
 4-5 nout . . . techith us] *om.* H 5 principaly] *om.* al. 6 entryn] in
add. al. 7-8 gaderyn . . . settyn] haue H 7 yndirwyttis] yn wittis
 BYL 8 in²] to H 9 preyere] -eris H schulde] schullen L 10 for
 þan] *om.* H 10-11 kepyn wel] *trs.* H 11 and] oure Y; owur *add.* H
 12 non] no BY into] in H our²] these H 13 þat¹] þe BYLH
 14 to flen al þis] therfor H wol] ful BYL; *om.* H 15 gon to] be at H
 16 or] and BYL into her²] *om.* H 17 preyere] -ers T deuociouns]
 -cyon H But] and *add.* L 18 preyere] -eris DH 19 lesyn] ther
add. H mede] meche R preyere] -eris H 21 þe buschop] ther
 bushopis H her] a H and here] or othir H þe²] *om.* TH 27 Estryn
 Cristemesse] *trs.* H Epiphanie Ascencoun] *om.* H 23 Sent . . . swyche]
 and swch oþer H oþre] *om.* D 23-4 gon . . . schulde] not H

chirche and no preste schulde þanne synge in swych oratoriis or
 25 chapelys withoutyn special leue of þe buschop, and 3if he dede
 f. 67^v he schulde ben put from his messe, De conse., di. i / Si quis
 [etiam]. Boþe pryue preyere and opyn preyere ben good 3if it ben
 don in deu manere, in deu place [and] in deu tyme. Preyere is
 good in chambre & in oratorie, but it is betere in holy chyrche
 30 with þe comounte whan tyme is of comoun preyere & whanne
 men mon wel attendyn þerto. Synguler preyere of on persone is
 good in chambre & in oratorie and betere in chirche, but comoun
 preyere of a comonte in chirche is beter þan synguler preyere, for
 Crist seyth in þe gospel þat 3if two or thre be gaderyd togedere in
 35 his name þat is charite, þer is he in þe myddys of hem, þat is to
 seyne, in here hertys to helpyn hem in here preyere. And 3if two
 of 3ou, seyth he, consentyn togedere be charite in here preyere,
 whateuere þey askyn it schal be don to hem, Mathei xviii [19-20].
 And þerfor seyth Sen[t] Ambrose super illud, ad Romanos [15: 30]:
 40 adiuuetis me in orationibus uestris, þat whanne many smale ben
 gaderyd togedere þey ben wol grete, & it is nou3t possible þat þe
 preyere of mychil folc schulde nout spede. And þerfor seyth þe
 prophete, Ioel ii [16]: Halwyth 3our fastynge, clepyth company to
 3ou, [gadryth] þe peple togedre, and whanne 3e ben gadryd makyth
 45 3ou holy and clene of synne. Takyth þe olde folc with 3ou &
 gadryth togedre þe 3onge childryn soukyng alle to preyere. For
 ry3t as þe voys of a multitude is my3tyere & ferþere may ben herd
 [þan] is þe voys of on persone alone, so is þe voys & preyere of a
 24 schulde þanne] *trs.* YL in] no *add.* D; non *add.* H 24-5 or chapelys]
om. H 25/26 he] thei H 26 from his] her H 27 etiam] extra *al.* Boþe]
 But bothe H preyere?] *om.* *al.* it] þey *al.* 28 in?] *om.* H and] *om.* G Preyere]
 For preyer H 29 betere] to be don and seyde *add.* H 30 with] *om.* D with
 þe comounte] *om.* H 30-1 & whanne . . . þerto] and don wyt fervent cheryte
 H 31 þerto] wyt feruent charyte *add.* RDTBYL 32 &] or H
 and betere in] but it is bettyr to ben in holy H chirche] wyt euen charyte *add.*
 RDTBYL 33 of a] and of RT; & of a D; of the H in] is Y in chirche . . .
 preyere] is better to been in chirche than ellyswere H þan] a *add.* *al.* preyere?]
 3yf (of Y) euery party of þat comounte be in charyte *add.* RDTBYL 34 in
 þe gospel þat] *om.* H 35 is?] *om.* H 37 he] owur lorde H here] 3our L
 38 whateuere] whatsoo- H þey] 3e L hem] 3ow L xviii] 19 D
 39 þerfor] *om.* H Sent] Sen G 15: 30] xvi DBYLG; 6 H 41 wol] ful
 BYLH possible] on- H 42 preyere]-eris BYLH 42/55/56 mychil] many H
 42 folc] in charyte *add.* *al.* nout] but be *add.* H 42-3 seyth þe prophete] *om.* H
 43 Halwyth] 3e *add.* BYL clepyth] 3e *add.* BYL 44 gadryth] gadere
 3e BYL; gadryd G whanne . . . gadryd] *om.* H makyth] 3e *add.* BYL
 45 Takyth] 3e *add.* BYL 46 gadryth] 3e *add.* BYL þe] *om.* H to] the D
 preyere] -en H 47 þe] a L 48 þan] þat (þan *add.* *marg.*) G is?]
om. DTBYLH is?] *om.* H &] þe *add.* RH

multitude sonere herd þan is þe voys of on persone alone & sonere
 getyth grace. And þerfor þe prophete seyth: Laudate dominum 50
 omnes gentes & collaudate eum omnes populi [Ps. 116: 1]. Alle
 folc, seyth he, preysith our lord and alle peplys preysith [hym]
 togedre. And Sent Powyl, ad Colocenses iv [2], byddyth þat men
 schuldyn 3euyn hem to preyere and wakyn in preyere & þankyngys
 & þat þey schuldyn preynn al togedre. DIVES. Mychil folc lyth 55
 sek in here bed & mychil folc is in presoun, manye on þe se & in
 oþre nedful occupacions & mon nou3t comyn to chirche, & men
 dwellyn in sondry londis many þousant mylys asondre. How
 schuldyn þey preynn and preysyn God alle togedre? PAUPER. 59
 Alþou þey mon nout comyn togedre / into on place ne into on f. 68^r
 chirche, 3it hem most comyn togedre in charite þat þe multitude
 of cristne peple be of on herte, of on loue & of on feyth.

Cap. lv

DIVES. We makyn many gadryngys togedre, many general
 processionys & preyeris in comoun to preynn for þe pes, & þou han
 we non pes but euery 3er mor warre þan oþir & [euery] 3er spedyn
 warse þan oþir. PAUPER. 3if men comyn togedre & madyn her
 preyere in lounesse and clenesse & in charite, God schulde heryn 5
 hem, for he seyth 3if two or þre consentyn togedre in charite, what
 þey askyn to þe worchepe of God and to helpe of here soulys it
 schal ben don to hem of my fadyr. But our preyere and proces-
 sionys ben a3ens charite, mad with gret pryde, for alþou men gon

49 is] before herd H 50 seyth] after þerfor H 52 seyth he] *om.* *al.*
 preysith?] 3e *add.* *al.* hym] 3e hym *al.*; hem G 53 Powyl] seyth *add.* L
 byddyth] he byddyth L; seyth H 54 preyere?] -eris DBYLH wakyn]
 -yng RH in preyere & þankyngys] *om.* H preyere?] -eris DBYL þank-
 yngys] -kyng Y 55 &] *om.* D; in BYL preynn] *om.* D 56 here]
om. H folc is] *om.* *al.* manye] oon *add.* BYL in?] *om.* L; many *add.* H
 57 &?] that H 57-8 men dwellyn] after londis H 58 sondry] dyuerse BYL
 þousant] *om.* H asondre] atwynne BYL 59 alle] *om.* YLH 60 ne
 into] in H 61 3it hem most] they mustyn thow H 62 of?] and of
 BYLH feyth] beleve H

1 We makyn] Woll H gadryngys] -ryng H 2 preyeris] arn *add.* H to
 preynn] *om.* H pes] and for oþer thyngys *add.* H þou] 3it BYLH
 3 non] no RDTBYL euery?] euere G 3-4 euery? . . . oþir] spedyn in
 oþer thyngys warse and werse H 4 &] to Y 5 preyere] -eris DH and]
om. *al.* in?] *om.* *al.* 7 to?] in H to?] *om.* H 8 don to] grawnted hem H
 preyere] -eris *al.* and] owre *add.* H 8-9 processionys] -cion H 9 a3ens]
 not don in perfite H mad with gret] but wyt H pryde] and oþer synnys
add. H alþou] -if BYL; thow H gon] in *add.* YL; a *add.* H

10 procession for þe pes and syngyn and seyn with her mouth, Da
 pacem domine, Lord 3eue us pes, 3it with her herte men preynn al
 azens þe pes, for þey woldyn non pes han ne desyryn pes but alway
 to han warre and to schadyn cristene mennys blood. For nout-
 withstondyng al þe myschef þat þe peple is ynne because of warre
 15 and þat we han þe warse on euery syde, 3it þe peple seyt þat it is
 betere for to han warre þan pes & þey han leuere to here of warre
 þan of pees, and þey seyn þat þey mon nout lyuyn withoutyn warre.
 And whan God sente hem wurchyful pes on euery syde þey
 despysedyn pes and slowyn hem þat madyn pes for þat þey
 20 traualyeden to makyn pes. And þe peple hadde leuere to payyn
 grete taskys to schadyng of manys blod þan to payyn smale taskys
 for to haue pes. And syth þey louyn no pes ne desyryn pes &
 woldyn nout han pes, þey God wolde 3euyn hem pes withoutyn
 doute, þey preynn nout for þe pes, for no man preyyth for a þyng
 25 þat he wolde nout han. And so in here preyeris and processionys
 þey scornyn God & prouokyn hym mor to [venchaunce] þan to
 mercy. Also þey makyn here preyere nout with lownesse but with
 gret pryde, for þey wil ben aknowyn no myschef. þey letyn hem so
 stronge & so wyse þat, as hem þynkyth, þey han nede of non
 30 helpe. And þerfor þey God here us nout in our preyere ne helpe
 f. 68^v us nout it is no wondyr, for with our mouth we askyn / pes but
 with our herte we askyn warre; with our mouth we seyn Kyrieley-
 son, Lord haue mercy on vs, but with our herte we preyyin hym

10 and seyn] *om.* H 10-11 Da ... domine] *om.* H 11 pes] in owur dayes
 add. H with] in H her] *om.* YLH 11-12 al ... pes] ther a3ence H 12 þe]
om. BYL woldyn] wolne H non] no RDBYL; not T desyryn] no *add.* H
 12-13 alway to han] *om.* H 13-14 and to schadyn ... warre] *om.* D
 13 to schadyn] shedyng of H 14 þat] *om.* RBYL ynne] is *ins.* L
 15 þat²] *om.* H 16-17 & þey ... pees] *om.* H 16 han²] had YL
 17 of] *om.* Y þat] *om.* L 18 sente] -dyth H wurchyful pes] *trs.* H
 19 despysedyn ... madyn] blamyn hem that makyn H 19-20 for þat ...
 people hadde] Thei have H 19 þat²] *om.* R 20 to²] *om.* DTBYL
 21 grete taskys] a taxe H manys] men- RDTBY smale] *om.* D
 21-2 smale ... haue] it for H 22 for] *om.* Y 22-5 And syth ... nout
 han] *om.* H 22 desyryn] no *ins.* L 23 woldyn] wol RDTBYL
 25 wolde] wol RDBYL so] thus H preyeris ... processionys] *trs.* H
 26 mor] before prouokyn RDTBYL; *om.* H to¹] don *add.* H venchaunce]
 venchance G þan to] rather than H 27 preyere] -eris H lownesse]
 lowly- H 28 þey wil ... myschef] *om.* H wil] not *add.* RDTBY no]
 of any RDTBYL letyn hem] holdyn hemself RDTBYL; holdyn hem H
 29 as hem þynkyth] thei thenken þat H of] to L non] no before nede RT;
 before nede DBYLH 30-2 þerfor ... warre] *om.* H 31 nout] *om.* al.
 33 our] *om.* H

to helpyn us for to slen our euene cristene þat woldyn lyuyn in
 pes. And so our preyere is al out of charite & our lyuyng is wol 35
 synful & wol heylly a3enys þe plesance of God.

Cap. lvi

DIVES. It is a comoun sawe þat a schort preyere þirlyth heuene:
 Oracio breuis penetrat celum. And þerfor Crist seyth in þe gospel:
 Mathei vi [7], Orantes nolite multum loqui: Whan 3e preynn,
 seyth he, spekyth nout mychil. PAUPER. It is a comoun prouerbe
 of truantys þat sone ben wery of preyere and han mor haste to þe 5
 tauerne þan to holy chyrche & han mor lykyng in þe world þan in
 God. Nethes 3if it be wel vndirstondyn þe prouerbe is soth, good
 and holy, for why eueryþyng is clepyd schort whan þe endys ben
 ny3h togedre, and þe farþere þat þe endys of onyþyng ben asondir
 þe lengere is þe þyng. And so it faryth be preyere, for þe ton ende 10
 of our preyere is our herte, þe toþer ende is God. And þerfor seyth
 Sent Austyn þat preyere is a steynge up of manys herte to God.
 And so on þis maner þe ny3here þat manys herte is to God in
 his preyere be loue and lownesse and deuocion and ry3th inten-
 cioun, þe schortere is his preyere. And þis maner of preyere 15
 þyrlith heuene, for, as holy writ seyth, þe preyere of hym þat
 lowyth hym in his preyere þirlyth þe skyys. For þe mor þat man
 lowyth hym in his preyere þe mor he ny3hit to God, for þan God
 of his mercy bowyth doun to hym. And þerfor Crist seith þat he
 þat so lowyth hymself in his preyere he schal ben heyyd up to God 20
 [Lc. 18: 14]. And þerfor Sent Iamys seyth þat God wythstond

34 for] *om.* RBYL 35 preyere is] -ers ben Y; -eris is H is²] *om.* H
 wol] ful *al.* 36 wol] ful RDTBYL; *om.* YH wol ... plesance of]
 disseplesyng H

1 sawe] prouerbe BYL 1 þirlyth] thril- YLH 2 Crist seyth] *trs.*
 BYL in þe gospel] *om.* H 4 seyth he] *om.* RDTH spekyth nout]
 nyle 3e speke BYL 5 preyere] -eris BYL þe] *om.* Y 6 holy] the H
 6-7 & han ... God] *om.* H 8 why] *om.* al. clepyd] callyd H 9 of
 onyþyng] *om.* H asondir] atwynne BYL 10 preyere] -eris Y
 10-11 for ... is¹] *om.* Y 11 our²] þe L herte] and *add.* H 12 þat] the H
 steynge] stryng RD; ster- TH up] *om.* H 13 so] *om.* BYL on] in H
 ny3here] nerre Y þat] a *add.* BYL 14 and lownesse and] *om.* H 16 þyrlith]
 thril- YLH 17 þirlyth] thril- Y 17-18 þe skyys ... preyere] *om.* DH
 17 skyys] eiper þe cloudis *add.* BYL 18 he ny3hit to God] *om.* H to] *ins.* G
 19 seith] Luce 18 *add.* RT; *margin.* G 20 so] *om.* L heyyd] herde H
 21 þerfor] þer D seyth] Iacobi 4 *add.* R

pe proude & to þe lowe & mek of herte he 3euyth grace [Iac. 4: 6].
 And on þis maner speke a man neuer so mychil as longe as his
 herte is ny3h God be loue & lownesse & ry3t entencioun and
 25 deuocioun, so longe his preyere is but schort þou he speke euyr so
 mychil with his mouth. And as longe as he may contynuyn his
 preyere so in deuocion it is leful and medful to spekyn in his prey-
 ere. But whan his speche begynnyth to lettyn hym of his deuocion
 f. 69^r it is good to cesyn of swych vocal preyere / þat is in his owyn fre
 30 wyl. But 3if he be boundyn þerto be a vow or be his confessour or
 be hys ordre & be his offys, þan he must seyn his bedys þat he is
 boundyn to and don his dette. And he must seyn distynctlyche,
 nout to 3arne ne to atret, for 3if he seye to 3arne he may lythly
 ouyrscyppe, and 3if he saye to atret he may fallyn in gret distrac-
 35 cion and lesyn mychil tyme and leuyn þerby many goode dedys
 þat he my3te ellys don and bryngyn hymself in lothyng of preyere
 & lettynge of deuocioun of hymself and of þe peple also þat woldyn
 heryn hys preyere and here offys.

Cap. lvii

DIVES. Why bad þan Crist þat men schuldyn nout spekyn
 mychil in here preyere? PAUPER. Crist bad nout vttyrlyche þat
 men schuldyn nout spekyn mychil in here preyere, but he bad þat
 men schuldyn nou3t spekyn mychil in here preyere as heþene men
 5 don, for þey wenyþ þat God schulde nout heryn hem but þey spo-
 kyn mychil [Mt: 6: 7]. Also he bad us nout spekyn mychil in
 hour preyere as ypocritys don to ben holdyn holy and so getyn
 mennys good. For, as Crist seyth in þe gospel, Luce xx [47], swyche
 deuouryn wyduys houis be fennyng of longe preyere, for, as þe

22 proude] man *add.* H 22-4 he 3euyth . . . herte] *om.* L 24 is ny3h]
 after God L loue & *om.* H 25 but] *om.* H euyr] neuer *al.* 27 80]
om. Y 28 hym of] *om.* H 29 preyere] -eris H owyn] *om.* H 30 be
 his confessour] confessyon *al.* or²] ellys *add.* H 31 hys] *om.* DTBYLH
 his¹] *om.* DBYLH 31-2 his bedys . . . seyn] *om.* H 33 to²] moche
add. H 34 atret] fast H may] lightly *add.* H in] -to *al.* gret] *om.* H
 36 ellys] a H 37 of hymself] hymself after lettynge R of²] *om.* R
 38 here] his H

1 þan] *om.* Y þan Crist] *trs.* T Crist] Mat. 6 *add.* RT 2 preyere]
 -eris H 2-3 PAUPER . . . preyere] *om.* D 3-4 but . . . preyere] *om.* H
 5 but] if *add.* H 6 mychil¹] and lowde *add.* H 7 preyere] -eris TH
 8 For] *om.* H in þe gospel Luce xx] *om.* H Luce xx] Luce 28 D; Luce xxiii
 BYL; Mat. 23 *marg.* H 9 of longe] of lesyngis and H preyere] -eris
 RTH

glose seyth þere, þey preyyn lengere þan oþere to ben holdyn mor 10
 religious and holyer þanne oþere, & þerfor her preyere turnyth
 into synne insomychil þat þey mon neyper wel preyyn for hemself
 ne for oþere; & for swiche preyeris þey schul þe mor ben damp-
 nyd, as Crist seyth in þe same place and þe glose also. Of swiche
 ypocritis spekyth Crist in þe gospel, Marci vii [6]. þis peple, seyth 15
 he, worchepyth me with here lypis but here herte is wol fer from
 me, for God is in heuene and here herte and here þou3t al in erde.
 It is a comoun prouerbe þat hoso speke vnwysly and veynly or in
 euyl maner he spekyt to mychil. And þerfor as longe as man or 20
 woman preyeth wisly, deuoutly and with good intencion, so longe
 he spekyth nout to mychil. But 3if he preye vnwisly with pryde
 and wyckyd intencion he spekyth to mychil þou he speke euere so
 lytil. And þerfor þe Pharisen spac to mychil in his preyere, for
 he spac al with pryde, & / Petyr spac to mychil, for he spac f. 69^v
 vnwyslyche, and þerfor Crist reprouyd hem boþyn. Also þo spekyn 25
 to mychil in here preyere þat settyn here herte and here feyth mor
 in soundynge and seyng of þe wordis þan þey don in God or in
 þe þyng þat þey preyyn fore and seyyn a3en and ofte a3en, wenyng
 þat God herd hem nou3t, til whan be swyche iteracionys þey ben
 wery & leuyn many deuocionys þat þey schuldyn seyn. And þerfor 30
 seyth þe wise man: Non iteres verbum in oratione tua, Ecclesiastici
 vii [15], Sey no word a3en in þi preyere for swyche doute, to lettynge
 of deuocion, for swyche spekyn ouyrmychil and makyn her preyer
 in wanbeleue. For 3if manys herte be to Godward, God herith his
 preyere longe er he spekyth it with hys mouth. DIVES. Syn God 35
 is oueral present, why prey3e we mor in holy chirche þan in oþer
 place? PAUPER. Forasmychil as he is oueral, þerfor in euery

10-11 to ben . . . þerfor] and soo H 13 ne] nor H for¹] none *add.* Y
 preyeris] -er BYLH mor] grewusser *add.* H 14 in . . . place] *om.* H
 14-15 and þe glose . . . gospel] *om.* DBYLH 15 Crist] *om.* T Marci vii]
 Math 7 *marg.* H 15-16 seyth he] *om.* *al.* 16 herte is] hertys ben H
 wol] ful *al.* 17 herte] -tys H here þou3t] þou3t D; þou3t T; her -tis ben H
 in²] the *add.* H 18 hoso] -þat H vnwysly and] onavisid H 19 as²]
 a *add.* BYLH 19-20 or woman] *om.* H 21 preyere] -yd H
 22 euere] neuer *al.* 22-3 so lytil] a word H 23 þe] proyd *add.* H 24 al
 with . . . spac³] *om.* H to] the D 25 hem boþyn] hym and Petir spak
 to moche also H þo] þei *al.* 26 preyere] -eris RDH here²] *om.* Y
 herte] -tys H here³] *om.* RDTBL 27 sound-] sown- BYL 28 þyng]
 -ges Y 29 whan . . . iteracionys] by swiche iteracoun after wery H
 32-3 swyche . . . lettynge of] it lettithe thyn H 33-4 swyche . . . preyer
 in] to spekyn moche and preyen H 33 preyere] -eris D 34 3if] a *add.*
 H 35 preyere] -eris L 36 oueral] euir- D in²] ony *add.* H

place he owyth to ben worchepyd. But forasmychil as we mon
 nazt worchepyn hym in dew maner in euery place, perfor is holy
 40 chirche ordeynyd þat men schuldyn fulfylln pere þat þey leuyn
 in oper placys. And þerfor in euery lawe God hath ordeynyd cer-
 teyn placis of preyere wher he wolde ben worchepid ynne pasyng
 opir placis, & þat for many skyllys. Fyrst, for comoun preyere and
 45 preysyng is mest plesaunt, as Y seyde fyrst. Also to flen errouris &
 ydolatrie, for ʒif iche man or woman drowe hem alone alwey in
 hise preyere, þe fend schulde deseyuyn hem be illusionys and be
 iapyys, as he doth comounly to hem þat flen companye & louyn
 to ben mychil solitarye. Also for to excludyn slauthe in Godys
 seruyse þat man & woman schuldyn fallyn ynne, for but þey
 50 weryn boundyn to comyn togedere in som certeyn place to wor-
 chepyn her God and to heryn Godys lawe þey woldyn ellys truaun-
 tyn and worchepyn God in no place but wol seldam, and þey
 woldyn excusyn hem be vnconnyng ʒif þey dedyn omys. Also
 holy chirche is ordeynyd for comoun preyere & Godys seruyse
 55 þat iche man and woman may beryn witnessse of opre at þe dom
 aʒenys þe fend þat he dede in þat as a cristene man owyth to don &
 f. 70^r seruyd his God, for, as Sent Powil / seyth, us must alle han wit-
 nesse of our feyth be dedis & tokenys outward [Iac. 2: 14-26].

Cap. lviii

DIVES. Werto schul we preyyn to God for ony þyng, for he is nout
 chaunchable and he may nout ʒeuyn us but þat he wuste wel afor
 þe begynnyng of þe world þat he schulde ʒeuyn us? PAUPER. We
 preyyn nout for to changyn his endeles ordenance but for to getyn
 5 be preyere þat he ordeynyd endeleslyche to grantyn us be preyere.

38 worchepyd] -schip D for-] om. Y 40 fulfylln] it add. H 41 placys
 place H 42 wolde] woll H 43 þat] om. H Fyrst] om. T
 43-4 and preysyng] om. H 44 plesaunt] to God add. H fyrst] aforne
 tyme H 45 hem] hym RDTBYL 46 hem] hym RDTBYL illu-
 sionys] -ioun H be¹] om. H 47 to] om. al. hem] men and women H
 49/55 woman] wym- R 49 for but] but yf Y; for but if H 51 her]
 om. H 52 no] oo D wol] ful BYL 54 & Godys seruyse] of H
 55 þat iche... man and woman] trs. H and] or BL may] om. RDT; schuld H
 þe] day of add. H 56-7 he dede... God for] thei seruyd God as
 Cristen men owyn to don H 56 a] om. RD 57 seruyd] -uyn D han]
 om. T 58 be... tokenys] and of owur dedis H
 1 schul] schuld TLH 2 chaunchable] cham- DT þat] at Y afor] bi-
 BYL 4 nout] him add. H 5 be¹] wyth H endeleslyche] wytoutyn
 ende al. to grantyn... preyere] to have it H

For syth he is our lord and we mon nout don ne noþing han with-
 outyn hym, he wil þat we preyyn to hym as to our lord and in our
 preyere knowlechin hym our lord; & he wil nout grantyn us
 many þingys þat us nedith but we preyyn perfore. DIVES. Why
 10 preye we to God with our mouth, syth he knowyth al our pouʒt, al
 our desyr and al our wil and what us nedyth? PAUPER. For, as Y
 seyde fyrst, God wil þat we knowlechin hym for our lord and
 knowlechin our nede, þat we mon nouʒt don ne han noþyng with-
 outyn hym, whyche knowlechyng must ben don with þe mouth,
 for Sent Powil seyth þat ʒif man or woman wil ben sauʒd he must 15
 han ryʒt beleue in herte inward and knowlechin it outward with
 his mouth: Corde enim creditur ad iusticiam, ore autem confessio
 fit ad salutem [Rom. 10: 10]. Ouyrmor, leue frend, ʒe schul
 vndirstondyn þat þer is to maner of preyere, on is comoun, anoþer
 singular. Comoun preyere is þe preyere of þe minystris of holy 20
 chirche and of comoun personys in holy chirche, whyche preyere
 þey makyn in þe name of al þe peple. And þis maner of preyere
 must ben don be mouthe þat þe peple moun knowe þat þey
 preyyn for hem. And þerfor it is ordeynyd be þe lawe þat swyche 25
 preyere schulde ben seyð and [somtyme] songyn opynly with heye
 voys þat þe peple moun heryn it. But singular preyere þat is don
 but of on synguler persone may be don with herte alone withoutyn
 voys of þe mouth. Netheles somtyme it is good to hym to preyyn
 be mouthe & þat for many skillis. Fyrst for to excityn his herte to
 mor deuocioun, for oftyntyme manys herte is steryd to deuocion 30
 be tokenys from outward. And þerfor as longe as man or woman
 is sterid [to deuocioun] be speche & vocal preyere, be knelynge,

6 ne] ner H 7 he] ther he H 7-8 and in our... lord] om. H
 9 preyyn] hym add. BYL 10 pouʒt]-tis H 10-11 alour desyr] owre desyr H
 11 and¹] om. TBL our wil and what] that H 13 knowlechin] schewyn
 hym H ne] nor H noþyng] om. R 14 knowlechyng] om. H
 þe] owur H 15 ʒif] a add. BYLH woman] a woman H 16 it] om.
 RDTH 17 enim] om. TH 18 Ouyrmor] Moreouer BYL Ouyrmor...
 frend] also H frend] om. D 19 þat þer is] om. H 19/21/22/25 preyere]
 -eris H 19 anoþer] is add. TBYLH 20 þe¹] om. R 21 in] of H
 22 þe¹] om. R þis] these H 25 somtyme] om. G 25-6 with
 heye voys] om. H 26 moun] om. T þat²] om. H 27 persone] and
 that add. H 28 þe] om. T Netheles] Nede- D hym] þat preyʒyt
 add. RDTBYL; hem to preyen H 29 be] wyth H þat] þer D; om. H
 for²] om. BYLH his] the H 30 for... deuocion] om. DBYLH
 31 be... outward And] wyth inward toknes H tokenys... outward] vtward
 tokenys RDTBYL man... woman] a man... a woman H 32 to
 deuocioun] marg. in another hand G &] or TBYL; or be H

f. 70^v loutyng, fastyng or ony opir obseruance resonable, so longe / it is
 35 wel don to vsyn is in his preyere. But 3if he be lettyd perby fro
 deuocioun and falle perby in distraccion it is bettere for to leuyn is
 for a tyme þan for to don is, for we fyndyn, I Regum [1: 10-13],
 þat Anne spac in here herte to God & spac with byttere terys, and
 þou per herde no man here voys. Also men preyyn with þe voys
 of þe mouth in 3eldyng of dette, for man is boundyn to seruyn
 40 God with euery myzt & vertu þat God hath 3ouyn hym, with
 herte, with word, with werk, with al his myzt, with al his wyt. And
 þerfor holy chirche syngyth and seyth: Os, lingua, mens, **sensus**,
 vigor confessionem personent, Mouth, tonge, þou3t, wyt & myzt
 schuldyn makyn knowlechyng and preysyng to God, & on þis
 45 manere bedys byddyng is party of satisfaccion for synne. Also
 men preyyn with voys of þe mouth for gret deuocioun þat is inward
 in þe herte, whych brekyt out be speche of þe mouth, as Crist
 seyth in þe gospel [Lc. 6: 45]: Ex habundancia cordis os loquitur.
 þe mouth, seyth he, spekyth of swyche þingys wherof is plente in
 50 þe herte. And þerfor þe prophete seyth: Letatum est cor meum &
 exultauit lingua mea [Ps. 15: 9]. Myn herte, seyth he, was myrie
 & glad inward and onon my tunge made ioie outward. Also men
 preyyn with voys & speche to þe mor confusion of þe fend, for he
 may nout knowyn menys deuocioun and affeccion inward but
 55 be tokenys outward. And þe mor deuocioun & loue þat he seeth
 men haue to God þe mor is his confusion and his peyne. And
 þerfor is he so besy þese dayys be faytouris, heretikys, ypo-
 critys, hese principal messengeris, to lettyn preyere, preysyngys,
 melodie, song & seruyse in holy chirche. And þerfor þe prophete
 33 loutyng] or *add.* D obseruance] -uawnces L 34 is] it *al.* 35 in]
 -to H for] *om.* DBYL; thanne H is²] it *al.* 36 for²] *om.* BYL don
 is] vsyn it *al.* 1: 10-13] ii. *al.* 37 in] wyth H & spac] *om.* *al.* 38 þou]
 3it BYL; *om.* H 38-9 men . . . seruyn] man is to preysyn H 41 with¹]
om. *al.* with²] *om.* RDTBYL; or H with³] and wyth H 41-2 with⁴ . . .
 seyth] and so syngyth holy chirche H 41 al²] *om.* T 43 personent]
 flammestat igne (?) caritas *add.* H 44 schuldyn] *om.* BYL preysyng]
 -syn H on] *om.* H 45 bedys] -did D 46 with] the *add.* H 47 þe¹]
om. BYL 48 in þe gospel] Luce vi *add.* BYL; *om.* H 49 seyth he]
om. H wherof is plente] as arn plantyd H 50 þe¹] *om.* L 51 Myn]
 Thine D seyth he] *om.* RDTH 53 voys] -ces DTBY &]
 in BYL þe¹] *om.* L 55 be] the *add.* H 56 men] to *add.* BYL
 57-9 be faytouris . . . chirche] to temptyn men (and women *add.* H) in holy
 chirche to pryde, to coeuytse, to slouthe, (to *add.* H) glotony & (to *add.* H)
 leccherye (and *add.* H) to lettyn holy preyere (-ers BYL) in holy chirche (in . . .
 chirche *om.* H), whyche is to hym verrey confusyon and sorwe *al.* 59 prophete]
 of (to H) hym whan he heryt³ holy preyere (-eris BYL) and seth men deuoute *al.*

seyth: Peccator uidebit et irascetur dentibus suis fremet et tabescet, 60
 etc. [Ps. 111: 10], þe synful wreche, þe fend of helle, schal sen
 mennys deuociounys & he schal ben wol wroth. He schal croschyn
 with his teth and ben wol euyl abaschyd, for þe desyr of synful
 wrechis þat woldyn so lettyn Godys seruyse schal perchyn and
 comyn to nouzt. 65

Cap. lix

DIVES. In þe begynnyng of holy chirche & in þe tyme of þe
 apostolys was no swyche seruyse ne solempnyte [in holy chyrche
 as now ys]. PAUPER. þan wern but few cristene men, and neyþer
 þey myztyn ne dorstyn makyn swyche solempnyte for / tyrantrye f. 71^r
 of þe heþene peple. Here wyl was good, but þey myztyn nout. But 5
 as þey myztyn, þey dedyn worchep to Crist and moredyn Godys
 seruyse. And þerfor we redyn in þe lyf of Sent Clement þat be his
 prechyng & his techyng withynnyn on 3er weryn made seuenty
 chirchys in on lytil ylde of Cersone, noutwithstandyng þat þer
 weryn two þousant of pore cristene men outlawyd and dampnyd to 10
 wol harde trauayle and myztyn a ben releuyd wol mychil with þat
 þo chirchys costyn. þan holy chirche was in his 3ougþe and in his
 begynnyng, as seyt Sent Ierom, in prologo super Actus Apostolor-
 um. Now holy chirche is woxsyn & þe feyth sproungyn and spred 15
 & stablyd in pes, and þerfor now us muste worchepyn our God
 with al our myzt and our connyng, for we han non excusacion as
 þey haddyn. [And for to avoyde ydylnesse of prestys, our fadrys
 60 seyth] *after* þerfor *al.* 60-1 tabescet, etc.] desiderium peccatorum peribit
add. H 62 deuociounys] -cyon *al.* 62/63 wol] ful BYL 62 croschyn]
 eþer gnaste *add.* BYL; gnatchin H 63 with] *om.* H desyr] -siris BYLH
 63-4 synful wrechis] deuelys and her dyscyplys RDTBYL; þe devyll and of his
 disciplys H 64 so] *om.* *al.* Godys seruyse] holy preyere RDTBYL;
 holy prayeris H
 2 no] non H ne] & RDTBL 2/4 solempnyte] -tees H 2-3 in . . . now
 ys] *om.* G 3 now ys] *trs.* Y but] we L neyþer] than H 4 myztyn]
 ne mytyn nor H tyrantrye] terrowyntis H 5 peple] and 3it *add.* H
 but] and H But] and H 6 as] *om.* T to] *om.* H Crist] God *al.* moredyn]
 encrediden BYLH 7 we] as we H be] wyth H 8 & his techyng]
om. H his] *om.* *al.* 10 men] peple Y 11 wol¹ wol²] ful BYL
 wol mychil] *after* myztyn H 11-12 þat . . . costyn] costis of the chirche H
 12 þan] But then H was] *om.* L his 3ougþe and in] *om.* H 13 begynnyng]
 durst not and was of lytyll powere *add.* L seyt . . . Sent Ierom] *trs.* H
 14 spred] abroad *add.* H 15 stablyd] -lyshed H pes] for tyrantys *add.*
 RDTBYL; from terawntis *add.* H now] *after* muste Y our] lord *add.* H
 16 al] *om.* H our²] *om.* H 17-22 And for . . . day] *om.* G 17 to]
om. D

befor þys tyme ordeynyd þe preyerys in holy chyrche to be saide
 after a certeyn forme, after þe customys of dyuerse cuntres,
 20 kepyng her ourys after þe ourys of þe day, as mateynys at morne
 and messe afterward and euesong azens euyn, so þat God schuld
 be preysyd of þe prestys alle tymys of þe day.] And þerfor þo þat
 woldyn bryngyn holy chyrche to þe same plyth þat it was ynne
 25 of martyris, confessouris and of alle sentis þat traualydyn nyzt and
 day to bryngyn holy chyrche in worchepe and to moryn Godis
 seruyse, & þey woldyn bryngyn holy chyrche fro þe stat of manhod
 to þe stat of childhod. **DIVES.** Me þynkith it were betere to seyn
 Godis offys in holy chyrche withoutyn note þan to seyn it be note
 30 & hackyn þe wordis and þe silablis in our preyere & our preysynge,
 for hoso schulde tellyn þe kyng of Engelond a tale or makyn hys
 preyere to hym & he made so many notis & hackyngys in his tale
 he schulde han lytyl þank. **PAUPER.** þe kyng of heuene is abouyn
 þe kyng of Engelond & opirwise us must worchepyn hym þan þe
 35 kyng of Engelond, for us must worchepyn hym with al our myzt
 & al our herte and al our wyt as hym þat is maker and lord of alle
 þing, & so mon we nout worchepyn þe kyng of Engelond. It ned-
 thyth to spekyng to þe kyng of Engelond & to euery erdely man dis-
 tynctly, for þey knowyn nout manys herte ne his wil, but God
 40 knowyth it longe or we spekyng it with our mouth. And þerfor
 whan we syngyn in our preyere we don non displesance to God
 but mychil plesance, inasmychil as we preysyn hym & worchepyn

18 befor] ben for D þys tyme] vs H þe] om. H to] that H 19 a]
 om. H after²] and after H customys] -tum H 20 kepyng] -pyn **DBYH**;
 and kepen L ourys¹] oure **DBYL** day] -es Y morne] morewe **BYL**
 21 messe afterward] *trs.* Y euyn] nyght Y God] *om.* D; good H
 22 prestys] -hood H tymys] tyme H 22-8 And þerfor ... childhod]
 om. al. 29 offys] seruyce **BYL**; service and office H 29-30 to seyn ...
 hackyn] wyt note and hakkyng of al. 30 wordis ... silablis] *trs.* al. & our
 preysynge] or (and BL) preysynge as we done al. 31 hoso] who L of
 Engelond] *om.* H 32 &¹] if H so] *om.* H hackyngys] -kyng H tale]
 tellyng *add.* H 34 þe kyng of Engelond] all erthely kyngis H us] we Y
 34-5 us must ... for us] he must be worchippid for we H 35-6 myzt ...
 herte] hartis H 36 of] ouer R 37-9 þe kyng ... for þey] an erthely
 kyng for he H 37-8 nedyth] now *add.* **BYL** 39 þey] he R herte ne
 his wil] wyll nor his harte H 40 it¹] *om.* H or] than *add.* H 41-8 we
 don ... greuously] wyt clenens of lyf and deuocyon of hert we plesyn God
 inasmechyl as we worschepyn hym wyt our power of voyce and tonge, for euery
 note so songyn to God in þe chyrche or in oþer conuenient place for deuocyon
 in oureself and to engendyr deuocyon in oþer (personys *add.* H) is (a *add.* **TBLH**)
 preysynge to God al.

hym with our power, for euery note syngynge to God in chyrche or
 in opir place with good / entencion is a preysynge to God, & þe mor f. 71^v
 þat we preysyn hym & worchepyn hym in our preyere þe mor 45
 plesaunt is our preyere. And but men preysyn God with song þat
 connyn syngyn whan þey mon in dew tyme, ellys þey synnyn
 greuously. And þerfor Dauid seyth: Cantate, exultate et psallite
 [Ps. 97: 4]. Syngith, seyth he, & makyth merþe outward and
 syngith to God craftylyche. Iubilate Deo omnis terra, seruite 50
 domino in leticia, introite in conspectu eius in exultacione [Ps.
 99: 1-2]. Alle þe, seyth he, þat dwellyn upon erde, makith hertly ioye
 to God, seruyth our lord in gladnesse, entrith in his syzth with
 ioye & merþe. ¶ For many skyllyis, leue frend, song and melodye
 was ordeynyd in holy chyrch; fyrst, to þe mor worchepynge of God, 55
 also to þe mor excitacion of deuocion of þe peple; also to puttyn
 away heuynesse & vnlusthed, as seyth Sen[t] Bernard, for men han
 mor lykyng to seruyn boþyn God and man in gladnesse þan in
 sorynesse and heuynesse. And þerfor Godis offys schulde ben
 seyð & songyn lyflyche, distynctlych, deuoutlych, with gladnesse 60
 of herte, for 3if þe offys be seyð & songyn so heuylyche & dedlyche
 and so drawyn along þat it loþith boþe þe synger and þe hereris
 and bryngith folc into heuynesse & distraccion, it is þan euyl seyð
 and songyn. For þat maner of seyng is lettyng of mychil good-
 nesse & cause of ydilchepe and of mychil folye, for it is cause þat 65
 men withdrawyn hem fro Godis hous & fro Godis seruyse & so
 wantyn grace, De conse., di. v, Non mediocriter. Also we syngyn
 in chyrche to conformyn us to sentis in hefne, whych preysyn
 God and seruyn God alwey with hey voys and swete syngynge, as
 we fyndyn in þe Apocalyps and many oþer placis in holy writ. And 70
 48 þerfor] *om.* T 49/50/72 Syngith] 3e *add.* **BYL** 49/52 seyth he]
 om. al. 49 makyth] 3e *add.* **BY** merþe] mery al. 50 Deo] repeat T
 52 makith] 3e *add.* **BYL** 53 seruyth] 3e *add.* **BYL** entrith] 3e *add.* **BYL** in²
 -to T with] melodye & *add.* Y 55 þe mor] *trs.* T 56 to¹] for H
 of¹] in H also] and H 57 vnlusthed] -lustynesse L as] & DTH seyth]
 after Bernard H Sent] Sen G for men] for many men **RDTBYL**; many men H
 58 boþyn ... man] God al. 59 sorynesse and] *om.* al. offys] seruyce H
 60 seyð ... lyflyche] don hevynlye H deuoutlych] *om.* H with] and
 with L 61 &¹] or al. &²] or H 62 it loþith] is looth L synger]
 syngerys or seyerys **RY**; or seier *add.* **DBL**; syngerys & seyerys T hereris]
 -rer **BYLH** 63 and] than it H &] or **RDBLH**; of T 64 and] or H
 seyng] syngynge al. 65 ydilchepe] -nesse H of²] *om.* Y 65-6 is ...
 men] mach men to R; makith men to al. 66 fro² ... & so] to H 67 wantyn]
 -tyng D; -tyng of H 68 in¹] the *add.* H chyrche] -chis D to²]
 þe *add.* H 69 God²] *om.* H hey voys and] her H syngynge] -gyn H
 70 and] in *add.* H in²] of H

perfor Daid seyth: Cantate domino canticum nouum, laus eius in ecclesia sanctorum [Ps. 149: 1], Syngith a newe song to our lord, for swych is his preysynge in þe chirche of alle sentis. And perfor þey þat despysyn song and melodie in chirche & lettyn it, þey
 75 despisyn God, inasmychil as þey lettyn his worchepe. And þey makyn men vnlysty & heuy in Godis seruyse & lettyn men of her deuocion, and þey offendyn alle þe sentys in heuene inasmychil
 f. 72^r as þey reprouyn here maner of / preysynge & worchepyng & preyyng þat holy chirche hat takyn of hem.

Cap. lx

DIUES. Why be now no martyris as were wone to ben? PAUPER. We han þese dayys martyris al to manye in þis lond. DIUES. How so? PAUPER. For þe mor martyris þe mor morde and manslaute & þe mor schadyng of innocentis blood, and þe mor morde & schadyng
 5 of innocentis blood þe mor venchance schal fallyn perfor. DIUES. Mychil folc is slayn þese dayys, but þat þey schuldyn ben martyris Y can nout sen. PAUPER. Alle þat ben slayn for þe trowþe paciently in charite ben martyris inasmychil as þey witnessyn þe trowþe and stondyn with þe trowþe into her deth, for martir in
 10 Latyn is a wisse in English. It is non worchepe to ony lond or nacioun to han many martyris of here sleynge, but it is a gret reprof & an endles schame. And perfor þe Iewis þat slowyn Crist and his disciplys and hese prophetis & madyn martyris withoutyn numbre ben in reprof & dispyth al aboutyn þe world, and perfor
 15 Crist seyde to hem þat al þe ryztful blood whyche þey haddyn schad fro þe begynnyng of þe world schulde fallyn upon hem and hard venchance perfor schulde comyn to hem. And þe Romayns

73 for] *om.* H his] *om.* YL alle] *his add.* H 74-9 þey þat . . . of hem] song in holy chyrche is (in YH) gode whan it is songyn deuoutly in clennes of lyf, roundly, not lettyng þe (þe *om.* T) deuoute prejer of þe peple, as doth þys coryous knakkyng songyn of vycyous mynstryys in þe chyrche, and specyaly in grete (& *om.* H) ryche chyrchys, for it is ofte sene þat þe syngerys in suche placys (place H) & (in *add.* H) oper also arn wol (ful BYL) proude glotonys & lecchourys also, and (the *add.* H) melody of suche meny (men BYL) is no (not H) plesaunce (-sent H) to God but harmyzt hemself & many oper *al.*

1 no] non H as] ther *add.* H 3 þe mor¹] þo D þe²] *om.* L 4 inno- centis] -cente D 4-5 and þe mor . . . blood] *om.* al. 6 Mychil . . . is] many . . . arn H 9 with þe trowþe] þerwyt *al.* into] vn- *al.* 10 non] no *al.* ony] *om.* R or] ony *add.* L 11 a] *om.* Y 12 Crist] owur lord H 13 and²] *om.* H hese] *om.* al. madyn] *om.* H 14 reprof . . . dispyth] *trs.* *al.* al] *om.* H 15 haddyn] *om.* H 17 comyn] on H

þat slowyn Petir and Powil & many martyris in euery lond þer þey haddyn lordchepe, now þay han lost her lordchepe & ben wrechis of alle wrechis and boþe þe cite & þe peple semyth
 20 acursyd. And now Englych nacioun hat mad many martyris; þey sparyn neyþer here owyn kyng ne her buschopys, no dignyte, non ordre, no stat, no degre but indifferently slen as hem lykyth, & so venchance & wreche folwyth hem and grace and worchepe hath forsakyn hem. Was it neuere worchepe to hem þat þey slowyn
 25 Sent Thomas, her buschop and here fadyr, ne þat þey woldyn be comoun clamor & comoun assent han slayn here owyn kyng. Martirdam is worchipful to hem þat suffryn þe deth & to hem þat heldyn with hem in her trowþe, but it is schame and schenchepe to hem þat don hem to þe deth. And forasmychil as þe multitude
 30 of schrewis is so gret & falshed is so myzty þat þe trowþe is ourset & born don and trewe folc so martyrid, we schuldyn wepyn & nout ioynn for þat we han so many martyris and nyzt & day cryyn / mercy to lettyn wreche. 3if heþen peple or oper naciouns
 f. 72^v haddyn mad our martyris we myztyn reioysyn us of our martyris,
 35 but in þat we han slayn hem ourself we ouztyn ben aschamyd.

Cap. lxi

DIUES. Syth þey ben martyris, why doth God no myraclys now for hem as he dede for martyris & oper sentys in þe begynnyng of holy chirche? PAUPER. 3if a lord haue but a fewe trewe seruants he wil preysyn hem & magnifyyn hem and don hem worchepe
 5 boþin to holdyn hem stil in his seruyse & also to drawyn opere to his seruyse be example of hem. And þe same doth þe maystir in scole to þe childryn þat leryn wel. And whan þe modyr hat but on

18 slowyn] Sent *add.* Y and Powil] *om.* BYL many] oper *add.* H 19 now . . . lordchepe &] *om.* H 20 alle] *om.* RDTBYL peple] temple DBYLH 21 mad] *om.* H 22 non] no L; nor H 23 no stat] none astate Y; nor state H no²] nor H hem] men DBYLH 26 Sent Thomas] *erased* R her] Erche- H ne] and H 27 han] had H 28 þat] in charyte *add.* RBYL; in charite D; arn in charite and *add.* H to²] *om.* H 29 her] þe Y schame . . . schenchepe] a schame . . . a schenchepe H 30 þe¹] *om.* DTBYLH deth] vnryztfully *add.* al. forasmychil] therfor as moche H 32 so] is Y 33-4 þat we . . . wreche] *om.* H 34 3if] the *add.* H or oper naciouns] *om.* H 35 mad] kyllid H 36 ourself] *om.* RDTH ben] to ben H

1 Syth] that *add.* H now] after God Y 4 hem¹] *om.* H hem²] *om.* R hem²] *om.* T; gret *add.* H 6 be] in H 7 childryn] *om.* T

child she chersyth hym þe mor & kepyth hym þe mor derworþi-
lyche. Ryȝt so, Crist in þe begynnyng of holy chirch hadde but
10 fewe goode disciplys or trewe seruantys, & þerfor he magnifyd
hem & worchepid hem with gret miraclis to confortyn hem in þe
feyth & for to drawyn opere to þe feyth, for but God hadde schew-
yd þanne grete miraclis & manye, þey þat weryn in þe feyth
15 feyth. And it faryth be holy chirche & be þe feyth as it doth be a
tre. Whan a tre is newly set, men wattryn it and settyn stakys &
powalyys aboutyn for to strengþin it aȝenys wyndis blastys, for
stormys schuldyn ellys brosyn it or brekyn it & fellyn it don.
But whan it is wel rotyd and comounly waxsyn þan men cesyn of
20 wattrynge & takyn away þe stakys and þe powalyys. Ryȝt so, whan
holy chirche and cristendam was in þe begynnyng Crist wattride
holy chirche with gret ȝiftys of grace and of deuocion & vndir-
sette it with gret wondris & miraclis whiche he schewyd þat tyme
aȝenys þe hard stormys of persecucioun þat was þat tyme aȝenys
25 þe feyth of holy chirche. But now holy chirche is sprongyn &
spred & þe feyth is stablyd in menys herte & þerfor swyche
myraclis cesyn. And ȝif ony swyche myraclis fallyn in ony lond
amongys cristene peple it is a tokene þat som of hem ben nout
stable in þe feyth & þat God is nout al payyd with þe peple. For
30 Sent Powil seyth [2 Thes. 2: 9-12] þat tokenys and miraclis ben
nout ȝeuyn to folc of ryȝt beleue but to folc of fals beleue; & þe mo
f. 73^r myraclis þat men sen þe lesse mede þey / han for here feyth, as
Sent Gregorie seyth in his omelie. And so multitude of martyris
& of miraclys prouyth nouth goodnesse of þe peple þat it ben don
35 among but raþere it schewith & prouyth þe malyce of þe peple.

8 hym¹] om. R; it DTBYLH hym²] hem D; it YH 9 chirch] he
add. H 10 goode] om. Y 10-11 magnifyd hem & worchepid hem]
worschepyd & magnifyd hem al. 11 to] & Y 12 & for . . . feyth]
om. H for¹] om. Y God] if owur lord H 13 & manye] many
before grete H 15 it¹] if H be²] om. D 16 Whan . . . set] new sette
than H settyn] stikkes & add. Y 17 for¹] om. al. it] is H aȝenys]
þe add. BYL blastys] om. H 18 don] a- RDBYL 19 comounly]
om. H þan] þanne þey before takyn L 19-20 of wattrynge] to wattryn
it H 20 and þe powalyys] om. H þe²] om. D 23 it] om. T
26 spred] abrod add. H stablyd] -lyssyd H herte] -tis BYLH þerfor]
þar Y 27 cesyn] -syd L swyche] om. RDTH ony²] this H 29 þat]
at Y al payyd] well plesyd H 30 and] of H 31 folc¹] peple Y but
. . . beleue] om. Y 32 as] and H 33 seyth] before Sent D his] an H
And so] that a H 34 nouth] þe add. TH it] þey al. 35 it]
þey al.

Whan God schulde dystryyn þe kyngdam of Israel and of Iuda for
ydolatrie & oþir synne þat nyȝh al þe peple was fallyn ynne, he
sente hese famous prophetis, as Helye & Helysen, Ysaye, Ieremye,
Daniel, Ezechiel & oþer twelue prophetis, whyche tauȝtyn þe peple
Godis lawe and warnedyd hem of myschef comynge but þey 40
woldyn amendyn hem, & þey confermydyn here prophecie with
many gret miraclis. And þou þe peple was þan warse þan euer þey
weryn aforn. At þe laste, Crist cam hymself to prechin and to
techyn hem & dede many wondris and helyd al maner seknesse
& sente hese apostlys also amongys hem, whyche dedyn many 45
wondirful myraclys, & þou þe peple was þan warse þan euer
weryn þey [aforn], insomychil þat þey slowyn nouȝt only þe pro-
phetis and apostlys and Cristis disciplys but þey slowyn Crist
hymself, Godis some of heuene, lord of al þynge, whyche hadde don
hem so mychil worchepe & don so many wondirful curis amongys 50
hem.

Cap. lxi

DIUES. Y trowe þat ȝif men weryn now as holy as men wern
þanne, þey schuldyn don myraclis now as men dedyn þanne.
PAUPER. þouȝ þey wern as holy or holyer þey schuldyn nout don
swyche myraclis, for it ben nout now so nedful as it wern þanne ne
it wer nout profitable to þe peple, as Y seyde ryȝt now. And Y 5
hope þat þey ben as holy þat don no myraclis as many of hem þat
dedyn myraclis, for swyche doying of myraclis stant nout in þe
holynesse of hym þat doth þe myracle but it stant in þe clepyng
& þe vertu of Godys name to þe profyth of opere & oftyn to

36 Whan] For whan H 37 he] Than God H 38 sente] to add. H
39 Daniel] and add. H whyche] that H þe] to þe H 40 myschef
. . . but] meche myscheffe in tyme comyng but if H 42 þou] ȝet al. þan¹]
om. BYLH 43 aforn] bi- BYLH At] and at H 43-4 prechin . . .
techyn] trs. BYL 43 to²] om. T 44 maner] of add. H seknesse] -nessys
RDTBL 45 also] al D 46 þou] ȝit BYLH þan¹] om. TH 47 weryn
þey] trs. LH aforn] om. G þat] om. H 48 and¹] þe add. RBYL;
the H and²] oþer of add. H and Cristis disciplys] om. L slowyn] also
add. H 49 hymself] om. H lord . . . þynge] om. H 50 so mychil]
gret H 50-1 curis . . . hem] myraclis that no man ded aforn hym H
1 þat] om. H now as] om. H wern] her aforn add. H 2 men] þei BYL
3 þey¹] om. R nout don] don non H 4 it¹] þey al. it²] þey RBYLH
ne] nor H 5 nout] so add. H 6 þat¹] om. Y þey ben] ther ben now H
many] wern H 7 þe] om. H 8 hym] them H 8/10 myracle]
-aclis H 8-10 but it . . . myracle] marg. G 8 þe clepyng] callyng H
9 &] in add. TY þe¹] in H to²] þe add. H

10 dampnacioun of hym þat so clepith Godys name & doth þemyracle,
 as seyth þe glose, Mathei vii [22], super illud: Domine, nonne in
 nomine tuo prophetauimus. *DIUES*. It semyth þerby þat schrewis
 and wyckyde lyueris mon don miraclys. *PAUPER*. Crist seyth so
 hymself, Mathei vii [23], for, as we redyn þer, at þe dom many þat
 15 schul ben dampnyd schul seyn to Crist, 'A, lord, lord, we prophecy-
 ydyn in þyn name and kechedyn out fendys & dedyn many tokenys
 and miraclys in þi name'. But he schal seyn aȝen to hem, 'Wendyth
 henys fro me ȝe werkerys of wyckydesse, Y knowe ȝou nout for
 f. 73^r of myne'. And, / as þese clerkys seyn, Iudas þe tretour hadde
 20 power of God for to don myraclis and þou is he dampnyd. And so
 doying of miraclys is no syker tokne of goodnesse, neyþer of þe
 doer ne of þe peple þer it ben don, but only charite & good lyuyng
 arn sekyr tokne of goodnesse; & þerfor God tauȝteus to knowyn þe
 goode prophetis fro þe wyckyde nout be her miraclys ne be here
 25 prophecye but be her goode dedis and be charite. Therby, seyth
 he, men schul knowyn þat ȝe ben my disciplis ȝif ȝe han charite
 amongys ȝou, nout be miraclys ne be prophecie. For Iudas dede
 miraclys, and Cayphas & Balam, wol cursyd wrechis, prophecy-
 ydyn wol trewly, & Sen[t] Ion Baptist þat was so holy dede neuyr
 30 swyche myraclis be his lyue. And þerfor God bad þat we schuldyn
 takyn hed to mennys dedys & knowyn [hem] be her frut. *DIUES*.
 Ypocritys & heretikys don many wol goode dedys & þouȝ ben þey
 schrewis. *PAUPER*. Swych maner folc han to maner of dedis, on
 in pryue, anoper in apert. Here dedis in apert, ȝif þey ben goode,
 35 arn nout here but it arn cloþingys of schep vndir whyche þey
 wryyn hem as woluyt for deseuyyn Godis schep. And þerfor Crist

10 hym] them H clepith] callyn H 11 þe] *om.* T 12 þerby] þat
 by D 13-14 so . . . redyn þer] that H 14 þat] *om.* H 15 dampnyd]
 & thei *add.* H A] O BYL lord²] *om.* DBYLH 16 kechedyn]
 castiden BYL 18 ȝe werkerys] wrechis H 19 of] *om.* H þese
 clerkys seyn] Seynt Ion Crystoston (-*om.* BYL) seyȝt in tractatu, Nemo leditur nisi
 a scipso þat *al.* 20 don] and dede many grete *add.* *al.* þou] ȝit BYLH
 is he] *trs.* T And so] also *al.* 22/24 ne] nor H 22 it] þey RDTH;
 þat B; þat þay YL &] *om.* H 23 tokne] -kynns H God] Cryste *al.*
 25 her] *om.* DBYLH be²] *om.* BYL 25-6 seyth he] *trs.* L 27 ne] & H
 28 wol] ful RDTBYL; þat wern H 29 wol] ful *al.* Sent] Sen G þat] þa R
 30 God] Criste *al.* 31 hem] *om.* G 32/42/47 wol] ful *al.* 32 þouȝ]
 ȝit BYL; *om.* H ben þey] *trs.* H 33 maner¹] of *add.* *al.* 34 in apert¹
 in apert²] or open *add.* BYL; opynly H ȝif . . . goode] *om.* BYL
 ȝif þey] tho H goode] and *add.* H 35 here] dedis *add.* H it] þei
 BYLH cloþingys] -þyng L 36 wryyn] hilen BYL hem] or coueryn
 hem *add.* RDTBYL for] to RDTBYL; *om.* H Godis] goode BYLH

byddith in þe gospel [Mt. 7: 15] þat we schuldyn ben war of false
 prophetys þat comyn to us in cloþinge of schep, for þey ben in ward
 woluyt of raueyn. ȝif here dedys arn wyckyde it ben here owyn
 cloþinge wherby þei mon ben knowyn. But here pryue warkys &
 here pryue techyng arn here owyn frut, whyche comounly arn
 wol wyckyde. And so be þat þey don and techyn pryuely men mon
 best knowyn hem what þey ben. *DIUES*. Y may wel assentyn to
 þyn speche, for so many wondris han fallyn in þis lond withynne
 a fewe ȝeris in sonne, mone and sterris, in lond, in watyr, in þe
 40 eyr þat we redyn in no book þat euere felle so manye in so lityl
 tyme; &, as men seyn, wol wyckyde lyueris don manye miraclys &
 prophecyn and þou we wantyn grace on euery side and þe harde
 venchance of God is upon us nyȝt & day, schewyng þat God is
 greuously offendyd with us. *PAUPER*. As seyth þe glose super
 50 illud, II ad Tessalonicenses ii [9], in signis et prodigiis mendacibus:
 forasmychil as þe peple is out of charite & wil nout knowyn / þe
 trewþe but trostyn al in lesyngys and in falshed, þerfor God suff-
 rith false schrewys for to doun wondris and miraclys for to deseuyyn
 þe peple and to heldyn hem stille in here errouris. Y haue seyde as
 55 me þynkith. Sey forth what þu wyl.

Cap. lxiii

DIUES. What seyst þu of hem þat wiln no solempnyte han in her
 beryyng but ben put in þe erde onon, and þat schulde ben spent
 aboutyn þe beryyng þei byddyn þat it schulde ben ȝeuyyn to þe
 pore folc, blynde and lame? *PAUPER*. Comounly in swiche priue
 beryyngys ben wol smale dolys & lityl elmesse ȝouyn, and in
 5 solempne beryyngys comounly arn grete dolys & mychil elmesse
 ȝouyn, for mychil pore folc comyth þan to sekyn elmesse. But
 whan it is don pryuely fewe wytyn þerof and fewe comyn to

37 schuldyn] *om.* T 38 inward] as *add.* H 41 comounly arn] *trs.* H
 42 þat þey] *trs.* T 43 hem] *om.* H assentyn] sentyn H 45 a] *om.* H
 and] in H in²] & D in þe] and in H 47 as] *om.* H 48 pro-
 phecyyn] -cies H þou] ȝit BYLH harde] -der D 49 us] euery syde H
 54 for¹] *om.* H wondris . . . miraclys] *trs.* H 56 Sey] now *add.* R
 2 in] -to H þat] at *add.* Y; that *add.* LH 3 ben] spent and *add.* H
 þe²] *om.* H 4 lame] and bedrode folk *add.* H priue] *om.* R 5/6 bery-
 yngys] -yng Y 5 wol] ful *al.* 6 comounly] *om.* *al.* 7 mychil]
 many H folc] peple BYL 8 wytyn] know Y 8-9 and fewe . . .
 nout] ner H

askyn elmesse, for þey wytyn nout whan ne wher ne whom þey
 10 schuldyn askyn it. And þerfor Y leue sekryly þat som false execu-
 turs þat woldyn kepyn al to hemself begonnyn fyrst þis errour and
 þis foly. DIVES. And þou men letyn it a gret perfeccion þese
 dayys. PAUPER. It is no perfeccioun but gret imperfeccion & gret
 folye, for swyche folys agreuyn God & al holy chirche, for þey
 15 lettyn þe preysinge & worchepe & sacrifice and offrynge þat schulde
 ben don & auzte be don to God. þey don also despyth to holy
 chyrche in þat þey forsakyn þe preyeris & þe suffragys of þe minis-
 trys of holy chyrche & zilden nout þe dette of her body to holy
 chirche. Also þei offendyn al þe soulys in purgatorie þat schuldyn
 20 ben releuyd be messis syngynge & holy preyere & suffragys of
 holy chirche, whyche ben ordeynyd in beryngge to helpe of alle
 cristene soulys. And þey plesyn þe fend, whyche is besy nyzt & day
 to lettyn Godys offys and Godys worchepe & holy preyere. Also
 þey offendyn mankende & God þat took mankende of woman,
 25 inasmychil as þey puttyn here body in swyche despyth & priuyn it
 of his dew worchepe. For þe body of man & woman þat is wedit &

9 nout] *om.* Y whan . . . wher] *trs.* Y ne¹] ner H ne²] of *add.* Y; nor
 of H 10 it] *om.* H leue] trowe H 12 þis] gret *add.* H þou]
 3it BYLH letyn] holdyn *al.* þese] in þese H 13-14 It is . . . for þey]
 þow men beryn her frendys priuily or apertely (pertyly H) it is none (no T) harm
 to þe dede (man *add.* H) ne (nor H) to þe lyuyng, but 3yf þe worschyp of God
 be wytdrawyn & þe almesse of (or Y) þe pore nedy (nedy *om.* H) and þe holy
 preyzers and þe (þe *om.* TBYLH) suffragys (-age H) of holy chirche whyche
 arn ordeynyd to ben preyzed and (and *om.* H) done for þe dede & þe quycke þat
 han nede þerof (& þe . . . þerof *om.* H). But it is a grete foly & also (a *add.* BYL)
 grete synne to forsake solempne byryngys þat ar done (done *om.* H) princypaly
 to þe worschyp of God & for profyte of þe dede spendyng hys godys to (þe *add.*
 H) nedeful (pepill and to *add.* H) releuyng of holy chirche and þe pore nedy
 peple þat arn of (a T) none (no D'T) powere to helpyn hemself (and þe pore . . .
 hemself *om.* H), for þat is a costoum of fals sectourys (executouris DBYLH) þat
 wolde makyn hemself ryche wyt dede mennys godys and not delyn to þe pore
 after þe dedys wylle, as now alle (the *add.* H) fals sektourys (executouris DBYLH)
 vsyn be costoum, and so þey þat forsakyn worschepful beryngys (-yng TBYLH),
 as I rehersyd before *al.* (*source:* R) 15 &¹] þe RDTBYL worchepe]
 -pyng H &²] þe *add.* TBYL; of þe H 16 & auzte be don] *om.* *al.*
 17 preyeris] -ier BYL þe¹] holy *add.* RDT; hooli BYL 18-19 & zilden
 . . . chirche] *om.* *al.* 19 Also . . . purgatorie] *erased* R; *lightly can.* T
 soulys] soul T in] of DTBYL 20 &¹] *om.* RDTBYL holy] *om.* H
 preyere] -eris DH 21 helpe] -pyng H of] *om.* Y 22 þey . . . fend]
 therfor sweche men plesyn the fendis H whyche] þat RDBYLH; ho *ins.* T
 23 offys] -icis H and] *om.* RDTBYL 24 & God . . . woman] *om.* H
 of] a *add.* BYL 25 here body] þe dede bodyes H 26 his] þe RDTBYL;
 ther H man & woman] gode man or of gode woman RDTBYL; a good man
 or a woman H wedit &] *om.* *al.*

knyt to þat precious soule þat Crist bouzte so dere with his precious
 blood, with whyche soule it schal rysyn azen at þe dom and lyuyn
 in blysse withoutyn ende, clerere þan þe cristal, bryzter þan þe 29
 sonne, it is of wol gret dignete, / alpey it be here for a tyme in gret f. 74^v
 myschef for Adamys synne. Mannys body is of wol gret dignete
 in þat God took our body of woman alone & becam man withoutyn
 part of man & bodyly in our kende regnyth God and man abouyn
 alle pyngge. And þerfor be wey of kende & for worchepe of God þat
 took our kende it owyth to ben worchepyd, namely in his deth, for 35
 þan is no dred of pride. And þerfor seyth þe wise man, Ecclesiastici
 vii [37]: Mortuo non prohibeas graciā, Withdraw nout þi grace
 & þi mercy fro þe dede, þat is to seyne, withdraw nout ne let nout
 þe dew seruyce & worchypful cerymonyys þat longyn to þe body
 ne þe suffragys and preyeris þat longyn to þe soule, as seyth þe 40
 glose. And in oþer place he seyth þus: Sone, wep on þe dede with
 byttyr terys & gret sorwe, and aftir his stat, as ryzth is, hyl his
 body, despyse nout his beryngge, make mornyng on day or two
 aftir his decert, Ecclesiastici xxxviii [16-18]. For be lawe of kende,
 be lawe wrytyn, be þe lawe of grace and euery tyme, worchipful 45
 sepulture & costful aftir mennys powere hat ben dew dette to
 manys body & womanys. In þe lawe of kende ha we example of
 Abraham, Ysaac and Iacob & here wyuys whyche haddyn wol
 costful beryngys, as we redyn in holy wryt, Genesis I [7-13].
 And in þe lawe wrytyn ha we example of Samuel, Daud, Salomon, 50
 Iosaphat, Ezechie, Iosye, Tobbye & of þe Machabeis, wose bery-
 yngys wern wol costful and worchypful. In þe lawe of grace, þat
 is þe newe lawe, ha we example of our lord, Iesu, whyche nout-
 wytstondynge þat he suffryd spytful deth for mankende 3it he

27 þat¹] þe YH 28 whyche soule] þe whiche T; þe wych soule YH
 29 clerere . . . cristal] *om.* *al.* 30 of] a DH 30/31 wol] ful *al.*
 30 alpey] -if BYL for a tyme] *after* myschef *al.* a] *ins.* G 31 gret]
om. D 32 God] Cryst H of] a *add.* BYL woman] & mayden *add.* Y
 33 &] *ins.* G regnyth] boþe *add.* H 34 pyngge] creaturys *al.* 36 no]
 non H pride] nor of oþer synnys *add.* H 38 ne] nor H 40 þe¹]
om. H 41 glose] soule R oþer] an- YLH wep] þou *add.* BYL dede]
 man *add.* BYL 42 is] *om.* Y 43 despyse] dispide D make] -yng
 Y 44 kende] and *add.* H 45 wrytyn] 3e & *add.* H þe] *om.* TBYL
 46 & costful] *om.* *al.* 47 we] *om.* H 48 and] of *add.* H wol] ful
 BYL; *om.* H 49 costful] -lew Y as . . . wryt] *om.* H Genesis I]
 Genesis 58 RD; Genesis lvi BYL 50 wrytyn . . . ha we] *trs.* H 51-2 bery-
 yngys wern] -yng wast Y 52 wol] ful RDT; *om.* BYLH lawe] also
add. H 52-3 þat . . . lawe] *om.* H 53 is] in *add.* BYL ha we] *trs.* H
 Iesu] Cryst *add.* H

55 wolde han and hadde worchipful and costful sepulture, as we
 fyndyn in þe gospel, Io. xix [39-42], wherby, as þe gløse seyth
 þere, he 3af men example to kepyn worchypful maner of berynge
 aftir costum of þe contre. And þerfor he comendede Marye Mag-
 daleyn þat she cam afor his deth to enoyntyn his body so preciously
 60 and costfully into sepulture. And many seyntys wern beryyd wor-
 chypfully be þe doynngys of angelys, as Sent Clement, Sent
 Kateryn, Sent Agas & many opere. And Sent Powil, þe fyrst
 heremyte, was beryyd worchypfully and wondryly be warkynge /
 f. 75^r of leonys & of oper wilde bestis in tokne þat manys body & wom-
 65 anys owyth to han worchipful sepulture, for syth angelis and wilde
 bestis dedyn swyche worchepe to manys body aftir his deth mychil
 mor mankende schulde worchepyn manys body aftir his deth &
 don worchepe to his owyn kende. And syth God acceptyd swyche
 cost in beryngys be olde tyme, whyche coste turnyd to non or
 70 lytil profyt but only to worchepe of þe body, mychil mor he wil
 acceptyn þe cost in beryng and cerymonyys þat turnyn to gret
 profyt boþin of þe qwyke and of þe dede, as candelis, cloþis, mete
 & drynk, elmesse dede and holy preyeris & preysynge to God
 and suffragys of holy chirche. Men schul releuyn folk in here mis-
 75 chef be elmesse 3euyng, but þey schul for þat don no wrong to
 God ne to mankende. For, as þe lawe seyth, þer schulde no man
 ben mad riche with wrong & harm of anoþer: *Locupletari non
 debet aliquis cum alterius iniuria vel iactura*, Extra, De regulis
 iuris, lib. vi. Only malefactouris and felonys þat for synne han lost
 80 þe dignete of mankende & arn mad lyk vnskyful bestys ben put
 from worchepful sepulture be þe lawe, & þat is þe utryste schame
 and despyt þat malefactourys mon han, whiche schame & despyth
 euery man & woman be weye of kende schulde flen, and be weye

55 wolde] wol T and costful] om. H costful] -lu RDBYL 55-6 as we
 ... wherby as] where H 57 men] om. H maner of] om. RDBYLH; &
 costful T 58 aftir] þe add. al. 59 afor] bi- BYL 60 and] so add. H
 61 doynngys] -yng H Sent²] repeat T 62 And] as Y 63 wondryly]
 -fully H be] the add. H warkynge] -kyn D 64 of²] om. T oper]
 om. al. tokne] -kenyng RTBYL 66-7 mychil . . . deth] om. D
 68-114 And syth . . . þu wilt] & so men schuld (schuld men H) releuyn pore
 folke in her myschef, and specyaly in her dying, be almesse 3euyng, but þey
 schuld not for þat don ony (no H) wrong in her lyue (-yng BYL) to her euen
 cristene for to makyn hem (-selfe H) ryche to do mechyl almes at her endyng, for
 as þe lawe seyts þer schuld no man bene made ryche (to don moche almesse add.
 H) wyt wrong & harm of anoþer, *Locupletari non debet aliquis cum alterius
 iniuria vel iactura*, Extra, de regulis iuris, lib. 6 (c. 9 add. T) al. 82 þat
 . . . despyth] marg. G

of kende desyryn worchipful sepulture. **DIUES.** 3if it be þe dedys
 laste wil to ben beryyd withoutyn solempnete and comoun seruyce 85
 of holy chyrche, men owyn to fulfyllyn þe dedis wille. **PAUPER.**
 Nay, nay, for only þe goode willys of þe dede owyn to ben fulfylde
 & þe wykyd willys turnyd into bettere, Extra, De sepulturis, c.
 Fraternitatem. And þerfor þe lawe seyth opynly þat 3if a man in
 his endyng bydde þat his body schulde nout ben beryyd, hys 90
 byddyng schulde nout ben kept, Di. xxi, Nunc autem [diuina],
 wher he tellyth þat Sent Marcellyn þe pope, forasmichil as he
 hadde don ydolatrie & encensyd mametys, for dred of deth he
 repentyd hym wol sore and bad up peyn of cursynge þat no man
 ne woman schulde beryyn hys body, & so he lay ded vnberyyd 95
 thretty dayys, til whan Sent Petyr aperyd to hys sucessour & bad
 hym beryyn þat body besydyn hym, and so he was beryyd at Sent
 Petris feet. / Netheles noutwithstandyng al þis, ouyrdon pompous f. 75^v
 & ouyrdon sumptous solempnete owyth to ben fled, so þat þe
 sepulture be honest aftir þe stat of þe persone. **DIUES.** Syth þis 100
 errour is so mychil 3enys þe worchep of God & of al mankende, as
 þu hast now declaryd, me þynkith it is a wol perlyous errour and
 wol dampnable, for a man aftir his deth may nout amendyn hym.
PAUPER. So it is, for fynal errour is mest perlyous. Netheles þe
 mercy of God is abouyn al, and ignorance and simplenesse excusyd 105
 in party, nout in al. **DIUES.** Mychil folk doth it be wey of lownesse,
 to flen pompe and pryde of þis worlde. **PAUPER.** Salomon seyth:
 Est qui se nequiter humiliat [Eccli. 19:23], He þat so doth lowyth
 hymself schrewedlyche in hey offens of God & of al mankende. But 110
 Y wolde þat swyche schewydyn lownesse be her lyue whan it
 myzthe mor profytyn hem and flen pompe and pryde be her lyue
 whan pryde may mest deryn hem, for Y dar seyn þat whan a man
 is ded he schal nout ben temptyd to swyche pryde. Sey forth what
 þu wilt.

Cap. lxiv

DIUES. What seyst þu of hem þat heldyn marketys and feyris
 in holy chirche and in sanctuarie? **PAUPER.** Boþe þe beyer & þe
 seller and men of holy chirche þat meyntepin hem or suffryn hem
 whan þey myztytyn lettyn it ben acursyd. For we fyndyn nout þat
 euere Crist punchyd so hard ony synne whil he wente here in erde 5
 as he dede byyng and sellyng in Godys hous, for as we fyndyn, Io.
 91 diuina] in gloria G
 4 it] hem all thei H 6 for] om. BYL 6-7 for . . . Io. ii] om. H

pin comandementis & dede nout azenys pin byddyng; kepe þu
 20 þan Godis comandementis & do nout azenys his byddyng. þu
 woldist þat no man despysyd þin ymage peyntyd on a bord;
 despyse þu nout Godis ymage be no lecherye, be non dedly synne,
 for syth þu myzt nout plesyn God in synne & schrewydnesse
 24 þerfor þu offendist þin God in þin synne & pi corrupcioun &
 f. 147^r dost wrong to hym in þiself; þu dost wrong to his / grace, to his
 gifte. þu myzth nout don wrong to þin broþir, but þu do wrong
 to God þat is þin lord & his also. And þerfor seith Sent Ion in his
 pystyl þat hoso seye þat he louyth God & he hate his broþir he is
 a lycere, I Io. iv [20], for in þat he doth wrong principaly to God
 30 & to his broþir also. And þerfor God seith : Quicumque effuderit
 humanum sanguinem effundetur sanguis eius, Genesis ix [6],
 He þat schadith out manys blood wrongfullyche, his blood schal
 ben schad, for why, seith he, man is mad to þe lyknesse of God
 & so manslaute is opyn wrong don to God, in þat his seruant is
 35 so slayn & his ymage despysyd & distryyd. Therfor God seyde
 to þe fyrste mansleere þat was Cayn, which slow his broþir Abel
 falslyche for enuye of his owyn goodnesse: 'What hast þu don,
 Cayn? þe voys of þe blood of Abel, þin broþir, cryhyt to me from
 þe erde & askyth venchance on þe, and þerfor þu schal ben cursyd
 40 upon erde, whiche hat openyd his mouth & hat takyn þe blood
 of þin broþir Abel of þin hond. þu schal trauayle in tylpe of
 þe lond & it schal zeuyn þe no fruth. þu schal ben wandrynge &
 flemd upon erde', Genesis iv [10-12]; & þe same venchancys
 comounly folwyn euery murde, for murde may nout ben hyd
 45 but nyzt & day it askyth venchance. The murdour schal myshappyn
 in his doynge & ben vnstable & wandrynge & odious in his lyuynge.
 This synne of manslaute is so greuous in Godis syzth þat he

19 comandementis] bydding H
 20 byddyng] -gys TBY
 21 ymage] -gis D
 22 no] non] ony al.
 23 myzt] may al.
 24 &] in add. LH
 25 dost] þou do L
 26 þu] For þou L
 27 to] thyn add. H
 28 hoso] ho thus H
 29 nout don] do no H
 30 pi] þin
 31 God Y
 32 þerfor] also add. marg.
 33 humanum sanguinem] trs. H
 34 don] om. T
 35 so] om. TH
 36 fyrste] om. D
 37 on] of RDTBYL
 38 þe] þe
 39 folwyn] -wip BYL
 40 murde] murde?
 41 azenys pin byddyng] per azence H
 42 on a bord] or brondyd H
 43 pi] þiself] þou dost
 44 þu] For þou L
 45 þin broþir]
 46 þerfor] also add. marg.
 47 hoso] ho thus H
 48 pi] þin
 49 God Y
 50 þerfor] also add. marg.
 51 humanum sanguinem] trs. H
 52 don] om. T
 53 so] om. TH
 54 fyrste] om. D
 55 on] of RDTBYL
 56 þe] þe
 57 folwyn] -wip BYL
 58 murde] murde?

comandit in þe elde lawe afor Cristys berthe þat 3if any man be
 lychyng in wayte or be pryue aspyyng & be purpos kyllyd ony
 man & aftir fledde to Goddis auter for socour he schulde be 50
 takyn away þens & ben slayn for þat deth, Exodi xxi [14]; &
 þerfor Sent Iohn seith in þe book of Goddis priuetes þat he þat
 sleth schal ben slayn, Apoc. xiii [10]. For, as Crist seith in þe
 gospel, þat same mesure þat men metyn to oþre schal ben metyn
 55 azen to hem [Mt. 7: 2]. And þerfor in tyme of his passion he seyde
 to Sent Petyr, 'Put up þin swerd' [Io. 18: 11], for iche man þat
 vsith swerd to schadyn manys blood withoutyn laful / power f. 148^r
 grantyd of God schal perchyn be þe swerd, þat is to seye, be þe
 swerd of bodyly venchance or be þe swerd of Godis mouth, whiche
 60 is wol scharp on euery syde, punchyng boþ in bodi & soule, Apoc.
 i [16]. For comounly he þat vsith þe swerd or ony wepene to slen
 ony man or woman he sleth first hymself be þe swerd of his owyn
 malyce. But trespasouris þat wiln nout ben amendit in oþir maner
 mon be iust doom be slayn be hem þat beryn þe swerd of
 65 temporel punchyng, as Sent Powil seith, ad Romanos xiii [3-6].

Cap. xv

DIUES. It semyth to mychil folc þat God defendit be þis precept
 al maner sleynge, bopyn of man & of beste, for he seide generallyche
 'Non occides', 'þu schalt nout slen.' PAUPER. Be þis word
 occides in Latyn he specifyyd & schewyd þat he deffendyd sleynge
 5 of man [&] nout of beste, for occisio in Latyn is in Englych man-
 slaute, quasi hominum cesio, & þerfor þe propyr Englych is þis:
 Non occides, þu schal slen no man. DIUES. Whan God seide
 þe sexte hest þat is 'Non mechaberis,' þat is to seye 'þu schal
 don non lecherie', he defendyd al maner lecherie, & whan he

48 afor Cristys berthe] om. al.
 49 lychyng] levying H
 50 aftir] -ward H
 51 þens] azen H
 52 Sent] om. H
 53 þat] the H
 54 iche] euery L
 55 schal]
 56 Sent] om. DBYLH
 57 up] om. D
 58 wol] ful TBYL
 59 þe] þe
 60 þe] om. LH
 61 vsith] hath vsid H
 62 hym] hem- T
 63 maner] of add. H
 64 specifyd] -fytz al.
 65 &] om. G
 66 þat is] om. T
 67 to seye]
 68 deffendyd] -dith DH; forbedip BYL
 69 lecherie] by þat add. L
 70 deffendyd] -dith T; forbedip BYL
 71 maner] of add. LH

10 seyde þe seute hest 'Non furtum facies', þat is to seye 'þu schalt
nout stele', he defendyd al maner þefte, boþin of man, of bestis, &
of alle oþir þingis; & be þe same skyl, as me þinkith, whan he
bad us nout slen he deffendyt al maner sleynge. PAUPER. It
is nout þe same skyl ne lyk þat skyl, for, as Y seyde first, be
15 propirte of þis word *occides* he defendyt only manslaute. God
grantyd man power to slen bestis & lyuyn þerby, Genesis ix
[2-3], but he grantyd hym neuyr to don lecherye with ony
creature ne to takyn onyþing be weye of stelþe & of fals couetyse.
DIVES. Contra te, we fyndyn þat Balaam rod on his asse to cursyn
20 Godis peple aþenys Godis wil. An angil stood in a wol streyt
weye aþenys hym; the asse say þe angil & fledde on syde for dred
of þe angelys swerd & bar Balaam aþenys þe wal & brosyd his
foot wol euele. Balaam say nout þe angil & þerfor he was wroth
24 with þe asse & bet hym wol harde. þan þe asse þorw þe myȝth
of God vndirnam Balaam his maystir & seyde to hym, 'What /
f. 148^v haue Y don aþenys þe? Why betyst þu me?' þan Balaam seyde,
'For þu hast wel deseruyd it. Wolde God Y hadde a swerd to
slen þe.' þan þe asse seyde aþen, 'Haue Y nout alwey ben þin
beste on whyche þu hast ben wone alwey to rydyn? Sey whan
30 þat Y dede þe euere swyche dishese into þis day.' And onon God
openyd þe eyne of Balaam, & þan he sayþ þe angil stondyng aþenys
hym with his swerd drawyn, whyche angil seyde to Balaam,
'Why hast þu so betyn þin asse? For but þin asse hadde gon out of
þe weye & ȝouyn me place Y schulde a slayn þe & þe asse schulde
35 a lyuyd' Numeri xxii [22-33]. Sith þan it is so þat Balaam was
blamyd for he beet his asse noutwithstondyng þat he hurte hym,

10 to seye] om. DTBYLH
add. BLH þefte] om. D
BYLH 12 þingis] thinge H
BYL maner] of add. H
om. H be] þe add. T
BYL only] ony T; after manslaute Y
om. T 17 neuyr] powir add. H
&] or al.
And an H 19 Contra te] after fyndyn T
ferther H a] om. T wol] ryȝt al.
smot al. 21 on] a BYL
þan L wol] ful DTBYL
T alwey] after hast H
euere] trs. BH; ony add. L
32 whyche] and þe al.
hym] om. Y þat] om. H
11 defendyd] forbediþ BYL maner] of
man] & add. T of bestis] & of beeste
13 deffendyt] us add. RDTH; forbad us
14 ne] ner H ne lyk þat skyl] om. T for]
15 occides] non occides H defendyt] forbediþ
16 grantyd] only add. H man]
17 ony] outyn D 18 to] om. BYL
we] ȝit we H 20 An]
21-3 fledde . . . angil] went no
23 wol euele] om. RDTBYL 24 bet]
25 his maystir] om. Y 28 seyde] after
wont BYLH; wont after alwey
wone] wont BYLH; wont after alwey
rydyn] on add. H
dihese] a dede H
30 þat] om. al. þe
31 openyd] opyn T
34 þe³] thyne H
36 noutwithstondyng . . .

mychil mor he schulde a ben blamyd ȝif he hadde slayn hym,
& so it semyth þat it is nout leful to slen ony beste. PAUPER.
It is grantyd to man to slen bestis whan it is profytable to hym
for mete or for cloþinge or for to avoydyn noyance of þe bestis 40
which ben noyous to man. And þerfor God seyde to Noe & to his
childryn: Alle fychys of þe se ben takyn to ȝour power & to ȝour
hondis & alle þing þat steryth & lyuyth upon erde, beste &
bryd, schal ben to ȝou in mete. Y haue takyn hem alle to ȝou as
grene herbis, outtakyn þat ȝe schul nout etyn flech with þe blood, 45
Genesis ix [4]. And in an oþir place he seith þus: ȝif þe lyke for
to etyn flech, sle & ete after þe grace & þe ȝifte þat God hath
ȝouyn þe, so þat þu ete it withoutyn blood, Deutero. xii [23-5].
And so God grantyd to man for to slen bestis, fych & foul, to his
profyth but nout to slen hem for cruelte ne for lykyng in vanite & 50
schrewydnesse, & þerfor whan he defendyd man to etyn flech
with þe blood he defendyd hym to slen bestis be wey of cruelte
or for lykyng in schrewydnesse, & þerfor he seyde: Etyth no
flech with þe blood, þat is to seye, with cruelte, for Y schal sekyn
þe blood of ȝour soulys of þe hond of alle bestis, þat is to seye, 55
Y schal takyn venchance for alle þe bestis þat ȝe slen only for
cruelte of soule & lykyng in schrewydnesse, Genesis ix [4]. For
God þat made alle hat cure of alle, & he schal takyn venchance on
alle þat mysvsyn his creaturis. And þerfor Salomon seith þat he 59
schal armyn / creaturys in venchance of his enmyys: Armabit
f. 149^r creaturam in ulcionem inimicorum, Sap. v [18]. And þerfor men
schuldyn han rewþe on beste & bryd & nout harmyn hem with-
outyn cause & takyn reward þat þei ben Godis creaturis. And þer-
for he þo þat for cruelte & vanite hefdyn bestis & tormentyn beste

38 þat] om. H ony] non H 39 it is] þei arn H 40 or for] of D;
and Y for² for³] om. al. avoydyn] voyde H þe] om. T 42 Alle]
Also DBY; that the H of] in BYL ben . . . power] to powyr of ȝow arn
takyn H 43 upon] the add. H 44 ȝou in] ȝowr H as] aforn
tyme add. H 46 þe lyke for] it like ȝow H 47 to] om. L þe²] om.
YH; ins. G 48 þe] ȝow L þu] ȝe L 49 God grantyd] trs. BYL
fych & foul] fishis and fowlis H 51 defendyd] forbad BYL 52 defendyd]
forbad BYL hym] om. H 53 or] & Y in] þe add. BY; vanite and
add. L he seyde] trs. H Etyth] ȝe add. BYL 56 alle þe] trs. T 58-9 &
he schal . . . creaturis] om. H 58 on] of RDTBYL 59 creaturis]
-ure BYL 61 men] om. D 62 schuldyn] schulen BYL rewþe]
pete H on] of LH beste & bryd] -tys & -dys al. 63 & takyn] in
taking DBYLH reward] -dis H 64 he þo] he T; þei BYLH bestis]
om. DH & tormentyn beste] om. L beste] -tys TYH

65 or foul mor þan it is spedful to manys lyuynge, þei synnyn in cas wol greuously.

Cap. xvi

DIUES. As þu seydst afor, be þis comandement is defendyd al wrongful manslaute. Tel me in what cas it is leful to slen ony man? PAUPER. Sumtyme manslaute is don be hate & enmyte, as whan a man is slayn maliciouslych of his enmye. Sumtyme it is don for wyckyd couetyse, to han a manys good. Sumtyme it is don be ordre of obedience & proces of lawe, as whan a man is slayn be a queste & be sentence of a iuge ordenarie. Sumtyme manslaute is don for nede & for helpe of þe comounte & for sauacion of hem þat ben vngylty, as whan þe knyzt fyzyngne in his ry3th & for þe ry3th sleth his aduersarie. To slen ony man in þe fyrste two manerys, þat is to seye, for hate, wretthe & enmyte or for fals couetyse, it is alwey vnleful. But for to slen a man þe predde maner & þe ferde, þat is to seye, be proces of lawe with a laful iuge or be lawe of armys be þe hondys of knyztis & of men of armys, it is leful whan men ben gylty. And perfor Sent Austyn seith, lib. i, De libero arbitrio, 3if it be so þat þe knyzt sle his aduersarie in ry3tful batayle or þe iuge & his offycerys slen hym þat is worpi to deye, me pinkyð þei synnyn nout. But, leue frend, þre þingis ben nedful [so] þat manslaute schulde ben leful & ry3tful. First þat þe cause be ry3tful & þat þe man be gylty & worpi to deye. Also þat it be don be ry3tful ordre & proces of lawe, & þat þe iustyse haue laful power for to slen, & þat he þat schal ben slayn be conuyct of his trespas. Also þat þe enten-

1. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
2. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
3. H 66 wol] ful BYL; om. H
4. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
5. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
6. H 66 wol] ful BYL; om. H
7. defendyd] forbodin BYL
8. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
9. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
10. H 66 wol] ful BYL; om. H
11. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
12. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
13. H 66 wol] ful BYL; om. H
14. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
15. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
16. H 66 wol] ful BYL; om. H
17. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
18. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
19. H 66 wol] ful BYL; om. H
20. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
21. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
22. H 66 wol] ful BYL; om. H
23. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
24. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
25. H 66 wol] ful BYL; om. H
26. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
27. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
28. H 66 wol] ful BYL; om. H
29. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
30. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
31. H 66 wol] ful BYL; om. H
32. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
33. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
34. H 66 wol] ful BYL; om. H
35. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
36. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
37. H 66 wol] ful BYL; om. H
38. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
39. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
40. H 66 wol] ful BYL; om. H
41. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
42. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
43. H 66 wol] ful BYL; om. H
44. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
45. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
46. H 66 wol] ful BYL; om. H
47. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
48. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
49. H 66 wol] ful BYL; om. H
50. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
51. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
52. H 66 wol] ful BYL; om. H
53. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
54. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
55. H 66 wol] ful BYL; om. H
56. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
57. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
58. H 66 wol] ful BYL; om. H
59. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
60. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
61. H 66 wol] ful BYL; om. H
62. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
63. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
64. H 66 wol] ful BYL; om. H
65. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
66. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
67. H 66 wol] ful BYL; om. H
68. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
69. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
70. H 66 wol] ful BYL; om. H
71. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
72. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
73. H 66 wol] ful BYL; om. H
74. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
75. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
76. H 66 wol] ful BYL; om. H
77. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
78. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
79. H 66 wol] ful BYL; om. H
80. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
81. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
82. H 66 wol] ful BYL; om. H
83. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
84. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
85. H 66 wol] ful BYL; om. H
86. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
87. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
88. H 66 wol] ful BYL; om. H
89. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
90. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
91. H 66 wol] ful BYL; om. H
92. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
93. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
94. H 66 wol] ful BYL; om. H
95. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
96. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
97. H 66 wol] ful BYL; om. H
98. [foul] þis TH pan] þat RD it] om. RDTH lyuynge] lykyng Y; and
99. leful or to auoyde noyauce of noyous beestys to man add. L in] þat
100. H 66 wol] ful BYL; om. H

cion of þe iuge & of þe pursueris & of þe offyceris ben ry3tful, þat þei slen hym in sauacion of þe ryzt & for sauacion and example 25 of oþre, nout for lykyng of venchance ne of cruelte, nout hauyng lykyng in his peyne, so þat þe cause / be ry3tful, þe ordre & f. 149^v process be ry3tful & þe entencion ry3tful: iusta causa, iustus ordo, iustus animus. DIUES. 3et contra te, þe gospel seith: Quod Deus coniunxit homo non seperet, Mathei xix [6], þer schulde no 30 man departyn þing þat God hat knyztogedere. But God hat knyzt þe soule & þe body togedere; ike þan it is nout leful to ony man for [to] departyn þe soule from þe body ne to slen man or woman. PAUPER. Whan þe man þat is gelty is slayn ry3tfullyche be þe 35 lawe, man slet hym nout but as Godis mynystre & Godis officer, for þe lawe of God, & God hymself, sleth hym in þat he comandith swyche to ben slayn. God is principal iuge of his deth & man is but Godis officer to don his byddyngne. And perfor seith þe lawe þat þey whyche slen men ry3tfullyche ben nout clepyd mansleerys, for why, seith he, þe lawe sleth hem, nout þu, [xxiii], q. v, Si 40 homicidium, et in questionibus Leuitici.

Cap. xvii

DIUES. Sith it is so þat trespasourys lefullyche & medfullyche mon ben slayn be þe byddyng of God, why mon nout prelatys of holy chirche & mynystrys of þe auter slen swyche trespasourys ne sytyn in þe doom of manys deth ne 3euyn þe sentence ne 3euyn assistance to þe domysman, sith in þe elde lawe prestis & 5 mynystrys of þe auter my3tyn lafully & medfullyche slen trespasouris, as we fyndyn in many place of holy writ: Exodi xxxii [27 et seq.] de Leuitis, et Numeri [25: 5 et seq.] de Phynees, I

24 þe² þe³] om. H 25 & for sauacion] om. H 27 in] of H
þe²] & þe RDTBLH; & in þe Y 28 be ry3tful] om. al. entencion] be
add. BYL 29 animus] & cetera add. H 3et] after te RDTBYL;
om. H seith] spekith H 30 -per-] abbrev. p RDTH; -par- BL
31 þing] -gys H 32 soule . . . body] trs. RTH þe²] om. H ike]
perfor BYL; Soo H 33 to¹] om. G soule . . . body] trs. L ne] neiper
BYL; nor H or] neiper BY; ne L; nor H 34 man þat is] om. T
35 man] men H mynystre . . . officer] trs. R; -tris . . . -ris DBYLH
Godis²] om. H 36 þat] þat add. BYL he] God al. 37 is¹] his add.
H man] mans D 38 Godis] his H officer] -ris D 39 whyche]
þat al. clepyd] callyd H 40 hem] hym H nout] but not Y xxiii]
xxii all MSS v] om. H
2 mon¹] nou3 T 4 þe¹] om. H 5 þe domysman] domys of man H
prestis] priste D 7 in . . . writ] om. H place] -cis BY

Regum xv [32-3] de Samuele, qui interfecit Agag regem, et
 10 III Regum xviii [40] de Helya, qui interfecit sacerdotes Baal?
 PAUPER. As þe lawe seith, xxiii, q. viii, Occidit, mychil þing was
 leful in þe elde lawe þat is nout leful in þe newe lawe. In þe elde
 lawe þe swerd was grantyd to þe prestis & mynystrys of Godis
 auter. In þe newe lawe, God defendyd hem þe swerd whan he
 15 seyde to Petyr in tyme of his passion onon as he hadde betakyn
 hym power to makyn þe sacrament of þe auter: Conuerte gladium
 tuum in vaginam, etc., Turne þin swerd into þe schede, for he
 þat smyt with swerd he schal perchyn with swerd [Io. 18: 11].
 f. 150^r In swyche wordis God defendyd þe swerd / to alle þe mynystrys
 20 of Goddys auter, as þe lawe seith, xxiii, q. viii, De episcopis,
 cum aliis cappitulibus sequentibus. DIVES. Why defendyd he hem
 þe swerd? PAUPER. For God wolde þat men of holy chirche
 schuldyn ben men of pees, of mercy & of pyte, & þerfor he seyde
 25 of me, for Y am lowe & meke of herte, Mathei xi [29]. He bad
 hem nout lernyn to pleyyn with þe swerd ne with þe staf ne lernyn
 to fyztyn & schetyn to slen here enmyys, but he bad hem lernyn to
 ben low & meke of herte & to lyuyn in pacience as lambryn amongis
 woluys, & he bad hem louyn her enmyys & don good to hem þat
 30 hatyn hem, Mathei v [44]. He bad hem schewyn pacience, pes &
 pyte, nout only in word, in wil & in dede, but he bad hem ab-
 stynyn hem from alle tokenys of vnpacience, of vnpes & of cruelte.
 And for þat schadyng of blood & manslaute is tokene of vnpacience,
 of vnpes, of wretthe & of cruelte in hem þat slen & disposyt
 35 hem to cruelte, þerfor Crist defendyd þe swerd to alle þe mynystrys
 of þe auter. DIVES. Tel me som opir sckyl. PAUPER. Anopir sckyl
 is þis. For þe sacrament of þe auter þat prestys makyn be þe vertu

9 regem] *om.* L; pinguissimum *add.* H
 11 seith] *repeat* R xxiii] xxii H
om. L &] to þe *add.* H
 þe swerd] it hem H
 schethe TBYL
 21 cappitulis] *om.* H
 þerfor] *om.* Y
 26 hem nout] *trs.* H
 28 low . . . meke] *trs.* H
 and H he] *om.* T
 slaute] *om.* R
 disposyt] -syn L
 37 þat] the *add.* DTBYL
 10 qui . . . Baal] *om.* H
 12 lawe²] For *add.* H
 14 defendyd] -dith DH; forbedip BYL hem
 15 be-] *om.* RH
 17 þe] thyne H schede
 19 defendyd] -dith D; forbedip BYL
 23 schuldyn] *om.* D
 25 He] And therfor he H
 27 &] or H
 31 in² in³] *om.* al. in wil &] but also H but
 32 of²] and of H of³] *om.* H
 RDTBYL; oft tymys is H
 33 & man-
 34 of¹] & al.
 35 defendyd] forbad BY þe²] *om.* DH; *ins.* G
 37-8 be . . . wordys] *om.* Y

of Cristis wordys is a sacrament of charite & of onhed, for it
 representyth þe onhed þat is atwoxsyn Crist & holy chyrche
 and also it [re]presentyth þe onhed of þe soule with þe body,
 40 for as þe soule qwyckyth þe body so Crist be þe sacrament of þe
 auter qwykyth holy chirche & manys soule. Also it representyth
 þe onhed of þe Godhed with our manhood in Crist, & þerfor
 holy chirche seith þus: Nam sicut anima rationalis et caro vnus
 45 est homo ita Deus et homo vnus est Cristus, Ryzt as a resonable
 soule & þe flesch is on man so God & man ben on Crist & on Crist
 is boþe God & man. And þerfor he þat destryyth þe onhed of
 þe soule with þe body & departyth hem onsondre be manslaute,
 he schewith nout in hymself ne in his dede þe sacrament of onhed
 50 of Crist with holy chirche & of þe Godhed with þe manhed in
 Crist, but he doth azenys þat sacrament be þe seperacion &
 dyuysion þat he makyt in manslaute & schadyng / of blood. f. 150^v
 And þerfor is he irreguler & vnable to makyn þe sacrament of
 þe auter. And for þe same skyl, ȝif a man haue weddyd two wyfys
 & so departyd hys flesch in dyuers women he is irreguler & vnable
 55 to þe auter. And þerfor nout only prestys but also dekenys
 & sodekenys in þat þei ben assistent to þe prest in making of
 þe sacrament must ben withoutyn swyche departyng þat is
 contrarie to þis sacrament of endeles charite & of onhed atwoxsyn
 60 God & holy chirche & atwoxsyn al good cristene peple þat is in
 charite, for alle þey ben on & comounyn togedere in þis sacrament.
 For þis skyl, it is nout leful to men of holy chirche to schadyn
 manys blood ne to slen ne to maymyn. The newe testament is a
 lawe of loue, & þerfor Crist wil þat þe mynystris of þe auter
 65 in þe newe testament—þat schul mynystryn þe sacrament of his
 endles loue & of his endles mercy to mankende—he wil þat þei
 schewyn loue, mercy & pyte & non tokene of cruelte. The elde

38 sacrament] of holy chyrch *add.* H
 39 atwoxsyn] bitwene BYL; be- H
 40 representyth] presentyth RDG
 41 for as . . . body] *om.* H as] *om.* T
 Crist] Iesus crist H of] *repeat* T
 45 a] *om.* BYL; an H; *ins.* G
 46 þe] *om.* H man²] the man DBYL
 48 hem] *om.* H onsondre]
 atwynne BYL
 49 in¹] *om.* D
 51 þe] *om.* BYL &] þe *add.* T
 53 is he] *trs.* H of] on H
 54 same] *om.* T a] ony T
 55 departyd]
 -tith H
 57 & sodekenys] *om.* H prest] -tis H in²] the *add.* H
 58 must] myzt T
 58-9 must ben . . . sacrament] of the auter H
 60 atwoxsyn]
 þe TBYL of²] *om.* H atwoxsyn] bitwene BYLH
 61 comounyn] comyn RDTBYL; comoun H
 bitwene BYL; *om.* H
 62 to²] *om.* D
 63 ne¹] nor H ne to²] nor H to²] *om.* T The] For
 the H
 64 &] *om.* H wil] wold H
 65 his] *om.* H
 66 his]
 67 non] not TH; no L tokene] -enes H
om. H he wil] *om.* BYL

testament was a lawe of dred & duresse & nyh al þe sacrificys
 þat þe prestis madyn was don with schadyng of blod, nout only
 70 in figure of Cristis passion but also in tokene þat he þat synnede was
 worpi to ben slayn as þe best was slayn þat was offryd for his
 synne. And þerfor þe swerd was grantyd to þe prestis & þe myn-
 stris of þe elde lawe to punchyn rebellys whan it nedyt. And mychil
 of her offys was to schadyn blood, & so be her offys þei wern
 75 disposyd to cruelte insomychil þat þei wern nout abaschyd to
 slen Crist, Godis sone, her lord & her God. And for þat prestys
 of þe elde lawe be cruelte slowyn Crist, God & lord of al, þerfor
 schadyng of blood & manslaute is defendyd to prestys in þe
 80 newe lawe & makyth hem vnable to þe auter þat schadyn manys
 blood or helpyn þerto.

Cap. xviii

Schadyng of blood in men of holy chirche is so abhominable
 & horryble in Godis sy3th þat 3if ony clerk deye in batayle &
 fy3tyng or in pleyys of hepene men of whiche folwith schadyng
 4 of blood & deth, as in pleyng at þe swerd & bokeler, at þe staf,
 f. 151^r [to hand swerd, hurlebat,] in turnamentis, in / iustis, for þat
 clerk holy chyrcche schal makyn non solempne messe ne solempne
 preyere for hym, but he schulde ben beryyd withoutyn solempne
 of holy chirche, xxiii, q. viii, Quicumque clericus. ¶ And 3if
 a man in his wodnesse & rauynge sle man, woman or child,
 10 pou3 his wodnesse pase 3it is he irreguler & vnable to Godis auter,
 xv, q. i, Si quis insaniens. Nethes 3if he be a preste er þat cas
 falle hym, whan his wodnesse is past & he be in hope of sykyr
 helthe he may syngyn his messe. ¶ Also 3if a man smyte a child,
 man, or woman be weye of chastysynge & he deye of þat strok,
 15 he is irreguler, xv, q. i, Si quis non iratus, et Extra, lib. v, De

68 & of add. H duresse] durenesse H 69 with] þe add. T nout]
 and nout H 71 worpi] wopi T his] om. H 72 synne] -nes L
 &] to add. H 74 was] whan Y so] om. Y; therfor H 75 abaschyd]
 aferd al. 76 Crist] om. BYL þat] om. H 77 al] thyng add. H
 78 schadyng] -dyn D defendyd] forboden BYL 79 manys] mennys
 1 so] as add. T 2 deye] -yed H 3 men] peple D 4 at] om. H
 staf] the add. H 5 to hand swerd hurlebat] om. G in] & Y for]
 om. H 6 clerk] -kis of H non] no DBYLH 9 &] or L man]
 or add. RDTBY; a man or L; a man H 10 is he] trs. DBYLH 11 er
 þat] whan the H 12 falle] to add. H is] goon and add. H &] if H
 he] om. BL 13 he] hep Y syngyn] seye al. Also] And H

homicidio, c. Presbiterum. 3if it be doute wheyþer he deyyd of
 þe strok, he schal abstynyn hym from Godis auter, Extra, eodem,
 Ad audienciam. ¶ Also 3if a prest or clerk or ony man sle þe þef
 þat robbery þe chirche, he is irreguler, Extra, eodem, Significasti.
 ¶ Also 3if clerkys fy3tyn a3enys Sarecyns & a3enys hepene men, 20
 3if þei slen ony man, woman or child þei ben irreguler. And 3if
 þei ben in doute wheyþer þei slowyn or nout slowyn, þey schul
 abstynyn hem from þe auter, Extra, eodem, Peticio. ¶ Also þe
 iuge, þe aduoket, þe assessour, þe officer, þe witnesse be whych
 man or woman is sleyn, and þe writer & he þat seith þe sentence 25
 or redith in doom þe examinacion of þe cause or wrytith þe
 ditement or opir leterys be whyche man or woman is slayn he is
 irreguler, þei þe cause & þe doom be ry3tful, Reymond, lib. ii,
 ti. i. ¶ 3if man be chachid be nede to slen man or woman, 3if
 he felle in þat nede be his owyn defaute & fledde nout þat nede 30
 whan he myzte a fled it, he is ful irreguler. But 3if it were swyche
 nede þat he myzte nout flen it & þat nede cam nout be his defaute,
 holy chirche suffrith hym in þe ordrys þat he hat takyn to myn-
 stryn þerynne, but he schal takyn non heyer ordris. ¶ 3if ony
 man sle man, woman or child casuellyche & be myshap, wheþer 35
 his occupacion was leful or nout leful, 3if he dede nout his
 besynesse / to flen manslaute, he is ful irreguler. But 3if his oc-
 cupacion was leful & he dede his besynesse to flen manslaute,
 þei he seye nout aforn alle chancis þat myzte fallyn, he is nout
 irreguler, Reymond, lib. ii, ti. i. ¶ With hym þat sleth man, 40
 woman or child wilfully with hond or with tunge is non dispensa-
 cion, ibidem. ¶ 3if a man smyte a woman with childe whan þe
 child is qwyk or poysenyth her with venym, 3if þe child be ded
 born or ellis born out of tyme & deye be þat poyson or be þat
 strok, he is irreguler & a mansleer. But 3if þe child were nout 45

16 3if] And 3if RDTH; Also if BYL it be] he be in BYLH doute] done
 D deyyd] deye DBYLH 17 strok] or nout add. ins. L; or nout add. H
 18 a] om. Y or] a add. LH 20 Also] And H clerkys fy3tyn] clerke
 fight Y &] om. D a3enys] oþer H 21 man] or add. H 22 slowyn]
 slee Y nout] nai BL slowyn] om. al. 24 officer] -ceris H 25 seith]
 redith Y 27 ditement] en- BYLH leterys] writeris H 28 &
 þe] of H 29 3if] a add. LH chachid] dreuyn al. slen] a add. LH
 30 þat nede] om. L; the nede H 31 he] om. Y ful] om. H 32 pat]
 þe RDBYLH; om. T 34 ordris] ordre DBYLH ony] a H 35 sle]
 ony add. H man] or add. T casuellyche &] be casuelte or H 37 ful]
 om. H 39 aforn] bi- BYL fallyn] 3it add. H 40 man] or add. H
 41 non] no RDBYLH 42-3 with ... qwyk] quyk wyth childe L 44 ellis]
 om. L 45-6 But ... irreguler] om. L 45 were nout] were T; be H

irreguler, as seith Hostiensis, lib. v, rubrica De homicidio,
 10 q. Quid si quis. 3if a clerk plenyne hym to þe iustyce on hym þat
 f. 152^v robbit hym of / his good only to han a3eyn his good & nout to
 purs[u]yn his deth, þei þe iustyce sle þe þef, þe clerk is nout
 irreguler, Extra, eodem, Postulasti, et c. Tua nos, ¶ Ad ultimum.
 3if a clerk helpe [to] takyn a þef or to byndyn hym to ledyn hym
 15 to þe iustice or write ony letre to takyn ony man, 3if þe þef be
 slayn, or þat man slayn, þe clerk is irreguler. Netheles he may
 clepyn helpe to heldyn þe þef til he hat a3en his good, or heldyn
 hym hymself. And 3if he crie, 'Held þe þef!' or crie, 'þeuys,
 þeuys!' 3if it wer semely to hym þat manslaute schulde folwyn
 20 þerof, he is irreguler 3if ony man be slayn þerby. But 3if he hope
 þerby only to han a3en his good withoutyn manslaute, he is
 nout irreguler þou manslaute folwe þerof. ¶ Clerkis mon beryn
 wepene whan þei pasyn be perlious pas to afesyn þeuys, but þei
 owyn nout smytyn. And clerkis þat han temporil lordchepe mon
 25 beryn armure & wepene in confort of her retynue and fesying of
 her enmyys and sauacion of hemself, but þei owyn nout smytyn
 but uttir nede make it to sauyn her owyn lyf, ne þei owyn nout
 comandyn manslaute. ¶ 3if a clerk lende ony man bowe, arblast,
 swerd or knyf or spere or ony opir wepene to fyztyn with, 3if
 30 ony man be slayn þerwith or ma[y]nyd, þe clerk is irreguler.
 ¶ 3if a clerk erre in answeyng and be his mysanswer folwe
 manslaute, 3if þe clerk be holdyn a wise man he is irreguler, &
 þou he be but symplyche leteryd & he erre so in swyche þingis
 þat he owyth to knowyn and manslaute come of hys mysanswere,
 35 he is irreguler. As 3if a clerk seye þat it is leful to euery man to
 slen a þef & to slen lechouris or to rysyn a3ens her souereynys

9 as seith] om. H lib. v, rubrica] Extra H 10 on] of H 11 robbit] H
 -bid DBYL 12 pursuyn] pursuyn G 14 to'] om. G 15 þe'] a T
 or] to add. L 16 or... slayn] om. H irreguler] reguler H 17 helpe]
 om. BYL til he hat] to haue H 17-18 heldyn... þeuys] he holdith
 hym and crieth H 18 hym] om. T 3if] om. T 19 wer semely]
 be semyng H schulde] schall H 20 þerof] om. H 21 a3en] om. T
 22 folwe] -wide BYL 23 þei'] the schuld H be] om. H pas]
 pace D; place T; places BYLH to...] beginning of O fragment, back
 cover, recto, col. 2 afesyn] feere LH; afere O
 24-28 And clerkis... manslaute] om. al. 28 ony] to a H man] ony
 add. T bowe] or add. LH 29 swerd... spere] om. al. 3if] om.
 T 30 maynyd] manyd G þe] pat RDTL 31 his] om. O
 mysanswer] -ryng Y 33 symplyche] symple DTYH pingis] thyng L
 34 to] om. RT and] if add. L mysanswere] -sweryng O
 And I.H man] to euery add. D 36 to'] to'] om. T 35 As]

& slen hem, 3if men folwyn his conseyl and slen he is irreguler.
 3if a clerk bydde men chettyn þe þeuys mouth þat he crie nout,
 so to ledyn hym þe mor slylyche & þe mor sykyrlyche to his
 iuge, 3if he be slayn þe clerk is irreguler. ¶ 3if men pursuyn a 40
 þef or ony opir man to takyn hym & þey askyn a clerk 3if he seye
 ony swyche, 3if he teche / hem or wisse hem, wetyng or hauynge f. 153^r
 suspeccion þat þei sekyn hym for [to] dishesyn hym, 3if þat
 man be slayn þe clerk is irreguler; but 3if he haue non fantasye
 why þei sekyn hym but good he is nout irreguler. ¶ þey a man 45
 sle nout ne 3eue conseil to slen, 3if he suffre wyttyngly onyþing
 wherof is semely to comyn manslaute, 3if þer come [þer]of man-
 slaute, he is irreguler. ¶ Also 3if he conseyl men to takyn a castel,
 to castyn engyne to a town or to a castel, or to schetyn into hous,
 wallyd town or castel þat men dwellyn yn, 3if ony man be slayn 50
 þerby he is irreguler. ¶ 3if ony man conseil anopir man to gon &
 slen & he be slayn hymself, he þat 3af þat conseyl is irreguler.
 þou3 preste or clerk conseyle men to fyztyn for sauacioun of þe
 contre & of þe feith, so þat he bydde hem nout slen he is nout
 irreguler þou þey slen, þou he bydde hem puttyn hemself to þe 55
 deth for sauacion of þe contre & for þe trewþe. ¶ 3if ony man
 wolde flen his enmyys & anopir man conseylith hym nout to flen
 & he up þat abydyth & is slayn, he þat 3af hym þat conseyl is
 irreguler, but he wer in hope for to a sauyd his lyf & þat he myzte 60
 a sauyd his lyf or be power or be frenchepe & in trost þerof dede
 hym abydyn, þan is he nout irreguler, but he presumyd to mychil

37 &] or al. conseyl] commandement O 38 ... clerk] end of O frag-
 ment men] om. H chettyn] stoppe al. þe] þo D 39 þe mor... þe
 mor] om. H slylyche] fullich L 42 wetyng or] om. H 42-3 hau-
 yng suspeccion] supposyng al. 43 sekyn... to] woldyn H to] om.
 BHG; can. Y 44 þe] þat H but] and add. H 3if] om. T non] no
 al. fantasye] supposyng the cause H 45 but good] om. H 46 3eue]
 no add. H wyttyngly onyþing] trs. H 47 wherof] yt add. BYL
 semely] -myng H comyn] to add. H þerof] of G 47-8 þerof man-
 slaute] maslawth come therof H 48 he'] 3eue add. H 49 castyn] an add.
 ins. L engyne...] end of f. 162^v T; f. 163^r T blank except for sentence (V
 xxi, ll. 22-3, but... vnglyty) in corrector's hand; text resumes on f. 163^v T;
 -gines H to'] om. T into] an add. LH 50 wallyd] or H town]
 toure T or castel] om. H man] men YH 51 man'] or add. T 52 &]
 if H he'] om. TBL þat'] þe Y irreguler] reguler D 53 þe] her H
 55 irreguler] reguler H slen] om. T 57 enmyys] enmye D hym] om.
 T to] om. BYL 58 up] on add. H is'] he add. D 59 for] om.
 TBYLH 60 or'] om. H þerof] he add. H 61 þan...]
 beginning of O fragment, back cover, verso, col. 1 is he] trs. O but] if add.
 BYL

on hymself or was rekeles in kepyng or gylous; þan is he irregular.
 ¶ 3if ony man in nede sle his aduersarie to sauyn his owyn lyf,
 3if he mon nat ellys wel sauyn hymself he synnyth nout, so þat
 65 [h]is nede come nout be his folye, for 3if hys folye brouzte hym
 in þat nede he synnyth & is irregular, hec in Summa confessorum,
 lib. ii, ti. i.

Cap. xx

DIUES. Me maruaylyyth mychil why schadyng of blood &
 þe swerd is so streytlyche defendyd to men of holy chirche,
 for, as we redyn in þe gospel, Crist bad his disciplys sellyn her
 clopis & byyn hem swerdis whan he seide: 'Qui non habet vendat
 5 tunicam suam et emat gladium' Luce xxii [36], 'He þat hat no
 swerd, selle he his cloþ and bye hym a swerd.' PAUPER. Crist
 seyde þo wordys nout to alle his apostolys but only to Iudas
 f. 153^r þe tretour, nout byddyng hym byyn a swerd but so sche/wyng
 & seyyng aforn þe wyckyd wil & þe wyckyd purpos þat Iudas
 10 was ynne to byyn a swerd for to comyn to betrachyn Crist & to
 takyn hym þat whan þe Iewis comyn with swerdis & stauys to
 takyn hym, as þe gospel seyth, he schulde han his swerd redy for
 defendyn hymself 3if ony of Cristis disciplys wolde smytyn
 hym; & þerfor Crist seyde nout þo wordis in þe plural nombre
 15 as to manye, but he seide his in þe singler nombre as to Iudas
 alone, for he only was in purpos to betrachyn hym & to byyn hym
 a swerd for dred of knockys. And be þo wordys Crist bad hym
 nout byyn a swerd, but be þo wordis he vndirnam hym of his
 malyce in swyche maner þat only Iudas schulde vndirstondyn
 20 it & non opir of þe apostolys, for Crist wolde nout discouryn hym
 to þe apostolys but only vndirnemyn hym in swyche speche

62 kepyng] of *add. T*; of hym *add. L*
 hymself] his- D 65 his] is G
 to H nede] thanne *add. H* 64 3if he . . . nout] *om. T*
 brouzte] bryng Y 66 in']
 1 mychil] *om. H* &] of H
 clopis] *end of O fragment*
 BYLH PAUPER] Loke wel *add. T*
 bi- BYL wil . . . wyckyd] *om. H*
 to¹] & R betrachyn] -trayn RDTBYL; trayn H
om. T 11-12 to takyn] and tokyn H
 a smet H 15 he seide his] *om. al.*
 16 he only] *trs. H* betrachyn] -trayn RDTBYL; ben trayn H
 18 þo] too H 20 nout] puplische eiper *add. BYL*

6 he] *om. RDTBY* 2 defendyd] forboden BYLO
 8 byyn] him *add. BYL* 4 . . .
 10 for] *om. R*; after comyn D'TBYLH
 to¹] *om. H* 11 swerdis]
 12 for] to *al.* 13 smytyn]
 to²] *om. al.* 14 one *add. al.*
 to²] *om. L*

þat only Iudas schulde wetyn þat Crist knew his wyckyd purpos
 & nout wolde discouryn hym & so schewyd goodnesse azenys his
 malyce to styren hym to repentance. DIUES. Why answerdyn
 þan þe apostolys & seydyn: 'Domine, ecce duo gladii hic.' 'Lord,'
 seydyn þei, 'lo, her two swerdis redy.' And our lord seyde:
 25 'Satis est', 'It sufficit; yt is ynow.' PAUPER. For, as Y seyde,
 þe apostolys vndirstodyn nout why ne to whom Crist seide
 þo wordys, and þerfor þei wendyn, as mychil folc wenyth 3it,
 þat Crist hadde boddyn hem a bouzt swerdis to fyztyn & þerfor
 30 þei answeryd in þat manere & begonnyn to spekyng of swerdys
 & of fyztynge. And þan Crist was displesyd with her speche
 & bad hem ben stille of swyche speche & seyde: 'Satis est', 'It is
 ynow; it sufficyt þat 3e han spokyn yn þis materie; spekyth now
 no mor of þis materie.' And þerfor, as Luk seith in þe same place,
 35 þei cecedyn of her speche onon & wentyn out with Crist into þe
 mont of Olyuete [Lc. 22: 38-9]. On þe same maner, God seyde
 to Moyses whan he preyyd hym þat he myzte entryn þe lond of
 behest: 'Sufficit tibi', 'It is ynow to þe þat þu has seyde; spec no
 40 mor to me of þis materie' Deutero. iii [26]. Also God seyde to
 þe angyl þat slow þe peple: 'Sufficit; contine ma/num tuam',
 'It is ynow; withhold þin hond' [2 Reg. 24: 16]. And Crist
 seide to hys disciplys in tyme of his passion whan he fond hem
 slepyng: 'Sufficit', 'It sufficyt þat 3e han slept; now awakith'
 45 [Mc. 14: 41]. And as he made an ende of her slepyng be þis
 word *sufficit*, it sufficyt, so he made an ende of her vnconnyng
 speche whan þei begonnyn to speke of swerdis be þis word
satis est, it is ynow, þat is to seye '3e han spokyn ynowe in þis
 materie; spekyth no mor herof.' For þey wystyn nout what Crist

22 Crist] only *add. H* 23 nout wolde] *trs. BYL* so] he *add. RDTBYL*;
 Crist *add. ins. H* his] *om. H* 26 seydyn þei] *om. al.* her] before redy
 BY; ar *add. H* 27 It sufficit] *om. H* 28 why . . .] *beginning of O frag-*
ment, back cover, verso, col. 2 and of smaller fragment, back cover 29 mychil]
 many H 3it] *om. YHO* 30 swerdis] a swarde H 31 þei] þe T þat]
om. H 33 ben] *om. Y* & seyde] *om. BYL* 34 it] *om. H* þis]
 such YO materie spekyth] maner speche *al.* 35 þerfor] þer RT as]
 a H 36 her] that H 38 entryn] into *add. H* 39 . . . behest] *end*
of larger O fragment back cover . . . It is] *end of smaller O fragment back*
cover 40 to me] *om. H* 42 withhold . . . hond] worth H 2 Reg.
 24: 16] *om. G* 44 sufficyt] is ynow BYLH 44-6 þat . . . sufficyt]
 marg. G 44 3e] *om. T* slept] slet T; slepe Y awakith] 3e *add. BL*;
 wake 3e Y 45 ende] -dyng DB slepyng] slepe H 46 her] *om. T*;
 his H 47 speche] speke T word] -dis H 48 in] of H
 49 spekyth] *om. al.*

50 mente no mor þan þei wystyn what Crist mente whan he seyde
to Iudas: 'Quod facis, fac cicius', 'þat þu dost, do it onon' [Io.
13: 27], in whyche wordis Crist vndirnam Iudas of his euyl
purpos þat he schulde amendyn hym. And 3it it is a custum with
mychil folc þat whan þei heryn her childryn or her seruans spekyng
55 vnwiselyche to puttyn hem to silence & don hem ben stille with
þe same word & seyn: 'Sone, it is ynow; þu hast seyde ynow.'
DIUES. And many clerkys seyn þat whan þe apostolys seydyn
'Lo, her two swerdis' & Crist seyde a3en 'Satis est', 'It is ynowe',
in þo wordis Crist grantyd men of holy chirche two swerdis,
60 bope gostly swerd & bodyly swerd [Lc. 22: 38]. PAUPER. þei
erryn, as þe apostlys dedyn, for þei vndirstondyn nout why ne
to whom Crist seyde þo wordis; for Crist grantyd neuyr to clerkys
þe bodyly swerd to schadyng blood but he defendyd it to hem in
þe same tyme whan he vndirnam Petir smytyng with þe swerd &
65 bad hym puttyn up his swerd into þe schede, for why, seyde he,
hoso smyte with þe swerd he schal perchyn with þe swerd.
And so al þe process of þe gospel, 3if þei vndirstondyn it wel,
schewith þat Crist hat defendyt men of holy chirche þe bodyly
swerd. And perfor, as seith Sent Ambrose, here armure & her
70 ftyngne schuldyn ben bittyr terys & holy preyeris. DIUES. 3it
contra te, Crist seith in þe gospel: Non veni pacem mittere sed
gladium. Y cam nout, seith he, to sendyn pes in erde but þe
swerd, Mathei x [34]. PAUPER. Be þe swerd in þat place is
vndirstondyn þe swerd of Godis word, as seith þe glose, be
75 whiche swerd man is departyd from synne & fro wyckyd com-
panye, as þe gospel schewith þere, & be þis swerd synne is slayn
in manys soule. DIUES. Sith God defendyd men of holy chirche
þe swerd & schadyng of blood & manslaute, why slow Sent Petyr /
f. 154^r Ananyam & Safiram his wyf for her false couetyse & for her

50 no . . . mente] om. T
H 54 mychil] many H 52 whyche] suche DBYL 53 a] in
56 word] -dis H Sone] om. H her²] om. al. 55 & . . . stille] om. H
59 wordis] swerdis H grantyd] to add. H 58 Lo] om. H
H 62 grantyd neuyr] trs. Y 61 -stondyn] -stodyn
it] om. Y 64 þe²] a H swerd] Malchus ere of add. H 65 schede]
scheep BYL 66 hoso] ho þat DTBYLH smyte] repeat B 65 schede]
he] om. Y 67 al] repeat H þe²] om. H þei] men BYL -stondyn]
-stodyn BYL; -stande H 68 defendyt] forboden BYL 69 seith]
after Ambrose H 71 te] to H mittere] in terris add. L 72 cam
nout] am nowt comyng H seith he] om. H 75 whiche] suche DBY
synne] -nys H 76 schewith] wel add. BYL 77 defendyd] -dith T;
forbad BYL 78 &]¹ of L &]² of add. H 79 for her²] he H

lesyngys, Act. v [1-10]? PAUPER. As þe lawe seith, xxiii, q. viii, 80
Petrus, he slow hem nout with material swerd but only be power
þat God 3af hym to don myraclis. With his preyer he reysyd a
woman from deth to lyue wose name was Tabita, Act. ix [40-1], &
with wordys of his blamyng he tok her lyf from Ananye & Safyra. 85
He preyyd nout for her deth but only vndirnam hem of her synne
& onon þei fellyn doun dede be þe vertu of þe swerd of Godis word
þat Petir spac & þe holy goost be Petir, for, as Sent Powil seith, þe
swerd of Godis word wol oftyn departyd þe soule from þe body
[Heb. 4: 12]; and perfor þe word & þe cursyng & vndirnymyng 90
of holy men & of men of holy chirche is mychil for to dredyn.
Or ellis be suffraunce of God onon as Sent Petir vndirnam hem,
for þei repentedyn hem nout, þe fend Satanas tok power ouyr
hem & slow hem bodylyche as he slow hem first gostlyche þorw
synne of fals couetyse.

Cap. xxi

DIUES. Is it leful in ony cas to slen ony man or woman vngylty?
PAUPER. In no cas, as þe lawe seith opynly, xxiii, q. v, Si non.
DIUES. Y suppose þat þe queste dampne a man þat þe iustice
knowith vngylty. Schal nout þe iustice 3euyn þe sentence &
dampnyn hym syth þe queste seith þat he is guilty? PAUPER. 5
God forbede, for þan fallith þe iustise in manslaute, for he may be
no lawe slen hym þat he knowyth vngylty, xxiii, q. v, Si non.
DIUES. What schal he don þan? PAUPER. 3ef he haue no iuge
abouyn hym he schal sauyn hym be his pleyn power. And 3if
he haue a iuge abouyn hym he schal sendyn þe man to hym & 10
tellyn hym alle þe caas, þat he mon of his pleyn power delyueryn
hym & sauyn hym from þe deth or ellys sekyn sum opir weye
for to sauyn hym; but he schal nout 3euyn þe sentence of his
deth. Pylat trauaylyd wol beselyche to sauyn Crist from þe deth,
80 lesyngys] þat they maden to God add. H Act. v] om. H 82 preyer]
-eris BYL 83 Act. ix] om. H 86 þe¹] om. Y 87 &] in D
seith] þat add. L 88 wol] ful BYL departyd] -ty3t al. 89 &]
of Y 92 repentedyn] repent H hem] hym (hem add. can.) H
power] pore H ouyr] on L 93 hem²] om. T first] aforn H
þorw] be þe al.
1 Is . . . slen] It is lefful many cas to T 2 as] om. H 3 Y suppose
þat] I set cas H 6 he] om. H may] not add. ins. D 7 no] the D
9 pleyn] plenge D 10 sendyn . . . hym &] om. H þe] om. D 11 þe]
om. T 12 & sauyn hym] om. D þe] om. DL 13 but] Be H
14 wol] ful BYL

15 for þat he wuste hym vngylty. Mychil mor a cristene iuge owith
to traauaylyn to sauyn þe innocentis lyf whom Crist bouzte with
his blood & flen fals sentence. Pylat myzte & auzte be þe lawe a
sauyd Crist, but for to plesyn þe peple & for dred þat þei schuldyn
f. 155^r a cusyd hym to þe emperour he folwide her wil & put Crist to þe
20 deth, and þerfor aftirward he was slayn. For þe false questis
Pilat wolde nout dampnyn hym, in þat he wyste hym vngylty,
but only for drede & to plesyn þe peple he dampnyd hym. And
sith heþene lawe sleth no man vngylty mychil mor cristene lawe
schal slen no man vngylty, but þe iuge schal don al his besynesse
25 to flen schadyng of blood withoutyn gylte. þerfor is he mad iuge—
for discussyn þe trowþe, to sauyn þe vngylty & to punchyn
þe gylty & to lettyn malyce, folye & falshed of þe questis & of
þe fals witnessys. þerfor God seith þus to euery iuge: þu schal
nout takyn þe voys of lesyngis, ne þu schal nout ionyyn þin
30 hond to seyn fals witnesse for þe wyckyd man, þat is to seyyn,
þu schal makyn no comenant to seyn fals witnesse ne assentyn
perto. þu schal nout folwyn þe peple ne þe peplys wil to don ony
euyl þing or ony falsnesse in doom. þu schal nout assentyn to þe
sentence of manye to gon away from þe trowþe, Exo. xxiii [2].
35 Therfor þe lawe byddith þat þe iustice be nout to lyzth ne to redy
for to leuyn ne to redy to takyn venchance, Di. lxxxvi, Si quid, et
xi, q. iii, Quamuis, et [xv], q. vii, Si quid. þe ende of euery doom
schulde ben *iusticia*, þat is ryztfulnesse in Englych. And ryztful-
nesse is a vertu & a stedefast wil alwey to zeldyn euery man &
40 woman his ryzt, Extra, De verborum significacione, c. Forus, in
glosa. And þerfor whan þe iustice doth wrong in his sentence-
þeuyng þat is no ryztful doom, for it endith nout in ryztful-
nesse. But mor wrong may he nout don to man or woman

15 þat] *om.* H
19 cusyd] *ac.* BYL
dampnyd RDTBYL
have dampned BYL
om. here but supplied on otherwise blank f. 163^r of MS T
D
25-6 is . . . iuge for] the iuge owith to H
mad] a *add.* RL
pe²] *om.* H
30 witnesse] *om.* T
32 þe peple ne] *om.* BYLH
34 of] to Y
36 for] *om.* al.
38-9 ryztfulnesse] -wyse- *al.*
-wis- YH
17 his] precious *add.* H &²] *om.* T
19-20 put . . . slayn] dampnyd hym H
For] alle *add.* H
questis] quest BYL
þat] þat *add.* TBYL
22-3 but . . . vngylty]
22 hym] *om.*
25 is he] *trs.* BYL
27 folye] *om.* H
29 nout²] *om.* H
31 schal] nout *add.* H
33 falsnesse] false witnesse H
35 nout] ne *add.* B; hasty ne *add.* Y
37 xv] xvi *all MSS*
38 ryztfulnesse¹] -wyse-RDTBYH
42 -ful¹] *om.* H
43 But] For L; for *add.* *can.* G
þe] *om.* BYL
20 slayn]
21 dampnyn]
22-3 but . . . vngylty]
22 hym] *om.*
25 is he] *trs.* BYL
27 folye] *om.* H
29 nout²] *om.* H
31 schal] nout *add.* H
33 falsnesse] false witnesse H
35 nout] ne *add.* B; hasty ne *add.* Y
37 xv] xvi *all MSS*
38 ryztfulnesse¹] -wyse-RDTBYH
42-3 ryztfulnesse]
he nout] nout; be H

þan to robbyn hym of his lyf & slen hym withoutyn gylte. Ike þan
what iuge sleth man or woman vngylty, wytyngly, he is no iuge 45
but he is a tyrant and doth azenys alle lawys whyche ben ordeynyd
for to don ryzt to euery man, to punchyn þe gylty & to sauyn
þe vngylty; & þerfor seith þe lawe þat he is no iuge zif ryztfulnesse
be nout in hym: non est iudex si non est in eo iusticia, xxiii, q. ii,
Iustum. 50

Cap. xxii

DIVES. Is it leful to ony man or woman in ony cas to / slen f. 155^v
hymself? PAUPER. In no cas, and þat for many skyllys. Fyrst
for be weye of kende euery man louyth hymself & is besy to
sauyn hymself & to withstondyn alle þinge þat wil distryyn
hym. And þerfor it is a synne al azenys kende man or woman to 5
slen hymself. Also it is azenys charite, for iche man is boundyn
to louyn hymself & his euene cristene as hymself. Also he doth
wrong to þe comonte of mankende, for, as þe Philosofre seith,
v Ethicorum, euery man is a part of þe comonte, as euery membre
is a part of þe body. Also for manys lyf is an heye zifte of God 10
þouyn to man for to seruyn God, & only God may takyn it awaye
whan he wil. And þerfor he þat sleth hymself he synnyth azenys
his God in þat he sleth his seruant azenys his wil, for þou God
þeue a man autorite to slen anopir man for his mysdede zit God
þeuyth no man autorite to slen hymself. And þerfor seith þe 15
lawe, xxiii, q. v, Si non licet, þat no man ne woman schulde
slen hymself, neyþer to flen mischef of þis world ne to flen opir
mennys synne ne for sorwe of his owyn synne þat he hat don ne
for to gon þe soner to heuene, for zif he sle hymself, as seith þere

44 to] *om.* RTBYL Ike] þerfore BYL; So H 46 doth] beth D; sleth
H alle] þe *add.* L lawys] lawe H 47 for *om.* al. 48 þat] *om.* Y
ryztfulnesse] -wyse- RDTBYH

1 Is it] *trs.* Y ony¹] *om.* D 2 hymself] hem-BY PAUPER] In kend euery
man lovyth hymselfe and *add.* H cas] man schuld not slen hymselfe *add.* H
3 for be] be the H louyth hymself &] *om.* H 4 wil] wolde BYLH
5 a] *om.* BYLH 6 hymself] but to withstond al þing þat wold destroy him
add. Y iche] every Y 7 louyn] savyn H &] in T 8-9 of man-
kende . . . comonte] *om.* H 9-10 membre . . . part] *trs.* Y 10 Also
for] *can.*; so is euery man a part of the comonte as the filosofer seith v
Ethicorum *add.* H 11 for] *om.* al. only] *om.* H 12 he²] a H
13 þat] þat *add.* BYL 14 a] to H 15 þeuyth] to *add.* H 16 Si]
om. BYL 17 hymself] hem- H flen¹] the *add.* H } mischef] -evis H
þis] þe H 18 synne¹] -nys H don] ne for none heuynesse L
19 þere] *om.* Y

20 þe lawe, he goth to endles myschef & he fallith in ouir-greuous synne. And in þat he sleth hymself he fallith in wanhope & doth dyspyth to þe mercy of God, as Iudas dede, for aftir his deth he may nout amendyn hym of þat greuous synne of manslaute, and be þat manslaute he lesyth his lyf in þis world & his lyf in heuene
 25 blysse & goth to þe deth in helle withoutyn ende. And þerfor þer schulde no woman slen hyrself to sauyn her chastite þat she be nout defylyt, for ȝif she be defylyt be violence aȝenys her wil she synnyth nout, for, as Sent Lucie seyde to þe tyrant Pascasius, þe body is nout defylyt but be assent of þe soule, but þe synne
 30 is in hym þat so defylyth hyr. And lesse synne it is to fallyn in lecherie þan man or woman to slen hymself, for þer is non helpe aftir. Ne þer schulde no man ne woman slen hymself ne maynyn
 f. 156^r hymself for dred þat he schul/de consentyn to synne but trostyn in God þat lythly may kepyn hym fro consentyng & lettyn occasionys of synne. And þou man or woman ben constreynyd
 35 to synnyn for dred of deth, betere it is and fayrhere þat anopir sle hym þan he sle hymself, for þat is dampnyd in euery lawe. DIUES. Contra te, Sampson & sondry opre slowyn hemself, as we redyn in holy writ. PAUPER. As seith Sent Austyn, De ciuitate Dei,
 40 þey slowyn hemself be þe pryue conseyl of þe holy gost, þat wolde be her deth don myraclis, as whan Sampson tooc þe two pylerys of þe paynymys temple whyche boryn up al þe temple & schooc is togedere with his armys til it brostyn & þe temple fel down and slow many þousontis of heþene peple þat was gadryd
 45 to wondryn on Sampson in dyspyth of God of heuene, wose seruant was Sampson [Iud. 16: 30].

Cap. xxiii

DIUES. Wepir is it mor synne to slen a ryztful man þan a wyckyð man? PAUPER. It is mor synne to slen þe ryztful man, for in þat

22 þe] om. T 24 his²] om. T 26 woman] man H hyrself] hym- ne
 woman H 27 defylyt¹ defylyt²] -foulid BYLH be³] wyt R 28 to]
 om. D 29 defylyt¹ -foulid BYLH þe³] om. L þe synne] repeat D
 30 defylyth] -foulip BYL it is] is a man Y 31 hym-] hem- DY
 non] no L 32 Ne] nor H ne¹ ne²] nor H 33 lythly] om. al. &
 þat T lettyn] -tyng H 36 anopir] man add. H 38 sondry]
 diuerse BYL; om. H 40 pryue] -uyly D 41 as] and Y 42 boryn]
 bon H 43 is] hem TBYL; it H it] þey al. 44 þousontis] -sand
 Y of] þe add. al. 45 of God] repeat H 46 was Sampson] trs. BYL
 1 slen] om. T a¹] þe DTBLH þan] or BYL a²] the H 2 synne] om. D

þe sleer noyyt hym mest whom he auȝte mor to louyn. Also for he doth most wrong to hym þat hat nout deseruyd it & mor aȝenys ryztwysnesse. Also for he pryuyth & robbyth þe comonte of
 5 mankende of a gret iowel, for euery good man & good woman is a iowel to þe comounte of mankende. Also for he doth mor despyth to God, for to alle goode Crist seith: Qui uos spernyt, me spernit, He þat despysyd ȝou, he despysyt me [Lc. 10: 16]. DIUES. Contra, ȝif a good man be slayn he schal sone gon to heuene, but
 10 þe wyckyð man, ȝif he be slayn vnwarly, he schal gon to helle, & lesse synne it is to sendyn be sleynge a man to heuene þan to helle. PAUPER. Sent Powil seith, I ad Corinth. iii [8], þat euery man & woman schal takyn hys owyn mede aftyr þat his trauayl is; þerfor
 15 þe goode man so slayn schal gon to heuene for his goode dedis nout for þe malyce of þe sleer, and þe wickid man so slayn schal gon to helle for his owyn wyckyð dedis nout for þe wyckyð dedis of þe sleer. And þe sleer schal gon to helle boþe for þe sleyyng of þe goode & for sleynge of þe wyckyð, but he schal ben
 20 deppere in helle for sleynge of þe goode þan of þe wyckyð, for he sche/with mor malyce & mor agreuyth God & al þe court of heuene f. 156^v in sleynge of þe goode þan of þe wyckyð, & he schal answeyryn for alle þe goode dedis þat þe goode man schulde a don ȝif he hadde lyuyd lengere. And he schal ben punchyd for þe sleynge of
 25 þe wickid man for þat he sleth hym aȝenys Godis lawe & lettlyth hym þat he may han non tyme for to amendyn hym. DIUES. Is it leful to ony man to slen his wif ȝif he take hyr in auoutrye? PAUPER. To slen hyr be lawe cyuyle þer lawys ordeynyn man & woman þat don auoutrye to be slayn, it is leful, so þat he do it
 30 only for loue of ryztfulnesse & of clenesse nout for hate ne for to ben venchyd on hyr, & lat hym wel charchyn his conscience ȝif he be out gylty in þe same, eyþer in wil or in dede, & takyn hede to his owyn frelete & þinkyn þat þe lawe is ordeynyd as wel

3 hym mest] trs. al. mor] most YH 4 most] om. BYL 6 man-
 kende] -hod BY; -hod and L a²] om. T 7 iowel] wele L mor] most
 L 8 to²] om. H to alle] trs. T 9 He] Ho RDTBYL despysyd
 -syȝt al. he] om. TBYLH 10 Contra] te add. R 11 þe] and
 a H ȝif he] om. H gon] om. T 16 man] marg. G 18 þe³]
 om. Y 19 for sleynge] om. al. 20-2 for he . . . wyckyð] om. R
 21 agreuyth] displesith H þe] om. T 22 wyckyð] euylle L 24 þe]
 om. Y 26 non] no al. for] om. al. 27 is it] trs. D 28 be]
 the add. H ordeynyn] -nyd D 29 he] that add. H 30 ryztful-
 nesse] -wyse- al. 32 in³] om. L 33 is] was L as wel] before
 ordeynyd RDTBYH; was wele before ordeynyd L

non wordly goodis, but þei mon in caas with fyzyng & smytyng
 defendyn her owyn persone azenys clerk & lewyd man, & so may
 þe lewyd man defendyn hymself with smytyng azenys þe clerk þat
 sekith to smytyn hym, 3if he mon nout ellys sykerly sauyn hymself.
 45 But 3if he mon sykyrly sauyn hymself or be flyt or be schettyng
 of dore or of 3ate or ony opir weye, he owyth so to sauyn hymself
 & nout smytyn a clerk but so wiselyche sauyn hem boþin. But
 alwey be he war þat his flyth be nout cause of his deth. And sith
 50 þat þe lewyd man owyth to flen þe clerk 3if he mon in sykir
 maner to sauyn hem boþin, mychil mor þe clerk þat schulde
 schewyn paciencie & flen schadyng of blood be his ordere owith
 to flen a lewyd man 3if he mon to sauyn hymself sekyrly & to
 sauyn hem boþe. ¶ 3if þe sogetis ben in doute weþer þe cause þat
 55 þei fyzytn fore be trewe þei ben excusyd be þe precept of her
 prince for vertu of obedience, [so þat þe sugettis haue no cause
 to mysdeme of her prince be his comoun leuyng, but þat þey
 suppose þat he in al his lyuyng be reulyd be reson & Goddis lawe].
 But 3if þei ben sekyr þat þe cause be fals þei ben nout excusith
 60 ne owyn nout to fyzytn. [Or ellys 3yf þe prince be a man oute
 of gode gouernans, as frentyk or braynles, or ellys þat he be
 in his leuyng opynly rebellyng azens God, þan þe peple owyt3
 not to obeyen to his byddyng whan he byddy3t hem fey3t, but
 3yf þey knowyn sekyrly þat his cause be trewe]; but þan hem
 65 must obeyyn þe prince of heuene þat byddith hem slen no man
 ne woman vngylty. Soudyouris & opir kny3tys & men of armys
 & opir frendis of þe prince nout soget to hym be obedience, 3if
 þei fyzytn for hym in a cause þat so is in doute þei ben nout excusid
 from dedly synne and manslaute, in Summa confessorum, lib.
 70 ii, ti. v, q. xlv et xlvi. ¶ þus, leue frend, haue Y declaryd 3ou
 þe fyute hest þat byddith 3ou & us alle nout slen. And þerfor,

42 non] no al.
 sykyrly] om. H
 or²] of add. D; be add. H
 H
 om. H
 om. G
 59 But] And L
 61 as] & Y
 he Y
 trs. RT
 frend l. 72 Y
 43 persone] boþe add. H
 or' or²] eiþer BYL
 H
 om. H
 om. G
 57 to] do Y
 he Y
 66 opir] before men Y
 trs. H
 70 declaryd] clarid D
 46 But] And al.
 47 of¹] a add. H
 49 he] om. L
 51 to] om. H
 52 ordere] he add. H
 55 trewe] or nowt3 add. H
 57 to] do Y
 60 nout] om. H
 62 God] good D
 64 þey] he Y
 68 a] om. L
 70-1 haue . . . 3ou] om. H
 48 of²] a H
 50 þat] the
 51 to] om. H
 54 sogetis] soget H
 56-8 so . . . lawe]
 58 &] by add. Y
 60-4 Or . . . trewe] om. G
 hem] þey RDTBLH;
 so] om. DBYLH
 3ou] repeat can. after
 71 fyute] first Y

leue frend, alþei 3our persone be nout able to fyzytn ne to slen,
 3et Y preye 3ou þat 3e ben war þat 3e assentyn to no manys deth,
 neyþer aforne ne aftyr, but 3e wern sekyr þat þei wern gylty & 74
 worþi to deye, for þe / lawe seith þat boþin þei þat don þe mysdede f. 158^r
 & þei þat assentyn þerto ben worþi efne peyne: Agentes et
 consencientes pari pena puniantur. Iustifyyth no manys deth but
 3e knowyn wel þe cause of his deth, for Y am sekyr þat God
 dampnyth mychil manslaute þat 3e & opere iustifyyn, & þe
 doom of God schal fallyn þat he seyde to Sent Petyr: He þat 80
 smyt with þe swerd schal perchyn with þe swerd [Mt. 26: 52];
 and he þat robbyth schal be robbyd: Ve qui predaris! nonne
 predaberys? Ysa. xxxiii [1]. Al day 3e mon sen what venchance
 fallith for schadyng of manys blood, euery 3er mor & mor. Opir
 nacionys slen us in euery syde & robbyn us and we han lytil sped 85
 or non but only to slen our owyn nacion. þerfor be 3e war of
 Godys swerd & of manys swerd also and iustifyyth nout þat
 God dampnyth.

72 leue frend] om. H
 75 boþin] om. H
 H
 H
 Explicit v^m mandatum. Incipit Sextum (preceptum add. H) add. RDTH; Heere
 endiþ þe fifþe precepte & bigynneþ þe sexte precepte add. B; here eendyth þe
 fyfte precept add. L
 alþei] -3if BYLH
 74 aforne] bi- BYL
 77 Iustifyyth] 3e add. BYLH
 78 deth] be ryghthfulle add. H
 H
 H
 84 schadyng] -dyn H
 87 of] om. H
 also and] that he H
 88 dampnyth]
 add. RDTH; Heere
 add. B; here eendyth þe
 add. L